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ONE
PENNY

The Outlook

SEA AND WAVES ROARING.

A fearful catastrophe has overtaken the inhabitants of the Society Islands. The captain of the steamship "Mariposa" reports that a tidal wave forty feet high swept over a large number of the islands, and he estimates the loss of life at between five and ten thousand. The devastation wrought by the tidal wave was intensified by a terrible hurricane.

Those who have witnessed a tidal wave say that the roar of the mighty rushing waters is exceeding frightful. Should a tidal wave overtake us could we say, "God is our refuge and strength, a very present help in time of trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof?" Ps. 46 : 1-3.

"And there shall be signs in the sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting (margin, expiring) for fear, and for expectation of the things which are coming on the world: for the power of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. Luke 21 : 25-27, R. V.



A Street in a Chinese City (See page 6).

Catastrophes on sea and on land are of such frequent occurrence in these last days that they appear to arouse very little surprise. Volcanic eruptions, earthquakes, tidal waves, land slips, cyclones, and hurricanes are reported from some part of the earth's surface, week after week. Through the devastation wrought by these phenomena, thousands of our fellow-beings lose their lives or are rendered homeless, yet outside their immediate locality scarcely more than a passing comment is heard in reference to them.

To the Bible student, however, these things have a deep significance. Are not these rumblings of nature but warnings to God's people to get ready for the great upheaval, when every mountain and island will be moved out of its place? So great will be this final disaster, that the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man will hide themselves in the dens and in the rocks of the mountains, saying to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of His wrath is come, and who shall be able to stand?" Rev. 6:14-17.

UNION WITH ROME.

A significant development of the "Romeward Movement" in the Anglican Church took place on Sunday the 8th inst. The Sunday-school teachers connected with St. Michael's church, Shoreditch, England, took one half of the scholars to a Roman Catholic church. The parents of the children were not consulted first, although it evidently was a pre-arranged plan on the part of the teachers, because authority had been obtained of Cardinal Vaughan for the use of special English hymns by the children.

The vicar of the church recently resigned his position because he determined not to obey the instructions of the Bishop of London to abstain from extreme ritualism.

A PLAGUE OF LOCUSTS.

The following is an extract from a letter from Miss Gertrude Trudinger, dated Antong, Kiangsu, July 10, 1902:—The other day we saw a strange sight—a plague of locusts flying over Antong all day long. I thought I had seen a swarm of locusts before in Australia, but now I know that what I saw there was scarcely worth speaking of. On Saturday we realised to a small degree what the locust plague in Egypt really must have been. At about nine or ten o'clock in the morning we heard shouts of excitement, and cries of, "They've come—the locusts have come," and rushed out to see what it meant. Such a whizzing noise we heard, and saw the sky thickly dotted all over with locusts. Describe the scene I cannot; I wish I could. Without any exaggeration, there must have been millions upon millions of them. All day long they flew past. They reminded me more of a swarm of bees, just as they are beginning to swarm, than anything else I could think of, only instead of a few thousand bees, you must try and imagine the sky covered with them, so that at times it is darkened; and that from morning till night.

When they flew low they looked much larger than bees, though in point of fact they were about the size of my little finger. The people were watching all day for fear they would settle in Antong, and you can imagine their delight when after flying past all day, they left in the evening. Of course in several places they have already eaten the crops (they like maize and a kind of grain called lu-shu—the wheat is already gathered in), but still the damage they did is very slight compared to what it might have been.—*China's Millions*.

A solid mass of opal of brilliant quality has been unearthed at White Cliffs, N.S.W. Including the rock, the specimen weighs 13 lbs., and measures nearly a foot square. It is believed to be the largest specimen of first-class opal in the world.

A rich alluvial gold-field has been discovered in Central Australia.

The remarkable speed of 82 miles an hour, with a load of 350 tons, has been attained by a new type of locomotive designed for the Midland Railway Company, England.

A combination of British, German, French, and Italian steamship lines is being formed by Mr. J. Pierpont Morgan, with the object of controlling the shipping trade between Europe and South America.

The new English Licensing Act, which came into operation the beginning of the present year, is arousing a great deal of interest on the part of the public. 60,000 copies of the Act were sold by one publisher within two days after it came into force. It is now illegal in England for a licensed victualler to supply a habitual drunkard with liquor. A penalty of £10 may be imposed for a breach of this regulation. The term "habitual" will probably be applied to persons who have been convicted for drunkenness three times within one year.

Two bills for dealing with trusts have been introduced into the United States Senate. It is evident that the trust promoters are going to fight these measures, for it is reported six of the senators have declared that they have received telegrams from Mr. J. D. Rockefeller, to the effect that the "anti-trust bills must be stopped." The senators propose to use these telegrams as a weapon against the trusts.

The "Away-from-Rome" movement is causing considerable stir in Austria, and matters have reached almost a fever heat in Bohemia, where a leading prelate of the country has been caught in his efforts to get away with a large sum of money belonging to one of the banks, which he is said to have been secretly robbing for years. As this man was a great favourite of the church and of the pope, the incident has caused not a little stir. He has been safely lodged behind the bars.

.... OUR
CORRESPONDENTS

SEEING THE BLOOD.

"Father, I cannot sleep; the prophet's words
Ring in my ears; they fill my heart with fear;
For am I not the first-born, and the one
On whom the destroying angel's shaft would fall
Were not the token on the lintel found?
Thrice have I named the patriarchs, and once
The creatures great and small that Noah drove
Before him in the ark, but all in vain.
I cannot sleep. O father, are you *sure*
The blood is sprinkled, as God gave command?"

"Peace, peace, my child: just as the evening fell
The fairest lamb of all the flock was slain,
And roasted then with purifying fire;
With bitter herbs, and bread devoid of leaven,
In haste we ate the Lord's appointed feast.
Nor were the means of saving thee forgot;
Scarce was the yearling slain ere I gave word
For sprinkling of the blood upon the door;
Sleep then, my first-born. God's avenging one
Will see the signal and pass over thee."

Thus on that dark night which God had chosen
For passing throughout all fair Egypt's land,
To smite on every side the loved first-born,
Sparing not e'en the firstlings of the flock,
A Hebrew father soothed his restless child;
Restless himself, as now with girded loins,
Sandals upon his feet, and staff in hand,
He waited for that solemn midnight hour,
When God's almighty arm should break the chain
That bound His people to proud Pharaoh's throne.
The bread unbaked was in the kneading-trough,
The scattered flocks were gathered in the fold,
And all betokened plans for hasty flight.
There was a thrilling silence in the air;
And quiet joy burned in the rabbi's breast,
Joy that was not unmingled with regret
At leaving thus his birth-place, though it was
A house of bondage, for the promised land.

The night wore on,
And yet again the pleading voice was heard:
"Father, sleep will not come; before my eyes
I see the angel pass, and at our door
Pause sadly, as though he wept to enter,
Yet dared not hasten unavenging by.
O father, if the blood has been removed,
Or if the herd-boy heeded not thy voice,
Then never shall my weary eyes behold
The land of Canaan with its waving fields."

"Rest, little one; faithful our Jared is.
Not only on the side-posts of the door
Should be the stain, but on the one above;
So if some hungry dog should from its place
One token lick, the others would remain.
Sleep, my sweet child, for thou hast need of rest;
The journey will be rough for little feet."

The anxious voice was silent; for in that home
Obedience reigned supreme, though not as yet
The law had sounded forth from Sinai's top;
With patience dutiful she sought to woo
Soft slumber to her long unclosed eyes;
Sleep came at last, but with it dreams of fright,
Whereat she tossed, and moaned, and oft cried out.

The midnight hour drew near; unbroken still
The darkness' solemn hush; the child awoke
With a loud cry, "Father, I thought I heard
The cock's shrill crow to meet the approaching morn.
My heart is beating with a sick'ning dread
Of danger near. Oh! take me to the door,
And let me see the red blood sprinkled there."

Lighting the torch the father gently took
His first-born in his arms and bore her forth—
Started and paled to see no paschal sign,
No warning that their door should be passed by:
With trembling hand he snatched the hyssop then
Himself applied the blood with eager haste.
A long sigh of relief escaped the child;
Almost before he placed her on the couch
Sweet sleep had fallen on her heavy lids,
Nor when the "great cry" rose did she awake;
That agonising wail of man and beast
Reached not her ears with drowsy slumber sealed,
And at the dawn they bore her sleeping still,
Away from Egypt's darkness and despair.

Christ, our blest Passover, is slain for us;
The "blood of sprinkling" for our sins is shed;
Have we the atoning sacrifice applied?
Made sure our entrance to the promised land?

—Selected.

EGYPTIAN BONDAGE.

BY J. E. FULTON.

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Ex. 20: 2.

The Lord did not localise the ten commandments by this expression. It describes the experience of every converted man. They are brought "out of the land of Egypt, out of the house of bondage." Egypt is a type of the wicked world. John the Revelator uses the word in its allegorical sense: "The great city, which spiritually is called Sodom and Egypt, where our Lord was crucified." Rev. 11: 8. Just as God's people were once in literal bondage in Egypt, and were delivered from there by His strong hand, so from the sinful world, spiritually called Egypt, God still delivers His people. Egypt is a synonym for oppression, for "cruel bondage;" her cruel king a representative of Satan, who has "the power of death," and holds many "all their life-time subject to bondage." Heb. 2: 14, 15.

The Israelites went into Egypt to "sojourn there," but, in after years, they became slaves to Pharaoh. "And the Egyptians made the children of Israel to serve with rigour; and they made their lives bitter with hard bondage." "And the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of their bondage. And God heard their groaning." Ex. 1: 13, 14; 2: 23, 24. What a picture of the thralldom of sin! Though liberty and special privileges were granted them at first, these were afterwards taken away, and they were made slaves to the king. So it is in the slavery of sin. "While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought into bondage." 2 Peter 2: 19.

Man was created a free man, but being overcome by Satan, he became a bondman. The world, his home, and over which he was rightful lord, was wrested from his hand by his conquering foe, and it became his prison farm,

from which, by the "sweat of his brow," he was to obtain his bread. Sin became the master and man the slave. "Everyone that committeth sin is the bond-servant of sin." John 8 : 34, R. V. Sin is subtle like its author. "Cords of sin" (Prov. 5 : 22), become great chains at last. How great the "deceitfulness of sin!" Allured through the "lusts of the flesh," and "promised liberty," but brought into "bondage." 2 Peter 2 : 18, 19.

Egypt was at one time the great nation of the world. It has ever been the storehouse of plenty. All nations have been more or less attracted by its bounties and its wisdom. Here the Israelites were taught a terrible lesson. Egypt forgot what it owed to Joseph. Its promises to Israel were disregarded. The chosen people were made to serve in cruel bondage. They lost hope and courage. They were held in a strange thralldom, and it was only by slow and laborious steps that they found the way out of the house of bondage. So long had they been in servitude, they seemed not able to appreciate the freedom offered them by the Lord. They made themselves unhappy in the wilderness and longed for their Egyptian home. Their hearts were still in Egypt. They told Moses of the freedom and enjoyment they had had in Egypt. They "lusted" for what Egypt could supply. They doubted God, were unrestful, and desired "gods" to take them back. How tedious and laborious the journey. Their hearts in Egypt and their bodies traveling toward Canaan. No wonder their path was long and crooked. Though just before them the promised land—"a land flowing with milk and honey"—they longed only for the freedom of Egypt, desiring to regale themselves with the onions and melons, leeks and garlic. They had become enslaved in mind as well as body. Egypt had been the cradle of false religions. The Israelites were badly tainted with Egyptian errors. They caused Aaron to make a golden calf. This was in imitation of Egyptian gods which they had been led to worship.

There are many lessons in Israel's history. It was written for us. Rom. 15 : 4 ; 1 Cor. 10 :

6, 11. Israel in Egypt furnishes the great object lesson of what bondage association with the world brings. Like Egypt, the world holds out its attractions, her great wisdom is commended ; her pleasures allure. Liberty is promised—a life of ease, honour, position, wealth. And the more fully these are realised and enjoyed, the greater the bondage. The mind becomes bewildered, the letters are formed, and the soul is held, in Satan's hand, delirious with the anxieties and cares, the lusts and pleasures, of this life.

Again, we find that some who have been awakened to a new life, who have been delivered by the outstretched hand of God, too often get their faces turned backward. They are unhappy in the deliverance wrought for them. Forgetting that they are pilgrims here, they long for rest and ease in the land of pilgrimage. They are filled with doubts and fears. Egypt presents temptations, her pleasures are too often indulged in, her customs followed, in part if not fully, her errors are partially adopted, and thus many times Israel becomes re-enslaved.

Great danger lies here. Looking back is calamitous. Lot's wife gives warning. Israel gives warning. "Make straight paths for your feet." God's word pronounces a woe upon those who go down into Egypt, and look not unto the Holy One of Israel, neither seek the Lord. Isa. 31 : 1. God seeks the deliverance of His people from Egypt. Let us gladly accept freedom, and not become again entangled with the yoke of bondage. Freedom from Egypt is the doctrine of Christ, and every delivered soul finds continued rest and satisfaction in abiding in Christ and keeping His law.

ARE THERE MANY ROADS TO HEAVEN?

BY R. F. COTTRELL.

We hear it said, "When we get to heaven, it will not be asked by what road we came." That is true ; for if we get there at all it will be because we took the right road.

There is but one road that leads to heaven, and that is by faith in Jesus Christ and obedience to the requirements of God, apostles,

"Without faith it is impossible to please Him." "There is none other name under heaven given among men, whereby we must be saved." "Here are they that keep the commandments of God and the faith of Jesus." "Behold, I come quickly ; and My reward is with Me, to give every man according as His work shall be." "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

A GIFT.

BY GEO. TEASDALE.

"When He ascended up on high, He led captivity captive, and gave gifts to men. And He gave some, apostles ; and some, prophets, and some, evangelists ; and some, pastors and teachers." Eph. 4 : 9, 11.

The next few verses state that these gifts were given for the perfecting of the saints, to fit them for service, and for building up the body of Christ, which is the church.

The body is composed of different members. It is not one member, but many. "If the foot shall say, Because I am not the hand, I am not of the body ; is it therefore not of the body ? And if the ear shall say, Because I am not the eye, I am not of the body ; is it therefore not of the body ? If the whole body were an eye, where were the hearing ? If the whole were hearing, where were the smelling ? But now hath God set the members every one of them in the body, as it hath pleased Him." 1 Cor. 12 : 15-18. Seeing that God hath set, or established, these members in the body, it is evident that they are important, and that He intends they shall remain there.

In verse twenty-eight we read that "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." From these passages of Scripture we readily see that the gifts to the church—apostles, prophets, evangelists,

pastors, teachers, etc.—are likened to the different members of the body—the eyes, the ears, the feet, the hands, the mouth, etc.—and that they are as much a part of the church as our members are a part of the body. No gift of God is unimportant. The complete church will have them all. If it lacks one or more it is deformed, as the body is deformed when it lacks an eye or a limb.

Of all the gifts, the gift of prophecy is held in the least esteem by almost all the Christian churches to-day. Yet it occupies a very important place in the Scriptures, ranking second on the list of gifts bestowed on the church. The prophet is to the church what the eyes and mouth are to the body. "Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer; for he that is now called a prophet was beforetime called a seer." 1 Sam. 9 : 9. A seer is one who sees; therefore the prophet is fitly represented by the eyes. Speaking to Moses about Aaron, the Lord said: "And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." "And the Lord said unto Moses. See, I have made thee a God to Pharaoh; and Aaron thy brother shall be thy prophet." Who is so well qualified to speak as the one who sees? Says the apostle Peter, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty." Balaam also is made to bear witness on this point: "He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open."

If a person be blind and dumb, however well developed he may be in every other respect, he is but a poor guide, and is almost sure to go astray. "If the blind lead the blind, both shall fall into the ditch." So the church without the spirit of prophecy, not having

the power to either see or speak, will surely perish. "Where there is no vision the people perish." Prov. 29 : 18.

The prophet Daniel foresaw that this gift would be counterfeited by the apostate church during the dark ages. "In this horn [the Papacy] were eyes like the eyes of a man, and a mouth speaking great things." Dan. 7 : 8. This spurious gift of prophecy—represented by the eyes and mouth—invested in the pope by the assent of the people, has given to the Catholic Church an appearance of unity, and has led it to assume the garb of truth.

If the genuine gift of prophecy were established by God in the Protestant churches, and heeded by them, sects and denominationalism would soon disappear. Unity would take the place of schism, and peace the place of discord. The promise that "thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left," would be fulfilled, and perfect harmony would prevail.

THE SON OF MAN COMETH.

BY W. W. PRESCOTT

The disciples asked Jesus, "What shall be the sign of Thy coming, and of the end of the world?" His reply, which was full and explicit, is found in the twenty-fourth and the twenty-fifth chapters of Matthew. In seven different forms of expression in this reply our Lord refers to His coming, and in every case He speaks of Himself as "the Son of man." What a comforting truth it is to remember that "in Christ the family of earth and the family of heaven are bound together," and that "Christ glorified is our brother." In looking for the coming of the Son of man we look for the coming of One who is related to us by the closest ties. Although exalted to the highest heaven, He has not forgotten us. Although surrounded by the angelic host, who delight to do Him honour, He is not ashamed to mention our names before the Father, and to call us His brethren. And although He is in the courts of

glory, "angels and authorities and powers being made subject unto Him," yet He will not be satisfied until those who have accepted His redeeming grace are with Him where He is, that they may behold His glory, and share it with Him. What an overwhelming thought it is that the Son of man longs for the presence and companionship of those who have accepted Him as their Saviour, and that to delay His coming is to defer the gratification of this desire. For many years we have longed to see Him face to face, and to look upon Him who has redeemed us with His own blood, perhaps little realising that during this same time the Son of man has longed to bring the redeemed to Zion, and to have them sit with Him on His throne. O wonderful love! "Behold, what manner of love the Father hath bestowed upon us." O wonderful Saviour, who loves His own who are in the world, and loves them to the end! O glorious reunion, when Saviour and saved sinners meet "in the air," to enjoy each other's companionship forever!

"O how I long to see that day
When the redeemed shall come
To Zion, clad in white array—
Their blissful, happy home."

A "BETTER COUNTRY."

A Christian does not turn his back upon the good things of this world because he has no natural capacity to enjoy them, no taste for them; but because the Holy Spirit has shown him greater and better things. He wants flowers that will never fade; he wants something that a man can take with him to another world. He is like a man who has had notice to quit his house, and having secured a new one, he is no more anxious to repair, much less to embellish and beautify, the old one; his thoughts are upon the removal. If you hear him talk it is about the house to which he is going. Thither he sends his goods; and thus he declares plainly what he is seeking.—*Cecil*.

"Sin and slavery came into the universe together, and have gone hand in hand ever since."



CHINA.

Pastor J. N. Anderson writes from Hong Kong, China :—

"Upon our arrival in Hong Kong we found Brother La Rue, who has been here some twelve years, and is now an old man of fourscore years, still hale and hearty and full of zeal in the cause of the Lord. While here he has been selling books, health foods, and fruits, and conducting a small mission in his home.

Since coming here we have devoted ourselves to the study of the language and to work in the mission, in families and with individuals, as the way has opened. So far our chief interest has been among the sailors of the British navy. Hong Kong is an English colony, and serves as naval and military headquarters in the East. Thousands of England's young men are stationed here; hence it is a very important centre for missionary work. During this time eight sailors and one civilian have been baptised, and about as many more are firm believers in the message. These persons are at present scattered in different parts of the world—all but two who remain in Hong Kong. It is impossible to build up a church of such shifting material, but what is loss in this direction is gain in another, since these young men become light-bearers scattered throughout the navy.

The Chinese language is very difficult, and our progress in learning it has been somewhat slow. However, we feel that we are making advancement, and that we shall be able in time to teach this people in their own tongue.

The climate of Hong Kong is at times quite extreme, especially during the rainy season, which lasts from March till July or August. During the greater part of this time our health suffered very much from combined heat and moisture, which conduced to all kinds of digestive disorders.

These are the months in which cholera and plague commit their ravages. The plague was comparatively light this year; but still more than five hundred deaths from this disease have been reported to the police. The Chinese dread the general cleaning up which the sanitary board enforces on all infected places, and so conceal all that is possible. In most of the reported cases the bodies had been dumped into lanes, alleys, or gutters, or thrown into the bay to escape the sanitary inspectors.

As cooler weather comes, these scourges almost entirely disappear. Our own health is much improved, and we feel that we are now ready to begin work in earnest. The climate in October, with its cool, breezy nights and golden days, is really delightful, and during the months of November, December, and January we shall be able to enjoy the fresh garden vegetables.

China is a large, needy field, and a work of great magnitude must be effected here preparatory to Christ's coming. Our hands and hearts are full, and we earnestly request the prayers and co-operation of all that God's truth may speedily triumph.

HISTORY REPEATING ITSELF.

On Sunday evening, February 8, Pastor G. A. Snyder addressed a large and attentive audience in the Stanmore Seventh-day Adventist church, Sydney, on the above subject. We give below a brief synopsis of the discourse :—

In Rev. 13: 1-10, a prophetic symbol is introduced, which has been applied almost universally by Protestants to the Papacy. A beast rose from the sea, "and there was given unto him a mouth speaking great things and blasphemies, and it was given unto him to make war with the saints, and to overcome them, and power was given him over all kindreds and tongues and nations." All history agrees that the Papacy obtained not only ecclesiastical, but also political supremacy, which was used in such a practical way as to crystallise the papal creed into national law, and denounce all offenders as heretics, to be sorrowfully consigned to the

executioner. All this agrees exactly with the work of the beast. The Papacy was a union of church and state, a political, infernal machine for the extermination of both civil and religious liberty.

In verses 11-17, another symbol is introduced thus: "And I beheld another beast coming up out of the earth, and he had two horns like a lamb." Note the contrast. Of the first beast it is said: "The dragon gave him his power." The second beast has two horns like a lamb. The first beast stands for papal principles, and the second beast stands for Protestant principles. The two lamb-like horns may well represent the two great fundamental principles of the Protestant idea—civil liberty and religious liberty. These principles are, indeed, beautiful and lamb-like, and since the reformation, the Protestant idea has superseded the papal to such an extent that many of the leading nations of earth have adopted it, at least in theory. The prophecy, however, clearly indicates a return to papal principles. "He had two horns like a lamb, and he spake as a dragon."

There is to-day, throughout the ranks of professed Protestantism, a falling away from true Protestant principle which denies the right of the state to legislate on religious matters at all, and a rapidly increasing tendency to return to the papal idea of uniting church and state for the promulgation of religious ideas and observances by means of civil law. This is simply a fulfilment of the prophecy which says: "He spake as a dragon, . . . saying to them that dwell on the earth that they should make an image to the beast which had the wound by a sword, and did live." The Protestant image to the papal beast is just as dangerous as the papal beast itself, and in some respects more so, because it is the voice of the dragon under the mask of a lamb.

In Rev. 14: 9-12, a heavenly messenger goes forth, "saying with a loud voice, If any man worship the beast and his image, . . . the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Verse fourteen shows that the

coming of Christ, and the harvest of the earth will follow the proclamation of this warning message. So the solemn fact is that in the modern religio-political crusade for religious legislation, history is repeating itself for the last time. God's message for today is the warning against the beast and his image. This message must be heralded by true Protestants to every nation, kindred, tongue, and people on this old beast-ridden planet, and it must be heralded quickly, and with a loud voice. This message must be flung to the breeze from the top of the mast of the old ship Zion. It must be cheered to the echo from stem to stern, from saloon to steerage, and from the hold back to the hurricane deck, until the voyage is over, and the vessel speeds over the perilous bar into the inner harbour of eternal peace and liberty.

TASMANIA.

Pastor G. B. Starr writes: We arrived in Launceston, Friday, Jan. 16. We conducted meetings on Sabbath and Sunday, and enjoyed counselling with Pastor Hilliard and the brethren regarding the seating of their new church, which was approaching completion.

On Tuesday, January 20, we came on to West Devonport, to assist Brother Teasdale in a series of tent meetings. Here we found a fine new oblong tent, centrally located and comfortably seated, and a growing interest already awakened. A second announcement was gotten out, and we united in a revisiting campaign, in which every house in the town was visited. We were much encouraged to find that we were among old friends, persons who had attended meetings held in the Town Hall, Prahran, Victoria, ten years ago; and others who had heard Pastors Corliss, Curtis, and Dr. Kellogg. One family, who had heard the present truth in California, kept last Sabbath with us, and have decided to be baptised. Six persons during the past week have requested baptism. Twenty-five were present at the service Sabbath afternoon—seventeen adults and eight children.

There was a good attendance at the two services held Sunday, February 1. Fully half of the congregation bring their Bibles. The rustling leaves are an inspiration to the speakers.

There has been a large number of "Christ's Object Lessons" sold here, and also a good number of "Good Health" journals. One of the resident physicians has advised a patient of his to visit the Sydney Sanitarium.

The climate here is delightful, and the place very prosperous. New buildings are being erected in all parts of the town, and are rented before they are completed.

... Notes ...

A new church building has been erected at Galt, Ontario. It was opened at the beginning of the year.

The brethren in Windsor, Victoria, have begun the erection of a church building which they hope to complete in a few weeks.

The "Ontario Messenger" is authority for the statement that there are over 550 adult Sabbath-keepers in Ontario.

Quite a number of patients are receiving treatment at the Sydney Sanitarium. They seem to be much pleased with the institution and its work.

Brother Owen, in New Zealand, took one hundred and twenty-four yearly subscriptions for "Good Health" in two weeks, besides selling many single copies.

The attendance at the Avondale School for Christian Workers is good for the beginning of the year, and it is expected that quite a number more will attend soon.

Pastor A. T. Robinson, from Queensland, sailed from Sydney for San Francisco, February 9. He expects to attend the General Conference in California, to be held March 27 to April 13, 1903. He will afterward accompany his wife to Colorado, where it is hoped the climate will benefit her health. These workers will be sadly missed, and leave many friends to regret their departure.

A debt of £1,200 has just been paid by the Avondale School for Christian Workers. It was enabled to do this with money received on the sale of the book, "Christ's Object Lessons," the proceeds of which are used entirely for this purpose.

The "South African Sentinel" is doing a good work. One individual while on a hurried visit to a small town secured fifty-four yearly subscriptions. Among the subscribers were all the leading officials, magistrates, and policemen.

A conference has been organised in Brazil. It has a membership of about 860. A few years ago there were no Sabbath-keepers in South America, but present prospects indicate there will soon be several well organised conferences in that field.

Our missionaries in Tokio are well and are doing a good work. They have a church of about thirty members, most of whom are Japanese. Each month they publish four hundred copies of the "Owari No Tokuin" ("The Gospel for the Last Days").

Pastor W. L. H. Baker reports an increasing demand for our literature in New Zealand. The churches disposed of 2,525 copies of the December number of "Good Health," and over 7,000 copies of the tract, "Religion and the State School," have been circulated.

Brother Joseph Booth, who has gone as a missionary to Nyassaland, British Central Africa, writes that they have about twenty young men in their mission school, and he is constantly receiving applications for admittance from those who wish to study the Bible and keep the Sabbath. They already have students from the Yao, Manganga, Chikunda, Chipeta, Angoni, Makololo, Swahili, and Alolo tribes. They are making brick and sawing timber for a church and school building. The church will cost about £200.



E. W. FARNSWORTH - - EDITOR.

WHICH DAY IS THE SABBATH?

Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it. Ex. 20:8-11.

We believe the law of God is eternal and unchangeable; and it is pleasant to know that in this we are in harmony with all other evangelical denominations. In their Confession of Faith our Presbyterian brethren say:—

The moral law doth forever bind all, as well justified persons as others, to the obedience thereof. . . . Neither doth Christ in the gospel in any way dissolve, but much strengthens, this obligation.—“*Confession of Faith*,” chap. 19, p. 82. art. 5

The “Wesleyan Discipline” says:—

Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.—“*Methodist Discipline*,” p. 11, art. 6.

The “Baptist Confession of Faith” reads thus:—

We believe that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfil its precepts arises entirely from their love of sin.—“*Baptist Church Manual*” p. 55, art. 12.

To all this we respond with a hearty “Amen.” This law being “eternal” and “unchangeable,” must enforce to-day the same obligations that it did when spoken. None ever call in question the truth that from Sinai to Calvary, the commandment enjoined the observance of Saturday, the seventh day of the week. That being true, and the law being “unchangeable,” it must, therefore, enforce the observance of the same day now.

The only weekly rest-day brought to view in the Book of God is Saturday, the seventh day of the week. We appeal to the Scriptures. In them God reveals His will, and His word must settle all such questions.

FORCES AT GOD'S DISPOSAL.

BY U. SMITH.

When it comes to mercy and compassion, God swings into play the mightiest power in the universe; namely, His all-conquering love. “The goodness of God leadeth thee to repentance.” Rom. 2:4; John 3:16. So when judgments fall in the programme of His procedure, He has agents, no less obedient to His bidding, to accomplish His word. “Fire, and hail,” says the psalmist, “snow and vapours; stormy wind fulfilling His word.” Ps. 148:8. In the final outburst of His indignation against sin, He summons again the forces of nature: “And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give Him glory.” Rev. 16:8, 9.

The sun, which is a life-giving force, and in its ordinary operations, sheds its benediction upon all nature, is here made the agent of God's vengeance, under the most adverse conditions, to scorch men with fire. Under the cumulative action of these plagues,—the noisome and grievous sore, a bloody highway over the sea, fountains pouring forth blood for men to drink, and under the fourth plague the sun scorching men with abnormal heat,—while the holy angels continually bear testimony to the appropriateness and righteousness of God in these judgments, the evil hearts of men break forth in blasphemy against God; and they repent not, to give Him glory. They are where, then, no influence to lead them to repentance can have any effect upon them.

Prominent agents of evil, which have wrought great wickedness in this world, now come in for their share in the plagues. The beast receives the fifth vial upon

what constitutes the seat, or throne, of that organisation, filling his kingdom with darkness, fit representation of the moral darkness which it had inflicted upon the world, leading men to gnaw their tongues for pain, and augment their debt by blasphemy against God. The next victim is the king of the north, under the symbol of the great River Euphrates, the waters of which are dried up to prepare the way of the kings of the East, and the spirits of devils go forth to the kings of the earth to gather them to the battle of the great day of God Almighty. The seventh and last plague is poured out into the air, that universal element which envelops the whole earth. This prepares the way for the heavens to depart as a scroll when it is rolled together, for every island to be moved out of its place, and the apostate city of great Babylon to be divided into its three respective parts, and then sink in the great earthquake, and finally disappear under the influence of fire and earthquake and exceeding great hail. Then the voice from the temple in heaven is heard announcing the end of the great controversy with sin, in the language of three short words, “It is done”—a voice sufficiently vigorous to shake heaven and earth, and remove everything which can be shaken. But in this fearful time we may adopt the language of the apostle: “Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.” Heb. 12:27, 28.

Thus men are not beyond the judgments of God. He can reach them by any medium. He can make ill effects to flow from what are ordinarily our choicest blessings. From the sun He can pour upon us heat that is exceeding fierce. These are some of the agents that He has at His command. And He has engaged to employ them all in behalf of His people. He will carry on the work with His people till “the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.” Isa. 35:10.

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

FAITHFUL STILL.

I cannot do great things for Him
Who did so much for me,
But I would like to show my love,
Dear Jesus, unto Thee.
Faithful in every little thing,
Dear Saviour, may I be.

There are small crosses I may take,
Small burdens I may bear,
Small acts of faith and deeds of love,
Small sorrows I may share.
And little bits of work for Thee
I may do everywhere.

And so I ask Thee, give me grace
My little place to fill,
That I may ever walk with Thee,
And ever do Thy will,
And in each duty, great or small,
May I be faithful still.

—Julia Balch.

CHINESE CHILDREN.

Here we have the picture of a little Chinese lad. He is not dressed like the small boys we see, but no doubt he wears clothes in the fashion of the country where he lives. He has a bright, pleasant face, and, we think, would be a good playmate.

A gentleman who has travelled in China tells of one way the working women have of caring for their little children. He says he saw about twenty little ones tied to stakes on the green grass like so many goats. Each baby had a girdle about its waist, and to this girdle, or belt, was fastened a rope about ten feet long. The rope was tied to the stake, and in this way the child was kept from running away. They were placed far enough apart to keep them from getting their ropes crossed or tangled.

Some of them could walk just a little, some could only creep around on the grass, and others were able to get up and stand a few minutes at a time. They all seemed happy and contented.

But where were their mothers? They were working in a rice field not far away. The little folks looked as though they were staked out to pasture.

THE SAW OF CONTENTION.

"O Frank, come and see how hot my saw gets when I rub it! When I draw it through the board, it's most hot enough to set fire to it."

"That's the friction," said Frank, with all the wisdom of two more years than Eddie boasted.

"Yes," said sister Mary who was passing, "it's the friction; but do you know what it makes me think of?"



"No! what?" asked both the boys at once.

"Of two little boys who were quarrelling over a trifle this morning, and the more they talked the hotter their tempers grew, until there is no knowing what might have happened if mother had not thrown cold water on the fire by sending the boys into separate rooms."

The boys hung their heads, and Mary went on.

There is an old proverb which says: "The longer the saw of contention is drawn the hotter it grows."

"Jesus sees the end from the beginning, and in every difficulty He has His way prepared to bring relief."

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JUST BE GLAD.

Oh heart of mine, we shouldn't
Worry so.
What we've missed of calm we couldn't
Have, you know;
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again,
If it blow.
We have erred in that dark hour
We have known;
When the tears fell with the shower:
All alone.

Were not shine and shower bent
As the gracious Master meant?
Let us temper our content
With His own.
For we know not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

—James Whitcomb Riley.

CHILD TRAINING.

BY MRS. E. G. WHITE.

Fathers and mothers, ask in faith for wisdom to deal with your children in the fear of God. They are a part of your flesh and blood, and have inherited your temperament. When you see them acting as you would act were you not under the control of the Spirit of God, how patiently you should deal with them. Notwithstanding your mistakes and failures, Christ has dealt kindly and patiently with you.

If you desire to learn what course to take with your children, make their peculiar temperaments your constant study. All children cannot be managed alike. You may need to manage one child differently from the way in which you manage another. Go to God, telling Him your perplexity. He will teach you how to deal with human minds. When you learn lessons from the Source of wisdom, when you manifest an earnest desire to save the souls of those who are of your own flesh and blood, when you show a determination not to let them go but to hold on to them, you will

be able to bring them up in the fear of God.

We have much to learn in regard to child-training. When teaching the little ones to do things, we must not scold them. Never should we say, "Why did you not do this?" Say, "Children, help mother do this;" or, "Come, children, let us do this." Be their companion in doing these things. When they finish their work, praise them.

Years ago the children in my home were learning how to knit. One of them asked me, "Mother, I should like to know whether I am helping you by trying to do this knitting-work?" I knew that I should have to take out every stitch, but I replied, "Yes, my child, you are helping me." Why could I say that they were helping me?—Because they were learning. When they did not make the stitches as they should have made them, I took out every stitch afterward, but never did I condemn them for their failure. Patiently I taught them until they knew how to knit properly.

The mother is the queen of the home. She must not allow her children to treat her as a slave. Many a mother has gone down into the grave with a broken heart, because she made a slave of herself, doing things that she should have taught her children to do. Let every mother teach her children that they are members of the family firm, and must bear their share of the responsibilities of this firm. Every member of the family should bear these responsibilities as faithfully as church-members bear the responsibilities of church relationship.

Let the children know that they are helping father and mother by doing little errands. Give them some work to do for you, and tell them that afterward they can have a time to play.

Dress your children neatly in simple clothing, and allow them to spend much time out-of-doors. You can furnish them with cart-loads of sand in which to play. By playing in the sunshine and the fresh air, children will gain health and strength of mind and body. They will be benefited both spiritually and physically. The Lord recognises every such effort.

The spiritual education of the child begins in the home. The mother, as the first teacher, should teach her children how to pray, by having them repeat a simple prayer after her. The Saviour dwells in the homes of those who teach their children to pray for His blessing to rest upon them. The saving power of the grace of God will be given to such fathers and mothers.

After the children have learned to write, encourage them to keep a record of the occurrences of the day, noting the points on which they have overcome through the grace of Christ, and also the points on which they have failed. During the evening hour of prayer have a blessed season of confession, and of praise and rejoicing. I am sorry that we do not have more praise services in our homes, sorry that we are so slow to learn to praise Him from whom all blessings flow.

DISEASES—THEIR CAUSE AND CURE.

BY D. H. KRESS, M.D.

What is disease? By consulting the various text-books you will find their name is legion. There are several hundred specified diseases. But what these books denominate as disease might really be termed so many symptoms.

A man has a pain in the nerve of the face, and he goes to the doctor. The doctor says, "You have neuralgia." Neuralgia means a painful nerve. He tells his patient in Greek what he had expressed in plain English, but the patient feels much relieved mentally upon receiving this information, although he knows no more than he did before. Another one complains of a pain in the large nerve of the leg (the sciatic nerve). The doctor says you have sciatica. We may have as many diseases as there are nerves, muscles, and bones in the body.

The fact is disease is the presence of foreign substances in the system. These may be due to the accumulation of wastes or poisons resulting from deficient elimination, or by the formation of poisons in the digestive organs.

When these products are deposited around the nerve of the face, or in the nerve sheath, it sets up irritation, or acute inflammation with extreme pain. This we call neuralgia. If these products are deposited around the sciatic nerve we call it sciatica. If they are deposited in the membranes of the brain, we name it migraine, or sick headache, or meningitis, if severe. When they are deposited in the muscle sheath in the lumbar region, or the small of the back, we call it lumbago. When deposited in other muscles, we term it rheumatism. When deposited in the small joints, they set up a good deal of irritation and pain, and we call it gout. If deposited around the sheath of the tendons, the irritation causes deformities, or what is known as Rheumatoid Arthritis. By the constant elimination of these irritants through the kidneys, an inflammatory condition may be set up, which we call Bright's disease. So we might go on. If thrown out through the lungs it will result in consumption or pneumonia.

If we can in some way prevent the introduction, or the formation, of poisons and other foreign substances in the system, we shall keep free from headaches, neuralgias, sciaticas, rheumatism, gout, and other chronic diseases.

**THE HABIT OF REASON-
ABLENESS.**

"So many old people get queer crotchets and notions that make them hard to live with," said a lady the other day—a lady whose own life was far past its meridian—"that I am keeping watch of myself all the time. I don't know what crankiness may be apparent to others."

"Oh, it isn't the people who think and keep watch who develop the crotchets; it's the people who don't," smiled a friend. "Thoughtfulness and watchfulness to keep one's self pleasant to live with will make one immune from all sorts of cranky notions."

But the thoughtfulness and watchfulness ought to begin early. We speak rather slightly sometimes of certain pleasantnesses and agreeable manners as "merely

mechanical," but it is worth a good deal to have a social mechanism so used to running properly that it will run on in the accustomed way even when the spirit is perturbed. Thoughtfulness and consideration for others may grow into a habit, and habit is a wonderful safeguard even when will and strength have lost something of their power.—*Selected.*

HOME COURTESIES.

A retired governess says: "I am one of those whose lot in life has been to go out into an unfriendly world at an early age; and of nearly twenty families in which I have made my home in the course of about thirty years, there were only three that could be called happy families. The source of trouble was not so much the lack of love, as the lack of care to manifest it."

The closing words of this sentence give us the fruitful source of family alienations, of heart-aches innumerable, of sad faces, and gloomy home circles. "Not so much the lack of love as the lack of care to manifest it." What a world of misery is suggested by this brief remark! Not more than three happy families in twenty!—and the cause is so manifest, and so easily remedied. Ah! in "the small, sweet courtesies of life," what power resides! In a look, a word, a tone, how much of happiness or disquietude may be communicated. Think of it, reader, and take the lesson home with you.—*Selected.*

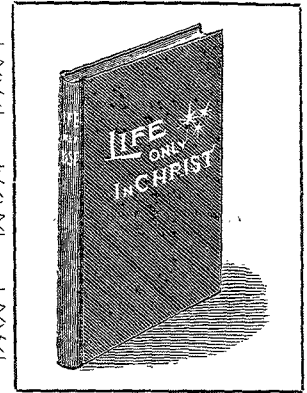
THEY BELONG TOGETHER.

At a certain railway station, an anxious engineer came to the door of the baggage car, and said, "Is there anything for me?" After some search among boxes and trunks, the baggage-master dragged out a demijohn of whisky. "Anything more?" asked the man.

"Yes," said the temperance baggage-man. "Here's a gravestone. It must surely belong to you; for it ought to go with that liquor."

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If you would like your friend to receive a sample copy of the "Australasian Signs of the Times," please forward the address, and we will send the paper free of charge.

Grand Duke Sergius of Russia has visited the pope to inform him that it is the Czar's intention to make him a visit. This information gave the pope great pleasure, but no information is at hand showing why such a visit is to be made.

We anticipate printing another series of articles in our Home and Health department from that versatile and popular writer, Mary Wood-Allen, M.D., entitled, "Adolescence; Its Physical Significance." These articles alone will be worth more than the price of a year's subscription to the "Signs." Show the paper to your friends, and get their subscription that they may receive the first of these important articles.

There is a large class of professing Christians whose Christianity is limited to a desire to be saved. They are always anxious about the extent of indulgence in worldly pleasure allowed to the Christian. Their burden is to escape as much self-denial as possible. A lady of this class once asked her pastor if he thought it would be wrong for her to attend a dancing entertainment. She wanted to go very much, but would not go if right sure that it would be wrong. The minister replied: "My dear sister, when you become converted, you won't ask such questions." And that sentiment covers the whole ground.

The summary for the German Union Conference for the year ending June 30, 1902, shows that over £5,000 has been paid as tithes, and £1,000 has been given in gifts and offerings. The membership is 4,150. There are seventy-seven ministers and other gospel workers, one hundred and fifty churches, and about two hundred colporteurs.

And yet again we call attention to that instructive journal "Australasian Good Health." It is not designed especially for the medical profession, but for the common people, and in plain language it aims to impart that knowledge which will bring health and happiness to its readers. Price only 2/6 for yearly subscription. Address, "Good Health," 283 Pitt St., Sydney, N.S.W.

AN INTERESTING CASE.

Fidelity to conscience is sometimes recognised even in this world, by those in authority. Thus the Treasury department at Washington, U.S.A., refused to dismiss an employee who conscientiously kept the seventh day as the Sabbath according to the commandment. The facts are stated in the following press telegram:—

"Assistant Secretary Ayles has disposed of the case of Elmer Pettiford, a coloured clerk in the Treasury department, and a Seventh-day Adventist, who refused to do work on Saturdays. Although the chief of the division in which Pettiford is employed insisted that the work is being delayed by his absence one day each week, Mr. Ayles has not been disposed to dismiss him, and finally has concluded to transfer him to the sixth auditor's office, where he will be put to work assorting money orders. He will be reduced, however, from £240 to £141 a year. He will be paid for only the time he is actually employed."

CHRIST'S OBJECT LESSONS.

Words of commendation are continually being received from those who have read this book. A prominent evangelist who had purchased a copy lately wrote saying:—

"I consider 'Christ's Object Lessons' one of the most helpful, practical, and best books ever written. It is full of gems of thought. I have read it many times, and recommend it to hundreds. A child may understand it, and the student will find much in it for earnest thought."

In a letter received from a Wesleyan local preacher, it is described as "A most delightful, helpful book." He says, "Sunday-school teachers, lay preachers, and all Christian workers will find this book a great aid to them in their studies, for it breathes the spirit of true piety from cover to cover. I believe it will be the means of doing much good."

One of the city merchants who has bought several copies, in writing for another said, "It is certainly a valuable book, and will be especially of service to Sunday-school teachers. One lady to whom I gave a copy stated that 'It is the most beautiful book I ever read.'"

Now is the time to place this book in the hands of every Christian worker. There are thousands who would readily purchase if their attention were called to the book and the object for which it is being sold. Its many good features only require to be known to be appreciated.

...OBITUARY...

HARDES—Died at Wallsend, N.S.W., infant son of Mr. and Mrs. Harde, aged one year and six months. Funeral services were held at the home, January 23. Little Thomas was a patient sufferer for several weeks, but now he sleeps with those who have gone before. Soon the Life-giver will descend from heaven, and then the dead in Christ shall rise first, the living will be caught up to meet the Lord in the air, never more to part. Haste on glad day. W. WOODFORD.

BUSINESS NOTICES.

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

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