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ONE
PENNY

The Outlook

WILL THEY DISARM?

Much interest continues to centre about the Macedonian and Bulgarian revolution. Day after day the situation becomes more strained, and it now appears certain that the threatened pressure by foreign powers will have no deterrent effect upon the turbulent mountaineers.

The reforms promised by the Sultan, in order to placate the great powers, are generally looked upon as simply makeshifts, and it is not considered they will by any means remove the difficulty, but may rather aggravate it.

The issue of this struggle concerns not only Turkey and the neighbouring European States, but the whole world turns its eyes upon this Eastern political trouble. Much depends upon the tact and patience with which European Statesmen approach the Turkish Government in order to induce that troublesome political machine to restore order, and introduce necessary reforms. Undue haste or the ill-advised remarks of some impetuous official may precipitate the world in a blood-thirsty war, and the knowledge of this fact keeps the nations on a constant strain to maintain their armies and navies in readiness for the conflict.

In a vision given to the apostle John of the last days, one of the

characteristics shown to him was the anger of the nations toward each other. Rev. II : 18. Surely we are living in that time. International jealousies seem to be

crease their national defences. Some optimistic people try to make others believe that there will soon be a general disarmament, that the financial burden will soon



In the Zenana.—See page 6.

growing every year, and the suspicions entertained by each nation for all other nations may be gauged by the feverish anxiety displayed by all the powers to in-

become so great that the nations will seek some better way of settling their difficulties than by appealing to instruments of destruction. Is there anything in re-

cent political movements to indicate that such a change will be made? While such a thing may be very desirable it is useless to speculate upon impossible theories. The fact is men delight in war, and the soldier is petted, admired, and almost worshipped. In the cause of science and education, men devote their lives, and never so much as receive the notice, to say nothing of the thanks, of their fellow-men. To carry the gospel to the heathen men and women leave pleasant homes, sacrifice their opportunities in the commercial world, and the majority of their fellow citizens write them down—fanatics. But let a man succeed in shooting a considerable number of his fellow-beings on the battle-field, and he is written down—a hero.

Because men love popularity more than truth, when a call is made for volunteers for the mission field few respond, while no difficulty is experienced by military authorities in obtaining all the men they want. What a parody on our Twentieth Century Christianity!

A British expedition is about to start for the heart of Abyssinia with the object of exploring the whole course of the Blue Nile, starting from a point near the Abyssinian capital and ending at Khartoum. An attempt will be made for the first time to navigate its thousand miles of waterway in order to ascertain the practicability of utilising the river as a route for Abyssinian commerce.

It is said that "exceptional activity is reported as being visible at the Russian general staff headquarters at Kieff and Odessa. A special oath of secrecy is being administered to officers employed in the topographical department at Odessa. New appointments are being made in every department of the army in the south, and unfit officers are being removed. Arrangements have been completed for 100,000 first-class and 180,000 second-class reserves to join the colours within fourteen days on an emergency call."

A marble palace which Mr. Vanderbilt is building in America as a gift to his daughter, the Duchess of Marlborough, will cost £250,000, exclusive of furniture.

In the United States alone, the pine lumber used yearly in manufacturing matches amounts to four million feet, or the product of four hundred acres of virgin forest.

A prolonged drought in New Guinea has caused a famine, and thousands of the inhabitants are starving. Some are subsisting on roots, grubs, and vermin, while others have resorted to cannibalism.

The rush to Canada during the past year was most remarkable. The immigrants arriving in the Dominion numbered 67,379, an increase of 18,230 over the previous year. In five years 86,000 Americans crossed the border and settled in Manitoba. So great had been the demand for land that the price had doubled. During the year 5,000,000 acres were disposed of.

Labour troubles in Holland have culminated in general and serious strike riots. The streets of Amsterdam have been crowded with roughs, idlers, and strikers, who made such riotous demonstrations that the police were ordered to disperse them with drawn sabres. Several persons were trampled under the feet of the horses of the dragoons who had been called out to assist the police, and one of the rioters had his head cut clean off by a sabre stroke.

Passengers by the steamer "Wallowra," from Sydney to Melbourne, witnessed the unusual phenomenon of a water spout on the run down coast. On 12th inst., off Cape Everard, the "spout" was observed to be forming, and after several meetings its shape was completed. In appearance, it was awe inspiring, being calculated at 1,200 feet high, and singularly marked by a light streak down the centre. After its disappearance in a north-easterly direction, the wind changed to south-west, and rain fell in torrents.

A settlement of English emigrants in the district of Saskatchewan, Canada, organised by the Rev. W. Barr, has achieved notable success, for no less than £500,000 is now lying to the credit of these agriculturists in Canadian banks. This certainly indicates in the most practical way, the very best method of dealing with the unemployed difficulty in congested centres of population.

A terrible marine catastrophe has occurred in the Mediterranean. The "Bambara," a French vessel, recently left Marseilles for the French West African colony of Senegal. She had on board six passengers, and a crew of thirty-five, and carried a large quantity of explosives. It is now reported that an explosion was seen to occur on a French vessel believed to be the "Bambara," off the south coast of France, east of the fortified town of Celte. The vessel quickly foundered, and it is feared that all on board perished.

A shocking disaster is reported from United States of America, by which more than a score of people lost their lives: "A freight train on the Erie, made up principally of oil tank cars filled with oil, broke in two. The accident happened at nine o'clock at night. The two sections of train came together with a crash, and one of the oil tanks was demolished. Fire broke out almost immediately, and the sky was lit up for miles. A large crowd went out to the scene of the conflagration, and while they lined up along the tracks, a terrific explosion occurred. The flames were communicated quickly to other cars, and two other explosions followed. Sheets of flame shot out in all directions, and scores of people were caught within the zone of the fire. Men and boys ran screaming down the track with their clothing ablaze. Others fell, overcome with the awful heat. Exactly how many were killed is not known, as many bodies were incinerated. The number of dead is, however, known to be at least twenty-two. More than two score were seriously burned. Several of them have no hope of recovery."

....OUR....
CORRESPONDENTS

GOD CARES.

God cares!
How sweet the strain!
My aching heart and weary brain
Are rested by the sweet refrain—
He cares, our Father cares!

God cares!
Oh, sing the song
In lonely spot, amid the throng;
'Twill make the way less hard and
long,
He cares, our Father cares!

God cares!
The words so sweet
My lips and life shall e'er repeat,
My burdens all left at His feet—
God cares, He always cares!
—*Union Signal.*

GOD WITH US.

BY MRS. E. G. WHITE.

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. "God so loved the world, that He gave His only begotten Son." John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race.

To assure us of His immutable counsel of peace, God gave His only begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfil His word. "Unto us a child is born; unto us a son is given; and the government shall be upon His shoulder." God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the "Son of man" who shares the throne of the universe. It is the "Son of man" whose name shall be called, "Wonderful, Counsellor, the Mighty God, the ever-

lasting Father, the Prince of Peace." Isa. 9:6. The I AM is the Daysman between God and humanity, laying His hand upon both. He who is "holy, harmless, undefiled, separate from sinners," is not ashamed to call us brethren. Heb. 7:26; 2:11. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love.

Of His people God says, "They shall be as the stones of a crown, lifted up as an ensign upon His land. For how great is His goodness, and how great is His beauty!" Zech. 9:16, 17. The exaltation of the redeemed will be an eternal testimony to God's mercy. "In the ages to come," He will "show the exceeding riches of His grace in His kindness toward us through Christ Jesus." "To the intent that... unto the principalities and the powers in the heavenly places might be made known... the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Eph. 2:7; 3:10, 11, R.V.

Through Christ's redeeming work the government of God stands justified. The Omnipotent One is made known as the God of love. Satan's charges are refuted, and his character unveiled. Rebellion can never again arise. Sin can never again enter the universe. Through eternal ages all are secure from apostasy. By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union.

The work of redemption will be complete. In the place where sin abounded, God's grace much more abounds. The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our little world under the curse of sin, the one dark blot in His glorious creation, will be honoured above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity; where the King of Glory lived and suffered and died—here, when He shall make all things new, the tabernacle of God shall be with

men, "and He shall dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable Gift—Immanuel, "GOD WITH US."

SHALL WE FOLLOW APOSTOLIC EXAMPLE?

BY E. HILLIARD.

The example of the apostles is often quoted as proof that we should do the same things that they did. Some conclude that because the apostles and other Bible writers did a certain thing, that it is perfectly right for them to do it. But God has given us a perfect Pattern, a higher than human example to follow.

Who would dare follow Moses' example, and take glory to himself that belongs to God? Or David's example, and in the hour of temptation commit adultery and murder? Who would want to follow the apostle Peter's example, and with an oath deny the Lord? And yet Moses wrote the Pentateuch, David the Psalms, and Peter a portion of the New Testament. The Holy Spirit guided their hand while they recorded their own sins, that we might know that they were frail like other men, that we might not fail where they failed.

One of the most comforting features of the Bible is that God took poor, weak, sinful men, forgave them of their iniquity, and used them to write a book in which every principle is perfect, and worthy to be carried out by all men in all ages. But it is the principles that we are to follow, not the men.

Moses copied this command from the moral law, in the manuscript he wrote, "Thou shalt have no other gods before Me;" and yet when he smote the rock he took honour to himself and violated the principle he wrote. David wrote, "Bloody and deceitful men shall not live out half their days," but stained his hands in innocent blood.

Apostolic example is sometimes quoted to prove that it is right to keep holy the Sunday,

but this is not the right principle by which to prove any doctrine or practice. If, after the apostles had written their epistles, they had all kept Sunday, it would not make it incumbent upon us to observe it. It is not what they did that we are to study and follow, but what the Spirit of Christ in them (1 Peter 1 : 11) did testify and record.

But in the matter of Sunday observance we are safe in saying that not one of them ever kept that day. There is no divine record that they regarded it any differently than they did Monday, Wednesday, or Friday. The apostles wrote over and over again that the Sabbath, the seventh day of the week, called Saturday, is the Sabbath according to the commandment. Matt. 28 : 1 ; Mark 16 : 1, 2 ; Luke 23 : 54-56.

The apostles had no power whatever to establish anything by example for us to follow. Nowhere in all the Bible does it tell us to do as Moses, David, or Peter did. But what they ought to have done, and what we ought to do, God plainly wrote through them. It is true Paul exhorts us to follow him as far as he followed Christ, but this makes Christ our example ; for we are to follow Paul no further than he followed Christ.

In fact, there is but one pattern set forth in Scripture, one example, that we are entreated to follow. Said the Saviour, "Whosoever will come after Me, let him deny himself, and take up his cross and follow Me." Mark 8 : 34. He did not say, let him deny himself and follow Peter or John, but follow ME. It is perfectly safe to follow Christ, for He is the only one mentioned in Scripture who did no sin.

We should be baptised as He was baptised, we should partake of the Eucharist as He partook of it, and we should keep the day that He kept. When He was baptised He went down into the water, and came up out of the water. Matt. 3 : 13-16. Jesus was baptised by immersion. Who, then, can intelligently disregard this example of heavenly origin and be clear before God ?

Again, if we wish to follow the Saviour we should observe the day of which He was Lord

(Mark 2 : 27, 28), the day on which He attended divine services, and hallowed as sacred time. What day was this ? He tells us in Luke 4 : 16, "And He came to Nazareth, where He had been brought up : and, as His custom was, He went into the synagogue on the Sabbath day (not the first day), and stood up for to read." From this we see that Christ observed the same day that the Jews observed, and all know that to be Saturday, the seventh day of the week. It may take some self-denial to keep the seventh day ; but the greatest comfort that comes to us in this world is in denying self and bearing the cross. There is the sweetest consolation when one knows that he is doing what his Saviour did, even though he suffer in so doing.

CHRIST IS COMING.

Christ is coming ! let creation
 Bid her groans and travails cease ;
 Let the glorious proclamation
 Hope restore and faith increase ;
 Christ is coming !
 Come, Thou blessed Prince of peace !
 Earth can now but tell the story
 Of Thy bitter cross and pain ;
 She shall yet behold Thy glory
 When Thou comest back to reign ;
 Christ is coming !
 Let each heart repeat the strain.
 With that "blessed hope" before us,
 Let no harp remain unstrung ;
 Let the mighty advent chorus
 Onward roll, from tongue to tongue ;
 Christ is coming !
 Come, Lord Jesus, quickly come !
 —John R. Macduff.

"THAT BLESSED HOPE."

Christ has been here on earth once, and He has promised to come again.

"So Christ was once offered to bear the sins of many ; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9 : 28.

"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.

"And when He had spoken

these things, while they beheld, He was taken up ; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men 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 from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1 : 9-11.

The second advent of Christ is clearly foretold in the Old Testament, as follows :—

(a) Enoch prophesied of Christ's coming in glory.

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of His saints." Jude 14.

(b) Job believed in the coming of Christ at the last day.

"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth ; and though after my skin worms destroy this body, yet in my flesh shall I see God ; whom I shall see for myself, and mine eyes shall behold, and not a stranger [margin] ; though my reins be consumed within me." Job 19 : 25-27.

(c) David spoke of Christ's coming to gather His saints.

"Our God shall come, and shall not keep silence ; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me ; those that have made a covenant with Me by sacrifice." Ps. 50 : 3-5.

(d) Isaiah prophesied of Jesus' coming to save His people and to destroy the wicked.

"He will swallow up death in victory ; and the Lord God will wipe away all tears from off all faces ; and the rebuke of His people shall He take away from off all the earth ; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God ; we have waited for Him, and He will save us ; this is the Lord ; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25 : 8, 9.

"For, behold, the Lord will come with fire, and with His

chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Isa. 66 : 15, 16.

A LAW OF LOVE.

BY T. H. CRADDOCK.

Said the Master : "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5 : 18. Are all things in redemptions plan yet fulfilled? Even those who teach the law abolished concede that they are not, and frequently urge men to "forsake sin, and seek pardon while mercy's day lingers." But, what folly to talk of pardon if there is no law! The great apostle to the Gentiles wrote : "Where no law is, there is no transgression." Rom. 4 : 15. And again : "Sin is not imputed when there is no law." Rom. 5 : 13. What utter nonsense, then, to talk of "sin" and "pardon," if the law is abolished.

But, is the law of Jehovah abolished? Could such a thing be? Listen : "The law of the Lord is perfect." Ps. 19 : 7. Has the Lord changed His standard of perfection? Could He do so and be perfection Himself? Listen again : "I am the Lord, I change not." Mal. 3 : 6. "With whom is no variableness, neither shadow of turning." James 1 : 17. "His righteousness endureth for ever." Ps. 111 : 3. "Thy righteousness is an everlasting righteousness, and Thy law is the truth." Ps. 119 : 142. "His truth endureth to all generations." Ps. 100 : 5.

Is the law of Jehovah a yoke of bondage? James, the brother of Christ, calls it, "the law of liberty" (James 2 : 12), and David,—"a man after God's own heart,"—once said : "I walk at liberty, for I seek Thy precepts." Ps. 119 : 45.

The difficulty in this problem is in confounding "liberty" with "license." But such a position is seldom found outside of theology, and anarchy.

The law of Jehovah is not bondage, but liberty—it is "a law

of love." "God is love," consequently all that emanates from Him is characterised by that attribute. The law of God is the written character of God. It is presented to man as the rule of rectitude; it is holy, and just and good; it is expressed in that divine word, L-O-V-E. Jehovah is the supreme ruler of the universe. "He sitteth upon the throne of His holiness." Ps. 47 : 8. "Righteousness and judgment are the establishment of His throne." Ps. 97 : 2, margin.

The Jews often discussed the question as to which was the chief commandment. The matter was brought to our Lord, and He answered : "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength, and shalt love thy neighbour as thyself." Thus Christ summarises the teaching of the law in one word,—LOVE.

Yes, "God is love," His law is love, and He would have every life filled with His love.

BEGIN THE DAY WITH PRAYER.

Every day should be commenced with God. The busiest and best man in Jerusalem was wont to say, "In the morning, will I direct my prayer to Thee, and will look up." "I will sing aloud to Thy mercy in the morning." Daniel, too, saluted his God with prayer and praise at early dawn. We begin the day unwisely, and at great risk to ourselves if we leave our chamber without a secret conference with our Almighty Friend. Every Christian, when he puts on his clothes, should also put on his spiritual armour. Before the day's march begins, he should gather up a portion of heavenly manna to feed the inner man. As the oriental traveller sets out for the sultry journey over the burning sands by loading up his camel under the palm tree's shade, and fills his water flacons from the crystal fountain which sparkles at its roots, so doth Christ's pilgrim draw his morning supplies from the exhaustless spring.

Morning is the golden hour for prayer and praise. The mind is fresh. The mercies of the night and the new resurrection of the dawn both prompt a devout soul to thankfulness. The buoyant heart takes its earliest flight, like the lark, towards the gates of heaven. One of the finest touches in Bunyan's immortal allegory is his description of Christian in the Chamber of Peace, who "awoke and sang" while his window looked out towards the sun-rising. If even the stony statue of old heathen Memnon made music when the first rays of the dawn kindled on its flinty brow, surely no Christian heart should be dumb when God causes the out-goings of the morning to rejoice. —*N. Y. Evangelist.*

HISTORY REPEATED.

The great leaders of religious thought, in this generation, sound the praises and build the monuments of those who planted the seed of truth centuries ago. Do not many turn from this work to trample down the growth springing from the same seed to-day? The old cry is repeated, 'We know that God spake unto Moses; as for this fellow [Christ in the messenger He sends], we know not from whence he is.' As in earlier ages, the special truths for this time are found, not with the ecclesiastical authorities, but with men and women who are not too learned or too wise to believe the word of God. — "*Christ's Object Lessons.*"

"It is astonishing how soon the whole conscience begins to unravel if a single stitch drops; one single sin indulged makes a hole you could put your head through."—*Charles Buxton.*

"Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With His stripes we are healed.' "

World-Wide Field.....

IN THE ZENANAS.

The word "zenana" is a term that applies to that part of the Indian house where the women live. In India the men and women live in separate parts of the house. The front and better portion is reserved for the use of the men; the women occupy the inner and back portion, that which is more secluded.

The opportunities of these Indian women for hearing the gospel are very few. They are not allowed to go out on the street, or to attend public meetings. They cannot read the Bible in their homes, for the education of women has not been considered necessary in India, and not one out of a thousand can read. Then how are they to hear the gospel? The only way is for Christian women to go into their homes and teach it to them, and openings for such work are almost endless.

Nothing seems to stir the hearts of these women more than the message of the soon-coming Saviour. They never tire of hearing it. I have had them call me from within as I have been passing along the street, asking me to tell them of our Jesus that is coming again. In one of these homes to which God led me, I found a young woman bitterly weeping. She had lost her only child, and Hinduism had no comfort to give her. As I told her the story of Jesus, and how He is soon coming again to bring to life the dead, she said: "These words comfort my heart; I want to hear more of them."

Another, a high caste widow, whose sorrowful face, shaven head, and wasted form spoke more forcibly than words of her vain efforts to find peace of mind, said on the occasion of my first visit to her: "I want you to come again, and come often. My heart seems to melt when I hear of your Jesus."

Still another, who had the opportunity of hearing but a few words, exclaimed, "There seems to be something in this religion I

have never found before which can make my heart clean."

One woman, after hearing the gospel story from the lips of the missionary for the first time, said: "And where did you first hear this wonderful story?"

The missionary replied, "My mother taught it to me when I was a little child."

"But how did your mother first hear of it?"

"Her mother also taught it to her," replied the missionary.

"And how do you suppose she learned of it?" asked the woman.

"I presume she also learned it from her mother just as I did from mine," replied the missionary. The woman shook her head and said,—

"Memsahib, I cannot believe your story. It isn't like women

more pleasant for Him to have remained in the bosom of the Father adored by all the angels, but He knew that a sinning world needed Him, and He could not stay. And when He came, who was it that received the greater share of his time and attention? was it not the poor, the down-trodden, the oppressed, the sorrowful, and the ignorant, whom He most pitied and helped?

His heart is just the same today, and if He were now on earth ministering personally to mankind, I think He would turn to the suffering, sorrowing women of India as the ones most in need of His compassion and help. If His Spirit dwells in us, will not our hearts go out to them with the same tenderness, love, and desire to carry to them in their shut-in



Indian Cobblers.

Preparing a Meal.

to know a good thing like that, and not tell it to their sisters."

There are one hundred and fifty million of these our Indian sisters in the bitterness and darkness of heathenism, the great majority of whom have never even heard the name of Christ. "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?"

A true "burden" for any one field of labour or line of work in preference to another must arise from a knowledge of the greater need of that work. It was that which brought our Saviour to this earth. It would have been far

homes the message that can set them free? For whom the Son makes free is "free indeed."

"What if your own were starving,
Fainting with famine pain,
And you should know where golden grow
Rich fruits and ripened grain;
Would you hear their wail as a thrice-
told tale,
And turn to your feast again?"

"What if your own were thirsting,
And never a drop could gain;
And you could tell where a sparkling
well
Poured forth melodious rain;
Would you turn aside while they gasped
and died,
And leave them to their pain?"

"What if your own were darkened
Without one cheering ray,
And you alone could show where shone
The pure, sweet light of day;

Would you leave them there in their
dark despair,
And sing on your sun-lit way?
"What if your own were prisoned
Far in a hostile land;
And the only key to set them free
Were held at your command;
Would you breathe free air while they
stuffed there,
And wait and hold your hands?
"Yet what else are we doing,
Dear ones by Christ set free,
If we will not tell what we know so
well,
To those across the sea,
Who have never heard one tender word
Of the Lamb of Calvary?"

QUEENSLAND.

We are glad to know that the company of Sabbath keepers in Townsville, Queensland, were not injured by the cyclone which recently visited that place. One family had part of their house blown down, and another was moved from its foundation, but no one was injured. One lady, in writing of the storm, says: "We have been passing through a terrible time. I fear it is even worse than the papers reported. But thanks to our heavenly Father, we are all quite safe. The Lord was with us during that terrible day. After it was over my husband told me that he went into our little back room, and asked the Lord to keep the roof over our heads, and from that time, he had perfect peace and assurance that no harm would come to us. We had many fowls, but not even one of them was lost. We thank God for His kind care every morning and every evening."

DEVONPORT CAMP-MEETING.

Devonport is pleasantly situated at the mouth of the Mersey River, Tasmania, and as far as natural surroundings go, leaves nothing to be desired as a location for a camp-meeting. The weather has been delightful, which has been a cause for much thankfulness, for frequently at this season of the year it is stormy and wet.

It is a matter for regret that so many of our brethren in other districts failed to take advantage of the meetings, for the spiritual help and counsel given were worth

all the expense and inconvenience incurred in reaching the camp. At the feast of tabernacles which was held at Jerusalem just after their return to Palestine from the captivity, the record says "the people gathered themselves together as one man to Jerusalem." Our zeal in the work of the Lord should surely equal that of those men of old. A good interest, however, has been exhibited by the townspeople, and we trust the truths presented will find a lodgement in many honest hearts.

At the time of going to press the meeting was still in progress, and so we hope later on to receive further reports.

... Notes ...

"His Glorious Appearing" has been translated and published in the Chinese language.

Thirty millions of people live under State local option or prohibition laws in America.

"Christ our Saviour" has been translated, and will soon be printed in the Samoan language.

Steps are being taken to erect a new Seventh-day Adventist church at Suva Vou, Fiji. The foundation has already been laid.

The church in Hamilton, N.S.W., have sold about 200 copies of the book "Christ's Object Lessons," and the members expect to sell many more.

Pastor W. Woodford reports the organisation of a church of twenty-one members at Wallsend, N.S.W. A small church building has been erected, and the outlook is encouraging. On Sunday, March 15, seven persons were baptised.

Pastor J. Pallant writes from Upper Warren, W.A.: "You will be pleased to know that here at the Warren seven adults have decided to obey God, while several others give clear evidence that they will soon be on the side of the Master, while still others are much impressed. And so the good work goes on."

Brother W. A. Sweaney reports the baptism of six persons in Barbadoes, West Indies, and quite a number deeply interested.

We are informed that the circulation of "Good Health" is steadily increasing. We hope it may continue to increase.

"Self-exaltation must be renounced by those who profess to love God and keep His commandments, or they need not expect to be blessed by His divine favour."

Our Vegetarian Cafe in Sydney is extending its influence, and many invitations have been received to start health restaurants in other cities.

The monthly summary of the canvassing work for February, published in the "Union Conference Record," shows that during that month 1,101 orders were taken for books valued at £1,105 4s. 3d.

The Sydney Sanitarium which has been opened but a few months, has been the means of benefitting those who have come to the institution, and they have been favourably impressed with its methods of treatment.

Pastor W. H. Wakeham writes from Cairo, Egypt, that "There are more opportunities to preach the gospel than our workers can fill. During the last month I have been holding two services each day." Literature is being prepared in the Arabic language as rapidly as possible. Two Sabbath keepers residing in Alexandria paid £32 as tithe last year.

Brother L. V. Finster, writing from York, W.A., where he has been labouring in company with Pastor William Knight, states that seventeen persons have decided to obey the truth, and others are much interested. A Sabbath-school of thirty members has been organised. Forty copies of "Australasian Signs of the Times" are used by this company each week. Brother Finster adds, "It has been teaching and not preaching that has done the work here."



E. W. FARNSWORTH - - EDITOR.

STILL ANOTHER WAY.

It seems that in a Kentish village another device has been found to induce people to attend church services. We take the following paragraph from the "Age":—

Those who are asking and trying to answer the question, Why are our churches empty? will be interested to learn how the problem is solved in the Kentish village of Hunton. There the toilers and moilers are enticed to church, just as readers are attracted to some serials—by a competition for pecuniary rewards. By the will of Bishop Porteus, the interest on certain consols was to be divided annually amongst six poor cottagers at Hunton who attended divine service the most regularly. We learn from the "Kent Messenger" that the competition gets more keen every year. In fact, it pays very well to attend, the remuneration coming out at nearly 1/- per service, or rather over 1/9 per Sunday. This year the sum of £27 10s. was distributed among six villagers, two of whom were widows. Dr. Porteus was rector of Hunton from 1765 to 1787, and afterwards Bishop of London.

Doubtless there are others besides the villagers of Hunton who would attend church regularly if paid to do so. When individuals must be "enticed to church," it is plainly manifest that they have no disposition to go, and that something is wrong either with the church or the people. No enticement is necessary to obtain a large attendance at the theatre, the cricket match, or the races. There we find audiences "which fill every seat in the auditorium," places of amusement "crowded from floor to ceiling," "a splendid house," and hundreds of men and women will stand for hours in the street waiting for doors to open, and give them admission to some favourite entertainment. The actors are encored and applauded, and there is never a complaint that the place is dull, or the time spent there too long. People do not think of being paid to attend such places; but instead they will deprive themselves of the comforts and necessaries of life if need

be that they may pay for the tickets which will admit them to places of pleasure.

WHY SUCH A DIFFERENCE.

The Bible gives the explanation, "This know also, that in the last days perilous times shall come. For men shall be . . . lovers of pleasure more than lovers of God." 2 Tim. 3:1, 4. A man will go where he loves to go. He will pay money for that which he desires the most. A hungry man needs no bribe to induce him to eat his dinner. In fact, he would pay his last copper to buy a meal when he needs it. He has a long-ing desire which cannot be satisfied without food.

Notice that it is in "the last days" that men will love pleasure more than they love God. It is to be, then, one of the signs of the end, when we find such a condition of things as is here described. There will be "a form of godliness," it is true; but men will deny "the power thereof." What clearer fulfilment of this scripture could be given than is shown by the conditions existing everywhere in society? How pitiful to think that men not only neglect the worship of God, but that they must be hired to attend it! The time has come when

"They of the Church and they of the World
Walk closely hand and heart,
And none but the Master, who knoweth all,
Can tell the two apart.
Thus her witnessing power, alas! is lost,
Perilous times have come in—
The time of the end, so oft foretold,
Of form and pleasure and sin."

The Saviour foretold the same lack of spiritual power when He declared in His great latter-day prophecy, "And because iniquity (lawlessness) shall abound, the love of many shall wax cold." Matt. 24:12. He confirms and enlarges His testimony on this point in describing the experience of the church prior to His second coming when He says: "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold or hot, I will spue thee out of My

mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love I rebuke and chasten: be zealous therefore, and repent." Rev. 3:14-19.

A CALL FOR REFORM.

It is true that in all the churches there are those who truly love and serve God. They delight in His worship and service. They "sigh and cry for all the abominations that be done in the midst thereof," and their worth is recognised in heaven. To them the message is sent, saying, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

There is nothing to prevent any individual seeking God for himself. To all such the message comes, "Behold I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him and he with Me." Rev. 3:20. We may gather warmth from the coldness of others, loyalty from their treason, courage from their cowardice. There will be those who, in spite of the lukewarmness and worldliness of the church, will be true to God and His word, and the promise to them is that such as endure to the end shall be saved.

"By constantly relying upon Christ as our personal Saviour, we shall grow up into Him in all things who is our head."

"The word of truth, 'It is written,' is the gospel we are to preach. No flaming sword is placed before this tree of life. All who will may partake of it. There is no power that can prohibit any soul from partaking of its fruit. All may eat and live forever."

CHILDREN'SCORNER....

WHAT A CHILD THOUGHT.

The Sun in a gorgeous nightcap,
With strings of pink and red,
Has just gone down behind the hill
To where he goes to bed.

Soon a million little stars,
When they're sure he's sound asleep,
Come creeping up across the sky
To play at hide-and-seek.

There, if you are watching,
You may see them play at night,
Until early in morning,
When the pink strings come in sight,

And the Sun pulls off his nightcap
And flings the ribbons away,
Far over the sky and over the earth,
And starts on another day.
—*Springfield Republican.*

WITHOUT HIM YOU CAN DO NOTHING.

A little boy once said: "How hard it is to do right! I've tried and tried, and there's no use trying any longer."

But one day, after reading his Bible, he said: "Why, I've been trying to change myself all the time, and here I read that only God can change me. I can no more change my heart than a coloured man can make himself white. How foolish I have been not to ask Him!"

And he was right. Are you trying to change your own heart? You can never do it. It will get worse and worse until you ask Jesus to give you a new heart.—*Selected.*

A LITTLE GIRL WITH TWO FACES.

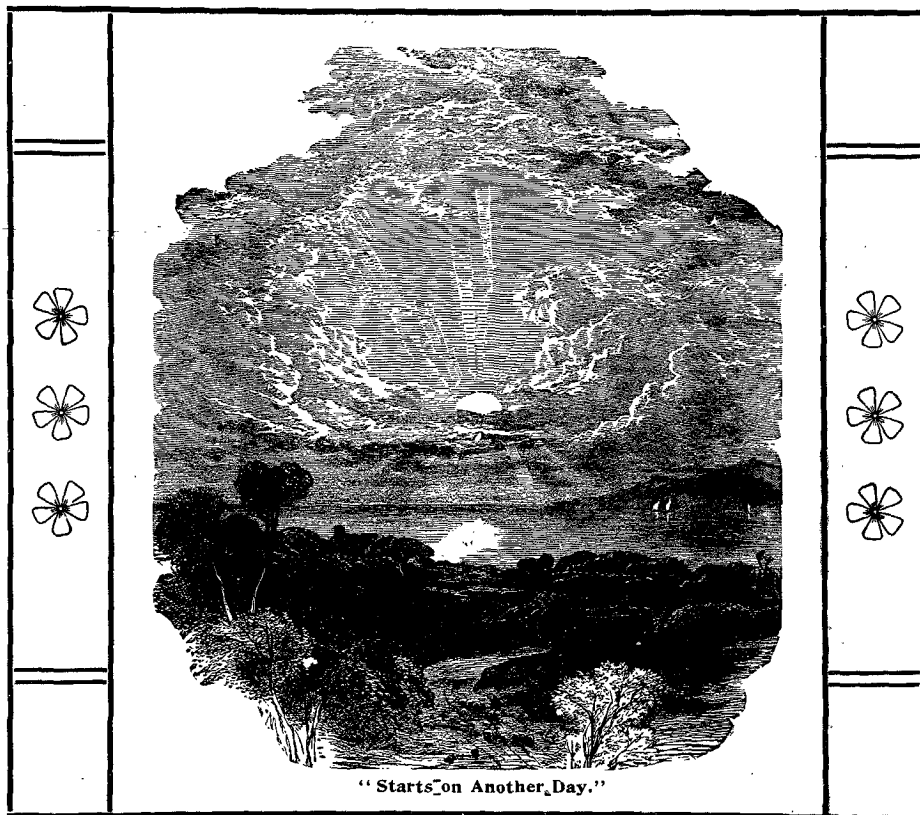
I heard a strange thing the other day. It was of a little girl who had two faces. When she is dressed up in her best clothes, when some friends are expected to come to tea, or when she is going out with her mother to call on some neighbours, she looks so bright and sweet and good that you would like to kiss her. With a nice white dress on, and perhaps

a blue sash, and pretty little shoes, she expects her mother's friend to say: "What a little darling!" or, "What a sweet face, let me kiss it!" And so she always has a nice smile on her face, and when she is spoken to, she says what she ought, and "Thank you," very sweetly, when anything is given her.

But, do you know, when she is alone with her mother, and no company is expected, she does not look at all like the same little girl. If she cannot have what she would like, or do just what she wishes, she will pout, and scream,

QUICK WORK.

Let me tell you how a very weak little child once resisted a real lion, and drove him away. The scene was in Kaffirland, South Africa. A little boy was lying on his back upon the floor of a hut, all alone, before a large wood fire. The door stood open, and presently a hungry lion put his head in. Intending to make a meal of the little Kaffir boy, he very softly stepped toward him. When his great face was near enough, the little fellow, not knowing his danger, half in play



"Starts on Another Day."

and cry, and no one would ever think of kissing her then.

I also knew a little girl who had only one face, which was always as sweet as a peach, and never sweeter than when she is at home, and her mother wants her to be as useful as she can, and help her. I think I need scarcely ask you which of these little girls you like best, or which of them you would like to resemble.—*Selected.*

"A family without prayer is like a house without a door, exposed to every danger, and offering an entrance to every evil."

seized a flaming stick, and thrust it into the lion's mouth. The terrified animal instantly turned round, and, with a horrible roar, rushed out of the hut. The mother, who was in another apartment, came out just in time to see the tail of the beast as he departed. How glad she was when she perceived the danger her darling had escaped.

Just so may we bravely and promptly resist our adversary, in the strength of God. When he tempts, we have not a moment to lose, because to hesitate is to be overcome.—*Selected.*

HOME AND HEALTH

HE SLEEPS.

Hush, he sleeps, and one little head
 Is laid on the pillow fair and bright.
 And two little eyes have veiled their fun,
 Their frolic and play, for the day is
 done,
 'Neath the dark-fringed lashes of night.

Two little holes in two little socks,
 Two little shoes with the heels run
 down,
 One little dress that is sadly torn,
 An old straw hat that is badly worn,
 And is minus its once brave crown.

Over the house are the playthings strewn,
 And there isn't a thing that is in its
 place.
 There are baby foot-prints around the
 door,
 And over the nice clean walls and floor
 Baby fingers have left their trace.

But I stoop and kiss the two little lips,
 Of my blessing and bother, my trial
 and joy.
 And my heart is full as I smooth away
 The two little curls that like sunlight
 lay,
 On the brow of my baby boy.

A tired mother—a sleeping child,
 Oh, Father, the loving outweighs the
 pain,
 So I bow my head and I breathe a
 prayer,
 That the two little feet may travel
 where
 The road leads to eternal bright and
 fair.

—Selected.

ADOLESCENCE.

BY MARY WOOD-ALLEN, M.D.

III. RELIGIOUS SIGNIFICANCE.

Students of adolescence have, in the last few years, brought to light some very significant facts. They have discovered that the majority of criminals in our penal institutions are in the adolescent period; that the average age of so-called incorrigibles, both boys and girls, is sixteen. One of the dailies in Detroit lately noted the fact that within the preceding two weeks twelve girls had been reported missing from their homes in that city, and that the ages were between fifteen and seventeen. Observation in all phases of life elucidates the fact that youth is particularly susceptible to evil influences, and as we see how young they are easily led

into sin we become discouraged and depressed

But we have looked upon only one side of the subject if we stop here. It has at last dawned upon statisticians to investigate the susceptibility of youth to good influences, and a wonderful discovery is made. The majority of Christians date their conversion to the same youthful years wherein are found the majority of criminals. Between sixteen and twenty-one are the years when most conversions take place. Eccl. 11 : 9; 12 : 1; 2 Chron. 34 : 3.

This is not the deduction from a few isolated cases, but the accumulated evidence from hundreds of cases found in all grades of social life.

What does this prove? Only that adolescence is the time when the individual is most susceptible. Whether he shall choose one course of conduct or another depends largely upon the character of the influences which surround him. That there are more Christians than criminals indicates that youth tends more naturally to good than to evil. The adolescent youth is reaching out after something, he hardly knows what. He feels in his heart undefinable desires and aspirations. These, wrongly directed, become purposes, while rightly guided they grow into noble impulses. Lam. 3 : 27.

If there is any special time in life in which there should be wise Christian training it is in adolescence. But the teacher must remember that this is also the natural time of scepticism, simply because the youth is beginning to think for himself, and very often the only way in which he can prove his power to think is to express a doubt of the beliefs entertained by those about him.

If, instead of sneering at him, or censuring him because he dares to question, his doubts were patiently heard and lovingly answered, he might readily be led into the faith his deepest being longs for.

The boy that seems so aggressive, so sceptical, is being stirred in the very depths of his nature by the touch of the Spirit. It is a pathetic time in life. He is cutting loose from the restricting bonds of childhood and endeavouring to walk alone. The path is new, the loneliness is intense. He

is trying to find and realise himself, he is reaching out after something greater and stronger than himself. He does not realise all this. He only knows that he is restless, that nothing pleases, nothing satisfies. Old things are passing away, and he does not know what are the new things that are to appear. Is it any wonder that he should show evidences of this upheaval of his nature in conduct that is rather erratic?

It would seem as if God had chosen this time of life to turn the human heart most strongly towards Himself. Prov. 8 : 17; Hosea 11 : 1. In the silence He calls, but the child untaught in spiritual truths does not understand the voice.

A beautiful illustration of how God does speak to each heart is illustrated in the life of Hellen Keller, that wonderful girl, who, blind, deaf, and mute, is yet a profound student, not only of facts, but of abstract truths. Her teacher had felt that it would be impossible to teach her of the great and all-loving infinite Spirit. It was a subject impossible to explain to one whose only sense was that of touch. But when Helen was about fourteen the teacher felt that she must make an effort to give her some glimpse of spiritual truth, so she tried to tell her of God, His infinite love and protecting care. With her sensitive fingers placed on the lips and throat of her patient teacher, Helen followed the words with a face that began to glow and shine more and more until the lesson was ended. Then with a sigh of relief she said, "Oh, I am so glad you have told me His name, for He has often spoken to me."

Hellen Keller is shut out from the world of sight and sound, but not from the world of infinite Spirit, and the same voice that spoke to her is speaking to every youth. She, in the stillness and silence of her life, heard the voice and felt its joy. The youth who lives in the world of material things is deafened and bewildered and does not clearly hear, and so he blunders and falls.

Just here does youth need the most patient, tender guidance. Religion should come naturally into his life, and this he should be made to know. It is not a

strange and inexplicable mystery, it is simply knowing that God is All-Father, and that just now when the youth is seeking to liberate himself from the life of childhood in the flesh he need not be orphaned or unguided, for he is a child of God and needs only to know this fact and arrange his life in accordance with it to realise the blessed freedom that comes with the knowledge. John 8 : 32 ; 16 : 13.

DANGEROUS DRINKS.

The Philadelphia "News" is authority for the following : "A bar tender plaintively bewailed the necessity of having to rub congealed drops of sticky beer off the bar. 'But if I let them remain,' said he, in a tone of one seeking compassion, 'they rot the wood.'

"'They rot the wood, do they?' fiercely repeated a beer bibber. 'Then what in the name of common sense does beer do to my stomach?'

"Replied the manipulator of drinks : 'It is beyond me to tell. Let me show you something.' He placed a piece of raw meat on the counter, and dropped upon it a small measure of an imported ginger ale. In five minutes the meat had parted into little pieces, as if hacked by a dull knife."

NOTICE IT.

Notice what? Notice everything that is done by others to contribute to your benefit or happiness. Nothing seems more ungracious than the passing over, without remark, and apparently without thought, the thousand and one little efforts and attentions which are intended to sweeten domestic life.

Ingratitude and indifference sometimes mar the character of woman; but are far more frequently observable, we think, in man. A husband returns from his business at evening. During his absence, and throughout the live-long day, the wife has been busy, with mind and hands, preparing some little surprise, some unexpected pleasure to make his home more attractive than ever. He

enters; seemingly sees no more of what has been done to please him than if he were a blind man, and has nothing more to say about it than if he were dumb. Many a loving wife has borne in her heart an abiding sorrow, day after day, from causes like this, until, in process of time, the fire and enthusiasm of her original nature have burned out, and mutual indifference spreads its pall over a household.

Often, we think generally, inattention to little acts of thoughtfulness and consideration results from a mere habit of carelessness; but, in its effect upon the happiness of a family, it is a most unfortunate habit. A few words of thanks, of appreciative recognition, are easily spoken, and such words are precious to the soul that hungers for them. They are highly prized, and not soon forgotten.

Take notice of what is done for you. Words of merited praise and thanks exert a kindly and beneficial influence upon both listener and speaker. Gratitude unexpressed seems to others to be unfelt.—The Leader.

THE USE OF DRUGS.

Statements of Physicians.

Dr. Mason Good, a London professor, says :—

The effects of medicine on the human system are in the highest degree uncertain, except, indeed, that it has already destroyed more lives than war, pestilence, and famine combined.

Prof. John Bigelow, M.D., says :—

Artificial medicine undermines the strength of the patient, and leaves new morbid manifestations, and more disease than it took away.

Prof. J. W. Carson confesses :

We do not know whether our patients recover because we give them the medicine, or because nature cures them. Perhaps bread pills would cure as many as medicine.

Dr. J. Forbes remarks :—

Some patients get well with the aid of medicine, more without it, and still more in spite of it.

Dr. Bostwick expresses the truth concerning much of the practice of medicine to-day when he says :—

Every dose of medicine given is a blind experiment on the vitality of the patient.

THE KIND OF POWER THE CHRISTIAN WANTS IS : : : : : :



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Our next issue will be a Religious Liberty number. Send it to your friends.

"Present truth, from the first to the last letter of its alphabet, means missionary effort. The work to be done calls for sacrifice at every step of advance."

Notwithstanding the earnest efforts of temperance reformers in England, the liquor traffic continues to grow. In 1896 £152,000,000 was spent for intoxicating drinks. Last year the amount was increased to £154,000,000. The amount of crime, poverty, waste, degradation, and unhappiness represented by these figures is appalling, and cannot be comprehended.

A BIBLE SCHOOL AT HOME.

There are many who would like to attend a Bible school who cannot. But if we cannot have all the privileges we would like, that is no excuse for us in neglecting those that we have. If we have but few opportunities for development, we certainly ought to make the most of them. Now, every church and every family have it in their power to do in a limited way just what the Bible class in a Bible school would do.

You will notice that the Sabbath-school lessons for this quarter cover four psalms, twelve verses each, which gives two verses a day during the week to be mastered. Who is there that cannot absolutely master two verses of the Bible each day? Begin the first thing in the morning, and take a few minutes to read the verses several times carefully. Note exactly what is said. Then copy the two verses for the day on a bit of paper, so that you can carry them with you, and refresh your mind frequently during the day. Get the first sentence fixed in your mind, then join the next one to it, thinking of their relation to each other, and you will find yourself in complete possession of the verses. Do this each day of the week, with the succeeding verses of the lessons, and by Sabbath you will be master of the lesson, and can master any text. Keep this up every week, and at the close of the quarter you will have four psalms at your command covering a wide range of truth. You cannot imagine what a storehouse of help and comfort they will be to you. Do not neglect to review the verses from the beginning each day. The secret of learning is observation and repetition. Try this, and you will find the Sabbath-school hour more interesting than it has been before; and you will be surprised to see how much the study opens up the rest of the Bible to you.—*E. J. W. in "The Worker."*

WOMEN SMOKERS.

Professor David Starr Jordan, of Stanford University, writing to a lady in San Francisco, said:—

"I should say in regard to the smoking of women that those women who do not recognise the innate vulgarity of it would hardly be reached by argument. There is no question as to the injury to the nervous system produced by smoking, and this injury is, of course, greatest on persons of fine organisation; but, outside of that, the fact that a woman is tempted to smoke is evidence enough of her essential coarseness of nature, and those of us who admire fine and noble women are simply satisfied to pass her by on the other side. The average man, even though a smoker himself, has this view of the case, whether he expresses it or not. Surely nothing is more repulsive to the majority of men than the breath of a woman tainted with nicotine or alcohol."

But if the breath of a woman tainted with nicotine or alcohol is so offensive

to "the majority of men," what about the offence given to the majority of women by this same "majority of men," whose breaths are not only tainted but loaded with nicotine and alcohol? What about the innocent babies smothered by the fumes of tobacco from the mouths and bodies of tobacco-using, liquor-drinking fathers? Would it not be well to take these into consideration as well as "the majority of men"? Why should the weaker class suffer from those who should be their helpers and protectors?

...OBITUARY...

FALER.—Died April 7, 1903, after an operation for cancer, Mrs. M. B. Faler.

Sister Faler was a member of the North Fitzroy church, at which she had been a regular attendant for ten years. As the time of her sojourn neared its close, her hope and trust in God increased, and she expressed a willingness to lay down the cares and burdens of life. Her anxiety was for her only daughter, whom she greatly desired to meet in the new earth. Many friends, with the only daughter and relative, were present when Sister Faler was laid to rest in the Northcote Cemetery.

W. A. HENNIG.

SUBSCRIPTIONS RECEIVED.

Under this heading we will give a list of all subscriptions received for "Australasian Signs of the Times." When sending money if your name and the date when your subscription expires does not appear within a reasonable time, please write to this office.

Mrs. Arrow, Arrowgate, Yeoval, N.S.W., 4/6, April 6, 1904. Mr. A. Ziebig, North Rockhampton, Queensland, 9/-, April 6, 1904. Mrs. Geo. Ireland, Mount Morgan, Queensland, 1/6, August, 1903.

WANTED.—Employment for a girl fourteen and a boy sixteen years of age, by Seventh-day Adventists. Persons wishing to obtain such help should correspond with Miss Jackson, Vegetarian Cafe, 283 Pitt St., Sydney, N.S.W.

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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