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ONE PENNY

The Outlook

"IS IT PEACE?"

Scarce had the peal of bells and the blare of whistles died on the morning air of the glad New Year

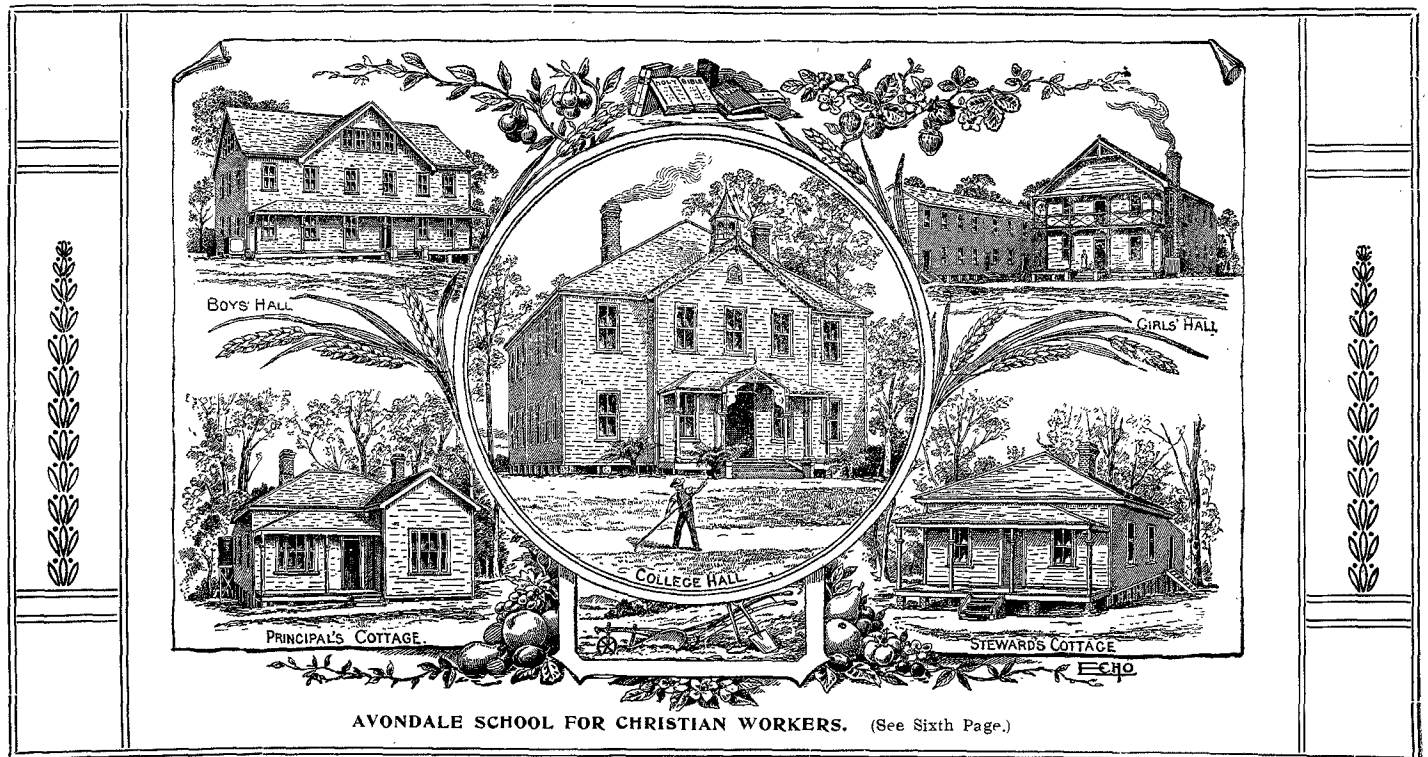
Europe is not only desirous of peace, but is firmly resolved that peace should be maintained. You may well ask me, if that be so, from what quarter any danger menaces the peace of mankind.

Mr. Balfour proceeded to point out that as there are weak spots on the earth's surface where volcanic disturbances are likely to

into play were two first-class civilised Powers again to join in mortal conflict.

These words have since been brought into ominous importance. "The Sydney Daily Telegraph," in its issue of January 1, 1903, says:—

Two powers—France and Germany—want Morocco badly. France has the



when cablegrams were received announcing the serious situation in Morocco, and the international complications likely to follow.

Less than two months ago the following words were uttered by the British Prime Minister, Mr. A. J. Balfour, at the Guildhall banquet:—

I believe that every Great Power in

occur, so there are weak places in politics, and he then continues:—

There is the position of unstable equilibrium, there is the point at which dangers have occurred and may occur, and it will be the great task of European and international statesmanship to take care that when these dangers occur they do not bring into conflict those tremendous forces which would be called

better claim, since every rebellion or disturbance in Morocco re-acts upon the French African colonies, causing loss of life and money in innumerable little skirmishes. But Germany, with less claim, or practically none at all, is not for that reason diffident in attempting to advance her interests at the court of the young Sultan of Morocco. The land-hunger has affected the Teuton; he is casting covetous eyes upon every portion

of the globe that is not already appropriated by a first-class Power, and also upon a good many portions that are. Between these two rival nations stands Britain, not wanting Morocco herself, but fully determined that no other Power shall occupy Tangier, or obtain a preponderating influence in the affairs of the country. While Spain, who owns a fortress at Ceuta, and four convict settlements and a fishing station at Ifni, is fearful lest her "sphere of influence" should be disturbed or narrowed.

MOROCCO TO-DAY CONTAINS ALL THE INGREDIENTS FOR AN INTERNATIONAL IMBROGLIO OF THE GRAVEST IMPORTANCE.

We are rapidly approaching the fulfilment of the prophetic word which declares: "And at that time shall Michael [Christ] stand up [take the throne] . . . and there shall be a time of trouble, such as never was since there was a nation, even to that same time." Dan. 12 : 1. "And the nations were [are] angry, and Thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Rev. 11 : 18.

Events transpiring do not indicate the approach of a millennium of peace and safety and prosperity. Looking down to this very time the seer of Patmos "saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice . . . saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7 : 1-3. God has a message of warning which will sound through the length and breadth of the earth prior to the final outburst of war and commotion. War and strife will be held in check for a brief time, but at last the crisis will come, for which there will be no remedy. The time of trouble such as never was hastens on. "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16 : 15. "The restraining Spirit of God is even now being withdrawn from

the world. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they shall not blow until the servants of God are sealed; but when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture."

HOLIDAY ACCIDENTS.

BY A. W. ANDERSON.

During the recent holiday season the daily newspapers recorded an extraordinary number of fatal accidents. One of our contemporaries stated that "the number of persons who have been killed, or seriously injured, while in the pursuit of holiday pleasures, if added up, would exceed in scale the 'butcher's bill' of a South African battle."

It is safe to say that the majority of these fatalities are the result of indiscretion and carelessness. A little forethought and precaution would many times save young people from being drowned or meeting with a tragic death in other ways.

As men reject the truth of the gospel, and rebel against God's law, they bring upon themselves His wrath. "Your iniquities have separated between you and your God, and your sins have hid His face from you." Isa. 59 : 2. "As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity." Ps. 125 : 5.

Through the prophet Isaiah the Lord says, "Whosoever goeth therein [in crooked paths] shall not know peace." Isa. 59 : 8.

On the other hand, the children of God have the promise in the thirty-fourth psalm and seventh verse, "The angel of the Lord encampeth round about them that fear Him, and delivereth them," and again in the 17th verse, "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."

There is something, even in

this life, for the Christian which cannot be obtained by others—the blessed presence and protection of holy angels who are commissioned "to keep thee in all thy ways, and to bear thee up in their hands, lest thou dash thy foot against a stone." Ps. 91 : 11, 12.

As we see dangers thickening about us—earthquakes, famines, pestilences, droughts, floods, fires, accidents on sea and land—let us remember the beautiful thought expressed by the psalmist, "He shall cover thee with His feathers."

Dr. Torrey and Mr. Alexander, who recently toured Australasia and India on evangelical work, are about to open up a similar mission in England.

Major Taylor, the great American cyclist, who is on a visit to Australia, neither uses tobacco nor alcoholic liquor, and when opportunity offers, lifts his voice with no uncertain sound, in protest against the use of these harmful and unnecessary products.

Every politician, judge, magistrate, lawyer, teacher, editor, minister, and all thinking people, should read W. A. Colcord's new book, "The Rights of Man," paper covers, price 1/-. It contains 276 pages bristling with truth upon the question of Religion and the State.

During the last three months of 1902, our brethren in the United States in six conferences have contributed £6,440 and twenty-nine labourers for foreign missions. These facts indicate a rapid extension of the work, and that the coming of the Lord will be hastened. The time has come for every soul to consecrate himself and all he has in service.

Dr. Homer J. Hall says, speaking of "Alcohol and Medical Science" :—

After an experience of fifteen years as a practising physician I have come to the conclusion that if the effects of alcohol were more clearly understood from a scientific standpoint, not one drop of it would ever enter into the circulation of man, animal or plant.

...Our...
Correspondents

MY KING.

Mine eyes, so weary now and dim with weeping,
The King in all His beauty soon shall see ;
They shall behold the land, where saints now sleeping
Shall wake and sing and haste to welcome me.
Shall see ? Yes even now by Faith's clear vision
I see the King ; my Saviour, and my Friend,
Though now earth's mists may hide the fields Elysian,
I know He'll guide me to my journey's end.
Since from His love, nor death, nor life, can sever,
I walk with Him, happy and unafraid ;
One hand in His, that He may lead me ever,
One hand outstretched to all who need its aid.

—Sarah C. Dunham.

THE GIFT OF GOD'S GRACE.

BY MRS. E. G. WHITE.

The grace of Christ is not confined to a few. The message of mercy and forgiveness brought from heaven by Christ was to be heard by all. Our Saviour says, "I am the light of the world." His blessings are universal, reaching to all nations, kindreds, tongues, and peoples. Christ came to break down every wall of partition, to throw open every compartment of His temple, that every soul, whether Jew or Gentile, might be a free worshipper, and have access to God. The Saviour thus unveils the character of God, and reveals Him as merciful, long-suffering, and abundant in goodness and truth.

In the instruction of Christ to Moses, to be given to His people, restrictions were placed upon their association with idolatrous nations. But Israel misinterpreted the teachings of Christ, just as many in our time misinterpret the communications which the Lord makes to them. Those things that please them they receive, and put great stress upon. But those things that should be

taken home and put into practice in the daily life ; the things that should make a deep impression upon the character, are set aside as unessential.

This had been increasing until the whole law had become burdensome, overlaid with traditions and commandments of men. The Jews did not realise their duty to let their light shine forth to the world in good works. Their sacrificial types, prefiguring redemption, were so indistinct that to many they were a stumbling block. Ceremonies and traditional rites composed their temple worship. Jerusalem was their heaven, and they were actually jealous lest the Lord should show mercy to the Gentile world. Thus they revealed that they did not understand their true relation to God, that they did not discern the divine character. And after a time God no longer revealed Himself in their temple. All that was spiritual and divine was perverted and finally removed.

This was the condition of the nation when Christ made His first advent. He came to set things in order. His whole work was by precept and example, to draw aside the veil which concealed God from man, and attract their attention to Him, "high and lifted up," surrounded by ten thousand times ten thousand of His angels all waiting to minister to the human family.

Through varied channels the heavenly messengers are in active communication with every part of the world. And when man calls upon the Lord with a true and earnest heart, God is represented as bending from His throne above. He listens to every yearning cry, and answers, "Here am I." He raises up the distressed and oppressed. He bestows His blessings on the evil as well as on the good.

A DOOR OF HOPE.

Most beautiful is the figure presented by the Holy Spirit in the following language, found in the fifteenth verse of the second chapter of Hosea : "I will give her . . . the valley of Achor for a door of hope : and she shall sing there, as in the days of her youth." The person thus spoken of is a wayward woman, repre-

senting God's erring people. Achan was the troubler of Israel in the days of Joshua, and for his offence against God, he was stoned to death. Ever after this occurrence the place where it took place was known as the "valley of Achor," which means the "valley of trouble." Thus would our loving Father teach us that, whatever may be our trials, difficulties, perplexities, burdens, cares, and troubles, they will become, if we trust implicitly in Him, our "door of hope." Shall we not, therefore, "count it all joy" when we "fall into divers temptations" ?—*Youth's Instructor.*

NO PLACE IN HEAVEN.

BY W. L. H. BAKER.

When in the course of rebellion, its author and his followers presumed to engage awful and unequal contest with their Creator, the disastrous achievements are concisely expressed. They "prevailed not ; neither was their place found any more in heaven." Rev. 12 : 8.

Previous to this, the place designed for these once loyal and happy beings to fill, was reserved alone to them. But the same wise purpose that decreed to them a particular place, invested others with similar privileges. "God is no respecter of persons."

When, therefore, an attempt was made to secure by force what belonged to another, they not only prevailed not, but they also lost what had been their own. "Who-soever hath, to him shall be given ; and whosoever hath not, from him shall be taken even that which he seemeth to have." God only corroborated their choice by taking that which they had, in reality, already surrendered ; and it was thus that He "spared not the angels that sinned." In order that we may be wise to avoid their course, and so escape their fate. He has in mercy revealed the fearful consequences of their choice. Satan lost his place when to him that place lost its significance. No more abiding was his heavenly home and fellowship with heavenly beings, than was the tie that bound him to heavenly interests. What a solemn responsibility is here discerned !

Every individual decides his own destiny. All that a loving

Father can do to enable us to secure a place in the kingdom of His glory is being done. Bright prospects invite us, the beauties of a heavenly land allure us, and a life reaching through the vistas of eternal ages in open fellowship with Him who has loved us and washed us from our sins in His own blood, encourages us onward. In order that we may be successful in gaining this inestimable prize, "all power in heaven and earth" has been placed at our disposal. Yet, one step remains for us to take. Each must decide for himself. Though Noah, Daniel, and Job, with all their righteous influence, were with us, the Lord says, "They shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness."

It is in this life only that decisions for eternity are formed. Death in no wise changes our characters; it only fixes them forever beyond all change. "In the place where the tree falleth, there it shall be."

No subsequent period offers the benefits of salvation to those who delay. "Now is the accepted time; behold, now is the day of salvation." The day that follows this is declared by the prophet to be "a day of darkness and gloominess, a day of clouds and thick darkness." "Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" Surely this will be a time of despair and not of hope. "Seek ye the Lord while He may be found" is a kind injunction. Many will seek Him when it is too late. The one who is wise will not delay.

The assurance of a place in heaven is not left in uncertainty. It is known by the assurance that heaven has a place in us. If there is now no place in our hearts for the King of glory, how do we know that there would be any more of a place should we be admitted into heaven itself? If when in the courts of light no light should be found in us, we would still be in darkness. Not all the light without could make it light within to those who do not now choose that light. But no mistake of admission will be made by the Ruler of that fair land. "Blessed are they that do His commandments, that they

may have right to the tree of life, and may enter in through the gates into the city."

The enthronement of God in the heart with all His sanctifying, ennobling, and purifying power, our supreme love for Him and His requirements as revealed by doing His will here below; these are the genuine evidences of our enthronement in His kingdom above, and of our being entrusted with the performance of His will there.

DO THE RIGHT.

"Perish policy and cunning!
Perish all that fears the light!
Whether losing, whether winning,
Trust in God, and do the right,

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee;
Trust in God, and do the right."

—Selected.

CHOOSE THE GOOD.

BY D. H. KRESS, M.D.

When God created plants, He placed in the earth and air the elements needed for their growth. The plants instinctively appropriate only these elements. The rootlets pass by and refuse that which was not designed for them. The roots of trees have been known to pass long distances toward living streams in search of water, passing over and around obstacles that chanced to be in their path.

The lily, though it grows in stagnant pools filled with germs of disease and slime, only appropriates the elements it needs to make up its snow-white purity. It is not contaminated though surrounded by evil.

In the animal kingdom we have similar lessons. Release a bee, and it will make a bee line for the nearest flower garden or a clover field, covering itself with honey and sweetness. It passes by the noxious that may be in its way. It has no use for such.

Release a degenerate bird, a crow, or a vulture, and it will pass by a dozen flower gardens and clover fields. It will make a straight line for a dead, putrifying carcass, and will fill itself

with putrid flesh. It has no use for the good.

What we get out of this life depends on what we are. "To the pure all things are pure." They gather only the pure in life, the elements needed to build up characters of purity. They see not the evil. "To the defiled nothing is pure," but everything is defiled. They, like the vulture, pass by the sweet and desirable. Like the heath in the desert they cannot see when good cometh.

What we get out of this life depends upon whether we are bees or vultures. Whether the heart is pure or defiled. Purity seeks for that which is pure. It has no relish for the impure, and we always find what we seek for.

"Blessed [or happy] are the pure in heart, for they shall see God." They are happy because they see good, and only good. No matter where they are, like the lily, they fail to recognise the slime and filth that may surround them. Through the senses of hearing, seeing, and tasting, we appropriate the elements that build up character. They answer to the rootlets and spongioles of the plants. Everything we see, hear, or taste, whether good or evil, makes an impression upon the mind, and intensifies the desires either for good or evil. Through these avenues the needs of the inner life are met. Through them we either feed the bee or the vulture qualities within us. Everything we hear, look upon, or taste, does the one or the other. Israel was a fruitful vine planted in a very fruitful hill, but it became a degenerate plant bringing forth sour grapes. They were surrounded with the good, but chose the evil. The brain is a kodak, the eyes, ears, nose, and mouth are the lenses. Snap shots are being constantly taken, and new pictures are being continually hung up in the chambers of the mind. These determine a man's thoughts, and, therefore, his character. As he thinketh in his heart so is he. "He that walketh righteously, and speaketh uprightly, . . . that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil, he shall dwell on high. . . . Thine eyes shall see the King in His beauty."

GOOD TESTIMONY.

The Schaff-Herzog "Encyclopedia" furnishes the following good testimony to the uninterrupted observance of the Bible Sabbath from creation to the present time. In Vol. 3, under the article "Seventh-day Baptists," it says:—

Since the institution of the Sabbath at the close of creation and its formal pronouncement as a part of the Sinaitic code, it is believed that there has been an uninterrupted line of God-loving men who have kept the seventh day of the week as a Sabbath according to its original institution and enjoyment. None question that it was observed by Christ and His apostles, and Christians generally, during the apostolic period. It had no rival day in the church until about the middle of the second century, when Sunday began to be observed as a festival day in honour of the resurrection, along with Wednesday, Friday, and numerous other festival days of the Latin church, then beginning to drift upon the first great wave of its apostasy. This church made the Sabbath day a fast day, not without sinister motives looking to its suppression in favour of the festival Sunday, while the Greek or Eastern Churches steadily observed it as a day of holy delight in the Lord. . . . In the Western Churches the seventh day continued to be observed quite generally till the fifth century, and traces of it were noticeable in some parts of Europe much later. . . . In the Abyssinian, Armenian, and Nestorian Churches, the seventh day has not yet been superseded by the first day of the week.

GOD'S WITNESSES IN ALL AGES.

BY W. R. CARSWELL.

When the nations forsook God "He left not Himself without witness," His providing care being still exercised in behalf of sinful men. His works of creation continued, also, to testify to His power and love, leaving sinners without excuse. Acts 14 : 16, 17 ; Rom. 1 : 20.

In addition to these evidences in nature of God's care and might, He has in all ages of the world left witnesses of His hatred of sin, to testify also of the one way of salvation. We read that the preaching of Noah condemned the world (Heb. 11 : 7); but his testimony was not the only one against the antediluvian world. The Lord forbade His people to condemn a man without at least

two witnesses gave evidence against him (Deut. 17 : 6), and He would not condemn the world without more than one witness against it. But there was more than one. The garden of Eden, its gates guarded by the mighty cherubim, stood as a witness of God's hatred of sin. It testified that death is the portion of the sinner separated from the tree which gives life. Gen. 3 : 22-24. Until just before the flood it remained, bearing its silent testimony. Before the gate of the garden sinful men must approach to offer their sacrifices to God, who dwelleth between the cherubim. Ps. 80 : 1. The offering of the lamb in faith showed the sinners need of, and belief in, God's substitute, Jesus, the Lamb of God. Gen. 4 : 3-7 ; Heb. 11 : 4. This sacrificial system was another of God's witnesses.

After the flood, when the garden had been removed to heaven, where it was seen by the apostle John, the ark built by Noah remained for many years upon one of the mountains of Ararat, to testify of the flood which had been upon the earth ; sacrifices were also offered to keep in mind the coming Saviour. Gen. 8 : 4, 20. Thus the fate of the transgressor and the way of salvation were kept before men in those days.

When Moses was sent to deliver God's people the Lord so powerfully witnessed by plagues that even the magicians declared, "This is the finger of Jehovah." Ex. 8 : 19. His presence in fire and cloud testified of the love of God for His people, while the law written with His own finger was a witness against their sins. The law was called the "testimony," or witness (Ex. 25 : 21 ; Deut. 10 : 5); the ark was "the ark of the testimony," and the tabernacle, "the tabernacle of witness." Ex. 26 : 34 ; Acts 7 : 44. The law of God bears witness of what righteousness is, and condemns its transgressor as a sinner.

When Christ, the greatest of witnesses, appeared, His Father testified three times to His Sonship by a voice from heaven, but that was not all. He had, in addition, the testimony of His mighty works (John 5 : 36), of

His life of obedience (John 15 : 10), and of Moses. John 5 : 46. But His death on the cross was the great evidence that the law of God was unchangeable. Could that holy law have been altered Christ need not have died for its transgression. But now by His Spirit He is writing the law of liberty in the hearts of all who will submit to the process (2 Cor. 3 : 3 ; Heb. 8 : 10), so that its precepts may be kept eternally. The judgment will soon testify by the law whether we have allowed the Lord to write all His commandments in our hearts or not. James 2 : 10-12. Then with the awful witnessing of the last plagues the work will end. What will God's witnesses say concerning us? Will we listen to their solemn message, and be saved eternally in the kingdom of love?

THE LORD'S PRAYER.

Mr. Hay, in his work on Western Barbary, tells the following anecdote:—

On one occasion, travelling in the Barbary States with a companion who had some knowledge of medicine, we had arrived at a door near which we were about to pitch our tents, when a crowd of Arabs surrounded us cursing and swearing at the rebels against God.

My friend, who spoke a little Arabic, turning round to an elderly person, whose garb bespoke him a priest, said, "Who taught you that we were unbelievers? Hear my daily prayer and judge for yourselves."

He then repeated the Lord's Prayer.

All stood amazed and silent, till the priest exclaimed: "May God curse me, if ever I curse again those who hold such belief! Nay, more, that shall be my prayer till my hour be come. I pray thee, O Nazarine, repeat the prayer, that it may be remembered and written among us in letters of gold."—*Exchange.*

"The sweetest life is that which is ever making sacrifices for Christ; the hardest life a man can lead is always to be doing his own will, and seeking to please himself."



THE AVONDALE SCHOOL FOR CHRISTIAN WORKERS.

BEGINNING OF THE NEW SCHOOL YEAR.

The Avondale School for Christian Workers began another year's work on Tuesday, January 6, when it was re-opened in the presence of a large number of visitors. The chapel was tastefully decorated for the occasion. Having been provided with splendid new desks and neat strips of cocoanut matting, it now presents a very attractive appearance.

On the rostrum there were present Brethren G. A. Irwin, President of the Union Conference; C. W. Irwin, Principal of the school; E. H. Gates, Superintendent of the Polynesian Mission Field; J. E. Fulton, Superintendent of the Fijian Mission; J. H. Paap, and F. L. Chaney.

At 10 a.m., by which time the seating capacity of the spacious chapel was severely taxed, an overture ("Das Veichen") was played by Mrs. J. H. Paap. This was followed by the "Old Hundredth," and, after the reading of the fourth chapter of Proverbs by Professor C. W. Irwin, prayer was offered by Pastor G. A. Irwin.

Then came a quartette, in which Messrs. Chaney and Parkin and Misses Trehwella and Osborne took part.

Pastor G. A. Irwin then stepped forward and said, "I am glad to be here. It encourages my heart to see so many present, for it betokens an interest in the school and in the Lord's work, now being carried forward in the earth. Instead of making remarks of my own, I prefer to read some statements from the servant of the Lord, who, as you know, took such a deep interest in the school, and to whose untiring perseverance the school owes so much. These remarks were made at the opening of one of our schools in America last October,

but they apply equally well to us."

Students, you are here to fit yourselves to enter the higher school. You are here to obtain a knowledge of God, to learn how to obey His commandments. Obedience is our life in this world, and it will be our life in the world to come. And remember that a knowledge of God and of Christ is the sum of all science. . . . If you stand where Daniel stood, you will gain a progressive education, and a progressive education means a progressive sanctification. . . . Your teachers will try to show you how to become conversant with the living principle of truth, that you may stand before God and men on vantage ground. . . . What are you here for? It is to obtain an education that will help you to stand by the side of Christ in unselfish service. This is the highest education that you can possibly obtain. . . . Heavenly angels will keep guard over you. Your health will be precious in God's sight, because you keep His commandments. . . . Be sure to learn how to keep accounts. Gain a knowledge of those lines of study that will help you to be useful wherever you are. . . . Among these students there are those who have come here to prepare themselves for missionary work. May the Lord help you, and bless your efforts. The number of our missionaries is not half large enough. The fields are white, ready to harvest, but the labourers are few. . . . Bring all the pleasantness you can into the school. . . . Live in this world to some purpose. . . . God wants you to be Bible students and Bible believers. . . . Students, do your best. . . . Obey Him, and in this school His salvation will be revealed.

Pastor E. H. Gates read some impressive statements from the "Desire of Ages," and spoke about the appalling spiritual darkness of the East Indies, as revealed by his recent trip to that beautiful, but wicked, part of the world.

Pastor J. E. Fulton followed with some pointed remarks upon the subject of Christian education.

At the close of the chapel exercises, Professor Irwin extended a hearty invitation to all in the vicinity to meet at the school at 6 p.m., when an exhibition of produce from the school farm and orchard would be given, fruit handed round, and, perhaps, some statements read relative to the school land.

At 6 p.m., notwithstanding a heavy wind, a large number of visitors and students assembled near the Health Food Factory, and were accommodated with forms, arranged in a huge circle around several tables, whereon were displayed all manner of fruit, vegetables, and farm

produce, grown on the school farm; also a variety of products from the Health Food Factory, and books, tracts, etc., from the Avondale Press.

The number of students enrolled already numbers 110. Everything indicates that the school year just entered upon will be a most successful one both temporally and spiritually.

ROCKHAMPTON CHURCH.

DEDICATION SERVICE.

With an appropriate programme of exercises, the new Seventh-day Adventist church building in Rockhampton was dedicated on Sunday afternoon, December 7, 1902.

The sum of £82 1s. 5d. had been received in cash donations. Of this sum, £67 0s. 9d. had been paid out for material; £3 2s. for labour; £6 10s., cost of securing the lease; £4 2s. 3d. for furnishings; leaving a balance of £1 6s. 5d. cash in hand. Estimating the labour at 8/- per day, there had been a few shillings over £41 donated in labour; and a little over £7 worth of material had been donated; making the entire cost of the enterprise something above £129. I have not the fractional part of the labour and material donated at hand, so cannot give the shillings and pence connected with those two items.

The Lord has helped us in a remarkable manner to complete a very neat and convenient place of worship. It is erected in the very centre of the city, not more than three minutes' walk from the general post office. It stands on blocks three feet above the ground; has twelve feet studding; four windows on each side, and two windows and a neat porch in front. The windows are six feet high, affording an abundance of light and fresh air. The building is painted with two or three coats of lead and oil, and a beautiful motto over the rostrum, painted by Bro. Chaney, gives the inside a neat and cheery appearance. The sixteen good substantial seats are included in the amount paid for material.

The funds did not warrant the erection of Sabbath-school rooms

at the back, as we had resolved to go no further than the cash in hand would pay for; so these much needed rooms are deferred till some future time, which we hope will not be many months. There is something over £5 worth of iron and other material left over for that purpose, so that about £10 more will complete the two rooms at the back, 12 x 12 feet, and will thus provide not only Sabbath-school rooms, which are greatly needed, but also accommodation for opening a much needed day school for the children of our people.

The Rockhampton church, on the occasion of the dedication, gave expression to sincere and heartfelt appreciation for the help furnished by the Union Conference and the Queensland Conference in the way of workers; and sincere gratitude to the three-score and more persons who had donated to the building fund. It is really a most marvellous thing, that through the liberality of so many people, few of whom had even been asked to give, we have been enabled to erect this building in a time when the direst distress has been upon the land, and pressing so heavily upon our own dear people that it has been a serious problem with some as to how they were to provide necessary food for their families. We saw no other way, only that we should move forward, when it seemed an utter impossibility to accomplish the task, and now for the success that has attended the work, all the praise is due, and shall be ascribed, to the Lord's name. I am asked by the church to pass along its thanks to all who have donated, and this I am doing through this report in the "Australasian Signs of the Times." One or two pledges made, and not yet paid, can be forwarded to the writer, and the same will be applied toward a fund to erect the school rooms.

The Arcade, Edward St., Brisbane.

Plans have been prepared for the erection of a Seventh-day Adventist church building at Windsor. It is confidently expected that the work will be proceeded with at once.

NORTH FITZROY CHURCH.

The quarterly business meeting of the North Fitzroy Seventh-day Adventist Church was held on Wednesday, Jan. 14, at 7.45 p.m. A fair number of members assembled to listen to the various reports which, on the whole, were of a most encouraging nature. The treasurer reported that tithes to the amount of £156 had been paid during the quarter ending Dec. 31, 1902, an increase of nearly £50 over the amount collected for the previous quarter. The chairman in commenting on this marked increase incidentally mentioned that the quarter under discussion was a record one for the Victorian Conference in the matter of tithes, no less than £434 being the total amount paid by the various churches. This sum, collected from less than five hundred persons, many of whom are young people in receipt of small salaries, speaks volumes for the faithfulness of those who obey the Lord in this important matter.

The young people of the church, through the leaders of their society, reported excellent work in the sale of the "Bible Echo" on the streets, and the systematic loaning of tracts from house to house. Five or six hundred tracts are circulated each week by this means, and many people are becoming interested in the present truth through this effort.

The financial report of the trustees revealed the fact that nearly fifty pounds was to their credit in the treasury, which sum may be used to liquidate the debt of £500 which still remains on the building.

The membership of the church stands at 207. During the quarter four members had been transferred to other churches, two had been laid to rest, and one had been added to the roll.

The librarian of the Tract and Missionary Society stated that the funds of the society were more than sufficient to meet all liabilities.

Whilst so much is of a satisfactory nature, it is to be regretted that so little work with "Christ's Object Lessons" has been done by the members of the church. Strong exhortations were made to encour-

age the large number who had not, as yet, taken hold of this movement to do so at once, and it is to be hoped that the next quarterly report will reveal the fact that those who have in the past neglected this matter will have engaged heartily in this important and blessed work.

... Notes ...

At the Fresno, California, camp-meeting £3,460, and nineteen consecrated workers were given to foreign mission work.

We are pleased to learn that good donations are being received by the New South Wales conference for the circulation of "The Rights of Man." Let each conference follow their example.

At a camp-meeting held in Nebraska, "about 300 young men and women definitely and deliberately consecrated their lives to the service of God for all time in any part of the world to which the Lord might call them."

A comparison of figures from the state treasurer's report at the late conference in Footscray showed that the Brunswick church stands at the head in the matter of tithe-paying, a higher rate per member being recorded for it than for any other church in the state.

The church at Hobart, Tasmania, anticipate the erection of a church-school building shortly, which will give better accommodation for the school than the place they now rent, and will be less expensive. The church supported the school last year to the amount of £43 12s. 5½d. above the tuition fees, thus showing their interest in the education of their children.

Since the Footscray camp-meeting, Pastors Hennig and Woods have been conducting a series of meetings on the ground which was occupied by the campers. After three months' continuous labour, their efforts have been rewarded by the acceptance, on the part of several, of the "everlasting gospel." The tent is about to be removed to a location nearer Yarraville, which it is hoped will be the birthplace of many souls.



E. W. FARNSWORTH - - EDITOR.

PROGRESS NOTED.

It is interesting to watch the development of the Sunday question, and to note the different positions taken by religious teachers of the same persuasion, and even by the same man. Yet we are glad to report progress, and that the disputants are coming to understand one another better, and to state their position more frankly.

A copy of "The Tasmanian News" has reached this office containing a sermon on the change of the Sabbath. While we by no means agree with the logic of the sermon, we are glad to note the Christian spirit that pervades it. We are glad also to notice the admissions to the truth which are frequently made.

The writer says: "The lengthy period of 1,500 years during which the church has kept the Sabbath on the first day," etc. If the Sunday has been observed only 1,500 years, then it follows that the change was not made till the fourth century after Christ. With this we heartily concur. This being true, it follows that neither Christ nor the apostles, nor the early church knew anything about the change.

The same truth is again admitted, or rather maintained, in the following words: "We may also remind ourselves of the fact that when the day was finally changed in the fourth century, the Church of England was an independent church." We are then told that the Church of England "sent three bishops to the Council of Arles in A.D. 314, and who, therefore, united on equal terms with the churches in other lands in changing the Sabbath from Saturday to Sunday, or what amounts to the same thing, in acquiescing in the change."

Now this is indeed frank and honest. We are glad to record this truthful admission to this

great historic fact. No effort whatever is made to connect the change with Christ or the apostles, or the early church, and this is as it should be; for those who have studied this subject the most carefully will agree with the writer that the change was largely wrought in the fourth century.

By such admissions the discussion is simplified very materially. The question now is: Had the church a right to make such a change? Has she the power to change any commandment of God? Here the issue is drawn. Seventh-day Adventists deny that the church has any such power. They take their stand on Protestant ground, that the Bible is an all-sufficient rule of faith and practice, and that which cannot be found there is of no authority.

IN WANT.

Who would not be glad if he knew he could have all he wanted? There is an ever-increasing number of people who are dissatisfied, discontented, unhappy, because of real or fancied need. The rich are in a state of want as well as the poor. Frequently this class suffers most, because of unsatisfied desires. They have wealth, but they want more. Truly the world is filled with want and woe.

But it is possible for everyone to live above want. A text so familiar to us all that even baby lips repeat the precious words is Psalm 23:1: "The Lord is my Shepherd, I shall not want." Is the Lord your Shepherd? Then how can you be in want?

Again we read: "The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing." "If, then, we are of the sheep that the Good Shepherd putteth forth, whether our path may be in green pastures and beside still waters, or whether we cry to the Lord out of the depths, and all His waves and billows go over our heads, still we do not lack any good, we do not suffer want.

There is no failure on God's part. If we are in any kind of want, if we are restless, dissatisfied, complaining, it is because of unbelief. "Trust in the Lord and

do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and He shall give thee the desires of thine heart." "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." "My God shall supply all your need according to His riches in glory by Christ Jesus."

We apprehend the difficulty is that we do not "trust," "delight," and "abide" in the Lord; and, therefore, our wants are more than we can number, we are really never satisfied. The soul that delights itself in God, that trusts all to His care, that abides in Him, will have everything it wants. The worldly prospects may be gloomy, the worldly treasure scanty, but there is peace and rest and quietness and confidence, and no sense of want or lack. With the prophet Habakkuk the child of God will exclaim: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

Why will we persist in being in a state of want when we might live in abundance?

A vessel will sink whether filled with heavy stones or with sand. Fine grains of sand will bury travellers in the desert. Fine flakes of snow, so light that they seem to hang in the air and scarce to fall, will, if they gather over the sleepy wayfarer, extinguish life; if they drift, they will bury whole houses and their dwellers. Fine, delicate sins, as the people think them, will chill the soul and take away its life.—Pusey.

"Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

"Christ is the Light of the world, and much of His light is reflected from things in the world—even from clouds."

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

BABY'S CONUNDRUM.

BY ELLA BEECHER-GITTINGS.

"A conundrum for the baby!"

Little Margarita said;

"Tell me, dear, why mother's lap
Is better than the bed?"

Baby speaks in queer crow language,
And he bobbed his cute bald head;

"That's an easy one, you folkses—
'Cause 'tis mother's lap," he said.

THE LEFT-HAND GLOVE.

"I don't know what to do with this glove," said Mrs. Wells, as she was looking over closets and drawers. She held up a fur gauntlet nearly new. "It seems too good to throw away, and yet it is of no use. What a pity Mr. Wells lost the mate!"

"Why don't you put it in with those things, mamma?" suggested Kitty, looking up from her tea-set.

"Those things" were a pile of partly worn garments Mrs. Wells had just laid aside as an intended contribution to the Home-Mission box.

"Why, Kitty, do you think an odd glove would do any better service out West, than here?"

"Some one might like it, mamma—perhaps some poor minister, who has to ride miles and miles over the prairies. He could hold the reins in his left hand you know, and keep the other in his pocket."

"That's quite an idea, Kitty," laughed Mrs. Wells. "The glove won't take up much room, any way. We'll send it."

It was a handsome glove, of dark, glossy fur, soft and warm, and long enough to cover the wrist. The pair had been expensive.

It went a long journey, by blue, winding rivers and fields of waving grain and golden corn, past hills and bush, through busy, bustling cities, and reached a part of the country where winter is long and severe. The mission

box carried comfort and cheer to many a distant home.

"But what can we do with this odd glove?" questioned one of the ladies who unpacked.

"Why, don't you remember?" said another, "there's that poor minister, Mr. Gray, who lost his right hand a year ago."

"That terrible accident! Oh, yes, I recollect."

"This is a left-hand glove, and good as new. Let's send it to him."

The minister's family were glad that night. There were little sacques and dresses, shoes and stockings, for the five children, and a shawl for mamma.

"And, O papa, see this!" shouted his little girl, holding up the glove. "Now your hand won't be all blue with cold. See what a beauty! There's only one, and it's left-hand. Isn't it queer?"

The minister tried on the glove. It was just a fit. "Who would have thought it?" said he.

So the odd glove found its place, and had a mission in the world.—*Christian Register.*

RULES FOR THE PLAYGROUND.

Carry your religion with you into the play-ground. Do not leave it in your chamber or at home anywhere, but always carry it with you. Religion is not to be put on at certain times and places, nor put on and off as you please; it is to be worn always like a breast-plate, not only to defend you from harm, but to make you strong in the right. When you play, play as God's children. "Let all bitterness and wrath and anger and clamour and evil speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." This is the Bible code of morals for the play-ground. Paul wrote it; and he wrote it for children as well as for grown-up people. Take it with you. Act upon it, and you are in a fair way, if God spares your lives, to grow up whole-hearted Christian men and women.—*Young Reaper.*

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GOD IS NEAR.

Though the way be dark and dreary,
 God is near;
 Near to bless, and guide, and keep thee,
 Do not fear.
 'Tis a sweet thought, comfort-giving,
 What betide.
 He is present, ever-living,
 At thy side.

What though cloud and storm o'ertake thee
 In the night?
 He'll not leave thee nor forsake thee;
 He is light!
 Like a child, thyself confiding
 In His care,
 Follow Him, in Him abiding,
 All is cheer.

Give thyself entirely to Him,
 Do His will;
 And thy life the highest mission
 Will fulfil.
 Then pursue thy journey onward
 At His call.
 'Tis the path that leads thee homeward
 After all!

—*Christian Intelligencer.*

THE BABY INCUBATOR.

A wonderful mechanical device for assisting nature is now on view at the Federal Exhibition, Melbourne.

This is an apparatus for the treatment of weak or prematurely born infants, which is acknowledged by numbers of eminent medical men to be of great benefit to humanity.

These "incubators" have been exhibited at all the great centres in Europe, never failing to attract considerable attention, and, doubtless, their general adoption for the treatment of weak infants is only a matter of time.

Of those in operation at the Berlin Charity Hospital, Professor Dr. Gusseron, physician to the Imperial Court of Germany, and Director of the Clinic of the Berlin University, says:—"The baby-incubators represent a very great progress in the treatment of weak or prematurely born infants, and it is thanks to them that one is able to preserve the lives of a great number of the newly-born, which hitherto, according to our

actual experience, would die. It would be very desirable that the general public should be in a position to judge for themselves of the value of this apparatus so useful to humanity."

Four infants are now being treated at the Exhibition, each of which are gaining strength much more rapidly than could be expected under ordinary conditions. Nay, it seems more than probable that these infants owe their lives to the fact that they have the opportunity of being reared, during the first few weeks of their lives in a baby incubator.

For the benefit of those of our readers who live at too great a distance to visit the Exhibition, we will quote from "The Lancet" a brief description of the apparatus:—

The baby incubator is a nearly square box of silvery metal, placed about three feet from the floor on four iron supports. It is air-tight, except for the ventilating pipe, which connects with it at the left wall, sending in a constant stream of filtered air, not from the room, but fresh air from out of doors. This air is first forced into a large metal pipe, where it is filtered into a smaller inner pipe through an open worked cone covered with absorbent cotton. It is conveyed to the incubators by small metal pipes, and it is again filtered just before entering the cages by passing through a tube capped with a thin coating of the absorbent cotton, which sifts it clear of all particles of dust as well as the most insignificant and ingratiating of microbes.

It is heated to the proper temperature by passing over the hot-water pipes in the bottom of the cage. An exhaust pipe from the centre of the ceiling of the incubator carries away the impure air and keeps up a constant circulation in the box. An opening in this pipe, part way to the ceiling, reveals a metal wheel which is set in motion by the escape of air, and revolves swiftly or slowly, according to the quantity of air exhausted by the tiny lungs within, thus becoming an indicator of the rapidity with which oxygen is consumed in the "nest" by its tiny occupant.

A complex-looking apparatus, adjoining the right wall of the incubator, is an arrangement for supplying heat, and each baby or "baby shadow" has a separate appliance, that the temperature may be perfectly adjusted to the physical condition of each weakling.

The system of heating, although so seemingly intricate in construction, is nevertheless simple enough, and is regulated automatically. A metal tank, about a foot in diameter, is filled with water from a syphon near the lid; this is heated by a gas burner, kept constantly burning directly under the tank. The heated water passes through a pipe running into the incubator, and thence through a coil of pipes resting on the floor of the cage, back through an ex-

haust pipe into the tank. About a foot above the coil is swung a square woven-wire hammock, made soft with a cotton mat, which forms the cradle for the baby.

The temperature is regulated by an automatic thermo-regulator, composed of coils of certain metals in combination, which are so delicately adjusted as to expand with the slightest variation in the way of increased temperature. These coils are connected with a lever on the same side of the cage as the tank or reservoir, and from the lever is suspended a very light chain, to the lower end of which is attached a double inverted thin hollow cone of aluminum. With the aid of a screw communicating with the lever, the chain with the cone can be raised or lowered, and thus the temperature can be set at any degree required.

If the temperature rises above the required degree, the thermostat expands, and thereupon the lever rises, lifting the cone, allowing the surplus hot air to escape, and thus reducing the temperature. On the other hand, if the temperature falls below the degree required, the thermostat contracts and lowers the cone, and so prevents the heated air escaping. In both cases the water, and hence the air in the cage are constantly kept at an unvarying temperature.

Every "nest" is also provided with an ordinary thermometer, which is merely a guarantee that the heating apparatus is in perfect working order.

There are two glass sides to the incubator, that the infant may have sufficient light, and also to afford the nurse and doctor opportunity for observation of the patient without admitting unfiltered air or changing the temperature.

The glass door at the side is arranged to slide in and out, so that by opening it a little at a time the infant may become accustomed to the unventilated air and lower temperature of an ordinary room before being removed from the incubator.

On the front of the box is a chart on which are daily registered the weight, size, temperature, pulse, respiration, and general physical conditions of the occupant.

The average fledgling is fed every two hours. To accomplish this in safety the front door of the cage is swiftly opened by the nurse, a heated blanket is thrown over the wee bundle of cotton, and it is hastily conveyed to the feeding room, which is also kept at a convenient temperature. Once in the properly warmed room, the blanket is removed and nourishment is given, either with a spoon through the nostrils, if the baby is a newcomer with a weak throat, or in the usual motherly fashion if the infant is old enough and strong enough to admit of it.

Unless very weak, the tiny body is unswathed each morning from its soft cotton bandages, and dusted with a delicate healthful preparation of rice powder.

Their wriggling highnesses are rarely promoted to the dignity of taking milk from a bottle until they have been in the incubator at least 40 days. By this time they begin to acquire the habit of living, to show forth some faint resem-

blance to the human race with which we are familiar, and to recognise meal-time with the precision and regularity of a grown-up boarder.

After one, two, or three months' residence within the incubator walls, there comes a suggestion of colour in the tiny cheeks, of intelligence in the eyes, and the little waif of baby-land has become something to pet and croon over, as well as a unique testimony to the power of modern science.

NEXT TIME.

"I think she regretted it afterwards," said the young girl thoughtfully. "She said it should be different next time, but then," with a little sigh, "so many things haven't any next time."

What a truth that is which we forget in our flimsy little contritions and penitences! We regret, we will act differently another time, we soothingly whisper to complaining conscience, when there is no next time. The day our selfish mood spoiled for ourselves and others has no exact counterpart; it will not come again. The place where our help was needed has slipped by; the eyes that turned to us in vain appeal have looked away again. The hurt we gave has healed, but no next time can ever take the scar away.

It is a blessed gospel which bids us turn from "yesterday's sorrow and yesterday's sinning," and make the most and best of to-day; it is all there is left for us to do. But our to-day will not bring us what yesterday offered, nor will to-morrow repeat to-day. Let us be very careful of the many things which have no "next time."—*The Young Woman.*

BE OF GOOD CHEER.

It is useless to be disheartened because things do not go just as you would like to have them. Murmuring does not cure troubles. A disagreeable face will not alter a disagreeable fact. Try to extract some grain of comfort from your adversities. Never despair; be cheerful under all circumstances, and hope on in the darkest hour. There is nothing so philosophical as a smile. "A

merry heart doeth good like a medicine."

The greatest part of our griefs will disappear when viewed through the lenses of cheerfulness. Let the dark past sink out of sight. Triumph in the Lord. Look toward the sunrise. Shout in the midst of shadows, as if you saw the dawn kissing the hills. Fill your soul with the visions of morning and the song of the lark. Then all will become suffused with daylight; all the gloomy places will pulse with sunshine, and the clammy rocks will glisten with dew.

Would you like to know the key to unlock the doorway to a happy life?—It is cheerfulness; and if earth has nothing to bring you joy, you can still "rejoice in the Lord," and "rejoice evermore."—*Selected.*

TERMINATE, NOT TOLERATE!

According to the "Chicago Tribune," which has for years engaged in the not very cheerful task of collecting statistics of murders in the United States, in 1901, 820 murders out of 4,648 were caused directly by drunkenness. How much loss of life has been caused indirectly by drunkenness no statistician has ever figured out. Liquor and life are not compatibles, whether the life affected be physical or moral existence. The drink traffic is a constant menace to society, and is industriously occupied all the while with undoing the work of civilisation and reducing large sections of the communities or states in which it flourishes to savagery. The hotel must not be tolerated, but terminated.—*The New York Observer.*

At the express desire of Princess May, Duchess of York, now Princess of Wales, the following motto was engraved upon the inner surface of her wedding ring:

"In God alone
We two are one."

No backslider is in a fair way of recovery until he is humbled. He must remember whence he has fallen, and repent, and do the first works, or he can never have restored to him the joys of Christ's salvation.—*Dr. Cuyler.*

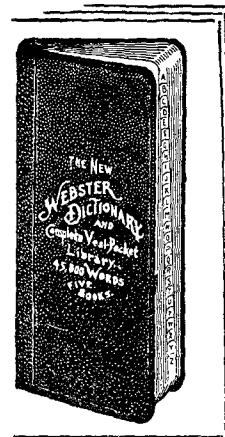
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We would be glad to receive the names and addresses of your friends who do not have the "Australasian Signs of the Times." Also the addresses of those who will assist us in obtaining subscriptions.

We are requested to say that some kind person is wanted to adopt a baby girl about one month old. Apply to G. E. Townsend, Forest Range P.O., South Australia.

From the monthly summary of the canvassing work in Australasia, Natal, and Cape Colony, we learn that during the month of November, 1902, 2,271 orders were taken for books, with a total value of £1,945 11s. 8d. Not bad, when it is remembered how the country is suffering on account of the drought.

Sixteen thousand copies of the December number of "Good Health" were printed, yet the supply was insufficient to meet the demand. We notice that those who obtain subscriptions at 2/6 per year, are entitled to a commission of 1/-. Many could do good, and help themselves at the same time, by working for this journal.

A company has been formed in London with the view of constructing a canal to connect London with Southampton, a distance of seventy-one miles. It is proposed to use electric power for towage on the canal, and steps are being taken by the company to obtain Parliamentary authority for the construction of the work.

A NEW SANITARIUM.

The Sydney Sanitarium was opened to receive patients January 1, 1903. The exercises were appropriate, and the large company who gathered in the parlour were pleasantly entertained for an hour, after which refreshments were served in the spacious dining room. We hope to give a description of this philanthropic institution in a future number of the "Signs of the Times," and a full account of the opening exercises. We give this brief statement that all may know that the Sydney Sanitarium is now prepared to receive patients, and that there is no better place in Australasia for one to regain their health and to learn how to keep well. All inquiries in reference to the institution should be addressed to the Business Manager, Mr. J. A. Burden, 283 Pitt St., Sydney, N.S.W.

"THE BIBLE ECHO"

On account of the Federal postal laws it becomes necessary to make some changes in the "Bible Echo," in order to have it registered as a newspaper. This will account for the alterations in makeup and matter found in this issue. It was thought best to also change the name of the paper, that it might conform more closely to the character of the matter that will be published. The "Bible Echo" will therefore be known in future as the "Australasian Signs of the Times." We regret that we did not learn of the necessity for making changes before the beginning of the year; but we ask our readers to be patient, and we will do our best to make the "Australasian Signs of the Times" a safe counsellor and helper.

"TOBACCO HABIT."

The third number of the "Good Health Library" bears the above title. It gives a brief history of the origin and spread of the use of tobacco, shows its effects, its relation to disease, and how to overcome the habit when it has been contracted. We quote one paragraph written by Dr. Solly, surgeon of St. Thomas Hospital, England:

"I know of no single vice which does so much harm as smoking. It is a snare and a delusion. It soothes the excited nervous system at the time to render it more irritable and feeble ultimately. I have had large experience in brain diseases, and am satisfied that smoking is a most noxious habit. I know of no other cause or agent that so much tends to bring on functional

disease, and through this, in the end, to lead to organic disease of the brain."

This little booklet should be read by every boy and youth in the land. Send for a copy for your tobacco using friend. Single copy, 1d.; twelve copies, 9d.; 100 copies, 5/-; 500 copies, 20/-. Address orders to "Good Health Library," 283 Pitt St., Sydney, N.S.W.

WHO HAS A REMEDY

For the broken windows at the Helping Hand Mission, Latrobe St., Melbourne? It will take £11 to replace them. We cannot procure it from the drunken man who destroyed them; for, not having money to pay his fine he took it out with three months' imprisonment. But that will not replace the windows. It will take £11 in hard cash to put them back again. And it is the Helping Hand Mission that is responsible for their replacement. Who can offer a solution of the difficulty?

Every one who is acquainted with the Mission knows that all its resources are employed in relieving cases of distress. We have not yet reached the time when there will be no poor amongst us. Continual calls for assistance, and a desire on the part of the Mission authorities to help all genuine cases, places us where we cannot pay for the broken windows from our receipts, for they are all earmarked as they come in. We have retrenched as far as possible long ago, and our employees are all working on a missionary wage only. Perhaps some one can suggest a solution of this difficulty. Possibly some one has three large plate glass windows that they can donate. If not, we know where we can purchase them if we can procure the £11, and we feel that it will be our duty in the future to insure them once they are replaced. The man who destroyed them had been helped in the institution many times, but on the night in question he was in a violent condition through drink, and could not be admitted. This annoyed him, and he revenged himself by destroying the windows with road metal. The knowledge that he is in gaol will not help us out of the difficulty. How many are sufficiently interested in the work that the Mission is doing to examine the windows and suggest a solution of the difficulty?

J. C. Diverall, Business Manager.

Helping-Hand Mission,
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