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ONE
PENNY

The Outlook

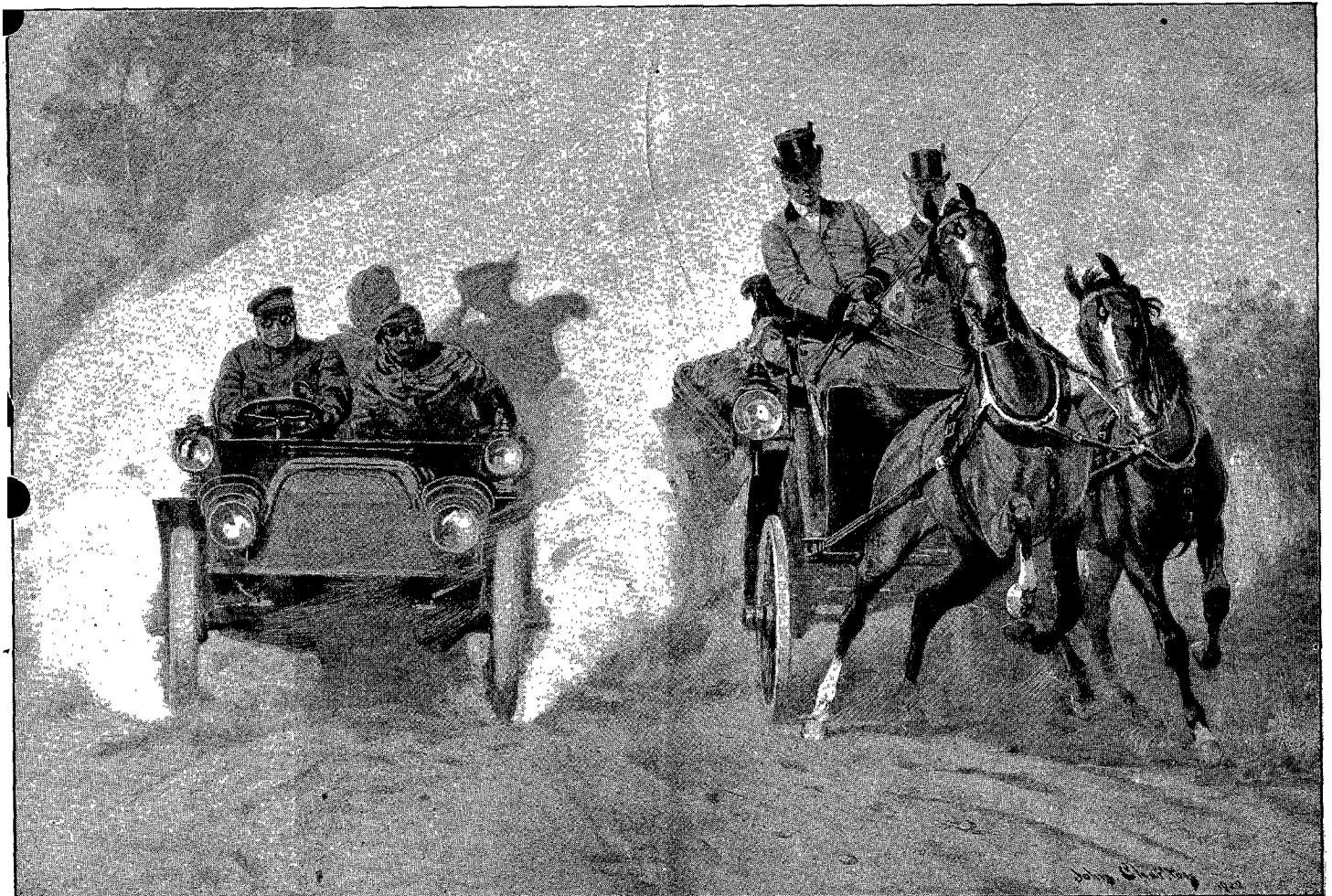
A REMEDY FOR STRIKES.

The opinion is expressed by
American employers of wide ex-

pression. Notwithstanding the
fearful distress, which is caused by
these industrial wars, they are
apparently increasing in frequency
and magnitude in all parts of the
world. Viewed from an unbiassed
position these modern civil wars

lined in the following words :—

Masters, give unto your servants that
which is just and equal; knowing that ye also
have a Master in heaven." Col. 4:1. "Ser-
vants, obey in all things your masters accord-
ing to the flesh; not with eye service, as men
pleasers; but in singleness of heart, fearing
God; and whatsoever ye do, do it heartily, as
to the Lord, and not unto men; knowing that
of the Lord ye shall receive the reward of the



From *The Graphic*.

THE AUTOMOBILE.

—See next page.

perience that the only thing that
will stop the madness of the
labour unions in organising strikes
is a period of acute industrial de-

between the classes are a strong
evidence of the selfishness of the
human heart. True Christianity
in respect to such matters is out-

inheritance, for ye serve the Lord Christ." Col. 3:22-24. "Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For

what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable to God. For even hereunto were ye called; because Christ suffered for us, leaving us an example, that ye should follow His steps, who did no sin, neither was guile found in His mouth, who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed His cause to Him that judgeth righteously." 1 Peter 2:18-23. "And ye masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven, neither is there respect of persons with Him." Eph. 6:9.

Herein lies the remedy for labour difficulties. Surely it affords a much better solution of the labour problem than the use of force, or the occurrence of an industrial depression, for these things do not in any wise remove the cause of the difficulty, which, when probed to its foundation, will be found deep down in the human heart, which "is deceitful above all things, and desperately wicked; who can know it?" Jer. 17:9.

Did the principles of true Christianity actuate the lives of employers and employed, such a disaster as a strike would never be launched upon a community.

UNDENOMINATIONALISM.

The Bishop of Tasmania, speaking in the Hobart Cathedral a few days ago, made some excellent comments on the undenominational idea which is gradually coming into prominence in some quarters. He says:—

It might be thought that what is now largely known as Undenominationalism is in the line of the development of true tolerance. But we shall make a grievous mistake if we yield to this tendency in the modern religious world. For what does this Undenominationalism imply? A watering down of the Christian faith until it is so weak that it can offend nobody. The nebulous creed that would result from this remarkable operation is not such as ever could, or ever would, overcome the world. Nothing remains but a vague emotionalism, a limp sentimentality. Very different to this was the stuff from which the fabric of Christendom was wrought. The forces of the spiritual world must take definite shape and action, if they are to achieve any high and noble results in the concrete world. Our blessed Lord knew this, and He therefore founded a spiritual but visible society, with a definite creed, and with the germs of a definite organisation. We frequently hear the expression, "I am not bigoted." An admirable sentiment in itself, but implying generally that the speaker has no definite belief. It means that he can attend with equal

ease any or none of the religious services which may be presented to his notice. Equally specious, and equally dangerous, is the popular use of the term "broadminded," which too often covers an invertebrate emotionalism, or a listless indifference, or a shallow and spurious liberalism. Let us be in earnest about something, even if we are wrong. God's Holy Spirit can then take us in hand, as He took St. Paul. But there is small hope for a genuine Undenominationalist.

WHAT IS THE EVIDENCE OF VITALITY?

In the charge to the Synod of the Anglican Church in Tasmania, Dr. Mercer, the Bishop of the island state, made reference to the present condition of the church in England, and as an outward proof of its vitality he asked his audience to note "that in Liverpool a sum of no less than £156,000 has already been subscribed to the fund for a new cathedral, and that the site in the midst of that densely populated city is to be twenty-two acres in extent."

How can the church justify the expenditure of so large a sum of money in one place already well provided with houses of worship when in other parts of the great harvest field millions of souls are perishing without even a gospel worker to point them to the Saviour?

The vitality of the Christian Church is not seen in her ability to erect magnificent buildings, or the raising of large sums of money for her own pleasure and enjoyment, because if that were an evidence of spiritual life, then the world can furnish substantial evidence of the same character. The power of the Christian Church should be seen in her power to help fallen humanity to overcome evil desires, and to teach men how to live "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation." Phil. 2:15.

President Roosevelt, in a speech which he delivered in California, declared that the Pacific Ocean must pass under the commanding influence of America during the present century. In Germany this is considered as an alarming development of the Monroe doctrine.

OUR ILLUSTRATION.

An instance of the practical value of the automobile was afforded during the great railway strike in Victoria.

The proprietors of "The Age" made elaborate plans to furnish copies of their paper to subscribers in the country districts. A special steamer was chartered to convey parcels of papers to the port of Geelong, from which centre they were sent by motor car to Ballarat, which city was reached about mid-day. Another motor car, capable of carrying nearly a ton weight, was engaged to carry the papers to Bendigo. The enterprise of the newspaper proprietors was much appreciated by those living in remote centres, whose railway communication with the metropolis had been cut off at a few hours' notice by the engine drivers who had gone out on strike.

While exploring near Thebes, on the Upper Nile, last February, Mr. Davis, an American, who has spent large sums of money on Egyptian exploration, discovered a splendid chariot in the tomb of King Thothmes IV., who reigned fifteen centuries before the Christian era. The fittings of the chariot are of bronze, and the woodwork is gilded. This interesting relic of Egyptian luxury is valued at £5,000.

The peculiar phenomenon which has become so frequent of late in Australia—rain accompanied by coloured dust or sand—has made its appearance in England. In many places in the south of England it has been noticed that particles of dust were found deposited upon the leaves of the trees after a fall of rain, which took place recently. The puddles left by the rain were reddish in colour, and buildings were covered with fine red dust. Scientific men are making inquiries into the cause of this, which, although common enough of late in Australia, is a new experience in England.

....OUR....
CORRESPONDENTS

GOOD CHEER.

Lift your heads with faith, the morrow
Dawneth brighter than to-day,
Angel hands will lift the shadows,
Chase the gathering gloom away.

Art thou lonely, sad, and weary,
Watching through the silent night?
Dry thy tears, the orient glistens
Like a thread of silver light.

What though wars and earth's commotions
Cause men's hearts to fail with fear?
God, your Father, rules the nations,
Christ will for His saints appear.

—Anon.

THE INVITATION.

BY MRS. E. G. WHITE.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matt. II : 28.

These words of comfort were spoken to the multitude that followed Jesus. The Saviour had said that only through Himself could men receive a knowledge of God. He had spoken of His disciples as the ones to whom a knowledge of heavenly things had been given. But He left none to feel themselves shut out from His care and love. All who labour and are heavy laden may come unto Him.

Scribes and rabbis, with their punctilious attention to religious forms, had a sense of want that rites of penance could never satisfy. Publicans and sinners might pretend to be content with the sensual and earthly, but in their hearts were distrust and fear. Jesus looked upon the distressed and heart-burdened, those whose hopes were blighted, and who with earthly joys were seeking to quiet the longing of the soul, and He invited all to find rest in Him.

Tenderly He bade the toiling people, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

In these words, Christ is speaking to every human being. Whether they know it or not, all

are weary and heavy laden. All are weighed down with burdens that only Christ can remove. The heaviest burden that we bear is the burden of sin. If we were left to bear this burden, it would crush us. But the Sinless One has taken our place. "The Lord hath laid on Him the iniquity of us all." Isa. 53 : 6. He has borne the burden of our guilt. He will take the load from our weary shoulders. He will give us rest. The burden of care and sorrow also He will bear. He invites us to cast all our care upon Him; for He carries us upon His heart.

The Elder Brother of our race is by the eternal throne. He looks upon every soul who is turning his face toward Him as the Saviour. He knows by experience what are the weaknesses of humanity, what are our wants, and where lies the strength of our temptations; for He was in all points tempted like as we are, yet without sin. He is watching over you, trembling child of God. Are you tempted? He will deliver. Are you weak? He will strengthen. Are you ignorant? He will enlighten. Are you wounded? He will heal. The Lord "telleth the number of the stars;" and yet "He healeth the broken in heart, and bindeth up their wounds." Ps. 147 : 4, 3. "Come unto Me," is His invitation. Whatever your anxieties and trials, spread out your case before the Lord. Your spirit will be braced for endurance. The way will be opened for you to disentangle yourself from embarrassment and difficulty. The weaker and more helpless you know yourself to be, the stronger will you become in His strength. The heavier your burdens, the more blessed the rest in casting them upon the Burden-bearer. The rest that Christ offers depends upon conditions, but these conditions are plainly specified. They are those with which all can comply. He tells us just how His rest is to be found.

"Take My yoke upon you," Jesus says. The yoke is an instrument of service. Cattle are yoked for labour, and the yoke is essential that they may labour effectually. By this illustration, Christ teaches us that we are called to service as long as life shall last. We are to take upon

us His yoke, that we may be co-workers with Him.

The yoke that binds to service is the law of God. The great law of love revealed in Eden, proclaimed upon Sinai, and in the new covenant written in the heart, is that which binds the human worker to the will of God. If we were left to follow our own inclinations, to go just where our will would lead us, we should fall into Satan's ranks and become possessors of his attributes. Therefore God confines us to His will, which is high, and noble, and elevating. He desires that we shall patiently and wisely take up the duties of service. The yoke of service Christ Himself has borne in humanity. He said, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40 : 8. "I came down from heaven, not to do Mine own will, but the will of Him that sent Me." John 6 : 38. Love for God, zeal for His glory, and love for fallen humanity, brought Jesus to earth to suffer and to die. This was the controlling power of His life. This principle He bids us adopt.

There are many whose hearts are aching under a load of care because they seek to reach the world's standard. They have chosen its service, accepted its perplexities, adopted its customs. Thus their character is marred, and their life made a weariness. In order to gratify ambition and worldly desires, they wound the conscience, and bring upon themselves an additional burden of remorse. The continual worry is wearing out the life forces. Our Lord desires them to lay aside this yoke of bondage. He invites them to accept His yoke; He says, "My yoke is easy, and My burden is light." He bids them seek first the kingdom of God and His righteousness, and His promise is, that all things needful to them for this life shall be added. Worry is blind, and cannot discern the future; but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief. Our Heavenly Father has a thousand ways to provide for us, of which we know nothing. Those who accept the one principle of making the service and honour of God supreme, will find perplexities

vanish, and a plain path before their feet.

"Learn of Me," says Jesus; "for I am meek and lowly in heart, and ye shall find rest." We are to enter the school of Christ, to learn from Him meekness and lowliness. Redemption is that process by which the soul is trained for heaven. This training means a knowledge of Christ. It means emancipation from ideas, habits, and practices that have been gained in the school of the prince of darkness. The soul must be delivered from all that is opposed to loyalty to God.

In the heart of Christ, where reigned perfect harmony with God, there was perfect peace. He was never elated by applause, nor dejected by censure or disappointment. Amid the greatest opposition and the most cruel treatment, He was still of good courage. But many who profess to be His followers have an anxious, troubled heart, because they are afraid to trust themselves with God. They do not make a complete surrender to Him; for they shrink from the consequences that such a surrender may involve. Unless they do make this surrender, they cannot find peace.

FLABBY RELIGION.

"Much of the religion of the day is flabby indeed. It is afflicted with a sort of Saint Vitus's dance—now bending this way, and now that; and it is uncertain which way it will wriggle next. It is almost disposed to change our Bible for a science that, instead of tracing our origin to Adam, makes us only a better order of tadpoles; and instead of reading, 'Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Joseph,' would read, 'The fish begat the reptile, and the reptile begat a marsupial animal, and the marsupial animal begat the inadrumana, and the inadrumana begat the gorilla, and the gorilla begat the ape, and the ape begat Darwin.' Much of our modern religion begins with a eulogy of human nature, instead of an exposition of its utter downfall. It makes us sick to hear all this talk about the dignity of manhood. It is a heap of

putrefaction, unless St. John was wrong when he described it as 'wretched, and miserable, and poor, and blind, and naked.'"—*Talmage.*

AN APPEAL.

BY URIAH SMITH.

O sinners! ye who stand before the storm,
Heedless, without a shelter, ere it burst
In fury down, a place of refuge seek,
Heed the *third angel's voice, lest he shall
cease

His mission soon, ere you obey the call,
O haste, while yet our great High Priest
remains

Within the sanctuary's holiest place,
Shortly to finish there His final work—
Haste and repent, that all thy sins may then
Be blotted out, nor find remembrance more.

* Rev. 14 : 9, 10.

SHINING WITH A BORROWED LIGHT.

BY J. E. FULTON.

Christ is the light of the world. Of all the bright lights that shine in the firmament, He is most fitly represented by the sun. Christ is the "Sun of Righteousness." Mal. 4 : 2. As by the bright rays of the natural sun the earth is made light and warm, so by the effulgent beams of the Sun of Righteousness is darkness dispelled from our hearts, and light and love reign within.

There is a great mystery in light. While there is perhaps nothing of which we see more in one manifestation or another than light, yet how little we know about what it is or how it comes to us. Scientists tell us that the sun, were it of solid coal, would burn to ashes in 5,000 years, but yet it shines on in the heavens with undimmed lustre. Like the burning bush which Moses saw in the wilderness, the sun burns on, and yet is not consumed. We are forced to conclude that it is the power of God that feeds the sun so that it continues year after year. God in the beginning said: "Let there be light, and there was light." All things were made by Christ. John 1 : 1-3. So it is plain that Christ is the light, not of the spiritual world alone, but He is the Author of all light, physical or spiritual. He upholds all things by the word of His power. Heb. 1 : 3; Col. 1 : 17.

There is not a star that shines in the firmament but what Christ made it; there is not a sun that shines but what receives its light from the "Sun of Righteousness." "I am the light of the world."

Though Christ is indeed the Author of all light, in an accommodated sense it is quite proper to speak of the light of the sun. It is a self-luminous body. The moon, on the other hand, though emitting light also, is not a self-luminous body; it shines with a borrowed light. It is not a difference in brightness alone; there is an essential difference. With the sunlight comes heat as well as light. We get no heat from the moon, although we get light. The moon shines with a reflected light.

There are some lessons here. We are to be lights in this dark world. We should shine with a real light direct from Christ, just as the sun shines. Christ has said of His people, "Ye are the light of the world." And just as the sunlight is accompanied with heat, so the light of the Christian will shine with the warmth of love.

But sad to say, many professed Christians shine with a borrowed light. They shine, but all love is absent. Their light is not really their own. They are not self-luminous, as God designed them to be, but they shine with a reflected light. They talk like Christians, and may appear in many ways to be identical with them, but it will soon appear that they emit but the rays of a borrowed light, which gives off no heat. Christ has not shined in, so they cannot shine out. See 2 Cor. 4 : 6.

Yet it is true that there is no light but that which originated with Jesus. "The light of the world is Jesus." The wrong is this: many shine with a borrowed light when they might have the bright warm rays of the Sun of Righteousness. The light should be within, but it has been only reflected.

Another lesson: As Christ shining through His church is the real light, all the religions of the world outside of Christianity, purporting to be good and true, are like the moon, only borrowed lights. Much has been claimed for some of the religions of the Orient. Good precepts are found

in them; there seems in many things to be a resemblance to the true, but after examination we see that they shine with a borrowed light. Compared to Christianity, there is a dimness of lustre, and there is no real love, no sunlight warmth. They are cold and lifeless, their brightness is not an inherent light that warms and cheers, but the light is reflected, leaving naught but the glistening light of an icicle. True light comes from Christ alone.

"WE WOULD SEE JESUS."

Only those who love and prepare for the coming of the Lord, will then rejoice and be saved.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also, that love His appearing." 2 Tim. 4 : 8.

"So Christ was once offered to bear the sins of many: and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9 : 28.

"And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him." Isa. 8 : 17.

"And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25 : 9.

The righteous are then taken up to meet Christ in the clouds, who takes them to the city, New Jerusalem, which He has prepared for the saints.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4 : 16, 17.

"Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if

I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." John 14 : 1-4.

All the living wicked will also see Christ when He comes in glory, but they will see Him with anguish, and will then be destroyed.

"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.

And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?" Rev. 6 : 14-17.

"For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire, and by His sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Isa. 66 : 15, 16.

HE WILL COME FOR HIS OWN.

"And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels." Mal. 3 : 17.

He comes not as a thief in the sense of stealing in stealthily and quietly upon the world, and purloining goods to which He has no right. But He comes to take to Himself His dearest treasure, His sleeping and living saints, whom He has purchased with His own precious blood, whom He has wrested from the power of death in fair and open conflict, and for whom His coming will be no less open and triumphant, too. It will be with the brilliancy and splendour of the lightning as it shines from the east to the west. Matt. 24 : 27.

It will be with a sound of a trumpet that shall pierce to earth's lowest depths, and with a mighty voice that shall wake the sainted sleepers from their dusty beds. Matt. 24 : 31, margin; 1 Thess. 4 : 16. He will come upon the wicked as a thief, only because they persistently shut their eyes to the tokens of His approach, and will not believe the declarations of His word that He is at the door.

NOT FAITH ENOUGH.

There is a quaint story of a giant who had long fed upon windmills, and at last was choked by a pat of butter; and assuredly his counterpart may be seen in the evolutionists of our day, who are unable to receive the Bible account of the creation. The hypotheses of our present philosophers are enough to tax the credulity of a monk of the Middle Ages, yet many take down these windmills as pigeons swallow peas. The teaching of revelation is fitted for the capacity of a child, but our wise men are choked with such simple fare. We confess we have not enough faith to be an infidel, or an agnostic, nor even an evolutionist. We find ourselves for once standing up for reason, and demanding that our faith should not be overstrained. We can believe what is revealed; for, sublime as it is, there is a kind of truthlikeness about it; but we cannot believe what we are now taught with such tremendous authority; for, in the first place, it is not worth believing, and in the next place it looks so dreadfully like a lie that we had rather not. No, thank you, dear sir, we will keep to our bread and butter; our throat is not yet adapted to the disposal of windmills.—*Spurgeon*.

"Because of sin the atmosphere of our world has become as the atmosphere of a pest-house."

"All the light of the past, all the light which shines in the present and reaches forth into the future, as revealed in the word of God, is for every soul who will receive it."

World-Wide Field

IN MEMORIAM.

Uriah Smith was born in West Wilton, New Hampshire, U.S.A., May 2, 1832. He died at his home in Battle Creek, Michigan, March 6, 1903, aged seventy years, ten months, and four days. His sister, who has been dead many years, wrote the following stanzas, which seem most appropriate concerning the subject of this sketch:

He sleeps in Jesus,—peaceful rest,—
No mortal strife invades his breast ;
No pain, nor sin, nor woe, nor care
Can reach the silent slumberer there.

He sleeps in Jesus—soon to rise
When the last trump shall rend the skies;
Then burst the fetters of the tomb,
To wake in full, immortal bloom.

When ten to twelve years of age Pastor Smith passed through the great advent movement of 1843-44. This made an impression on his mind which was never effaced. It marked the beginning of half a century of faithful whole-hearted service for His Master.

He graduated from Exeter Academy, Exeter, New Hampshire, when about twenty years of age. He then engaged in public school teaching. While attending a conference of Bible students he received his first convictions in reference to the Sabbath of the fourth commandment. After giving the question three months of earnest study he began its observance. For fifty years after making that decision he never wavered on this fundamental point of Bible truth.

In 1853 he entered the employ of the Review and Herald publishing office, and maintained his connection with it till his death. In that year he wrote :—

The work is speedily and resistlessly moving on, the last link in the chain, the third angel's message (Rev. 14 : 9, 10) is being fast developed—the third and last step is being taken to warn the world of its condition, and the harvest is fast ripening for the sickle of Almighty God. I rejoice that at this critical time, when the arch-enemy of mankind is abroad in the field with all his forces, to blind and deceive the nations, and making his last, desperate effort to hold them in error till the unchangeable sentence is passed "He that is filthy let him be filthy still," I was

brought to see the glorious light of truth, and to turn away from polluting the Sabbath of the Lord.

In 1855 he became editor of the "Advent Review and Sabbath Herald," our oldest periodical, and he continued in that position for forty-seven years. In reference to this appointment he said :—

I do not enter upon this position for ease, comfort, or worldly profit, for none of these are to be found here. But there are burdens to be borne, there are

of prophecy and the facts of history regarding the closing scenes of human probation. It begins thus with the time of the end :—

"Time of the end : time when the day draws near
In which the finger of Almighty God,
The final period shall place to this
World's history ; when the great clock of time,
Probationary time, which now has beat,



*Very truly yours,
Uriah Smith.*

sacrifices to be made, and it becomes us each in the light of present truth, willingly and cheerfully to do what we can in the cause of God.

His first contribution to Seventh-day Adventist literature was a poem entitled, "The warning Voice of Time and Prophecy." This poem has thirty-five thousand words, and presents in striking and pleasing style the teaching

For near six thousand years, earth's rapid course,
Shall toll its final hour, and all merge in
The endless cycles of eternity."

The service he rendered, which has been the greatest benefit to the world, is undoubtedly that which comes through his books. These have attained a total sale, in various languages, of over half a million copies.

In his funeral address, Pastor A. G. Daniells said:—

Thoughtful regard for the modesty of our brother, if nothing else, would deter us from saying, on a public occasion, all that we so deeply feel, and would love to say concerning the life and work of this devoted labourer. Blessed by his Creator with a large degree of reverence for the divine, he held firmly and without wavering through a long career to the word and work of God. He reasoned calmly and logically, and always took his stand courageously in harmony with sincere and well-matured convictions. All his utterances, both by voice and pen, were clear, forceful, and pleasing: but the most beautiful and prominent feature of his life was that tenderness, that gentleness, which was ever intermingled with his work. His gentleness made him great; and his large-hearted benevolence, Christian courtesy, and kindness enabled him to feel the needs of his fellow-men, and under the blessing of God he did his best to minister to those needs. His voice and pen have carried comfort and consolation to many hearts, and have won for him a world-wide affection.

Pastor Smith was elected as a delegate to the General Conference held in Oakland, California, in April, but considering that his health would not admit his attendance, he wrote an address to his brethren of which the following is the closing paragraph:—

I take courage from the promises given us from the Lord in Christ Jesus. The language of the apostle Paul, in 1 Cor. 1:30, is upon my mind especially: "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Forgetting those things which are behind, I am seeking that process the first step in which is said to be "wisdom," and the last in which is "redemption." Securing this, we shall find ourselves at last "complete in Him." I am with you in the endeavour to send forth in this generation this gospel of the kingdom, for a witness to all nations. And when this is completed, it will be the signal for the coronation of our coming King. Dan. 12:1.

Evidently these were his last words. While on his way to the office he was stricken with apoplexy, and died in about two hours. Of him it may be truly said: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13.

"Let us have faith that right makes might; and in that faith let us to the end dare to do our duty as we understand it."

A PLEASANT VOYAGE.

We have received the following from Pastor G. A. Snyder, addressed to the readers of the "Australasian Signs of the Times":—

"It was with feelings of sadness that we stood on the deck of the R.M.S. "Moana," on the 23rd February, and watched a large number of friends fade from our view. We had remained in New South Wales just long enough to become acquainted with the people, and to become attached to them and the work, but on account of rapidly failing health it seemed best, not only for ourselves but for the work, that we should return to America.

"The voyage across the Pacific was very smooth and pleasant in every way. We were disappointed on arriving at Suva to find ourselves quarantined on account of having called at Brisbane, a plague port. We had a pleasant visit with Brother Smart, who came out to the vessel in Moreton Bay, near Brisbane.

"We also had a long range visit with Brother Currow at Suva, as the vessel was allowed to come close enough to the wharf for conversation. Brother Currow seemed happy in his work, and appeared to be in good health. He introduced us to several of the natives. They all seemed glad to see us, and as we left them standing on the wharf, we wished we might have stayed long enough to become better acquainted.

"From Fiji to Honolulu we suffered considerable inconvenience from the heat, but otherwise the journey was very pleasant. At Honolulu we spent an enjoyable half day, and from there to Victoria it was as much too cold as it had been too warm before, making a fair average for the trip. We found plenty of snow all around Victoria, though the weather was fine, and the atmosphere delightful.

"From Seattle to our destination we came by rail through the most picturesque and sublime natural scenery we ever beheld. On our way we stopped off over Sabbath and Sunday at the new sanitarium in Portland, Oregon, where we met several acquaintances, and were most courteously entertained. We are now at home, much improved in health.

We ask for a continued interest in all your prayers, and shall never forget to pray and work for the advancement of the cause of truth in Australasia."

...Notes...

Two more were baptised in the new church at Windsor recently.

Pastor W. L. H. Baker and Brother F. Lyndon are visiting the churches at Gisborne and Tologa Bay, N.Z.

At Napier, New Zealand, the addresses found in the "General Conference Bulletin" are being read at the mid-week meetings. A good example for other churches.

A friend in Cooranbong, N.S.W., writes that the Avondale church "has decided to support a missionary in some foreign field until the Lord comes." A church with this spirit will thrive and grow.

Some of the members of the church at Christchurch, New Zealand, are actively engaged in Christian help work, and find plenty to do in visiting the sick and helping those in destitute circumstances.

We are pleased to know that good success attends the workers who are selling "Christ's Object Lessons" in Maitland, N.S.W. In Sydney and Adelaide also an active campaign is being carried on with this book. It will be a blessing to any home where it is purchased and read.

About a year ago a gentleman in Victoria had a copy of "Thoughts on Daniel and the Revelation" loaned to him. He was so impressed with the truth contained in the book that he began the observance of the Sabbath. Since that time he has loaned the book to others, and two have commenced keeping the Sabbath with him, and now there is a company who meet each week for public service. God's word contains growing power, and it accomplishes His will when it is received into the heart.



E. W. FARNSWORTH - - EDITOR.

THAT BLESSED HOPE.

We have no hesitation in saying that one of the most wonderful books ever written, the Bible excepted, is a work entitled "Thoughts on the Book of Daniel and the Revelation," by the late Pastor Uriah Smith. We have read the book many times, and always with renewed interest. Its scope is the world's great empires, as seen through the telescope of prophecy. For pureness of diction, for forcefulness in logic, for poetic beauty and inspiration, we have never met its equal. We take the following, which was read at his funeral, not only as a sample page from his book, but as expressing the great and uplifting hope of the writer, and also the saints and church in all ages. We quote from "Thoughts on the Revelation," beginning on page 791:—

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen." Rev. 22 : 20, 21.

The word of God is given to instruct us in reference to the plan of salvation. The second coming of Christ is to be the climax and completion of that great scheme. It is most appropriate, therefore, that the book should close with the solemn announcement, "Surely I come quickly." Be it ours to join with fervent hearts in the response of the apostle, "Amen. Even so, come, Lord Jesus."

Thus closes the volume of inspiration—closes with that which constitutes the best of all promises, and the substance of the Christian's hope, the return of Christ. Then shall the elect be gathered, and bid a long farewell to all the ills of this mortal life. How rich in all that is precious to the Christian is this promise! Wandering an exile in this evil world, separated from the few of like precious faith, he longs for the companionship of the righteous, the communion of saints. Here he shall obtain it; for all the good shall be gathered, not from one land only, but from all lands; not from one age only, but from all ages—the great harvest of all the good, coming up in long and glorious procession, while angels shout the harvest home, and the timbrels of heaven sound forth in joyous concert; and a song before unheard, unknown, in the universe, the song of the redeemed,

shall add its marvellous notes of rapture and melody to the universal jubilee. So shall the saints be gathered, to be joyful in each other's presence forever and ever,—

"While the glory of God, like a molten sea,

Bathes the immortal company."

This gathering has nothing in it but that which is desirable. The saints can but sigh and pray for it. Like Job, they cry out for the presence of God. Like David, they cannot be satisfied till they awake in His likeness. In this mortal condition we groan, being burdened, not for that we would be unclothed, but clothed upon. We can but be "upon tiptoe" for the adoption, to wit, the redemption of the body. Our eyes are open for its visions; our ears are waiting to catch the sounds of the heavenly music, and our hearts are beating in anticipation of its infinite joy. Our appetites are growing sharp for the marriage supper. We cry out for the living God, and long to come into His presence. Come, Lord Jesus, come quickly. No news more welcome than the announcement that the command has gone forth from the Lord to His angels, Gather together unto Me My elect from the four winds of heaven.

The place of gathering has nothing but attraction. Jesus, the fairest among ten thousand, is there. The throne of God and the Lamb, in the glory of which the sun disappears as the stars vanish in the light of day, is there. The city of jasper and gold, whose builder and maker is God, is there. The river of life, sparkling with the glory of God and flowing from His throne in infinite purity and peace, is there. The tree of life, with its healing leaves and life-giving fruit, is there. Abraham, Isaac, and Jacob, Noah, Job, and Daniel, prophets, apostles, and martyrs, the perfection of heavenly society, will be there. Visions of beauty are there; fields of living green, flowers that never fade, streams that never dry, products in variety that never ends, fruits that never decay, crowns that never dim, harps that know no discord, and all else of which a taste purified from sin and raised to the plane of immortality can form any conception, or think desirable, will be there.

We must be there. We must bask in the forgiving smiles of God, to whom we have become reconciled, and sin no more; we must have access to that exhaustless fount of vitality, the fruit of the tree of life, and never die; we must repose under the shadow of its leaves, which are for the service of the nations, and never again grow weary; we must drink from the life-giving fountain, and thirst never more; we must bathe in its silvery spray, and be refreshed; we must walk on its golden sands, and feel that we are no longer exiles; we must exchange the cross for the crown, and feel that the days of our humiliation are ended; we must lay down the staff and take the palm branch, and feel that the journey is done; we must put off the rent garments of our warfare, for the white robes of triumph, and feel that the conflict is ended and the victory gained; we must exchange the toil-worn, dusty girdle of our pilgrimage, for the glorious vesture of immortality, and feel that sin and the curse can never more pollute us.

O day of rest and triumph, and every good, delay not thy dawning! Let the angels at once be sent to gather the elect. Let the promise be fulfilled which bears in its train these matchless glories.

COME, LORD JESUS, COME QUICKLY.

A CROSS FOR EVERY ONE.

Every one has his cross. This is evident from the words of Jesus: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." The cross is essentially the same to all, in that it involves crucifixion to the world. But there are tender places in every man's nature where the nails pierce with keenest pain. "Each heart knoweth its own bitterness." Each nature knows the cost of its dearest sacrifice. To some this is one thing, to some another. To the covetous, it is giving; to the man of appetite, it is abstinence; to the hasty, it is patient forbearance; to the admirers of earth's finery and rich apparel, it is neatness and simplicity in dress; to the ambitious, it is the renunciation of magnificent worldly plans.

An incident may illustrate this principle. There were two members of the same church—one rich, and able to speak as well as the average, but not, perhaps, with as much eloquence as he could desire; the other was poorer and a painful stammerer. The former was once saying it was a cross for him to speak. The stammering brother arose and brokenly said, "I think it is my cross to speak, but it is his cross to give."

Taking up the cross means a full consecration of all our possessions and powers to Him who gave Himself for us. We need not multiply crosses to ourselves; one is sufficient. And we need not bear it with shame and confusion of face. Paul exulted, and said: "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." May the Holy Spirit help us, every one, to take up our cross daily and follow Jesus.—*The Earnest Christian.*

"One soul won to Christ will flash heaven's light all around him, penetrating the darkness, and saving other souls."

CHILDREN'S ...CORNER...

HER NAME.

"I'm losted! Could you find me, please?"

Poor, little frightened baby!
The wind has tossed her golden fleece,
The stone has scratched her dimpled knees;

I stooped and lifted her with ease,
And softly whispered, "Maybe."

"Tell me your name, my little maid,
I can't find you without it."

"My name is Shiny-eyes," she said;
"Yes, but your last?" She shook her head;

"Up to my house 'ey never said
A single fmg about it."

"But, dear," I said, "what is your name?"

"Why, didn't you hear me told you?
Dust Shiny-eyes." A bright thought came

"Yes, when you're good; but when they blame

You, little one—is't just the same
When mamma has to scold you?"

"My mamma never scolds," she moans,
A little blush ensuing,

"'Cept when I've been a-frowning stones,
And then she says," the culprit owns,

"'Mehetabel Sapphira Jones,
What has you been a-doing?"

—Anna F. Burnham.

WHAT A MIRROR DID.

"I shan't."

"You shall."

A short, sharp scrimmage and Harold stood triumphant in the middle of the nursery floor, but glaring fiercely at his younger brother Arthur. How had he dared to touch his cherished paint-box?

Just then mother came in, and without a word took a mirror from the wall and held it up in front of Harold. He turned away and rushed into his room. Surely he had never looked like that!

"How like his father!" people sometimes said, making Harold thrill all over with delight. Now he looked at his father's portrait on the wall. How kind and good he must have been—that father who had died five years ago when Harold was a tiny boy.

"I shall never be like him, never," he said to himself, as he went back again into the nursery,

but there was no more quarrelling that day.

After tea came a chat with mother in her own pet sitting-room.

"What's that?" asked Arthur, taking up an odd little box from the table.

"A money box," said Harold. "See the slit across the top. Is it to make us save our pennies?"

"No, to make you give your pennies," mother answered smilingly.

"If it's a missionary box," said Arthur, "I haven't got a ha'penny to spare."

Just then mother pulled out a photograph.

"Let's look!" cried both the boys, and settled down to listen to a story.

"These are missionaries in China," it began. "You know they wear the native dress to make the people trust them. This gentleman is a doctor, and one day a poor man came to see him who was very ill. Unfortunately he had come too late to be cured, and he was not only ill but very miserable and friendless. The doctor felt so sorry for the man that he asked one of the native helpers to tell him about Jesus. When the talk was over the missionary saw the Chinaman again. Of course he was still ill, but his face had changed. He looked quite bright and happy, and said he would never feel lonely any more—he knew now that Jesus was his Friend.

"You know, boys, there are people all over the world like that man—both sad and wicked because they do not know what a Friend we have in Jesus."

When Harold was in bed that night he looked again at the portrait on the wall. Perhaps Jesus had been his father's Friend. One day he asked mother if he had, and she answered, "Yes," with the sweet smile that always came when she told the boys about their father. Then Harold thought once more of that horrid, scowling face. He never meant to look like that again.

Not long afterwards the missionary box began to grow quite full.

"There's another penny to make Chinese children smile," Harold used to say as he dropped

it in. He knew that the missionaries talked about a real Friend—was He not helping him to keep his temper even when things went very wrong?—*Regions Beyond.*

WHERE THE BREAD AND MILK GOES.

Do you know how the nice bread and milk is made into rosy cheeks and bright eyes? It is very queer. Shove up your sleeve and look at your white arm, then into your brother's laughing black eyes. They are all made out of bread and milk, and the rest of your good food.

When you have chewed your breakfast well and swallowed it, it goes into a beautiful little shop which we call the stomach. There very many tiny workers are busy. You can hardly think how small they are. But they know how to do their work very well, and are never lazy. They pick the bread and milk all into pieces, take the parts they think will be nice to make bones, and put them by themselves, then the parts that are just right for rosy cheeks, then for little pink finger-nails, and so on for all of your body.

After this is done, along come other little workmen just as bright and quick as the first. They fit the little bony bits to the bones, the little sparkly bits to the eyes, and every other tiny piece just where it belongs. That is why you grow larger every day. And it is the reason, too, that papa and mamma do not grow smaller. For our work and play wear us away so fast that the little builders are very busy filling up the places that wear out. We must give them plenty of good food with which to build.—*The Children's Friend.*

We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.
The tissue of the life to be,
We weave with colours all our own,
And in the field of destiny,
We reap as we have sown.

—Whittier.

Bad habits are the thistles of the heart, and every indulgence of them is a seed from which comes forth a crop of wild weeds.



NOT UNDERSTOOD.

Not understood! We move along asunder;

Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder
Why life is life. And then we fall asleep

Not understood.

Not understood! We gather false impressions,

And hug them closer as the years go by,
Till virtues often seem to us transgressions,
And thus men rise and fall, and live and die,

Not understood.

Not understood! Poor souls with stunted vision

Oft measure giants by their narrow gauge.
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mould the age,

Not understood.

Not understood! The secret springs of action,

Which lie beneath the surface and the show,
Are disregarded. With self-satisfaction
We judge our neighbours; and they often go

Not understood.

Not understood! How trifles often change us,

The thoughtless sentence or the fancied slight
Destroy long years of friendship and estrange us;
And on our souls there falls a freezing blight,

Not understood.

Not understood! How many breasts are aching

For lack of sympathy? Ah, every day
How many cheerless, lonely hearts are breaking?
How many noble spirits pass away?

Not understood.

Ah God! That men would see a little clearer,

Or judge less harshly where they cannot see.

Ah God! That men would draw a little nearer

One another. They'd be nearer Thee—
And understood.

—Thomas Bracken.

“The heavenly character must be acquired on earth, or it can never be acquired at all. Then begin at once.”

THE HOME.

BY MARY WOOD-ALLEN, M.D.

COMPANIONSHIP.

The ideal social life should be in the home, for here there is no line of demarcation between old and young, no separation of the sexes, but all meet together in a community of interests which should insure a community of pleasures.

Young people's organisations have done some good in teaching the younger folks how to conduct meetings, and in giving them a certain amount of self-reliance; but they are not an unmixed good because they have made boundaries between old and young, and have set these periods of life off in distinct classes as if they were in no way connected with each other. This condition is not limited to societies, but maintains in what we call society as well.

It is a mistake to separate the old and young in social life. The old need the vivacity and enthusiasm which the young possess as a stimulus, and the young need the wisdom and experience of the older people as ballast.

In the home we find the ideal conditions, both sexes and all ages meeting on a common plane, but unless there is a sympathetic unity of feeling and of desires there will be no real companionship.

To sleep under the same roof and eat at the same table does not of necessity make people companions. We can not expect that the children will come spontaneously into sympathy with the parents. They have not had the experience necessary to do this, but the parents having been children ought to be able to sympathise with their children.

It is only by remembering their own childhood that they can come into harmonious relations with the young people in their home.

Christ's words, “Except ye become as little children ye can not enter into the kingdom of heaven,” seem to me to be applicable here. Unless you can enter into that state of mind that understands the heart of the little child you can not bring into your home life the harmony which is in itself heavenly. It seems easier for many parents to enter into

the life of the little child than into the life of the growing boy or girl. The father can get down on all fours and “play bear” with the two-year-old, but does not know how to enter into the mind and heart of the boy of ten, twelve, or fourteen. Instead of making the lad feel that he knows the delights of boyhood and sympathises with them, he stands in the boy's mind as the arbitrary power that is forever interfering with his plans of enjoyment. If he could feel the father's sympathy he would more cheerfully accept his father's decisions even when they interfere with his own wishes. Fathers and mothers should as far as possible be in the pleasures of their children of all ages, in them in spirit and interest, if not in fact.

The young people should be made to feel that home is the best place for fun, and that father and mother can laugh at their innocent pranks even if not taking part in them.

I know a family where “mother” is always a part of all the frolics. “Come on, mother, we're going to have some fun,” is always the invitation, and mother goes, approves when she can, and if she must interfere does it with manner that makes everyone feel that her's is the best way.

“Let's have a circus in our barn,” said one boy to another. “Oh no, let's have it in our house; mother can help us and tell us what to do.” So the troupe of boys ran to mother, and she counselled and planned and turned the “circus” into a harmless entertainment where good manners ruled and only proper language was heard. “Isn't she bully!” was the enthusiastic, if not elegant, compliment of the boys.

A truer valuation of the character of companions is obtained if they are seen under the eye of father and mother. It is wonderful what a difference this makes in the judgment. “I thought he was a real nice boy until I took him home with me, then I felt that he was rude and coarse as soon as he came where mother was.”

“How different her conversation sounds to me when I know mother is hearing what she says, even though mother makes no comment. I seem to hear through

her ears, and that changes things." The greatest safeguard for youth is that its friends shall be entertained in the home circle. Alas! too often young women receive in the home parlour young men whom the parents do not even know by sight.

An idea sometimes maintains that home is the place where one may be careless in dress or in manners. "I want to be comfortable at home," is the excuse. But if we were brought up to personal neatness, to courtesy and careful behaviour in the home, we should feel only comfortable when conforming to these conditions. Then we should find ourselves comfortable in the best of society. I know a young woman of twenty-five who is never at ease because she was not trained to good manners in youth. She does not know how to perform an introduction easily, to leave a room gracefully, to receive a kindness courteously, although a girl of good sense, yet, not knowing how to conduct a conversation, she always giggles when spoken to in society. She talks slang at home, consequently she has no elegant vocabulary to use in social life. She is careless of her person at home, therefore is ill at ease when "dressed up." She can not readily say "please" and "thank you," or "good morning" or "good night," for her tongue was not trained to those formulas of courtesy in youth.

Home, then, should be the centre of social life, the foundation of social joys, the school of social virtues.

HE KILLED HIS WIFE.

BY G. C. TENNEY.

So he said. He told it in a prayer meeting, and there was an involuntary shudder and several "Oh's!" in the congregation. "Yes, I killed her," said the old man solemnly. And this was the way it happened. The speaker said that soon after his conversion, while a young man, he married a young woman who proved to be possessed of an unpleasant temper. A few months passed in comparative quiet, when suddenly he was thrown out of employment. He came home and told his wife, when her pent-up feelings broke loose

in a storm of scolding and fretting. "Then," said the aged brother, "I began to sing, and after a verse or two I took a stroll in the garden until the atmosphere cleared up a bit."

Returning to the house he found his wife vigorously scrubbing the floor.

"Let me help you scrub," he said.

"You scrub!"

"Yes, I can scrub."

And suiting action to words he was quickly on all-fours at work. "She was badly wounded then. I repeated the treatment from time to time, and began to pray for her by night and day. This process went on for two and a half years. At the end of that time my scolding, fretting wife died. She was born again, and from that time until her natural death she was a loving faithful companion."

JUST LOVED ME.

Two little four-year-olds were at play on the lawn when the tiny girl slipped and fell. In a moment her small companion had helped her to her feet again, and stood with an arm about her until her sobs ceased.

"What did little cousin do for you when you were hurt?" asked the mother a few minutes later.

"Nuffin'; he just loved me," answered baby, the tears still standing in her blue eyes, but the comfort of the tenderness she had received shining through them. "He just loved me over it."

Oh, the divine wisdom of the treatment! There are so many falls and hurts where older people feel called upon to give reproof, advice, warning, wise-sounding platitudes, instead of the blessed love that would heal and strengthen. Many a weakness, many a slip, many a wound, grows into permanent scar and deformity for lack of the balm of sympathy and tenderness. Many a warped life and embittered heart might be saved if only there were someone to "love it over" the hour of hurt and danger.—*Selected.*

"True reform starts in the heart and conscience."

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If our subscribers failed to receive their papers in time last week we trust they will remember that the postal department was greatly hindered and delayed by the strike on the railways. We hope there will be no further trouble of this kind.

RAILWAY STRIKE IN VICTORIA.

For the first time in the history of this State the railway facilities of the country have been interfered with by a strike of railway men. Matters have been considerably strained between the men and the Government for the past few months owing to retrenchment and the curtailment of privileges consequent upon the reform proposals of the State Parliament. On May 8 the engine drivers sent an ultimatum to the Government, to the effect that, unless certain restrictions which the men claimed to be an infringement of their liberties were cancelled by 5 p.m., they would cease work at midnight. This the Government refused to do, but took immediate steps to secure other engine drivers and firemen to take the places of the strikers. The news of this ill-advised action of the men threw the country into consternation. How could the 70,000 passengers who travel daily to and from their business in the city be provided for? How could farmers and merchants despatch their produce and goods? How could the mails reach country centres? Every class in the community had a personal interest in the railway traffic, and it at once became apparent what a railway strike meant to the country.

In response to the advertisements of the railway department, numbers of certificated engine drivers offered their services, and these, in conjunction with a few loyal men who refused to obey the call of the strike leaders, managed to keep a few trains running.

Vehicles of all kinds were brought into use in order to meet the situation, and considering the extra expense and inconvenience to which those who use the railways were subjected, the manner in which the people rose to the occasion and surmounted the difficulties without a murmur, is highly commendable.

On the 13th inst Parliament was called together to enact a measure which would meet the situation. It was manifest from the first that the Government had the sympathy of the large majority of the people, and this, coupled with other circumstances, led the men to reconsider the steps they had taken.

A committee of the leaders of each party in the State Parliament held a conference with the leaders of the Engine Drivers and Firemen's Association, exactly one week after the ultimatum had been sent to the Government. The result of the deliberations brought relief to every section in the community. The men agreed to submit to the will of Parliament unconditionally, for they felt they could trust the representatives of the people to redress their grievances. During the week the strike continued, £50,000 in revenue was lost to the railways. Trade between the metropolis and the country was paralysed. Numerous factories were closed because there was no outlet for their manufactures. Thus suffering was brought to thousands of persons. Truly "none of us liveth to himself, and none dieth to himself" (Rom. 14: 7), and the experience of the past week should lead the community to reflect upon how dependent we all are upon each other, and therefore how necessary it is that each individual should show consideration for the welfare of others.

THE WEEK OF PRAYER AND WORK.

JUNE 6-14.

Heretofore Seventh-day Adventists have observed a week of prayer each year. We suggest the following modification for the present year. Instead of calling it a "Week of Prayer," as we have done, let it be called "A Week of Prayer and Work," and then let the time be spent so as to be in harmony with the name suggested. Let the days be occupied in the work of the Lord in some way, in missionary work of some kind, and then in the afternoon or evening let all come together and have a season of prayer, and listen to the reading prepared for the occasion. Let there be opportunities given for each worker to relate his or her experience. Let there be time for prayer and testimonies. We

are sure that if our people will make this appointed week a season of labour for the Master, as well as a week of prayer to Him, the blessing will be twofold.

It may be that there are those who will wish to distribute literature during this week. They may wish to sell periodicals and books, and devote the proceeds as an offering to the Union Conference in its mission work. This would be a good and proper thing to do. Others, of course, who cannot do this work can make an offering such as will be appropriate for them.

We trust the missionary offerings this year will be liberal. The Union Conference depends quite largely for funds for aggressive work upon these annual offerings made at this season. Let all take in the situation, and make their offering as large as possible.

On such occasions as these there is always an opportunity for church officers to show their leadership. They are "overseers." It is their duty to so manage these meetings that each member of their little flock may be benefited. They should lead out themselves in everything that they would like to have the church do. They must be leaders in every good work—"ensamples to the flock." Preaching is not the thing that tells. It is going ahead of the flock and inviting them to follow that will accomplish what must be done. It is the doing of it, the example, that will count. The people love to be led by example, and this is the true way. Let the elders and deacons take this position, and the churches will follow.

E. W. FARNSWORTH,

For Australasian Union Conference.

"The home missionary work will be farther advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working actively to supply the necessities of the cause of God that we bring our souls in touch with the Source of all power."

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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