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ONE
PENNY

The Outlook

"THE NIGHTMARE OF EUROPE."

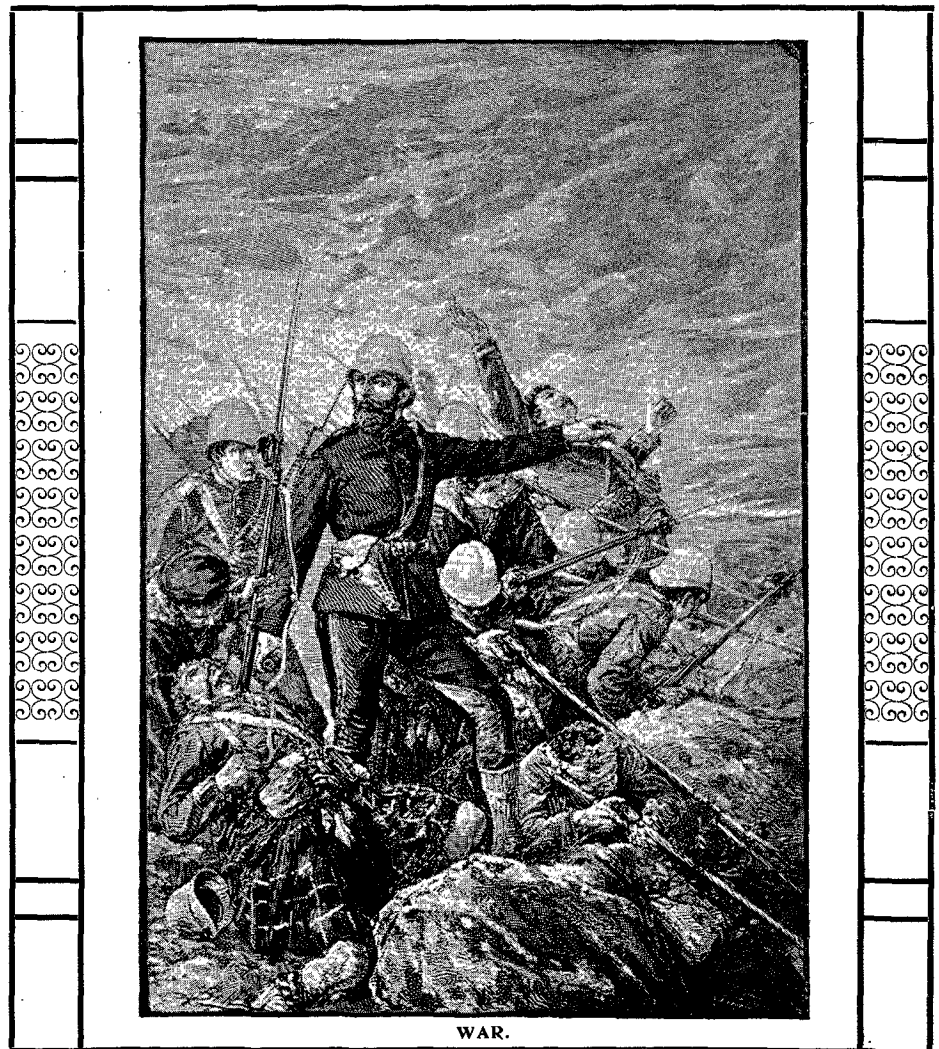
Recent cablegrams bring tidings of insurrection, and that "both the Macedonians and Bulgarians are now quite out of hand, and that no foreign influence can avail to arrest the revolution in Macedonia."

The immediate cause of the Albanian rising, we are told, is not definitely known. "Apart from the hostility of the Albanians to Russia and Russian influence, the administrative reforms which the Sultan promised the powers to effect in his Balkan provinces have been flatly rejected by the mountaineers, and their rebellion may be a protest against any interference with their customs and methods. In any case, the Albanian rebellion is expected to stimulate the risings in Macedonia."

Meanwhile the Sultan is trying to placate the Albanian rebels, and not offend Russia at the same time. Complications have arisen in Servia, and the King, having quarrelled with the National Assembly, has suspended the Servian Constitution, dismissed the Senate, and annulled several laws. The Turkish Minister, Hussein Hilmi, is convinced that the reforms which the Sultan has promised the powers to institute in Albania and Macedonia will be quite inefficient, and he suspects

that Austria and Russia share his conclusions, but consider the reforms a makeshift that may avert immediate international complications in the Balkans.

this nightmare is very real, and it consists in the events Macedonia has the power to precipitate among the jealous powers and excitable races armed to the teeth,



WAR.

The present situation recalls the words of Mr. Henry Norman, a well-known authority on Eastern affairs, when he said, "Macedonia is the nightmare of Europe." But

ready to shed blood in torrents.

Mr. Norman further said :

"When I went through the Balkans one question was put to me above all others. In Montenegro, Bulgaria, Roumania,

Servia, Bosnia—all asked the same thing: "Have you heard anything about Macedonia?" In that strange and almost unknown land, Greeks and Bulgarians and Serbs and Roumanians wait for the signal. Almost anybody may give it, and instantly five armies will march, and omnipotence itself could not hold back the mighty forces of Europe as soon as the stampede for the spoil has begun. . . . Everything is ready. Let the word be given, and Macedonia will explode from one end to the other. Armageddon—"when the trees bud"? We all pray not."

But notwithstanding Mr. Norman's declaration that "omnipotence itself cannot hold back the mighty forces of Europe," that is the very thing which does hold these forces so that the universal crash does not come. The Revelator saw four angels holding the four winds of the earth (war, strife, and commotion), and commandment was given them to hurt not the earth till the servants of God were sealed in their foreheads. Rev. 7 : 1-3.

God still controls the affairs of nations. His angels are commissioned to restrain the warlike elements till the last warning the world will ever hear is given. Gusts of fury may blow here and there, but "the time of trouble such as never was since, there was a nation," will not come till the work of God is finished, and the world is warned of its approaching doom. It is undeniably true that "everything is ready" but the people of God, and His message to them is, "Get ready, get ready."

As we see indications of the final outburst we should seek shelter in God, that we may be kept safely in the time of storm. The final catastrophe will exceed anything the most vivid imagination can picture.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground." Jer. 25 : 31-33.

Any life that is worth living must be a struggle.—Dean Stanley.

A SEVERE EARTHQUAKE.

Warrnambool, Victoria, was visited by an alarming earthquake Tuesday morning, April 7. A loud rumbling noise accompanied the disturbance, and so severe was the shock, that many people almost fell to the ground. With fear and trembling the inhabitants saw public and private buildings rocking and shaking, and rushed from their houses in great alarm. The employees in places of business left their work, and the pupils in the State School rushed for the doors and windows. Some of the teachers were so terrified that they could do but little for the children.

After a time the pupils were induced to return to the building, but when a large blackboard fell to the floor with a crash a little later, another stampede took place, and eventually the head teacher dismissed the school for the day.

Everything movable in residences was disturbed. Pictures fell from the walls, crockery was thrown from the dressers, plaster was wrenched from walls and ceilings in large pieces, and chandeliers and gas pipes were broken.

The police station experienced a severe rocking, and the contents of inkbottles on the desks were spilled. A massive cement cross on the Presbyterian church was broken off one of the turrets on a tower, and fell through the roof. A stone house was so seriously injured that the occupants refused to re-enter it.

The country residence of Mr. G. Rolfe of Melbourne rocked about in an alarming fashion. Mr. Rolfe was thrown from the chair where he was sitting to the floor, and his wife was knocked insensible by a book falling from a bookcase. All the occupants of the house were terribly frightened.

In the cemetery great havoc was wrought amongst the tombstones and monuments. Many were irreparably damaged, and the loss is estimated at £500.

Reports from surrounding districts indicate that the disturbance was felt in quite a number of places. At Port Fairy the shock was distinctly felt, and at the court house as the chairs in

which some people were seated began to rock, the occupants hastily retreated to the street. Earthquakes were also experienced at Gladstone and Georgetown, South Australia. A very slight tremor was recorded in Melbourne.

On Wednesday the disaster was the main topic of discussion. Something like a tidal wave seems to have followed the earthquake. Some reports state that "the water seemed to boil, and that boats were so shivered that they thought they would be shaken to pieces." Another earthquake was experienced Wednesday evening at 7.25 p.m. There was a loud, rumbling noise, accompanied by slight tremors.

"Earthquakes in divers places" were among the things which Christ foretold would be. "the beginning of sorrows." These things are but premonitions of the time when "they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each for himself to worship, to the moles and to the bats, to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isa. 2 : 19-21.

Why will men not be warned, and prepare for that great event?

"A decisive period for Eastern Europe," are the words by which the Italian Minister of Marine, in a recent speech before the Chamber of Deputies, described his view of the present phase of the Eastern question. His opinion is the same as that of many other European statesmen.

The captain of the R.M.S. "Oruba" reports that on his voyage to Australia which he has just completed, the vessel ran into a cyclone in the Indian Ocean, which was the worst he has ever experienced. During the continuance of the storm, scarcely any progress could be made.

....OUR....
CORRESPONDENTS

PRAYER OF THANKS.

"We thank Thee, Lord, for this fair earth,

The glittering sky, the silver sea ;
For all their beauty, all their worth,
Their light and glory come from Thee.
Thanks for the flowers that clothe the ground,

The trees that wave their arms above,
The hills that gird our dwellings round,
As Thou dost gird Thine own with love.

"Yet teach us still how far more fair,
More glorious, Father, in Thy sight,
Is one pure deed, one holy prayer,
One heart that owns Thy Spirit's might ;

So while we gaze with thoughtful eye
On all the gifts Thy love has given,
Help us in Thee to live and die,
By Thee to rise from earth to heaven."

—Selected.

LOOKING UNTO JESUS.

BY MRS. E. G. WHITE.

Many make a serious mistake in their religious life by keeping the attention fixed upon their feelings, and thus judging of their advancement or decline. Feelings are not a safe criterion. We are not to look within for evidence of our acceptance with God. We shall find there nothing but that which will discourage us. Our only hope is in "looking unto Jesus, who is the author and finisher of our faith." There is everything in Him to inspire with hope, with faith, and with courage. He is our righteousness, our consolation, and rejoicing.

Those who look within for comfort will become weary and disappointed. A sense of our weakness and unworthiness should lead us with humility of heart to plead the atoning sacrifice of Christ. As we rely upon His merits, we shall find rest and peace and joy. He saves to the uttermost all who come unto God by Him.

We need to trust in Jesus daily, hourly. He has promised that as our day is, our strength shall be. By His grace we may bear all the burdens of the present

and perform its duties. But many are weighed down by the anticipation of future troubles. They are constantly seeking to bring tomorrow's burdens into to-day. Thus a large share of all their trials are imaginary. For these, Jesus has made no provision. He promises grace only for the day. He bids us not to burden ourselves with the cares and troubles of to-morrow ; "for sufficient unto the day is the evil thereof."

The habit of brooding over anticipated evils is unwise and unchristian. In thus doing, we fail to enjoy the blessings, and to improve the opportunities of the present. The Lord requires us to perform the duties of to-day, and to endure its trials. We are to-day to watch that we offend not in word or deed. We must to-day praise and honour God. By the exercise of living faith to-day, we are to conquer the enemy. We must to-day seek God, and be determined that we will not rest satisfied without His presence. We should watch and work and pray as though this were the last day that would be granted us. How intensely earnest, then, would be our life. How closely would we follow Jesus in all our words and deeds.

ARE YOU ONE OF THEM ?

BY R. HARE.

Writing about the condition of things just prior to the second coming of Christ the prophet declares, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming ? For since the fathers fell asleep all things continue as they were from the beginning of the creation." 2 Peter 3 : 3, 4.

Scoffers there have been all down the world's history, but the class of scoffers here referred to are those who ridicule the great truths connected with Christ's second coming. Apparently the reason why they object to any indication of the approach of that event lies in the fact that they walk after their own lusts, their own desires, and they do not wish to believe anything that would bring in the curtailment of those

desires. In other words, their creed is formulated by their projects, their feelings, and their desires instead of having their feelings, their projects, and their desires governed by their faith. The man who will not cease walking after his own desires for Christ's sake will never be able to appreciate the great truths and the great events connected with Christ's second coming.

When speaking about His service and its requirements, Christ put the cross of self-denial first—"If any man will come after Me let him deny himself, and take up his cross daily, and follow Me." Luke 9 : 23. Where self-denial is not brought into the life there cannot be true harmony with Christ, or joy in the hope of His coming. The mind, freighted with the love of self, cannot truly love anything else. Benumbed by indulgence in ease and luxury, the mind that walks after its own lusts is altogether unprepared to appreciate the startling truths that God has for His people at this time.

God did not design that His servants should enter into controversy or debate with these scoffers. "Debate" is one of the fruits of the flesh, and the less that the child of God has to do with it the better. Rom. 1 : 29. And as to controversy, it is of no value. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Luke 16 : 31.

It is altogether an unwise plan for the Christian to go fishing after every objection or objector that he can find. If he starts this business Satan will take care to keep him busy all the time. And thus a life that might have been grand in its achievements for God is wasted in a Quixotic crusade against scoffers and their objections.

There is one use, however, that the Christian can make of these scoffers. While they are busily engaged in their scoffing, and asking where is the evidence that Christ's coming is near, the child of God may see in them and their work the very evidence that the scoffer professes to be looking for. These men are themselves last-day signs, though they profess to believe that time is still unlimited.

The world takes pride in meeting opponents; the child of God would better take pride in keeping close to his Master. God is well able to take care of the scoffers and those who trample upon His truth. He who goes with the scoffers by choice will himself soon learn to be a scoffer. God has promised to keep those who trust in Him from the pride of man, and from the "strife of tongues." Ps. 31:20. Be it known, therefore, that the strife of tongues never works out God's will or His glory, and it certainly cannot work for the Christian's good.

Scoffers there have been, and scoffers there are to-day, but the man of God cannot afford to come down to contend with these. Take hold of God's work, and do it with all your heart and soul; let God take care of you and your faith.

A PLAIN PROHIBITION OF SPIRITUALISM.

BY W. A. COLCORD.

The Bible plainly reveals the fall of Satan as well as the fall of man. Eze. 28:12-19; Luke 10:18; John 8:44. It shows that many of the angels of heaven also transgressed and fell with him. "God spared not the angels that sinned, but cast them down to hell." 2 Peter 2:4. "And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." Rev. 12:9.

The last text shows to what place Satan and his angels were cast. It was to the earth. It also shows what has been his work since his banishment from heaven—deceiving the world; tempting men through the deceptions of lies, magic, witchery, cunning, and craft, as he did Eve, to transgress against God, with whose law and government he is at war.

God, who knows his subtlety and cunning, and the thousands of ways by which he seeks to snare and enslave men, has ever sought to warn men against these deceptions. Thus, just before Israel entered into the land of Canaan,

He gave them the following plain prohibition:—

When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee. Deut. 18:9-12.

This is plain language, and is as much a command and prohibition against the practice of these things now as when first given. God does not change. Divination, witchery, and the consulting with familiar spirits are as much abominations to Him to-day as they were anciently. There is the same evil behind them now, and the same deception connected with them, as when "the daughters of Moab called the people [of Israel] unto the sacrifice of their gods." Num. 25:1, 2. Fifteen hundred years later Paul wrote to the Corinthians. "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils." 1 Cor. 10:20. And the nature of these things has not changed in the eighteen hundred years which have elapsed since Paul wrote. They are still abominations, and from an evil source. They are still Satan's means of deceiving the world.

WHAT THINK YE OF CHRIST? WHOSE SON IS HE?

BY G. HUBBARD.

These were the words spoken by Jesus to the Pharisees, who, as a religious sect, sought every opportunity to entangle Him in His words, ever ready to find fault, and who, with a preconceived idea of their superior righteousness, set upon Jesus' track as bloodhounds on the track of a hunted slave. Filled with the importance of their traditions, they trusted to them, setting aside the Scriptures.

To the above question they replied, "The son of David." This in itself was right, but they only looked for one with lineal descent,

who, with mighty power, would wield the sceptre of a temporal kingdom, and bring freedom to the nation. They did not look for a virgin to bear a son whose name should be called "Immanuel"—God with us.

In these last days we find many who deny the pre-existence of Christ before He came to this world; yet nothing is clearer in the word than the fact that He was from everlasting to everlasting.

First, we find the angel saying to Joseph that Mary should have a son, and His name should be called Jesus (Matt. 1:21), "for He shall save His people from their sins." This was confirmed by the angels to the shepherds. Luke 2:10, 11. Thus at the birth of Jesus, the heavenly messengers left no room for doubt as to who had come in the flesh, viz., a Saviour.

At His baptism, as He came up out of the water, the heavens opened, the Holy Spirit descended in the form of a dove, and rested upon Him, and from the opened heavens a voice said, "Thou art My beloved Son in whom I am well pleased." "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." "God was manifest in the flesh." 1 Tim. 3:16.

Speaking of His pre-existence before He came in the flesh, Christ says in John 17:5, "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." Again in Luke 10:18, He says, "I beheld Satan fall as lightning from heaven," and in John 8:58, "Before Abraham was I am." The apostle bears testimony in Hebrews 1:10, "Thou, Lord, in the beginning hast laid the foundations of the earth." And again, God "hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son. In whom we have redemption through His blood, even the forgiveness of sins. Who is the image of the invisible God, the firstborn of every creature. For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or

powers; all things were created by Him, and for Him; and He is before all wings, and by Him all things consist." Col. 1:13-17.

Reader, "What think ye of Christ? Whose Son is He?" Can you see in Him your Saviour, your only Example, the Creator, and Son of God?

NO FRIEND LIKE JESUS.

When, along life's thorny road,
Faints the soul beneath the load;
When, by cares and sins oppressed,
Earth affords no peace or rest;
When the wily tempter's near,
Filling us with doubt and fear,—
Jesus, to Thy cross we flee;
Jesus, we will look to Thee.

Thou, our Saviour, from the throne,
List'nest to Thy people's moan;
Thou, the living Head, dost share
Every pang Thy members bear.
Full of tenderness Thou art;
Thou wilt heal the broken heart;
Full of power, Thine arm shall quell
All the rage and might of hell.

Mighty to redeem and save,
Thou hast overcome the grave;
Thou the bars of death hast riven,
Opened wide the gates of heaven.
Soon in glory Thou shalt come,
Taking Thy poor pilgrims home;
Jesus, then we all shall be,
Ever, ever, Lord, with Thee.

—Aron.

STRANGE SIGHTS FOR ANGELS TO SEE.

The angel Gabriel appeared to Daniel, and explained to him the meaning of the vision, over five hundred years before Christ. Just before John the Baptist was born, another angel also appeared to Zacharias, saying, "I am Gabriel, that stand in the presence of God." The angel had seen kingdoms rise and fall, and men devoting their efforts to this or that fond plan had perished and been forgotten by those who followed them. And all the time God was carrying out His purposes, and seeking to save those who, here and there, were willing to make Him first in their thoughts. But most of the human family have chosen the things which they could hold but for a little time.

And now, to this day, the same sight must meet the angels of heaven. Not Gabriel alone, but "all" are sent forth to minister

to those who shall be heirs of salvation. Heb. 1:14. They see the world hastening on to the day of God, for the most part careless of eternal interests. Dreams of empire and colonial expansion, and the struggle for place and power and for necessary food and raiment take up the thoughts of men. How strange must the sight be to the angels, even after these thousands of years, to see the human family chasing the unabiding things of earth, and giving little or no thought to eternal realities. Those realities are not vague and undefined to the angels. Yet they see men making choices continually—taking practical common-sense views of life, men call it—which show that the darkened minds of men weigh the pleasures of life, or even a little bread and raiment, against all the kingdom of heaven. Yes, what a spectacle this little world must be to the angels, in these closing hours of its history.—*Present Truth*.

SPIRITUAL RECKONING.

BY A. H. ROGERS.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:11.

But to do this we must be ready reckoners in the school of Christ.

To become dead to sin subtraction is to be applied to the life. "But now ye also put off [or subtract] all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off [subtracted] the old man with his deeds; and have put on [added] the new man, which is renewed in knowledge after the image of Him that created him." Col. 3:8-10.

This is the restoring of the divine image in man. The individual will continually work on the plan of addition. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren

nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter 1:5-8.

When the individual works by this rule God will work for him by the rule of multiplication. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." Verse 2.

Oh! for men and women who will become "ready reckoners," "lightning calculators" in the things of God! "Then shall their light rise in obscurity, and their darkness be as the noon day; and the Gentiles shall come to thy light, and kings to the brightness of thy rising."

OUR ALARM CLOCK.

Not many years ago a student, desiring to rise early in the morning, bought an alarm clock. For a few days it worked well. But one morning, after being roused by its alarm, he turned over and went to sleep again. On the subsequent mornings the clock failed to wake him. He placed it under the head of his bed, in close proximity to his ear. There it woke him till the time he disobeyed its summons; ever afterward it was a failure—he slept through its call with perfect regularity. Yet, on the other hand, many a mother wakes on the faintest voice of her child, and many a watcher on the slightest movement of his patient. They have trained themselves to heed such calls.

In like manner the conscience may be deadened and trained. Let the Christian disregard its voice, and soon it will become unable to arouse him at all. Let him carefully heed its faintest remonstrance, and it will become to him a most valuable mentor. Take good care of your conscience; it is a most delicate apparatus.—*Selected*.

"The plant does not germinate, grow, or bring forth fruit for itself, but to give seed for the sower, and bread for the eater." So no man is to live unto himself. The Christian is in the world as a representative of Christ, for the salvation of other souls."

World-Wide Field

WIDOWHOOD IN INDIA.

Widowhood in India is not only a lifelong sorrow, but a lifelong curse. The very word "widow," which should arouse the most tender compassion in the human heart, is, in this land, a synonym for grief, suffering, shame and contempt. Widowhood is regarded as a punishment inflicted by the gods for some sin committed in a former existence. The sin of the wife has caused the death of the husband; if it had not been for her, he would not have died. And so the remainder of her life she must spend in performing hard and bitter penances, trying, if possible, to in some way atone for her unknown sin. I know of no more touching sight than the sad, hopeless face of some aged widow, oftentimes wan and pinched with repeated fastings, her shaven head and bent form clad in coarse garments, speaking volumes as to her efforts to make expiation for a widowhood for which she was never to blame. At such a sight the words of the Hindu catechism come involuntarily to one's mind:—

Ques.—"What is cruel?"

Ans.—The heart of a viper.

Ques.—What is more cruel than that?

Ans.—The heart of a woman.

Ques.—What is the most cruel of all?

Ans.—The heart of a soulless, childless widow."

The widow is regarded as a creature of ill omen. She must not be seen on auspicious occasions, or take part in family feasts with others. It is regarded as unlucky to see a widow the first thing in the morning. A man would rather postpone his journey than go on if he met a widow at the time of starting.

If the widow be the mother of sons, her lot is not so unbearable. Although she is still regarded as a sinner, the fact that she has been favoured by the gods with sons, to some extent frees her from the curse of her widowhood. But it is the childless widow who suffers the most, for "a husband having died sonless, has no right

to enter heaven or immortality." If the wife is only a child of five or six when the husband dies, her troubles are postponed for a time. She in her innocent childhood is unconscious of the calamity which has befallen her. True, now and then, some one may say some bitter thing to her, or push her away as though her very touch were defiling, but childhood is elastic, and such things are soon forgotten. But not for long is she allowed to remain in this blissful ignorance. Soon her beautiful glossy hair, which is the pride of Indian women, must be shaven. If the wife is fifteen years of age or more, this must be done before the body of the husband can be carried to the burning ghat. It is commonly believed that if a woman keeps her hair on her head, it binds her husband's soul in hell. As an illustration of how deeply rooted this custom is, a missionary speaks of an old couple of sixty and seventy years of age, who were both smitten with the plague two years ago. The wife survived the husband but four hours, yet when he died, iron custom laid its hand upon the aged wife, although she was unconscious and dying, and shaved her head!

When the head is shaved, the widow's ornaments are all taken off, and her bright bordered garments exchanged for the plain coarse white garment of the widow. She is allowed to eat but one meal a day, and twice each month she must fast. At such times, not even a drop of water must pass her lips for twenty-four hours. She may die of hunger or thirst, but society has no compassion for her. She is a widow, accursed of the gods, and must bear her lot in uncomplaining silence, and by a life of piety, fasting and devotion, if possible atone for the unknown sin which has brought widowhood upon her. Her only hope of escape from her suffering is death, or what is worse, a life of sin, a refuge to which hundreds of widows are driven every year to escape the intolerable torments of their widowhood. In India there are twenty-three million widows, more than half of whom are child widows who have never known what it is to be a wife.

Until within the last half century, "Suttee," or the custom of burning the wife with the dead body of the husband, was practised in this country. This custom held sway for over two thousand years, and millions of lives were sacrificed in consequence of it. In 1844 this practice was prohibited by the British government; yet there is no doubt that many, if they were allowed to choose, would prefer the brief agony of suffocation in the flames to the suffering and misery of their lifelong widowhood. Says Pundita Ramabai:—

Now that the Suttee rite, partly by the will of the people, and partly by the law of the empire, has been prohibited, many good people feel easy in their minds, thinking that the Hindu widow has been delivered from her terrible fate; but little do they realise the true state of affairs.

Others affirm that if the hand of law were once removed, many would be glad to return to this custom. As one poor widow has expressed it:—

The English have abolished Suttee, but, alas! neither the English nor the angels know what goes on in our homes. And Hindus not only don't care, but think it good. Do not Hindus fear what such oppression will lead to? If the widow's shadow is to be dreaded, why do they darken and overshadow the whole land with it?

The following bitter cry comes from a widow in North India:—

"O Lord, hear our prayer. No one has turned an eye on the oppression which we suffer, though with weeping and crying and desire we have turned to all sides, hoping that some would save us. No one has lifted up his eyelids to look upon us, or to inquire into our case. We have searched above and below, but Thou art the only One who will hear our complaint. Thou knowest our impotence, our weakness, our dishonour. O Lord, inquire into our case. We have no strength to go out. Bruised and beaten, we are like the dry husks of the sugar cane when the sweet juice has been extracted. All-knowing God, hear our prayer, forgive our sins, and give us power of escape, that we may see something of Thy world. O Father, when shall we be set free from this gaol? O Lord, for what sin have we been born to live in this prison? O Thou Hearer of prayer, if we have sinned against Thee, forgive. But we are too ignorant to know what sin is. Those who have seen Thy works may learn to understand Thee, but for us who are shut in it is not possible to learn to know Thee. O God of mercies, our prayer to Thee is this, that this curse be removed from the women of India. Create in the hearts of the men some sympathy that our lives may not be passed in vain longing. Thus saved by Thy mercy, we may taste something of the joy of life."

In God's word the most tender provision is made for the widow. He charged the people, "Thou shalt not afflict any widow or fatherless child. If thou afflict them in any wise and they cry at all unto Me, I will surely hear their cry. And My wrath shall wax hot, and I will kill you with the sword." Again He says, "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in Me." Through Malachi the Lord declares Himself a swift witness against those who oppress the widow, and James adds, "True religion and undefiled before God and the Father is this, to visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world." What comfort these words have brought to many hearts in Christian homes in times of affliction! And in the light of this loving care and these solemn warnings, how dreadful the treatment of Hindu widows must appear in the sight of Heaven!

WORK IN TASMANIA.

Pastor G. B. Starr writes:—

"We have spent a busy three months in this little scenic colony. One month at Devonport West, in the tent meetings, where a small company have embraced the truth. On the way to Hobart, we spent a few days at Launceston, and held a few services in their new church.

"At Hobart the church members decided to erect an addition to their church building for day-school and Sabbath-school purposes. At the first meeting over £30 was raised for this purpose, and work began without delay. The addition will be made to the front, and the stone foundation on which it will stand is now complete. It is over eight feet high, giving a useful store room below.

"The Hobart church also decided to open a Health Foods' Depot on Elizabeth Street, the very centre of the city, in a neat little building that seemed providentially vacated. This building has been painted inside and out, papered, and fitted up in good order. A number of interested persons guaranteed the rent for

the first six months, and loaned a small working capital free of interest, with which to fit up and purchase goods. Mrs. L. Howse, who has already worked up quite a little business with the health foods, will be in charge of the shop.

"The Lord is blessing this church, and at the last quarterly meeting the church building was well filled, and the presence and blessing of God were manifest to all.

"We spent an enjoyable and profitable Sabbath and Sunday at Bismarck, and also at Upper Huon. We are planning a series of meetings at each of these places after the camp-meeting at Devonport.

"We are now visiting Burnie, a fine, new, thriving town on the north-west coast of Tasmania, where Brother T. Howse and I are advertising the Devonport camp-meeting, and visiting a small company of Sabbath keepers. We went thirty-five miles on our bicycles on Friday, visiting all the farm houses by the way, and selling five dozen "Signs" each at Ulverston and surrounding district.

"We have had two encouraging services with the little company here, and helped them plan to attend the camp-meeting."

SOUTH AFRICA.

Pastor G. W. Reaser writes in the "South African Sentinel" concerning their Conference, as follows:—

"The tenth annual session of the South African Conference was held at Uitenhage, Cape Colony, Jan. 15-26, 1903.

"Delegates were in attendance from Rhodesia, The Transvaal, Orange River Colony, Natal, and the various portions of Cape Colony.

"At this gathering the Conferences of Cape Colony, Natal-Transvaal, and the various mission fields south of the Zambezi, were formed into one Union Conference, to be known as the "South African Union Conference." Pastor W. S. Hyatt was elected president of the South African Union Conference, and Pastor H. J. Edmed of Uitenhage was chosen president of the Natal-Transvaal Conference.

"Pastor G. W. Shone was recommended to go to Bloemfontein, to begin evangelistic work in that city.

"Plans are being laid for the opening of the institution heretofore known as 'Plumstead Orphanage,' as a sanitarium. It will doubtless be ready for the reception of patients in a few weeks.

"The last Sabbath of the camp-meeting and Conference was a day of special refreshing for those assembled on the camp ground. Through the revival effort in the forenoon and the consecration meeting in the afternoon, nearly all who were present gave themselves to the Lord for cleansing, and for service in soul-winning."

... Notes ...

Brother C. P. Michaels is working in the interests of "Christ's Object Lessons" in Adelaide, S.A.

The meetings in the Norwood Town Hall, Adelaide, still continue with a good attendance and interest.

Sunday evening, April 5, after an interesting discourse by Pastor W. A. Hennig, five persons were baptised in the church at North Fitzroy.

Brethren Moko and Haupt have been labouring in the Stockenstrom District, Eastern Province, South Africa, and twenty-nine have begun the observance of the Sabbath.

Brother T. H. Craddock is holding a series of meetings in the Rechabite Hall, Alberton, near Port Adelaide, S.A. The first subject presented was "The Eastern Question."

We learn that the company at Kensington, Adelaide, are growing in their love for the truth, and they manifest commendable zeal in working for others. A missionary society has been organised, and there is a regular attendance at the missionary meeting. The Society takes 126 copies of the "Australasian Signs of the Times." Several members are engaged in the work of distributing tracts.



E. W. FARNSWORTH - - EDITOR.

"WORSHIP HIM."

In worship we reach the highest act we can perform. To worship what we ought not, is the highest sin. Every act of worship we can perform belongs to the Lord alone. "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

To serve or worship anything but God is the highest treason of which man can be guilty. When Satan reached the climax in tempting the Son of God, he took Him up on an exceeding high mountain, showed Him all the kingdoms of the world and the glory of them, and said, "All these things will I give Thee, if Thou wilt fall down and worship me." In His previous temptations Christ had met His adversary calmly and patiently with the words, "It is written;" but at the suggestion that He could save the world by choosing another path than that which led to Calvary, that He should worship any other being than God, He turned upon Satan with the stern rebuke, "Get thee behind Me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

There is in this experience a lesson for us. Temptations to worship Satan in different forms are not lacking. We have "saint worship," "hero worship," "mammon worship," the worship of fashion, worldly position, pleasure, fame, and other objects too numerous to mention. It is the same cunning deception repeated in different guise that we may not be alarmed, and sense our danger. With many, very many, self is the object of adoration, to it every thing must bow, and nothing must interfere with the homage given to the self-god.

At this very time when false worship is so prevalent, a startling, thrilling message is being given attended with heavenly power, and it rings throughout the length and breadth of the earth, calling upon the millions bowing in homage to the god of this world, "Saying with a loud voice, Fear God, and give glory to Him: for the hour of His judgment is come: and WORSHIP HIM that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14 : 7.

But another voice will be heard at the same time, speaking with all the emphasis of the dragon, exercising all the power of the beast before him, and he "causeth the earth and them which dwell therein to worship the first beast [the Papacy], whose deadly wound was healed." Rev. 13 : 12.

We here find two proclamations diametrically opposed to each other. There is direct, decisive conflict between them. One calls upon men to worship God. The other will try to compel them to worship an earthly power, and will "cause that as many as will not worship the beast shall be killed." Rev. 13 : 15.

Obedience is the highest form of worship. Had Christ yielded to the demands of Satan, He would have worshipped him. If we choose to obey any other power than God, we worship it. To enable us to sense the danger, and to prevent yielding obedience to any other than God Himself, this special warning is sent exhorting us to fear God only, to worship Him only, for He is the Creator, and is the only one worthy of our adoration.

Every temptation calling us to worship and obey any power but the Creator may be met and conquered by the word, "It is written." By the Scriptures we are to test every claim; they are to be the search-light thrown on every scheme of the enemy who would lure us on to destruction. By heeding their warning, by obeying their precepts, we may be able to fear and worship God in truth, and He is seeking such to worship Him.

A LIVING PROPHECY.

BY L. A. SMITH.

Of the forerunner of His first advent the Saviour said: "Among them that are born of women there hath not risen a greater than John the Baptist." Yet John had nothing in common with the great men of worldly renown. He was distinguished neither for wealth nor learning, nor for worldly power or station. Yet the Jews recognised his greatness, and questioned among themselves whether he might not be the Christ, or Elias, or one of the prophets. Finally they sent messengers to John to ask him who he was.

To the messengers John replied, after giving a negative to all their questions: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1 : 22, 23. He was simply a voice, but the voice was the voice of God. He was the living embodiment of the Messianic prophecy, "Prepare ye the way of the Lord; make straight in the desert a highway for our God." Isa. 40 : 3.

There can be no greater word than the word of the Lord; no greater work in the earth than His work. And there can be no greatness that can exceed or that can equal the greatness that is directly from Him. There can be no greater life than that which perfectly harmonises with the purposes of God, and thus becomes a perfect revelation of the greatness of God.

God calls men to-day to be living embodiments of the word of prophecy. He calls them to be living messages to the world, to prepare the way of the Lord. A greater work than John's is to be done in our day; and a greater coming is to follow its accomplishment. We need not be deceived by the greater claims and display of those who can point to their numbers, their wealth, or their influence among the nations. The greatest thing in the world is God's message to the world, to prepare the way of His coming in judgment. And the truly great men of this day are those from whose lives has been eliminated all save the voice crying this last message to the world, those to whom the world listening hears

nothing but the words of God; and in whose lives only the glory of God is revealed.

"Arise, shine; for thy light is come; and the glory of the Lord is risen upon thee. . . . And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

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

HEART MUSIC.

SELECTED BY MABEL BEATRICE WATSON.

A laugh is just like sunshine,
It freshens all the day,
It tips the peak of life with light,
And drives the clouds away.

The soul grows glad that hears it,
And feels its courage strong—
A laugh is just like sunshine,
For cheering folks along.

A laugh is just like music :
It lingers in the heart,
And where its melody is heard
The ills of life depart.

And happy thoughts come crowding,
Its joyful notes to greet—
A laugh is just like music
For making living sweet !

THE LITTLE SMILE MAN.

Mildred was pouting, although there was nothing in particular the matter.

Mamma was sick. Dick had been teasing Mildred, and it rained so that she couldn't go out and play, and she thought that enough to make any one cross; so she went into mamma's room, and stood at the foot of the bed and pouted.

Mamma told her that the rain would make the flowers grow, that Dick shouldn't tease her any more, and that if she would bring her little chair and sit close to the bed she would tell her two of the prettiest stories she could think of; but still Mildred pouted.

Would you think she could be so naughty?

Then mamma said, "Where did my little girl lose her smiles?"

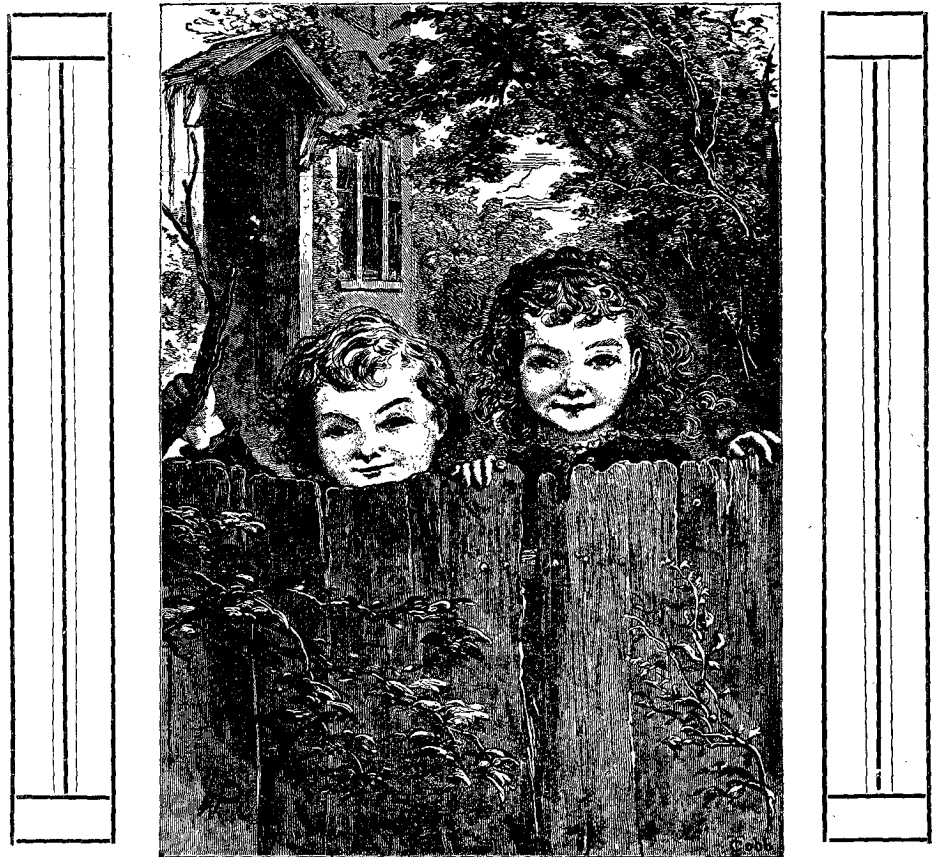
Mildred did not answer, but still looked cross, and mamma took her tablet and pencil that lay beside her on the bed, and commenced to write. Very soon she said, "Dearie, listen to this letter that I have just written!" and Mildred pouted while mamma began to read:—

"Dear Little Smile Man:— My Mildred has lost all of her pretty smiles, and looks very cross without them. Will you please send her a whole car-load of your sweetest smiles, so she can wear one all of the time? From Mildred's Mamma."

ONE EVIL THING HELD TO.

One evil habit held to, one wrong, sinful way that is not given up, will ruin the life. The Lord wants us to let Him cleanse our hearts from "all sin." However pleasant evil ways may appear to be, they surely end in sorrow, and unless repented of, in death. Here is a little parable that has in it a good lesson for us:—

"Flowers, shake off all your caterpillars," said an old elder tree.



"We Have a Car-load of Smiles."

And when mamma looked up, Mildred was smiling, so the dear little smile man must have replied to the letter pretty quickly, and he sent such a supply that she has worn one most of the time since.—*The Leader.*

The steps of a good man are ordered by the Lord, but Satan undertakes to guide the feet of all the disobedient.

"Why? Why?" said all the flowers.

"Because if you don't, they will eat you all up."

So they shook off all the caterpillars. But one lovely rose tree said: "This is such a beautiful caterpillar, and he is not very large! I want to keep him. Just one won't hurt me." A few days after, there was not a whole leaf on the rose tree; all her beauty was gone.—*Selected.*

HOME AND HEALTH

NO BOUNDS IN LOVE.

"There are no bounds in love—its yearnings fond
Can traverse alien shores and wastes of foam ;
Forgetting blame and loss, it goes beyond
All space and time to woo the wanderer home.
"So strong, so world-wide, is dear human love ;
But what must be the quests by angels trod,
And what the yearning impulses that move
By day and night the Father-heart of God ?"

—Selected.

ADOLESCENCE.

BY MARY WOOD-ALLEN, M.D.

2. MENTAL SIGNIFICANCE.

Every observant parent knows that the physical changes are not the only accompaniments of adolescence. The child who has heretofore been amiable and docile perhaps now begins to manifest perversity and wilfulness. He is strangely restless, perhaps morose at times, at others irritable. The girl is peevish and petulant, the boy unamiable or even impudent. They have before this been confidential and communicative. Now they withdraw themselves and seem inclined to keep their own counsel.

They become opinionated, and do not hesitate to express their ideas in the most egotistical way. They are hard to please, hard to govern, hard to live with in every way. The parents can not understand this. What should have changed this sweet, loving, little child into a youth so awkward, opinionated, fault-finding and perverse? The conditions at home have not changed. Everything is as pleasant as ever, and in truth, everybody is making more effort than ever before to placate this strange, restless, unreasonable creature who seems to care little how much trouble he makes.

Just at this period of their children's lives many mothers

suffer greatly with the feeling that everything is going wrong, that their children do not love them any more, and they really lose their hold on these growing inmates of their homes simply because they fail to understand the mental significance of adolescence.

In his early life the child imitates. He learns through imitation. He accepts the ideas of those about him unquestioningly, and follows the path marked out for him. But with the new gift of life-power which comes to him at puberty his own self awakens. He begins to realise that he is a unit, an integer, an individual. He realises this only in a blind way. He does not comprehend that these new and strange feelings of rebellion are the strugglings of his individuality for expression. Those about him do not understand it either. They fail to see that these traits which seem so objectionable to them are in truth the struggle to attain that selfhood which will make him of real value to the world. 1 Cor. 13 : 11. The individual who in maturity is only a childlike imitator of those about him, is of very little value in the world. If he is to amount to anything, he must have a "mind of his own," must be able to think for himself, to judge for himself, to act for himself.

And this is what the adolescent is beginning to do. In himself he feels the awakening of his individuality. He is somebody. Not merely an appendage to parent or teacher; not merely an imitator of others; not merely a reservoir for the ideas of others. Their ideas may be good, but how does he know until he has thought for himself? So he discards your carefully studied beliefs, your "ancient received opinions," not because of any newly discovered lack of faith in you, but because of a newly discovered faith in himself. It is a wonderful thing, this discovery of self. It should arouse our respect. Instead of snubbing the crude and dogmatically expressed ideas of the growing boy or girl (Eph. 6 : 4 ; Col. 3 : 21), we should see in them the dawning of individuality, and rejoice. It is far better to think wrongly in the outset, than not to think at all. Crude and faulty ideas are more

desirable than no ideas. If encouraged to go on thinking, the probabilities are that the husks of thought will fall off, and the sound, ripe kernels be found to have matured within.

While not obliged to receive without contradiction every unripe idea of youthful minds (Ps. 103 : 13), we can still show a courteous recognition of their efforts at thinking, and by polite queries lead them more quickly to see their errors than by sneers or snubs.

The boy who at home learns how to courteously discuss a subject, how to pay deference to his antagonist, how to differ politely, how to gracefully accept defeat, or how to generously acknowledge the justice of his opponent's arguments has had a training the value of which can scarcely be measured.

And the father who accords to his son or daughter the right of an individual to think, has taken the surest way to maintain his influence over them.

The awakening of individuality in the adolescent mind is the secret of apparent withdrawal from the parental confidence which troubles mothers, more often than it does fathers.

The child has been so confidential, so free to bring to mother all little griefs and joys, why should he now seem to desire less of confidence and sympathy? Why does the girl consult her mother less about the details of her toilet, or why does the boy seem to shun the sweet hour of sympathetic intercourse?

In all probability it is simply the growing individuality, which makes the youth feel that he must now take charge of his own life. It is not that he trusts mother less, but he wants to be himself, to assert the ego. If the mother can understand this and sympathise with it she will feel less troubled, for she will know that this is only a turbulence that will eventuate in a clarifying of the mind and a strengthening of confidence. If she can only be wise enough to let go with the arbitrary hand of parental authority, and grasp with the friendly hand of sympathy, she will find the grasp is firmer and surer, and grows stronger with the passing years.

The mental significance of adolescence then means the awakening of individuality, the coming into the possession of self. With this fact in mind we shall better understand the youth who is reaching out after a knowledge of his own powers and who needs our wise sympathy in his struggles to gain possession of God's great gift of self-hood.

MIND OVER MATTER.

Don't give way to illness; don't fancy because of some symptom that you are ill, or that your heart or lungs are affected. Believe in your power to resist illness, and remember that Nature always strives to resist disease and to promote the normal harmony of the bodily functions.

The act of fear and of belief in the presence of illness constitutes a "suggestion" that the disease is present or impending, and we are all affected by suggestion; therefore the suggestion will often provoke the disorder feared! Whereas a belief in one's health and a confidence in one's power over disease will ward off many troubles. This may sound unreal to those who have not studied psychology, but though expressed in simple language these words involve a principle of truth which no one should ignore. Does anyone doubt that a cheerful, sanguine, and sympathetic physician helps the patient on his way towards recovery by his encouraging influence? We think that those who think this matter out will agree that he does.—*The Leader*.

LEADING STRINGS FROM THE HOME TO THE SALOON.

Many a man has been "driven to drink" by the unpleasant and unwholesome atmosphere in his home. Many a son and many a daughter have drifted to ruin because the home was full of criticism, cheap gossip, slackness, and everything else that was unhome-like.

Frequently the boy and his companions find it more congenial to play in the barn, or woodshed,

than in their own home. The ever-sounding, "Don't do this," or "Don't do that," creates a yearning in the child's mind for the time when he will be free from the "home bondage."


Fathers and mothers can do more for the cause of temperance by making home attractive than they can by smashing saloons or pouring liquor into the streets. When the parents cease to take care of their children, the devil will be sure to take care of them, for he is interested in the youth. If you fail to make home attractive you will pay the penalty in a failure to save your boy or girl. The money which the average drunkard spends each year in the saloon would be amply sufficient to decorate his home, and help make it a little heaven for the wife and mother, and the most attractive spot on earth for his children.

HOW TO LIVE LONG AND BE HAPPY.

The well-known American writer, Julian Ralph, in a recent London letter to "Collier's Weekly," says:—

One of the foremost surgeons, who is medical adviser to the Throne, was called in to prescribe for a lady friend of mine who is very active in fashionable life. She was suffering from nervous break-down. He found her generally out of order in brain, eyes, heart, and digestive organs. I am going to tell you freely what he said, though it cost her fifty dollars to hear him. "I cannot cure you," said he, "but you can easily cure yourself. All you have to do is to go to bed at ten o'clock every night, no matter what company you are entertaining, or what temptation you have to go out and stay out late. I do it, and for years I have refused to allow my business or pleasures to interfere with my habits. If you do not do it, your friends will say, 'Mrs. — was a clever woman. How well she used to entertain us. But she is dead and gone.' If you do it they will have no chance to declare you are dead for many a year to come. There, that's my prescription. You will not follow it, I know, but it is all I have to offer or suggest."


"Don't deceive your children, no matter how small they are, unless you expect to make liars of them. Most of the lying children had it taught them by their parents."



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We call attention again to the "General Conference Bulletin," which will give full reports of the General Conference now in session in Oakland, California, and will contain the addresses and Bible studies given during this important Conference. The price is 3/6 for single subscription. Send orders to the tract societies; or to Mrs. A. L. Hindson, 56 George St. West, Sydney, N.S.W.

We thank our numerous correspondents for their frequent contributions to our columns, and ask for a continuance of such favours. One expresses a thought which we wish all might feel when he says: "I am preparing an article which I expect to send along shortly. If you think it should go into the waste paper basket, all right. If you think it might go into the 'Signs'—all-righter."

Please remember that the "Australasian Signs of the Times," of May 3, 1903, will contain special articles on the subject of religious liberty. It will be necessary for you to post your order immediately for the number you wish to distribute among your friends and neighbours. Write to your nearest tract society, or direct to this office. Price 1d. per copy, or 10d. per dozen.

"Wait on the Lord: be strong and let thine heart take courage; yea, wait thou on the Lord." Many people seem to get the idea that the Lord delights to keep people in suspense, waiting for Him to fulfil His promises. This is not so. Jesus says of those who continually cry unto Him, that He "will avenge them speedily." When the prophet Daniel prayed, an angel was sent to help him at the beginning of his supplication. "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose hearts are perfect towards Him."—*Present Truth.*

THE BRITISH EDUCATION BILL.

William T. Stead, editor of the English "Review of Reviews," describes the condition of the educational system of England in the following words: "Nearly sixty years ago the first attempt to found a national system of education in England was thwarted by the Nonconformists, who opposed the intervention of the State in the work of education, because they believed it was impossible to separate education from religion, and with them it was an article of faith that with religion in any form the State must not meddle. Thirty years later the Nonconformists recanted; but the Church of England, which had founded a great number of so-called voluntary or denominational schools, opposed vehemently the universal establishment of a uniform national system of elementary education. The result was the compromise of 1870, when Mr. Forster, by his Education Act, laid the foundations of a national system, but allowed the denominational schools, not only to continue, but to be regarded as an integral part of the educational scheme, and to receive an annual subsidy from the national exchequer."

He then adds that the English Church, finding that the strain of keeping up the subscriptions for the church schools was becoming unbearable, and foreseeing that sooner or later the schools under the direction of local boards and supported by the taxes would triumph, formulated a demand that the church schools should be maintained by the taxes. Ten thousand petitions were poured in upon the ministry, and the Education Bill was the result. Mr. Bryce, who led the parliamentary opposition to the bill, summed up the case against it thus:—

"The bill proposed to hand over half the schools of the country, in perpetuity, to one denomination alone; to exclude

from the post of teacher in one-half of the schools of the country all persons who would not declare themselves members of the Church of England; to perpetuate the distinction of two classes of schools differently managed, but standing side by side; and to destroy the bodies which in the towns had worked successfully for education, and, indeed, had done nearly all that had been done for it during the last twenty-five years. Those were the four things which the bill proposed to do.

"The first was against constitutional principles; the second against justice; the third against economy; the fourth against common sense. And all were against education."

...OBITUARY...

MACKEY.—Sister Mackey's husband, who had been unwell for several months, fell asleep March 30. He expressed his willingness to lay down the burden of life. Many friends extend sympathies to Sister Mackey and little son.

W. A. HENNIG.

PRYOR.—We have to record the death of another from the ranks of the Adelaide church, in the person of Sister Pryor, a Sabbath-keeper of about fourteen years. She passed away Thursday, March 26, at the age of sixty-seven.

She suffered for about three months from cancer of the stomach. The testimony she bore was beautiful for its simplicity and trustfulness. In times of intense pain she always had a smiling face, and expressions of gratitude to the dear Saviour were ever on her lips.

A week before she passed away the severe pain left her, which was a premonition of the coming end. She spoke but little after this, and gradually sank till she breathed her last. Her end was peace.

Friday, March 27, we laid her away to rest till Jesus comes. A husband alone is left to mourn his loss. "Blessed are the dead that die in the Lord."

A. W. SEMMENS.

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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