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ONE
PENNY

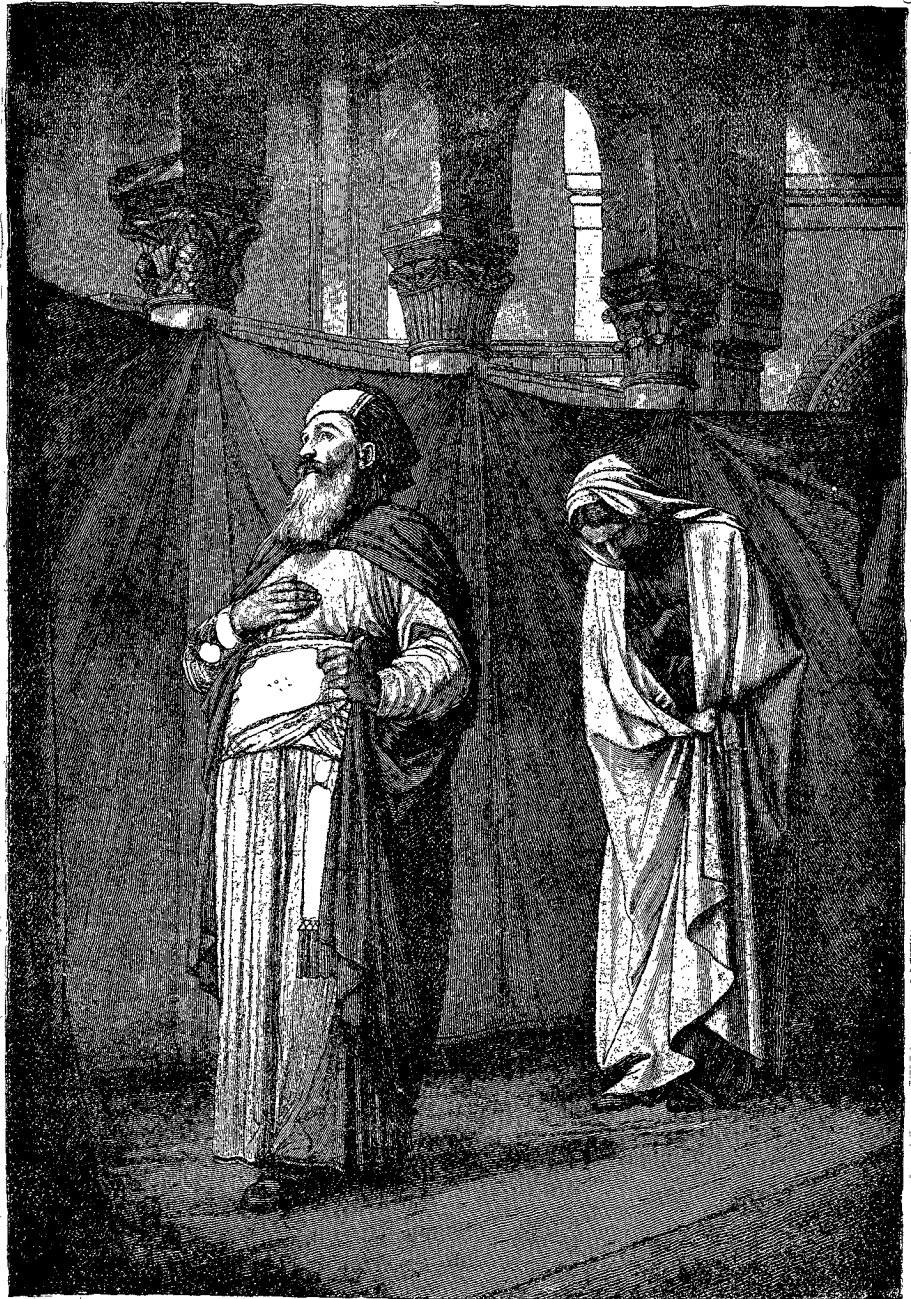
The Outlook

INTERNATIONAL COMPLICATIONS.

In an article dealing with the state of affairs in the Balkan Peninsula, the Melbourne "Argus" makes the following significant remarks, which we commend to the careful thought of our readers:

"Not only the Balkans, but Eastern Europe generally, differ from the West in one important respect, and upon this the unlikeness in the history of the two divisions of the continent has mainly turned. In the West a process of assimilation has gone on, ever since the barbarian invasions and the break-up of the Roman Empire, which has resulted in the formation of a number of distinct nationalities, each under its own government. In the East, from various causes, chiefly the long continuance of the Byzantine, or Greco-Roman Empire and the Turkish conquest, there has been no such process. The various races exist now as they have done for centuries past, occupying the same localities, and cherishing the same racial animosities.

. . . In many parts, especially in Bulgaria and Macedonia, the races are not uniformly distributed, but are intermingled in a most perplexing manner. It is not unusual for a traveller to find within the compass of a few miles villages, each inhabited by a different people—Greeks, Turks, and Bulgarians, for instance. This extreme heterogeneity of population is more or less characteristic of the whole peninsula and of Eastern Europe generally. Scarcely anywhere has there been complete amalgamation and assimilation. Such a country, it is obvious, cannot be the seat of a dominant nationality, though it may be subject to a powerful ruling race, such as the Turks, who form a minority of the population. Hence the instability of the existing political arrangements in the peninsula. With Italy aiming at the ultimate incorporation of Western Albania, with Austria coveting



Two Worshippers. (See page 3.)

Salonika, and with Russia regarding herself as the inheritor of the 'Sick Man's' dominions as a whole, to say nothing of

the vast, though vague, aspirations of Germany, which, we may be sure, will insist on having a voice in the final

settlement, a time of serious trouble seems near at hand, the outcome of which it is impossible to predict."

That which is impossible for the human mind to foresee has been plainly revealed in the Scriptures. Speaking of the removal of the Turk from Europe, the angel whom the Lord sent to reveal the secrets of the future to the prophet Daniel, said:—

"He shall plant the tabernacles of his palace between the seas in the glorious holy mountain [Jerusalem]; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up (reign),* the great Prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, everyone that shall be found written in the book." Dan. II: 45; 12: 1.

The final outcome of the serious troubles which threaten the Turkish Empire, followed subsequently by international difficulties, which will probably arise through the attempts of the nations to preserve the "balance of power," and adjust each others' claims for territory, will be of such a character that few will expect.

While many are confidently looking forward to a time of peace following the expulsion of the Turk from Europe, the Scriptures point out a "time of trouble such as never was since there was a nation even to that same time." The few will believe the word of God, the many will scoff at it. To which class do you belong? Now is the time to decide, for the promise of deliverance is only made to "every one that shall be found written in the book."

*The expression "stand up" is used in Dan. II, verses 2, 3, 4, 7, 20, 21, and in every instance means to take the kingdom, to reign.

THE JEWS PERSECUTED.

Another outbreak of persecution against Jews in Russia has taken place at Kishineff, in Bessarabia, Southern Russia. Mr. Alexander, President of the London committee of the Jewish Board of Deputies, and Sir Joseph Montefiore, President of the Anglo-Jewish Association, state that "fifteen streets were sacked, and 4,000 Jewish families rendered homeless. Children, were flung into the streets out of the win-

dows of their homes, and many women were outraged and then horribly mutilated."

A Russian official report on this ghastly outbreak of fanaticism admits that 700 houses and 600 shops were pillaged, and that forty-three persons were killed and 474 wounded.

The Russian Government has now issued an edict expelling all Jews from Kishineff, and 37,000 persons will consequently be driven from their homes.

Intense indignation has been aroused among American Jews by these dreadful atrocities, and a relief fund has been started for the sufferers.

THE LONGEST TUNNEL IN THE WORLD.

A wonderful piece of railway engineering is rapidly nearing completion. This is the St. Simplicon tunnel through the Alps, which when completed will be twelve and one half miles long. Great care is being exercised by the constructors of the tunnel of the workmen engaged by them, the intense heat of these subterranean bores, which sometimes rises as high as 123 degrees Fahrenheit, proving in the past highly dangerous to the health of the men. During the eight years the St. Gothard tunnel took to make, no less than four hundred lives were lost, chiefly from pneumonia, which originated, through the sudden change from the heat of the tunnel to the cool Alpine atmosphere outside.

In a sketch by Mr. H. G. Archer, in "Cassel's Magazine," he describes the methods which have been inaugurated by the management of the St. Simplicon tunnel in order to prevent disease among their workmen. He says:—

To obviate the risk of pneumonia, large dressing halls are provided at either entrance. On emerging from the galleries the men are compelled to enter these halls, which are ready heated for their reception at the temperature which they have just left, and to stay therein for half-an-hour, while the temperature is gradually cooled down to that prevailing outside. . . . The halls are equipped with baths, hot and cold douches, etc., and here the men take off their mining clothes, which are at once hung up in heated rooms to dry, ready for the next day's work.

Excellent hospitals have also been provided in case of accident. It is pleasing to note that such excellent arrangements have been made in order to minimise the loss of life, which hitherto has seemed inseparable from the construction of these great engineering works.

A number of rats have been captured in Sydney, N.S.W., which have been found to be infected with the bubonic plague. The health authorities are bestirring themselves in the hope of preventing the disease spreading.

During the last two months no less than 639 hotel licences have been cancelled in England under the operation of recent legislation, which provides for a reduction in the number of public houses.

Fifty thousand Russian troops stand ready to embark from Odessa, the chief Russian port in the Black Sea, should the Balkan trouble render a movement on the part of Russia necessary.

A most peculiar shower of rain fell in Weiser, Idaho, U.S.A., March 31. The rain was accompanied by a fall of some white alkali substance. Windows were white with it, and it had a salty taste. The opinion is expressed by some persons that the substance was of volcanic origin, which had been thrown into the air from the crater of some active volcano, and then carried about by upper air currents.

Experiments made by Dr. Klein and Professor Boyce reveal the fact that the typhoid bacillus retains its vitality in sea-water for at least three or four weeks. Should sewage find its way to oyster-beds or fishing-grounds the danger to the public of infection from this source is very pronounced; for it has been found that should an oyster become infected with typhoid, the bacillus will continue to live for two or three weeks, and although the oyster may be washed in pure running water, the infective properties may be retained for several days.

....OUR....
CORRESPONDENTS

ASK, AND IT SHALL BE GIVEN YOU.

He loves to answer prayer, though not,
it may be,
In just the way that we should think
the best;
But in His own prospective, perfect
judgment,
He gives the blessings, and withholds
the rest.

Then let us trust Him, let us take the
comfort;
O, let us lean upon our Father's care;
Life may seem dark at times, events
mysterious,
But once at home, all shadows vanish
there.

—C. Murray.

TWO WORSHIPPERS.

BY MRS. E. G. WHITE.

"Unto certain which trusted in themselves that they were righteous, and despised others," Christ spoke the parable of the Pharisee and the publican. The Pharisee goes up to the temple to worship, not because he feels that he is a sinner in need of pardon, but because he thinks himself righteous, and hopes to win commendation. His worship he regards as an act of merit that will recommend him to God. At the same time it will give the people a high opinion of his piety. He hopes to secure favour with both God and man. His worship is prompted by self-interest.

The publican had gone to the temple with other worshippers, but he soon drew apart from them, as unworthy to unite in their devotions. Standing afar off, he "would not lift up so much as his eyes unto heaven, but smote upon his breast," in bitter anguish and self-abhorrence. He felt that he had transgressed against God, that he was sinful and polluted. He could not expect even pity from those around him; for they looked upon him with contempt. He knew that he had no merit to commend him to God, and in utter self-despair he cried, "God be merciful to me, a sinner." He did not compare himself with others. Overwhelmed with a sense of guilt, he stood as if alone

in God's presence. His only desire was for pardon and peace, his only plea was the mercy of God. And he was blessed. "I tell you," Christ said, "this man went down to his house justified rather than the other."

The Pharisee and the publican represent two great classes into which those who come to worship God are divided. Their first two representatives are found in the first two children that were born into the world. Cain thought himself righteous, and he came to God with a thank-offering only. He made no confession of sin, and acknowledged no need of mercy. But Abel came with the blood that pointed to the Lamb of God. He came as a sinner, confessing himself lost; his only hope was the unmerited love of God. The Lord had respect to his offering, but to Cain and his offering He had not respect. The sense of need, the recognition of our poverty and sin, is the very first condition of acceptance with God. "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The Lord says, "Only acknowledge thine iniquity, that thou hast transgressed against the Lord, thy God." "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you."

But we must have a knowledge of ourselves, a knowledge that will result in contrition, before we can find pardon and peace. The Pharisee felt no conviction of sin. The Holy Spirit could not work with him. His soul was encased in a self-righteous armour which the arrows of God, barbed and true-aimed by angel hands, failed to penetrate. It is only he who knows himself to be a sinner that Christ can save. He came "to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." But "they that are whole need not a physician." We must know our real condition, or we shall not feel our need of Christ's help. We must understand our danger, or we shall not

flee to the refuge. We must feel the pain of our wounds, or we shall not desire healing.

The Lord says, "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." The gold tried in the fire is faith that works by love. Only this can bring us into harmony with God. We may be active, we may do much work; but without love, such love as dwelt in the heart of Christ, we can never be numbered with the family of heaven.

No man can of himself understand his errors. "The heart is deceitful above all things, and desperately wicked; who can know it?" The lips may express a poverty of soul that the heart does not acknowledge. While speaking to God of poverty of spirit, the heart may be swelling with the conceit of its own superior humility and exalted righteousness. In one way only can a true knowledge of self be obtained. We must behold Christ. It is ignorance of Him that makes men so uplifted in their own righteousness. When we contemplate His purity and excellence, we shall see our own weakness and poverty and defects as they really are. We shall see ourselves lost and hopeless, clad in garments of self-righteousness, like every other sinner. We shall see that if we are ever saved, it will not be through our own goodness, but through God's infinite grace.

The prayer of the publican was heard because it showed dependence reaching forth to lay hold upon Omnipotence. Self to the publican appeared nothing but shame. Thus it must be seen by all who seek God. By faith—faith that renounces all self-trust—the needy suppliant is to lay hold upon infinite power.

"Faith is the spiritual hand that touches infinity."

THE GLORIOUS CHANGE.

The cross now—the crown to-morrow. Now the bed of languishing—to-morrow the throne of Jesus. What encouragement to “fight the good fight of faith!” The body now bears the spirit down; wait till the dawn of day, and the spirit will bear the body up. A few breathings more in this dull, oppressive element—then all will be health and buoyancy, strength and gladness, purity and peace, the body changed, the heart all holy. Even now the Lord is with you, but you cannot see Him for the darkness of the night. You walk by faith, not by sight. Yet you can say, “I know that my Redeemer liveth.” He lives—He thinks upon you—He is with you—He will never leave you nor forsake you. He is a friend, a brother, a Lord; a friend to guide you by His counsel; a brother to sympathise with you in all your sorrow; a Lord to defend you from all evil, and make all things work together for your good. No safety but at His side; no comfort but in His bosom; no strength but in His arm; no holiness but in His steps.—*Hewitson.*

OBJECTIONS TO SABBATH KEEPING.

BY J. H. WOODS.

The following are some objections often encountered by those who present the truth of God to the people:—

“I believe Saturday is the seventh day, the Sabbath, but I must work on that day to keep my family from starving.”

You believe with the apostle (James 2 : 8-12) that it is sin to break any one of the ten commandments, and that “whosoever shall keep the whole law and yet offend in one point, he is guilty of all.” Then why not break the eighth commandment which says, “Thou shalt not steal,” and by that means keep your family from starving, just as readily as to break the fourth commandment?

“My parents were professing Christians. What they believe is good enough for me.”

The leaders in the Reformation did not argue that way. Luther

stepped out of the church of his parents in order to enjoy more light and truth. So should you. “Light is sown for the righteous,” and “the path of the just” is progressive. Ps. 97 : 11 ; Prov. 4 : 18.

“Redemption is a greater work than creation. So I keep Sunday to commemorate redemption.”

How do you know redemption is a greater work? Redemption is re-creation. “Create in me a clean heart, O God.” Ps. 51 : 10. “If any man be in Christ he is a new creation.” 2 Cor. 5 : 17, R.V. Again, who told you to keep Sunday to commemorate redemption? Redemption is not completed yet. So far as Christ has carried out His great plan, at each stage He has left memorials. The bread and wine commemorate Christ’s broken body and shed blood. 1 Cor. 11 : 23-26. Baptism, not Sunday, is the memorial of our Lord’s resurrection. Rom. 6 : 3-5; Col. 2 : 12. When Christ returns to resurrect His saints; when the earth is freed from the curse of sin; when paradise is restored, and the Lord makes “all things new,” then redemption will be completed. The Sabbath is God’s memorial of His creative power (Ex. 20 : 11), and as such, will remain forever. Isa. 66 : 23. In God’s followers conformity to any precept or custom is commendable only when He speaks.

“Christ fulfilled the law, so it is now abolished.”

He fulfilled baptism, too. Did he thereby do away with it? He also fulfilled all righteousness. Matt. 3 : 13-15. Shall we allow He did away with all righteousness? Absurd! About twenty-six years after the crucifixion—the time the ten commandments are said to have been nailed to the cross—Paul wrote “that the righteousness of the law might be fulfilled in us.” Rom. 8 : 4; see also Jas. 2 : 8. The psalmist said, “All Thy commandments are righteousness” (Ps. 119 : 172), and the Lord stated through the mouth of the prophet, “My righteousness shall not be abolished.” Isa. 51 : 6, 7.

“One day in seven is all God requires.”

So you say. God says, “The seventh day is the Sabbath.” It was upon that day He rested. It was the only day He ever blessed. To obtain the blessing you must

rest on that day. For forty years the Lord withheld the manna on the definite seventh day. It is the only day guarded by a law, the transgression of which is sin. 1 John. 3 : 4.

“I would starve to death if I gave up my business and kept the Sabbath.”

If the doctor told you to give up your business at once, or else in a little while it would cost you your life, would you not give it up?—Certainly. Well, then, if your business stands in the way of eternal life, give it up, and place yourself where you can obey God. Always keep eternal interests in view. Matt. 6 : 33 ; Ps. 37 : 3.

THE BOOK OF GRACE.

Book of grace, and book of glory!
Gift of God to age and youth!
Wondrous is thy sacred story,
Bright, bright with truth.

Book of love! in accents tender
Calling such as weary be;
May it lead us, Lord, to render
All, all to thee.

Book of hope! the spirit sighing,
Consolation finds in thee,
As it hears the Saviour crying,
“Come, come to Me.”

Book of peace! when nights of sorrow
Fall upon us drearily,
Thou wilt bring us shining morrow
Full, full of thee.

—Selected.

“NOT I, BUT CHRIST.”

BY ALBERT S. THORPE.

It is sometimes said of those who keep the Sabbath “according to the commandment,” that they are trying to obtain salvation by works instead of by faith. We believe this thought arises from unconscious ignorance of what salvation really is. The believer keeps the commandments of God because Jesus has saved him, and does save him from sin, which is the transgression of the law. 1 John 3 : 4 ; Rom. 7 : 7. Obedience to every precept of that law is the natural result of an intelligent faith in Christ. If men only believed that God gave His Son, and Jesus gave His life to save them from transgressing the law, that their redemption was purchased by the life blood of Jesus, would they

not love Him? Would they think His commandments grievous? I John 5 : 3.

The unconverted man cannot keep the commandments. The word says so. Rom. 8 : 6, 7. But when he is "born again," "created in Christ Jesus" (Eph. 2 : 10), a new heart is given him (Ps. 51 : 10), and in accordance with the terms of the "new covenant," or testament, every precept is written on his heart. Compare Jer. 3 : 31-34 and Heb. 8 : 6-12, and 9 : 15-19. There comes into his life a new power which does in him—he being willing—what he could not do before. "For it is God which worketh in you both to will and to do of His good pleasure." "I can do all things through Christ which strengtheneth me." Phil. 2 : 13 ; 4 : 13. "Without Me ye can do nothing." He has now "the mind of Christ," who said of Himself, "I delight to do Thy will, O My God : yea, Thy law is within My heart." Ps. 40 : 8.

If the doctrine of the incarnation of the Son of God means anything to us, it means that the life which Jesus lived in His own flesh He will also live in our flesh. He is our example. If Christ who made the Sabbath and all things kept the seventh day as God and man, how can He sanction in us, His professed followers, the observance of another day, which He Himself devoted to secular labour?

We are saved by Christ's life. Rom. 5 : 10. Christ purchased eternal life for us by His own obedience. "For as by one man's (Adam's) disobedience many were made sinners, so by the obedience of One (Christ) shall many be made righteous." Rom. 5 : 19. To be without Christ is to be at enmity with God, and not subject to His law : but when one repents and lays hold by faith upon the righteousness of Christ, then the "righteousness of the law is fulfilled in" him. Rom. 8 : 4.

"He that believeth on the Son of God hath the witness in himself." I John 5 : 10. It is not a fancy, but the Christ life is lived over again. When the honest-hearted once realise that Christ died to vindicate the character of God, and to show that His law, which is holy and just and good, can be kept by man in the strength

of God, they will have no further difficulty with the Sabbath. If the law of God could be changed in the smallest particular, Christ need not have died. The story of the cross answers all objections.

THE GOODLY LAND.

There is a land which stands in a wonderful contrast to this.

"Oh, how unlike the present world
Will be the one to come!"

There are fields smiling in living green, trees majestic in their wealth of verdure, flowers dazzling with their rainbow hues, and on neither field nor tree nor flower is there the touch of frost or the pale hand of decay. There are no footprints of the curse, no scars of sin. No pestilence walks in darkness, nor destruction wastes at noonday. There are no forms distorted with pain, nor brows furrowed with anxiety and care. I see no mournful shafts, telling where weary forms and sad and broken hearts have in darkness mouldered into dust. There are no painful messages passing over that land, telling that a friend, a brother, a fellow-labourer has fallen beneath the cruel stroke of a relentless foe. There is no darkened room where the tide of a precious life is ebbing slowly away. There are no bosoms heaving with anguish, no badges of mourning, no funeral trains, no yawning, insatiate grave. But, on the other hand, there is a glorious company, who bear bright palms of victory over death and the grave.

There every eye is sparkling with the fulness of the joy that reigns within. On every cheek is the bloom of eternal youth and everlasting health. Every limb is lithe and strong. The lame man leaps as an hart. I see the blind gazing with rapture on the celestial glory. I see the deaf listening enchanted to the heavenly melody. He who was once dumb joins with loud voice in the anthems of praise. The mother clasps to her bosom the children she had lost awhile in the land of the enemy, but now recovered forever. Long-parted friends meet in eternal reunion. There is the

river so pure and clear, so charged with every element of refreshment and life that it is called "the river of life." One overarching tree is so healing in its leaves, so vivifying in its fruits, so potent in its ministry, that it is called "the tree of life." There is the great white throne, in whose effulgence there is no need of moon or sun to give us light ; and from its centre a voice is saying to that victorious company, "This is your rest forever, and you shall no more be acquainted with grief ; for there shall be no more pain or death, and sorrow and mourning have forever fled away." And in all the universe there is thenceforth no trace of sin, or suffering, but from every world and from every creature rises a joyous anthem, like the sound of many waters, going up to God ; and they say, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."—*Selected.*

"I AM."

" 'I AM.' He doth not say, I AM their light, their guide, their strengthening tower, but only I AM. He sets as it were His hand to blank, that His people may write under it what they please that is good for them. As if He said, Are they weak? I AM strength. Are they poor? I AM riches. Are they in trouble? I AM comfort. Are they sick? I AM health. Are they dying? I AM life. Have they nothing. I AM all things. I AM wisdom and power ; I AM glory, beauty, holiness, eminency, super-eminency, perfection, all-sufficiency, eternity! JEHOVAH, I AM ! Whatsoever is amiable in itself and desirable to them, that I AM. Whatsoever is pure and holy, whatsoever is good and needful to make men happy, that I AM."—*Bishop Beveridge*

"The removal of one safeguard from the conscience, the indulgence of one evil habit, one neglect of the high claims of duty, breaks down the defences of the soul, and opens the way for Satan to come in and lead us astray."

World-Wide Field

EXPERIENCE IN RUSSIA.

Now that all eyes are turned to Russia, to see if the Czar's proclamation of religious liberty will bring about much-needed reforms, the experience of Pastor L. R. Conradi in that country, which he related at the recent General Conference, will be of special interest. He said:—

"When I first visited Russia, about seventeen years ago, I knew the way was difficult; but the peasants flocked about me by scores. They sometimes remained as late as ten o'clock, although it was harvest time. One night the windows crashed in. I said, 'Never mind; it may be worse.' But I did not know what I said. A few days passed and we were inside of a Russian gaol, and the accusation was 'Jewish heresy.' On the way to the place where the gaol was, I asked a lawyer, 'What does the Russian law say about this?' He said: 'If your accusation is Jewish heresy, if that is the complaint against you, you go to Siberia without grace. That's the law.'

"Well, what could I do? The doors were locked behind us, and at night, when we knelt down to ask God to help us, a gaoler who walked up and down would now and then look in through a small opening, and say scoffingly, 'Your God does not hear you.' But we have a God who hears us. I am so thankful for that. He heard us then. And He provided that the American minister to Russia should be a man from Detroit, Michigan. Our people were not so well known in America seventeen years ago. That official might have been from some State where he would have known nothing of us. But coming from Michigan, he knew of our work. When his attention was drawn to the case, he said he would do his best for us. And when the authorities declared that we were Jews, teaching Jewish heresy, Mr. Lathrop

said, 'I know these people, and I know they are Christians, and believe in Christ.' And as he gave his testimony, the officials said, 'Can you, on your honour, say that the Seventh-day Adventists are a Christian people?' And as he said it, the message flew over the wires to Petersburg, to the Crimea, 'Let that man go.' The gaoler and everybody said, 'Your God does not hear you.' But the electric wire brought the message, 'Let that man go.' And as that gaoler let us out from the prison, he said to me, 'I am not worthy to lead you,' I said, 'Why?' 'Oh,' he said, 'your God has heard you.' I am thankful to-day that there is a God in this message, that there is a Saviour who hears us.

"Just recently, since I came to the United States, the message has come over the wires to the newspapers, 'Religious liberty proclaimed for Russia.' What does it mean? Who brought it about? The angels of God have been at work. The Saviour has said that the barriers must come down."

THE GENERAL CONFERENCE.

Reports have come to hand concerning this important meeting which was held in Oakland, California, March 27 to April 13, 1903.

Four services were held each day, attended by delegates from Germany, England, Africa, Australia, Canada, Mexico, and the United States. It was not designed that a full delegation should be present from all parts of the world, as many missionaries had but recently gone to their fields of labour, and for such to attend would hinder their work and create needless expense.

Four meetings were held each day at 8.9 and 9.30 a.m., and at 3.5 and 7.30 p.m. The reports of the superintendents of the different Union Conferences showed an encouraging growth in numbers and financial strength. Much instruction was given, many stirring appeals were made, and many earnest prayers offered for divine guidance in the work of the Conference.

In the sermons no discordant note was heard. The question, "Watchman, what hour of the night?" was answered in no uncertain tone. It was shown that "the hour of His (God's) judgment is come." "And every teaching of God's truth, and every plan for the advancement of His work, every thought entertained concerning our relationship to His work at this time, should be inspired by that one thought, 'The hour of His judgment is come; and the next event for which we may look is the coming of the King.'"

It was shown that prophecies that mark national life; that mark the rise and fall of kingdoms; prophecies which mark the condition of the church and its relation to the world; prophecies that deal with the general condition of the church and the world, have all been fulfilled or are in process of fulfilment. "Prophecies that speak of oppression; prophecies that speak of violence in the land, prophecies that speak of bands banded against bands—all these are prophecies of general conditions, and all one needs to do to know where we are in present prophetic history is to let his eyes sweep from horizon to horizon, and take in the situation."

The paragraphs quoted above give the keynote of the Conference,—a clear distinct message that "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel."

Mrs. E. G. White, who spent nine years in Australia, and with whose writings our readers are familiar, was present at the Conference and spoke with her accustomed freedom and power. Though nearly seventy-six years of age, those who heard her on this occasion remarked that her testimony was clear, and she seemed possessed of the vigour she had twenty years ago. On different occasions she led the congregation in prayer, which, as one who was present writes, "carried the hearts of the hearers in a grand uplift toward the throne of God. It was impossible to listen to such petitions and not be moved by them, to a closer walk with God."

Sabbath-school work, educational work, the medical missionary work, the publishing work, and other branches of aggressive work received careful attention. Plans and recommendations were adopted for the circulation of literature, especially of our periodicals, which will largely increase their usefulness. Brother A. D. Gilbert, of England, was chosen to take supervision of a special campaign in behalf of the periodical work in the United States.

In his report of the British Union Conference, Pastor L. R. Conradi said: "The last biennial period has witnessed a more complete organisation and proper division of the field. A strong conference is being developed in North England, a good standing has been gained in Scotland, and a number of large churches have been established throughout Great Britain. There are now churches in such centres as Glasgow, Liverpool, Leeds, Birmingham, Belfast, Southampton, Hull, Bath, Cardiff, etc., also five churches in London itself. Edinburgh is being entered, and a strong campaign is planned the coming season.

"The book canvassing work has been greatly strengthened and encouraged by efficient helpers. The retail price of books sold during 1901-1902 amounts to over £10,000. Another encouraging feature is the large circulation of 'Present Truth.' It has increased from 17,106 copies in 1901 to 20,548 in 1902. Our publishing house in London shows for the biennial period sales to the value of over £26,000."

The General Conference Executive Committee was elected as follows:—

A. G. Daniells, President.
W. W. Prescott, L. R. Conradi,
Vice-Presidents.
W. A. Spicer, Secretary.
I. H. Evans, Treasurer.
D. B. Parmelee, Auditor.

The presidents of all the union conferences and union mission fields are also members of the Committee, and in addition to these, Drs. David Paulson, A. J. Read, and J. C. Ottosen; L. A. Hoopes, A. T. Jones, C. H. Jones,

W. C. Sisley, W. C. White, F. Griggs, R. M. Kilgore, and S. N. Haskell.

The delegates who attended the General Conference from Australia are expected in Sydney the last of June. Pastor G. A. Irwin, and Miss E. M. Graham are spending a few weeks in Battle Creek, Michigan, before leaving for Australia. Mr. W. D. Salisbury, of the Echo Publishing Company, will visit New York to transact business for the Company. He will probably accompany the other delegates on their return voyage.

...Notes...

Three vegetarian restaurants have been opened the past year in New York City.

We have received a copy of the readings for the week of prayer. They are excellent, and will repay careful study.

We notice that our canvassers in Australasia and Natal took 1,724 orders during the month of March, valued at £1,778 17s.

Pastor S. N. Haskell and wife are in charge of a Bible Training School in Brooklyn, New York. This school has as its object the training of workers to become efficient labourers in all lines of city missionary work. Twice each week the workers visit the hospitals, speaking words of comfort, distributing reading matter, flowers, etc.

Pastor W. L. H. Baker and Brother F. Lyndon while visiting Tologa Bay, New Zealand, sold some copies of the book "Christ Our Saviour," which is published in the Maori language, to the natives. They rejoiced when they found the book was in their own language, and one woman kissed hers over and over again. The brethren sold thirty-four books while on this trip. They also had some very interesting visits and good meetings. In Gisborne some were waiting for baptism.

Meetings are being held in the Rechabite Hall, Northcote, Melbourne. At the first service the building was crowded, and many were unable to gain admission to the hall. Arrangements have been made for the meetings to continue each Sunday evening till further notice.

The church building at Napier, New Zealand, is nearly freed from indebtedness, and it has recently been painted, which adds much to its appearance. The church has ordered a larger club of the "Australasian Signs of the Times," and they expect to increase the number soon. Some of the members visit the female prisoners in the gaol each Sunday. One of the members conducts a Sunday-school which is attended by the children in his district.

The librarian in one of our churches writes: "We recently had a 'Pound Meeting,' in which all, to the youngest children, took part. Each found a text and wrote it on the parcel, and they were read in the meeting. The next morning the parcels were taken to a poor family near us. Their delight doubly paid us, and it was no trouble, but a delight to us. We received a great blessing, and I believe we ought to hold more meetings of this kind. How I wish we had means to help the hungry more! We are proving the words of the Lord true, 'Give, and it shall be given unto you.'"

We learn that the Sydney Sanitarium is continually adding improvements, which will add to the efficiency and attractiveness of the institution. A flower and vegetable garden is well under way, and the orchard is being ploughed. New fences are in process of construction, and the road in front of the building is being metalled. The rooms on the first and second floors have been fitted with new gas burners, which makes the use of matches unnecessary, and on the verandahs large burners with globes give the building quite an imposing appearance when they are lighted at night. A wheel chair and other comforts have been added to the equipment of the Sanitarium, and quite a number of patients are receiving treatment.



E. W. FARNSWORTH - - EDITOR.

THE SACRIFICE OF HIMSELF.

"But now, once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Heb. 9 : 26. Napoleon once said that Alexander, Cæsar, and other great generals established kingdoms by shedding other men's blood, but Christ founded His by the shedding of His own. How true this is! "He appeared to put away sin by the sacrifice of Himself."

One of the hardest things in the world to do is to sacrifice self. Persons may sacrifice money and comfort to some extent; they may even sacrifice their friends, but to sacrifice themselves is a greater and harder thing to do.

This statement in reference to Christ was not a theory, but a great fact of experience, an experience, not only for Himself, but also for all His followers; not in their stead but as their example.

We put away sin by the sacrifice of ourselves, because sin is of ourselves; and when we put away sin we must put away ourselves—we must crucify self.

Again we read, "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God." Heb. 9 : 14. Here it is clearly seen that it is through the power of the Holy Spirit that Christ was able to offer Himself as a sacrifice. And here is a lesson for all. Self is strong, and absolutely refuses to give up its stronghold, and only through the power of the Holy Spirit, which is mightier than self, can we "offer up ourselves." But this must be done in order that our "consciences may be purged from dead works."

No man can put away sin. No one can purge his conscience from dead works, only by the sacrifice of himself. This is the price we pay for our cleansing, and so it is written of Him, "that by means of death . . . they which are called

might receive the promise of eternal inheritance." Heb. 9 : 15. "By means of death!" How true! His death was experienced that our death to sin, to self, might be a possibility.

Again we read, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when He offered up Himself." Heb. 7 : 27. How often is this thought repeated! "He offered up Himself;" "offered Himself without spot to God;" "He put away sin by the sacrifice of Himself." Has the reader offered up himself? Has he put away sin by the sacrifice of himself? This is the only way to put away sin. Self must die. The body of sin must be crucified and buried.

HOW TO OVERCOME SELF.

No outward observances can take the place of simple faith and entire renunciation of self. But no man can empty himself of self. We can only consent for Christ to accomplish the work. Then the language of the soul will be, Lord, take my heart; for I cannot give it. It is Thy property. Keep it pure, for I cannot keep it for Thee. Save me in spite of myself, my weak, unchristlike self. Mould me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul.

It is not only at the beginning of the Christian life that this renunciation of self is to be made. At every advance step heavenward it is to be renewed. All our good works are dependent on a power outside of ourselves. Therefore there needs to be a continual reaching out of the heart after God, a continual, earnest, heart-breaking confession of sin, and humbling of the soul before Him. Only by constant renunciation of self and dependence on Christ can we walk safely.

The nearer we come to Jesus, and the more clearly we discern the purity of His character, the more clearly we shall discern the exceeding sinfulness of sin, and the less we shall feel like exalting ourselves. Those whom Heaven recog-

nises as holy ones are the last to parade their own goodness. The apostle Peter became a faithful minister of Christ, and he was greatly honoured with divine light and power; he had an active part in the upbuilding of Christ's church; but Peter never forgot the fearful experience of his humiliation; his sin was forgiven; yet well he knew that for the weakness of character which had caused his fall only the grace of Christ could avail. He found in himself nothing in which to glory.

None of the apostles or prophets ever claimed to be without sin. Men who have lived nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God had honoured with divine light and power, have confessed the sinfulness of their own nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ. So will it be with all who behold Christ.—*Christ's Object Lessons.*

"The heart that trusts for ever sings,
And feels as light as it had wings;
A well of peace within it springs,
Come good or ill.
Whate'er to-day, to-morrow, brings,
It is His will."

"The whole principle underlying religious persecution is contained in the assumption that religious observances ought to be 'protected' and enforced by the civil law."

"The Lord lives, and reigns. Soon He will arise in majesty to shake terribly the earth. A special message is now to be borne,—a message that will pierce the spiritual darkness, and convict and convert souls. 'Haste thee, flee for thy life,' is the call to be given to those dwelling in sin. We must be terribly in earnest. We have not a moment to spend in criticism and accusation. . . . Soon an awful surprise is coming upon the inhabitants of the earth. Suddenly, with power and great glory, Christ will come. There will then be no time to prepare to meet Him. Now is the time to get ready."

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

KISS AND MAKE IT WELL.

I sit at my window and sew and dream,
While my little boy at play
Beguiles my thoughts from hem and seam

As he frolics the livelong day ;
But time and again he comes to me
With a sorrowful tale to tell,
Then mother must look at the scratch or bump,
Then kiss and make it well.

So I kiss his head, and his knee, and his arm,

And the dear little grimy hand ;
And who can fathom the magic charm,
And who can understand ?
For I even kiss when he bites his tongue,

And love works its mystic spell,
For there's never a cut, nor a scratch,
nor a bump,
But mother can kiss it well.

'Tis a foolish whim, do you say ? Ah, yes !

But the foolish things of earth
Have taught the wise, since a little child
In Bethlehem had its birth.
And we know that many an older heart—

We know, but we do not tell—
Will never be free from its bitter smart
Till kisses have made it well.

—Selected.

AMONG THE COUNTRY FOLKS.

BY EDISON DRIVER.

Little Claude had just come in from the field, dusty and dirty and tired. He had been helping Uncle John all the morning, as he and the hired man put up the hay.

"Now, is my little man ready for his bath ?" said auntie, laying aside her pen and closing the desk.

"O no, no, auntie ! Not yet ! Let me wait till to-morrow."

"To-morrow ! Why, my dear child !" exclaimed Aunt Minty, "that would be breaking all the rules of country folks !"

"Do they all bathe every day !" exclaimed Claude. "Why, the kittens don't, do they ? They hate water."

"Ah, yes ! But look !" and Claude looked out through the window where the kittens were basking in the sunshine near the swing. Each one was busy with

his little tongue roughening and smoothing and moistening every inch of hair and fur.

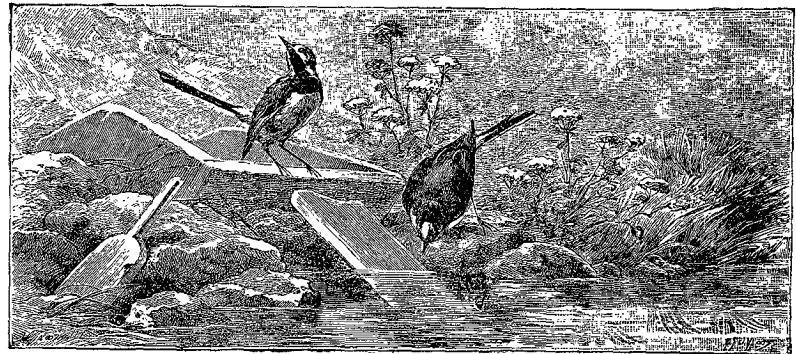
Farther off by the barn were the chickens taking their "dust bath," shaking the fine, mellow, sun-warmed soil all among their feathers, and then violently shaking it out again. Sometimes the sand flew into their eyes, and Claude laughed to see the big Plymouth Rock rooster balancing himself carefully on one foot and picking a grain of sand from the corner of his eye with the other.

Out by the well there was a little pool of water, and in this two little wild canaries were fluttering and spluttering with all their might. A linnet lit near. He wanted a bath, too, but one of the canaries drove him away. "Don't bother us, don't bother us !" he seemed to say. "We'll

fear. Reining in his horse on his haunches he said, "Why, you are afraid !" "I am," was the answer, "and if you were half as much afraid as I am, you would run away." Without wasting a word upon his ignoble companion, the officer galloped back to headquarters and complained bitterly that he had been sent on a service of such hazard in the company of a coward. "Off, sir, to your duty," was the Duke's reply, "or the coward will have done the business before you get there." Ay ! and the Duke was right.—Selected.

DON'T DO IT "JUST FOR NOW."

Many young people form habits which cripple and handicap



Ready for a Dip.

soon be through." And by and by they both flew away.

So Claude looked up at auntie, with a smile, and said, "I guess I'm ready for my bath now."

WHO WAS THE COWARD ?

They tell us that the best soldiers are often those who at the beginning showed signs of fear, while the boastful bravado is frequently the first to quail before the foe.

The Duke of Wellington once despatched two officers in the time of battle on a service of great hazard. As they were riding to the place of rendezvous, the one turning to the other saw the sweat-beads on his brow, his lips quivering, and his cheeks blanched as with the paleness of mortal

them for life by doing things "just for now." They let things drop wherever they happen to be, "just for now," thinking they will put the book, the tool, the letter, or the article of clothing, later, where it belongs.

It takes no more time nor effort to put a thing where it belongs in the first place, than it does later,—perhaps less,— and the chances are that if you do not do it at the proper time, you never will.

Even if it costs you a little inconvenience, at the moment, to put everything in its proper place, to do everything at the proper time, the orderly and methodical habits which you cultivate in this way will increase your power and usefulness a hundredfold, and may save you much trouble and vexation in the future.—Selected.

HOME AND HEALTH

THEY SAY!

"They say!" Ah! well, suppose they do;
But can they prove the story true?
Suspicious may arise from naught
But malice, envy, want of thought;
Why count yourself among the "they,"
Who whisper what they dare not say?

"They say!" But why the tale rehearse,
And help to make the matter worse?
No good can possibly accrue
From telling what may be untrue;
And is it not a nobler plan
To speak of all the best you can?

—Selected.

SOCIETY.

BY MARY WOOD-ALLEN, M.D.

COMRADESHIP.

Unfortunately for the best morals, there is little idea of comradeship among men and women. The basis of their association is generally supposed to be the romantic, the sentimental, and this idea maintains not only in regard to adults but even to children.

Parents and friends of course do not mean to give evil instructions, but their indirect teaching does surely bear evil fruit. Instead of allowing the children to associate together in a frank comradeship, they begin to tell them they are lovers and sweethearts, and so place their acquaintance upon a false basis. Ideas and feelings which have no place in the mind of the normal child are introduced into his thought, and henceforth he will not be able to think correctly.

If left to themselves the little boy and girl play in the same spirit of comradeship, as do two boys or two girls, and it is only when the idea of a sentimental relationship is suggested by others that they have thoughts of difference of sex. If we were wise we would endeavour to prolong this innocent comradeship, this spirit of good fellowship, as long as possible. The world would be a much safer place for all if the possibility

of comradeship were the prevalent idea, and the probability of courtship were not the uppermost thought in all minds.

Why should there not be a friendship between men and women? a friendship based upon mutual respect and honourable admiration of each other's better selves? But there can scarcely be such friendship so long as prying eyes and wagging tongues are on the alert to proclaim that a courtship is in progress because the two have talked pleasantly together.

How little consideration we give to this sensational state of public thought. Let two little children smile at each other, and at once some one suggests that they are sweethearts, and they are taught to call each other husband and wife because it is "so cute."

A little boy brought me a photograph of his "best girl," he said. "What do you mean by your best girl?" I inquired. "O I don't know," was the answer. "We play together, and folks say she is my best girl." Poor little chap! not allowed even in his babyhood to have a frank comradeship with another child merely because that child was a girl.

If a schoolboy walks with a girl classmate and courteously carries her books, he is at once called her "boy," and the association of the two is embarrassed by a consciousness of sex which puts them into a relation of sentiments that can easily become sentimentality, and which throws them into an atmosphere poisoned with the mephitic vapours of passional romance.

If these young people are misled by the false lights we have placed in their path, and go astray, we censure them and forget that we ourselves were first to blame, and should bear our share of the punishment.

Of all people in the world adolescents should be kept out of the realm of sentimentality, and in the wholesome atmosphere of purity. They need not be separated from each other, but encouraged to mingle in a frank friendliness which permits no familiarity.

"Should a girl treat a young man as her brother?" was the question asked me by a young girl.

My reply was, "That depends upon how she treats her brother. If she nags him, frets at him,

criticises him, and makes herself generally unpleasant to him, I should say that no young man would desire such sisterly treatment. If the titles 'brother' and 'sister' are adopted as excuses for personal familiarity, caresses, and endearments, I should say that she should not treat him as a brother. But if to treat him as a brother means to be a good comrade, to be courteous, but with personal reserve, to be unsentimental, to arouse in him the noblest aspirations, and on occasion to frankly correct his faults, then I should say that he would be helped by such sisterly treatment, and she would not be endangered."

Few girls think of the element of danger to themselves that lurks in a sentimental relationship, whether veiled under the assumed titles of cousins, brothers, and sisters, or using no disguise. Young men may realise it, but so long as public opinion does not censure them for any possible results, they are not apt to think very seriously of the matter.

There are two sets of obligations which cover the lives of the young, which it would be well for them to make a part of their mental and moral furniture.

That of the White Shield Society for young women reads as follows:—

I, ———— promise, by the help of God:—

1. To uphold the law of purity as equally binding upon men and women.
2. To be modest in language, behaviour, and dress.
3. To avoid all conversation, reading, art, and amusements which may put impure thoughts into my mind.
4. To guard the purity of others, especially of my companions and friends.
5. To strive after the special blessing promised to the pure in heart.

That of the White Cross Society for young men reads:—

I, ———— promise, by the help of God:—

1. To treat all women with respect, and endeavour to protect them from wrong and degradation.
2. To endeavour to put down all indecent language and coarse jests.
3. To maintain the law of purity as equally binding upon men and women.
4. To endeavour to spread these principles among my companions, and to try to help my younger brothers.
5. To use all possible means to fulfil the command, "Keep thyself pure."

There can be no thrift, no economy, no comfort at home, unless the wife helps.

SIMPLE BUT EFFECTIVE.

A certain, skilled practitioner had a number of charity patients whom he faithfully attended as occasion required, expecting, and receiving only such reward as comes from the comfort of doing good. Among these patients was old Martha, a well preserved relic of "befo' de wah." Being up to all the ways of her white neighbours, she took la grippe, and immediately sent for her medical adviser.

"Why Aunt Martha, you don't mean to tell me that you are under the weather?"

"I'se away undah it, doctah; away undah it."

"Well, what is it?"

"I doan't know what it is, doctah, but I got it pow'ful bad."

The doctor readily comprehended the trouble, and writing out the proper prescription, he gave it to the excellent but aching Martha, and told her to put it in a tumbler of water, stir it well and take a teaspoonful three times a day. Then, assuring her that he would look after her attentively, he departed. The next day he found his patient much better, and by the third day she was in a stage of convalescence.

"Oh, doctah," she exclaimed, "yo' med'cine am simply pow'ful. I stir it and take it jes' like you say, and I feel better ebery time."

"Well," said he, "perhaps you won't need any more; let me see how much you have left."

Old Martha lumbered across the room and brought from the shelf a tumbler half full of water.

"Why, what's this?" he inquired.

"Why, dat, doctah, is de med'cine yo' lef' me, and I, was very careful to stir it ebery time, jes' like you say."

"Yes; well, Martha, I don't believe you'll require any more of it; the fact is, I didn't know myself how powerful it was." And fishing out his prescription, which was rather the worse for its three days' bath, he went away impressed with the belief that the mysteries of medicine had not been half told.—*Youth's Companion.*

SOME MISTAKES WE MAKE.

It is a mistake to work when you are not in a fit condition to do so.

To take off heavy underclothing because you have become overheated.

To go to bed late at night and rise at daybreak, and imagine that every hour taken from sleep is an hour gained.

To imagine that if a little work or exercise is good, violent or prolonged exercise is better.

To conclude that the smallest room in the house is large enough to sleep in.

To sleep exposed to a direct draught at any season.

To imagine that whatever remedy causes one to feel immediately better, as alcoholic stimulants, for example, is good for the system, without regard to the after effects.

To eat as if you had only a minute in which to finish the meal, or to eat without an appetite, or to continue after it has been satisfied to gratify the taste.

To give unnecessary time to a certain established routine of housekeeping when it could be more profitably spent in rest or recreation.—*Anon.*

WHAT HE PLEDGED.

In replying to objections to signing the pledge, a reformed drunkard said: "Strong drink occasioned me to have more to do with pledging than ever teetotalism has done. When I used strong drink, I pledged my coat, I pledged my bed, I pledged, in short, everything that was pledgeable, and was losing every hope and blessing, when a temperance friend met me and convinced me of my folly. Then I pledged myself, and soon got my other things out of pledge, and got more than my former property about me."—*Selected.*

"Godliness with contentment is great gain." A poor man's home, moderately supplied with all necessaries of life, presided over by a cleanly, frugal housewife, may contain all the elements of comfortable living.

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Arrangements have been made by which we hope our readers will receive the "Australasian Signs of the Times" earlier in the week. We feel sure this change will give general satisfaction.

The regular train service has been restored in most places since the Victorian railway strike ended. This brought general relief to all parts of the Commonwealth, and it is to be hoped the country may not be called upon to pass through a similar experience.

In a speech before the Conservative Club at Liverpool, Mr. Balfour recently said: "In regard to the future I am filled with disquietude when I think how easy it is to fan these international jealousies, and how difficult it seems to allay them." Describing the conditions which would exist prior to His second advent, the Saviour said, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." How manifest the fulfilment of these words at the present time!

An exchange says:—

A very remarkable canal is in operation in the north of England, between Worsley and St. Helens. The coal mines are very extensive in that region, half the country being undermined. Many years ago it was decided by the managers of a great estate that the coal could be transported more economically

underground; so a canal sixteen miles long was constructed, and the mines were connected and drained at the same time. Ordinary canal boats are used, the power being furnished by men. The tunnel arch over the canal is provided with cross pieces, and the men who propel the boats lie on their backs on the loads of coal and push with their feet against the cross-bars of the roof.

producing between three and four billion bushels per year or more than the present entire production of the world!

The Canadian can at least boast of the area of his native land, comprising 3,653,000 square miles, or nearly one-twelfth of the land area of the world, and excluding Alaska larger than the United States. It extends over twenty degrees of latitude, equal to the distance from Constantinople to the North Pole. Twenty-eight United Kingdoms, seventeen Germanys, eighteen French Republics, twenty Spains, and thirty-three Italys could be accommodated within its borders, or three British Indias, or the whole Australian Commonwealth. Canada forms one-third of the whole British Empire. Two Switzerlands, says the "Leisure Hour," could be sunk in Lake Superior. Hudson Bay, 600 miles wide and 1,300 miles from north to south, would swallow up Norway, Sweden, Denmark, Belgium. Canada has room for one hundred million people.—*Selected.*

Capital and Labour.

A special number of the "Australasian Signs of the Times" will be issued, probably the first week in July, dealing particularly with the subject of Capital and Labour. What is the meaning of the colossal fortunes piled up by individuals and corporations? What the cause of the oppression of the toiling millions who labour for their daily bread? Why the conflict between the rich and the poor? What will be the outcome of the conditions existing everywhere? What do these things indicate to the student of prophecy?

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"TEACHING TRUTH."

This is the title of a booklet by Dr. Mary Wood-Allen. No greater work is committed to parents than that of training their children aright. No work more sacred than to guide them into ways of purity and holiness, to guard their daily lives so that they, in later years, may not become wrecks on the shoals and quicksands of social life.

In the above-named booklet the author has endeavoured to place in the hands of parents a book which will be of service as a help in this work, suggesting that they draw from such familiar objects in nature as the flowers, etc., object-lessons, illustrative of the delicate truths of the "Origin of Life." Price, One Shilling; post free. Obtainable from Echo Publishing Co., Ltd., North Fitzroy, Victoria, or our general agents.

CANADA'S WHEAT-FIELDS.

Canada has the world's greatest granary in the rich valleys and plains of her wide north-west. One hundred and nine million bushels of grain of all kinds were grown in 1901, of which sixty-five million bushels were wheat.

Less than ten per cent. of Manitoba's land has been taken up; the neighbouring territory of Assiniboia has nearly sixty million acres, mostly suitable for wheat propagation; Alberta, near the Rockies, is 500 by 300 miles in extent, Saskatchewan is another empire in area. The land-hunger of men is being shown in the rush for these virgin wheat-fields. Fifty thousand immigrants arrived in 1901, and a much larger number is expected during 1902, chiefly Americans; and when the vast wheat domain is practically occupied it will be capable of

BUSINESS NOTICES.

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

WANTED.—A smart boy, about fourteen, to milk cow, attend to pony, and work in garden. Comfortable home in Adventist household. Apply Mrs. Claydon, Ormond, on Mordialloc line.

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