

AUSTRALASIAN SIGNS OF THE TIMES

VOL. 18, No. 23.

Melbourne, Vic., Aust., June 8, 1903.

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

ONE
PENNY

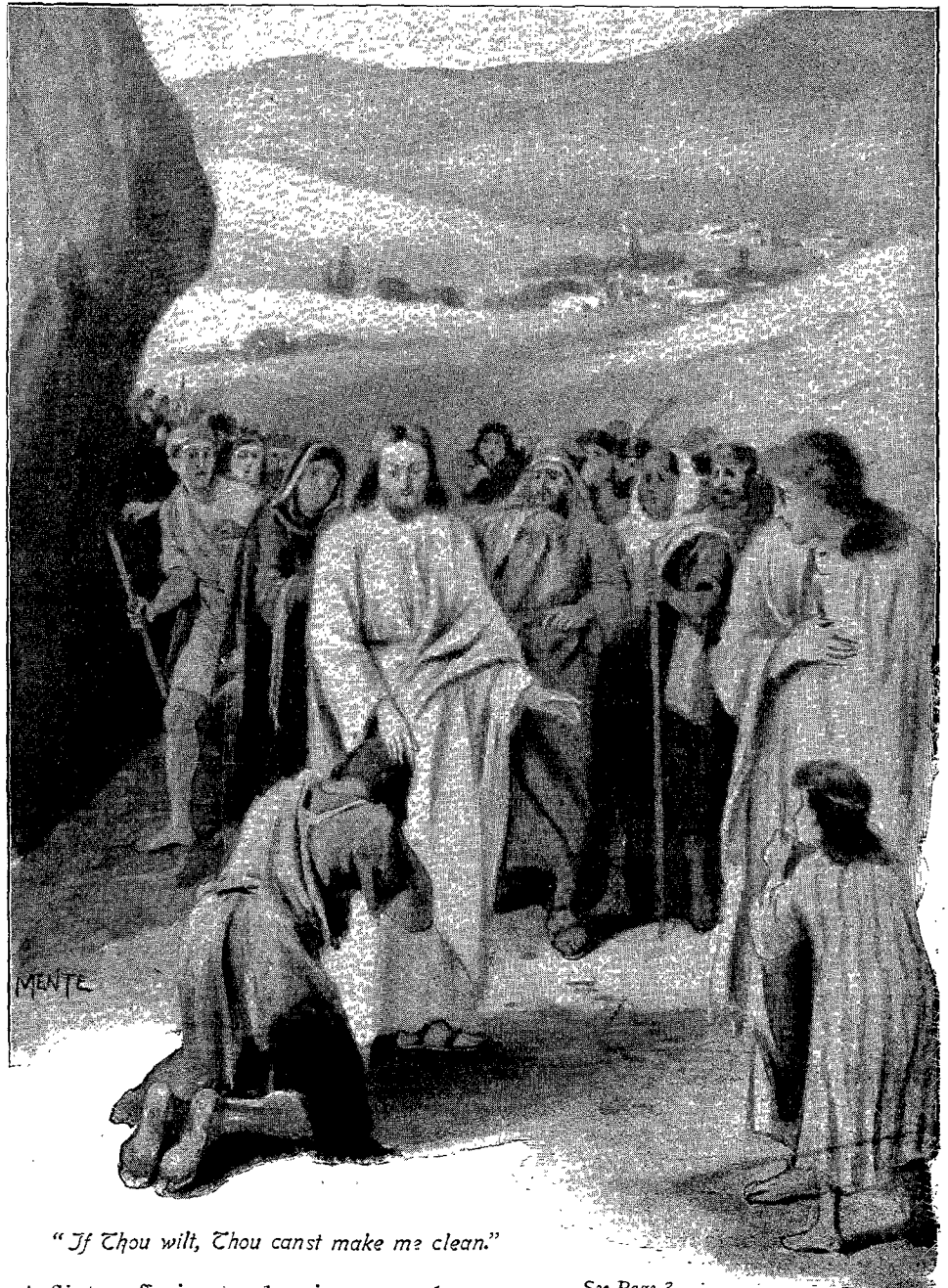
The Outlook

PERSECUTION IN RUSSIA.

Further details of the horrible atrocities which the Jews in Southern Russia have suffered at the hands of their fellow-men, have come to light. They read like a chapter from the Dark Ages, and the fact that such wicked deeds can be perpetrated by one class upon another is but an indication that the natural mind is still capable of untold wickedness. A German doctor, who is assisting to alleviate the sufferings of the victims of the recent persecution, who are lying at the Kishineff Hospital, states that one man's legs were deliberately sawn off, while the whole of a child's teeth were wantonly extracted. He declares that the eyes of an infant were burnt out with a red-hot iron while it was in its mother's arms and in its father's presence.

It has been fondly believed by many persons that the fiendish outrages, which disfigure the history of the past, could never find a repetition in these days of enlightenment. Those who hold such an idea must admit that these Russian atrocities, as well as those which were perpetrated recently by the Turks, Albanians, Macedonians, and Bulgarians, equal anything known to man for wanton, diabolical cruelty.

Given the opportunity, man is just as capable as ever he was to



"If Thou wilt, Thou canst make me clean."

inflict suffering and pain upon the objects of his wrath. Persecution of others, for whatsoever cause, is always wrong, and is diametric-

—See Page 3.

ally opposed to the teaching of the Saviour. When Jesus was going up to Jerusalem from Galilee

for the last time "He sent messengers before His face; and they went and entered into a village of the Samaritans, to make ready for Him. And they did not receive Him, because His face was as though He would go to Jerusalem." James and John, two of the disciples, were so greatly annoyed at this that they said, "Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?" That two of His beloved disciples should manifest such a spirit of vindictiveness gave the Saviour pain, and so He rebuked them for it, saying, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Luke 9:52-56.

There can be no more conclusive evidence that we possess the spirit of Satan than the disposition to hurt and destroy those who hold ideas opposite to our own. Nothing can be more offensive to God than for men, through bigotry, to bring suffering upon those for whom the Saviour died.

A terribly destructive tornado has been experienced in the State of Nebraska. The towns of Norman and Fairfield were destroyed, and twenty-one persons were killed. The damage to property is estimated at £500,000.

A grant of 2,000 acres of land for settlement by Boer families has been granted in Mexico. The Government of Chili has not only granted land to Boer settlers, but has also offered to maintain them for twelve months after arrival, after which time it is expected they will be able to make their living off the land.

Victorian manufacturers of agricultural implements are beginning to secure considerable patronage from abroad. The last mail steamer that left Sydney for San Francisco took a shipment of Victorian manufactured agricultural machinery for America, and a few days previous one of the vessels of the "White Star" line shipped a large quantity of similar goods for South America.

GRATITUDE.

Owing to the splendid falls of rain which the Lord has graciously sent to water the parched and thirsty country, the aspect of the landscape for thousands of square miles has been changed from a dreary waste to beautiful green pastures. The sheep and cattle which were removed from the dusty northern plains to the green valleys of the south, in order to save them from starvation, are now returning to their native pastures. Farmers, in the hope of retrieving their heavy losses which they suffered through the prolonged drought, are sowing the land with seed, in the anticipation of an abundant harvest. The fearful drought, through which the Australian Commonwealth has passed, should be a valuable lesson; for how futile are the puny efforts of man when God chooses to withhold His blessing. It is meet that man should recognise his dependence upon God, and that he should offer the gratitude of his heart for His abundant goodness and mercy. As we contemplate the marvellous change which has come over the landscape, the beautiful thoughts expressed by the psalmist seem appropriate: "Thou visitest the earth and waterest it; Thou greatly enrichest it with the river of God, which is full of water; Thou preparest them corn, when Thou hast so provided for it. Thou waterest the ridges thereof abundantly; Thou settlest the furrows thereof; Thou makest it soft with showers; Thou blessest the springing thereof. Thou crownest the year with Thy goodness; and Thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks, the valleys also are covered over with corn; they shout for joy; they also sing." Ps. 65:9-13. And while all nature is singing, should man be silent? "Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men." Ps. 107:8.

The safest plan is to run up no bills, and never get into debt; and the next is, if one goes into debt, get out of it again as quickly as possible.

The men employed on the electric tram cars at Montreal, in Canada, have struck work, demanding, as a condition of their resuming, that exclusive employment shall be given to unionists.

The strike at New York which originated in the building trade has extended throughout many classes of labour, and at the present time no fewer than 200,000 men in Greater New York are idle owing to strikes and lockout.

A remarkable indication of the lawlessness prevailing in the town of Jackson, in Kentucky, U.S.A., is afforded by the action taken by the Governor of the State as a precaution for the safety of the members of a grand jury. The jury is engaged in investigating charges relating to a series of murders resulting from a vendetta between two prominent local families, the Harrisons and the Conckreels. Now that the law is in operation the members of the two families have combined in threatening to murder the grand jury. The Governor of Kentucky has accordingly sent two companies of militia, with two cannon, to Jackson in order to protect, if necessary, the lives of the jurymen.—*Press Cable.*

The great international motor car race between Paris and Madrid, which commenced on the 24th ult., proved a most tragic and sensational affair. The speed at which some of the competitors travelled was tremendous, occasionally reaching as high as 100 miles an hour. So great were the crowds of spectators along the route that numerous accidents and fatalities resulted. By the time sixty-eight out of the 223 competitors reached Bordeaux, which is over 300 miles from Paris, no less than nine persons were killed and many others seriously injured. One English competitor, whose car overturned, was burned to death before assistance could be given to him. In order to prevent further loss of life, the French and Spanish Governments jointly prohibited the continuance of the race.

CORRESPONDENTS

THE WAITING TIME.

The King and the kingdom are coming,
Though long has the waiting-time
seemed;
And oft to the eye of the watcher,
A light in the distance has gleamed,
But only to go out in darkness,
And leave the heart sad as before;
Be patient a little while longer;
The waiting-time soon will be o'er.

The crown is a thing of the future,
The glory will yet be revealed;
The royal gift has not gone by thee,
Nor Jesus His promise repealed.
Be faithful a little while longer:
The night must give place to the day;
The King and the kingdom are coming,
And for their arrival we pray.

Our prayer is the prayer of the ages,
Which Jesus Himself taught to men:
And thus He is pledged to performance,
Without telling all about when.
So, praying, and hoping, and working,
In faith to each other we cry:
"The King and the kingdom are com-
ing!
Keep heart; for the Lord draweth
nigh."

—Charles H. Gabriel.

"THOU CANST MAKE ME CLEAN."

BY MRS. E. G. WHITE.

Of all diseases in the East the leprosy was most dreaded. Away from his friends and his kindred, the leper must bear the curse of his malady. He was obliged to publish his own calamity, to rend his garments, and sound the alarm, warning all to flee from his contaminating presence. The cry, "Unclean! unclean!" coming in mournful tones from the lonely exile, was a signal heard with fear and abhorrence.

In the region of Christ's ministry, there were many of these sufferers, and the news of His work reached them, kindling a gleam of hope. But since the days of Elisha the prophet, such a thing had never been known as the cleansing of one upon whom this disease had fastened. They dared not expect Jesus to do for them what He had never done for any man. There was one, however, in whose heart faith began

to spring up. Yet the man knew not how to reach Jesus. Debarred as he was from contact with his fellow-men, how could he present himself to the Healer? And he questioned if Christ would heal him. Would He stoop to notice one believed to be suffering under the judgment of God? Would He not, like the Pharisees, and even the physicians, pronounce a curse upon him, and warn him to flee from the haunts of men? He thought of all that had been told him of Jesus. Not one who had sought His help had been turned away. The wretched man determined to find the Saviour. Though shut out from the cities, it might be that he could cross His path in some byway along the mountain roads, or find Him as He was teaching outside the towns. The difficulties were great, but this was his only hope.

The leper is guided to the Saviour. Jesus is teaching beside the lake, and the people are gathered about Him. Standing afar off, the leper catches a few words from the Saviour's lips. He sees Him laying His hands upon the sick. He sees the lame, the blind, the paralytic, and those dying of various maladies, rise up in health, praising God for their deliverance. Faith strengthens in his heart. He draws nearer and yet nearer to the gathered throng. The restrictions laid upon him, the safety of the people, and the fear with which all men regard him, are forgotten. He thinks only of the blessed hope of healing.

He is a loathsome spectacle. The disease has made frightful inroads, and his decaying body is horrible to look upon. At sight of him the people fall back in terror. They crowd upon one another in their eagerness to escape from contact with him. Some try to prevent him from approaching Jesus, but in vain. He neither sees nor hears them. Their expressions of loathing are lost upon him. He sees only the Son of God. He hears only the voice that speaks life to the dying. Pressing to Jesus, he casts himself at His feet with the cry, "Lord, if Thou wilt, Thou canst make me clean."

Jesus replied, "I will; be thou clean," and laid His hand upon him.

Immediately a change passed over the leper. His flesh became healthy, the nerves sensitive, the muscles firm. The rough, scaly surface peculiar to leprosy disappeared, and a soft glow, like that upon the skin of a healthy child, took its place.

Jesus charged the man not to make known the work that had been wrought, but straightway to present himself with an offering at the temple.

The work of Christ in cleansing the leper from his terrible disease is an illustration of His work in cleansing the soul from sin. The man who came to Jesus was "full of leprosy." Its deadly poison permeated his whole body. The disciples sought to prevent their Master from touching him; for he who touched a leper became himself unclean. But in laying His hand upon the leper, Jesus received no defilement. His touch imparted life-giving power. The leprosy was cleansed. Thus it is with the leprosy of sin—deep-rooted, deadly, and impossible to be cleansed by human power. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrefying sores." Isa. 1:5, 6. But Jesus, coming to dwell in humanity, receives no pollution. His presence has healing virtue for the sinner. Whoever will fall at His feet, saying in faith, "Lord, if Thou wilt, Thou canst make me clean," shall hear the answer, "I will, be thou made clean."

CHRISTIAN THOROUGHNESS.

I believe that the knowledge of the Lord Jesus is absolutely automatically self-communicating. If you know Him you must go and tell somebody else. I don't believe you know Him if you don't tell somebody else. One of the first disciples who found the Lord, rushed off to Nathaniel and exclaimed, "We have found Him." "Oh, no, no! He could not have come out of Nazareth," he said. You want some outward witness of your faith. When you have really found the Lord, Christian thoroughness will lead you immediately to go and tell some-

body else. If a man has a beautiful gold watch, he delights to show it to his friends. Or, if he is the fortunate possessor of some fine paintings, does he not delight to invite his friends and neighbours to share the pleasure that he feels in contemplating them? Or, it may be that he has bought a splendid pair of horses; does he not take an early opportunity to bring them before the eyes of his neighbours? and is he not proud when he hears their praises of his new purchase? And a man never has a single thing that he is proud of, but that he must needs tell somebody else about it. Is that not so? If you have got hold of the Lord, Christian thoroughness will make you go and tell somebody else.—*Canon Wilberforce.*

DANIEL.

BY J. E. FULTON.

POINTS IN WHICH THE PROPHET DANIEL RESEMBLED CHRIST.

The following comparisons are gleaned from the papers of the Avondale Bible Class: perhaps many of the readers of the "Australasian Signs of the Times" will be enabled by reading to see how near Daniel was like his Lord, whom he was so constantly beholding, and into whose image he had become changed.

Daniel, like Christ, was trained by godly parents. This prepared him to stand faithful to principle under the most trying circumstances.

Daniel, like Christ, was first tempted on the point of appetite. Dan. 1 : 8.

Daniel, like Christ, showed great wisdom at an early age. Dan. 1 : 17-20.

Daniel, like Christ, was without any physical defects. Dan. 1 : 4.

Daniel, like Christ, lived in a world full of sin, yet remained uncontaminated by it. Daniel occupied for many years, and under two of the world's greatest governments, positions of the greatest responsibility, and where he was constantly brought under the severest trial, and yet he sustained an uninterrupted connection with the King of kings.

Daniel, like Christ, has no fault recorded against him. Christ was absolutely without sin; this we cannot claim for Daniel, but he so fully partook of the spirit of the Messiah, of whom he prophesied, that his life was remarkably pure,

both in his public and private career.

Daniel, like Christ, was "greatly beloved." Compare Dan. 9 : 23 ; 10 : 11, 19, with Matt. 3 : 17 ; 17 : 5. On two occasions was Christ called the "beloved Son," and on two occasions was Daniel said to be "greatly beloved."

Daniel, like Christ, to unburden his soul, sought God often in prayer. Dan. 2 : 18-23 ; 6 : 10 ; 9 : 3-19 ; 10 : 2, 3, 12, 13.

Daniel, like Christ, identified himself with the sinner, and placed himself upon the same footing. Daniel uses the pronouns "we," "us," and "our" nearly thirty times in his prayer (chapter 9), as, "We have sinned." "O Lord to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against Thee." "We have rebelled against Him." Dan. 9 : 5, etc.

Daniel, like Christ, was humble, giving God the pre-eminence. Dan. 2 : 26-30.

Daniel, like Christ, was subjected to the criticising, scheming spirit of the men of his times, but not a flaw was found in him. Dan. 6.

Daniel, like Christ, "proclaimed liberty to the captives." It was largely through Daniel that the favourable decrees were made for Israel's return from Babylonian captivity.

Daniel, like Christ, was tempted to worship other than the true God. Dan. 6 : 7, 8, 12, 13.

Daniel, like Christ, though the wisest in the world, was not usually classed with the "wise men." Dan. 2 : 2 ; 4 : 6, 7 ; 5 : 8.

Daniel, like Christ, suffered agony on account of what was coming upon the world. Dan. 7 : 28 ; 8 : 27 ; 9 : 2-19 ; 10 : 2, 3.

Daniel, like Christ, spoke prophetically of the end of the world. Dan. 2 : 28-45. Christ instructs us to give heed to Daniel's prophecy. Matt. 24 : 15.

Daniel, like Christ, was victorious in the three great temptations. First, he was victorious, on the point of appetite. Dan. 1 : 8-16. Secondly, He refused to render worship to any God but Jehovah. Dan. 6 : 4-10. Thirdly, it is easy to see how he was tempted on the point of presumption. He might have reasoned that God would still bestow

His blessing if he would show his respect for the king along with the others, and yet keep up his worship of the true God. But he would not presume on the mercy of God; in strict integrity he upheld his allegiance to Jehovah, come what would. Worldly honour, wealth, or pleasure were nothing when he was brought to face the question of remaining true to God.

And Daniel, like Christ, had the attendance of angels in the hours of greatest temptation, who comforted and protected him.

"DARE TO BE A DANIEL."

BEYOND.

Beyond life's toils and cares,
Its hopes and joys, its weariness and sorrows,
Its sleepless nights, its days of smiles and tears,
Will be a long, sweet life, unmarked by years,
One bright, unending morrow!

No aching hearts are there,
No tear-dimmed eye, no form by sickness wasted,
No cheek grown pale through penury or care,
No spirits crushed beneath the woes they bear,
No sighs for bliss untasted.

No mortal eye hath seen
The glories of that land beyond the river,
Its crystal lakes, its fields of living green,
Its fadeless flowers, and the unchanging sheen
Around the throne forever.

Ear hath not heard the song
Of rapturous praise within that shining portal;
No heart of man hath dreamed what joys belong
To that redeemed and happy blood-washed throng,
All glorious and immortal.

—Selected.

IS CONSCIENCE A MATTER OF EDUCATION?

BY T. H. CRADDOCK.

Israel's greatest king, under the guidance of Inspiration, said, "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119 : 105. A question suggests itself right here: If conscience is of itself a sufficient guide for man, why did God give His word? What purpose can it serve? It is evident from this scripture that conscience alone is not an infallible monitor.

Solomon the wise said: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12. This seems conclusive. The very best, the most honest, and faithful conscience might lead a man the opposite to right if it had not been trained in that right, for education has much to do in the exercise of conscience. A man may be ever so conscientious, yet if his premises are wrong, his conclusions will be wrong. For example: The Hottentot would pay homage to a god of his own manufacture without the least qualms of conscience, while the Christian conscience would condemn the act as idolatrous. Is it not, then, of the utmost importance that the early training and early education of conscience should be according to the divine standard?

But the question may be raised, "What is that standard?" Listen:—

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is Thy servant warned; and in keeping of them there is great reward." Ps. 19:7-11.

Again:—

"Thy testimonies that Thou hast commanded are righteous and very faithful. Thy righteousness is an everlasting righteousness, and Thy law is the truth." Ps. 119:138, 142.

It is, then, the law of Jehovah which is the supreme and infallible guide to conscience. "All unrighteousness is sin," and "sin is the transgression of the law." I John 5:17; 3:4.

David said, "Thy word have I hid in my heart, that I might not sin against Thee." "Through Thy precepts I get understanding: therefore I hate every false way." Ps. 119:11, 104.

From all this, the most reasonable and only safe conclusion is this: As conscience alone is an unsafe guide, so man alone, however intelligent and wise he may be, is also an unsafe guide. Yet, many men leave their destiny in the hands of vacillating, fickle man, allowing their minds to merge into the minds of their

pastors, and many of these dominate the consciences of their flock. Hear the words of Christ:—

"Do not allow yourselves to be called 'Rabbi,' for you have only one Teacher, and yourselves are all brothers. And do not call any one upon the earth your 'Father,' for you have only one Father, the Heavenly Father. Nor must you allow yourselves to be called 'Leaders,' for you have only one Leader, the Christ." Matt. 23:8-10.—*Twentieth Century Testament.*

Be admonished, then, kind reader, to make the word of Jehovah alone "the man of your counsel," for it alone is the only safe monitor and moulder of conscience. The inspired word admonishes us: "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Isa. 2:22.

Jehovah is waiting to write His law on the fleshy tablets of your heart. Will you let Him do it? If you will, He will reign supreme there, and direct your conscience so that "sin shall not have dominion over you," for God will work in you, "both to will and to do of His good pleasure." Phil. 2:13. Thus shall you, at the great gathering day, "have a conscience void of offence toward God and toward men."

FAITH.

BY E. C. C.

"He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6.

Faith in Jesus Christ is the foundation of the Christian religion. The Bible is the word of God. Christ is the Word made flesh. John 1:14. Faith in Christ, therefore, implies complete acceptance of the Bible.

The Bible brings to light two kinds of faith. The first may be termed "rational assent," the second, "justifying faith." The difference between the two is very marked. Rational assent is a passive belief in the truths set forth in the word of God, and fails to sanctify the individual. Although these truths evoke no active opposition in the mind, yet the soul is not benefited by them, the individual acting in antagonism to the dictates of his intelligence. "It is one thing to assent in a general way to the

agency of the Holy Spirit, and another thing to accept His work as a reprover calling to repentance."

Justifying faith is an act of grace wrought in the soul by the Spirit of God, whereby we receive Christ as He is brought to light in the word, and rely solely on Him and on His righteousness for salvation. This is the faith described in the epistle to the Hebrews: "Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. "Jesus is the beginner (R.V.) and finisher of our faith." Heb. 12:2. Without faith it is impossible to receive the word. This is active faith; it is the faith that lays hold of the grace of God as brought to view in the plan of redemption, clothing us in the garment of Christ's righteousness. It is this kind of faith alone which will enable us to stand in the day when the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, with the trump of God, and when the dead saints shall arise, and, joining the living righteous, unite in welcoming their King. 2 Thess. 4:16, 17.

Let us therefore analyse the faith we have, and see that it is the "justifying faith" which conquers death by laying hold on Christ and believing the many promises He has spoken in His word.

SELF-DENIAL.

In this day of ease-loving and comfort-seeking, when, as God has said in His word, men are "lovers of pleasures more than lovers of God," it is gratifying indeed to read this stalwart statement from the pen of that sturdy and honest Scotchman, Sir Walter Scott: "There never did and never will exist anything permanently noble and excellent in character, which was a stranger to the exercise of resolute self-denial."

"Some men are like brooks; they are always murmuring."

"There is no tyranny so cruel, no yoke so intolerable, as priestcraft vested with temporal authority."

World-Wide Field

GOOD WORDS FROM INDIA.

Professor J. L. Shaw, of Calcutta, India, editor of the "Oriental Watchman," in a letter recently received, says:—

"I like the 'Australasian Signs of the Times' very much. Since receiving a new name it seems to have been born again. The Lord is coming soon, and this grand and glorious truth must be presented with a clearness which cannot be mistaken.

"In reference to our Orphanage, I may say we have some bright children there, and we think a great deal of them. We hope to see them develop into Christian men and women. We are planning to place three of our boys in our printing office which is being started, and they can hardly wait to begin their work. I think that those who have contributed to the support of these children have invested their money in a good cause. The children are receiving good training both in English and in their native tongue.

"We are all of good courage in the work. We have lately received some additional help, as Brother and Sister James have come from England. This is a vast field, and distances are very great. It is fourteen hundred miles from Calcutta to Bombay. I am impressed with the way the Lord has opened up this field for missionary work. The number of railways is marvellous. At the present time there are 26,500 miles of railroads in India. China and Africa can bear no comparison with this country in their facilities for travel. The railways are under good control, and trains run rapidly when compared with those in Africa. Of course we have no 'Empire, Express' or 'Cannon Ball' trains.

"It seems wonderful that such a large country with such a vast number of people should become subjects of the British Empire. Certainly it is God's means of getting the gos-

pel of salvation into India. If the native people should rise en masse against the English, they could drive us into the sea. It is only division among themselves that prevents it. I say it is only division among themselves, but I believe it is more than that. There is a Hand behind the scenes. He restrains and holds back the elements of evil.

"I am glad for the evidences that the end is near. Everything seems to point to the speedy conclusion of the work. In the past I have measured things too much from a human standpoint. As I have looked at these vast fields still unevangelised, it has seemed that it would take a long time to complete the work. But it is consecration God wants. An army of converted men and women will make short work in these benighted countries."

NATAL—TRANSVAAL.

We have received an interesting letter from Brother J. H. Camp in South Africa, from which we take the following:—

"It is now within a few days of one year since Brother Pretzman and I left Australia for South Africa to open up our work in Durban. We arrived just a few days after peace was proclaimed, and in a short time we obtained an office in a central position on the main business street of Durban.

"At that time it was quite a difficult thing to obtain permits to the Transvaal, and all the country was in quite an unsettled state; but a year has brought about many changes for the better, and the whole country is now open, and very few restrictions are placed in one's way for getting about.

"We now have our work fairly well established in the Transvaal and Natal, and our faithful canvassers have already placed some thousands of our books in the homes of the people. We have imported over six hundred copies of "Great Controversy" in Dutch, and these are finding a ready sale among the Dutch people. We are indeed fortunate in having so many of our books already translated in that language. They are

a reading people, and are deeply religious. Although with the vast majority it is only a form, and the power is sadly lacking, yet the truth has found some honest-hearted ones, and doubtless many more will be reached.

"The Conference has ordered a waggon from America, and we are hoping to place in charge of it a good Dutch brother, and send it forth laden with literature, and in this way reach the 'far back' Dutch farmers. There are many encouraging features about our work here. The 'Sabbatarians,' as we here are called, are known everywhere.

"We here in Natal and the Transvaal are just on the fringe of a vast beyond, where there are teeming millions of Africa's dusky sons and daughters. We hope, like the Cape to Cairo railway, to push our way ever northward till the whole land is lighted with the everlasting gospel."

THE JUDGMENT HASTENS.

Awake, awake, ye heralds of my God, and let the warning thrill the drowsy world—"Fear God, and give glory to Him, for the hour of His judgment is come!" The omens are everywhere—natural omens, and political omens, and ecclesiastical omens—omens commercial, and omens mechanical, and omens scientific and literary—omens in the heavens above and on the earth beneath—in the air and on the sea; the Moslem trembles for his approaching doom, and the hoary Mystagogue of the seven hills reels blindly toward the brink of the unsounded gulf; and men's hearts are failing them for fear, and for looking after those things which are coming on the earth; and falling thrones and dissolving empires, and revolution threatening all rule, and anarchy with crimsoned hands and clotted hair shrieking through the visioned future—all are heralding Him "who shall judge the quick and the dead at His appearing and His kingdom."—*J. Cross, D.D.*

The Sunday law compels, or at least commands, idleness; and idleness is the next thing to vice.

LOSS THAT IS GAIN.

Quite a number of Seventh-day Adventists are employed in government departments in the capital at Washington, U.S.A. In the past they have been allowed to keep the Sabbath and still retain their positions; but recently their privileges have been curtailed in some instances. One brother was informed that he would be promoted if he would work on the Sabbath, but if he refused he would be given an inferior position. He remained true to principle, and suffered the consequences. Another in the Treasury department had his salary reduced one third because he would not work on the Sabbath. Still another in the postal department holds his position, but is subject to immediate dismissal if he refuses to work at any time when called upon. This case was under advisement before the postmaster-general and his assistant for some time. If he is dismissed he will appeal to the President. Pastor J. S. Washburn, writing of these cases, adds: "The Sabbath question has evidently been discussed by the President and his Cabinet more than once."

NEW ZEALAND.

Pastor W. L. H. Baker writes: "In company with Brother Lyndon it has recently been my privilege to visit the church at Gisborne. Many blessings have attended this faithful company. One year ago their numbers were augmented by the baptism of four new members. On this present occasion we found others desirous of taking the same step. Accordingly a few days before leaving, six more adults signified their determination to walk the way of life by presenting themselves as willing candidates. These all unite with the church. Unity and love prevail among the members, and may these precious qualities abound more and more till many others shall be drawn to enlist for Prince Emmanuel. 'The last rays of merciful light, the last message to be given to the world, is a revelation of His character of love.'

"The work of selling the publications receives hearty support. While we were there the members increased their club of 'Signs.' The last Saturday night before we left, a brother and sister, each considerably over seventy years of age, disposed of thirty numbers of the paper. What an example of faithfulness is this to us who are younger!

"Some pleasing changes also appear in the church building and its surroundings. A new and beautiful picket fence, snowy white now, encloses the church yard.

"We also visited Tologa Bay, where we had some interesting meetings during the few days we spent there.

"While engaged principally in other duties, we also called at a number of Maori settlements distributing publications and selling more than thirty of the book, 'Christ Our Saviour,' in Maori. Many of the natives are deeply interested in this beautiful book. Surely the fields are ripe for the harvest."

...Notes...

The membership of the Avondale Sabbath-school is 198. A class of young men is being trained as teachers.

Brother T. H. Craddock writes that eight have recently been baptised in Adelaide, S.A. May every one be faithful to the end.

Pastor J. S. Washburn is holding meetings in the Soldiers' Home located in Washington, U.S.A. It is said that this is one of the finest soldiers' homes in the world. About one thousand veterans of three wars and many years' service are there.

The first Seventh-day Adventist Church has been organised in China, in the province of Honan. Our missionaries report that people are coming in from the surrounding districts inquiring after the truth. A strong appeal for labourers to enter the Chinese field was made to the General Conference which was held in California last month.

Brother Rogers has returned to Adelaide from Broken Hill, N.S.W. He reports good meetings during his visit. He baptised two persons, who were admitted to the church.

Those who are employed by the Avondale Press, Cooranbong, N.S.W., find their hands filled with work. A book in the Fijian language is being printed, and will soon be ready for circulation.

Brother C. P. Michaels has been holding meetings in the suburbs of Adelaide, giving instruction to those engaged in selling "Christ's Object Lessons." After Brother Michaels leaves the meetings will continue, being in charge of conference workers. They will partake of the nature of prayer and experience meetings, though instructions will be given when needed. They hope to sell their quota of books before the Union Conference in August.

The Avondale School for Christian Workers at Cooranbong, N.S.W., is having a large attendance and a prosperous year. The school "Homes" are nearly filled with students. There is a good class of young people at the school. The missionary meetings held each week are occasions of special interest. The young men are clearing an acre of thickly wooded land, which will be used as a missionary garden, and the proceeds from it will be used for missionary purposes.

One of our workers writes from India: "At Bilaspur and in the surrounding country the main crop is rice. The season that has just passed the rice has not amounted to anything because of drought, consequently, many are at the point of starvation. The poor people are dependent on what they raise, and if one crop fails, they are left without anything. The government has started famine works in several places, in order to give the people work, that they may earn a livelihood. It has been some time since India was entirely free from plague or famine. Every year hundreds, and even thousands, become victims of these life destroyers."

AUSTRALASIAN
SIGNS OF THE TIMES
 And THE BIBLE ECHO.

E. W. FARNSWORTH - - EDITOR.

LIFE OUT OF DEATH.

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John 12 : 24.

When viewing eternal things the natural birth counts for nothing. "Ye must be born again," and it is this second birth, this birth from above, that gives us any standing whatever in things pertaining to the kingdom.

But in this experience of a new birth a death takes place. In spiritual, as in natural things, the very effort to reproduce itself results in the death of that which produces the new creation.

A grain of wheat, as long as it stays in the bin, remains alone; but when the time comes for it to reproduce itself, a great change takes place. Put under favourable circumstances, where it is acted upon by the moisture of the soil, and the warmth of the sun, the seed begins to absorb new elements from its surroundings, and as a result of this taking in, this infilling from without, a new life begins to develop, and the apparently lifeless kernel is seen to possess a new life as a result of its new environment.

"For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear," but the grain of wheat that thus reproduces itself, must die. The very effort to multiply itself produces its own death. "Except it die, it abideth alone; but if it die, it bringeth forth much fruit."

Here we have the secret of success in Christian fruit-bearing, or the multiplication of one's self spiritually.

"Herein is My Father glorified that ye bear much fruit, so shall ye be My disciples." To bear fruit is to beget children in the Lord; it is to multiply one's self by bringing souls to Christ, and thus be an instrument

through which souls are born again. In that way the individual reproduces himself again, like the corn of wheat. But no one can do this work till he dies. He must yield up this life with all its allurements and its promises. He must lay down this life that he may take it again.

We quote the following beautiful words of another on this point:—

By the casting of the grain into the soil, Christ represents the sacrifice of Himself for our redemption. "Except a corn of wheat fall into the ground and die," He says, "it abideth alone; but if it die, it bringeth forth much fruit." So the death of Christ will result in fruit for the kingdom of God. In accordance with the law of the vegetable kingdom, life will be the result of His death.

And all who would bring forth fruit as workers together with Christ, must first fall into the ground and die. The life must be cast into the furrow of the world's need. Self-love, self-interest, must perish. But the law of self-sacrifice is the law of self-preservation. The seed buried in the ground produces fruit, and in turn this is planted. Thus the harvest is multiplied. The husbandman preserves his grain by casting it away. So in human life to give is to live. The life that will be preserved is the life that is freely given in sacrifice to God and man. Those who for Christ's sake sacrifice their life in this world, will keep it unto life eternal.—*Christ's Object Lessons*, page 86.

"AS A LITTLE CHILD."

BY W. A. SPICER.

The kingdom of heaven is open to the little child. And "whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

None can ever become so aged or so wise that they may not be as God's little children. "As one whom his mother comforteth," says the Lord, "so will I comfort you." I remember a little one who used ever to come running into the house with bump or bruise, saying, "Kiss it, mamma," and immediately the kiss upon the very spot healed the grief and dried the tears. Just so stricken and bruised by sin, the human heart can find comfort only in bringing the hurt to a personal Father in heaven, into whose presence we may come by faith.

We must be left as little children with God. We need no ex-

planation, professedly scientific or otherwise, of the way in which prayer operates. The little child, with clasped hands, talking to a Heavenly Father, knows the secret of the Lord which the worldly wise can never know. We would teach the little one that when he reads the Bible, God is talking to him; and that when he prays, he is talking to God. And who of us does not wish to be left a little child with God?

New-thought literature is full of discussions of God's personality and of prayer. As the old errors are being revived, science, falsely so called, is making again the effort to explain God and divine things. Thus in old time the truth of God was turned into a lie, and heathenism came in. We must know that when science attempts to explain Christianity upon what is called a rational basis, we can have nothing else as a result than Christian Science, whether it comes truly labelled, or whether in the phraseology of this truth. Not to the clever head, but to the loving, childlike heart is the discernment of the truths of the kingdom of heaven.

And, thank the Lord! our prayers as we talk with God, actually go somewhere. John, in the Revelation, saw the prayers of all saints coming up before God in the temple in heaven. The prayer of faith is a real thing in heaven. And there are not enough evil angels in this dark world to shut away the simplest, feeblest cry of one of God's little children. The prayer of faith will wing its way upward, straight to the throne of grace, straight to the heart of a loving Heavenly Father.

Many a man has been robbed of the sweet and vivid reality of the kingdom of heaven by listening to the philosophy that in these days must put everything into the crucible of vain human reason for analysis. But he may get it all back again—as a little child.

"The greatest work that can be done in our world is to glorify God by living the character of Christ."

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

THE CHILD AND THE LILY.

"Blessed are the pure in heart."

Innocent child and snow-white flower!
Well are ye paired in your opening hour.
Thus should the pure and the lovely meet,
Stainless with stainless, and sweet with sweet.

White as those leaves just blown apart,
Are the pliant folds of thy own young heart;
Guilty passion and cankering care
Never have left their traces there.

Artless one, tho thou gazest now
O'er the white blossoms with earnest brow,
Soon will it tire thy childish eye,
Fair as it is, thou wilt throw it by.

Throw it aside in thy weary hour,
Throw to the ground the fair, white flower;
Yet, as thy tender years depart,
Keep that white and innocent there.

—William Cullen Bryant.

TALENTS.

"I remember," said Grannie, "when I was a little girl of seven years old, my father kept a butler—an old, very solemn, but very kind man.

"Every night, when, exactly as the clock struck eight, my aunt sent me out of the dining-room to go upstairs to bed—for little girls were brought up very strictly in those days—old Thomas was always waiting in the hall to hand me my little brass candlestick to light me up the five long flights of stairs which I had to climb to the little attic room where I slept. I always said, 'Good-night, Thomas,' and he would reply in a very slow, solemn way, 'Good-night, Miss Nannie; don't forget to take account of your servants!'

"What he meant was this:—

"My Uncle William, who had come home from India when I was about six years old, had been very kind to me while he stayed with my father, because he saw that I was a very lonely little child, in a very big, empty house; for I had neither mother, brother, nor sister. So he would often

take me on his knee and tell me Bible stories.

"One day, when we were sitting together in an old summer house in the very small back garden, which town houses generally have, he told me the parable of the 'Talents.'

"'Nannie,' he said, 'I am going away very soon, and I want you to promise me that every night before you get into bed you will "take account of your servants."'



"'There are many "talents" God has given other children and not to you, for you are a lonely little girl—no mother to love you, no brothers nor sisters to play with you. But there are many "talents" you have which some other children have not.

"'See here,' he said, taking my little hands in his, 'here are ten little fingers; and down there, inside your shoes, are ten little toes; and inside that mouth is a little tongue; and at each side of this neat brown head is an ear; and looking straight up at me are

two brown eyes. Now, these are all your servants, or "talents," given to you by God to use—while many little children are lame, or dumb, deaf, or blind—and you are His little servant, and I want you every night to take account of your servants and find out if they have been pleasing God, or only pleasing yourself all through the day.

"'For all those servants of yours are "talents," or gifts from God, and He is watching every day now what you give them to do, and one day He will make you give Him an account of their doings.'

"And then, after I had promised to do as he told me, he kissed me and set me down, and away I ran to my old friend Thomas to tell him in my own way all about what Uncle William had said.

"And from that time, until my aunt took me away to live in the country, old Thomas never forgot every night to say, 'Don't forget to take account of your servants, Miss Nannie.'" —The Scottish American.

DO YOU PRAY?

Children, have you learned to talk with God as freely as you do with your mother? If you have not, you do not know what a

blessing you have missed. Tell Jesus all about your plans, your trials, and your struggles. Ask Him each morning to prompt you to do right during the entire day, and in the evening do not retire until you have thanked Him for all the many good things which He has allowed to come into your life.—Life Boat.

Every business man knows that the cash system is the soundest method of conducting business of all kinds.

HOME AND HEALTH

TRY AGAIN.

"Every day is a fresh beginning,
Listen, my soul, to the glad refrain;
And spite all sorrows and older sinning,
And troubles forecasted, and possible
pain,
Take heart with the day and begin
again."

CONFIDENTIAL RELATIONS BETWEEN MOTHERS AND DAUGHTERS.

BY MARY WOOD-ALLEN, M.D.

"How can we gain the confidence of our girls?" was one of the questions asked at a mothers' meeting. A more pertinent query would have been, "How did we lose the confidence of our girls?" In the beginning, the absolute confidence of the child is given to the mother. In sickness or in health, in danger or in safety, in sorrow or in joy, the one cry of the child is for "Mother." It brings to her its every emotion, its smallest wish; her smile heightens its joys, her kisses cure its hurts. If in maturer life there is not this full measure of confidence, there must have been a time, a place, and a circumstance when this confidence began to wane. Some one must have originally been at fault.

Not always in the same way is the strong tie of confidence strained in the beginning, but an illustration of one way in which confidence is lessened will be suggestive of other ways. Doubtless the beginning was some time when the mother, full of cares, neglected to express sympathy for some little sorrow or infinitesimal injury. A little child had hurt its finger; the mother realised that the wound was trifling, and paid no attention to it. The child persisted in calls for sympathy until the mother, greatly annoyed, exclaimed impatiently, "Well, what can I do about it?" "You might say, 'Oh,'" was the child's reply. It needs great wisdom to know just how to express enough sympathy to keep the child's confi-

dence, and yet not so much as to create an undue magnifying of a trivial matter.

Again, the world is new to the child. Her wonder springs up over the tiny weed, the pebble, the caterpillar, and she comes loaded with what to her are wondrous treasures, to show them to her dearest friend, her mother. To the weary woman they have no novelty, and they bring disorder into the room over which she has expended much strength. She looks with dismay at the threatening medley of plants and bugs, and exclaims: "Take your trash out of here quick. I am not going to have my clean room littered up with all this nonsense." "But mamma, see these pretty flowers, and this lovely worm—" "Out with it, I say. Ugly things! I don't see what you want to bring them in here for."

A little later, the girl comes from school with her tender heart sympathising with the woes of a friend. "O mamma, Lizzie tore her new dress on a nail over in Smith's lumber yard and—" "So you've been over there, have you? Well, she ought to tear her clothes and have a beating too, and I'll give you one for going there when you were told not to." And punishment follows. Well, should she not have been punished if disobedient? Yes, but her story should first have been listened to, and then she should have been led to see the justice of punishment. As it is now, the lesson she has learned is to refrain from carrying confidences to mother.

She is now growing up into womanhood, and mother wants above all things to have her confidence. Now she would give the world if the daughter would come to her spontaneously, with a recital of her daily doings. She has forgotten how often she has closed the eager lips in days gone by because the incidents of the little life seem of no interest. "I don't care anything about your mudpies when you are three, but why don't you tell me of your hopes and ambitions and heart experiences when you are sixteen?" Ah, mother! You cannot separate the two. If you want to know the heart of the maiden, you must be interested in the heart of the child. The unfolding sensitive plant, chilled by premature frosts, later will not

open under the sun's warmest rays. It is usually too late to seek to regain the confidence when once lost. It does not follow that the girl does not love and trust her mother, but she has ceased to turn to the mother for sympathy. A less worthy stranger may win her confidence, because there is no barrier to break down before her heart can open. The tears and prayers of the mother will not avail. It is not that the girl would not, but she cannot turn with a spontaneous unfolding of herself where, in the past, she has so often met with repulse.

(Concluded next week.)

MENTAL HYGIENE.

Some of our conscientious friends—zealous for health reform—forget that "a merry heart doeth good like a medicine." They sit at their unsocial meal in solemn silence, brooding, perhaps, over the possible result of the meal, or worrying about business matters, or about their own misdeeds, or those of their neighbours. Some, perhaps, feel that a hearty laugh would be out of place. I have even known people who took on mental trouble (and stomach trouble with it) because people at an adjoining table were enjoying themselves.

Such things are responsible for a large amount of poor digestion. You do not see merry-hearted dyspeptics. Mirthful or happy dispositions do not engender indigestion. You rarely see one who has brooded or worried for any length of time who is not a dyspeptic. It is true that dyspepsia causes worry as surely as worry causes dyspepsia. Sometimes it is a question which comes first. But in any case, depressed mental conditions work disastrously on the digestive functions.

While the writer has for a long time believed this, he has recently seen it demonstrated in such a striking manner that he is fain to say it matters not so much what one eats as how he eats it. Some people eat dietetic abominations, and yet maintain fair health because of their sunny dispositions. Others, who are careful what and how much they eat, careful as to

time of meals—overcareful, perhaps—have indigestion. These are not altogether isolated cases. There are many of them. We should adjust our theories to facts as we find them, and not attempt to bend facts to theories. There is probably no factor so potent as the mental condition in determining the quality of digestion, and we may as well recognise the law and adjust ourselves to it.

The meal hour should be looked forward to as a time of real enjoyment. Nothing should be introduced conversationally that will not contribute to this end. At meal-time, more than at any other time, one should enjoy himself, and do all in his power to help his companions to enjoy themselves. If one finds no other missionary work to do, he may count that his time has not been altogether wasted if he succeeds in cheering up some of his messmates at meal-time. In addition to the good he does to others, he is at the same time doing some missionary work for his own stomach.—*Pacific Health Journal.*

HOW TO LIVE CHEAPLY.

One of the subjects talked and written about a great deal at the present time is how to live cheaply. Prices of all the great staples of life are high. Rents are enormous. Fashions are exacting. Wants multiply while resources diminish. How to make strap and buckle meet is the problem which presses on hundreds of housekeepers. It is what is done to keep up appearances that destroys the equilibrium between outgo and income, and makes life a drudgery and vexation. How to live cheaply is a question easy enough to answer if one will be content with a cheap living. Substitute comfort for show. Put convenience in the place of fashion. Study simplicity. Refuse to be beguiled into a style of living above what is required by your position in society, and is justified by your resources. Set a fashion of simplicity, neatness, prudence, and inexpensiveness, which others will be glad to follow, and thank you for introducing.

Infuse dignity, sincerity, kindness, virtue, and love into your simple and inexpensive home, and its members will never miss the costly fripperies and showy adornments, and they will be happier in the cosy and comfortable apartments than most of their wealthy neighbours are in their splendid establishments. It does not follow that in order to live cheaply one must live meanly. The best comforts of life are not costly. Taste, refinement, good cheer, wit, and even elegance are not expensive.—*Domestic Magazine.*

A SUNSHINY HUSBAND.

A sunny husband makes a merry, beautiful home, worth having, worth working for. If a man is breezy, cheery, considerate, and sympathetic, his wife sings in her heart over her puddings and her mending-basket, counts the hours till he returns at night, and renews her youth in the security she feels of his approbation and admiration.

You may think it weak or childish if you please, but it is the admired wife who hears words of praise and receives smiles of commendation, who is capable, discreet, and executive. I have seen a timid, meek, self-distrusting little body bloom into strong, self-reliant womanhood, under the tonic and the cordial of companionship with a husband who really went out of his way to find occasion for showing her how fully he trusted her judgment, and how tenderly he deferred to her opinion.

In home-life there should be no jar, no striving for place, no insisting on prerogatives, or division of interest. The husband and the wife are each the complement of the other. And it is just as much his duty to be cheerful as it is hers to be patient; his right to bring joy into the door as it is hers to sweep and garnish the pleasant interior. A family where the daily walk of the father makes life a festival is filled with something like heavenly benediction.—*Selected.*

When the small expenses are habitually neglected, ruin is not far off.

While living in a world of turmoil and agitation nothing can cheer the Christian so much as a consideration of the peaceful rest that awaits all who find an entrance into the kingdom of God : : : :



THE SAINTS' INHERITANCE

THE EARTH MADE NEW

BY J. N. LOUGHBOROUGH.

Is a pamphlet treating on this fascinating subject. In it is clearly shown God's purpose concerning the earth, also when the promise that "the meek shall inherit the earth" will be fulfilled : : : :

The nature of Christ's kingdom is discussed in the light of Scripture, and the work closes with a soul stirring description of this kingdom, and of the New Jerusalem : : : :

This pamphlet can be procured from the publishers of this paper, or from our general agents at :

6d. per copy. Postage rd. extra

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

OUR GENERAL AGENTS—

- Victorian Tract Society, Oxford Chambers, 473-481 Bourke St., Melbourne.
- N.S.W. Tract Society, 56 George Street West, Sydney.
- Queensland Tract Society, The Arcade, Edward St., Brisbane.
- South Australian Tract Society, Hughes St., North Unley, Adelaide.
- West Australian Tract Society, 201 Newcastle St., W. Perth.
- Tasmanian Tract Society, 131 St. John St., Launceston.
- New Zealand Tract Society, 37 Taranaki St., Wellington.
- International Tract Society, 29/1 Free School St., Calcutta, India.
- International Tract Society, 28a Roeland St., Cape Town, South Africa.
- International Tract Society, 451 Holloway Road, London, N.

AUSTRALASIAN SIGNS OF THE TIMES

And THE BIBLE ECHO.

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

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

PRICE, payable in advance:

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

Prices to New Zealand.

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

All to be sent to one address.

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

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

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

Leading Liberal Nonconformists in England are demanding the early repeal of the Educational Act. Dissenting ministers are also demanding the same thing.

Peter Verigen, the leader of the Dukhobors, after so many years' exile in Siberia, has returned to his misguided people in Manitoba, Canada. His presence among them is said to be having a very beneficial effect.

Could you not send the "Australasian Signs of the Times" to some hospital, library, or public reading room where many would read it, who do not now have that privilege? We will send the paper to five institutions of this character anywhere in the Commonwealth for £1. Please send the addresses and the money. We will "do the rest."

The Bishop of Worcester exhorts his clergy not to talk so much about what the church teaches on this or that subject, but to say what the Bible teaches. This is excellent and much needed instruction, but it is likely to lead to some radical reforms in the church if it be adopted. To take only one instance, What would the Bishop reply to the question why the church did not observe the Sabbath of the fourth commandment? If he should attempt to answer from the Scriptures, these would only condemn the present practice of the church. The Church of Rome sees the difficulty, and, desiring to avoid the confession that she

leads her people into sin, claims that it does not matter what the Bible teaches so long as one is in harmony with what the church teaches. So far the Church of England has largely followed the Church of Rome in this matter.

only another evidence of the mental harm they suffer, which is generally apparent enough in others. If the boys are to be saved from aping the hurtful indulgences of men, it must be by their elders setting them a more manly example. — *Present Truth.*

Capital and Labour.

A special number of the "Australasian Signs of the Times" will be issued, probably the first week in July, dealing particularly with the subject of Capital and Labour. What is the meaning of the colossal fortunes piled up by individuals and corporations? What the cause of the oppression of the toiling millions who labour for their daily bread? Why the conflict between the rich and the poor? What will be the outcome of the conditions existing everywhere? What do these things indicate to the student of prophecy?

You will want to read this special number. Your neighbours should read it. Send in your orders now. The paper will be furnished at 1d. for single copy; 10d. per doz.; 35/4 per thousand when ordered in quantities. We will furnish the papers, wrap, address them, and pay the postage for £2 per thousand if you will send us the addresses. Be sure to order in time. Each church should take not less than 1000 copies for free distribution.

Address Echo Publishing Company, 16 Best Street, North Fitzroy, Victoria.

THE DESIRE OF AGES.

This is an intensely interesting and beautifully illustrated volume, the keynote of which is the great truth that in Christ the love of the Father is revealed—that "God was in Christ reconciling the world unto Himself."

It will interest all classes, for they were all represented in the various individuals that received help and encouragement from the great Consoler while He was here upon earth.

It is dedicated to the great family for whom our Elder Brother lived and died.

The book contains nearly nine hundred large pages, including thirty-eight full page engravings, eighty-seven illuminated chapter headings, and nearly two hundred small cuts.

Bound in Cloth	£1 0 0
Half Leather	£1 5 0
Morocco	£1 10 0

Order from the publishers of this paper or from our general agents.

SUBSCRIPTIONS RECEIVED.

Under this heading we will give a list of all subscriptions received for "Australasian Signs of the Times." When sending money if your name and the date when your subscription expires does not appear within a reasonable time, please write to this office.

Mrs. Morrish, Mullumbimby, Brunswick River, N.S.W., Nov. 16, 1903. Mr. A. Vale, Blacksmith, Ringwood, Nov. 16, 1903. Mr. Robert Lowe, East Devonport, Tasmania, Nov. 23, 1903. Mrs. M. Amery, Bartington Farm, Boweya, via Glenrowan, August 17, 1903. Miss Eva Harris, c/o Mrs. Hyndman, Bank of Victoria, Kyneton, August 17, 1903. Mrs. F. Brown, Rylston, N.S.W., Nov. 23, 1903.

BUSINESS NOTICES.

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

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

YOUTHFUL SMOKERS.

The increasing evil of cigarette smoking among lads, which "has caused an enormous amount of physical and mental harm to children," has led to a campaign to check cigarette smoking among the young. It is stated that where one boy smoked occasionally ten years ago, 500 smoke regularly to-day. There is abundant proof of this in the streets. A Bill is shortly to be introduced into Parliament in England, forbidding smoking by anyone under sixteen, and providing penalties for selling or giving tobacco to any boy under that age. It is not surprising that boys should be so addicted to smoking, when adults almost universally set them the example. As a matter of fact the "physical and mental harm" is accomplished in adult smokers just as surely as in the children, although it may not become apparent so quickly. It is true that adult smokers will not admit this, but this is