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ONE
PENNY

The Outlook

A DECAYING WORLD.

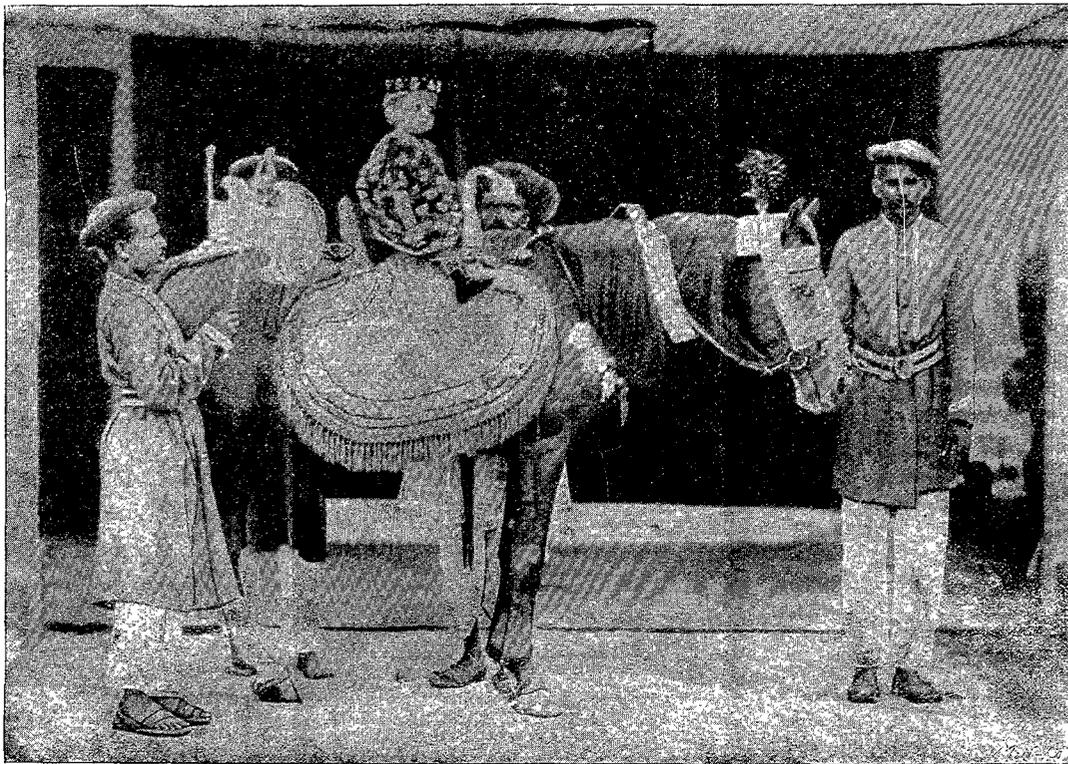
In the extreme north of Quebec, an explorer has discovered a vast forest of blue oak, yellow pine, and other valuable trees which are

and patriarchal age pervading the whole country, and even the birds and animals seem utterly indifferent to the approach of man.

Verily the time has come in fulfilment of the words of the prophet Isaiah, "The earth mourneth and fadeth away, the world languisheth and fadeth

broken the everlasting covenant. Therefore hath the curse devoured the earth."—Isa. 24 : 4-6.

Not upon himself alone does man bring the curse of sin, but all nature shares in the sad consequences of his transgressions. The human race has dwindled in stature and vitality. Once man



A Marriage Procession in India.

(See "Our Indian Sisters," Page 6)

"A missionary heard screams issuing from a house in Kreshnagar. She asked a man standing at the door what was the matter. It was only a little 'Bow' (wife) lately arrived in the Zenana. She asked permission to enter, and was shown into the women's apartments. In the dim light she could just discern a small heap in the corner, and plaintive moans told her it was someone living. She drew near and spoke, and a woe-begone face appeared. 'What made you scream?' the lady asked, 'They beat me,' the child replied, and she drew up her garments and disclosed wales which showed that she had ample excuse. 'Why did they beat you?' 'Because I cried for my mother.' And the face puckered afresh with the recollection of lost love and care."—*D. L. Woolmer.*

simply skeletons, the interior being rotten to the core. The trees are simply dying of old age.

The lakes in the district abound with lazy moving fish, which appear to be infected by the languor

away, the lofty people of the earth do languish. The earth also is polluted under the inhabitants thereof." Why?

"Because they have transgressed the laws, changed the ordinance,

lived for centuries, now his average age is less than forty years. And in like manner even the monarchs of the forest partake of the degeneracy of the age, the fruit trees are subject to all kinds of

diseases, and in order to secure a profitable crop, man has to use his scientific knowledge to supply that vitality to the soil which it lacks.

Said the prophet :—" The earth shall wax old like a garment " (Isa. 51 : 6), and we see the fulfilment of his words before our eyes. And yet there are men who assert the world is only in its infancy.

Listen ! " Lift up your eyes to the heavens and look upon the earth beneath, for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner ; but My salvation shall be forever, and My righteousness shall not be abolished. Harken unto Me, ye that know righteousness, the people in whose heart is My law ; fear ye not the reproach of men, neither be ye dismayed at their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool ; but My righteousness shall be forever, and My salvation to all generations." Isa. 51 : 6-8, R.V.

UNRECOGNISED OBLIGATIONS.

The State Treasurer of Victoria says the total incomes of the people of this small state amounts to £53,000,000 per annum. " All the tithe [the tenth] of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's, . . . the tenth shall be holy unto the Lord." Lev. 27 : 30-32. Then £5,300,000 should be paid by the citizens of the State of Victoria to the work of the Lord. This is considerably more than the public revenue of the State, and would be equal to about £4 11s. per head. Is there one church in the community that receives an average of £4 11s. per member ? If church members fail to do their duty in this respect they fall under the curse of God. Mal. 3 : 9. But to those who are faithful in this matter the Lord says, " I will pour you out a blessing that there shall not be room enough to receive it, and I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground ; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations

shall call you blessed ; for ye shall be a delightful land, saith the Lord of hosts." Mal. 3 : 10-12. What about the drought ?

So much nutriment is found in maize, that it is calculated that 10,000 men could support life for twelve months on 224 tons of that cereal.

It is asserted that from primary industries alone Australasia produces more per inhabitant than is produced from the combined industries of any other country.

Ten years ago there were less than 140,000 Jews in the United States of America. Now they number over one million, no other city in the world having such a large Hebrew population as New York.

The French Minister of Marine has announced his intention of stationing at Toulon, for the defence of that great French naval port and arsenal, a fleet of fifteen submarine torpedo boats.

And still another cable is to be laid. The German government by this means will connect Germany with the United States. The cable will start from Emden, on Dollart Bay, Hanover, and will proceed via the Azore Islands to New York. The estimated cost of the cable is £1,000,000.

The Shah of Persia has found it possible to dispense with no fewer than 1,640 of his wives, and has retained only sixty. The Ameer of Afghanistan has taken the hint, and has reduced his complement of wives to four, and has issued orders forbidding anyone of his subjects to possess more than four wives.

Great activity is being shown of late by the subterranean powers. Mount Vesuvius is reported to be ejecting incandescent and exploding masses of volcanic matter. Huge volumes of vapour resembling flames are being thrown up from the crater, and these are increasing in intensity. In Central America the volcano Colima is throwing up showers of black mud, stones, and ashes, which is

accompanied by alarming earth tremors. For an area of 100 miles the sky is obscured by dense clouds of ashes.

A lady in Philadelphia, U.S.A., possesses one of the finest collections of orchids in the world. One of the most remarkable of these plants is so small that it could be put, pot and all, in a vest pocket. An English collector who had the privilege of seeing this plant, offered £2,000 for it, but his offer was refused.

An organisation known as the Central Prohibition League of Victoria has been recently formed in Melbourne. The object of the league is one which should receive the sympathy of everyone interested in the Temperance movement. Should the day ever dawn which ushered in the abolition of the drink traffic, what an amount of human suffering, crime, and woe would be brought to an end !

It is alleged that on the Siberian trans-continental railway " over 1,000 officials have had sentences of banishment passed on them for murder and robbery, burglary, and other heinous offences, and no fewer than 597 murderers were appointed as conductors, guards, station-masters, etc. Out of a total of 11,112 employees on the railway only 473 had ever attended a secondary school, and only about 4,000 had been to a school of any kind ; the rest could not read or write.

The general Naval Board of the United States Government, with Admiral Dewey as presidential naval adviser, has furnished a report showing what naval strength is in their opinion necessary for the defence of the possessions and commerce of America. The United States fleet should, the report declares, comprise forty-eight first class battle ships, with for every four of these battle ships two armoured cruisers, four cruising "scouts" and four large torpedo destroyers, with other auxiliary vessels. The board recommends Congress to increase the American fleet regularly by four battle ships and their complement of armoured cruisers, scouts, and torpedo boats every year.

....OUR....
CORRESPONDENTS

HIS.

His stone am I
To set as He shall please,
In arch or vault or pediment,
In cornice or in frieze ;
A pillar in His temple made,
Or in the lowly pavement laid,
The socket where a torch may rest,
Or jewel flashing on His breast :
He needs them all, each does His will,
Each has its purpose to fulfil.
The stones on which the walls are built,
Deep hidden out of sight,
Have honour as the airy spire
That springs to meet the light.
It matters not where I may be
So He doth set and polish me.

— Flint.

COMING AGAIN.

BY C. P. BOLLMAN.

Shortly before His crucifixion, the Saviour gave His disciples this comforting assurance :—

Let not your heart be troubled : ye believe in God, believe also in Me. In My Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself ; that where I am, there ye may be also. John 14 : 1-3.

This word, "again," means, as defined by the "Standard Dictionary," "at a second, or another time ; once more ;" "once repeated." The Lord's promise had reference therefore to a definite, literal coming similar in some respects at least to His first coming, so that He would be recognised by them as the same Jesus who was soon to be taken away from them.

That this is the meaning of the promise is put beyond all question by the words of the two angels who appeared to the disciples as they stood gazing up into heaven after their departing Lord ; for as they were thus earnestly looking up—

Two men [angels] stood by them in white apparel ; which also said, Ye men of Galilee, why stand ye gazing up into heaven ? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven. Acts 1 : 10, 11.

HOW HE COMES.

Observe the words of the angel, This same Jesus . . . shall so

come in like manner as ye have seen Him go." With this agree also other texts, as we shall see.

When He went away, "a cloud received Him out of their sight." Of His coming again it is written: "Behold, He cometh with clouds." Rev. 1 : 7. Again in Rev. 14 : 14 we read this prophetic description of His coming, "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle."

In the text just quoted we are told that the cloud is white, and that the Son of man sits upon it or is borne along by it. Turning again to Acts 1 : 10, we find that the two angels which appeared to the disciples were "in white apparel." A multitude of white-robed angels would at a distance present the appearance of a white cloud. Moreover, in Matt. 25 : 31 we learn that when the Son of man comes in His glory, He is escorted by an immense multitude of angels, for "all the holy angels" are with Him. The conclusion is irresistible that the cloud so often spoken of in connection with our Lord's second coming is not a symbol of mystery, but a literal cloud of holy angels.

AS THE LIGHT.

Our Lord knew that in the last days there would be false views as to the manner of His coming, and He sought to correct these by some of the plainest statements possible to human language. Some of these we have already quoted ; another is found in Matt. 24 : 26, 27 : "If they shall say unto you, Behold, He is in the desert ; go not forth : behold, He is in the secret chamber ; believe it not. For as the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of man be."

Strong's "Exhaustive Concordance of the Bible" defines the Greek word *astrape* as meaning first of all lightning ; then by analogy "glare, lightning, bright shining." Electrical lightning does not come from the east any more frequently than from any other quarter. Indeed, in Palestine the clouds, and consequently the lightning, usually come from the west, that is, from the Mediterranean Sea. But the "bright

shining" of the rising sun always comes from the east, and doubtless our Lord likened His coming, to the rising of the sun—grand beyond description in human speech, and world wide, for "every eye shall see him."

HE WILL COME.

However much men may despise the promise of our Lord's second coming—His coming again—however much they may deny that He is coming, yet the truth of the divine word remains unshaken. "Heaven and earth may pass away," said the Saviour, "but My words shall not pass away." He promised to come, and He "is not slack concerning His promise." 2 Peter 3 : 9.

He will come personally,—come as He went away,—come the same compassionate Saviour He was while upon earth. He will come, not to die on a cross, but to reign on a throne, for "the Lord God shall give unto Him the throne of His father David ; and He shall reign over the house of Jacob forever ; and of His kingdom there shall be no end." Luke 1 : 32, 33.

FIRST STEPS.

BY MRS. E. G. WHITE.

UPWARD.

The first step in the path of obedience is to surrender the will to God. This may seem a difficult thing to do ; for Satan will present every possible objection, and will manufacture difficulties, and magnify perplexities before the mind ; but take the first step, and the next step on the ladder of progress will be easier. This ladder must be climbed round by round ; but God is above the ladder, and His glory will illuminate every step of advancement. The path of faith and self-denial is an upward path ; its way is heavenward, and as you advance, the misleading clouds of doubt and evil will be left behind.

DOWNWARD.

When there has been a departure from the right path it is difficult to return. Barriers have been broken down, safeguards have been removed. One step in the wrong direction prepares the way

for another. The least deviation from right principles will lead to separation from God, and may end in destruction. What we do once we more readily do again; and to go forward in a certain path, be it right or wrong, is more easy than to start. To corrupt our ways before God requires no effort; but to engraft habits of righteousness and truth upon our characters takes time and patient endeavour.

INASMUCH.

There's a song of welcome waits
 Every life of pure endeavour;
 Every work that love creates
 Lives on high, a name forever.
 Humble hearts may hide their worth,
 But the Lord Himself will own it,
 Answering for His suffering earth,
 "Inasmuch as ye have done it
 Unto these."

In your mission of relief,
 In your helpful self-denying,
 In the touch that comforts grief,
 In the word that guides the dying,—
 Whispers Christ of Nazareth,
 Sweeter than an angel's sonnet,
 On the other side of death,
 "Inasmuch as ye have done it
 Unto these."

Fill the empty, lift the lost,
 Buy the slave the right God gave him,
 Prize the sinner at his cost
 To the heart that bled to save him,
 And the deed though incomplete,
 Bears his signet star upon it
 When you lay it at his feet,
 "Inasmuch as ye have done it
 Unto these."

—*The Vanguard.*

IS GOD PARTICULAR?

BY MADGE YOUNG.

When the importance of keeping the whole law of God is being presented, we sometimes hear people make remarks something to this effect: "Oh, it does not matter whether we keep the Sabbath or not; God is not particular," or, "Yes, it is true God commands the seventh day, Saturday, to be observed as the Sabbath, but I do not see that it matters which day I keep, as long as I keep one day in seven." By reasoning thus they virtually say that God does not mean what He says, nor say what He means. But is this so? Let us examine the word of truth, and allow it to speak.

Did not God reject Saul from being king of Israel because he did

not obey in every particular the commands of God in regard to utterly destroying the Amalekites? Saul evidently reasoned that it was only a very small matter to save Agag, and the best of the sheep and cattle alive. He made the excuse that the animals that should have been destroyed were intended to be offered as sacrifice to the Lord. But the prophet Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifice, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:20. God was certainly particular, as the sequel shows.

Let us take the case of Nadab and Abihu. God had given definite instruction as to where the priests should obtain the fire for burning the incense in the service of the sanctuary. Lev. 16:12. This fire the Lord Himself had kindled (Lev. 9:24), and it was to be kept perpetually burning. Lev. 3:13. Nadab and Abihu disregarded the plain instruction given by offering strange fire before the Lord, "which He commanded them not" (Lev. 10:1); and the result was that "there went out fire from the Lord, and devoured them, and they died before the Lord." Verse 2. They had reasoned that it did not matter; God was not particular. One fire was just as good as another. But it did matter. God was particular.

The Lord had once given command that the holy things of the sanctuary were not to be touched, and if any one transgressed he should die. Num. 4:15. When the children of Israel journeyed, the ark was always carried by men whom God appointed for that service. By God's direction the ark was made with rings on the sides of it, through which rods were placed, so that it could be borne on the shoulders of those whose duty it was to carry it. By this means the sacred things could be transported from place to place without being profaned by the touch of their hands.

When the ark was taken by the Philistines, and they decided to send it back again because of the judgments of God, they, in their ignorance, made a new cart, put the ark upon it, and sent it away drawn by two kine. The animals

brought it back safely to the care of the people of God. Although the Israelites knew the command of God concerning the transportation of the ark, they afterward made a new cart also, and Uzzah and Ahio drove it. When the oxen caused the ark to shake, Uzzah presumptuously put forth his hand, and laid hold of the sacred chest to steady it. God's anger was kindled against Uzzah, and he died there as the result of his disobedience. It seemed a very small thing that Uzzah did, but God had commanded, and Uzzah disobeyed the plain command of God. If he had been permitted to live, others would have been emboldened to presumptuously do likewise, and this would have caused the ark and its contents, (the ten commandments) to lose their sacredness in the eyes of the people.

God bore with the heathen in their ignorance, but God's people knew better.

The account of the disobedient prophet in 1 Kings 13 affords another striking illustration of the necessity of rendering implicit obedience to the commands of God. From this we learn that it is unsafe to heed the counsel of those who would lead us to disregard the commands of God, even if they say an angel from heaven gave the message.

In view of these examples is it safe for us to regard any day as sacred other than the seventh day (Saturday) which God has made, sanctified, blessed, and commanded us to keep holy? Is God particular that we shall observe His commandments exactly as He gave them to us? "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." Deut. 4:2. And Christ said of the law of God that "one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them the same shall be called great in the kingdom of heaven." Matt. 5:17-19.

God has made definite statements in reference to His law. Let

us be careful not to disobey, or teach others to disobey a plain command of Jehovah, for *He is very particular.*

THE PERSONALITY OF SATAN.

BY E. J. WAGGONER.

It is impossible to read the numerous references to Satan and his angels, and what they did, believing the record, without knowing that they are real, personal beings, as real as men are. But that they are supernatural beings, and not men, is plainly declared in Eph. 6:11, 12: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [“wicked spirits,” margin] in high places.”

But they are bound, one may say, and so are harmless. Yes, they are bound to this world. They have not, as the unfallen angels have, the freedom of heaven, nor the privilege of visiting other parts of God's universe. They are in bonds, under darkness so dense that no ray of heavenly light ever pierces it. This intense darkness they have plunged themselves into, through rejecting God, and so there is nothing for them to look forward to but “the blackness of darkness forever”—utter extinction.

“THE GOD OF THIS WORLD.”

The first ten verses in Ezekiel 28 are addressed to “the prince of Tyrus,” and the language is such as could well apply to an earthly ruler having great riches, power, and wisdom. But from the eleventh verse to the nineteenth we have a “lamentation upon the king of Tyrus,” in language that could not possibly apply to any human being. Read:—

Thus saith the Lord God, Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold [compare Rev. 21:10-21]; the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth [compare Ps. 80:1]; and I have set

thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire.

The reading of this is enough to show us that it never was true of any man on this earth; it applies to one of the cherubim overshadowing the throne of God in heaven. The question then comes, How is it that he is called the king of Tyrus? The answer is easy. Satan, “the spirit that now worketh in the children of disobedience” (Eph. 2:2), is “the god of this world” (2 Cor. 4:4), the chief of “the rulers of the darkness of this world.” He is, therefore, the real ruler of every heathen nation that sets itself in opposition to God; while the nominal king is only his agent. So the visible ruler of ancient Tyre, that proud and wicked city, was in reality only the prince; the real ruler was the wicked spirit to whose control he had yielded himself, and whose designs he was carrying out.

This also applies to the fourteenth chapter of Isaiah. That is indeed in connection with prophecies of the destruction of the city over which Nebuchadnezzar ruled. Satan, who first brought sin into God's universe, by seeking to make himself equal with God, was the real ruler of ancient Babylon when its nominal ruler exalted himself against the God of heaven. That the prophecies in Isaiah concerning Babylon embrace a great deal more than the city famed in history, and whose ancient site is noted in our maps, is evident when we read the New Testament. That city was utterly destroyed long before the days of the apostles; and the kingdom of Babylon had been succeeded by three other world powers; yet the book of Revelation abounds in references to Babylon, and in prophecies of its fall. The very language of Isaiah is used by John. Compare Isa. 57:8, 9, and Rev. 18:7, 8. Babylon and its king exist as really to-day as they ever did, although the city and king known to secular history have long since

ceased to be. In the destruction of Babylon of the Chaldees we have the type and the assurance of the destruction of Satan and his kingdom.

(Concluded next week.)

THE LEADING HAND.

A little child, in the great city, drew away his hand from his mother, as she stood talking with a friend, and was soon lost in the crowd.

There was a long and weary search; the anxious mother went up and down the streets for hours, seeking the little wanderer, and gave herself no rest until she held him in her arms again.

“If my little boy had kept hold of his mother's hand, he would not have been lost,” was her only chiding.

And the child heeded the lesson, and as he grew to manhood, the remembrance served often to remind him of another and higher Hand of which he needed to keep “fast hold”—the Hand that so many, in their impatience, “let go,” to lose themselves in paths beset with evil.—*Selectea.*

“The Bible is a book of biography, a book of life. It is woven, warp, and woof, from the lives of men, women, and children. God does not give us theories, but facts. His book is alive, and throbbing with joys and sorrows, trials and triumphs, hopes and fears, experiences and faith of the saints and witnesses for truth and holiness in all the ages.”

“Thine is the seed-time; God alone Beholds the end of what is sown. Beyond our vision, weak and dim, The harvest time is hid with Him.”

“Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness, and relies wholly on the Saviour. God would send every angel in heaven to the aid of such an one, rather than allow him to be overcome.”

World-Wide Field

OUR INDIAN SISTERS.

In God's word we read, "The dark places of the earth are full of the habitations of cruelty." No doubt the fulfilment of these words is seen to a greater or less extent in every heathen land, but nowhere is their fulfilment more manifest than in the condition of the women and children of India, who, I believe, are of all God's creatures the most pitifully helpless.

Imagine the wretchedness and misery and heartache of millions of women who are taught from their earliest childhood to regard themselves as nothing better than a misfortune to their families! Think of children separated from their parents and playmates, and married to men they have never seen or known; wives, not treated as equals, not trusted with money or liberty or family affairs, not even spoken to tenderly; mothers in constant anxiety lest the birth of a daughter cause them to become an object of reproach in the family, lose the affection of the husband, and, perhaps, result in bringing another wife into the home! Then think of the condition of the widows who are made to suffer hunger, thirst, disfigurement, reproach, and are regarded as under the curse of the gods! It is true a merciful Providence has, to some extent, deadened the hearts of the Indian women to a full sense of their condition, otherwise they could not bear it; yet they are not indifferent to their situation, as many seem to think, but have ceased to expect anything better, and so they endure their suffering. The heart that is full of grief does not murmur.

There are two things which contribute most to the suffering of the women of India. These are the low estimation in which women as a class are held, and the custom of child marriage. Indian custom demands that every respectable family secure husbands for their girls at the

earliest age possible. The younger the girl is married the better, for the only salvation for an Indian woman, as they conceive of it, is to live and die under her husband's roof. It frequently happens that a child of eight or ten is married to a man old enough to be her grandfather. One who is not acquainted with this custom would be astonished to see these little, half-developed beings, and learn that they are wives, serving not only their husbands but their mothers-in-law, and, perhaps, a community family of ten, twelve, or fifteen. When a Hindu girl goes to her husband's home, it is not to take her place at the head of it as an English or American girl would expect to do; but to be the slave of her mother-in-law, subject to her every whim, ruled over by her with a rod of iron, and oftentimes treated by other members of the family with great severity.

before she is twenty years old. It certainly would be marvellous if the young wife were not broken down in health by such a constant physical and mental strain. The fact is, at sixteen years of age, these wives of India are not so large, strong, or well developed as English or American girls are at ten, and a little Hindu girl of ten looks like our girls of five or six.

Fancy such a child married to a man forty or fifty years old who has neither love nor compassion in his heart for her, and who deliberately tortures her to such an extent that in order to escape him she takes her own life by drowning herself in the nearest tank, or by swallowing a dose of opium! Such instances are not uncommon in India. There is no slavery on the earth that can be compared to the slavery inflicted on the little girls of India. Those who know the heart of a mother



Little Girls of India.

All Hindu girls are either wives or widows before they reach the age of fifteen. The great majority are married before they are eleven, an immense number before they are nine, and many at a much earlier age. In Bengal, out of every thousand girls between the ages of five and nine, two hundred and seventy-one are married, and twenty-eight out of every hundred are wives or widows at an age when, if they were in England or America, they would be in the nursery or infant school.

The immense amount of suffering and disease arising from this cruel custom of child marriage cannot be estimated. What is likely to be the physical condition of both mother and child when the mother herself is but a child of twelve or thirteen, and even more a child in all knowledge of her own body? Think of a child being called upon, when she should be playing with her dolls, to undertake the education of children of her own, and, perhaps, be the mother of a large family

can imagine how these Indian mothers must feel when compelled to send away a winning little girl of ten from their love and care to a strange home to take the risk of an unkind mother-in-law or a worse husband. Mothers have said to me again and again, "Memsahib, it breaks our hearts to part thus with our children, but what can we do? It is our fate. God has made us women, and we must submit." One woman replied when asked if she had any children, "I had one little girl, but she died one week after her marriage, and I am so glad, for now she can suffer no more."

In reference to a memorial to government several years ago on this subject of child marriage, signed by fifty-five lady doctors in India, the "Indian Witness" said: "These cases are too horrible and sickening in their awful details to be given to the general public. They prove to the hilt all the heavy charges brought against the system of child marriage on the ground of suffering inflicted.

Death, crippling for life, agony indescribable, torture that would put a fiend to shame—these are all here. If the officials of the Indian government can read this memorial without blenching their hearts are turned to stone."

HOW THE CHAPEL WAS BUILT.

Pastor E. Hilliard tells how their chapel was built in Launceston, Tasmania:—

"There are many places where the need of a neat, little chapel is felt; but often the brethren and sisters are poor, and feel unable to erect a suitable place of worship. Such was the case in Launceston, Tasmania. Whenever the matter of building was mentioned, most of the little company of believers thought it out of the question to purchase a city lot and build a church.

"But one sister believed it was the Lord's will that we should have a house of worship. She said but little about it, but quietly placed sixpence in the hands of the State Secretary, which was entered on the books under the head of "Launceston Church Building Fund." This little chapel nest-egg grew until it reached the small sum of two shillings and sixpence.

"At the annual camp-meeting, when the Secretary read the yearly balance sheet, the expression, "Launceston Church Building Fund, two shillings and sixpence," caused a smile to pass over the audience. The amount seemed so small, and the project so great that it was difficult for the mind to conceive that the enterprise would ever be carried out. The camp-meeting closed, and the delegates went to their respective homes; but the idea of building a church did not die. Every few days it would be stirred up in the mind of some one, and the individual would talk it to others. Finally the pressure became so strong that a meeting was called, and two hundred and twelve pounds subscribed toward the enterprise. A lot was soon purchased, and the sound of the axe and hammer was heard.

"To-day we have a neat little chapel, in which the people of

God meet from Sabbath to Sabbath to worship the Lord. It is a memorial of God's truth, and a light to the city.

"How little we thought that the sixpence, sown in faith, would produce such a harvest! Let us never despise the day of small beginnings. Remember the widow's mite given in penury. Only the judgment will reveal what has resulted from acts of faith in seemingly small matters."

PORTSMOUTH, ENGLAND.

Brother H. Champness writes in the "Missionary Worker":—

Our meetings are increasing in interest, and the attendance last Sunday evening was the largest we have had for some time past. There were about 400 present.

Several have been converted to the Lord Jesus since we commenced in the Victoria Hall last October, and quite a number have decided to keep the Sabbath and are walking in the full liberty of the gospel.

The people have responded heartily to our appeal for help to meet our heavy hall rent and other running expenses, and our collections and donations for the four months have amounted to £56 os. 9d. Frequently sovereigns and half sovereigns are slipped into my hand, and I am told that the prayer of the giver goes with the gift, that God will bless and prosper our work to the salvation of precious souls.

We have had several notable leading men in the religious world attending our meetings, who were on a visit to Southsea,—it being a health resort in the winter as well as in the summer. This has led to some interesting correspondence with them after they had returned to their homes.

Last Sunday about fifty Ashantees who are visiting the town were present by special invitation. Their dark swarthy complexions and bright coloured dresses formed a striking contrast to the rest of the audience as they sat in the body of the hall and the gallery. I preached from Haggai 2:7, "The Desire of all nations shall come," and at the close many of them pressed round and grasped me by the hand, and stated their

determination to come again next Sunday. The local papers are reporting this unusual event, and we are anticipating larger attendances next Sunday in the Albert Hall, a much more convenient and comfortable hall, where our meeting will be transferred.

... Notes ...

Brother E. H. Wilbur is located in Canton, China. They are learning the Chinese language, and spend part of the time selling literature.

A young man born in Sydney, N.S.W., began keeping the Sabbath in Hong Kong, China, and he now assists Pastor J. N. Anderson in his work. He speaks and writes the Cantonese almost like a native, besides being master of several dialects. He was employed as a postal clerk in the government office, but as he could not keep the Sabbath in this position, he resigned. He is anxious to prepare himself for more efficient work among the Chinese, and will take steps in this direction.

Brother E. Pilquist writes that during four months he has sold 30,000 Bibles, New Testaments, and portions of Scripture in Honan, China. He says: "I have not made any long trips into the interior for some time, but have been working at home. I go out early in the morning, in order to meet the farmers from the country who are coming into town on business, and hand them portions of the Holy Book. These humble farmers are very thankful for the word, and often sit down in the road and begin to read, and invite me to sit by them and teach them, which I gladly do.

"We have started a Bible class—a real Bible class; for we read only the Bible. We have a good teacher in our employ who has opened his heart to the truth as far as I have been able to explain it to him. He keeps the Sabbath with gladness. He is a child of God, and takes great delight in Bible truth. He could engage in evangelistic work, as he is a highly educated man."



And THE BIBLE ECHO.

E. W. FARNSWORTH - - EDITOR.

WHAT IS IT THAT DEFILES ?

"Not that which goeth into the mouth defileth the man; but that which cometh out of the mouth, that defileth the man." Matt. 15 : 11.

"I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean." Rom. 14 : 14.

A reader of the "Australasian Signs of the Times" asks for light on the foregoing scriptures.

It is sin that defiles. "Your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Isa. 59 : 2. Let us repeat—It is sin that defiles. It is the blood that cleanses. "There shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. 13 : 1. He "washed us from our sins in His own blood." Rev. 1 : 5. "And the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1 : 7.

In the sanitary laws of the books of Moses, there is much said about being defiled by different things, not only by what they ate and drank, but by what they touched. The laws were very strict and wholesome. They constitute the best code of sanitary laws that have ever been enacted. One peculiarity of these laws is that those guarding the physical purity of the individual, and those guarding the spiritual purity, run so closely together that it is difficult to tell just where one ends and the other begins. It is possible the Lord does not make that distinction that we are inclined to make.

In process of time the Jewish teachers elaborated greatly upon these laws, as they did upon all the teachings of Moses and the prophets. Their school men divided and subdivided until, when Christ came, that law which He

Himself gave to Moses and the Jews, was enlarged and overgrown till it was burdensome and a yoke grievous to be borne.

Dr. Geikie, in his "Life of Christ," Vol. I., pp. 246-247, speaking of these things, says :—

"A system which admitted no change: in which the least originality of thought was heresy; which required the mechanical labour of a lifetime to master its details, and which occupied its teachers with the most trifling casuistry, could have only one result—to degenerate, to a great extent, into puerilities and outward forms. . . .

"One of the great questions discussed by the Rabbis was ceremonial purity and defilement, a subject so wide, that it gave rise to countless rules.

"Uncleanness could be contracted in many ways; among others, by the vessels used in eating, and hence it was a *viva* matter to know what might be used, and what must be avoided. In hollow dishes of clay or pottery, the inside and bottom contracted and caused uncleanness, but not the outside, and they could only be cleansed by breaking. The pieces, however, might still defile, and hence it was keenly discussed how small the fragments must be to ensure safety. If a dish or vessel had contained a log (one half pint) of oil, a fragment could still defile that held as much as would anoint the great toe. If it had held from a log to a seah (six quarts), the fragment, to be dangerous, must hold the fourth of a log. If it had held from two or three seah to five, a piece of it could defile if it held a log. As, however, hollow earthen vessels contracted uncleanness only on the inside, not on the outside, some could not become unclean—as, for instance a flat plate without a rim, an open coal shovel, a perforated roaster for wheat or grain, brick-moulds, and so on. On the other hand, a plate with a rim, a covered coal shovel, a dish with raised divisions inside, an earthen spice-box, or an inkstand with any divisions, might become unclean."

The author continues with a long list of things equally foolish that were said to defile.

"The removal of uncleanness was no less complicated. Even the kind of water to be used for the different kinds of cleansing, for sprinkling the hands, for dipping vessels into, caused no little dispute. Six kinds of water were distinguished, each of higher worth than the other. First, a pool, or the water in a pit, cistern, or ditch, and hill water that no longer flows, etc. Second, water that still flows may be used for the heave offerings, and for washing the hands. Third, collected water to the amount of sixty gallons may be used for a bath for purification, and for dipping vessels into." Then spring water might be used for some things but not for others.

"These general principles formed the basis of an endless detail of casuistry. . . . There was endless discussion also, whether snow, hail, frost, ice, and the like, could be used to fill a bath. So simple an act as the washing of one's hands before eating entailed the utmost

care not to transgress some Rabbinical rule. The water could only be poured from certain kinds of vessels, it must be water of a special kind, only certain persons, in certain legal conditions, could pour it, and it was a momentous point that the water should be poured neither too far up the arm nor too low toward the hand."

We have made this somewhat lengthy extract that the reader may see to what an almost endless and senseless round of ceremonies the Jewish religion had degenerated at the time of Christ. It was seen not only in their drinking, but in their eating as well, in their payment of tithes, their social relations, in every act of worship, their manner of keeping the Sabbath, and, in fact, almost every act of life was hedged about by these rabbinical teachings which had come to have the authority of law with the people. Dr. Geikie further adds :—

"Religiousness was thus increased by the more or less complete observance of ten thousand Rabbinical rules of ceremonial purity," p. 252.

It was to these things that Christ referred when He said, "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth the man." To this He alluded when He said, "Ye blind guides, which strain at [literally, out] a gnat, and swallow a camel." Matt. 23 : 24. They were very careful to strain their wine before they drank it, through fear they would swallow a gnat or midget, and thus become ceremonially unclean; but they had no scruples in going to the city and defrauding a widow out of her home and her all, and thus swallow a whole camel of iniquity and sin.

Next week we will endeavour to show how righteousness is obtained, and its relation to what we eat and drink.

It is no man's business whether he is a genius or not; work he must, whatever he is, but quietly and steadily; and the natural and unforced results of such work will always be the things that God meant him to do, and will be his best.—*John Kushin*.

"If numbers were an evidence of success, Satan might claim the pre-eminence; for in this world his followers are largely in the majority."

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

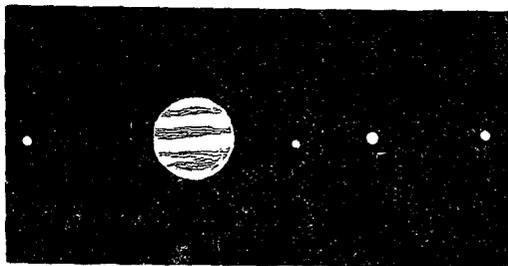
BE KIND.

Practise kindness when you can,
If it's only for a span;
Smiles beguile the human race,
Into thoughts of love and peace;
And oh, when the heart is sad,
Kindness ever makes us glad:
Then glory in this noble plan
And practise kindness when you can.
— *S. Leetel.*

**WHY MINNIE COULD NOT
SLEEP.**

She sat up in bed. The curtain was drawn up, and she saw the moon, and it looked as if it were laughing at her.

"You need not look at me, Moon," she said: "You don't know about it; you can't see in the day-time. Besides, I am going to sleep."



She lay down and tried to go to sleep. Her clock on the mantel went "tick-tock, tick-tock." She generally liked to hear it, but tonight it sounded just as if it said, "I know, I know, I know."

"You don't know, either," said Minnie, opening her eyes wide. "You weren't there; you were upstairs."



Her loud noise awoke the parrot. He took his head from under his wing, and cried out, "Polly did!"

"That's a wicked story, you naughty bird," said Minnie. "You were in grandma's room, so now!"

Then Minnie tried to go to sleep again. She lay down and counted white sheep, just as grandma said she did when she

couldn't sleep. But there was a big lump in her throat. "Oh, I wish I hadn't!"

Pretty soon there came a soft patter of four little feet, and her pussy jumped up on the bed, kissed Minnie's cheek, and then began to "pur-r-r-r, pur-r-r-r." It was very queer, but it sounded as if pussy said, "I know, I know."



"Yes, you do know, kitty," said Minnie, and then she threw her arms around kitty's neck and cried bitterly. "And—I—want—to—see—my—mamma!"

Mamma opened her arms when she saw the little weeping girl coming, and then Minnie told her miserable story.

"I was awfully naughty, mamma, but I did want the custard pie so bad, and so I ate it up, 'most a whole pie, and then—I—I—oh, I don't want to tell, but I 'spect I must—I shut kitty in the pantry to make you think she did it. But I'm truly sorry, mamma."

Then mamma told Minnie that she had known all about it,—but she had hoped that the little daughter would be brave enough to tell her all about it herself.

"But, mamma," she asked, "how did you know it wasn't kitty?"

"Because kitty would never have left a spoon in the pie," replied mamma, smiling.—*Little Men and Women.*

THE CAPTAIN INSIDE.

"Mother," asked Freddie the other day, "did you know that there was a little captain inside of me? Grandfather asked me what I meant to be when I grew to be a man, and I told him a soldier. I mean to stand up straight, hold my head up, and look right ahead. Then he said that I was two boys—one outside and one inside—and that unless the inside boy stood straight, held up his head, and looked the right way, I never could be a true soldier at all. The inside boy has to drill the outside one and be the captain."—*Selected.*

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HOME AND HEALTH

ONLY A WORD.

It was only a word—but a bitter word,
That fell on a loving heart,
Where before only gladness and joy had
stirred,

And sorrow had cast no dart;
But it stung like a venomous reptile's
bite,

And scoffed at the anguished cry
From the depths of a soul that had lost
its light,

And a life was ruined thereby.

It was only a smile and a word of cheer
That fell on the aching heart,
When shadows hung heavy and life
seemed drear,

And hope was a thing apart;
But it scattered the doubts, and the
light streamed in,

And lifted the soul on high
From the lurings of vice and the haunts
of sin,

And a life was saved thereby.

—Select. d.

"NO AIRS."

Elizabeth Danforth lived with her widowed mother in a pretty, old-fashioned house in the suburbs of the village of Benton. They lived very quietly and plainly, as suited their purse and tastes.

One morning Mrs. Danforth received a letter from her brother, who lived in a distant city, asking if it were convenient to have himself and his wife spend a month with her. He was "tired out," he wrote, "and the doctor had ordered complete rest." He thought he could find it in the old home, to which he longed to come.

Mrs. Danforth was quite excited over her letter.

"We'll have to look around for a servant," she said to her daughter, "and it will be hard to find one."

"Why must we look for a servant?" questioned Elizabeth in surprise.

"Your Uncle Roger is a millionaire, and his wife is a woman of fashion. They live elegantly. I was there once, years ago. They

have a half-dozen or more servants. Roger hasn't been here for ten years. I wonder that he wants to come. Still, I'd like to see him very much, and Frances too. But we'll have to fix things up, and, as I said, get a girl somewhere."

"Couldn't we just take Uncle Roger and Aunt Frances in like old friends, instead of strangers? Just have things simple and natural, as we do when we are alone?"

"Didn't I tell you that your uncle is a millionaire?"

"Yes, but we are not millionaires, and of course he would not expect that we should live here as he does at home. Let's be ourselves, mamma, and not put on airs."

Mrs. Danforth laughed, and with her laugh her fears and worries seemed to vanish.

"Well," said she, "it will be an immense relief to follow your advice, dear; for, try as we might, we could not live as Uncle Roger's folks do."

It was a lovely evening when they came. The scent of roses filled the air with fragrance. Elizabeth and her mother met the guests at the gate with smiles and words of welcome. Mrs. Danforth felt shocked at the change in her brother's face. He looked thin and worn—his step was feeble. But the glad light came to his weary eyes as he sat down in a big soft-cushioned chair on the shady piazza.

"How restful it is here!" he said with a sigh of relief; "how restful!"

Very soon tea was served in the cool, bright dining-room. Just outside of the window a wild bird was singing a glad song. The breath of honeysuckle was wafted in. The table was spread neatly with simple snow-white linen, and laden with good, substantial food—fresh scones and sweet butter, brown bread, poached eggs, sponge cake, and great luscious strawberries of their own growing, and a jug of cream.

A vase of old-fashioned roses was in the centre. Uncle Roger smiled as he looked around—he had not smiled that way for years—he felt happy. There was no butler, no servant; they were alone, he and his wife, his sister and her daughter.

The truth was that the sweet, quiet home-life just suited the weary man. Had there been a servant around, or an attempt at "style," it would have spoiled all.

The days and weeks passed on, each and every one bringing health and strength to the world-weary man.

When he went back to the city with Aunt Frances, he sent a big cheque to his sister and another to his niece, the latter so big that it almost took her breath away. "It's only a little gift," he wrote. "I can never thank you enough for letting me stay a month in the dear old home, where there are no airs. And I found Christ there, too. Found Him through Elizabeth. God bless her!"

"Well," commented Mrs. Danforth, "I am glad I listened to you, dear."

"And I am glad," said Elizabeth, with tears in her eyes, "that we were just ourselves, and didn't try to be any one else."—*Herald and Presbyterian.*

LAST TIMES.

There are changes which come sharply and suddenly into our lives, but they are very few compared with those that come slowly and gradually. You are living a very different life to-day from that which you lived ten years ago. Your surroundings, your associates, your duties, even your methods of doing your work, have changed in many ways; and yet for the most part the changes have crept in unconsciously; the days have been commonplace days, each seeming very much like the one that preceded it.

Little vexations and worries that fretted have dropped away. New ones have taken their places, indeed, but you do not quite remember when you met the old annoyance last. If only you had known it was for the last time you might have borne it more patiently. You are a little lonely for the dear old times. There are pleasant new ones, to be sure, but you do not quite know when the children grew too old to come and claim a holiday walk with you, or when John's pleasant habit of

dropping in for a chat or a dinner ended. You did not know the last time was the last time.

If only life's changes had sharply-cut, clearly defined edges, instead of melting into each other, how differently many a "last time" of pain or pleasure would be treated!—*Selected.*

JUST WHERE WE ARE.

It is somewhat difficult for us to realise that the very best place for us in life, the place where we can render the most acceptable service to our Lord, is just where we are.

We must conclude that this is true when we remember that it was not by chance that we were placed in the world. The Lord could have placed us in the very position that we would choose for ourselves if He had seen fit to do so. But "knowing our frame," He knew where we were most needed.

Is it not a helpful thought that just here, right where we find ourselves, we can for the present best serve the Master? How it illuminates the most unattractive duties when we remember that by properly performing our humble, every-day tasks, we are serving Him just as surely as is the man who is doing great and noble things for Him.—*Geo. D. Gelwicks, in New York Observer.*

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Combining daintiness with utility, bearing on every page the tracery of loved and loving fingers, a more acceptable, inexpensive offering to the bride or inexperienced house-wife is seldom devised.

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If one is skilful with the brush, a carving knife and fork, rolling-pin, or a quaint old-fashioned fire-place with kettle steaming on the crane, will be appropriate cover designs; or, "Autograph Cook Book" in gilt lettering may suffice, with the motto "Tried and True" in small letters at the lower corner.

By way of preface the following well-known lines from "Lucille" may be effectively used:—

We may live without poetry, music, and art;
We may live without conscience, and live without heart;
We may live without friends; we may live without books;
But civilised man cannot live without cooks."

Divide the pages into sections, labelling in fancy lettering, "Soups," "Vegetables," "Bread," "Cake," etc., leaving a generous portion to be headed "Miscellaneous."

The book is now ready for contributions from friends; and each will be glad to write in it over her own signature some favourite recipe.—*Selected.*

MAKE THE WORLD BETTER BY ONE.

In a day when, without doubt, Christian things are at a low ebb, and when many a Christian is more than half asleep, and when others are feeble and cold-hearted, it is plainly the duty of each loyal heart to seek to improve the state of things by making the world better by one. A practical view of life is the needs be of the hour. We may sink so far down into indifference as to hear, and as to come to speak of the low state of the church without being affected thereby to the extent of stirring up our own hearts to vigour and to earnestness. Make the world better by one, dear Christian reader, and mind that that one is yourself. Do not try to mend matters till you have amended your own ways. It is quite possible to lose the opportunity of doing good, which God gives, by spending one's time in throwing stones at others. It is quite possible to be so careful in showing where this evil and the other lies, that the golden moments for coming to God about one's own state of soul are lost.—*Selected.*



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We are glad to report that our subscription list is rapidly increasing. We heartily thank the many friends who are working for the paper for their earnest efforts in its behalf.

We give this week in our field department, the first of a series of articles on India by Mrs. Georgia A. Burgess. This one is written concerning "Our Indian Sisters," and will be followed next week by "Women of India." These articles will be read with special interest by members of our Sabbath-schools, as our donations this quarter will be used for the work in India.

Next week we begin a series of articles by Mary Wood-Allen, M.D., on "The Adolescent." Many parents who are perplexed, not knowing what to do with their sons and daughters just developing into manhood and womanhood, will receive help and encouragement from the suggestions given by this Christian mother, who writes from the fulness of her own experience. Call the attention of your neighbours and friends to these articles, and induce them to subscribe for "Australasian Signs of the Times."

HOW CIGARETTES ARE MADE.

An exchange gives the following description:—

"Scavengers go around to hotels and bar-rooms picking up stubs of cigars and raking over the contents of spittoons for rejected quids of tobacco. These are

thrown into a sack, and carried to the manufactory, where they are cleansed (?), ground up, sprinkled with liquor, Havana flavouring, and other chemicals added, and allowed to stand till the whole mass is permeated with the flavouring. It is then rolled up in its paper wrapping, and becomes the cigarette considered so dainty. The rolling introduces another element of filth, as in doing it the rollers continually moisten their fingers with their own spittle. This work is often done at home in the lowest and filthiest tenement houses, often in the very room with contagious diseases. Thus cigarettes often become the means of spreading the most loathsome disease. Leprosy has thus been disseminated from leprous hands engaged in rolling cigarettes."

constructed of solid granite blocks. It is more than 6,400 feet long, by eighty-eight feet wide, and one hundred feet high. The water can be dammed up to a depth of sixty-five feet. There are 180 locks in the dam, and it cost over £2,000,000."

...OBITUARY...

BOWHEY.—John Bowhey, of Kangaroo Flat, S.A., passed away Friday, 20th March, at 11 a.m., aged fifty-nine years.

To many his death will come as a surprise, as he always appeared to be in the best of health. Five days before his death he was seized by cerebral hemorrhage (or as it is generally known, with a paralytic stroke), and he remained unconscious for a little time. The writer was with him the next day after he had rallied somewhat, but his speech was incoherent, and he could gather but a few thoughts at intervals. His testimony during these moments was strong for the truth. He seemed to improve for the next few days, and was able to converse with friends, especially with his relatives. His great burden was that they should get ready to meet Jesus, and his own heart was full of rejoicing in the Lord. Friday morning another hemorrhage occurred, and he lapsed into an unconscious sleep, from which he never rallied.

The cause of Christ has lost a noble and generous man, one who loved the truth dearly, and who was always among the foremost to assist with his means, and in every other way he could.

A large concourse of people followed the remains to the grave. It was Sabbath afternoon when we laid him away to rest till Jesus comes. "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them." He will rise triumphant when the voice of Christ shall sound on the resurrection morning.

A wife and six children are left to mourn their loss. We can but commit this dear family to Him who is acquainted with every human sorrow, and who knows how to comfort and heal the wounds that death has made.

A. W. SEMMENS.

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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SPECIAL NOTICE.

The "Australasian Signs of the Times," bearing date of May 3, 1903, will be a special number of sixteen pages, and will contain a large amount of matter on religious liberty, and religion in the State Schools. It will be a religious liberty number, and should have a wide circulation. Special articles are in hand, and others will be prepared, setting forth in a clear manner the principles of this important subject.

We make this announcement that our churches and tract societies may send in their orders so the paper may reach them in time. Though we print an extra number of pages, the price will be as usual, and the paper will be sold for a penny per copy. How many copies will you use? Send all orders through your tract society, or direct to the Echo Publishing Co.

THE GREATEST DAM IN THE WORLD.

Pastor L. R. Conradi visited Egypt in November, and during his stay visited the dams constructed across the River Nile. He describes them as follows:—

"From Assiut, the leading city of Upper Egypt, we went to the new dam across the Nile. It consists of eight piers, the first and the last having three arches and a lock, while the other six have nine arches. Every arch can be closed by an iron lock, so that the whole river can be dammed up, and a good part of it can be diverted into different channels to water several provinces. But a still greater work is being dedicated at Assuan, in the neighbourhood of the First Cataract of the Nile. This is the greatest dam in the world. It is