

# AUSTRALASIAN SIGNS OF THE TIMES

VOL. 18, No. 15.

Melbourne, Vic., Aust., April 13, 1903.

[Registered at the G.P.O., Melb., for  
transmission by Post as a Newspaper.]

ONE  
PENNY

## The Outlook

### THE WORLD'S MONOPOLIES.

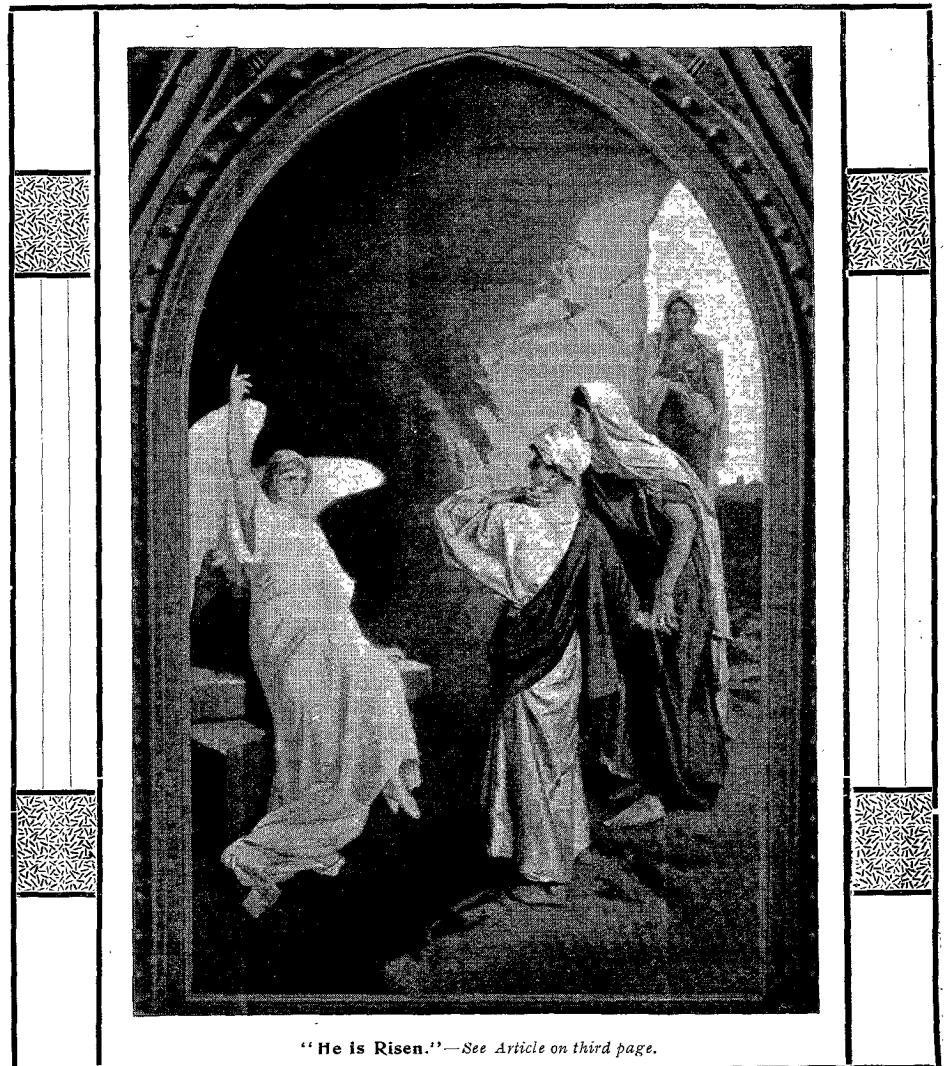
BY W. N. GLENN.

The Satanic principle of selfishness—self-service, self-aggrandisement, monopoly of privilege—is more extensively exercised just now than ever before in the world's history. In ancient times the chief monopoly was that of political position, and this carried with it a quite extensive land monopoly in many countries. Then followed mercantile monopoly, manufacturing monopoly, shipping monopoly, railroad monopoly, the monopoly of public necessities and monopoly of various commodities. With the exception of the first, these are all monopolies of capital, and their operations have been felt primarily by men in the same business on limited scale. But the climax of oppression comes with the monopoly of labour. Manual labour is the poor man's means of support, and when designing men unite to control the privilege of labour, and limit it to such as are admitted to certain combinations and union of combinations, the poor who are left out are made to feel the pressure of monopoly as never before.

This new and rising monopoly is ostensibly an opposition to the combines of capital; but it works on the same principle that actuates the moneyed trusts. It apes

the aristocratic combines in that it looks with disdain on the labourers who are not in the combine just as the moneyed combines despise and try to ruin men

trate claims and contentions with the aristocrats; but they have only words of disdain and words and acts of abuse for the labouring classes who remain outside of



"He is Risen."—See Article on third page.

in their business who are not in the trust. The trades-union trust will discuss differences with capital, will even seek to arbi-

trate the labour combines.

The most unnatural, the most heartless, of all combinations seems to be that of labour against

the poor man. When it comes to the labourers being oppressed by the professed friends of labour, have we not about reached the climax of oppression? When labour, under unprincipled leaders using the tactics of the great monetary combines, turns against labour to crush out the masses of those who depend upon the privilege due to all alike, to whom shall the poor man turn? These are days of judgment. Not only are men being tried in the furnace of strife and contention and greed on earth, but they are being tried in the courts of heaven, and "who shall be able to stand?" This inspired query is answered by Inspiration, "He that hath clean hands and a pure heart." No combination can insure a place in the kingdom of heaven save a personal union with Christ. The day is at hand when the oppressed may go free—if they will lay hold of Him who gave His life to set them free. And "if the Son shall make you free, ye shall be free indeed." But earthly combinations only draw the shackles tighter.

---

### OPPRESSION IN FINLAND.

---

The people of Finland are suffering severely at the hands of the Russian government, which has set about the difficult task of changing the national characteristics of the Finns.

The pastors of the Finnish church are strongly opposed to the harsh methods which are followed by the Russian officials, and have refused to co-operate with them in their efforts to denationalise their fellow-countrymen. As a punishment for their patriotism, forty-three of these pastors have been deprived of their livings.

Not only are the clergy suffering for sympathising with the general opposition to the policy of the Russian government, but the chief magistrates of the towns are also being deprived of their positions because of their refusal to enforce the military conscription regulations. One result of all this oppression is that large numbers of the people are leaving the province and emigrating to America, where, in the State of

Michigan, 300,000 acres of land have been purchased by Finns, who intend to settle there.

How much sorrow comes to the children of men because of the oppression of those who are in power, and use their position to enforce unjust laws. What a blessed time it will be when the earth shall be rid of all oppressors and "the meek shall inherit the earth." "But because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8 : 11. The wise man also says, "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter; for He that is higher than the highest regardeth. Eccl. 5 : 8. And this is the promise that He makes concerning the oppressor, "This is the heritage of oppressors which they shall receive of the Almighty. If his children be multiplied, it is for the sword; and his offspring shall not be satisfied with bread. Those that remain of him shall be buried in death: and his widows shall not weep. Though he heap up silver as the dust, and prepare raiment as the clay; he may prepare it, but the just shall put it on, and the innocent shall divide the silver." Job 27 : 13-17.

---

### RUMOURS OF WAR.

---

Hostilities have commenced in Macedonia between bands of insurgents and Turkish troops. Learning that thirty of these guerillas were camping in a village named Abalitcha, Turkish troops at once attempted to capture them. A desperate encounter ensued, the fighting continuing for ten hours. As a punishment for this rebellious outbreak, the Turks demolished the village and massacred its inhabitants. Following on this rebellion against the rule of the Turk, the warlike mountaineers of Albania, the province lying in the west of the Sultan's dominions, attacked the town of Mitrovitza, near the Servian frontier. As the town was garrisoned with three thousand Turkish troops, the mountaineers met with a severe repulse

and suffered heavy losses. Not to be turned from their purpose, they then attacked the town of Vuchitza, and it is now feared that this Albanian rising may stimulate the Macedonians in their rebellion. It is evident that the Turkish Government will have to make strenuous efforts to quell these rebellions, but the Sultan is in a difficult position, for if he punishes his moslem subjects, his position as Caliph of Islam is endangered, and by refraining from taking strong measures with these turbulent and warlike people, he offends the great Powers of Europe.

---

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

---

President Roosevelt is being boycotted by Southerners for his stand in defence of the negroes. Several Congressmen and their wives absented themselves at the President's reception at the White House. This is said to be the outcome of the presence of negroes at the last reception.

---

The Kaiser has presented the Reichstag with a statement drawn up by himself showing the relative strengths of the British and German navies. The total of battle-ships and cruisers are: Great Britain 165, Germany 31; vessels building: Great Britain 40, Germany 15. ...

---

The Echo Publishing Company's Brass Band gave a very pleasing programme of music in the Edinburgh Gardens, which are located near our office, last Sunday afternoon. A very large concourse of people was assembled, and showed more appreciation for the music than for the object the band was endeavouring to help, which was a deserving one. A collection was taken up for the drought-stricken farmers, but only £1 14s. 3½d. was received.



### GOD'S GREAT DESIGN.

BY THORO HARRIS

In the frigid marble sleeping,  
Loveliest forms of beauty rare  
Lie unscen. Lone hearts are weeping :  
For the cold bleak earth is keeping  
Vigil o'er her treasures fair.

As the eye of art, beholding,  
Can its mystery divine,  
And a skilful sculptor, moulding,  
Will some marvellous plan unfolding,  
Chisels out his great design,

So, ere long, the great Life-giver,  
From the caverns of the tomb,  
All our loved ones shall deliver :  
And beside the crystal river  
Flowers of richest verdure bloom.

### THE LORD IS RISEN.

BY MRS. E. G. WHITE.

The night of the first day of the week had worn slowly away. The darkest hour, just before day-break, had come. Christ was still a prisoner in His narrow tomb. The great stone was in its place; the Roman seal was unbroken; the Roman guards were keeping their watch. And there were unseen watchers. Hosts of evil angels were gathered about the place. Had it been possible, the prince of darkness with his apostate army would have kept forever sealed the tomb that held the Son of God. But a heavenly host surrounded the sepulchre. Angels that excel in strength were guarding the tomb, and waiting to welcome the Prince of Life.

"And, behold, there was a great earthquake; for the angel of the Lord descended from heaven." Clothed with the panoply of God, this angel left the heavenly courts. The bright beams of God's glory went before him, and illuminated his pathway. "His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men."

An earthquake marked the hour when Christ laid down His life, and another earthquake witnessed the moment when He took

it up in triumph. He who had vanquished death and the grave came forth from the tomb with the tread of a conqueror, amid the reeling of the earth, the flashing of lightning, and the roaring of thunder. When He shall come to the earth again, He will shake "not the earth only, but also heaven." Heb. 12 : 26. "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." "The heavens shall be rolled together as a scroll;" "the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." But "the Lord will be the hope of His people, and the strength of the children of Israel." Isa. 24 : 20 ; 34 : 4 ; 2 Peter 3 : 10 ; Joel 3 : 16.

At the death of Jesus the soldiers had beheld the earth wrapped in darkness at midday; but at the resurrection they saw the brightness of the angels illuminate the night, and heard the inhabitants of heaven singing with great joy and triumph: "Thou hast vanquished Satan and the powers of darkness; Thou hast swallowed up death in victory!"

Christ came forth from the tomb glorified, and the Roman guard beheld Him. Their eyes were riveted upon the face of Him whom they had so recently mocked and derided. In this glorified Being they beheld the prisoner whom they had seen in the judgment-hall, the one for whom they had plaited a crown of thorns. This was the one who had stood unresisting before Pilate and Herod, His form lacerated by the cruel scourge. This was He who had been nailed to the cross, at whom the priests and rulers, full of self-satisfaction, had wagged their heads, saying, "He saved others; Himself He cannot save." Matt. 27 : 42. This was He who had been laid in Joseph's new tomb. The decree of heaven had loosed the captive. Mountains piled upon mountains over His sepulchre could not have prevented Him from coming forth.

When Jesus was laid in the grave, Satan triumphed. He dared to hope that the Saviour would not take up His life again. He claimed the Lord's body, and set his guard about the tomb, seeking

to hold Christ a prisoner. He was bitterly angry when his angels fled at the approach of the heavenly messenger. When he saw Christ come forth in triumph, he knew that his kingdom would have an end, and that he must finally die.

When the voice of the mighty angel was heard at Christ's tomb, saying, "Thy Father calls Thee," the Saviour came forth from the grave by the life that was in Himself. Now was proved the truth of His words, "I lay down My life, that I might take it again. . . . I have power to lay it down, and I have power to take it again." John 10 : 17, 18. Now was fulfilled the prophecy He had spoken to the priests and rulers, "Destroy this temple, and in three days I will raise it up." John 2 : 19.

Over the rent sepulchre of Joseph, Christ had proclaimed in triumph, "I am the resurrection and the life." These words could be spoken only by the Deity. All created beings live by the will and power of God. They are dependent recipients of the life of God. From the highest seraph to the humblest animate being, all are replenished from the Source of life. Only He who is one with God could say, I have power to lay down My life, and I have power to take it again. In His divinity, Christ possessed the power to break the bonds of death.

To the believer, Christ is the resurrection and the life. In our Saviour the life that was lost through sin is restored; for He has life in Himself to quicken whom He will. He is invested with the right to give immortality. The life that He laid down in humanity, He takes up again, and gives to humanity. "I am come," He said, "that they might have life, and that they might have it more abundantly." John 10 : 10. "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4 : 14. "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day." John 6 : 54.

To the believer, death is but a small matter. Christ speaks of it as if it were of little moment. "If a man keep My saying, he shall never see death," "he shall never taste of death." John 8 : 51, 52. To the Christian, death is but a sleep, a moment of silence and darkness. The life is hid with Christ in God, and "when Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3 : 4.

The voice that cried from the cross, "It is finished," was heard among the dead. It pierced the walls of sepulchres, and summoned the sleepers to arise. Thus will it be when the voice of Christ shall be heard from heaven. That voice will penetrate the graves and unbar the tombs, and the dead in Christ shall arise. At the Saviour's resurrection a few graves were opened, but at His second coming all the precious dead shall hear His voice, and shall come forth to glorious, immortal life. The same power that raised Christ from the dead will raise His church, and glorify it with Him, above all principalities, above all powers, above every name that is named, not only in this world, but also in the world to come.

### HOLINESS TAKES TIME.

There is deep truth beneath the lines of the familiar hymn which counsels us to "Take time to be holy." A holy life is the result of deliberate effort and ceaseless watching. It does not come into maturity unless we take time for its culture. It is this very sphere of the religious life that the modern business stress invades with such disaster. We are busy, and we simply do not take time to be holy. It takes more real strength to pray than it does to perform physical toil. The reason why people do not pray when they are tired is because they cannot; their strength is exhausted. It takes vital force to study the Bible and to reflect on religious themes. And yet this is generally reserved to the close of the day, when we are too much exhausted for the task. And it soon falls into disuse.

We may as well recognise, therefore, at the beginning, that

it takes strength and time to lead a holy life. It is a matter of downright and persistent earnestness. It is true that a holy life is the result, also, of relationship and absorption. Both the active struggle and the passive receptive mood are necessary. It is the first of these that we tend most to neglect. But we must arouse ourselves. Holiness means struggle. Holiness takes time.—*Selected.*

### THE TRUE LIGHT.

"I am the light of the world."—*Jesus.*

Light of the world ! forever, ever shining,  
There is no change in Thee ;  
True light of life, all joy and health en-  
shrining,  
Thou canst not fade nor flee.

Thou hast arisen ; but Thou descendest  
never—  
To-day shines as the past ;  
All that Thou wast Thou art, and shalt  
be ever—  
Brightness from first to last !

Night visits not Thy sky, nor storm,  
nor sadness ;  
Day fills up all its blue :  
Unfailing beauty and unfaltering glad-  
ness,  
And love forever new !

Light of the world ! undimming and un-  
setting,  
Oh shine each mist away !  
Banish the fear, the falsehood, and the  
fretting—  
Be our unchanging day !  
—*Selected by W. Kellaway.*

### THE PERSONALITY OF SATAN.

BY E. J. WAGGONER.

(*Concluded.*)

"By one man sin entered into the world." This is perfectly consistent with the statement that Satan sinned in heaven, and that he is the originator of sin. Satan introduced sin into the universe ; but Adam introduced it into this world ; for although Satan was permitted to come to earth after he sinned, Adam was the ruler of it, and nothing could be done here without his consent. Satan might have roamed up and down on this earth without having the power to blight a single flower, or to cause a moment's pain or suffering to any human being, if man had willed it so. Sin may crouch at the door, desiring to seize upon and ruin man ; but it is powerless

and harmless until man consents ; man may rule over it.

And herein is hope and comfort for us ; for although man has proved recreant to his trust, God is faithful to His word, and He has never taken back the dominion which He originally gave to man. In Christ we are still kings, and if we resist the devil, he will flee from us, even as he did from Christ, when Christ said, "Get thee hence." And we have the assurance that "the God of peace shall bruise Satan under your feet shortly." Rom. 16 : 20.

### NECESSITY OF KNOWLEDGE CONCERNING SATAN.

Some one may ask, What difference does it make whether or not we believe that there is a personal devil ? If we earnestly resist the evil that we find striving within us for the mastery, what difference does it make to us what its source is ? It makes a great deal of difference whether we believe the Bible or not. The mere fact that the Bible tells us of a personal devil, and warns us against him, is sufficient evidence that it is a matter of vital importance for us to know the truth about him ; for the Bible does not deal in trivialities.

Here is one all-sufficient reason for being well-informed concerning the devil and his devices : It is a sure safeguard against being led astray by that great delusion, Spiritualism. Without this knowledge, one is sure to fall into that horrible snare. If Satan can only persuade people that he and his host do not exist, and that the Bible accounts of him are myths, then he has them at his mercy, which is cruel. Then when they get messages purporting to come from their dead friends, relating incidents that no other human beings could know ; and when they even see and converse with and handle beings that have every resemblance to those dead friends, they will certainly fall into the trap, and believe that their friends have surely returned to visit them. And when those supposed friends declare that they have just come from heaven, and that the things which they once learned from the Scriptures they now know to be error, the poor dupes will inevitably throw away what hold they have on God and His Word. This is not fancy ; for it has been done

many times, and it will be done yet more.

Directly growing out of the fact that ignorance concerning Satan lays one open to the deception of Spiritualism, is the fact that disbelief in his existence naturally tends to disbelief in Christ and the atonement. First of all, because Spiritualism itself is first and foremost of all a denial of Christ; and second, because when a person believes that he has only himself to contend with, it is very natural for him to persuade himself that he can conquer by his own unaided power. Such a one will insensibly, no matter what his present belief in Christ, come to regard the power of the Lord working in him as proceeding only from himself; for that is the great temptation that continually besets all mankind. So from believing that he is his own tempter, he will come to believe that he is his own saviour.

Michael, the archangel, contended with the devil for the body of Moses. The mighty prince was not disputing with his "human nature unrestrained," but with a being as real as he himself. And this brings us to the close, with the blessed knowledge that the battle with the hosts of darkness is not ours, but the Lord's. The great controversy is between Christ and Satan for the souls of men, and for the possession of the earth. Thank God, Christ has conquered at every turn, in every conflict, and we have the victory through our Lord Jesus Christ.

### A BLESSED BETTER THING.

BY M. C. WILCOX.

When the truth of God takes from us a tenderly cherished tradition; when it strips from our idol the gorgeous, sanctified dress in which our uninstructed and devoted fancy has clothed it; when we find that our hope is based in the hoary error of tradition instead of the word of God; when we learn from that word that our credulity and presumption were founded in the wisdom of man, rather than in the power of God; when God teaches that all the ornate ritual of sacerdotalism, all the creeds of men, all the orders of priests, all the succession of

priesthood, are of themselves of no account—He does not strip us of all these to leave us naked, barren, or hopeless; but that He may give us what is better.

God would give us living truth in place of tradition. He would enshrine Himself in our hearts in the place of the idol we have worshipped. He would give us the hope based on His immutable promise, "an anchor to the soul, both sure and steadfast." He would found our faith on the rock of eternal truth, in the wisdom and power of God. He would come in and dwell with us by His Holy Spirit, place in our hearts His Real Presence, connect us with Himself by His own life, and be a mighty Helper, a safe, wise, and loving Friend and all-sufficient Saviour all the way to the kingdom of God. God the Father and Jesus Christ would be all of this to us if we desired it enough to choose them. Will we not do it? Will we not choose the blessed, better thing of righteousness, life, and salvation in Him?

### "THE FATHER LOVETH YOU."

BY W. K. CARSWELL.

On the night of His betrayal Jesus used the precious words, "The Father Himself loveth you." That is the message for sinful men to-day. It is not only that "God so loved the world," but more personally, "He loved me and gave Himself for me," and "the Father Himself loveth you."

The sweet singer of Israel, inspired by the Holy Spirit, declared, "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Ps. 103 : 13. He had been adopted into the heavenly family and understood something of the Father's love. But Jesus, the only begotten Son, revealed its depths more fully. In the wonderful parable of the prodigal son, He showed that it was not only the obedient who are beloved by the Father. While the prodigal "was yet a great way off," the father went to meet him, and received him in his loving embrace.

The Lord loves every outcast soul, but only those who believe in His love receive the blessing of

His children. John, the apostle, believed in God's love as revealed in Christ, and called himself "that disciple whom Jesus loved." The same faith will enable us to put our names instead of John's in the record, as the beloved of God. We may all, by faith, hear God saying to us as to His prophet of old, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." Jer. 31 : 3. The knowledge of God's tender love will give us strength to fight the good fight of faith. "We love Him because He first loved us." "For this is the love of God that we keep His commandments." "And this is love that we walk after His commandments." 1 John 4 : 19 ; 5 : 3 ; 2 John 6.

The view held by many Christians to-day that because God is love He will not punish transgressors of His law, is here shown to be a wrong one. The one who knew most of the love of Christ taught most forcibly the importance of obedience. "He that saith, I know Him, and keepeth not His commandments is a liar" (1 John 2 : 4), and liars have their part in the lake of fire. Rev. 21 : 8. To know God is to love Him, and to love is to obey Him. Faith in His great love for us leads to obedience, which is love indeed. The one who wilfully disobeys has a spurious love and a spurious faith. The love is love of self, the faith is presumption. "Not every one that saith unto Me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of My Father."

Therefore we would say with our Saviour to all who profess to love Him, "If thou wilt enter into life, keep the commandments." "If ye love Me, keep My commandments." John 14 : 15 ; Matt. 19 : 17. "He that hath My commandments and keepeth them, he it is that loveth Me, and he that loveth Me shall be loved of My Father, and I will love him, and manifest Myself to him." John 14 : 21.

"The world will be convinced, not by what the pulpit teaches, but by what the church lives. The minister in the desk announces the theory of the gospel; the practical piety of the church demonstrates its power."

## World-Wide ..... Field .....

### WOMEN OF INDIA.

It is the custom of child marriage which causes the birth of a girl to be looked upon as such a calamity in India, because the marriage of a daughter always involves a great expenditure of money. This, in many cases, means a heavy burden of debt. The poorest as well as the richest spend money extravagantly on weddings. Even the very poorest will not hesitate to spend a sum equivalent to a year's income, and the rich spend tens of thousands of rupees. Many instances are recorded of from two thousand to five thousand guests being entertained at such times, each expecting and receiving a present. A man drawing a salary of twelve shillings a month will not hesitate to borrow ten or twelve pounds at twelve, fifteen, and twenty per cent. interest, to celebrate the marriage of his daughter. It often takes years to pay the debt thus incurred. The position of those who have five or six daughters may be imagined; before one debt is paid off, another has to be incurred. But custom in India is merciless.

However, it is not simply on account of the expense connected with their marriage that the birth of a girl is looked upon as such a calamity. It is also due to the low estimate they have of women. To give birth to a girl is a sign that the woman is a sinner, that the gods are displeased with her, perhaps for some sin committed in a former life. You can imagine then, how a wife thus placed longs to give birth to a son, and how her heart must sink when the announcement is contemptuously made, "Nothing has been born; it's only a girl." It is not surprising under such circumstances that the blessing invoked upon women throughout the greater part of India should be, "Mayst thou have eight sons, and may thy husband survive thee."

From the time an Indian woman enters the door of her

husband's home to the day of her death she is practically a prisoner. She must never look upon the face of another man than her husband, or a near relative, or servant. She is never allowed to go out on the street as we do, or to

may be two or more wives of the same husband. There are sure to be aunts and sisters and sisters-in-law, daughters, daughters-in-law, some married, some widows, people of all ages, and children of many degrees of relationship.



Milling Implements Used by Women of India.

attend public meetings. If she goes out at all it must be in a tightly closed conveyance shut in from all observation. In her home itself there are many sources of discomfort and trouble. There

Friction in such families is inevitable. However patient and gentle and submissive they may be, and the women of India are noted for these characteristics, many occasions for jealousy and

discord are sure to arise. Under such conditions, superstitious, ignorant, and without any elevating associations, it is inevitable that Hindu women should be liable to untold sorrows and misery.

But hard as the lot of the Hindu wife is, in some respects that of the widow is far worse. A son is the dearest possession of a family. His death is supposed to be caused by some sin of the wife, either in this or a former life. Had he not married her, his death would not have occurred. Therefore she is regarded as under the curse of the gods, and subjected during the remainder of her life to many hard and bitter penances for the expiation of her sin. Her only hope of release is death, or what is worse, a life of sin, an alternative which many choose in preference to their widowhood.

The opportunities for missionary work among these women of India are innumerable. Their lives are so utterly empty and cheerless that they gladly avail themselves of any chance of coming in contact with anyone from, to them, the unknown world outside the limits of their own dreary homes. And as a rule they listen with the deepest interest to the story of salvation. It is something so entirely different from anything they have ever heard before,—a free salvation and a Saviour who is the Friend of women. Oftentimes in listening to the story from the lips of the missionary a Hindu woman will exclaim, "Why, your Shastras must have been written by women, they speak so tenderly of us."

Among all the three hundred and thirty-three million gods of India, not one cares for women, not one has made any provision for her salvation apart from her husband. Is it any wonder that they listen to the story of the Saviour with the deepest interest? One poor woman, on hearing the good news for the first time, said to me with her eyes full of tears,

"Memsahib, do you mean to tell me that your Jesus can save me, a Hindu woman, without my doing anything to earn salvation; that He will take away all my sins and give me His righteousness instead?"

What a privilege it was to be able to say to her, "Yes, sister, we have just such a Saviour, and the best of it all is that He is your Saviour too."

"Then," she said, "I'll serve Him forever; I'll call upon no god but Jesus as long as I live."

---

### TENT MEETINGS AT DEVONPORT.

---

Pastor G. Teasdale writes of the meetings in Devonport, Tasmania, as follows:

"We are in the eleventh week of meetings at this town. During these weeks we have moved the tent once, from West to East Devonport. At no time has the attendance been large, yet the people have given us a very fair hearing. We are frequently told that the Sabbath question is the common topic of conversation in the town and many miles in the surrounding country. The second advent also is agitating the minds of a great many.

"No better time than this could be selected for our camp-meeting, which is to be held April 9-19, and we expect to see many converted as the result of the forthcoming effort. Nine persons are preparing for baptism, and there are a number of others who are encouragingly interested in the message for these last days.

"A pleasant site for the camp-meeting has been secured near the centre of the town, a short distance from the railway station, on a beautiful street facing the harbour. There is no reason why this gathering should not be the best ever held in Tasmania. The workers are all of good courage, and "we feel like going on."

---

"Not more than one Chinese man in a hundred, taking the empire through, can read, and still fewer can write a letter. Of the women, not more than one in a thousand can read."

"If alcohol affected farm stock as it affects human stock, it would have been prohibited long ago."

### ... Notes ...

Pastor George M. Brown of Nebraska, U.S.A., has been invited to labour in Mexico.

The Missionary Society of the Avondale School for Christian Workers at Cooranbong, N.S.W., is using seventy-five copies of the "Australasian Signs of the Times" in its work. The students are also working in different ways to earn money to support a missionary in the islands of the sea.

Our church building in San Francisco, California, is used for three branches of gospel work. The auditorium is used for preaching services, one half of the basement is occupied by the church school, and the other half has been fitted up as a medical missionary dispensary.

A Seventh-day Adventist church building has been purchased at Washington, the national capital of the United States. It is built of brick with a brown stone front, and has a seating capacity of 300. It is heated by two furnaces, and there is a good school-room in the basement.

Our canvassers in Victoria are having some encouraging experiences in their work. One says: "I am of good courage in the Lord's work. I thank Him that He has enabled me to lay aside all doubts as to whether it will pay to work in the vineyard." Another writes: "I have enjoyed a blessed experience, and realise God is with me helping me on." Still another reports: "For eight days' work my orders amounted to just £100."

Professor J. L. Shaw writes from Calcutta, India: "The interest in India is growing. A few days ago seven were buried with their Lord in baptism. We have a hard time getting workers to come to India. At times I grow desperate, but India's tropical air calms me down. I appreciate the 'Australasian Signs of the Times,' which comes week by week to my desk. I like the change in form."

AUSTRALASIAN  
  
 And THE BIBLE ECHO.

E. W. FARNSWORTH - - EDITOR.

### EASTER.

At this season of the year, when so much is said about this festival, it may be well to inquire briefly as to its name and history.

As to the name, Chambers in his "Library of Universal Knowledge," article, "Easter," says:—

It derives its Teutonic name from the festival of the goddess Ostara, in Anglo-Saxon, Eastre, which the Saxons were wont to celebrate about the same season at which the Christian festival occurs. . . . Many of the popular observances connected with Easter are clearly of pagan origin. The goddess Ostara, or Eastre, seems to have been the personification of the morning or east. The Anglo-Saxon name of April was Estor-monath, and is still known in Germany as Ostermonath."

Another author very truthfully remarks:—

"There is no trace of the celebration of Easter as a Christian festival in the New Testament, or in the writings of the apostolic fathers. . . . The ecclesiastical historian Socrates states, with perfect truth, that neither Christ nor His apostles enjoined the keeping of this or any other festival, . . . and he attributes the introduction of the festival of Easter into the church to the perpetuation of an old usage, just as many other customs have been established. This is, doubtless, the true statement of the case."—*Encyclopaedia Britannica*, "Article Easter."

This high authority has told the exact truth as far as it goes. The following facts will make the thought still clearer.

"With entire unanimity the ancient Pagans worshipped one and the same goddess of sensual love. The Babylonians and Phoenicians called her 'Astarte,' the Egyptians, 'Isis,' the Greeks, 'Aphrodite,' the Romans, 'Venus,' 'Flora,' 'Ceres,' etc. Our Pagan-English ancestors called her 'Eostre,' and the Saxons 'Easter.' She was the Ash-toreth of the Jews and the Zidonians, and the Diana of the Ephesians. The Roman Church has adopted her Saxon name 'Easter,' and applied it to the now paganised 'Pascha' of the early Christians."—*Pagan Counterparts*, by Chas. Temple.

Thus do we see that the name is comparatively modern, or at least medieval, while the thing itself is as ancient as Babylon, and almost as old as idolatry.

In a work called, "The Two Babylons," by Dr. Hislop, p. 107, we further read:—

"The hot cross buns of Good Friday, and the dyed eggs of Pasch, or Easter Sunday, figured in the Chaldean rites just as they do now. The 'buns,' known, too, by that identical name, were used in the worship of the queen of heaven, the goddess Easter, as early as the days of Cecrops, the founder of Athens—that is, 1,500 years before the Christian era."

These are a few of the many interesting historical facts connected with this festival.

Should we inquire how it came to be observed as a Christian institution, we can read the answer from "Dowling's History of Romanism," p. 103.

"Pope Gregory the Great gave to St. Austin, his missionary to Britain, in the sixth century, the following instruction: 'Whereas it is a custom among the Saxons to slay abundance of oxen, and sacrifice them to the devil, you must not abolish the custom, but appoint a new festival, to be kept, either on the consecration of the churches, or the birth of the saint whose relics are deposited therein, and on these days the Saxons may be allowed to make arbours around the temples, changed into churches, to kill their oxen, and to feast as they did when they were pagans; only they shall offer their thanks and praises, not to the devil, but to God.'"

This shows very clearly how this heathen festival got its name, and how it became connected with Christian worship. The missionaries found the heathen Britons celebrating a great festival to their goddess, Eastoria. Connected with this festival, and apart from it, were the eggs symbolical of the coming forth of all living, and the goddess was also welcomed with an abundance of flowers. The missionary said: "Keep your flowers, keep your eggs, and your festival too; but connect them with your new religion." And so with scarcely any change in its forms or symbols the festival was taken bodily into the Christian church, name and all.

Thus it was that another Pagan institution was engrafted upon the so-called Christian church. Another step was taken which resulted in the almost complete paganising of the Christianity of that time, and it remains until the present. It belongs to that class of observances of which the Apostle wrote: "Wherefore if ye be dead with Christ, from the rudiments of the world, why as though living in the world, are ye

subject to ordinances (Touch not; taste not; handle not; which all are to perish with the handling); after the commandments and doctrines of men? Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh." "Ye observe days, and months, and times, and years, I am afraid of you, lest I have bestowed labour upon you in vain." Col. 2: 20-23; Gal. 4: 10, 11.

### HOW RIGHTEOUSNESS IS OBTAINED.

Last week we showed how the law of Moses had become a yoke grievous to be borne by the puerile teachings of the rabbis.

It was to these endless, senseless ceremonies that Paul alludes in Phil. 3: 6, where, when speaking of his own experience, he said: "Touching the righteousness which is in the law [as explained by the rabbis] blameless;" and then he gives his estimate of the value of those ceremonies by saying, "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

Of how much value were all their volumes of explanation and comment? They were worth no more than the filth of the street.

Righteousness does not come through outward form or ceremony, and so we may pray with Paul that we may "Be found in Him [Christ], not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast; for we are His workmanship, created in Christ Jesus." Eph. 2: 8-10.

Righteousness, then, does not consist in eating certain articles of food; nor does it consist in abstaining from certain articles of



food; but righteousness is the gift of God. It comes through faith in Jesus Christ. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14 : 17.

What conclusion, then, shall we draw from all this? Shall we conclude that one thing that we may eat is just as wholesome as another? Is it a fact that certain articles of food tend to longevity, while others have the opposite tendency? We suppose no one will question this.

It is true that certain habits of life tend to grossness of thought. Paul did not contradict what we have already quoted when he said, "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10 : 31. He is in perfect harmony with himself when, on the one hand he says that "he is persuaded by the Lord Jesus that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean;" and also when he said, "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible." 1 Cor. 9 : 25.

The athlete in ancient times was the most temperate of all men, and the same principle is recognised among this class of persons now. No drunkard need think of competing in the games of to-day. No glutton would stand the slightest chance of success.

The apostle then states his experience: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body, and bring it [with all its passions, lusts, and appetites] into subjection." As much as to say that if he was not temperate in all things; if he did not keep his appetite under control, and live an abstemious life, he would be like one who ran with no prospect of winning the race, or like a boxer who simply struck at the air. He would be far out-distanced in the race, and would be defeated in the fight; or, as he expresses it, "Lest that by any means when I have preached to others, I myself should be a cast-away." 1 Cor. 9 : 24-27.

## CHILDREN'S ....CORNER....

### WATCH YOUR WORDS.

Keep a watch on your words, my darling,

For words are wonderful things;  
They are sweet like the bee's fresh honey—

Like the bees they have terrible stings;  
They can bless, like the warm, glad sunshine,

And brighten a lonely life;  
They can cut in the strife of anger,  
Like an open two-edged knife.

Let them pass through your lips unchallenged,

If their errand is true and kind—

If they come to support the weary,

To comfort and help the blind;

If a bitter, revengeful spirit

Prompt the words, let them be unsaid;

They may flash through a brain like lightning,

Or fall on a heart like lead.

Keep them back, if they are cold and cruel,

Under bar and lock and seal;

The wounds they make, my darling,

Are always slow to heal.

May peace guard your life, and ever,

From the time of your early youth,

May the words that you daily utter

Be the words of beautiful truth

—Pansy

### THE BABY'S NURSE.

"Yes," said Mr Hillier, as he carefully dug around my pansy bed. "O, yes'm, I've seen elephants in India many a time. I was stationed at one point, with the English army, you know, where I saw one who used to take care of the children."

"Take care of the children! How could it be? What do you mean?"

"Well, he did, ma'am. It was wonderful what that elephant knew. The first time I made his acquaintance he gave me a blow that I had reason to remember. I was on duty in the yard, and the colonel's little child was playing about, and she kept running too near, I thought, to the elephant's feet. I was afraid he would put his great clumsy feet on her by mistake, so I made up my mind to carry her to a safer place. I stooped to pick her up, and the next thing I knew I had a knock which sent me flat on the ground.

That elephant had hit me with his trunk. One of the servants came along just then and helped me up, and when I told him about it, said he, 'I wonder the old fellow didn't kill you. It isn't safe for anybody to interfere with that baby when he has it in his charge. I would have you to know that he is that baby's nurse.'

"Well, I thought he was just saying it for sport, but sure enough, after a while the nurse came out with the child fast asleep in her arms, and what did she do but lay it in the elephant's trunk as though it had been a cradle! And the great fellow stood there for more than an hour watching that baby, and rocking it gently now and then!

"He was real good to the other children too. It used to be his business to take the family out riding. The colonel's lady would come out and mount to her cushioned seat on his back, and then one by one the three children would be given to the elephant, and he would hand them up to the mother nicer than any nurse or servant could, you know, because he could reach, and knew how to do it. O, an elephant is an uncommonly handy nurse when he is trained to the business, and faithful, I tell you. You can trust him every time."—Pansy.

### SPEAK THE TRUTH.

There are persons whom you can always believe, because you know they have the habit of telling the truth. They do not "colour" a story or enlarge a bit of news, in order to make it sound strange and wonderful. There are others whom you hardly know whether to believe or not, because they "stretch" things so. Cultivate the habit of telling the truth in little things as well as in great ones.

Never give all your pleasant words and smiles to strangers. Save the kindest words and sweetest smiles for the loved ones at home. Home should be a little heaven on earth.

# HOME AND HEALTH

## AT CLOSE OF DAY.

One of the sweet old chapters,  
After a day like this ;  
The day brought tears and troubles,  
The evening brings no kiss,  
No rest in the arms I long for,—  
Rest and refuge and home ;  
But weary and heavy laden,  
Unto the book I come.

One of the sweet old chapters,—  
The loving that blossoms through  
His care of the birds and lilies,  
Out in the meadow dew.  
His evening lies soft around them,  
Their mission is only to be ;  
Ah, hushed by the tender lesson,  
My God, let me rest in Thee.

—Selected.

## ADOLESCENCE.

BY MARY WOOD-ALLEN, M.D.

### I. PHYSICAL SIGNIFICANCE.

The period of adolescence may be considered to be the years between fourteen and twenty-one, although its beginning may be several years earlier than fourteen and its prolongation for some years after twenty-one. Puberty is the marked entrance into this land of adolescence, or youth, and its average age is fourteen.

Before this the individual is a child, and if natural in his development will not have the mental or physical characteristics of sex. In truth the normal child is of the neuter gender. The little boy and girl, if left to themselves, will play together with no recognition of difference. They will quarrel as readily with each other as will boys and boys, or girls and girls. The boy will manifest no chivalry, the girl no coquetry. If children manifest these impulses it is because of some education in that direction. We are now speaking of children who are perfectly natural, who have not been trained not to do certain things because they are girls, or have not been excused for doing certain things because they are boys. We little realise how early in life we begin to put the burden of sex on the woman-child, and teach the liberty of sex to the man-child.

We are now speaking of children who have grown up with no suggestions from elders or superiors which would tend to make them conscious of sex, and we find that the boy is no more gentle and considerate of his girl companions than of the boys with whom he plays, and the girl no more shy or sentimental than he.

But as they approach the boundaries of that mysterious land of the "teens" there comes a change. Without in the least understanding why, the boy begins to feel embarrassed when with girls. A new timidity takes possession of him, and at the same time, a new pleasure in their companionship. He begins to desire to gain favour in the eyes of the very girls whom he has hitherto treated most cavalierly.

They seem new and wonderful creatures, and in an awkward and embarrassed way he endeavours to show some courtesy and gallantry.

The girl is also becoming self-conscious and shy.

Her manner loses much of its crudeness, and it is seen that she is spontaneously changing from the hoiden to the lady.

If the adults who surround these youths are wise, they will comprehend the gravity of all these signs, and will conduct themselves accordingly ; but alas, too many who should understand these portents fail to do so, and by their unwisdom precipitate natural development, and thereby produce deplorable results, from which the young people suffer, and for which they are unjustly blamed.

In order to act with wisdom, parents should understand the physical, mental, and moral significance of adolescence ; should realise that it is a crisis of grave import to boy or girl.

Most mothers do realise that this is to the girl a critical time, and they watch with much anxiety the physical unfolding of their daughters, guard their health, have patience with their moods and tempers, and overlook many perversities, with the feeling that "she will be better by and by."

Few parents, however, realise that this crisis to the boy is equally grave, is marked by physical changes of equal importance, that the crisis is for him of

even graver import, because the inner forces work with greater energy and the outer temptations come with stronger power.

What is the physical significance of adolescence ? What is its influence upon the child ? What are its peculiar dangers, and how can we guard against them ? These are the queries with which the thoughtful parent will be oppressed as he sees his children entering upon this stage of development.

The physical significance means first the endowment of the child with new powers. He is receiving a wondrous gift. Up to this time of life the whole organism of the child has been occupied with his nutrition and growth. He has naturally lived in the domain of self, of egoism. Now he has reached the stage of development where he is to prepare for the domain of altruism. Hitherto he has been linked only to the present and the past. Now he is to become a possible link to the future. He has received his gift of life from those who have gone before. He is now to be endowed with the power of transmission of life, a wonderful and holy gift, which should sanctify this young creature in our eyes and in his own. Think of this sacred period when the youth receives from the All-Father this gift of semi-creative power, the greatest power of God Himself, and let us bow in silent awe before this miracle of transformation. (Gen. 1 : 27.)

The development of reproductive power in the individual means also the endowment with new life for himself. In the first years of this process the child takes on a wondrous physical growth. All the processes of life are quickened. Not only is there increase in height, but in fulness of outline and in breadth of figure. The voice deepens, the eye takes on a new lustre ; in the boy the beard starts, and in both sexes the body changes to its distinctive masculine or feminine contour.

So rapid is the physical growth that often there is not vitality enough to keep pace with it, and the child manifests an unwonted indolence of both mind and body. Sometimes the muscles grow faster than the bones, and awkwardness ensues ; or the bones grow more rapidly and stretch

the muscles, and there are so-called "growing pains."

Along with these evidences of development new fluids are secreted and eliminated, and unless the boy or girl is wisely instructed a needless terror is experienced; a terror which sometimes leads to unwise conduct, that may result in invalidism; or a curiosity which, seeking the bread of true knowledge, is given the serpent of sinful knowledge; and physical and moral destruction follows.

Each child should receive from parent or friend the instruction which will prepare him for adolescence, which will make clear its physical significance, so that he may escape the dangers which lie in wait for the unwary and ignorant, and have a comprehension of his true value to the race. Study I Cor. 3 : 16, 17 ; 6 : 19, 20 ; Prov. 1 : 8, 9 ; 2 : 10-22 ; 4 : 1-27 ; Ps. 24 : 3, 4 ; 2 Tim. 2 : 22.

### THE DIFFERENCE BETWEEN DISEASE AND SICKNESS.

BY D. H. KRESS, M.D.

Disease is a "derangement of any of the vital functions, in which their natural action is interrupted or disturbed; a morbid or unhealthy condition." Sickness is the effort of nature to overcome this derangement or morbid state.

Disease is caused by the accumulation of wastes or poisonous products in the system, resulting either from the introduction of food or drink, the formation of poisons in the digestive tract, or the lack of proper elimination. Sickness is Nature's effort to expel these wastes or poisonous products. Disease is an enemy. Sickness is a friend.

Men may be terribly diseased, yet boast of never being sick. It would indeed be a blessing should they become ill. So badly may they be diseased that the system has no power, or makes no effort to overcome the derangement, or expel the poisons which have accumulated. Nature says, "Ephraim is joined to his idols; let him alone."

Fever is recognised as a sickness. Yet fever is a blessing. It is Nature's effort to burn up and

eliminate the wastes or diseased products which may have been accumulating in the system for years as a result of the violation of Nature's laws. Should she succeed in the effort better health is enjoyed after a spell of fever than was enjoyed before. Disease existed before the sickness came on.

A man may be filled with disease products, and still keep on eating and drinking to excess, thus daily making his case more hopeless, yet flattering himself, at the same time, because he is not sick. Sickness is Nature's warning. Sickness does not flatter. It makes known the true condition, lays a man up for repair, takes away his appetite, and calls for co-operation with Nature to get rid of the disease.

### ANALOGY.

Is it raining, little flower ?

Be glad of rain.

Too much sun would wither thee ;

'Twill shine again !

The sky is very black, 'tis true,  
But just behind it shines the blue.

Art thou weary, tender heart ?

Be glad of pain.

In sorrow sweetest things will grow,

As flowers in rain.

God watches ; and thou shalt have sun  
When clouds their perfect work have done.

—Selected.

### HOW TO PRESERVE A HUSBAND.

First, be careful in your selection. Do not choose one who is too young, and take only such varieties as have been reared in a good, moral atmosphere. When once the selection has been made let the past remain forever settled, and give the entire thought to the future. Some insist on keeping the husband in a pickle, while others prefer hot water. It does not seem to be generally known that even undesirable varieties may be made sweet, tender and good by garnishing them with patience, smiles, and affection. They should then be wrapped in a mantle of charity and kept warm with a steady fire of devotion. Thus treated, they will keep for years as good as when first selected. Sometimes they improve with age.—Selected.

## LIVE TRACTS

### Spiritualism, its Source and Character.

The writer treats this subject from a Bible standpoint, beginning with some of the deceptions of olden times and carrying the study down to the modern phases, manifestations, and teachings of this great deception, showing clearly its source and character.

16 pages. Price, 1/2d. each ; 3/4 per 100. Postage extra.

### Wonders of the Nineteenth Century.

The wonderful and rapidly increasing inventions of the present day constitute the subject-matter of this tract. The writer brings to view the deep and far-reaching meaning in all these wonderful discoveries, for certainly it can not be just a happen-so that so many marvels are crowded into the latter half of a single century. You cannot help being interested in the conclusions drawn. Illustrated.

32 pages. Price 1d. each ; 6/8 per 100. Postage extra.

### Money and the Labour Power.

In this tract the writer gives many valuable statistics, showing the rapid increase of wealth. The prevalence of poverty is next noted, and practical lessons from history and the Scriptures drawn, showing the inevitable outcome of the controversy on this great subject, which will prove of special interest and benefit to the reader. Illustrated.

32 pages. Price 1d. each ; 6/8 per 100. Postage extra.

### The Great Day of the Lord.

There is a wide diversity of opinion in the Christian world in regard to the character, length, and scope of the great day of the Lord, as well as its relation to man. In the light of Scripture, the writer makes clear this important subject.

40 pages. Price 1 1/2d. each. Postage extra

### Marshalling of the Nations.

A pamphlet of 48 pages, dealing with the movements of the great nations of to-day, showing how a few great powers are rapidly gaining control of the whole world. There are several instructive maps, showing the partitioning of the world as it is being made. There is a meaning in all this that concerns every one, and the writer brings forth light from the divine Word for our consideration and profit.

Price 6d. each. Post free.

All Books and Tracts advertised in this paper can be obtained from the Echo Publishing Co., Ltd., Melbourne, Victoria, Australia, or from—

#### OUR GENERAL AGENTS

Victorian Tract Society, Oxford Chambers, 473-481 Bourke St., Melbourne.

N.S.W. Tract Society, 55 George Street West, Sydney.

Queensland Tract Society, The Arcade, Edward St., Brisbane.

South Australian Tract Society, Hughes St., North Unley, Adelaide.

West Australian Tract Society, 201 Newcastle St., W. Perth.

Tasmanian Tract Society, 131 St. John St., Launceston.

New Zealand Tract Society, 37 Taranaki St., Wellington.

International Tract Society, 39/1 Free School St., Calcutta, India.

International Tract Society, 28a Roeland St., Cape Town, South Africa.

International Tract Society, 451 Holloway Road, London, "

# AUSTRALASIAN SIGNS OF THE TIMES

And THE BIBLE ECHO.

We send out no papers that have not been ordered; if persons receive the AUSTRALASIAN SIGNS OF THE TIMES without ordering, it is sent to them by some friend, and they will not be called upon to pay.

We hear sometimes of subscribers not getting their papers. We shall take pleasure in promptly rectifying all such mistakes if you will call our attention to them.

## PRICE, payable in advance:

For twelve months, post free in the Commonwealth,	4/6
„ Six months, post free in the Commonwealth,	2/6
„ Three months, post free in the Commonwealth,	1/6
Five or more copies to one or five addresses, post free in the Commonwealth, 12 months ... each	4/-
Twelve or more copies to one or twelve addresses, post free in the Commonwealth, 12 months, each	3/6

## Prices to New Zealand.

For twelve months, post free ... ..	6/6
For six months, post free ... ..	3/6
For three months, post free ... ..	2/-
Five or more copies, 12 months ... each	4/6
Twelve or more copies, 12 months ... each	3/6

All to be sent to one address.

To other countries in the Postal Union ... ..	8/6
SINGLE COPIES, postage extra ... ..	1d.

All orders sent direct to the publishers or their agents, either for single subscriptions or for clubs, must be accompanied by cash.

Address ECHO PUBLISHING Co., North Fitzroy Victoria, Australia.

Please send us one new subscription for "Australasian Signs of the Times."

The Tasmanian camp-meeting will be in session when this paper reaches our readers.

A cablegram received from Mr. W. D. Salisbury, Manager of the Echo Publishing Company, Limited, announces his safe arrival in San Francisco.

A strong, healthy boy thirteen years of age who is willing to work, wishes employment with Sabbath keepers. Any one who can assist this lad in obtaining a situation should address, Tract Society, Hughes St., North Unley, S.A.

A version of the Scriptures is now being made in China which makes the word of God intelligible to 300,000,000 people, amid all the diversities of dialects and pronunciations in China. It is believed that this version in the Mandarin will place the Scriptures within the reach of two thirds of the vast population of the great empire. The New Testament portion is nearly completed, and work will soon be resumed upon the Old Testament.

On Feb. 18, Mr. Louis Lionel Rose and Miss Millie Hubbard were united in marriage. Mr. Rose has been in the employ of the Echo Publishing Co., Ltd., for about six years, and Miss Hubbard was one of the teachers in the North

Fitzroy Church School. A handsome marble clock was presented to Mr. Rose by his fellow employees, which while indicating the minutes and hours of the future, will doubtless bring to mind pleasant associations of the past.

Pastor J. H. Woods performed the ceremony in the North Fitzroy Church in the presence of a large congregation. May the sunlight of God's presence shine upon the home of these young people.

We have received from the publishers, Messrs. R. A. Thompson and Co., of Melbourne, an attractive booklet entitled, "In the Bush Shade," by Henry Lambert Thompson, author of "Musings in Melody," "Sonnets and Rondeaux," etc. Many favourite Australian scenes are graphically described by the author in this collection of verses, consisting mostly of decasyllabic sonnets.

"Fraught with the scent of golden wattle glade, they breathe the freshness of Australian air, and should meet with the appreciation of lovers of Australian literature.

## NATURE STUDY.

Nature study, according to the conception of the most enlightened teachers, is "seeing the things which one looks at, and the drawing of proper conclusions from what one sees. The study of the wonders of Nature is one of the most delightful in which the mind can engage, but most frequently the methods pursued are such that the subject becomes dull and uninteresting. Messrs. Whitcombe and Tombs, Limited, of this city has just issued a volume of over 300 pages entitled, "Nature Studies in Australia." It is written by William Gillies, M.A., and Robert Hall, C.M.Z.S., F.L.S., Lecturer on Nature Study for the Victorian Education Department. An introductory chapter written by Frank Tate, M.A., Director of Education in Victoria, is a forceful dissertation on the value of Nature Study. He says: "Let our children front facts, let them deal with realities, and not with half-comprehended symbols. Let them learn to form judgment for themselves rather than blindly accept the ready-made opinions of other minds. Let them acquire habits of close observation, and the added power of reflection upon the facts observed, so that what is studied becomes theirs in very truth, and must out in character and deed. Let us aim at producing men who shall be personalities, and not mere hollow-sound-

ing shells echoing what is spoken into them. . . . Nature study answers satisfactorily to every test the educator may apply. Are we concerned with the intellectual aspect of mental training chiefly, then no subject can give more interesting and effective exercise in close and sustained observation, in comparison and generalisation, in collecting and systematising truth, and in working out the causes and results of observed facts. But, best of all, no subject satisfies so thoroughly the emotional and aesthetic necessities so strong in the child's nature, or brings him into a better mental attitude towards his Creator's work. Faulty education too often makes light of these most potent factors for good or ill, and turns out a man who is

'A reasoning self-sufficing thing,  
An intellectual all in all.'

We want more appeal in our teaching to the fine things, the enduring things of life. These, whether found in literature or other form of art, have their roots in Nature Study." He also emphasises the fact that not only should the student be trained to see clearly the beauties and wonders of the natural world, but that he should look "through Nature up to Nature's God." He ventures to hope that the result of an education on these lines may lead the youth who is just leaving school to "no longer feel his fingers straying towards a stone whenever he sees an innocent bird."

No pretence is made in the book to outline any systematic course of Nature study, but it is designed to interest the senior boys and girls of elementary schools, and can certainly be highly recommended as embodying the essential aims of genuine Nature work. Over eighty half-tone engravings illustrating Australian bird, fish, and insect life impart much interest to the book, and will doubtless prove of great assistance in educating our young people in the habits of God's wonderful little creatures.

The authors have a delightful way of handling this most interesting subject, and we bespeak for their work the universal appreciation which it deserves.

The book is published at 2/- in cloth binding, and may be obtained at the office of this paper.

## BUSINESS NOTICES.

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

Printed and published by the ECHO PUBLISHING COMPANY, LTD., 14, 16, and 18 Best St., North Fitzroy, and registered as a newspaper in Victoria.