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ONE
PENNY

The Outlook

"PREPARE WAR."

The army and navy estimates for Great Britain for the ensuing financial year amount to no less than £68,500,000. Even with this gigantic expenditure there are those who feel that the empire is not getting that measure of security and protection which it needs.

Seven years ago the nation considered it could take care of itself with the expenditure of half the amount she now spends. Thinking persons are alarmed at this vast increase of expenditure, and, notwithstanding the wealth of England, it is becoming evident that she cannot continue to spend such colossal sums of money in order to keep pace with the warlike preparations of Europe.

Some German newspapers openly assert that just so soon as Germany becomes possessed of "a strong fleet," it will be used against England. One prominent public writer in Germany has declared that "Germany will not tolerate the large share of the good things of this world which England enjoys, and which ought to belong to all civilised nations in common."

Recognising the immense naval power of England he suggests that as no single State could possibly overwhelm her, an alliance should be formed against

her of all her rivals together, especially Russia, France, and Germany. The very suggestion of such a combination against the British Empire is sufficient to arouse the nation to expend even larger sums for the purpose of strengthening her fortifications, and so the people agree to the government making gigantic preparations for war upon a scale hitherto undreamt of. Looking down through the centuries the

up. Beat your ploughshares into swords, and your pruning-hooks into spears. Let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord." Joel 3:9-11.

While all the nations are absorbed in preparation for war God is sending a warning message to every nation, kindred, tongue,



Scene in Hikueru, Tuamotu Islands, Before the Hurricane.

prophet Joel, under the direction and inspiration of the Holy Spirit, gave utterance to the following words:—

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come

and people, pointing out the great and glorious truth that "the end of all things is at hand." While the nations are making stupendous efforts to prepare for the final struggle, and the resources of the kingdoms of this world are being taxed to

their utmost in order to maintain "peace," yet the storm which has threatened so long will surely burst, and the world will be bathed in torrents of blood.

"But [when that fearful time comes] the Lord will be the hope of His people." Joel 3 : 16. And He now invites His children to enter the place of safety. "Come My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity, the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26 : 20, 21.

THE DELICIOUS BIVALVE.

The oyster is probably eaten to a greater extent than any other shell-fish. It used to be considered especially wholesome, or at least easy of digestion. But it is a notable fact that it is peculiarly subject to disease, and to the spread of disease. For instance, that great authority, the "Medical Record" of New York, thus begins an article: "There have been, of course, numerous cases of typhoid fever which have been directly traced to the consumption of infected oysters. The fatalities at Winchester, England, a short time ago, following the eating of contaminated oysters, was a notable case in question, and has drawn the attention of medical men everywhere, and especially of bacteriologists, to the matter." In the London "Lancet" of December 6, 1902, another outbreak in Essex, England, is noted. Frequently oysters feed and thrive on the sewage of cities, at the river mouths, or on the offal of the sea. Because of these things, and, doubtless, also from the very nature of shell-fish, the Lord gave this instruction concerning them: "And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you; they shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have

their carcasses in abomination. Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you." We can not conceive that the nature of the creatures has been so changed since as to render them anything other than an abomination still.

BIBLE IN STATE SCHOOLS.

Recently an order was given by those in charge of public instruction in New York City, directing that a selection from the Bible be read daily in the public schools. Following this, the city school superintendents voted that the Douay (Catholic) Bible should be supplied for the use of such teachers as preferred them. All Catholic teachers in the public schools will, of course, use the Douay Bible. Upon this "The Independent" observes that it is just as fair to use the Catholic Bible, which tells the people to "do penance," as to use the Protestant, or King James, Bible; and, further, "readings can be from 'Judith,' 'Susanna,' and 'Bel and the Dragon' [these apocryphal books being held by Catholics as of equal authority with the canonical books]." Also, says "The Independent," "If there should be a school with Chinese children here in New York and with a Chinese teacher, it would be his duty to read from Confucius; or in a school amid a colony of Syrians the teacher might read from the Koran." From which "The Independent" very properly concludes: "It is far better that the State should teach no religion. Leave that to the church; and if the church can not teach the young, then the church has lost its best function and power."—*Review and Herald*.

Guam, an island of the Ladrones Archipelago, has experienced a prolonged series of earthquakes, which raised the level of the island by six inches.

Exceedingly rough weather has been experienced by steamers crossing the Atlantic recently. Tremendous icebergs have been met with, and the storm along the coasts have been so severe that many wrecks have resulted.

M. Lebaudy, the noted aeronaut and rival in air ship invention of Senor Dumont, the Brazilian expert, has made a very successful ascent with his airship balloon combination at Moissac, in France. At an elevation of 900 feet the air ship encountered a very stiff north-easterly breeze, but weathered it successfully, and maintained a speed of twenty miles an hour on the trip.

An exploring party in Southern Arabia, which is labouring under the auspices of the British Museum, has been attacked by desert Arabs. The leader of the party, Mr. Bury, was wounded with a spear, and the majority of his escort were wounded also, but with great bravery they compelled their assailants to retire.

A lunatic's remarkable habit of stone eating was revealed at an inquest held at Brookwood Asylum on the body of Arthur Cooke, aged forty-two, who had been an inmate of the institution for sixteen years. He had often been seen with stones in his mouth, but it was never supposed that he swallowed them until a fortnight ago, when he was taken with violent pains in his stomach. Under medical treatment, in one day no less than 160 pieces of stone and broken crockeryware were removed, on another day 140 pieces, and on a third occasion sixty more.

Some years ago it was generally believed that people in Victoria need have no fear of earthquakes. Any such theory has now been rudely shaken by the very severe earthquake which took place at Warrnambool. It is asserted that had the earth tremors continued for another ten seconds, the consequences would have been of a very disastrous character. While the earthquakes came no nearer to us than one thousand miles, we felt, perhaps, a sense of security; but now these "signs" are appearing at our own doors. Let us heed the warning, and prepare for that time when every island will move out of its place (Rev. 6 : 14), and when every city will be broken down at the presence of the Lord. Jer. 4 : 26.

....OUR....
CORRESPONDENTS

A PRESENT HELP.

There is never a day so dreary
But God can make it bright ;
And unto the soul that trusts Him
He giveth songs in the night.

There is never a path so hidden
But God will show the way,
If we seek the Spirit's guidance,
And patiently watch and pray.
—Selected.

**PRINCIPLES OF SACRIFICIAL
LAW.**

BY GEO. A. SNYDER.

In a previous article it was shown that universal law is based upon two great generic principles, love to God, and love to our neighbours. The former embraces the first four precepts of the decalogue, and the latter embraces the last six.

In the beginning the Creator set up two great, benign institutions. The Sabbath institution stands as the perpetual memorial of creative power, and a test of our loyalty to the first great principle of supreme love to God. The marriage institution is a standing memorial and test of our loyalty to the second great principle of love to our neighbours. Let it be borne in mind that both of these institutions were set up in Eden before the fall, and that they are just as enduring as the eternal principles which they represent.

After man fell his original relations, both to his Creator and to his fellow creatures, became perverted. It was not until after this perversion that a sacrificial system of law was introduced. All of the typical rites and observances of this system were constant reminders of the condition of sin out of which they grew, and were also shadows of the visible manifestation of the great Sacrifice through which this condition of sin was to be removed. Now it is self-evident that just as soon as the great Sacrifice was actually manifested to mortal gaze on Calvary, all of that typical service naturally passed away

by limitation. It was the shadow; Calvary was the substance.

We cannot consistently take the position that such great Edenic institutions as marriage and the Sabbath passed away at the cross. It was manifestly only those shadowy observances which grew out of sin and pointed forward to the cross that expired there. This is very distinctly stated in Col. 2 : 16, 17. After speaking of the death and resurrection of Christ, and the blotting out of the handwriting of ordinances that was against us, the apostle says : "Let no man therefore judge you in meat or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath days, which are a shadow of things to come, but the body is of Christ."

In the sacrificial system there was an endless round of those shadowy meats, drinks, holydays, and sabbaths, to which the apostle evidently refers. Please read Lev. 23 : 3-38, and note the following points : In verse 3, the weekly Sabbath is spoken of as the Sabbath of the Lord. Then follows a long list of annual sabbaths, feasts and holydays, and in verses thirty-seven and thirty-eight, the contrast is drawn as follows : "These are the feasts of the Lord which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, a meat offering, a sacrifice, and a drink offering, everything upon his day, beside the Sabbaths of the Lord." This is very explicit, and proves that the weekly Sabbaths were not a part of the sacrificial system which passed away at the cross.

The object of the great Sacrifice manifested on Calvary was not to supersede the principles or institutions of universal law, but rather to bring fallen humanity in touch with the remedy for the transgressions of that law, "Behold the Lamb of God which taketh away the sin of the world." "Sin is the transgression of the law." John 1 : 29 ; 1 John 3 : 4. Sacrificial law grew out of man's violation of universal law. Through faith in Christ man is brought back into harmony with universal law, and, therefore, delivered from the types and shadows of sacrificial law. God sent "His

own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh," not that any part of His eternal law should be abolished, but rather "that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit." Rom. 8 : 3, 4.

The very existence of sacrificial law showed that man had fallen below the level of original, universal law. He was beneath that law, and under its ban. The passing away of the types and shadows of sacrificial law at the cross is the strongest possible proof that through the cross man may be brought back to the level of universal law, and delivered from the cruel fashion of sinning against its holy precepts. "Sin shall not have dominion over you, for ye are not under the law, but under grace. What then, shall we sin [transgress the law], because we are not UNDER the law, but under grace? God forbid." Rom. 6 : 14, 15. Notice how perfectly logical the apostle is. After having been taken out from under the law, and lifted to its sacred level, how suicidal it would be to again transgress and fall beneath its exalted platform.

No one ever gets under any law until he violates it, and then he is under it until he is pardoned. Being pardoned releases him from the condemnation of the law, and it is his privilege to remain free by living in harmony with it. "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage." Gal. 5 : 1.

"Christ hath redeemed us from the curse of the law, . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith." Gal. 3 : 13, 14. The curse of the law rests upon all who violate it, and since all are by nature violators of the law, it follows that all are in need of the "redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past." Rom. 3 : 24, 25.

This declaration of Christ's righteousness as the propitiation or satisfaction for our past trans-

gressions, is the blessing of Abraham, which comes on the Gentiles through Jesus Christ. "Abraham believed God, and it was counted to him for righteousness." Rom. 4:3. So when we believe that Christ died for our violation of the law, His life of perfect obedience is counted to us, and we stand justified, not by our own obedience, but by His obedience. All our transgressions are counted to Him, and He has suffered their penalty on the cross so that we may no longer be under the law, but in harmony with it through the redemption that is in Christ Jesus.

This Abrahamic blessing of righteousness by faith comes on the Gentiles so "that we might receive the promise of the Spirit through faith." Gal. 3:14. The promise of the Spirit concerning God's law is not that it shall be abolished, but that it shall be "written, not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart." 2 Cor. 3:3. "This is the covenant that I will make with them after those days, saith the Lord; I will put My laws into their hearts, and in their minds will I write them." Heb. 10:16. Let us be glad that the Holy Spirit is willing to use our hearts for a writing tablet, so that the Word may be made flesh, and translated into our lives.

DUTY, NOT RIGHTS, THE PLACE AND BASIS FOR COMPULSION.

BY L. A. SMITH.

We are told by those who advocate Sunday legislation that "laws forbidding labour on the Sabbath are based upon the right of every man to enjoy a day of rest." This is strange reasoning to apply to the doctrine of human rights.

Every man has a right to get married; must we therefore have a law compelling all men to marry?

Every man has a right to acquire property; is it therefore necessary that the acquisition of property should be made compulsory?

Because some one else has the right to do a thing, must I be

forced to do the same thing in order that he may enjoy his right?

If so, then individual rights are not equal; for my choice in the matter is made to give place to that of another.

But individual rights are equal. What another person does in the exercise of a right, I have an equal right to refrain from doing.

An act done under compulsion is not the exercise of a right. The basis of compulsion is duty, and the power which compels prescribes duty in respect to the thing enforced.

When the state, therefore, compels the observance of the Sabbath, it prescribes the duty of every citizen with respect to Sabbath observance. It removes Sabbath observance from the realm of rights and privilege to that of duty.

The duty of Sabbath observance does not grow out of the right to observe the day, but out of the relation of man to the Author of the Sabbath. The question of the duty of Sabbath observance is first settled in the mind of the individual before he considers it as a matter of personal right.

It was in the sphere of man's duty, and not in the sphere of his rights, that Sabbath observance originated. This duty was set forth and commanded by the Creator, the Author of the Sabbath.

In prescribing Sabbath observance as a duty the state sets itself in the place of God. It is not the business of the state to prescribe duty.

The duty does not grow out of the right, but the right out of the duty. The right of Sabbath observance affords no basis for compulsory legislation; it cannot be made the basis of any human law for Sabbath observance. Any such law rests upon another basis, and that basis is nothing else than religious intolerance—the spirit which seeks to compel all men to conform to its own practises in religious matters.

It is the prerogative of God alone to prescribe duty. His law prescribes duty for mankind, but He leaves men free to choose whether they will walk in that pathway or not. But what the state prescribes by law it takes out of the realm of man's free choice.

And when Sabbath observance is removed from the realm of man's free choice, by that very act it is denied that Sabbath observance belongs within the sphere of individual rights. The law which claims to be based upon the right of every man to enjoy a day of rest each week in reality denies that any such right exists.

ANSWERS TO PRAYER.

Unanswered yet? The prayer your lips have pleaded

In agony of heart these many years? Does faith begin to fail? Is hope departing?

And think you all in vain those falling tears?

Say not, "the Father hath not heard your prayer;"

You shall have your desire sometime, somewhere.

Unanswered yet? though when you first presented

This one petition at the Father's throne,

It seemed you could not wait the time of asking,

So urgent was your heart to make it known.

Though years have passed since then, do not despair;

The Lord will answer you sometime, somewhere.

Unanswered yet? Nay, do not say ungranted;

Perhaps your part is not yet wholly done.

The work began when first your prayer was uttered,

And God will finish what He has begun,

If you will keep the incense burning there,

His glory you shall see sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;

Her feet were firmly planted on the Rock;

Amid the violent storms she stands undaunted,

Nor quails before the loudest thunder shock.

She knows Omnipotence has heard her prayer,

And cries, "It shall be done! sometime, somewhere!"

—Selected.

"When governments pass laws directly opposed to the laws of God, and seek to enforce them, they are following the example set by Nebuchadnezzar in attempting to compel the three Hebrew young men to fall down and worship the great image which he had set up."

ARE YOU READY FOR MOVING DAY.

We all remember "Moving Day," and how carefully we preserve certain things, and how we left other things behind, because they were "not worth moving."

When the gospel shall have been preached to all the world, then we shall move from this world over into the next. Matt. 24 : 13.

There will be some, who, like the rubbish on moving day, will be left behind; not because the Lord hates them, but because they will not be worth moving. Noah built an ark and at the same time built character, and was ready when the crisis came. Heb. 11 : 7.

There came a time when the Lord wanted to move those who were worth saving out of Sodom. Lot reluctantly responded. Lot's wife was so wedded to earthly belongings that she had to look back to them and so she was left behind. Gen. 9 : 14-26.

The apostle James speaks of a time when the rich are heaping treasures together for the last days. "Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth." James 5 : 4.

When these things come to pass, the Lord admonishes us : "Stablish your hearts : for the coming of the Lord draweth nigh." James 5 : 8.

When you read in the daily papers of the terrible perplexities growing out of the present relations between the rich and the poor, do they not sometimes suggest the thought to your mind that "moving day" is rapidly approaching ?—*The Life Boat*.

HOW WILL HE COME?

Christ's coming will be personal, in the clouds of heaven, and every eye shall see Him.

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1 : 11.

"And then shall they see the Son of man coming in a cloud

with power and great glory." Luke 21 : 27.

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so, Amen." Rev. 1 : 7.

"Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24 : 26, 27.

"Jesus saith unto him, Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26 : 64; Mark 14 : 62.

"And then shall they see the Son of man coming in the clouds with great power and glory." Mark 13 : 26.

"For whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels." Luke 9 : 26.

He will come with all the holy angels, and will then gather the saints.

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25 : 31.

"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24 : 30, 31.

"The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels." Matt. 13 : 39.

"If the minority of people who observe the seventh day do not need to be 'protected' in their Sabbath observance, why is it necessary to 'protect' the majority who observe the first day?"

A DIALOGUE.

In one of our exchanges we find the following :—

"In 1871 I was converted and joined the Methodist Church. Thinking that Sunday was the Sabbath, I kept it as the Sabbath should be kept. Out of this grew the conversation given below between my sister and myself :—

She : "If you are to be as careful as the Jews, you ought to keep the Sabbath."

I : "Do I not?"

She : "No, Saturday is the Sabbath."

I : "Can you prove that?"

She : "See for yourself" (handing me an almanac), and for the first time I noticed that the week commenced with Sunday and ended with Saturday.

I : "What has the almanac to do with religion?"

She : "True, but on what day did Christ rise" (handing me a Bible open to Mark 16 : 9) ?

I : "On the first day of the week."

She : "Then, according to your own idea and Mark 16 : 9, Sunday is the first day of the week, and therefore Saturday is the seventh."

I : (in deep thought) "Yes, but then we ought to change."

Shall we try to harmonise God's law with our belief and practice, or shall we bring our lives into harmony with the commandments? Which?

"Look to your day-book, and God will take care of the ledger."

"Moral, spiritual changes cannot be wrought by political means."

"There ought to be room in this world for all the consciences in it, without any encroachment on the rights of any; and there would be if all men in their relations to one another would be content to exercise their own rights of conscience. This would leave every man free to determine religious questions for himself, and, as the necessary consequence, relieve every man from all impositions, burdens, taxes, or disabilities arising from the determination of such questions by others."

World-Wide Field

HURRICANE IN THE TUAMOTU ISLANDS.

It will be remembered that the newspapers gave brief accounts a short time ago of a hurricane and tidal wave which visited the Society Islands. Pastor B. J. Cady writes from Papeete, Tahiti, of this experience as follows:—

"Here in the Society Islands, the people have long rested in security, feeling that they were safe from the calamities and disturbances of nature which have been multiplying so rapidly in distant parts of the world. But, we know that in these last days the Lord will send to every place signs which foretell that His coming is near. And now they have come so near to us that we have been made to sense the "troubulous times" as we could not when they were further away.

"A few weeks ago, a hurricane visited the vicinity of the Tuamotu Islands, and worked havoc among the settlers there. These are adjacent to the Society Group, and quite a number of the Society islanders were living there and lost their lives at this time.

"It was in the midst of the diving season, and many from the other islands were gathered at Hikueru, where the diving for pearl shells was in progress. On this island, out of twelve hundred people, about four hundred were drowned, and every building was washed away, besides many of the cocoanut trees. The highest points of most of these islands are only four or five feet above the sea level, and yet the people have always felt that there was no danger from the sea. But at this time the sea, being agitated by the wind, arose and flooded the island, and those who survived had to stand for hours in water up to their waists, or cling to cocoanut trees, with only scanty clothing to protect from the fierce wind and rain. They suffered much with the cold, and it was, indeed, a terrible experience.

"One by one the cocoanut trees would be uprooted or broken off,

and many who sought refuge in them were killed. I have been told by those who were there that they felt their helplessness, and the power of the sea as never before.

"But after about twelve hours the wind subsided and the sea went back to its proper bounds, leaving about eight hundred people on a lone island with nothing to eat or drink but a few cocoanuts (the water in the nuts is used for drink). It was seven days before any relief came, and they suffered terribly with hunger and thirst, and with the heat by day, and the cold at night.

"Their native foods are simply cocoanuts and fish, as the soil is so thin that other trees and vegetables can not be grown. But as they make good wages diving, they were able to buy tinned meats, rice, and bread from the stores. At this time the stores with their contents were all gone, and also most of the cocoanuts had been blown down and washed away. There are no bubbling springs on the island, only a few pools, and these were now full of salt water. They had been dependent on rain water, which was kept in tanks, but now they did not have this, so there was no fresh water, only what was found in the nuts, and that only lasted two days.

"To add to the trouble, the many dead bodies washing up on shore could not be properly buried, as there was such a thin layer of sand over the coral rock, and so the stench soon became most unpleasant.

"As soon as the disaster became known in Tahiti, as many steamers as were at hand were immediately loaded with food and tanks of water, and sent to relieve the sufferers.

"Other islands of that group were also devastated, but we have not heard so much from them. The people of this group are nearly all Roman Catholics or Mormons.

"But though these islands are so desolated, they are not to be deserted. The merchants are again putting up buildings for goods and for storing shells, and the people have again begun to dive. The same thing is not liable to happen again, they say. But in these days, how uncertain is everything about this old world!

We can depend upon nothing but the Lord and His sure word. These, we know, will abide forever."

DEVONPORT CAMP-MEETING.

This meeting was held in Devonport, Tasmania, April 9-19. The Marine Board kindly offered us their allotment on which to pitch our tents. Willing hands soon cleared the ground of its shrubbery, and a little white village quickly appeared. Fourteen tents were pitched, including the large pavilion in which the religious services were held. People were in attendance from Bismarck, Hobart, Golconda, Wynyard, La-trobe, Burnie, Launceston, and Mathinna.

The situation of the encampment was central, being only three blocks from the principal business street. Within a stone's throw of the camp lay the harbour, in which the large ocean steamers passed and repassed our tents. The railway trains darted by morning, noon, and evening en route for Burnie and Launceston. The beautiful Esplanade road and foot walk where the citizens drove and promenaded added publicity to our meetings.

The meetings were thoroughly advertised through the agency of the "Australasian Signs of the Times." Several hundred copies of this paper with its specially prepared covers, containing articles respecting the holding of these annual gatherings, were sold in and around Devonport for a radius of thirty miles or more. The weather was fine during the entire encampment, and some drove many miles to the meeting. On Sundays the large pavilion was quite well filled with earnest hearers.

Pastors E. W. Farnsworth and G. B. Starr did most of the preaching, being assisted by A. W. Anderson and G. Teasdale. The meetings were excellent from the first, and seemed to be appreciated by the brethren and sisters and the public. The good Spirit was present to convict of sin, confessions were made, and the love of the sin-pardoning Redeemer brought joy and peace to the hearts of those who sought the Lord. The last Sabbath's services

were responded to by some twenty or more coming to the front seats, where prayers were offered by the servants of God.

In addition to those who had taken their stand for truth previous to the camp-meeting, three decided to keep the commandments of God. Having no house of worship in Devonport, the Conference Committee called a consultation meeting to consider the matter of building a chapel. £63 10s. 11d. was soon subscribed, but this was thought to be inadequate unless some one should donate an allotment. At the close of the last discourse on Sunday night, Pastor Farnsworth presented the situation to the audience, and solicited the donation of a city lot. At the close of the meeting, a highly respected citizen came forward and donated a centrally located allotment. The next day a fine organ was given to be used in the church. Steps are now being taken to build a neat little chapel.

The scene on Sunday, April 19, reminded us of similar occasions in former experiences. Nearly 1,000 people gathered on the banks of the Mersey River, and some in small row boats, to witness the baptismal ceremony. Eighteen precious souls followed the example of their Lord in this ordinance. The next morning a farewell social meeting was held, in which nearly all took part. We trust that all returned to their homes refreshed and spiritually strengthened.

A TRIP THROUGH ASIA MINOR.

Pastor J. H. Krum has recently reported his experiences while journeying through this country as follows:

"I first visited the historic town of Tarsus, the birthplace of Paul. Here I had the pleasure of baptising two young Armenian brethren who had been waiting to take this step more than a year. From Tarsus I proceeded to Adana, taking a native worker with me.

"A ride of four days on horseback brought us to Hadjui in the Taurus Mountains. Here I baptised three brethren and one sister, and then we proceeded on our journey, accompanied by a

"Sabdiye," captain of ten men, who was placed at my disposal by the "Kaimakam." The country in this district beggars description. It must be seen to be understood. In the rainy season the roads are almost impassable, and at some points exceedingly dangerous, because of narrow precipitous places, and of roaming Turkomans and Circassian villagers, who are noted for their robberies.

"We visited Goksin and Albistan. The latter town has about 30,000 inhabitants, and is located near the borders of Armenia and Kurdistan. Here we have nine Sabbath keepers. We baptised two sisters and one brother in the Djihan or Gihon River, which rises from a great spring near the city named after Gen. 2:13.

"After remaining here one week, we departed for Marash. All the brethren accompanied us to the suburbs, where we all lifted up our hearts to God in thanksgiving for His many blessings bestowed upon us. This was an impressive farewell. These brethren appreciate a visit, which occurs only about once in five years.

"The way to Marash is very difficult. We crossed the Beirut and Achyr Mountains, which are from seven to nine thousand feet above the sea. On the fourth day after leaving Albistan, in the afternoon, we saw the city of Marash in the valley below, partly obscured by the clouds between. In this city which is an important Protestant centre, we have six brethren and many friends. Our meetings were well attended in a private house, and a great interest to hear prevailed. During my stay of six days, I baptised five young men—one, a former Catholic; another, a Gregorian Armenian, and three Protestants.

"On leaving the city, all the brethren and some friends, among them a wealthy merchant, accompanied us to the suburbs, where, after prayer, they walked beside us, singing, 'It is well, it is well with my soul,' with a strength and joy which only the indwelling presence of the Holy Spirit can bring forth.

"I also visited Aintab, Aleppo, Alexandretta, and Adana. After remaining in Adana one week with our church, I proceeded to a

mountain town nine hours from Tarsus, named Kozuluk, to baptise a young man and his wife. Returning to Adana and Tarsus, I baptised a young brother in the latter city, then came on to Mersina, where I am now waiting for a steamer to convey me to my home in Beirut, Syria.

"On my trip I preached thirty-two sermons, held twenty-nine Bible readings, and twenty-seven other meetings, besides making fifty visits. I baptised sixteen—all Armenians—of which nine were young men. We rode horseback thirty-one days, often late in the night, sometimes sleeping in the mountains with the heavens as a roof and the earth as a bed. Through all the hand of the Lord was with us to help. To Him be all the praise."

... Notes ...

The sanitarium in Caterham, Surrey, has been purchased, paid for, and arrangements are being made to receive patients who desire treatment.

Brother Shapscott has organised a band of workers who are selling "Australasian Signs of the Times" in Perth, W.A. They are meeting with good success.

Pastor R. A. Underwood, while in Philadelphia, U.S.A., learned that a large number of coloured people in that city were observing the seventh day as the Sabbath. He attended their place of meeting, and found about four hundred people earnestly engaged in Bible study. When conversing with their leading minister he was told that there are over a thousand Sabbath-keepers among the coloured people in Philadelphia. Pastor Underwood says: "I was impressed with the earnestness with which they were all studying the Scriptures, committing the Bible to memory. The coloured people have a happy faculty of expressing their ideas of the truth in song. Whenever the ministers would quote a scripture which touched upon some point of truth, many voices would ring out in the congregation, 'That is what it says.'"



And THE BIBLE ECHO.

E. W. FARNSWORTH - - EDITOR.

CIVIL GOVERNMENT.

When men refused to be moral, God instituted civil government to compel them to be civil. Civil government then represents physical force. In harmony with this, in the word of God civil governments are represented by wild beasts. The empire of Babylon was symbolised by a lion, and then followed the Median and Persian empire represented by a bear. The character of the government was indicated by the command, "Arise, and devour much flesh." Then followed Grecia under the figure of a leopard, cruel and blood-thirsty, and following that Rome is represented by a great and terrible monster, its nature represented in the symbol by the beast having teeth of iron and nails of brass, and that he devoured the whole earth, and break in pieces and stamped the residue with his feet. Daniel, seventh chapter.

The beasts here referred to, and all beasts for that matter, know no other power, only physical power—brute force. Whenever a conflict comes the weaker must go to the wall, and so it is with nations. The weaker goes down before the stronger unless, for some reason, God interposes and changes the natural law.

The power represented by a policeman is not the power of love or moral suasion. He does not necessarily beseech, persuade, or pray. With a strong arm he lays hold of the offender, and by physical power the man is forced along and put into confinement. The policeman is the law incarnate. He is civil government clothed in human flesh.

Civil government has to do with the outward acts of men. It can take no notice of the thoughts, or the motives. It is designed to protect the weak. The widow, alone and helpless, went to the judge to be avenged of her adversary, and at last he granted her request; but she herself was powerless to defend herself from

one that was stronger than she, and so the civil government stepped in and said to her oppressor that he must desist, and secured to the woman her rights which were being infringed.

This is the government that the apostle refers to in Romans thirteenth chapter. "Let every soul be subject unto the higher [not the highest] power. For there is no power but of God: the powers that be are ordained of God." These powers are ordained of God to keep order, to compel the unruly and disobedient to be civil, and to respect the rights of others. Civil governments cannot give rights nor originate them. It can, and should, protect its subjects in the exercise of all the rights that God has given them. It should see that no man, or organisation of men, in any way infringes on the rights of others, or oppresses any in the carrying out of rights with which God has endowed them.

The realm of civil government is confined to that which is civil. It has no right in the realm of religion. In civil matters its power is to be respected and obeyed; but in religion, it has, of right, no control.

"For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

In civil government the minister of God—the policeman or the judge—bears the sword. But in religious matters, "All they that take the sword shall perish with the sword." The policeman beareth not the sword in vain. He is God's revenger to execute His judgment upon him that doeth wrong. And because all this is true, and because in the present condition of society many men must be restrained, else the lives of the people would not be safe, God has instituted civil government; and as it is necessary that there should be men appointed to continually look after these things, and to give

their time to them we should "Pay tribute also; for they are God's ministers, attending continually upon this very thing. Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." Every honest, conscientious man will not refuse to pay his taxes. Civil government must be sustained, and funds are necessary to sustain it. Hence those who love order and quietness will esteem it not only a duty but a privilege to pay the tax required.

It is true that in the exercise of civil authority governments sometimes become oppressive and tyrannical. Nero was on the throne when Paul wrote these words, and a worse ruler never reigned. A Christian may be called upon to suffer, but he cannot take the sword and strike back.

STORMY TIMES.

BY W. W. PRESCOTT.

The captain of one of the great Atlantic liners, which recently arrived at New York, reported the most stormy passage which he had known in his thirty years' experience upon the water. The great ship was tossed about terribly by the mountainous seas, the passengers became panic-stricken, and it became necessary to lay to and pour oil upon the water. The stormy seas are a sign of the times. "The wicked are like the troubled sea." As the winds of heaven stir the waters of the great deep, so the winds of strife and confusion are now stirring the peoples of the earth. The spirit of unrest prevails everywhere, and there is no prospect of permanent peace and quiet. We are fast approaching those terrible scenes which will usher in the great day of the Lord. Now is the time to give to the world the only message of hope and salvation: "Fear God, and give Him glory." In these stormy times the only peace will be found in submitting to the rule of "the Prince of peace." There is peace like a river for those who are willing to give glory to the God of peace.

"Peace! perfect peace our future all unknown? Jesus we know, and He is on the throne."

CHILDREN'SCORNER....

SMILE IT DOWN.

Every one who loves you,
Loves to see you smile,
Loves to see you cheerful
And happy all the while,
Smiling comes so easy!
Do not wear a frown;
If you feel one rising,
Always smile it down.

—The Household.

REAL FUN.

BY ARTHUR ROSBERG.

Robert and his brother William were taking a walk in the country. They passed a field in which some men were at work digging potatoes. In a corner of the zigzag fence they saw a pair of shoes.

"Those belong to that bare-footed man," said William. "He cannot afford to wear them while at work. He needs them when walking home. He has a long way to go."

"Wouldn't it be fun to hide them?" said Robert. "We could conceal ourselves and watch him hunt for them."

"But," said William, "he will be very tired when his day's work is done. He would be very unhappy to find that he must spend time in looking for his shoes. It would make him late for his supper, too, and cold food is a poor reward for a hard day's work."

Robert's face fell. He was not unkind at heart, and did not wish to add to a poor man's troubles. He saw that there would be no real fun in such a trick.

"I'll tell you what will be a joke," said William. "Let us each put sixpence into his shoes and watch his surprise when he finds them."

So they put the coins into the poor man's shoes. Then they went behind a large rock to wait, for the men were now leaving their work. The bare-footed man went to the spot where he had left his shoes. There was no sign of pleasure on his face—only a look of weariness.

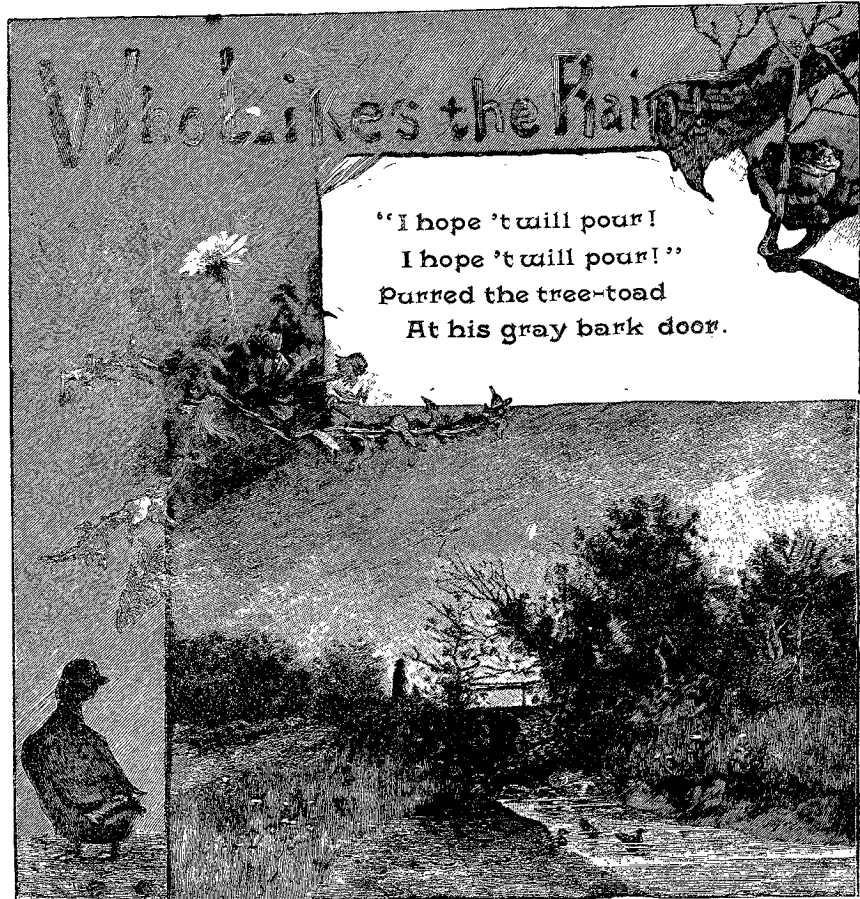
"How glad I am we didn't hide the shoes," said Robert.

The man bent stiffly to take the shoes, and sat down upon a rock to put them on. The first one went on as usual. But the sixpence in the second stuck across the toe, and kept his foot from going all the way in. With a sigh of weariness he took the shoe off and shook it, and out fell the money.

The man looked surprised. Then he picked up the coin, and examined it on both sides to see

Robert and William did not come out to be thanked, but they went home happy, feeling that they had done a good deed.

"Oh! if the selfish knew how much they lost,
What would they not endeavour, not endure,
To imitate, so far as in them lay,
Him who His wisdom and His power employs
In making others happy?"



if it was good. The boys saw that he was talking to himself, but could not hear what he said.

He put the shoe on and arose to go. Then he seemed to feel something in the other shoe. He sat down again, took it off, and shook it. The other sixpence fell out on the ground. This was too much for him. He threw up his hands and shouted:—

"Hurrah for the kind friend that knows a poor man's needs! I wish I knew where he is, so that I could thank him!"

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HOME AND HEALTH

THE HAPPIER LIFE.

Forget the ache your own heart holds
By easing others' pain;
Forget your hungering for wealth
By seeking others' gain;
And make your life much briefer seem
By brightening the years—
For tears dry quicker in the eyes
That look for others' tears.

Heartache fades quickest from the heart
That feels another's pain.
The greed for wealth dies sooner if
We seek another's gain;
Life's sands run lightly if we fill
With kindness all the years—
And tears dry quicker in the eyes
That look for others' tears.

—Selected.

ADOLESCENCE.

BY MARY WOOD-ALLEN, M.D.

RULES FOR PARENTS AND TEACHERS.

All who have to do with the adolescent boy or girl need to have some practical rules for the guidance of their conduct.

Glittering generalities are not sufficient. To say that we should guide wisely will serve only to bewilder us unless we have a clear idea of what wise guidance may be. From our study of the physical, mental, and moral significance of adolescence we may deduce a few simple rules that, modified according to the special needs of the particular case, will suffice to govern our conduct.

1. Avoid overburdening the nervous system. We have learned that the whole organism is struggling with the problem of rearranging itself to meet new conditions, to assume new functions; therefore the nervous system is made more susceptible to irritation from needless causes. The youth may grow so fast bodily that he has less mental power, and so may seem less bright mentally; may not stand as high in class in school work; may be more easily puzzled or irritated. In this case a year out of school may be the best thing. Certainly he should not be scolded or found fault with for mental slowness.

It may be, too, that he appears indolent (the pronoun he is used generically and includes both boys and girls). In this case he may be called lazy when it is only the natural result of the excessive growth of body. He is not lazy, but he is working so hard in developing new physical conditions that his strength is used up in that work. Be patient, understanding why the growing girl inclines to loll on the sofa instead of climbing trees as formerly. Coupled with this patient acceptance of the effects of rapid bodily growth there should be a wise guarding against the acquirement of undue indolence which leads us to our next.

2. Provide abundant means for self-expression, through objective interests. The period of adolescence is pre-eminently a period of feeling, or emotion. The tendency is toward sentimentality, morbid sensitiveness, or desire for solitude wherein mischief may occur.

As the youth is struggling to become an individual, he is also striving to find some way of expressing himself. If left unguided he may stray into the realm of false feeling, and think that he is expressing himself because he admires heroism, and would like to have wonderful adventures. The girl most likely becomes sentimental, and her mental adventures take the form of romance.

What both boys and girls now need is a healthful outlet for this abundance of life. Here the manual training in public schools becomes a veritable salvation. Athletic games, judiciously managed, are also a safeguard, providing a safety-valve for "letting off steam." The study of nature from nature herself is of great benefit, combining exercise, pure air, the acquirement of knowledge and a healthful and pleasing occupation of mind in cheerful companionship. In addition to an opportunity for self-expression through material things, the adolescent should have encouragement in the expression of his ideals; therefore,—

3. Respect the ideals, the aspirations, and moods of growing boys and girls, and encourage them to give normal expression thereto. By coming into a knowledge of the workings of the minds of adolescents we may be sur-

prised to learn how lofty are their conceptions of truth, how intense their longing for higher things. If these aspirations are not scoffed at as foolish, because they seem to us unpractical, the youth can be led, first to know himself, and then to give himself in service. The knowledge of self may be self-consciousness, which may be unpleasing, but after that comes God-consciousness which is glorious, for through the consciousness of God, and the relation of every soul to its Creator grows the knowledge that religion is the true and only natural state of man.

4. This should be the aim of the parent and friend, to lead this young aspiring soul, sweetly and naturally to relate itself to God as Father, which involves the relation to man as brother, then life resolves itself into service. The emotions, instead of being expended in tears over fictitious woes, are furnished an outlet in sweet social helpfulness, and the youth is gradually led into suitable philanthropy. Little by little he will be led into the understanding that service is the highest ministry.

5. Establish sympathetic personal relations with this struggling soul. Remember your hard experiences of life only to make you more tender towards inexperienced youth. Make the young people feel that you are not merely mentor and judge, but a sympathetic friend; that you have not forgotten your own youth, that you can see why things forbidden may look attractive to them, and that it is not a desire to use arbitrary power that impels you to thwart their wishes, but your loving wisdom that would save them pain through keeping them from needless experiences.

6. But most of all, be to the youth a wise teacher in regard to himself. Do not let him wander in a path of mystery when he should walk in the clear light of true knowledge. Prepare yourself to wisely teach the facts of his endowment with new physical powers, so shall you keep him from sin and protect him from danger.

"For all who are disheartened there is but one remedy—faith, prayer, and work."

HIGH HEELS.

The foolish practice of wearing high and small heels is cruelly ruinous to health, comfort, grace, and beauty. High heels not only break down the arch of the foot, upon which ease and grace of movement depend, but also destroy the beauty of the foot itself, by crowding it into the front of the shoe and producing the effect of continued walking down-hill. Hence come numerous deformities and derangements. In the case of girls who wear high heels there is positive alteration of muscular structure and function, accompanied not infrequently by inflammation, contraction, and partial paralysis of muscles of the leg.—*James H. Jackson, M.D.*

A HAPPY HOME.

Really the making of the home begins before the home is set up—it begins when two agree to unite their lives in marriage. The marriage ceremony does not necessarily ordain happiness. There are lives wedded which never blend. Marriage should not be entered upon hastily, heedlessly, but always reverently, discreetly, prayerfully.

When the marriage tie has been formed, each has a sacred part to perform in making the home one of happiness, of love, of blessing. The husband has a share. Not every man who assumes this relation thinks of the responsibility he accepts when he takes a young girl away from the shelter of parents' love, the warmest, softest nest in the world, and leads her into a new home, where henceforth his love is to be her only shelter. No man is fit to be a husband who is not a good man. He need not be great, nor rich, nor brilliant, nor clever, but he must be good. His love must be so true that it will not fail in any experience, and will continue strong as ever when both have grown old; and it must be so warm and tender that it will never weary in its thoughtfulness and kindness. The love a true woman's heart craves is gentle as well as strong, affectionate as well as true.

Home is a woman's kingdom. There the wife must be strong and beautiful. There she must be her best, and always bring her best. She may do good things outside, in church and society, if she can do them without slighting the duties that are hers within her own doors. But if any calls for service must be declined, they should not be the duties of her home. These are hers, and no other one's. Whatever may be the share of others, the happiness of the household, in the last analysis, depends upon the wife. Her spirit gives the home its atmosphere; her heart makes its warmth. And the end is so worthy, so noble, so divine, that no woman who has been called to be a wife, should consider any price too great to pay in order to be the light, the joy, the inspiration, of a home. Men with splendid gifts think it worth while to live to paint a few pictures which shall be admired for generations; or to write a few songs which shall sing themselves into people's hearts. But the woman who makes a sweet, beautiful home, filling it with love and prayer and holy inspirations, is doing something finer than aught else her hands could find to do beneath the skies.—*J. R. Miller, D.D.*

THE FEAR OF DRAUGHTS.

The dread of the draught amounts in a large proportion of men and women to a monomania, and the slightest suspicion thereof suffices to render them wild with terror. If the persons who know by experience that a draught means a cold would only try the experiment, commencing in favourable weather, of throwing open wide their windows to the air by night as well as by day, they would soon gain an immunity to cold which would surprise and delight them.—*Medical Press.*

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Several important articles, which could not find room in our Religious Liberty issue are found in this paper. Read them.

The "Saturday Review" says: "Today we look upon the troubles of the Turkish Empire with philosophic calm—it is the business of Russia and Austria, not England. This is because British interests have shifted farther east and farther south."

We are greatly encouraged by the readiness with which the friends of the "Australasian Signs of the Times" took hold of the circulation of our Religious Liberty number. We printed 25,000 copies as a first edition, and it may be necessary to print still more to fill the orders which keep coming in.

The Editor of "Present Truth," London, in a recent issue, says: "It is the province of the Bible teacher and preacher of the gospel to teach people 'right words,' which alone are forcible. It is the common custom to call sprinkling baptism, but no amount of use can make it so, any more than black could be made white by calling it so. Sunday is very frequently called the Sabbath and the Lord's day; but, inasmuch as it is not the Sabbath nor the Lord's day, to countenance such use is to encourage transgression of God's law. We are to teach the things of God, 'not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.'" "

"Thirty years ago the Scriptures were printed secretly in Japan. Those who printed them did so at the risk of their lives. Now there is a publishing company in Yokohama which prints the Bible not only in Japanese, but in China, Thibetan, and Corean. Last year 138,000 copies were circulated in Japan. The 'Bible' portion of the British Museum Catalogue deals with 19,000 separate editions of the New Testament."

GIFTS TO THE POPE.

The value of the presents which the Pope received on the twenty-fifth anniversary of his pontificate is estimated at a million pounds. "In the presence of the members of the Sacred College, nearly all of whom were present, the Pope received a magnificent tiara, the gift of the Catholics of the world. The offering, which consists of three crowns of pure gold on a silver base, and took over a year to execute, is said to be worth the enormous sum of £80,000." The Pope professes to be the successor of Peter; but he certainly cannot say, as Peter did, "Silver and gold have I none," neither can he say to an impotent man, "In the name of Jesus Christ of Nazareth rise up and walk," and have his command obeyed. There are several other characteristics of Peter that he lacks.—*Present Truth.*

THIS IS DEPLORABLE!

"Word and Work" has this to say in reference to a theological seminary:—

"From a most reliable source there has come to our knowledge some sad facts concerning one of our theological seminaries. Recently, a student from this school was invited to give a course of Bible lessons to a class of ladies. The young man, instead of leaping with joy at the thought of bearing witness to the glories of his Lord, excused himself for want of time to make due preparation. Upon this the good ladies said they would be satisfied with any course of study that he was taking in the seminary, thus releasing him, as they supposed, from any special need of time for preparation. But the young 'sprig of divinity' took the breath of the godly women away from them by answering: 'We really do not have time to study the Bible, we have so many other studies that we must complete.' Horror of horrors! No time for Bible study—no time to listen to what God says—all

time to listen to what man says! The guesses, the thoughts, the assumptions, the conclusions of depraved and beclouded men, studied, discussed and praised or blamed, but the inerrant word of God, the eternal truth of God, and the holy will of God, ignored, avoided, and relegated to seclusion and silence! We are not surprised to learn that another student in this same seminary should say: 'I wonder these professors do not make infidels of us all; some of them quote the writings of the destructive critics, but give us nothing to refute them.'

"Is it any wonder that Romish priests and papers are boasting that Protestantism is going to pieces? 'The Bible, and the Bible only, is the religion of Protestants,' can be quoted no longer as true. 'The speculations of men and these speculations only' are assuming the place once occupied by the Bible, and then what? Protestantism prostrate, Romanism rampant, liberty lost, the Inquisition inaugurated, Revolution, anarchy, antichrist! Stand firm, ye servants of God!"

...OBITUARY...

NAESER.—On the 19th April, at the Alfred Hospital, Prahran, Brother Geo. F. H. G. Naeser passed quietly away after a short illness; he was admitted to the hospital on the 17th inst., suffering from Bright's Disease. This brother, who was in his 72nd year, united with the Windsor S.D.A. Church shortly after the Balaclava camp-meeting in 1897, where he has been attending regularly ever since. He was interred in the St. Kilda Cemetery.

G. S. FISHER.

HARD.—Died, of acute pneumonia, March 29, 1903, in Fremantle, W.A., Brother George Hard, aged 40 years. A little over two years ago he accepted the present truth, and ever since proved himself a faithful soldier of the cross. His last moments were passed in submission and peace. He leaves a wife and young daughter, who are at present in England, to mourn their loss. Words of comfort and exhortation were spoken from 1. Thess. 4: 13-18.

JESSE PALLANT.

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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