

# AUSTRALASIAN SIGNS OF THE TIMES

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ONE  
PENNY

## The Outlook

### THE PEACE OF THE WORLD.

A movement is reported from China which has for its ultimate object the extirpation of foreigners in the Chinese Empire. To accomplish this object, Tung-fuh-siang, the exiled rebel general, is assembling a very large force, which includes four thousand disbanded imperial troops. The presence of such a large body of discontented and rebellious men, banded together for the accomplishment of such an evil purpose, may be a prominent cause in producing serious trouble not only in China, but to the whole world.

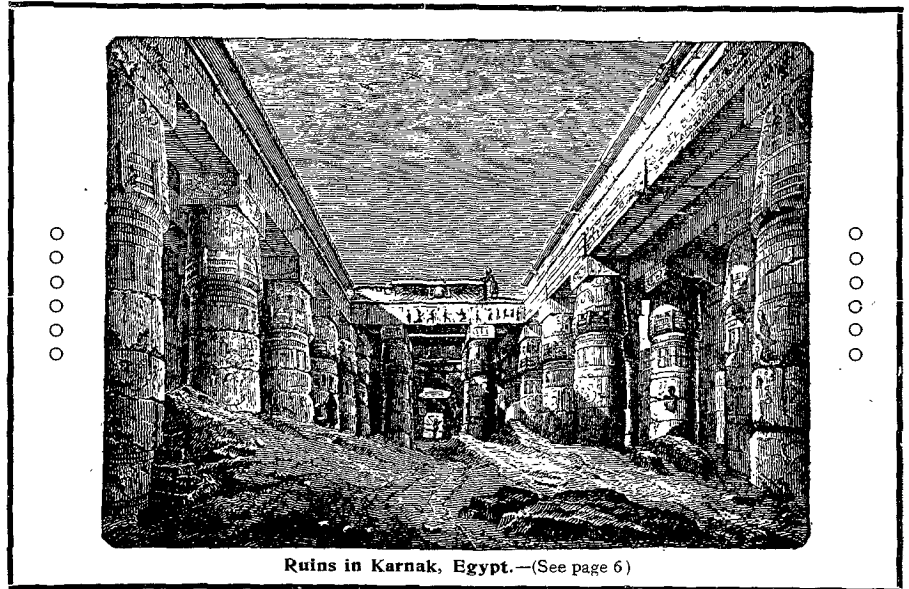
The peace of the world hangs on a very weak thread. At any moment the great powers may be precipitated into a most dreadful combat through some apparently small complication.

This period of the world's history, in the vision of the great image given to Nebuchadnezzar, is symbolised by a mixture of clay and iron. "And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken ("brittle" margin). . . . They shall not cleave one with another, even as iron is not mixed with clay." Dan. 2 : 42, 43. Inasmuch as it is not possible to combine iron with clay, so all efforts on the part of statesmen and politicians to preserve the peace of

the world will be futile. In the year 1898, the Czar of Russia issued invitations to the Powers to attend a "Peace Conference," and it was supposed by many that the proposition to disarm would meet with general favour by the nations. So foreign is this to their intentions, and so little do the nations trust each other, that instead of disarming, they have exhibited greater zeal in the race for military and naval su-

motion elements that endanger peace, is the "earth hunger" of the nations. At the close of the last war between China and Japan, Russia, Germany, and France combined their forces to restore the "territorial integrity" of China. Referring to that matter, Mr. W. T. Stead says:—

There the matter might have remained without any complication arising, had it not been for the uncontrollable outburst of the colonial fever in Germany. The opportune murder of some German mis-



Ruins in Karnak, Egypt.—(See page 6)

premacy. The treaties and alliances that have been entered into with the hope of preserving peace are as brittle as earthenware, and looking down through the centuries to our day and generation, God saw that the nations would not cleave together "even as iron is not mixed with clay."

One of the causes, which, probably more than any other, sets in

sionaries in the province of Shantung afforded the German Emperor a welcome pretext for seizing a portion of Chinese territory. Before seizing Kiao-Chau, he cautiously approached the Russian Emperor by tentative enquiries, behind which his real object was carefully concealed. Russia had the right of anchoring her warships in the port of Kiao-Chau. Would the Emperor object if Germany were to share that privilege? No direct answer was given at first, but ultimately it was understood that Russia would have no objection to share that privilege with Germany. So the first preliminary was gained. The second pre-

liminary was to ascertain whether Russia would have any objection to Germany's exacting reparation for the murder of her missionaries. The offhand answer was returned: "Certainly not. Russia could have no objection to the exaction of reparation." With these two assurances, one relating to the anchoring of German ships in the harbour of Kiao-Chau, and the other to the exaction of reparation for the murder of German missionaries, the German Emperor made his great coup. Kiao-Chau was seized and occupied, at first under the pretext of demanding reparation for the murder of German missionaries. Not until afterwards was it revealed that the reparation demanded included the leasing or virtual cession of the province of Kiao-Chau to the German Emperor. . . . The seizure of Kiao-Chau under the mask of a demand for reparation for the murder of a German missionary was, and is, bitterly resented in Russia as a bit of sharp practice of which they have ample ground to complain. . . . If at that time Russia and England had but been on cordial terms of mutual confidence, it is probable that concerted action on the part of all the other Powers would have compelled Germany to discover that her occupation of Kiao-Chau was temporary, and would cease the moment the Chinese paid compensation for the murdered missionaries. Unfortunately the Powers mistrusted each other, and concerted action was regarded as out of the question. Even without concert the question was considered as to whether or not Russia should insist upon the evacuation of Kiao-Chau; and it was only when, upon grave deliberation, it was decided that Germany would not clear out without a war, that it was resolved at St. Petersburg to acquiesce in the inevitable and seek compensation elsewhere.—*The United States of Europe.*"

From the foregoing extracts it will be seen that a general war, the cause of which could have been laid at the door of some lawless Chinese, was narrowly averted. But the lifting of the curtain of International Diplomacy opens before our minds the high tension to which the affairs of the world have reached. So distrustful and jealous of each other are the nations, that even an unguarded sentence may plunge the world in seas of blood. Were it not for the restraining power of God, the earth would be a scene of desolation and ruin. Angels of God are commissioned to hold in check the winds of war until the servants of God are sealed (Rev. 7 : 1-3), and so when the elements of war and strife seem just about ready to burst upon the world an Unseen Power restrains them. But the time is rapidly hastening when this world will have filled up its cup of iniquity, and the angel of mercy will flee away never to return. Deeds of violence,

crime, drunkenness, and the social evil are increasing. Referring to the increase of crime in Scotland, the "London Times" says:—

There is no blinking the fact that whatever may be the cause, crime is increasing in a serious manner, and that it is not a passing phase. The last official returns are precise and emphatic on the point. They tell of a rapid increase in crime and disorder since 1897, and of an enormous increase in small crimes and offences since 1881. Never, so far as we know, have so many prosecutions been initiated in Scotland, and never before have there been so many committals to prison. The total number of persons received into prison in 1901 was the largest ever recorded. Allowing for the increase in population, 24,000 offences are annually recorded more than there should be according to the standard of the last two decades of the nineteenth century."

Scotland does not stand alone in this respect. One has only to be a very superficial reader of the daily newspapers to conclude that the "perilous times" spoken of by the apostle Paul in his letter to Timothy have come. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof." 2 Tim. 3 : 1-5.

What a picture! Nevertheless it is true, drawn with the pen of inspiration, and is a faithful representation of the character of the world in the last days, as seen by the heavenly hosts. Modern civilisation after all is only a veneer, a garment to cover the hideousness of the sinfulness of the human heart. Stripped of this garment humanity is exposed in its true character, and the sinful traits of the unregenerate are shown to be the underlying causes of the large increases in crime, the evil diplomatic designs of the nations, and the desire which seems almost paramount to fight. In spite of all the professions on the part of the nations of peaceful intentions, the articles of literary men predicting the establishment of an "European Commonwealth" and the final disarmament of the world, the Bible student need

not be deceived, for the Scriptures predict the opposite, "For when they shall say, Peace and safety, then sudden destruction cometh upon them." 2 Thess. 5 : 3.

Now is the time to make the Lord our refuge, "a covert from the storm," "a shadow from the heat." "Seek ye the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. Isa. 55 : 6, 7.

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Eighty-four thousand six hundred and ninety-five men are employed in Australasia gold-mining.

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The restrictions against single ladies entering the province of Shan-si, China, as missionaries, have now been removed.

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Thousands of congratulatory telegrams from all parts of the world were sent to Pope Leo XIII., on the 25th anniversary of his accession to the papal throne.

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A St. Petersburg telegram reports that the great picture of the Saviour, in the Cathedral of St. Isaac, St. Petersburg, which was valued at £10,000, has been stolen from the edifice.

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The Church Discipline Bill, now being considered by the House of Commons, proposes to compel the bishops of the Church of England to persecute clergymen who are guilty of extreme ritualism.

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A shocking disaster, arising from a peculiar misadventure, is reported as having occurred at Newark, New Jersey, U.S.A. An electric car containing a number of high school pupils skidded, owing to the rails being frozen over, and dashed into the gates at a railway crossing, which were burst open. An express train was approaching the crossing at the moment, and it collided with the electric car with terrible force, killing eleven girls, and injuring thirty girls and boys more or less seriously.

....OUR....  
**CORRESPONDENTS**

**ETERNAL JOY.**

BY H. O. NICHOLS.

There'll be joy, there'll be joy, when  
trials are done,  
When the warfare with earth is all  
o'er ;  
When the way-worn pilgrim the treasure  
has won,  
And the long course is trodden no  
more.  
When friends long divided are gathered  
again—  
In weariness never to roam,  
But enter the city with Jesus to reign,  
And eternally dwelling at home.

**OUT OF BONDAGE.**

BY J. E. FULTON.

Having delivered Israel by numerous miracles from the hands of the Egyptians, they were now free to obey His law. Ps. 105 : 43, 45. While Moses was seeking to obtain permission for Israel to leave Egypt, Pharaoh impatiently sent him away, saying, "Ye make Israel rest from their burdens." Was not the cessation from labour here referred to the keeping of the Sabbath? The original word is *shâbath*, meaning, "to desist from exertion;" also "to keep Sabbath." The same word is translated, "kept Sabbath" in 2 Chron. 36 : 21.

In the expression, "on the seventh day thou shalt rest," found in Ex. 34 : 21, the same word occurs in the original. The Sabbath of the Lord, instituted at creation, had been, no doubt, lost to a great extent to the Hebrews in their bondage. Now as the Lord by wonderful miracles proclaimed Himself to be the only true God, the I AM, the Creator, it is plain that the Sabbath would be proclaimed.

By the plagues of Egypt God had shown the foolishness of heathen gods, for He had shown thereby that He controlled all the works of nature,—that everything in nature was controlled by His hand,—and that their gods had nothing to do in controlling anything, notwithstanding they had

gods referring to everything. Now it is a fact that God showed by the plague of darkness that He controlled the light, for He made Egypt dark, and then caused it to be light again. He meant to teach the Egyptians that their god, the sun, was not the real source of light, but that He was. God made the firmament, heaven, on the second day. The hail He formed in the firmament, the darkness that filled it, and the locusts driven by the winds thereof, show that God ruled the firmament. On the third day God separated the waters into their place, caused the dry land to appear, and caused vegetation to grow. In Egypt God turned water to blood, and blood He turned to water; the dust of the earth He turned into lice, and with locusts, hail, and fire, He destroyed vegetation. The fourth creative day the sun, moon, and stars were so far perfected that they became light-bearers to this earth, and God made them for signs and for seasons.

In Egypt, as before stated, the Creator showed His superiority to the light-bearers by obscuring the light. He changed the seasons also, for hail came out of season, indeed rain or hail are rarely known in that country. The fifth day God made moving creatures, creeping things, insects, and fish. He created innumerable numbers of locusts, lice, and flies. He caused the fish to die in the bloody water. The beasts were created the sixth day, also man. The plague of murrain killed the cattle in Egypt. The first-born were slain. Every day of the six was referred to by some miracle in Egypt. Now is it not reasonable to suppose that the memorial of His creative work would be proclaimed to His people?—Evidently. Israel were first to cast away the false gods; then, accepting deliverance at His hands, He led them out of Egypt where they could obey His laws. It is written: "Then I said unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God." "Wherefore I caused them to go forth out of the land of Egypt, and brought them into

the wilderness. And I gave them My statutes, and showed them My judgments, which if a man do, He shall even live in them. Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20 : 7, 10-12.

Now this is to the point, to show that in redeeming the Israelites from their bondage of mind and body, the Sabbath was restored, and became the "sign" between God and them. God was seeking to purify them. "I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy. For I am the Lord that bringeth you up out of the land of Egypt, to be your God; ye shall therefore be holy, for I am holy." Lev. 11 : 44, 45. Now the Sabbath was the "sign" to them that He would sanctify them. This is repeatedly stated. Ex. 31 : 13, 17; Eze. 20 : 12, 20. The Sabbath was sanctified, and was the sign the Lord gave that He would sanctify them. The Sabbath was the seventh day, a type of completeness. It was holy. Being a sign of what God would do for them, it indicated that He would make them complete in Him, that He would make them holy. The holy Sabbath was, and ever will be, a sign of holiness.

Just as man was given the Sabbath after the earth was brought out of darkness and chaos by the hand of God, so man was given the Sabbath after the revelation of His power in Egypt. The creation of the world and the redemption of Israel were brought about by the same power. This we have shown. This is ever true. To be "created in Christ Jesus" is redemption. "Redemption through His blood" is creation. Notice how Paul uses the two terms in Col. 1 : 13-16, God hath "delivered us from the power of darkness [like the deliverance from Egypt], and hath translated us into the kingdom of His dear Son; in whom we have redemption through His blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible,

whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist." Col. 1:13-17.

"We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.

It is plain from these texts that creation and redemption are one great work, the same power is exercised. The redemption of Israel was creative power operating, as we have shown. The Sabbath was a memorial of creative power, hence it was commanded to Israel, "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out hence through a mighty hand and by a stretched out arm; therefore the Lord commanded thee to keep the Sabbath day." Deut. 5:15. Because Israel were commanded to keep the Sabbath for the reason assigned in this text, the Sabbath is not therefore confined to that nation or to that age. Redemption from Egypt was not really another work, it was a grand object lesson on creation. In the ten commandments, as recorded in Exodus 20, the creation is assigned as the reason for keeping the Sabbath. In the ten commandments, as rehearsed by Moses, the redemption of Israel from Egypt is given as the reason for keeping the day. Plainly, it is one and the same. See Deut. 5:12-15; Ex. 20:8-11.

The redemption of Israel from Egyptian bondage is typical of redemption through the blood of Christ. Perhaps it is better to say it is one grand work, for it was only through Christ that they could be redeemed. It was Christ that led them, and fed them. He was the Rock from which they drank. 1 Cor. 10:3, 4. We are redeemed by the blood of Christ; so were they. The blood of the lamb was made very prominent the night that they left the land of bondage. Ex. 12. It was a lamb without blemish, a type of Christ. "Christ, our Passover, is crucified for us." 1 Cor. 5:7. Whoever neglected the blood was visited by the destroying hand of the Lord. They were saved by

the blood of the Lamb. We are commanded to eat the flesh of the Son of God. They were to eat the flesh of the lamb. Ex. 12:8.

As before stated, God did not mean to localise the commandments by having as preamble to that law, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Egypt was only a type of the world of sin. Rev. 11:8. We are called out of Egypt, we are delivered from the power of darkness, we are, therefore, to keep the same law. As our redemption is the same creative work, we have the same Sabbath, the sign of the sanctifying power of the Lord. No new Sabbath is needed; in fact, a new day would be inappropriate. The Sabbath was given that we might hold in mind the great creative power of God. That day must ever remain the same.

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#### REMEMBERING GOD.

O blest are they whom evil days,  
Constrain to think upon the Lord,  
And 'midst of failing props and stays,  
To trust His word.

When winds and waves in tempest toss  
And leave but emptiness and pain,  
Who turn through weary, bitter loss  
To Him for gain.

Who, when the star of hope is low,  
And all is dark and troubled night,  
With faltering, painful gropings go  
To Him for light.

*Christian Leader.*

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#### RICH, BUT DIDN'T KNOW IT.

BY EDISON DRIVER.

A beggar one day found a neatly printed slip of paper by the road, and though he could not read it, he thought it might be worth putting away in his bundle. Days and weeks of hunger followed; sickness came; and for want of care and food, he died. The authorities were about to consign his bundle to the fire, when the printed slip fell out, and lo! it was a fifty pound note! Right there in his grasp he held the means of food, and care, and comfort; but alas! he knew it not.

How many a poor Christian, all unmindful of its value, is carrying that great talisman of God, the name of Jesus Christ,

and that wonderful cheque book, the word of God! Sick, long-faced, disheartened, and poor, when up there in the bank of infinite resources he has unlimited credit. Do we believe it? Do we receive it? Why not? Here is the book filled with promises to pay; there is the treasure; and the Banker's voice comes down to us, "If ye shall ask anything in My name, I will do it." "Ask, and ye shall receive, that your joy may be full."

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#### NOT QUITE CORRECT.

The "Sunday-school Times," one of our ablest religious journals, frankly says:—

Many Christians who observe their Sabbath on Sunday point to the fact that there is no warrant for this usage of terms in the New Testament record. Throughout the New Testament Scriptures, whose last book was written at least fifty years after the resurrection, there is not a solitary place where the name "Sabbath" is applied to the first day of the week, which the church was already observing for its gatherings for worship. On the other hand, the term "Sabbath" is given to the seventh day four times in the Acts (13:42; 16:13; 17:2; 18:4), and once in the epistles (Col. 2:19). "The Lord's day" (Rev. 1:10) is an uncertain name for it; "the first day of the week" is that used almost or quite universally.

As regards the point that the term "Sabbath" is never applied to the first day of the week the above is absolutely true. But there are mistakes in the quotation which may be worthy of mention. (1) The Sabbath is mentioned, and applies to the seventh day, eight times in the Acts, besides the use of the term in Acts 1:12. The other four references besides those mentioned above are Acts 13:14, 27, 44; 15:21. (2) The term "sabbaths" in Col. 2:16 does not refer to the weekly Sabbath, but to those sabbaths which are a shadow of things to come, of which the body was Christ. There is nothing shadowy in the weekly Sabbath, but there was in the yearly sabbaths and feast days. See Leviticus 23. (3) The church was not observing at that time the first day of the week "for its gatherings for worship" any more than it was any other week day. They met daily. Acts 2:46. It might be well to remark that the Lord's day according to the Scripture is the seventh

day, the only day which the Lord by inspiration has claimed as His. See Ex. 20 : 11 ; Isa. 58 : 13 ; Mark 2 : 27. The "Sunday-school Times" is another witness for the Sabbath of the Lord.

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### FORGING FETTERS.

BY G. B. STARR.

In early youth habits good or bad are formed, which, as they are oft repeated, crystallise into character, and the man or woman is the sum total of what he or she has thought or done from youth.

If these habits, or customs, the ways of thinking and doing from youth up, are good, and pure, and noble, energetic, frugal, and elevating, so is the man or woman. Blessed, thrice blessed, is the individual who is in himself or herself this ever-repeating bundle of good habits. His nerve fibres and muscles work together for good to himself and others, and every day closes with a divine and human benediction upon him.

But if, on the other hand, evil habits of thought and action are oft repeated ; angry words or impure thoughts indulged, careless or positively vicious habits formed, these, too, are forming into character ; these ways crystallise into fixed habit, and habit into character. Thus are forged fetters that bind men to repetition in thought and act, and if, as time goes on, these persons become convinced that they have formed wrong characters, unlovely, impure, untruthful, unholy, and unpleasant for others' association ; and if, like Jacob, they desire to change, like him also will they find themselves bound by chains of their own forging. These chains would, doubtless, require nights, or many nights, of weeping and wrestling, coupled with the grace of Jesus Christ, to break their hold upon them.

The law of the Spirit of life in Christ Jesus is able to set every captive free. But how much better to start right in youth, and grow solidly into right and peaceful ways.

We appeal to the youth to avoid the way of the transgressor, for it is very hard, "and be sure

your sin will find you out," whatever it is. The path of righteousness is the only path of peace either in youth or old age.

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### GAIN THAT IS LOSS.

The Scriptures describe the condition of the world just before Christ's second coming. James the apostle pictures the greed and oppression that will prevail. He says, "Go to now, ye rich men, . . . ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth ; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton. Ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just ; and he doth not resist you." James 5 : 1-6. This is a picture of what exists to-day. By every species of oppression and extortion, men are piling up colossal fortunes, while the cries of starving humanity are coming up before God."— *Christ's Object Lessons*.

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### TO THE THOUGHTFUL.

BY W. H. LITTLEJOHN.

Has it ever occurred to your mind that it would be a very desirable thing to be connected with some great providential movement intimately related to the development and progress of God's cause in the earth ? Have you ever said to yourself that the little handful of true and tried men and women, who shared the labours and braved the dangers incident to a confession of the faith in the days of the first advent, were greatly favoured of Heaven ?

Have you ever thought that, if you had lived in the sixteenth century, your name might have been enrolled in the glorious list of those who stood by duty at the cost of even death itself ? If so, allow me to say that God is, at this very time, offering to you an opportunity to distinguish yourself by deeds of valour for His

truth—an opportunity no less glorious than any offered to the men of past generations.

The coming of our Lord is near at hand. Already the work of gathering out a people, who will be ready for that event, has been entered upon, and the basis of this gathering message is the "commandments of God, and the faith of Jesus." Rev. 14 : 12. God is testing you, as well as others, by causing the light to shine upon His down-trodden Sabbath.

The path of duty is plain and straight before your face. Adopt the principle that God means what He says, and says what He means, and you cannot go wrong.

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"Private individuals living quiet lives have shown themselves capable of heroic sacrifices, and what is still finer, patient continuance in commonplace duties so that Heaven has been brought into earthly homes."— *From Ian MacLaren's Life of Christ*.

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You picture to yourself the beauty of bravery and steadfastness. And then some little, wretched, disagreeable duty comes, which is your martyrdom, the lamp for your oil ; and if you do not do it, your oil is spilled.— *Phillips Brooks*.

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Henry Drummond, speaking of the value of a little time spent alone with God, said : "Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for His sake that you would not do for your own sake, or for any one's sake."

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"Earth's cisterns will often be empty, its pools become dry ; but in Christ there is a living spring from which we may continually draw. However much we draw and give to others, an abundance will remain. There is no danger of exhausting the supply ; for Christ is the inexhaustible well-spring of truth."

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

### MY TRIP TO THE LAND OF THE PHARAOHS.

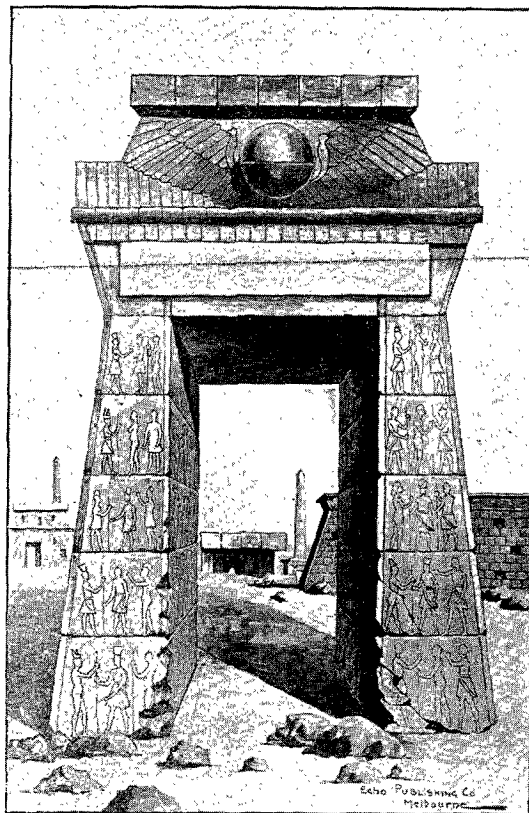
Pastor L. R. Conradi writes :

"That he might become more fully acquainted with the country, I accompanied Pastor Wakeham to Egypt. Our first stop was at Assiut, the leading city of Upper Egypt, with a population of about fifty thousand, where the American Presbyterian Mission has its headquarters. Their work is chiefly among the Copts, for whom they have laboured many years. In this field they now have one hundred stations, twenty-six churches, and ninety-seven schools. We were very kindly received by Dr. Alexander, formerly of Ohio, U.S.A., who is at the head of their school. There are several hundred students attending their large college here. We visited some of the classes, many of which are taught by American teachers.

"We visited their hospital, and were cordially received by the matron, Sister Dorcas, an American lady who had been with the institution from the very beginning. She related to us many interesting and valuable facts about their work. At the time, their head physician was ill, but we formed the acquaintance of two young American doctors connected with the institution. We found one of them very busy in the free dispensary, which is open an hour or an hour and a half, daily, when he frequently treats as many as sixty cases, mostly persons suffering with sore eyes. They all seemed glad to know that we, too, contemplated doing medical missionary work, and we felt thankful that Dr. Keichline, whose travelling expenses have been furnished by the Young People's Society, and whom we had invited to come to Egypt at once, would soon be with our little band of workers in this great field, to further assist in this important branch of the message. They

wished us Godspeed in our work, and we, in turn, hoped that God would bless their efforts to help their fellow-men.

"Proceeding, we visited the home of Pastor Awada, in Luxor. This city contains thirteen thousand inhabitants, three thousand of whom are Copts. Luxor, with Karnak a little to the north, and Thebes across the Nile, was the scene of the grandest work of the Pharaohs; and even to this day, there is no other building in the world that will compare with it in grandeur. The Bible mentions this ancient city under the name



Gateway in Karnak, Egypt.

of No Amon (Nahum 3 : 8), where the attention of Nineveh is directed to the fate of this " populous " city, situated on the channel of the Nile, whose strength was Ethiopia and Egypt, and whose helpers were Put and Lubim; and ' yet was she carried away, she went into captivity,' and was utterly destroyed. The mighty ruins of this city testify to the truthfulness of this prophecy, as well as to the words found in Jer. 46 : 25 and Eze. 30 : 14-16. God has indeed executed His judgments in No, and against its temples, which were wholly dedi-

cated to the worship of the sun. We were glad indeed that while these ancient cities mentioned in the word of God are in ruins, yet there are some honest ones near them, whose ears are open to present truth. Since my visit here last year, Pastor Awada has had the joy of baptising his own companion, and some of his relatives attended our Bible study there during the Sabbath.

"While at Karnak, we saw the monument of victory erected by Shishak (1 Kings 14 : 25) in commemoration of the defeat Rehoboam, king of Jerusalem, suffered at his hands. The monument shows Ammon, with his sword in his right hand, leading five rows of conquered cities with his left hand, typified by a ring and a prisoner, whose face very plainly reveals Israelitish features. Some of the names of the cities can still be identified. Thus these dumb stones testify to the truthfulness of the word of God.

"On Sunday we crossed the Nile to Thebes, the necropolis of ancient Egypt. Pastor Awada had formerly been pastor of a company of Copts, who had united with the Presbyterian Church (there were about twenty in the company); and as we called upon them, they received us very kindly, and furnished us donkeys to go farther across the plain, up to the mountains where the elder of the company lived. They at once arranged for a meeting in the courtyard, and it was quite an interesting sight to see a number of men sitting down on the floor of the courtyard, while the women remained in the adjoining apartments, listening to the truths of the third angel's message. The old gentleman, who was glad to meet me again, charged me before I began the service, that I should present to them the word of God, giving them His message for this time. Pastor Awada translated my words from English into Arabic. I improved a part of the forenoon and afternoon in presenting the solemn truths for our day, and all

seemed grateful for the privilege of listening to them. I believe that the seed sown will spring up in the near future. We also called upon several at their homes, and enjoyed their hospitality, and at the same time visited the ruins of the temples in the neighbourhood.

"Next morning we rode on donkeys away around the mountains, through a dreary waste of country to see the sepulchres of the kings at Biban-el-Muluk, where the yellow-coloured rocks narrow the valley down to a mere point. A terrible loneliness pervades this whole region, and it is unlike anything else in the Nile Valley. All life seems to be extinct. As we come up to the mighty rocks, we can perceive, here and there, a number of small openings. Anciently, these were closed up. These are the entrances to the sepulchres of the kings, and have been discovered within a few years. Up to date, no less than forty-one have been found. Although the Pharaohs dug hundreds of feet into the solid rock that they might secure a safe burial place for their bodies, yet it was all in vain; for robbers gained access to these tombs, and modern scientists are discovering the most hidden places; and while some rested safely for thousands of years in their dark, unknown sepulchres, laboriously cut out in the hard rock, to-day these tombs are being opened, and some of them are even lighted with electricity. These sepulchres date from the time of the Pharaohs, 1500-1100 B.C., during the rule of the eighteenth to the twentieth dynasties. On the other side of the mountains are the great temples, built in honour of the dead.

"We again returned to Cairo, where we spent a few more days together. I originally planned to visit Palestine, Syria, and Constantinople, but the latest reports in the newspapers, and letters from our brethren, were of such a nature that I felt it unwise to attempt such a journey at that time. Not only was there a ten days' quarantine against all boats from Egypt, but, as the cholera had entered Palestine, there was a state of quarantine in the different towns. For several weeks the railway connecting Joppa and Jerusalem was not in operation,

and there was five days' quarantine between the two cities, so that if one entered the country, after passing a two weeks' quarantine, he might spend almost as long a time in trying to get a steamer for the outgoing voyage. The cholera had decimated the population in the ancient land of the Philistines, around Gaza, and had also made its appearance in Joppa. Brother Jespersion, of Jerusalem, wrote me that this had naturally made hard times for them. No tourists whatever were visiting Palestine, and on account of the quarantine, their supplies were cut off to a greater or less degree, so that the expense of living was rather high. On the other hand, fruit could not be transported to Egypt as usual, so it was rather high-priced. These things show us the difficulties we shall have to encounter when pestilence and plagues multiply upon the earth.

### ... Notes ...

The new chapel in Launceston is completed, and meetings are held in it regularly.

During the month of December the canvassers in Australasia took 1,119 orders for books valued at £1,065 3s.

Pastor A. J. Haysmer reports the baptism of eight persons in Tunapuna, Trinidad, West Indies. A neat, substantial church building has been erected.

It is expected that Brother A. W. Kuehl and wife, of Minnesota, U.S.A., will go to South Africa in response to the urgent call for help from that field.

Brother and Sister Horner have treatment rooms in Jaffa, Palestine, and are treating a large number of patients each day with good results in almost every case.

Our various conferences and institutions have been decreasing their indebtedness almost without exception during the past two years. This is a cause for thankfulness and encouragement.

Pastor W. A. Spicer, Secretary of the Foreign Mission Board, is visiting different islands in the West Indies. He expected to organise conferences in Jamaica and Trinidad, and intended visiting British Guiana before returning to the United States.

The librarian of the Christchurch, N.Z., tract society reports that during the year 1,230 copies of the "Bible Echo" were sold and given away, and 1,950 copies of the tract, "Religion in the State Schools," were distributed, besides a large amount of other literature. We anticipate the report for next year will show a large increase in the amount of work performed.

A letter from Brother J. O. Williams, Townsville, North Queensland, says: "You will be pleased to know that since I have been here the Lord has led me in the way of many who desired to know more of His word. God has blessed the Bible readings held with various families, and seven have taken their stand to obey Him. There is now a company of eleven keeping the Lord's Sabbath, and we have some very precious meetings."

Pastor J. Pallant, of West Australia, reports a good interest at York. Twelve have decided to obey God, and others are investigating. Brother Shapscott and a number of young people are beginning the sale of "Australasian Signs of the Times." A call for help has been received from a place called "The Warren," to which Brother Pallant has responded.

The Sabbath-school reports for Australia and New Zealand, for the quarter ending December 31, 1902, are published in the "Union Conference Record," of 1st March, 1903. From these we learn that the present membership is 2,785, and that the schools contributed £175 1s. 6d. Of this amount £16 19s. 9d. was paid as tithes, £20 15s. 5d. was given for ship mission work, and £113 10s. 7d. was sent to support the work in Queensland. The balance, £23 15s. 9d., was used for home expenses.



E. W. FARNSWORTH - - EDITOR.

### SELFISHNESS.

True love is a going out from self. Love is affection and service bestowed upon another. "Herein is love; not that we loved God, but that He loved us, and sent His Son."

The life of our Lord was a manifestation of self-forgetfulness. "Even Christ pleased not Himself." At the seaside He was so deeply interested in healing the sick and teaching the people that for days He took no time to rest or eat. As the sun sank in the west, His thought was not for Himself, but for the hungry people. "He called His disciples unto Him, and saith unto them, I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat, and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far." To supply the needs of the people He manifested His creative power and fed the multitude.

The world had seen so little of this self-forgetting spirit that it was mistaken for madness on another occasion when He was too busy ministering to others to remember His own necessities, and His friends "went out to lay hold on Him, for they said He is beside Himself." What a blessing it would be to the world if His professed followers would manifest some of the same self-forgetfulness! Doubtless, they would likewise then be counted mad, as was their Master.

On another occasion the selfishness of Christ was displayed when palm branches were waving before Him, and the multitude hailed Him with joy as their King. But His calm spirit was unmoved by the praise of the people as they recounted His wonderful works, or by the shadow of the cross into which He had entered. The people were amazed to see His eyes filled with tears, and

His form quivering with uncontrollable grief. He had no thought for the present exaltation, nor for His future humiliation. His anxiety was for those who had rejected Him; and, in agonising tones, and mid heart-breaking sobs, He exclaimed, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." His pity and tears were not for Himself, but for the men who rejected and nailed Him to the cross.

The promptings of the unrenewed heart lead us to "look out for number one," to put self first, and give to others what is left. Selfishness seeks the comforts and preferments of life for itself. This was to be one of the special signs of the last days, for at that time it is said that "men shall be lovers of their own selves," and this will lead them to be "covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." All these evils spring from selfishness.

A condensed biography of the life of Christ is given in these words, "He saved others." He helped others. He healed others. He laboured for others. He suffered and wept for others. He "gave Himself." The true Christian will live for the same purpose—to help and save others—and only to the extent that we imitate the perfect Pattern are we worthy of the name.

### ECLIPSES AND THE SABBATH.

When the claims of the Sabbath of the Lord are pressed home upon the people, many are willing to admit that the seventh day is the Sabbath according to the Bible; but as they see the cross involved in obeying this truth, they search for some way of escape. They say we cannot tell which day the seventh day is. Time has been lost, etc.

Without noticing here the Bible evidence for the uninterrupted succession of Sabbath days from the

creation to Sinai, and from Sinai to the cross, we call the readers' attention to the evidence borne by the eclipses of the past. Eclipses were recorded many hundreds of years before Christ. Astronomers of the present day, by calculation, can ascertain exactly when the eclipses occurred, and where their shadows fell. Hundreds of eclipses have thus been recorded; if any time had been lost it would have thrown the recorded date of every eclipse out of its proper time, and thus have brought confusion in all astronomical calculations. If there had been a moment of lost time astronomy would detect it.

From a work entitled "Science and the Bible," pp. 268, 269, by H. W. Morris, we take the following on the subject of eclipses:—

Eclipses have also served to establish the dates of many events recorded in ancient history. The occurrence and character of an eclipse, together with the locality at which it is observed, in connection with any memorable event of antiquity, being given, the astronomer, by calculating backwards, can read off by the clock-work of the universe the precise time when the event took place.

The celebrated eclipse mentioned by Herodotus, which, by its ominous appearance, caused the suspension of the battle between the Medes and Lydians, followed by a treaty of peace, has been ascertained to have occurred in the 585th year B.C., and not only that, but the course of the moon's shadow over the earth's surface, being also traced by the same calculation, determined the field of the impending conflict to have been at the mouth of the river Halys. Another eclipse mentioned by Thucydides, as having occurred on the afternoon of a summer's day, in the first year of the Peloponnesian war, is found to have happened August 3rd, B.C. 413, and to have passed over the city Athens.

Xenophon relates that during the siege of Larissa, an eclipse of the sun took place, which produced a panic among its Median defenders, of which the Persians took advantage, and captured the city; and astronomical calculation has fixed the event on the 15th of August, B.C. 310; and that the shadow being on this occasion only twenty-five miles in diameter, passed centrally over the place.

Two blocks of stone were recently exhumed from the ruins of Nineveh, and brought to the British Museum, one containing a list of kings of Assyria, and the other a list of dates; but there was no known connection between them. Rawlinson, the great decipherer, however, has put the two together, and found, in fact, that they are complementary parts of the same stone, fitting into each other exactly, and giving thus a complete and exact record of the Assyrian Empire for a period of two hundred and forty-three years. Among the facts recorded on these stones is one



concerning an eclipse of the sun, which is distinctly and particularly noted. And astronomical calculations have just ascertained that it occurred on the 15th day of June, B.C. 763, and that it was a total eclipse.

Thus the sun and moon, the faithful witnesses established in the heavens point out to us the places, and read to us the dates, of events that transpired in this lower world hundreds and thousands of years before we came into being! How wonderful the ingenuity of man that can elicit such information from distant worlds! How surpassingly wonderful the undeviating and infallible movements of those heavenly orbs through all the lapse of ages!

**CHILDREN'S  
...CORNER...**

**A PRAYER.**

O that my eyes might closed be  
To what becomes me not to see!  
That deafness might possess my ear  
To what concerns me not to hear!  
That truth my tongue might always tie  
From ever speaking foolishly!  
That no vain thought might ever rest,  
Or be conceived within my breast.  
Wash, Lord, and purify my heart,  
And make it clean in every part;  
And when 'tis clean, Lord, keep it so,  
For that is more than I can do.

—*Good News.*

**FRED AND JOE.**

Fred and Joe are boys of the same age. Both have their way to make in the world. This is the way Joe does: When work is before him, he waits as long as he can; he hates to touch it. Then he does not half do it. He is almost sure to stop before it is done. He does not care if fault is found. He says, "I can't help it," or, "I don't care."

Fred's way is not the same. He goes straight to his work, and does it as soon as he can. He never slights work for play, though he loves play as well as Joe does. If he does not know how to do a piece of work well, he asks someone who does know, and then he takes care to remember. He says, "I never want to be ashamed of my work." Which boy do you think will make a man to be trusted?—*Selected.*

**THE CLOUD-MOTHER.**

A fair, white cloud-mother floated over the fields one hot summer day, her arms stretched out over her earth-children. How beautiful she was in her snowy-white dress, with her silvery hair and her long thin veil trailing out behind her.

"The earth is very fair," she thought, as she passed over the green meadow, where the blue forget-me-nots were nodding across the stream.

She came again, and as she looked she thought it seemed less fair. The grass was not so green, nor the flowers so blue.

Day after day she came to look upon her earth-children, and day by day she saw the grass grow browner, the leaves drier, and the flowers begin to hang their heads.

Little by little, each day the brook ran more slowly, and sang less merrily, till at last the pond dried up, the cows could no longer cool their hot feet, nor the children play in the sparkling waters.

The cloud-mother looked sadly at the earth's faded dress, and then at her own fresh, beautiful one. Slowly she took off her dainty dress, and laid it aside; took up her thick, black cloak and heavy veil, and, wrapping herself closely about, she burst into tears of pity for the poor, parched earth below.

The sobs which shook her were heard below, and the children said, "It thunders!" and as her tears fell they danced with joy, and cried, "It rains!"

Still the cloud cried on and on, and, when she had no more tears to cry, she looked down upon the earth.

What a change there was!

The broad, flat meadow was again covered with a carpet of green, the flowers were nodding their pretty heads, the brook was dancing merrily along, the cows were standing in the cool water, and all the world looked more bright and beautiful than before.

Then she knew that her tears had watered the earth, and saved her children, and, filled with happiness, she floated away.—*Child-Garden.*

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# HOME AND HEALTH

## TRUE MANHOOD.

It is not always the coat that tells,  
Nor the collar your friend may wear,  
It is not only the shine of his shoes,  
Nor the finished touch of his hair.

It is not all in the silken hat,  
Nor the fitting neat of his gloves;  
It is not merely his cultured air,  
Nor the circle in which he moves.

It is not his temper, his pride, nor  
smile,  
Nor yet his worshipful mien;  
It is not even the name he bears  
In the world that is shallow and  
mean.

Ah, no! after all, 'tis the man him-  
self,  
As he stands with his God alone;  
'Tis the heart that beats beneath the  
coat,  
The life that points to the throne.

The eye that cheers with its kindly  
glance,  
'Tis the arm round a brother cast;  
The hand that points to a hope beyond,  
'Tis a love that endures to the last.  
—*The Silver Cross.*

## "SUFFER LITTLE CHILDREN TO COME UNTO ME."

BY MRS. E. G. WHITE.

Jesus loves little children. He gave His life not only for the salvation of fathers and mothers, but also for the salvation of children. During His ministry one mother with her child desired to find Him, in order that He might lay His hands upon the child. This mother felt that she must take her little one to Jesus for His blessing. She thought of it for some time; for Jesus was not near her, and it seemed too great an undertaking to go to Him. But Jesus came nearer and still nearer, until He was near enough for her to reach Him. She started on her journey, and on the way another mother joined her with her children, and afterward still others, until several mothers with their children were in the little company that came to the disciples, and made known their request.

Thinking to do Christ a favour, His disciples sent the mothers away. But when Jesus saw that they were being sent away disap-

pointed, He rebuked His disciples, saying, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God."

Christ saw those children leaving their homes. He saw the little company coming along the dusty way, increasing in number as they journeyed on. And when the children came to Him, He took them in His arms and blessed them. Some of the weary little ones fell asleep in His arms, resting their heads upon His bosom.

The burdened mothers were comforted. They returned with light hearts, strengthened and blessed, carrying with them the Saviour's blessing, which ever afterward they cherished in their humble homes.

Let us pray for the blessing of Christ's abiding presence in our homes. Let us take more time to teach our children lessons of faith and trust in Him. We may think that by so doing we are neglecting our business, but are we? We never lose in business transactions by taking time to seek God for His blessing; for those who receive His blessing receive the vivifying power of His Spirit, which revives them in health, and strengthens them for their work.

## PARENTS AND CHILDREN.

BY G. C. TENNEY.

We have heard a good deal about woman's rights, and the battle for them is being pretty well fought out in many parts of the world. But where is the champion for children's rights? The size or age of an individual does not affect his claim for equal consideration. His weakness or inability to maintain his rights should not deprive anyone of them. And yet, if you will carefully observe the relation sustained by parents to their children you will often be pained at the utter disregard shown to the claims and rights of the little ones.

Injustice and downright cruelty are practised by parents who would be offended if they were charged with it. Indiscriminate punishment is inflicted when father or mother lose their tempers. Blows are given without

even the pretence of an inquiry, and the boy or girl treasures up a sense of wrong. A child has a comfortable seat, but is unceremoniously ejected, if someone else wants it, without being requested to relinquish it, which he would gladly do if asked in a considerate way.

Children are, perhaps, crowded away from the table by company, and then made to wait until nearly famished, no one thinking about the hungry stomachs and anxious little ones constantly wishing the company far away.

Indeed, the grievances of children are many. Might does not make right. The child has a right to appeal to father and mother for a hearing. Punishment should never be meted out in anger; for in most cases a far greater wrong will be done by the rash parent than has been done by the offending, or, perhaps, innocent child. Mary is washing dishes. She accidentally drops a valuable dish, it is not injured, and she is let off with a caution, accompanied with cheerful congratulations on her good luck. Again she drops a valuable dish, and it flies into pieces. She is rashly cuffed, sent to bed, scolded, told that she is good for nothing, and so on to the end of a long chapter. Why?—Her offence is the same whether the dish be broken or not. If it could be excused in one case it should be in the other.

Parents often punish children for doing things which at other times are passed unnoticed. The habit of constantly threatening children is most pernicious. "Here, I'll beat you." "My word! I'll skin you." "I'll send the bogey man." And a dozen other miserable, lying, idle ejaculations are hurled at a boy or girl who go right on with their mischief, while they are treasuring up a consciousness of their mother's untruthfulness. A contempt for such talk and such parents is sure to be the result. If a parent is rash enough to make even an unwise threat, he would better carry it out, or better still openly retract it, and confess the wrong to the child.

Sometimes fathers will tease a child who manifests a retaliatory spirit just to see the fun. And I

have seen it end up by the child doing some desperate thing, and then being punished because the father became angry too. But few things that men do are more pernicious than teasing children.

Children should be considered members of the family on an equal footing with the rest. Not with the same position or authority, of course, but possessed of their rights just as securely as the father is of his rights. Mothers and fathers should encourage the confidence and fellowship of their children. They should not reject their little secrets, nor refuse to be interested in their plans. They should be the most intimate friends their children have. No man or woman, boy or girl, should be allowed to come into the life of the child between the child and its father and mother.

**A SENSIBLE SUGGESTION.**

"If I could only be of some use in the world, or fill some place in it," cried Frances impatiently, "I would not complain."

"Well," suggested Cousin Patty, "making beds is a very useful work, and your mother seems to need some one to fill the place of mender-in-ordinary to the family. Why not begin where you are? I never saw anybody willing to be of use who couldn't be used right where he stood. And as for filling places—did you ever think that you are put in your own place so as to fill it? This business of wanting to climb out of your own place before you've filled it to go hunting for an empty one somewhere else never did seem sensible to me. Start at once to be of use, and you'll be useful, never fear."

It was a sensible suggestion. There are many useless people excusing themselves to-day by saying that they would rejoice to be of use—somewhere else. Our own place, after all, is the only one we can ever fill. The moment we fill it full, we shall overflow it into wider bounds. Mending and making beds, running errands, doing odd jobs—the large careers begin by these small usefulnesses, and widen irrepressibly as the man and the woman develop into

broader activities. "Begin where you are" is common sense. As a matter of fact, we cannot begin anywhere else. Only from what we are can develop what we shall be—only from where we stand can the first forward step be made. Shirking and complaining belong together. They are a poor pair of twins to have about, and the sooner we turn them out of doors, and determine to be thoroughly useful in our present place the better.—*Selected.*

**BEEF TEA.**

A person who was in doubt over the question of nourishment in beef tea wrote the editor of "The Era" for an opinion on the subject. Here is the editor's reply to the query:—

It is pretty safe to say that in the general opinion of the medical profession beef tea has no nourishing qualities whatever. It has been supposed among laymen that a large proportion of the nourishing part of meat is abstracted in the form of beef tea, and that the remainder is of no food value. In point of fact, all the real nourishment in meat is thrown away in the debris remaining in the jar after the tea has been strained off. The proteid, or nourishing part of the meat, is quite soluble in boiling water, or, in fact, in water above 160 degrees Fahrenheit. This fact can easily be proved by any one who will take the trouble to feed two dogs—the first upon the strongest beef tea that can be made, and the other upon the shreds of meat from which it has been extracted. The first will die of starvation before long; the other will live in perfect health and strength.

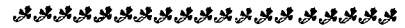
"A neat, clean, fresh-aired, sweet, cheerful, well-arranged house exerts a moral influence over its inmates, and makes the members of a family peaceable and considerate of each other's feelings and happiness."

The world has grown wise enough to see that nothing except a life can really help another life.—*Lucy Larcom.*



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The "North American Review" states that the Colombian Civil war has already cost 40,000 lives, and well-nigh ruined the country.

A severe dust-storm visited Adelaide, S.A., a few days ago. So dark did the atmosphere become even at sea, that shipping could not be seen four miles off.

The most terrific storm ever experienced in the district broke over Minyip, a railway town 198 miles from Melbourne, on March 4. In fifteen minutes several buildings and chimneys were blown down, the roof was lifted off every house, and windows were broken by hailstones, many of which exceeded an inch in diameter.

An exchange gives the following appalling facts on literary immortality: "Out of one thousand published books, six hundred never pay the cost of printing, two hundred just pay expenses, one hundred return a slight profit, and fewer still show a substantial gain. Of this number of books, six hundred and fifty are forgotten at the end of a year, one hundred and fifty more at the end of three years, and only fifty survive for seven years. Man has been writing books for the last three thousand years, still there are scarcely five hundred writers who have stood the test of time, and of this five hundred there are

not more than fifty who are known to a mass of people of ordinary intelligence in one country."

## TASMANIAN CAMP-MEETING.

Arrangements are completed to hold a camp-meeting at West Devenport, Tas., during the Easter holidays, April 9-19. Excursion tickets will be sold from all stations at holiday rates, beginning Thursday morning, April 9, good to return Monday, April 20.

Apply to E. Hilliard, Devenport W., for tents. 10 x 12, 10/-; 12 x 15, 12/6.

Pastor E. W. Farnsworth, J. Johanson, and the conference ministers and workers are expected to be present. We would be pleased to see visitors from Victoria or other States.

## TASMANIAN CONFERENCE COMMITTEE.

## SCHOOL CHILDREN STRIKE.

It is a significant sign of the times when children organise a "strike" because their preferences in regard to teachers are disregarded. The Chicago "Tribune" gives an account of a strike which took place recently in one of the schools in that city, because a teacher had been transferred from one school to another against their wishes.—

"A second school strike, and police protection for Principal Hedges of the Andrew Jackson school, where the pupils were out in support of Miss Jane McKeon, were the developments that confronted the board of education yesterday."

"The situation in the Andrew Jackson school was what might be called 'threatening.' There was no violence on the part of the strikers or their sympathisers from the other rooms, but Principal Hedges apparently did not care to trust himself to the belligerents and their friends.

"When Mr. Hedges left the school after it had been dismissed in the afternoon, nearly four hundred hooting pupils followed at his heels. Leading the way and at his side were Police Sergeant Tyrell, Detectives O'Donnell, Shaughnessy, and Mulbrandon, and half a dozen uniformed patrolmen. The policemen remained with Mr. Hedges till he reached his car, six blocks distant from the school.

"Trouble began to brew at the Andrew Jackson school early in the morning, long before time for classes to be called. Each striker was decorated with a "union card," and all declared they never would return to room three until Miss McKeon is reinstated.

"Miss O'Malley, the teacher assigned to take the place of Miss McKeon, sat

alone in her room when the clock struck nine. A few minutes later Mr. Hedges visited her and told her to remain at her post. She did so, and spent the day reading. The parents of some of the absent children sent notes, stating that they feared to send their children to school, thinking that they might be attacked by the strikers."

Whither are we drifting? To what will the spirit of trusts, unions, and strikes lead, when even the children defy their Principal at school, and follow him with jeering, mocking cries through the streets? Surely we are living in strange, strange times.

## ...OBITUARY...

FIELD,—Died Feb. 1, 1903, Emma Field, aged forty-eight years. Sister Field was a member of the Rockhampton church for the last eight years. For some time past she was in failing health, and became an inmate of the Rockhampton Hospital, where she underwent an operation, but did not rally, and passed peacefully away, leaving a husband and four children to mourn their loss.—

WALFORD DURRANT.

TREVEYTON,—Died February 10, at Dalrymple Road, Charters Towers, Queensland, Charles Treveyton, aged forty-three years. Brother Treveyton was ill with cancer in the stomach for more than four years before his death. About seven months ago Brother W. F. Ford, from Brisbane, who was canvassing for "Bible Readings," visited the house and presented Christ so clearly to the dying man that he was converted after a few visits. Brother Treveyton with his wife and younger children at once began to observe the Sabbath, and afterwards he was baptised. His spiritual life was a constant growth. He bore his acute sufferings with fortitude, and a day or two before he died he told his wife of the sweet peace he then enjoyed, and of his love towards every human being. The writer conducted the funeral service, and comforted the sorrowing family by the sure promises of God's word.

A COSTELLO.

## BUSINESS NOTICES.

Short Business Notices will be published in this column at a minimum of 2/6 per inch per issue, payable in advance.

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