

AUSTRALASIAN SIGNS OF THE TIMES

VOL. 18, No. 40.

Melbourne, Vic., Aust., October 5, 1903.

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

ONE
PENNY

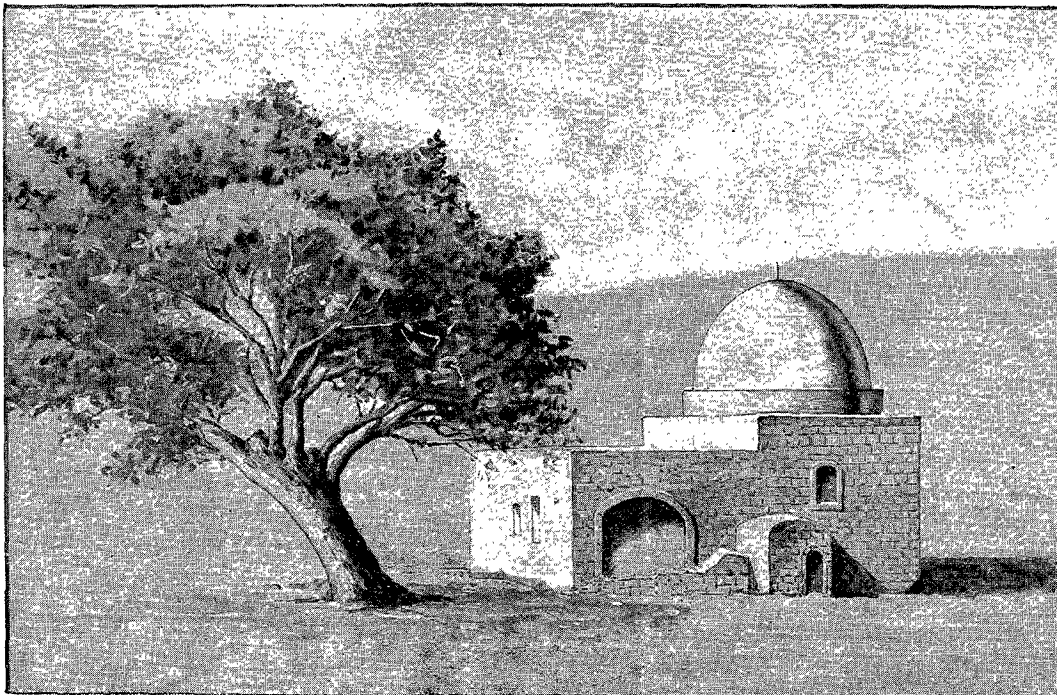
The Outlook

HORTICULTURAL STUDIES FOR CHILDREN.

The introduction of elementary studies in horticulture into our state schools cannot but be pro-

exist in congested centres of population for the cultivation of plant life, it is pleasing to see the authorities making use of the school playgrounds for this purpose. Children can be taught to care for shrubs, flowers, and trees with much profit to themselves, first, by educating the powers of

In the beginning God placed our first parents in a beautiful garden, where everything was naturally beautiful and orderly, and they were instructed to keep and till it. But in our great modern cities, thousands of children are reared amid surroundings where everything is unnatural and



Rachel's Tomb.

The site of Rachel's tomb has never been questioned. It is about one mile north of Bethlehem. The building seen in our illustration is built of stone, and is falling into decay. It contains a tomb in the ordinary Mohammedan form.



ductive of good to the children, and doubtless will result in creating and fostering a desire for a life amid natural surroundings. Unfortunately, in our large cities, the means by which these studies may be put into actual practice are very limited; yet, even with the meagre opportunities which

observation as they are exercised in noting the development of the natural wonders exhibited in plant life; second, by cultivating order and method, which are so necessary in the care of gardens; third, by encouraging the too rare faculty of beautifying the home surroundings.

speaks only of the folly and sin of man. Here they learn habits of untidiness, intemperance, dishonesty, untruthfulness, and other things which in time develop the habitual criminal. If these children are to be trained to habits of industry, order, temperance, and honesty, these things

must have a place in their education, and seeing that the government has assumed the responsibility of their education, it is gratifying to know that an effort is being made which, at least, will inculcate a desire for better things.

RUMOURS OF WAR.

That a tremendous crisis is looming up on every point of the compass as far as this world is concerned, is a fact that every prudent, thinking man can see. What are the issues before us?

The elements, social, political, naval, and military, show decided movements that proclaim activity in the near future that will result in the fiercest tornado of trouble that ever was since God made the planet. The time is almost now due which was indicated by the prophet Daniel, "And there shall be a time of trouble such as never was since there was a nation even unto that same time."

Great events, disastrous and terrible, have happened in the past. Nations have been obliterated, and empires have fallen. Revolutions, wars, and desolations have convulsed, and often overwhelmed, past generations, and plunged them 'neath the waves of despair; but the words of Daniel confront us—they are almost due. The nations of the earth are in the maelstrom now that will carry them into the final and disastrous conflict. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord. The mighty man shall cry there bitterly." Zeph. I : 14. "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath."

Men may prepare their defences, and spend their millions in doing it; but results not anticipated by any will overthrow the present anticipations of the nations. The political chess board is about to undergo a move that will change the face of both the hemispheres forever. It is not a question this time as to which nation will rule, and which will decline. Christ owns this planet, and He is coming to claim

it, and the armies of heaven come with Him all panoplied for war; for the slain of the Lord at that day shall be from one end of the earth to the other, they shall be dung upon the ground. Jer. 25 :

33. Waterloo made Wellington weep as he beheld the results of the battle, the dead lying thick as the leaves in autumn; but who shall weep when the chariots and horsemen of every nation under the sun make food for the fowls of the heaven?

Will Britain survive it?—No! Will Russia survive it?—No! France, Austria, Germany, Italy, and every other great power shall fall never to rise again. Philosophers may discredit this statement, and scoffers may jest at it, but God's word is sure. The end is near, and a warning to that effect is encircling the planet. Let no one deceive himself with the vain hallucination that this is not so. Even now the restraining Spirit of God is being withdrawn from the earth, and unprecedented catastrophes startle the world almost daily. But in the near future, when the patience of God in respect to the wickedness of this world is exhausted, then the order is issued for the seven last plagues to fall; probation for human history closes, and scenes appalling and terrible come to pass. Rivers are turned into blood, the sun blazes forth with unwonted power; the cities of the nations fall, and this world will pass through scenes which no imagination can portray. May God help men to see their peril, and find a refuge under the wings of the Almighty. Christ is still ready to save; let men and women everywhere repent, and find in God a place of safety from the coming storm.

Prosecutions for Sunday trading are increasing. Twenty years ago they numbered 1,100 per annum; now 4,000 cases are dealt with; but the bulk of these cases originated in one city,—Hull. This seaport has always been notorious for prosecutions for breaches of Sunday laws. Tradesmen are summoned week by week with such regularity, that a weekly fine constitutes a regular feature in their business expenses.

RELIGION AND TEMPERANCE.

Out of a total of 2,887 Congregational ministers in England and Wales, 2,551 are abstainers, and of 320 students for that ministry, all but nineteen are abstainers. Presbyterians show only 247 teetotallers out of 325 ministers, but twenty-two of their twenty-five students are on the side of temperance. Out of 6,638 ministers and local preachers among the Bible Christians, the Free Methodists, and the Methodist New Connexion, 5,602 are abstainers, and so are all the students in training for the ministry of these three denominations. The Society of Friends, with 369 ministers, returns 350 as abstainers.

In the Wesleyan Conference of Victoria and Tasmania, all of the ordained ministers, with the exception of two, are total abstainers. It is very gratifying to note the growth of the temperance sentiment amongst church-going people; for it is a most questionable practice for professed followers of Christ to indulge in the use of such a health and brain-destroying product as alcohol.

Clean bills of health are now issued to all vessels bound for Marseilles from British ports. That city is now free from bubonic plague.

Admiral Skrybdoff, commander in chief of the naval forces in Southern Russia, is holding the whole of the Black Sea fleet in readiness for active and immediate service should an emergency arise in the Balkans or elsewhere, which would render a naval move desirable.

Another outrage has been perpetrated on the Jews in Russia. The scene of the outbreak was at Gomel, in Central Russia. The police made no attempt to interfere with the rioters, and soldiers who were quartered in the town joined with the mob in plundering the Jewish quarter. Thirty Jews were murdered, and three hundred more were wounded.

- OUR -
CORRESPONDENTS

ONE WITH GOD.

O thou, in lonely vigil led
To follow Truth's new-risen star
Ere yet her morning skies are red,
And vale and upland shadowed are,—
Gird up thy loins and take thy road,
Obedient to the vision be:
Trust not in numbers; God is God,
And one with Him majority!
Soon pass the judgments of the hour,
Forgotten are the scorn and blame;
The Word moves on, a gladdening power,
And safe enshrines the prophets' fame.
Now, as of old, in lowly plight
The Christ of larger faith is born;
The watching shepherds come by night,
And then—the kings of earth at morn!

—*Frederick Lucian Hosmer.*

GOD'S HOLY SABBATH.

BY MRS. E. G. WHITE.

God's holy Sabbath is not to be used to obtain worldly advantages. But with too many the world is an idol. They place worldly principles and worldly advantages before the Lord God of hosts. They worship money. Before the heavenly universe, before the worlds unfallen, and before their fellow-men, they show that in their eyes gain is godliness. They accept fables invented to turn men from truth and righteousness. By choosing the world and its attractions they divorce themselves from God.

Satan presented the world and its advantages to Christ, saying, "All these things will I give Thee, if Thou wilt fall down and worship me." But divinity flashed through humanity, and Christ exclaimed, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

This response every true follower of the Lord will be compelled to make. Those who have in their foreheads the seal of the infinite God will regard the world and its attractions as subordinate to eternal interests. They will keep the way of the Lord, to do justice and judgment. Christ resisted the temptations of the enemy with the only weapon that the soldier of

the cross of Christ can successfully use,—“It is written.” Where?—In the Old and New Testaments. With these words we are to defend ourselves, and warn others, holding forth to them the word of life.

Many have never understood that Sunday is not the Sabbath of the fourth commandment. In his subtlety Satan has covered up this fact, and has presented a common day as sacred, that the whole world may become guilty before God by transgression. Many are utterly ignorant that they are not keeping the fourth commandment. It is essential for all to seek for truth from the divine guide book, that they may decide what saith the Lord on this question. Men have said much, but we cannot build our faith on the words of any man. There are two sides to this question. The God of heaven presents His law, and Satan holds out his spurious sabbath. There are two classes, the obedient and the disobedient, the tempted and the tempters.

The time has come for the true light to shine amid moral darkness. The third angel's message has been sent forth to the world, warning men against receiving the mark of the beast or of his image in their foreheads or in their hands. To receive this mark means direct opposition to the word of God. Of all who receive this mark, God says, “The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.”

If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the word of God for Sunday observance, and yet you still cling to the false sabbath, refusing to keep holy the Sabbath which God calls “My holy day,” you receive the mark of the beast. When does this take place?—When you obey the decree that commands you to cease from labour on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working day, you consent to re-

ceive the mark of the beast, and refuse the seal of God. If we receive this mark in our foreheads or in our hands, the judgments pronounced against the disobedient must fall upon us. But the seal of the living God is placed upon those who conscientiously keep the Sabbath of the Lord.

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . The earth also was corrupt before God, and the earth was filled with violence.” “And God said to Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.” They were to be cut off because they had polluted the earth which God created to be enjoyed by a righteous people.

“As it was in the days of Noah,” declared Christ, “so shall it be also in the days when the Son of man is revealed.” And is it not so? Anyone who will look into the daily papers may see a long list of crimes—drunkenness, theft, robbery, embezzlement, murder. Sometimes whole families are murdered, that man's desires to possess money or goods that do not belong to him may be gratified. The world is indeed becoming as it was in the days of Noah, because men openly disregard God's commands.

Sunday is a child of the Papacy. It has been nourished and cradled by the Protestant world as a genuine requirement of Jehovah; but it has no foundation in the word of God. The Christian world is tested by their relation to this matter. God moves upon men to search the Scriptures for evidence to sustain Sunday. Those who search with a desire for truth will see that in the past they have been relying on tradition, and have accepted an institution of the Papacy. Those who with contrite hearts search the word of God for truth, will receive a blessing from God. Their characters are formed after the divine similitude. The mind is in a state of continual advancement. By beholding they become changed into the divine likeness. Their education is begun here, to be carried on in the school above.

(Concluded Next Week.)

"I WILL COME AGAIN."

BY A. CHELBERG.

"I will come again." The promise of Christ's second coming is the most comforting promise in the Bible. There are some who ask, Where is the promise of His coming? These promises are not few and difficult to find, but are characterised by their frequency and positiveness in the word of God. They furnish the keynote of the hope of patriarchs, prophets, and kings during their sojourn in this world.

The coming of the Lord will be the most magnificent and awe-inspiring event this world has ever witnessed; for Christ will come in His Father's glory, His own glory, and with the glory of all the holy angels. This three-fold glory will be seen by every living being, and also by those who took an active part in His humiliation, for they will have a special resurrection that they may behold Him coming in His glory. Dan. 12 : 2; Rev. 1 : 7.

The inhabitants of the earth will be divided into two classes in that day. To those who have been looking for His coming this event will be one of joy; for in that day they will say: "Lo this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25 : 9. To them the Lord will say: "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

Then will the angels gather from the four corners of the earth every one whose name is found in the book of life. In answer to the call of their Lord, they will ascend to meet Him in the air, and will be taken to heaven to reign with Him a thousand years. Rev. 20 : 4.

No human language can express the joy of the righteous and the disappointment and fear of those who have despised God's offer of mercy, when they see the sign of the Son of man coming in His glory. In Revelation 6 : 15, 16 we read that "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid

themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne." His glory will be to them a consuming fire, for they will be destroyed by the brightness of His coming.

Seeing then that all these things shall come to pass, let us in this time of peace accept the grace of God that bringeth salvation to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; for He has said, "I will come again."

OMNIPRESENCE.

In "pastures green"? Not always; sometimes He

Who knoweth best in kindness leadeth me
In weary ways where heavy shadows be.
So whether on the hill-tops high and fair
I dwell, or in the sunless valleys, where
the shadows lie,

What matter? He is there.

—Henry H. Barry.

THE WORLD'S CRISIS.

BY C. HALLAM

"The Crisis in the Far East," is often seen among the headlines of the cablegrams of to-day. Truly we are living in the time of a great crisis in this world's history; for the closing events are being gradually focused to a burning point. Nations are arming. An awful event is about to transpire. It hangs like a thunder cloud over us, and when the time is ripe the world will be deluged with blood.

And yet, about 1900 years ago, events transpired in the East which placed the world in a greater and grander crisis, for the fate of all humanity was in the balance. It was a conflict between the powers of light and darkness, between God the Creator and Satan the god of this world. "For this purpose the Son of God was manifested, that He might destroy the works of the devil." 1 John 3 : 8. Christ was the only

one that could meet him, and Satan knew it and trembled, but fought Him to the last.

Knowing that Christ was to come from the seed of David, he attempted to destroy the seed royal, and thus do away with the line of succession, and so prevent the birth of Christ. In 2 Kings 11 : 1-3 we read that Athaliah, mother of Ahaziah, King of Judah, attempted to destroy all the seed royal; but Jehosheba, sister of the king, took Joash the son of Ahaziah, and hid him and his nurse in a bed chamber, so that he was not slain. For six years he was hidden in the house of the Lord, and in his seventh year he was placed on the throne as king of Israel. Verse 21. God in His watchful care prevented the line from being broken.

Satan attempted also to destroy Christ, and so prevent the fulfilment of His mission to the world. We read in Rev. 12 : 4, 5 that he stood ready "to devour Him as soon as He was born." He used Herod as the instrument; but again Satan was foiled, for Joseph, being warned of God in a dream, fled with the child and His mother into Egypt. Matt. 2 : 12-15.

One incident of this great conflict is recorded in the twelfth chapter of John. Christ had finished His work, He had shown to the world by mighty miracles and deeds of love that He was the beloved Son of God. It was not His life that Satan craved so much for now, but that He might yield to temptation.

The most painful of deaths, with all its horrors, stared Christ in the face. His human nature shrank from the sacrifice required of Him. Satan knew it, and worked with all the force at his command. In the twenty-seventh verse we read that in His distress Christ said, "Now is My soul troubled, and what shall I say?" shall I pray, "Father, save Me from this hour"? from this awful death? Reader, have you ever thought when reading these words, that on the decision of that moment hung the future of all mankind? A greater crisis could never be. It was Christ's kingdom or Satan's kingdom to stand for ever. It was either eternal life to those who believe, or eternal death for all men. If in His

troubled thoughts our blessed Lord had given way, all would have been lost, and Satan would have been the victor. How we ought to thank God for Christ's next words, "But for this cause came I unto this hour. Father, glorify Thy name. . . . Now is the crisis [Greek and Modern English Version] of this world, now shall the prince of this world be cast out." Christ would fulfil His mission. "Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil." Heb. 2 : 14.

Reader, let us thank God that in the crisis the Saviour did not fail. We can, by faith, hear Him say, "Fear not, I am the first and the last : I am He that liveth, and was dead ; and, behold, I am alive for evermore, Amen ; and have the keys of hell and of death." Rev. 1 : 17, 18.

THREE GREAT MISTAKES.

BY E. J. WAGGONER.

Notice three great mistakes made by different parties in connection with the trial of Jesus, each having its special lesson.

1. Peter's self-confidence made a coward of him when he came to the test. Knowing the Lord and loving Him, he yet denied the truth, because the flesh failed him.

2. The prejudices of the priests and rulers made them blind to all truth and honour, and while their attitude was in itself a confession that they were wrong, they so deceived themselves that they knew not what they did.

3. Pilate's love of office and position led him to yield to the clamour of prejudice, although he knew what he ought to have done. He knew Jesus was a just man, and half feared that He might be more than man, but—he would endanger his position if he did right.

Here are lessons (1) for followers of the Lord who trust in their own ability and knowledge of the form of the truth, (2) for those whose prejudices refuse to let them investigate the truth with open hearts, (3) and for any whose posi-

tions may appear to stand in the way of right doing.

Jesus triumphed in it all because, as even His enemies said, "He trusted in God."

ETERNAL TORTURE.

BY G. B. THOMPSON.

From the doctrine of the natural immortality of the soul and the consciousness of the dead comes that horrible and God-dishonouring doctrine of the eternal torture of untold millions of human beings in the lake of fire. The following lines of poetry express quite fully the hideousness of this awful dogma :—

"Infinite years in torment shall I spend,
And never, never have an end.
Ah ! must I live in torturing despair
As many years as atoms in the air ;
When these are past, as many millions
more
As grains of sand that bound the ebbing
shore ;
When these run out, as many more be-
hind
As leaves of forest shaken by the wind ;
When these are spent, as many more to
flow
As blades of grass on hills and dales
that grow ;
When these run out, as many on the
march
As starry lamps that gild the spangled
arch ;
When these are gone, as many millions
more
As every moment in the age before ;
When all these doleful years are spent in
pain,
And multiplied by myriads yet again,
I must in that fierce gulf in misery lie
And madly writhe to all eternity."

The writer remembers a time when the teaching of the eternal torment of the finally incorrigible, as recited above, nearly drove him into the darkness of infidelity. I could not believe that a God of infinite love and mercy would inflict excruciating torture, beyond the power of language to depict, on poor, lost sinners, through unending ages ; and, under the delusion that the Bible taught such a thing, I nearly rejected the word of the Lord. Many, I am sure, have been driven into infidelity through such teaching. We read of the terrible torture inflicted upon so-called heretics during the Dark Ages by the sacrilegious butchers of the Inquisition, and our souls revolt at the barbarities inflicted, and we wonder that the hearts of

men could ever become so cruel. But all these cruelties are no more to be compared with the horrors of the eternal torture of sinners in the lake of fire than a tiny mountain rill compares with the raging cataract of Niagara. These tortures were inflicted upon only a few, comparatively, and for only a short time, while myriads of the ungodly are represented as being tormented as long as God Himself shall exist !

That the unrepentant sinner will be punished the Scriptures clearly teach ; but it is death, not eternal life in misery. "The wages of sin is death." Rom. 6 : 23. "The soul that sinneth, it shall die." Eze. 18 : 4. "For yet a little while, and the wicked shall not be ; yea, thou shalt diligently consider his place, and it shall not be." Ps. 37 : 10. "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs ; they shall consume ; into smoke shall they consume away." Verse 20. They will be burned up, root and branch (Mal. 4 : 1), become ashes (verse 3), and be as though they had not been (Obadiah 16). Without Christ they have no life (John 3 : 36) ; as tares they are rooted up, and the universe is clean once more. (Rev. 5 : 13.) There will be no more curse (Rev. 22 : 3) ; sin and sinners are no more ; and affliction shall not rise up the second time. Glad day ; may it soon dawn, when sorrow and sighing shall flee away, and the weary children of the Most High shall enter upon their eternal reward.

What would it mean to you and to me to hang upon the cross with Jesus Christ ; to feel in our palms the burning pain of the nails ; to look down into the faces of the sneering crowd distorted with malice ; to hear the insults from men we loved ; to look in vain for the faces of disciples, and know we were forsaken by all ; to feel upon the cheek the burning kiss of the friend who had betrayed ; to feel one's self crushed down there by the sin of the world, which love had sought so long to conquer ? . . . If you and I hung there with Him and realised what sin meant, do you think that we would ever want to sin again ? — *John Hopkins Denison.*

World-Wide Field

MALAYSIA.

No. 4.
BORNEO.

If Australia be considered a continent, then Borneo is the largest island in the world. Its greatest breadth is 600 miles, and its length is about 750 miles. It has a coast-line of about 3,000 miles, and its area is computed to be fully 280,000 square miles. This island was discovered by the Portuguese in 1526, and they, as well as the Spaniards, Dutch, and English formed settlements on different parts of the coast; but at the present time the island is under the rule of the English in the north, and the Dutch in the south and west. It is estimated that the population now amounts to 3,000,000. As in other islands of this group, most of the trading operations are carried on by Chinese, probably because of the lack of enterprise on the part of the natives. The territory known as Sarawak, comprising an area of 40,000 square miles, contains a population of about half a million composed of many races. This district is ruled over by Rajah Sir Charles Johnson Brooke, G.C.M.G., who is a nephew of the famous Sir James Brooke, who established British rule in Sarawak in 1842. Diamonds, gold, silver, antimony, quicksilver, coal, gutta-percha, india-rubber, canes, rattans, camphor, beeswax, edible birds nests, sago, and pepper are produced in various parts of the district. Trade with Hong-Kong, especially in timber, is well established, and steamers for that busy seaport and Singapore are frequent.

To the north of this district rises that immense mountain, Kina Balu, 13,698 feet high, which is the highest mountain in the Archipelago. Another very lofty mountain, supposed by the natives to attain a similar elevation, is known as Tibang, while to the east the country continues to be very mountainous, but is little known by civilised peoples.

Considering its proximity to the equator, the climate is said to be "particularly pleasant, the days are rarely hot, while a blanket is often required at night; and very little inconvenience is experienced from insect pests, such as mosquitoes and the like. Hurricanes, earthquakes, and other natural disturbances are unknown."

As in Sumatra, some of the large quadrupeds find a home in the wilds of Borneo. Elephants, rhinoceros, deer, wild cattle, bears, etc., constitute the principal indigenous animals. Pythons, 20 feet and upwards in length, are also to be found, but poisonous varieties of snakes are very rare. Insects are

raised on posts as a defence against attacks by enemies of other tribes. They cultivate rice and many kinds of vegetables, and have large plantations of fruit, which furnish them with an important item of their diet. Many of the chiefs exhibit marked intelligence in carrying out the active part in the government of the country, and it is noticed, particularly in British North Borneo, the Dyaks are steadily improving, for their country, "once a terror to strangers as the land of head-hunters," is now orderly and safe. This noticeable improvement in their social condition, under European government, bespeaks success for the missionaries



Pacific Islanders and Canoe.

found of large size and extreme beauty. One of the butterflies is said to have "wings resembling black velvet, on which is laid a row of elegant golden green feathers."

Sandakan, the principal seaport, has a magnificent harbour. A short line of railway has been constructed to open up the interior of the country, and it is the intention of the authorities to extend it across the island.

The natives are generally known as Dyaks. They belong to the Malay race, but differ from them in some physical respects. As a rule, they are all pagan tribes, but although they are savages, yet travellers say they are kind, truthful, and exhibit many excellent traits of character. They build excellent houses,

of the gospel who will carry the knowledge of the soon-coming Saviour to them.

ENCOURAGING.

Brother G. W. Tadich writes from New South Wales:—

"It has been my privilege to visit the back blocks, where one of our brethren has commenced farming. It was refreshing to meet with this family and others. We held our Sabbath services under Nature's beautiful canopy. Logs were used for pews, a stump for a pulpit, the green grass served as a carpet. The sun shone pleasantly, the river babbled by, the birds chirped sweetly. "All things telling of His love so free" involun-

tarily drew our hearts to the great Creator. Before the meetings closed, one man found his way to Jesus weeping, many others being deeply touched.

"From a letter received since leaving there, I have learned that this brother has experienced a thorough conversion, and that shortly afterwards his wife gave herself to Christ. In company with the brother whom we first referred to, they have visited other homes, and three souls have been converted. I again visited this district a week ago, and was rejoiced to find that another family had surrendered to God. There are at least seven adults besides several children keeping the Sabbath, and many interested."

CHRISTIAN HELP WORK.

An interesting report has been handed us by the Convener of the "Look-out Committee" of the Young People's Society, North Fitzroy, as follows:—

Some time ago the North Fitzroy Young People's Mutual Improvement Society gathered together about 100 poor children from the surrounding suburbs, and gave them a tea in the school room at the rear of the Seventh-day Adventist Church. After this they were invited to remain for a service of song, rendered particularly for their benefit; and many, if not all, returned home with their little hearts overflowing with joy. This gathering opened the way for further help to be given, and gave the Look-out Committee of the above-mentioned society opportunity to visit the homes of these distressed people.

Several of our members, with the President of the society, have been visiting these families, and found them in deepest poverty. One would hardly realise that scores of families are practically starving right at our doors, and yet this state of affairs does exist. The places we visited are tenanted by people with large families. In four of these that live within a stone-throw of one another thirty-three children were found. These poor, unfortunates are unable to attend church or school on account of not having boots and clothes. How intense must be the suffering of persons deprived of food and clothing, especially in cold weather, with not even a fire with which to warm themselves!

From time to time we have distributed money, food, and clothing among these people as best we could with our limited supply in hand. Not long since two of the workers spent the afternoon looking for a hall in which to start a mission for these ragged children. In doing this it is their intention to give out meals, and hold gospel services for the children and parents.

For some time past two of our members have been calling on these children on Sabbath morning, and bringing them to Sabbath-school. They manifest a deep interest in the exercises, especially in the kindergarten division. Their parents tell us that the children can hardly wait till the Sabbath comes round, and are up at daylight on that morning. Truly God can instil into the hearts of the children His love, and manifest His divine power through their frail bodies.

Most of the children of these poor people are stunted in growth for want of proper nourishment. Sickness is also very prevalent in these homes, one family having scarlet fever, and another a case of spinal disease. Other families have complaints caused by poverty of the blood, as a result of poor and un nourishing food. In all this distress the various families seem affectionate one toward another. A father said that his daughters shed tears because he did not partake with them a dinner of bread and dripping, as he considered there was not enough to satisfy all. He also said that his two daughters, who were the only support of the household, gave all their earnings to their parents, and went to work in patched clothing.

Surely we have a duty to perform to those less fortunate than ourselves. The Master counts such service as though rendered to Himself, for in the judgment He will say: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me."

PERSONAL RELIANCE UPON GOD.

Personal reliance upon God for the supply of need—how does it work? If I may be pardoned for giving a personal testimony, God made me put this to the test before I went to China, and every man who has to go through that school will bless God for it when he gets out on the mission field. I had been for some time waiting for the road to open up for China. I had no means. No one knew it. I wanted clothes. I did not know where they were to come from. One day I took off my coat and spread it on the bed before the Lord, and asked Him to look at it. I told Him I was His child; He had called me to His service. If He liked me to go about like that, I was quite willing, but I did not think it was for His glory. I should be exceedingly encouraged in my faith if He would in some way or other send me five

pounds. I did not know where it was to come from, but one or two days after, an envelope was handed to me. When I was alone, I opened it. It contained a cheque for five pounds. "It is no vain thing to trust in the living God."

—E. Tomalin, in "China's Millions."

...Notes...

Pastor G. Teasdale called at our office while on his way to Devonport from the Union Conference.

A printing press has been donated by a firm in Chicago dealing in printers' supplies, for the use of our missionaries in China.

Among the dark sons of the Fiji group, there are 150 Sabbath keepers. The truth must transform the life of the person who receives it, whether that person is white or black.

Pastor G. A. Irwin, President of the Australasian Union Conference, attended the annual meeting of the Echo Publishing Company, and remained in Melbourne several days before returning to Sydney.

It is announced that at our school in London, Duncombe Hall College, instruction will not only be given in the modern languages usually taught in schools, but also in Arabic, Turkish, Persian, Bengali, Hindustani, and Burmese, when required.

Monday evening, September 21, 1903, the annual meeting of the Echo Publishing Company Limited was held in the Seventh-day Adventist Church in North Fitzroy. The Manager's report presented many encouraging features. The Treasurer's Balance Sheet showed a substantial gain during the year. The Board of Directors elected for the ensuing year is made up of the following named persons:—W. D. Salisbury, N. D. Faulkhead, A. W. Anderson, J. Johanson, G. A. Irwin, H. E. Simkin, and E. W. Farnsworth.



E. W. FARNSWORTH EDITOR.

ANGELS—DEMONS—THE DEAD.

In former articles we have seen that there is an innumerable company of angels. We have found that a great host of these angels fell from their first estate, and by their fall became demons. These wicked or fallen spirits influence and possess men for evil. They did this in the days of Christ. They have always done so, and to a greater or less extent, in proportion as men yield themselves to them, they do so still.

When an unclean spirit takes possession of a person, it is that it may ruin him. "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8. In order that he may be the more successful in his wicked work, he deceives his victims. "And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world." Rev. 12:9. Here it is said that he "deceiveth the whole world." He can work more successfully by deception than in any other way. "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Rev. 13:14. Here again this deceptive work is seen. From the very beginning this feature of his work has been manifest. "The woman, being deceived, was in the transgression." 1 Tim. 2:14. He deceived the woman in the beginning, and from that day to this the work of deception has been going on.

No doubt one of the most successful ways the enemy has carried on his work is through his coming to men and women, professing to be the spirit of some departed friend. When the heart of the mourner is broken, and he is overcome by grief and sorrow, then an evil, lying spirit comes, which professes to be the spirit of the dead.

Thus the evil angels ingratiate themselves as friends, and they personate the ones who are gone, and deceive those who are left to mourn. In this way individuals come in direct contact with evil spirits. The devil throws over his victims a spirit of darkness and doubt concerning God and His word. Being more or less familiar with each individual's life, he can and does speak of things that happened while our dead friends were living. He speaks of things which no one else knew, and thus, by this deception, the living are led to believe that they have been talking with their dead friends, when, in truth, they have been talking with one of the fallen angels, a demon from the unseen world. And, worst of all, they place themselves in direct and friendly intercourse with the devil. The deception has already begun. If it is not broken it will, in the end, be fatal.

It was for this reason that in ancient times God positively prohibited His people from having anything to do with witchcraft, necromancy, enchantments, or sorcery. The definition of these terms is given by the "Standard Dictionary" as follows:—

"WITCHCRAFT."—"The occult practices or powers of witches or wizards, especially when regarded as due to dealings with the devil or spirits—sorcery."

"SORCERY."—"Pretended employment of preternatural agencies; especially pretended collusions with disreputable spirits; magic; witchcraft; enchantment."

"NECROMANCY."—"The art of foretelling the future by means of pretended communication with the dead; divination by aid of the dead."

"NECROMANCING."—"Communicating with the dead or the devil."

It will be seen from these definitions that one central thought pervades them all,—"A pretended communication with the spirits of the dead," not a real communication. Witchcraft, sorcery, necromancy pretends to do something through the dead. They are appealed to for knowledge in every case. But God says: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards [or witches] that peep, and that mutter: should not a people seek unto their God? for the living to the dead?" Isa. 8:19. That is to say, if a man desires knowledge, should he

not seek it from God who has knowledge, and therefore knows, rather than from "the dead who know not anything?"

The nations that God destroyed in the land of Canaan when Israel went in to possess it, were filled with this doctrine of communion with the dead, and this is given as the reason why God destroyed them. He instructed His people as follows:—

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abomination of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee. . . . For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners; but as for thee, the Lord thy God hath not suffered thee so to do." Deut. 18:9-14.

This scripture needs no comment. The matter of which it speaks is the consulting of spirits that pretend to be the spirits of the dead. God says that is an abomination to Him. He forbids His people doing so.

The reason why it is an abomination is stated in other verses. "And they served their idols: which were a snare unto them. Yea, they sacrificed unto devils." Ps. 106:36, 37. When they consulted with these familiar spirits, they were really consulting with devils.

Again we read, "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." 1 Cor. 10:20, 21.

The reader will not fail to see the reason why God prohibited dealing with familiar spirits. Those who did so were communicating directly with the devil. The familiar spirit was always the spirit of a devil. And it is so now. All these pretended communications from the dead are in

truth communications from devils. No man has ever yet received a message from any dead man. No dead person ever came back, or communicated with any living man or woman. No matter what men may think, or what their impressions may be, they never yet received a message from a person who is dead.

The reason of it all is this : A dead man knows nothing. Read the following from God's word : "For the living know that they shall die : but the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished ; neither have they any more a portion for ever in anything that is done under the sun." Eccles. 9 : 5, 6. When a man dies, "his breath goeth forth, he returneth to his earth ; in that very day his thoughts perish." Ps. 146 : 4. This all being true, it is utterly impossible for any dead man to make any communication of any kind whatever to a living person.

When, therefore, some spirit comes to us with a message, and claiming to be the spirit of some dead man, we know that his claim is false, his message comes prefaced with a falsehood to start with. We know that the Holy Spirit cannot lie. Angels of God cannot lie. Dead men cannot communicate because they have neither "knowledge," "thoughts," nor consciousness at all ; therefore we are driven to the conclusion that when a "familiar spirit" comes at a call from some person, and brings something that he calls a message, the spirit that comes is a lying devil, and he comes to deceive and ruin the one he communicates with.

"Arise and go to your Father. He will meet you a great way off. If you take even one step toward Him in repentance, He will hasten to enfold you in His arms of infinite love."

"Let the servants of Christ preach the gospel with the Spirit sent down from heaven, and work as He did for the benefit of men. Then such results will be manifest, in the blessing and uplifting of mankind, as are wholly impossible of accomplishment by human power."

CHILDREN'S ...CORNER...

IN THE GARDEN OF YOUR HEART.

BY H. S. A.

Plant a little patch of kindness,
Loving kindness,
In the garden of your heart :
Its creeping branches 'neath the gloom
Of loftier growth will find their room,
And crowd the ground with fragrant bloom :
Let it have an early start ;
Plant a little patch of kindness,
Loving kindness,
In the garden of your heart.

A BONE THAT NEEDED BREAKING.

"Fred, I think I left my spectacles upstairs," said grandpa, after he had searched the sitting-room for his accustomed helpers.

"Oh, dear!" began Fred, who always thought it a great nuisance to go up and down stairs, unless he wanted something for himself, and could not get anyone to go ; but before he had finished his grumbling sentence, little Lillie had deposited her lapful of patchwork on the sofa, and with a cheery, "I'll get them, grandpa," was on her way up-stairs.

"Fred, you forgot to put your tools away," mamma said, a little later.

"Oh, dear! it's such a bother to put everything away," fretted Fred. "Can't I leave them where they are till to-morrow? I want to use them again then."

"No ; I want them put away at once," said mamma, in such a decided tone, that Fred knew she required instant obedience.

"Oh, dear! I can never learn this long lesson," he grumbled that evening when he sat down to prepare his recitations for the next day. "It's such a lot of work to translate all these sentences."

Dr. Morton had dropped in for a little chat with Fred's father, and he looked up as he heard the impatient exclamation.

"What do you think I have been doing to-day, Fred?"

"What, sir?" asked Fred, glad of a diversion.

"Breaking a little girl's arm!"

"Don't you mean mending it, doctor?" asked Fred, thinking the doctor had made a mistake.

"No ; I broke it," answered the doctor. "Some time ago this little girl broke her arm, and it was very badly set, and has been so stiff ever since that she could not use it as she wanted to. She makes lace very cleverly, and her earnings have been a great help to the family ; but since her arm was hurt, she has not been able to work at all. We held a consultation at the hospital to-day, and decided that the only way to help the child would be to break her arm again and reset it."

"I think I'd rather never be able to do anything than have that done," exclaimed Fred.

"Why, that's unfortunate," remarked the doctor. "I've been thinking that there is a bone about you that ought to be broken very soon, if you expect to become an active man. I've been meaning to mention it to you for some time."

Fred turned pale. He was not at all fond of bearing pain.

"Where is the bone?" he asked, with a frightened tremor in his voice. "Will you have to break it?"

"No ; I can't very well break it for you," answered the doctor. "You can break it yourself better than any one can do it for you. It is called the lazy bone."

"Oh, is that what you mean?" And he was so relieved that he smiled at the doctor's words.

"Yes, my boy ; that is the bone I mean ; and it is a bone you ought to break very soon, if you ever expect to be of any use in this world. It will take a pretty determined effort to break it, for it's one of the toughest bones I know anything about ; but you can break it if you make the effort. Will you try?"

"Yes, sir ; I will," promised Fred, manfully, his face flushed with mortification at the thought that he had earned a reputation for laziness.—*Selected.*

"Gather up the fragments that remain, that nothing be lost."

HOME AND HEALTH

BREAKING THE ICE.

We had some offish neighbours once that moved in, down the road.
We reckoned they was about the proudest folks we'd ever knowed.
An' when we passed 'em now an' then we held our heads up high
To make dead sure they couldn't snub us if they was to try.
It really made me nervous, so I just braced up one day
An' thought I'd go ahead an' show my manners, anyway.
One day, 'stid o' turnin' round an' gazin' at the view,
I looked at them an' says, "Hello!"
An' they says, "Howdy do!"

It wan't the cold an' formal greetin' that you've sometimes heard;
They smiled and said it hearty, like they meant it, every word.
It's solemn to reflect on what we miss along life's way
By not just bein' natural an' good humoured day by day.
There's lots o' folks who fling the simple joys of life aside
Because they dread the shadow of their own unconscious pride.
And nine times out o' ten you'll find the rule works right an' true—
Just tell the world "Hello!" and it'll answer "Howdy do!"

—From the *Washington Post*.

HUMANITY AND DIET.

Many persons are shocked at the cruelties involved in the fattening and slaughtering of cattle, pigs, and poultry for the production of meat, and would like to be vegetarians, at any rate in as far as abstinence from butcher's meat is concerned, but they do not know how to begin. They have grown up in the belief that meat is necessary to health, and foresee great difficulties where, in fact, none exist. The chief difficulty in becoming a vegetarian is in reality one of mind rather than body. The first essential is to have the wish. If there is a real wish, all supposed obstacles may easily be overcome; while on the other hand, if there is only a passing fancy, a score of reasons for giving up the experiment will soon be found.

Let us assume that some of our readers really wish to live without meat, and are willing to make some slight sacrifice in order to do so; the second important part is that they should have the belief that they can do so. In this, as in other matters, those who have no doubt have also no difficulty, while those who are timid and nervous see and feel difficulties at every turn, and never succeed.

A great step is gained if you can only realise that in giving up meat you are not doing anything at all extraordinary. Most of us must have known cases of cats and dogs, animals purely carnivorous by nature, that have learned to live in perfect health on a diet with no meat in it. How much more, then, should we, who have never been wholly carnivorous, be able to live healthfully without meat? The greatest meat eater is, after all, already more than half a vegetarian.

Many millions of people—some say more than half the population of the world—are at the present time living without meat in their diet, no less healthfully and happily than others. Until a few years ago, both in England and on the Continent, the classes who have done the hard work for the community have lived almost without flesh food except perhaps once a week, at the Sunday dinner. All the animals which supply mankind with sustained power—the elephant, camel, reindeer, ox, and horse—are purely vegetarians. Some of the greatest intellects the world has seen, have, at any rate for part of their lives, been vegetarians, as Plato, Newton, Shelley.

The victims of the sweaters' den, with sixteen hours' work a day, and not much more than half that number of shillings a week, can afford no meat, but carry on their grinding work for years before they succumb. In face of these facts it is simply ridiculous to assert that our bodies cannot be nourished without the sacrifice of animal life. Looking at the workers of the world, we might almost say that the necessity for animal food and the amount consumed is in direct proportion—not to the work done, but to the leisure and idleness of those who suffer from this supposed necessity. When we are told, as we often are,

that "it may suit some people, but I am sure it would not suit me," we know that unfortunately this is quite true; but it is not the body that presents any difficulty, but the mind that is at fault—often, it is to be feared, hopelessly so.

If, then, the reader really wishes to abstain from meat, and also realises that he can perfectly well do so if he likes, a very few practical hints will suffice to start him on his way. If his faith is strong, he will merely give up the meat and eat the other things.

A good deal of nonsense is talked about people being unable to change after they have attained middle age. There might be truth in this in the case of purely carnivorous animals, but with creatures frugivorous by nature, and always more or less vegetarian by habit, the change can be made at any time if the mind is in it.

That some people cannot digest or assimilate some vegetarian foods is obvious, but if that is an argument against the bloodless diet, then the fact that some meat eaters can take mutton but cannot digest beef or pork is also an argument against all meat eating. There is ample variety in the vegetable world to suit all constitutions and all well-trained palates. It may be well to bear in mind,—

1. That most people eat more than is necessary for, or conducive to, health and strength.

2. That in their fear lest they should starve, many would-be vegetarians make themselves ill by taking too much of the more stimulating foods, such as peas, beans, lentils, nuts, and grains.

3. That fruits are not merely adjuncts to substantial food, but are themselves substantial articles of diet. It is quite possible to sustain healthy life solely on some fruits.

4. That the "craving" for meat, like the craving for drink, is not an indication of the necessity for it. It is a morbid condition of mind and body, mainly the former, and will pass off under healthier conditions if the will is exercised as it should be in the matter.—

Ernest Bell, in the "Animals' Friend."

Hospitality is for service, not for show.—*Bishop Hamilton.*

WHO WAS TO BLAME ?

A young mother, holding up her first baby for papa's kisses. "Now see him shake his fist at his old fader! Isn't that cunning? Did you ever see anything so cute and sweet?" The soft, rosy dimpled fist is covered with kisses. Baby learns what will bring the applause of his little world.

Time rolls on—a way time has—the same three persons five years older. Papa speaks, "Come out here into the woodhouse with me, sir! I'll teach you to shake your fist at me, young man! Off with that jacket now!" Mother lies on her bed, vainly trying to shut out the sound of blows and shrieks for mercy. Ah! the time to have shown mercy was years ago. Father may say, "I'll teach you, young man!" but the wee baby was taught, and he has only learned what was taught him.

O, for justice, wisdom, and common sense, in Christian homes!—
Mrs. McVean Adams.

ASBESTOS IN THE HOUSEHOLD.

Nearly all housekeepers have several tin-edged asbestos mats which are designed purposely for use on the stove beneath saucepans and other cooking utensils; but perhaps there are many people who do not realise to how many other uses in the household asbestos may be subjected.

In place of the ready-made pads for protecting polished tables a strip of asbestos, bought by the yard and cut the proper length, makes a good covering. When no lining or pad is used on a table, a small square of the material placed beneath the cloth where the hot dishes stand, will save the table from white marks that a tile is usually unable to prevent.

All doilies used on a polished table without a cloth should have inner linings, so that an asbestos mat can be slipped in between. The linings are added when making the article. Embroider the centre of the doilies first; when ready for the buttonhole around the edge, baste the linen over a piece of muslin, and work the buttonhole stitch through both fabrics. After the design is

cut out, split the lining through the centre. This will leave an opening through which to insert a circular piece of asbestos, which should be cut a trifle smaller than the doilies.

When baking cake or any other culinary production, which requires several hours' cooking, if a piece of asbestos is laid over the tins the contents will not be scorched or the cover ignited, as paper frequently is when used for this purpose.

A square of asbestos, kept for a rest, and also to rub off the flat-iron when in use, prevents all scorching of the ironing sheet.—
Table Talk.

INSIDIOUS HABIT.

A young man had carelessly formed the habit of taking a glass of liquor every morning before breakfast. An older friend advised him to quit before the habit should grow too strong.

"Oh, there's no danger; it's a mere notion; I can quit any time," replied the drinker.

"Suppose you try to-morrow morning," suggested the friend.

"Very well; to please you I'll do so, but I assure you there is no cause for alarm." A week later the young man met his friend again.

"You are not looking well," observed the latter. "Have you been ill?"

"Hardly," replied the other one; "but I am trying to escape a dreadful danger; and I fear I shall be ill before I shall have conquered. My eyes were opened to an imminent peril when I gave you that promise a week ago. I thank you for your timely suggestion."

"How did it affect you?" inquired the friend.

"The first trial utterly deprived me of appetite for food. I could eat no breakfast, and was nervous and trembling all day. I was alarmed when I realised how insidiously the habit had fastened on me, and resolved to turn square about and never touch another drop. The squaring off has pulled me down severely, but I am gaining, and I mean to keep the upper hand after this. Strong drink shall never catch me in his net again."—*Baltimore Advocate.*

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..... In the

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The fruit crop in some parts of England is almost a total failure this year.

It is said that there are one million blind people in the world. Russia has the largest proportion, for in that country there are 200,000 people who never see the light. There is one blind person to every 1,500 inhabitants in the world.

The Great Northern Railway in England is building motor cars to be used in sparsely populated districts. They will carry about forty passengers, and it is expected that it will cost less to run them than ordinary trains.

The "Daily Chronicle," England, says: "The women—the mothers—of this country consume about three times as much alcohol now as they did a quarter of a century ago. Their children of both sexes pay the penalty of inherited weakness, and of the mother's inability or neglect to feed them properly."

Thibet has been called the "Great Closed Land," as all efforts to send missionaries to that country have thus far proved unavailing. There is a possibility, however, that this order of things may be changed. The Indian Government is trying to enter into trade relations with Thibet, and it is expected that this will open the way for the gospel to enter that unlightened land.

Since Dr. Barnardo began his work of rescuing children from the slums thirty-six years ago, 49,800 children have been rescued, and he has raised £2,752,396 for their support. The amount of good accomplished by this means can never be computed, but it is faithfully recorded by Him who said, "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

IT CANNOT MAKE MEN RELIGIOUS.

Speaking of the results of trying to enforce religion by law the "Springfield Republican" forcibly says:—

"But the test of a large manhood is the power to rule life by a wise as well as faithful conscience. Sobriety is just as needful as ardour. To mean well is not enough—we must mean wisely, too, or come to grief. And the right government of a people demands the best and most considerate wisdom. One of the hardest lessons in the art of popular self-government—the highest and hardest of human arts—is to learn what law can do, and what it cannot do. It cannot make men religious—that we know now, but it took centuries to learn it. It cannot protect that faith which a religious man may hold dearer than his life, and more important to the community than any material interest. Robert Ingersoll went up and down the land denouncing Christianity—and no church member proposed that he should be suppressed by law or punished. A few hundred years ago he would, for such words, have been put to death more surely than any murderer. Why not, if he murdered souls, as many thought he did? Because even the devoutest believers have learned that law is powerless to control men's beliefs. More: when law tried to control them infinite mischief resulted—persecutions, wars, the Inquisition, the degradation of religion."

THE REAL POPE.

The religious world has wondered at the election of Cardinal Sarto to the Papacy, but if the statements made by the Rev. Alex. Robertson, D.D., in the "Christian" are well-founded, the mystery is over. Writing from Venice, of which city Cardinal Sarto was patriarch, he says:—

"Leo XIII. and he (Sarto) are one in this, that both have a master, and that is the Jesuit General. Only there is this difference, Leo XIII., when elected rebelled against the Jesuit, until, as they said in Rome, he was tamed, and that was soon after his elevation. Sarto, Pope Pius X., will not need to be tamed, for he is a born Jesuit; his confessor is Father Ignazio Salgari, a well-known Jesuit, and a professor here in Venice. His courteous manner with friend and

foe, his quiet, persevering method of working, his not too scrupulous use of means to procure his objects, have made him a very successful propagandist of the Papal Church. . . . He will be a dangerous pope, just because of his conciliatory Jesuitical ways, and because he will prove himself a fitting instrument in the hands of the Black Pope, who is the real pope."

If these things be true, Pius X. may be trusted to make the most of the favourable situation created by his predecessor, on whose death nearly all the Protestant world broke out in glowing eulogy. The deadly wound of the beast is healing fast, and it may be the fortune of Pius X. to realise the ambition of the Papacy, and the fulfilment of the prophecy. At his coronation, these words were spoken:—

"Receive the tiara adorned with three crowns, and take knowledge that thou art the father of kings and princes, the ruler of the whole world, and vicar upon earth of our Saviour Jesus Christ, to whom be honour and glory for ever and ever. Amen."

And the Scripture says:—

"All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13: 8.

While the Papacy ascribes honour and glory to Jesus Christ, the pope claims it all as His vicar. But whether the vicar owes his election to the Black Pope or not, he certainly does not receive his appointment as vicar from Jesus Christ.—*Present Truth.*

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Miss M. A. Tebutt, Windsor, New South Wales, 4/6, August 17, 1904, "Signs." Mrs. Bowd, Wullumbilla, Queensland, 2/6, February 9, 1904, "Signs." Mr. J. Radcliffe, Hog Bay, Kangaroo Island, S. A., February 23, 1904, 2/6, "Signs." Mrs. J. L. Henderson, 117 Collins Street, Melbourne, September 7, 1904, 4/6, "Signs." Mr. J. Prior, Wodonga Flat, 5/-, October 26, 1904, "Signs."

BUSINESS NOTICES.

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