

# AUSTRALASIAN SIGNSOFTHE TIMES

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ONE  
PENNY

## The Outlook

### EATING CONTESTS.

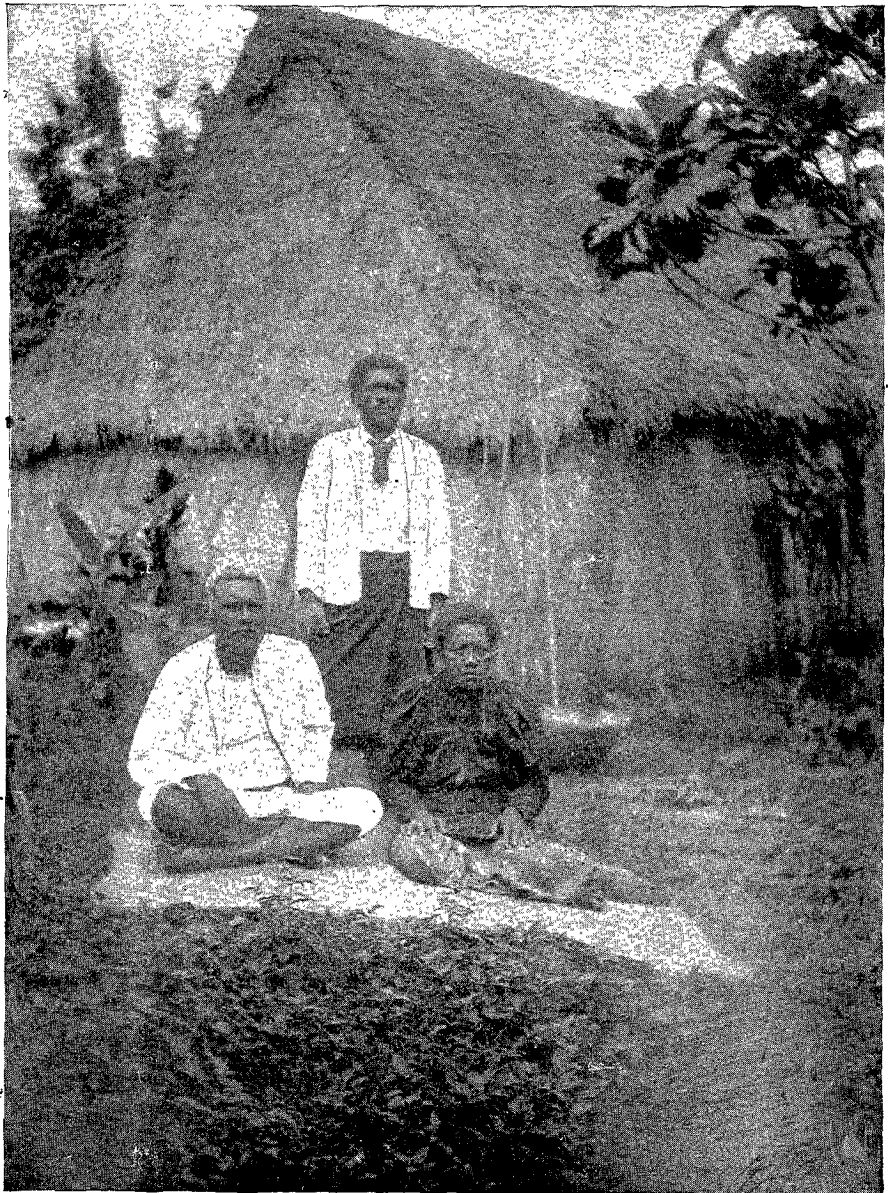
At a beef-eating tournament, held at New York on the 10th December last, one of the competitors defeated the former champion by devouring seven pounds of steak at a short sitting.

It is stated that the former champion was defeated because he was not in good condition. It would be almost a miracle if the condition of his health were good: for, at the previous contest, he is reported to have consumed fourteen pounds!

It is also reported that American gormandising champions have consumed other edibles as follows: Oysters, 100 in nine minutes; pie, fourteen mince pies in nineteen minutes; apples, one barrel in one week; apricots, ninety in seven minutes; eggs, fifty in an hour.

In these last days men and women are carrying their eating and drinking to gluttony and drunkenness. This prevailing sin, the indulgence of perverted appetite, inflamed the passions of men in the days of Noah, and led to general corruption, until their violence and crimes reached to heaven, and God washed the earth of its moral pollution by a flood. The same sins of gluttony and drunkenness benumbed the moral sensibilities of the inhabitants of Sodom, so that crimes seemed to be the delight of the men and women of that wicked city. Christ

thus warns the world: "Likewise that Lot went out of Sodom it also as it was in the days of Lot; they did eat, they drank, they heaven, and destroyed them all. rained fire and brimstone from



Fijian Chief, Family, and Home.— See page 6.

bought, they sold, they planted, they builded; but the same day Even thus shall it be in the day when the Son of man is revealed."

By making eating and drinking of paramount importance the moral powers are enfeebled, so that sin does not appear sinful. Crimes are winked at, and base passions control the mind, until general corruption roots out good principles and impulses, and God is blasphemed. All this is the result of eating and drinking to excess. This is the very condition of things which Christ declares will exist at His second coming. Excessive eating, drinking, and dressing are among the marked sins of the last days, and constitute a sign of the end. "Take heed lest at any time your hearts be overcharged with surfeiting [stupefied with gluttony, Syriac Version] and drunkenness, and cares of this life, and that day come upon you suddenly as a snare; for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21 : 34-36, R.V.

### KNOWLEDGE IS POWER.

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver and the gain thereof than fine gold. She is more precious than rubies, and none of the things thou canst desire are to be compared unto her. Length of days is in her right hand; in her left hand are riches and honour." Prov. 3 : 13-16, R.V.

"It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. Gold and glass cannot equal it; neither shall the exchange thereof be jewels of fine gold. No mention shall be made of coral or of crystal, yea, the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold." Job 28 : 15-19, R.V.

"Education is a work the effect of which will be seen throughout the ceaseless ages of eternity."

A practical illustration of the monetary value of education is given in the "World's Work," in the following interesting anecdote: "Two brothers each inherited a small fortune. One of them made it his business carefully to guard his capital, and even to save a part of his interest. But the returns on safe investments have rapidly become less, and the cost of living has become greater. He is, therefore, really a poorer man than he was at the beginning of his career. The other brother spent his capital in giving himself a thorough training as a physician. His weekly income from his practice is now larger than his brother's yearly income from his investments."

### BURIAL CEREMONIES OF QUEENSLAND ABORIGINES.

In the Binbinga, Anula, and Mara tribes inhabiting the country on the west coast of the Gulf of Carpentaria, the ceremonies connected with mourning and burial are of an elaborate description.

Immediately after death the greater part of the flesh is removed from the bones, and eaten by certain men. The bones are then placed on a platform in a tree, and allowed to remain there until they are dry and clean, when they are taken down and wrapped in paper-bark. The parcel is placed in a forked branch of a tree, which stands upright in the middle of a cleared space, margined by a little circular mound (like a basin), which is incomplete on one end. The greater part of the bones are wrapped in one parcel, but the arm bones are kept apart and enclosed in fur string, and at a later date are handed over to men whose duty it is then to avenge the death.

The forked stick is placed close to the camp of the father and mother of the dead person, and there is always someone watching over it. A little fire is kept burning day and night within the

raised circle, and is never allowed to go out. Finally the bones are taken down, and after an elaborate ceremony, they are placed in a coffin made out of a hollow branch of a tree. This coffin is then carried away, and left in the branches of a tree overhanging a waterhole, in which water lilies, a staple food of the natives, grow. Here it remains undisturbed until, perhaps, it tumbles into the water or is carried away by a flood.

A great strike is threatened in the Clyde ship-building works, owing to the fact that the employers have given notice of a reduction of wages. Five per cent. is to be taken off the pay of ship workers, and 1/- a week off that of engineers.

The Admiralty has decided that the new 18,000 tons battle ships to be built for the navy shall carry four 12-inch, eight 9.2-inch and twelve 6-inch guns. They will be protected by 9-inch armour plate, and will probably have a speed of nineteen knots.

Arab pirates are making themselves very obnoxious to traders on the coasts of the Red Sea. The Turkish authorities have received a formal demand from the Italian Government for the restitution of a small vessel which has been captured by the pirates, and unless satisfaction is obtained from Turkey within two weeks Italy states that she will enforce the claim herself.

News has been received of a railway strike riot of a sensational character in the streets of Tomsk, an important town in Western Siberia, and capital of the province of the same name. Over 3,000 men employed on railway construction struck work and made demonstrations in the town, with the result that the Governor ordered out a regiment of Cossacks, who charged through the streets with sword and lance, slashing and spearing all before them, and killing and wounding hundreds of the strikers. The Cossacks also suffered; several of them were killed, and seventy were wounded.



### HEALING.

The world is sick, and yet not unto death;  
There is for it a day of health in store,  
From lips of love there comes the healing breath,—  
The breath of Him who all its sickness bore.  
And bids it rise to strength and beauty evermore.

Our skill avails us not; ages come and go,  
Yet bring with them no respite and no cure;  
The hidden wound, the sigh of pent-up woe,  
The sting we smother but must still endure,  
The worthless anodynes which no relief procure.

All these cry out for something more divine,  
Which the worst woes of earth may not withstand;  
Medicine that cannot fail—the oil and wine,  
The balm and myrrh, growth of no earthly land,  
And the all-skillful touch of the great Healer's hand. —*Bonar.*

### ANTICHRIST.

BY W. HOWARD JAMES, M.B.,B.S.

Antichrist is described as one "who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2 : 4.

Paul writes: "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth [hindereth] will let, until he be taken out of the way." 2 Thess. 2 : 6, 7.

Bishop Newton says about this restraining power:—

If we may rely upon the concurrent testimony of the Fathers it was the Roman Empire.

Dr. McKnight writes:—

The restraining powers of the emperors were taken out of the way by the incursions of the barbarous nations, and the breaking of the empire into the ten kingdoms

Adam Clarke agrees with both of these authorities, for he quotes them in support of his interpretation of the passage.

The Papacy was developed in its full character shortly after the division of the Roman Empire into ten kingdoms. For a time it was restrained by the three Arian nations, the Heruli, the Vandals, and the Ostrogoths. The Heruli were overcome by the Ostrogoths at the instigation of Justinian, the Catholic Emperor of the East, A.D. 493. In 534 the Vandals of Africa were conquered by Justinian's General, Belisarius. The result of the victory over the remaining nation in 538 is given by Gibbon:—

They (the Romans) furiously exclaimed that the apostolic throne should no longer be profaned by the triumph or toleration of Arianism. . . . The deputies of the pope and clergy, of the Senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance, and to enter the city, whose gates would be thrown open for his reception. . . . The first days which coincided with the old Saturnalia, were devoted to mutual congratulations and the public joy, and the Catholics prepared to celebrate, without a rival, the approaching festival of the nativity of Christ

This victory was of great importance to the Catholic Church, for now the previous edicts of Theodosius II., Valentinian III., and Justinian, that the bishop of Rome should be "ruler of the whole church" came into effect. The pope now wears a triple crown in honour of these three victories. Papacy was thus established in 538 A.D., and the prophecy of Dan. 7 : 24, 25 was fulfilled.

And as for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them: and he shall be diverse from the former, and he shall put down three kings. And he shall speak words against the Most High, and shall wear out the saints of the Most High: and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time. Dan. 7 : 24, 25, R.V.

These verses give us concisely the most important points in the whole history of the Papacy. History reveals to us the blasphemous titles given to the popes, the martyrdom of millions (variously estimated from fifty to one hundred millions) of saints, and Rome herself admits the change in the law. She tells us she can change even the precepts of Christ,

and triumphantly points to the change of the Sabbath from the seventh to the first day of the week as evidence of that fact. She calls this change the "mark" of her authority. Her assertions are abundantly upheld by history. She, however, can only "think to change times and laws," for the seventh day still remains the Sabbath—God's holy day. Isa. 58 : 13.

The papal supremacy was to last for "time, times, and half a time." During this time the true church was to be driven into the wilderness. Rev. 12 : 6. If we compare the fourteenth and sixth verses of Rev. 12, we will find the time of papal supremacy to be 1260 days. See also Rev. 13 : 5. The term "day" is used in a symbolic sense, and stands for one year. Scriptural authority is found for this statement in Eze. 4 : 6; Num. 14 : 34. We have seen that the supremacy started in 538 A.D. Add to this 1260 years, and we have 1798 A.D. Did anything occur in that year to fulfil this prediction? We quote from Chamber's "Cyclopedia":—

At length the (French) Directory ordered the invasion of Rome; Berthier entered the city Feb. 10, 1798. . . . Pius (VI.) was called on to renounce his temporal sovereignty, and on his refusal was seized Feb. 20, and carried away to Siena, and afterwards to the celebrated Certosa or Carthusian Monastery of Florence. . . . He died in Aug., 1799.

The deadly wound, however, was healed (Rev. 13 : 3) at the election of a new pope, March 14, 1800, by the command of Napoleon.

Paul tells the Thessalonians that the mystery of iniquity which would develop into the man of sin, the son of perdition was already working. 2 Thess. 2 : 3, 7. He was not revealed, however, till pagan Rome was removed from the scene. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."

The 1260 years are only part of the interval between the two events,—the revealing of that wicked one and the coming of Christ,—for Daniel writes, "But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto

the end." Dan. 7 : 26. The end is at the coming of Christ, "whose coming is after the working of Satan with all power, and signs, and lying wonders." 2 Thess. 2 : 9.

A very great error is generally made in the interpretation of this verse. The words at the beginning of the verse, "even him," are in italics, and are supplied by the translators. They are unnecessary. Two separate events are spoken of in the chapter. "The revelation of the wicked one" who, we are told, was already working, and "the coming of Christ." The revealing of the man of sin took place when pagan Rome ceased to exist; but the coming of Christ will not be till Satan has filled up his cup of iniquity—till "after the working of Satan with all power and signs and lying wonders." The original Greek leaves absolutely no doubt of the true translation. Translated literally it would read, "Of whom is the coming after the working of Satan, etc."

The remaining verses of the chapter show us how absolutely necessary it is for all to seek the truth. The wicked perish "because they received not the love of the truth that they might be saved." "And for this cause God shall send them [or allow to come upon them] strong delusion that they should believe a lie." God's true people are chosen "to salvation through sanctification of the Spirit and belief of the truth." Verse 13.

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### COMPENSATION.

Amaziah, king of Judah, had hired a hundred thousand men, of the kingdom of Israel, to fight with him against his enemies. The prophet of the Lord warned him that this would weaken rather than strengthen him; for the Lord was not with the men of Israel, because of their wickedness.

"And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this."

Men sometimes say nowadays, But what of my business? What of the capital invested in business

which will have to be relinquished if I obey the Lord? What of the loss if I do not fulfil the contract under which I am bound to give my services to my employer?

To all of the excuses which are made for not obeying the voice of the Lord, which put the claims of men or of business investments before the claims of the Lord, the words of the prophet reply, "The Lord is able to give thee much more than this."

God may not always pay in earthly inheritance, but the "much more" is sure in that inheritance, that is incorruptible and cannot pass away, "reserved in heaven for you." Will you accept the compensation?

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### EFFECTS OF NOVEL READING.

BY W. L. H. BAKER.

We have recently received a letter asking for literature on the evils of Spiritualism to be sent to a young man whose address was given. The letter goes on to state:—

He has had such a narrow escape from its deceptions. He began reading Marie Corelli's books, and blames them for it. Then he got deeper and deeper into the books on hypnotism, mesmerism, etc., till the week before last he left his work, leaving a notice that he had gone to live with the beasts till the devil went out of him. He was away two nights in the bush, and nearly all the people of this place were out hunting for him. Sunday morning at daylight he reached home in a terrible state of body and mind.

By many the evils of novel reading are but little discerned. There are some whose experience should teach them better who actually claim that this class of reading is highly beneficial for the development of the mind. Simply because a book may be well written, on an æsthetic plane, by a popular author, and indorsed by press and pulpit, is no sufficient guarantee of its safety. It may possess all these characteristics and still be the most dangerous book in the world because of its liability to deceive the unsuspecting. The greatest masterpieces of Satan are always masked. He delights to reveal himself as an angel of light.

The character of an author is more to be considered than his production. Yet the two cannot

be separated. Many times the surface only is seen, and the underlying current is not discerned. "Man looketh on the outward appearance, but the Lord looketh on the heart." It is true that what we are is more important and more telling in the formation of the character of others than what we do. Let us not be deceived. A vital connection with God through the study of His word, and by prayer, is the hidden spring by which the weary traveller is refreshed. "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest." All true rest and peace is found only in Christ. We may well avoid all that detracts from Him. There is no fellowship between light and darkness. The immediate effect of novel reading is to lessen our love for the study of the Bible and communion with God, by which alone we are qualified for the every day realities of life, and prepared at last for an entrance into the kingdom above.

The opportunities of this short life are too solemn to justify any in the pursuit of that which, if allowed its legitimate course, will not only unfit one for the highest discharge of duty, but will work out the complete destruction of the mind, the noblest part of him who was made in the image of his Creator, and but a little lower than the angels.

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### WAIT.

I saw the proprietor of a large garden stand at his fence and call over to a poor neighbour: "Would you like some grapes?"

"Yes, and very thankful to you," was the ready answer.

"Well, then bring your basket." The basket was quickly brought and handed over the fence. The owner took it and disappeared among the vines; but I marked that he was depositing in it all the while rich and various clusters from the fruitful labyrinth in which he had hid himself. The woman stood at the fence the meanwhile, patient and hopeful. At length he reappeared with a well-replenished basket, saying: "I have made you wait a good while, but you know the longer

you have to wait, the more grapes."

It is so, thought I, with the Proprietor of all things. He says to me and to all: "What shall I give thee? What shall I do for thee? Ask, and thou shalt receive." So I bring my empty vessel—my needy, but capacious soul. He disappears. I am not always so patient and trustful as the poor woman. Sometimes I cry out, "How long! how long!" At last He comes to me—how richly laden! and kindly chides my impatience, saying: "Have I made thee wait long? See what I have been treasuring up for thee all the while." Then I look, and behold! fruits more, richer, than I had asked for; and I pour out my heart's thanks to my generous benefactor, and grieve that I distrusted Him; and I carry away my burden with joy, and find that the longer He makes me wait the more He gives.—*Selected.*

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## WAS JESUS A SECTARIAN?

BY T. H. CRADDOCK.

To the above question our answer is emphatically, No! Jesus was a reformer—the greatest of reformers—but a sectarian, never! Now, the work of a reformer is "to correct, to amend, to form anew, to restore." This is exactly what Jesus came to do. He did not come into the world to establish a new religion, but to call to remembrance "the former things of old." Jesus taught "according to the Scriptures." To the unbelieving Jew He said, "Search the Scriptures . . . they testify of Me." And again: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil."

The law of Jehovah is the test of every heaven-born reformer. Saith the Scriptures: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Christ's testimony was: "I do nothing of Myself; but as My Father hath taught Me, I speak these things." "My doctrine is not Mine, but His that sent Me."

"I delight to do Thy will, O My God; yea, Thy law is within My heart."

If the Jewish people had been true to principle, and had kept God's law, there would have been no need for a reformation; but by their apostasies, sectarianism, and traditions, they had made God's law of none effect. Israel's greatest king wrote: "It is time for Thee, Lord, to work; for they have made void Thy law."

"The law of Jehovah is the rule of rectitude"—the standard of a perfect life. It was the violation of that law which opened the floodgates of sin. "Sin is the transgression of the law."

No, my friend, Jesus came not to form a new sect, but to reform and to restore. Sectarianism and church divisions multiply as men depart from the "standard of truth." Jehovah has but one purpose, and but one standard. To bring men and women to this standard is the great object of the gospel. Saith the Scriptures: "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." "Fear God, and keep His commandments, for this is the whole duty of man."

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Lord, teach us the lesson of giving,  
For this is the very next thing;  
Our love always ought to be showing  
What offerings and fruits it can bring.  
There are many who know not Thy  
mercy,  
There are millions in darkness and woe;  
Our prayers and our gifts are all  
needed,  
And all can do something, we know.  
—*Selected.*

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## THE UNFOLDING.

BY G. B. STARR.

From family to community of families, into tribes, and from tribes into states and nations, and from nations into universal kingdoms, the people of the world progressed from the civil or governmental standpoint, and again the breaking up of these empires. This, in brief, is the history of mankind.

But throughout this ever-changing kaleidoscope of human history God has been educating mankind, or rather a portion of mankind, in the principles of His

own kingdom that is to stand forever, and this education has developed from age to age.

The truth has ever been the same, and must remain the same, throughout eternity. No new gospel, no new law, no new kingdom, is introduced. One law, one gospel, one King, and one kingdom is from age to age more and more fully and clearly presented.

Abraham was God's representative and instructor. He kept the commandments of Jehovah, and commanded his household after him to keep the way of the Lord. He recognised Melchizedek as the representative of the priesthood of Jesus Christ, and paid to him God's portion of his income—the tithe, for the support of the gospel in his day. Abraham also looked for the city of God, for the better country promised him, and for the everlasting kingdom. And while from age to age, through type and shadow, through sanctuary, priest, and prophet, through Christ Himself as teacher and exponent of the kingdom, the character and nature of the kingdom of God has been more clearly presented, yet no positively new feature has been added. Abraham had it all. Jesus came not to change the law, not to destroy what the prophets had builded, but He came to magnify the law, and establish the work of the prophets. So, then, the gospel of to-day is built upon the prophets and apostles with Jesus Christ as its chief corner stone. "Jesus Christ the same yesterday, to-day, and forever." Salvation, deliverance, peace, and righteousness, through Him.

Obedience to God's law is the test of the genuineness of faith in every age. The kingdom, the everlasting kingdom, the haven of rest, the saints' reward; is the objective point.

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No good deed, no genuine sacrifice, is ever wasted. If there be good in it, God will use it for His own holy purposes; and whatever of ignorance, or weakness, or mistake was mingled with it will drop away as the withered sepals drop away when the full flower has blown.—*Frederick W. Farrar.*

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

### THE CAUSE IN FIJI.

A brief report of the progress of the work in Fiji may be of interest to the readers of the "Signs." During the year 1902 we had many evidences of the working of the Lord upon the hearts of the people in those islands. The literature and the preaching of the word of past years are now springing up and bearing fruit as a result of the seed sown. A number of companies in different parts of the group have commenced to keep the Sabbath. Some have commenced to obey through reading our little paper "Rarama." Scattering literature in different parts of the group has been our work there for the last two or three years. The results are now, to some extent, apparent. We are very much encouraged along these lines. We have been hampered in our printing work, because of having too small a press. Our little paper has been published on a small lever press, which is large enough to print but one page at a time. This has taken much time and labour. The Lord has opened the way for us to get a larger press, which the Avondale Press has kindly donated to us. For this we are very thankful to the Lord. We shall now be able to print two pages at once, thus saving much valuable time and wearing labour in that hot climate.

Brother C. H. Parker is located in the eastern part of the group. He writes that his time is fully occupied in the many and varied duties that fall to the lot of a missionary. Brother and Sister Parker have many difficulties that we in this country know nothing about. They have been compelled to live where, to say the least, it has been very uncomfortable. I am afraid that it may be very trying on their health. Let us pray that they may be sustained. The Mission Board has decided to get better quarters for them.

Brother Currow has a very busy life visiting different parts, printing the paper, preaching, and of late has been tied down by a school of children and another for young men. A very cheering report comes of the work in his district. Brother Currow calls for help in erecting a church our brethren are building there. The cause is a worthy one. Will some who read these lines help by giving some money for the work there? If so, send to your tract society or to J. E. Fulton, Cooranbong, N.S.W.

We have a young native Fijian attending the Avondale School. He is a Christian, and we believe that he will become a worker for his people. The Lord worked wonderfully in opening up the way for him to come. We have had a very hard time getting native students from the islands because of the strict supervision the island governments take over the natives, so that they are not allowed to leave. Again, the Immigration Restriction Act of the State of N.S.W. is equally as strict. So the way has been hedged up. This was especially true with regard to Fiji, where the former Governor was so much opposed to having the natives leave that colony. But the Lord "removeth kings and setteth up kings." We have now a new Governor who was favourable to our plan of bringing this native to Avondale to be educated. The N.S.W. Government, too, which formerly refused to allow us to land boys for this purpose, has, in this case, given us a permit to be renewed annually until the boy completes his education. He is then expected to return to his country.

The Avondale Press is now printing "Great Controversy" in Fijian. This will be an abridged edition of about 250 pages. We feel that there is great need of this book in the islands. Catholicism is making rapid progress there. We need a book that will tell its past history. We know of no better book than "Great Controversy," and this book links the present message with the history of the past, thus preparing the people for the great conflict before us. We need more means with which to carry on this good work. We have received some do-

nations toward it. Will others help? Consider the matter, and if you see that the cause in Fiji needs help, send along something to assist this work.

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### PROTESTANT POPYRY.

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On Sunday evening, January 25, a good audience was present at the Petersham Seventh-day Adventist church, Sydney. Pastor G. A. Snyder spoke on the subject of "Protestant Popery." We give below a brief synopsis of his address:—

The principles of popery have always been to use the strong arm of the state to enforce the dogmas of the church, and put down heresy. It is to be expected that the Church of Rome will seek for all the political power she can get, and when she does this, she is only carrying out her unchanging policy. She is at least consistent.

Protestant principles are opposed to this papal policy, and deny the right of the state to legislate on religious matters at all. The Christian princes, whose protest at the Diet of Spires, in 1529, gave birth to the name of Protestant, said: "In matters of conscience the majority has no power." This statement contains the very essence of Protestant principle, and proclaims the inherent right of every man to worship according to the dictates of his own conscience. This broad principle which denies the right of any state to legislate on religious matters, and the right of any church or combination of churches to ask the state to do so, is being sadly neglected to-day, even by many professed Protestants who are much alarmed at the political aspirations of the Church of Rome, when Rome has the inside track. Where are the consistent Protestants who stand on principle, and keep entirely off the political track even when there is a chance of sprinting over the tape ahead of Rome, the world's champion political rider? When Protestants ride on a Roman track they ought not to complain when Rome wins.

If it were not such a serious matter, it would be ludicrous to

### ... Notes ...

behold how Protestants and Catholics can actually embrace each other when they happen to agree on some religious question. They are both anxious to have their common ideas of Sabbath observance enforced by the strong arm of the state, even in spite of the fact that Rome claims to have "substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."—*Doctrinal Catechism*, pp. 101, 174, 351-355. This is a case of so-called Protestants going all the way to Rome, not only for the Roman sabbath, but also for the Roman method of enforcing its observance by civil law. If Sabbath observance is anything at all, it is solely a religious duty which men owe to God direct, as a matter of conscience in which "the majority has no power." This is true Protestant principle, and when so-called Protestants are willing to unite with Rome in order to secure a political majority for the enforcement of Sabbath observance by civil law, they are simply deserting their principles, and going over to Rome.

Suppose the Jews should secure a political majority, and the state should decide to teach the Jewish Bible in the schools, and enforce the observance of the seventh day Sabbath by law. What a protest would go up from both Protestants and Catholics. They would not submit to such coercion of conscience by Jewish bigotry; but, so long as the poor Jew is in the minority, they are anxious to override his religious convictions by their religio-political monopoly. The poet has well said that "they are slaves most base, whose love of right is for themselves, and not for all the race." Jesus said: "All things whatsoever ye would that men should do to you, do ye even so to them."

The subject announced for Sunday night, February 1, was, "Is History Repeating Itself?"

Pastor Lorenz has been holding meetings in Prague, Austria, and now there is a company of twenty Sabbath-keepers in the ancient home of Huss.

A new church building has been dedicated in Palmerston North, N.Z. Six have been added to the church by baptism.

Brother A. H. Rogers, of Adelaide, is spending some time in visiting and labour with the friends at Broken Hill, N.S.W.

The church at Rockhampton, Queensland, has had seven added to its membership since the dedication of the new church building.

A wide-awake missionary society has been organised, having for its members the students attending the Avondale School for Christian Workers.

Brother Ernst, who has been canvassing for "El Faro," our Spanish paper, published in Buenos Ayres, has had good success. He secures from five to seven yearly subscriptions each day.

A church of twenty adult members has been organised in Johannesburg, South Africa. Two Sabbath-schools have been organised in the city, and it was expected that a third would soon be started.

The church at Wanganui, New Zealand, are hard at work circulating books, papers, and tracts, and as a result "are reaping a harvest of love and unity among themselves." "By this shall all men know that ye are My disciples, if ye have love one to another."

Brother T. H. Craddock writes from Adelaide: "The work is very encouraging in this part of the vineyard. The meetings in the Norwood Town Hall keep up well. Last Sunday night we had a large meeting. A new interest seems to be springing up. We have plenty to do."

Pastor G. A. Irwin, of Sydney, Mrs. A. T. Robinson and daughter Gladys, and Mrs. Shannon and little girl, sailed from Sydney

February 9, for San Francisco. Miss E. M. Graham will join the party at Auckland, N.Z. Pastor Irwin and Miss Graham go to attend the General Conference, to be held in California, March 27 to April 13. Mrs. Robinson is obliged to go on account of her health, and Mrs. Shannon is returning for a visit with friends after spending several years in medical missionary work in Australia.

The quarterly meeting of the Brunswick Seventh-day Adventist church was held Sabbath, January 10, 1903. At the business meeting held the following day it was found that the church was gaining financially as well as spiritually. During the nine months the church has been organised, the collections amounted to £45 8s. 2½d.; expenditure, £38 17s. 9½d., leaving a balance of £6 10s. 5d. The heavy expenditure is due to the fact that when meetings were held in the Town Hall the collections did not nearly cover the rent. It is encouraging to note that £129 4s. 10d. has been paid as tithes. This has resulted in blessings received by those who have been honest with God, and will assist in the spread of the gospel.

Pastor E. H. Gates recently spent two months in Norfolk Island, and his family and Miss Hattie Andre, of the Avondale School, accompanied him. The church has a membership of fourteen, and Pastor Gates gave instruction in practical godliness, which was well received, and reforms were effected. Mrs. Gates and Miss Andre gave lessons in healthful cookery which were much appreciated. Nearly all the members voted to pay a tithe of their income for the support of the gospel, and £8 was sent to the Conference Treasurer. The Sabbath-school work received attention, and donations amounting to over £2 were sent to assist the workers in Queensland. A church library was started, and several subscriptions obtained for periodicals. In answer to prayer, Brother Belden's hearing, which had been much impaired, was, in a measure, restored. All were cheered and encouraged by the visit of these workers.



E. W. FARNSWORTH - - EDITOR.

## NEW YEAR PROSPECTS.

Under the above heading, "The Daily Telegraph," Sydney, Jan. 2, 1903, contained the following editorial:—

"This new year, indeed, gives rather less promise of peace on earth than, fortunately, is usual, for there are ominous prospects west as well as east. The Morocco affair might easily become one of great international significance. There the ancient form of government is once more striving hard to maintain itself against the familiar internal dissension; and as though history were bent on fully repeating itself, European Powers are awaiting the issue in recognition that it may involve them deeply. If, for instance, the impotence of the native Government should prove its undoing France might be tempted to claim an influence there for preservation of her Algerian interests; which would be objectionable to Spain, unless the long friendship between these two Powers sufficed to safeguard the Spaniards' essential interest in her garrison towns in Morocco. Events in China apparently threaten another uprising under Prince Tuan, that skilful schemer who led the last and managed to escape with his head, despite the Powers' demand for it. If this expectation should be realised, the new rebellion will probably be more formidable than the old, for the 'Boxers' have doubtless been taught tactics by experience, and nationalist feeling will unquestionably have been consolidated by the invasion of Peking by European, Japanese, and American forces, and the fighting that ensued. In any case, a result that is still more to be dreaded is that the Powers themselves will disagree. It is well known that amity was only preserved among them with the greatest difficulty at the time when the Peking legations were rescued, and that the peace keepers barely parted in time to prevent quarrels among themselves. In Japan a political crisis has occurred which might conceivably mean a re-arrangement of that country's forward military policy, and thus seriously affect the international equation. The Venezuelan question is only nominally settled. It would seem that Germany is bent upon forcing that matter to the arbitrament of war, in which case nothing would be easier than for the United States to become involved, while Germany might have European support in view of the Governments' notorious dislike of the Monroe Doctrine. That the situation is considered ominous in America is shown by the apprehension of members of the Senate that Germany contemplates opposing the United States' acquisition of a strip of

Colombia in connection with the Isthmian Canal, and especially by the proposal of Senator Elkins, a former Minister for War, that the United States should build fifty battleships, 'since a collision with Germany is inevitable eventually.' On the whole, therefore, the outlook for peace this year is scarcely an encouraging one."

From this it will be seen that men are peering into the future with anxious hearts. They hope for peace, but they see no prospect that it is near. From the word of God we know that their worst fears will be realised, for it declares that in the last days "There shall be a time of trouble, such as never was since there was a nation, even to that same time." Dan. 12 : 1.

Happy those who, seeing the evil, seek protection from above, for the promise is sure, "At that time Thy people shall be delivered, every one that shall be found written in the book." "A prudent man forseeth the evil, and hideth himself; but the simple pass on, and are punished."

## CLASS GOVERNMENT.

The special correspondent of a metropolitan paper, writing from London, says that in that city everybody is talking about the Penruddocke case, and adds:—

The peculiar feature about it is the fact that a high society lady, whose husband is the first cousin to a Cabinet Minister, although convicted of persistent cruelty to one of her own children, has been let off with a nominal monetary penalty. The judge practically apologised to the prisoner for having to inflict any penalty at all, and this coupled with the fact that a fine of £50 is no real punishment, is arousing a storm of public indignation which is helplessly beating itself against the grim rocks of official impassivity. There certainly is in England not exactly one law for the rich and one for the poor, but a difference in the administration of the law as affecting the two classes. Judges in England, like judges in Australia, are purposely placed outside the pale of political influence, but blink the fact as we may, judges in both countries are morally if not politically influenced.

The writer continues:—

On the very next day following the nominal imposition of the money penalty, three women of the poorer classes were convicted of similar offences, and sentenced to terms of imprisonment. The contrast in the measure of punishment excited so much resentment that

when a few days later the same judge who presided in Mrs. Penruddocke's case had to adjudicate in a case in which a working man's wife was concerned, the jury acquitted her without leaving the box.

This case affords a striking comment on the words of inspiration: "We look for judgment, but there is none; for salvation, but it is far off from us. . . . And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased Him that there was no judgment." Isa. 59 : 11, 14, 15.

The true standard of judgment is given in these words: "Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty; but in righteousness shalt thou judge thy neighbour." "Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's."

In pleasing contrast with the conduct of the judge in the case quoted above is that of Mr. Justice Edwards, of Wellington, N.Z., when pronouncing sentence on a woman guilty of beating her child to death. He said:—

Your counsel has referred to your condition of life, and to the effect that any punishment inflicted upon you must necessarily be greater in its effect upon you than on women in a lower station of life. That, undoubtedly, is true, but it is not a circumstance which, I feel, it is within my duty to take into consideration in this court. In such a case as this there must be one law for rich and poor. The rich may suffer more from their more delicate upbringing, but in such a case as this the offence is greater than the offence committed by an ignorant or untrained person.

We live in the time when "judgment is turned away backward, and justice standeth afar off" in many cases; but the final judgment from which there is no appeal, will soon take place when rich and poor, high and low, will share alike, and they will be "judged out of the things which are written in the books," and will receive reward according to their works.



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

**GOD HEARS AND KNOWS.**

"God is in heaven; can He hear  
A little prayer like mine?"  
"Yes, gentle child, thou need'st not fear  
He listeneth to thine."  
"God is in heaven; does He know,  
And is He good to me?"  
"Yes, all thou hast, to eat or wear,  
'Tis God who gives it thee."  
"God is in heaven; would He know  
If I should tell a lie?"  
"Yes, if thou said'st it very low,  
He'll hear it in the sky."  
"God is in heaven; may I hope  
To go there by and by?"  
"Yes, love Him, serve Him, and one day  
Thou'lt dwell with Him on high."  
—Selected.

**A WONDERFUL MACHINE.**

Did you know that your body is a machine? It has many different parts, which are made to do a great many different kinds of work. You see with your eyes, hear with your ears, walk with your legs and feet, and do many other things with your hands.

Inside of a watch there are many curious little wheels and springs. Although each wheel and spring has its work to do, the watch can really do but one thing. It can tell the time of day, and that is all.

Your body has many more parts than a watch, and for this reason you can do more different things than a watch. God only could make such a machine as the human body.

If we want a machine to work well, and to last a long time, we must know how to use it, and how to take proper care of it. A watch will not keep the time well if it is not kept in good order. We have to wind it at the right time, and it must also be kept clean.

It is just so with the body. We must learn how to take proper care of it. Then its parts will all be able to work well, and it will feel better, and last longer. The study of how to take care of the body is called hygiene (pronounced, hi-jeen).—Selected.

**A CHILD'S FAITH.**

A little child was once taken to a funeral of one of his young companions. He had never seen a dead body before. He looked long and earnestly on the beautiful form of his friend, as it lay, like a piece of wax-work or of polished marble in the dark coffin, with flowers all over it. He did not go to the graveyard. His mother took him home, and let him stand at the window, where he could see the funeral procession of his playmate go by. He looked at it with fixed attention for a while; then he turned to his mother, and his face all lighted up with gladness



"God is in heaven; can He hear  
A little prayer like mine?"

as he said, "O mamma! how beautiful it will be when Jesus says, 'Baby, come forth!'"

The little fellow was thinking, no doubt, of what he had heard about Jesus standing by the grave of His friend, in Bethany, when He said, "Lazarus, come forth!" That dear child was making the right use of what the Bible teaches us about Jesus and the resurrection. In the morning of the resurrection, Jesus will speak in that way to all the dead children and to all His people who have died believing in Him; and it will, indeed, "be beautiful when they come forth!"—Dr. Newton.

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Of the  
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Where is it to be found? How may it be obtained? The natural outgrowth of finding Christ, and being justified and living by faith in Him, is righteousness, or right doing. The gates of righteousness are open for all, but how few are entering in. This tract tells the way to enter, and the blessedness within. "My soul shall be joyful in God, for He hath covered me with the robe of righteousness." 8 pages.

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## HOME AND HEALTH

### UNDER THE STARS.

BY VIOLA E. SMITH.

When the sun is set, and the stars come  
out,  
And night's holy breathings are all  
about,  
Then the sounds of earth seem to faint  
and die,  
And the soul opens windows toward the  
sky.

Beneath those orbs, which have shed their  
beams  
While ages roll, how like nothing seems  
This present world, with its doings  
small ;—  
The great eternity, all in all.

Then the gate of heaven wide open  
swings,  
And we feel the brooding of angels'  
wings,  
As they pass to earth, o'er the ladder  
bright,

Which Jacob saw in a dream one night.

O toiling one! with the fevered breast,  
Who is sad and weary, and longs for  
rest,

Go forth at night, 'neath the stars, and  
feel

Their blessed peace o'er thy spirit steal.

### THE HOME-LIFE.

BY MRS. E. G. WHITE.

Christian fathers and mothers are to bear the fruits of righteousness in the home-life. A most solemn responsibility rests upon them. The home of every Christian should be a little church, a representation of the heavenly home, from which others may learn what a family can become in this world through obedience to God's word. Heaven is much nearer to the earth than many realise. The angels of God are ascending and descending the ladder of shining brightness that Jacob saw. God is above this ladder, and His glory, flushing the threshold of heaven, is shining upon every round.

God desires parents to bear much fruit by training and disciplining their children aright. Such work requires tact and skill; for different minds are differently constituted. In order to be successful in this work, parents should engage in it prayerfully and intelligently, beginning with themselves.

The husband and the wife are to bear with and respect each other. The husband is the priest of the household. The wife is to lean upon his large affections, and his arm is to strengthen and sustain her in carrying the burdens. Both should learn to use much discretion in the management of human minds. In dealing with their children they should depend upon the guidance of the Holy Spirit.

### LOVE AT HOME.

BY G. C. TENNEY.

It must be a very unfortunate person who cannot say from the depth of his heart that those who compose his own home circle are more dear to him than any others. And yet it must be confessed that many of us have very awkward methods of showing our love.

There are men, and women too, who are habitually cruel and unkind to their own families, but who fly to resent any slight or insult to them from outside sources. A mother will slap and scold her children perpetually, and be very angry if her neighbour happens to slap one of them ever so lightly. A husband may abuse his wife most shamefully, but would want to kill the other man who would dare speak disrespectfully of her.

True love can be maintained only by continual self-denial, forbearance, patience, and unselfish interest for the happiness of others. He who is not willing to pay the price cannot have the pearl. Love shows itself in unostentatious deeds of regard and self-sacrifice. It is manifested not by caresses, but by carefully preserving the purity, dignity, and rights of every individual in the home. It is a cowardly thing for a man or woman to ride, roughshod over the family because there is no one to rebuke or resist him.

"I lay down My life for My sheep," says the blessed Saviour. And he is the model husband and shepherd of human flocks. No man is fit to have a family who does not daily lay down his life for the dear ones at home. The mother, too, must lay down her life for her husband and her children, and they in turn should be carefully trained to walk in the

same path. The sacrifice of love is the death of self. Where self rules love can not live.

Love at home is the great stronghold of virtue. Homes where love lives are citadels of divine power. Those who go forth from them are fully armed to meet any foe. Those who go to such homes find rest and peace. At the close of the day's labour the eager hearts hurry the weary feet homeward for love's greeting. No matter how far one may wander from such a home, his heart-strings pull with eager yearning towards love's sweet abode. And when temptation comes the image of a pure, sweet home comes up, and sin's allurements have no power to lead the feet astray. There is nothing that heaven rejoices in so greatly as loving homes. There is no place where demons dance more gleefully than around the desolate hearths where love never comes.

### IN GOD'S SCHOOL.

Sooner or later we find our life is not a holiday, but a discipline. Earlier or later we will discover that the world is not a playground. It is quite clear that God means it for a school. The moment we forget that, the puzzle of life begins. We try to play in school. The Master does not mind that so much for its own sake, for He likes to see His children happy; but in our playing we neglect our lessons. We do not see how much there is to learn, and we do not care. But our Master cares. He has a perfectly overpowering and inexplicable solicitude for our education; and because He loves us He comes into the school sometimes and speaks to us.

He may speak very softly and gently, or very loudly. Sometimes a look is enough, and we understand it, like Peter, and go out at once and weep bitterly. Sometimes the voice is like the thunder-clap startling a summer night. But one thing we may be sure of; the task He sets us to is never measured by our delinquency. The discipline may seem far less than our desert, or even to our eye ten times more. But it is not measured by these. It is measured by

God's solicitude for our progress ; measured solely by God's love ; measured solely that the scholar may be better educated when he arrives at his Father's home.—*Hy. Drummond.*

**A SINGLE WORM KILLED THE TREE.**

During the summer of 1853, I was staying at Sudbrook Park, near Richmond, in Surrey. One day I was walking with some friends through the "wilderness," when Dr. Ellis drew our attention to a large sycamore tree, decayed to the core.

"That fine tree," said he, "was killed by a single worm."

In answer to our inquiries, we found that about two years previous the tree was as healthy as any in the park, when a wood-worm, about three inches long, was observed to be forcing its way under the bark of the trunk. It then caught the eye of a naturalist who was staying there, and he remarked, "Let that worm alone, and it will kill the tree." This seemed very improbable, but it was agreed that the black-headed worm should not be disturbed.

After a time it was discovered that the worm had tunneled its way a considerable distance under the bark. The next summer the leaves of the tree dropped off very early, and in the succeeding year it was a dead, rotten thing, and the hole made by the worm might be seen in the very heart of the once noble trunk.

"Ah!" said one who was present, "let us learn a lesson from that single tree. How many who once promised fair for usefulness in the world and the church have been ruined by a single sin!"

**WORRY KILLS.**

BY D. H. KRESS, M.D.

There are many nervous breakdowns, and, in fact, many deaths that are supposed to be due to overwork, when the fact is that ninety-nine out of every one hundred cases are caused, not from over-work, but from worry.

Someone has said, "It is not what we do that kills, but what

we fail to do, and feel that it ought to be done." It is not the amount of work that we do during the day, but it is the work left undone that we carry and think about, that really wears out the cells of the brain. The brain being the nutritive centre of the body, from it the various organs derive their nerve forces to carry forward their functions, and it stands to reason that anything that proves injurious to the brain will seriously interfere, and gradually weaken these organs. As the dropping of water for a period of years will wear a groove in the stone, so does worry gradually, but none the less surely, destroy the brain cells, and as a result the other organs of the body which are dependent upon it.

The man who is able to lay aside his work when the time comes for him to leave his office, to entirely throw to one side and forget about it until the next morning when he enters his office again, no matter how hard he works, will, as a usual thing, remain in the possession of good health.

**THE DOCTOR KNEW.**

A sick man had been under his physician's care for some time. One day a friend of the patient met the patient's brother, and inquired after the sufferer's health.

"Oh," replied the brother, "he won't be alive at this time tomorrow!"

"What makes you talk like that?" asked the inquirer.

"Well," was the answer, "the doctor says he can't live more than twenty-four hours, and surely he knows what he gave him."

"Every member of the household has a share in the building of the home, and a responsibility for the enriching of its life. One instrument that fails to do its part mars the music of an orchestra. One discordant life in a family makes the music of love in the home less sweet."

There are souls in this world that have the gift of finding joy everywhere.—*Faber.*

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We have received quite a number of letters expressing the appreciation of the writers on account of changes made in the "Bible Echo," now known as "Australasian Signs of the Times."

## A PLAGUE.

Queensland is being visited by a plague of flies. How sad it is to see the misery caused by this pest! The horses appear to be the greatest sufferers. The flies poison their eyes, and very often they are so badly affected that the ball of the eye melts away. In many cases the abominable insect eats large holes in the flesh, going in as far as the bone. Hundreds of horses have had to be shot. Nets are being used in order to save the animals.

Human beings are the next sufferers. The poor children! How they do cry! Their eyelids swell, and the burning sensation causes life to be almost a burden. In the country the pest is worse than in the town. It makes one think of the plagues which were poured out upon the ancient Egyptians. Surely this pest is a sign of the times.

All creation seems to groan under the weight of oppression and sin. What do these things mean? "How do the beasts groan! the herds of cattle are perplexed; because they have no pasture; yea, the flocks of sheep are made deso-

late." The earth is waxing old as a garment, and as a vesture it shall be changed. A voice will soon be heard saying, "It is done." "He that is unjust let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold I come quickly; and My reward is with Me, to give to every man according as his work shall be. Rev. 22:11, 12. Are you ready?"

## ANOTHER SUICIDE.

A sad case of suicide was reported in the Melbourne papers early last week. The young man was a printer, respectful, intelligent, and good-hearted; and had worked in the "Echo" Office several times as a casual hand. The following note from the "Herald" attempts to sum up his condition, but, as frequently seen, comes far short of the facts in the case.

"His 'poor opinion of life,' as one witness phrased it, seems to account for the suicide of a young fellow who shot himself in the Treasury Gardens. He was temperate, in pleasant employment, out of debt, and had no love affairs. Moreover, the solace of music was open to him, as he was a musician of some power. Yet he worried over some trifling business with a band he belonged to. 'Undoubtedly emotional,' said Dr. Mollison of him, and the jury declined to express an opinion as to the state of the young man's mind."

We know nothing about the trouble with a band which may have had some slight influence in his case, but all know the "emotional" condition, as explained by the doctor at the inquest, must have had unnatural cause. The man was an excessive user of tobacco. When not at work he was almost constantly smoking a cigarette. Although often suppressed out of respect for the victims and their friends, the fact remains that the cigarette habit is a terrible enemy of mankind. Associated as it usually is with the use of tobacco in other forms and of intoxicants, a short work is made with those so cruelly caught in its meshes. The warning for all is very apparent.

In America several large firms, including three of the most important railway companies, refuse to employ any man or boy who uses cigarettes. They have learned by experience that the habit soon unfits one for any responsibilities in life.

## ...OBITUARY...

HARE,—Died Jan. 10, 1903, Iva Caldwell Hare, aged ten years and three months.

Iva was a native of Raratonga, and was adopted into our family when Sister Caldwell died. Early last October she took pleurisy and inflammation of the lungs, consumption followed, which brought her to the tomb in just three months.

Iva suffered great pain, but never did she forget her sweet prayers, continuing them until her breath became so short she was obliged to "just think them" as she expressed herself. We often prayed, talked, and read together, the Lord coming very near, making these moments exceedingly precious.

She once dreamed of seeing a beautiful angel who covered her with light. "Then Jesus spoke to me, mother," she said, "and the last thing He told me was to tell all the people to get ready, for He was soon coming."

This was Sabbath afternoon, I then read to her and we talked together of the love of God. That night she became unconscious, and remained so until her death the Sabbath following.

Jesus has given this beloved child sleep, and we now look forward to that "glad day" when partings will be over.

"When the pangs of trials seize us,  
When the waves of sorrow roll,  
I will lay my head on Jesus,  
Pillow of the troubled soul:  
Surely none can feel like Thee,  
Weeping One of Bethany."

MAUD HARE.

## 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.

Mr. J. Barry, S.A., 3/6; sub. expires, Oct. 5th, 1903. Mrs. E. McDonald, Vic., 4/6; sub. expires, Jan., 1904. Mr. M. B. Rogers, Tas., 5/-; subs. expire, June 29th, 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.

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