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ONE
PENNY

The Outlook

MACEDONIAN TROUBLES.

The attention of the world is being once more directed to the state of affairs in Eastern

press correspondents have become tired of recording them. Nevertheless, occasionally, when the victim happens to be some prominent person, the outside world may hear some of the tragical details.

An incident of this kind has

principal Turkish officials of the district, the unfortunate man had his beard pulled out, after which he was branded all over the body with red hot irons.

This torture was inflicted in the presence of a large number of spectators, and was continued



A Native "Kraal" in South Africa.—See page 6.

Europe. The horrible tortures which are inflicted upon those who incur the displeasure of the Turkish government, rival in cruelty the deeds of the most wicked persecutors of the past. So frequently have these fearful atrocities been committed, that

just come to light. A Macedonian priest of the Orthodox Greek Church, being suspected of sympathising with a movement which was in progress to secure the aid of a band of Bulgarians, was marked out for punishment. Under the direction of the prin-

until death put an end to the sufferings of the victim.

The German Vice-consul at Salonika reports that the sickening sights which he has witnessed in the Turkish dungeons in that city, show that, as far as Macedonia is concerned, "the worst

horrors of the darkest ages of Turkish tyranny still continue unabated." "Both in Salonika and in Monastir, the dark, noisome gaols have for several years past been filled to overflowing, and frequently there have been scenes of overcrowding almost equalling in atrocity the tortures inflicted upon English victims in the Black Hole at Calcutta. In the midst of filth quite indescribable, men, women, and children are huddled together, so that there is not room to sit down, much less to lie and sleep. Many of these people have never been proved guilty of anything whatever, but are only under suspicion of being in sympathy with the Macedonian cause. Everyday the torture is inflicted, and young lads and girls suffer equally with the stronger men and women."

In order to force these poor prisoners to disclose the whereabouts of insurgent leaders, it has been the practice to burn the soles of their feet before a fire. The Vice-consul saw between forty and fifty prisoners whose feet had been literally burnt off by this inhuman process. No food whatever is provided for the prisoners, and thus they suffer the pangs of starvation in addition to these diabolical brutalities.

Summing up the existing situation Dr. E. J. Dillon writes as follows:—

From an ethical point of view it seems a pity that the powers, who have already agreed among themselves to divide, reform, and govern this terrestrial hell, should look calmly on while these fiendish deeds are being perpetrated, and wait patiently for the psychological moment to come. But doubtless they have reasons for their inactivity which are very weighty from a political angle of vision, though they do not appear convincing to a moralist.

The reasons which the powers urge for their inactivity were stated in a speech which the late Premier of Great Britain, Lord Salisbury, made at the time of the Armenian atrocities about eight years ago. He said:—

Turkey is in that remarkable condition that it has now stood for half a century, mainly because the great powers of the world have resolved that for the peace of Christendom it is necessary that the Ottoman Empire should stand. They came to that conclusion nearly half a century ago. I do not

think they have altered it now. The danger, if the Ottoman Empire should fall, would not merely be the danger that would threaten the territories of which that empire consists; it would be the danger that the fire there lit should spread to other nations, and should involve all that is most powerful and civilised in Europe in a dangerous and calamitous contest. That was a danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman Empire a matter of European treaty, and that is a danger which has not passed away.

The Turk maintains his position in Europe solely because of international jealousy, and his misrule and maladministration is tolerated because the nations fear the consequences of interfering in the matter in a practical way, and bringing to an end the atrocities which for years have continued to shock the whole civilised world. Nevertheless the day will come when "he shall come to his end and none shall help him." Dan. 11:45. These words, spoken to the prophet Daniel by the angel Gabriel, refer to the Turkish Government, as a careful study of the whole chapter will clearly show. The empire of Alexander the Great was divided toward the four winds of heaven (verse 4), and fifteen years after the death of that great general the territories he conquered fell under the dominion of four of his generals. One of these four, Seleucus, finally overcame two of the others, and he then ruled over the whole of Alexander's empire with the exception of Egypt, which was successfully held by Ptolemy. In the succeeding verses the angel refers to these two governments as the "King of the North" and "the King of the South."

To-day the territories of the King of the North are under the sway of the Ottoman Government, and as the angel in concluding his delineation of the power that controls the northern division of Alexander's empire stated that the time would come when none should help him, we are confident that the help hitherto given by the powers will be withdrawn.

What the consequences of this change of attitude will be to the world, are given in the next verse—"At that time shall

Michael stand up (reign), the great Prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. Dan. 12:1.

This, the great culminating point of this world's history, is just before us. The evidences are multiplying daily that the time is rapidly coming when the maintenance of the Turkish Government at Constantinople by the great powers will cease.

Politicians predict that the result will be the danger, that all that is most powerful and civilised in Europe will be involved in a dangerous and calamitous contest. The Scriptures tell us that "at that time there shall be a time of trouble such as never was since there was a nation even to that same time." It is the time when the iron, the clay, the brass, the silver; and the gold (the kingdoms of this world) shall be broken in pieces together, and become like the chaff of the summer threshing floor (Dan. 2:35)—the time of Christ's second coming, and of the deliverance of God's people. Are you ready for it?

* A complete exposition of this interesting prophecy is given in "Thoughts on Daniel and the Revelation," by Uriah Smith. Published at 3/- (posted 7d. extra.) obtainable at the office of this paper.

Resolutions were passed at a recent meeting of the representatives of 100,000 negro voters in the State of New York protesting against the disfranchisement of negroes under the new Virginia State Constitution.

The winter ice-fields on the coasts of the Gulfs of Finland and Bothnia have broken up with unexpected suddenness. Many fishermen were encamped on the floes, carrying on their operations at channels and blowholes in the ice, and when the pack broke up 250 of these men were drifted off on large fragments of the floe. Vessels have been sent out to search for the missing men, but have failed to find the drifting floes, and it is feared that they have completely broken up, and that the men have perished.



GETHSEMANE.

Behind the misty vale of years,
Close to the great salt fount of tears,
The garden lies. Strive as you may
You cannot miss it on your way ;
All paths that have been or shall be
Pass somewhere through Gethsemane.
All those who journey, soon or late
Must pass within the garden gate—
Must kneel alone in darkness there,
And battle with some fierce despair
God pity those who cannot say,
“ Not mine, but Thine ; ” who only pray,
“ Let this cup pass, ” and do not see
The purpose in Gethsemane.
Gethsemane ! Gethsemane !
God help us through Gethsemane.

—Selected.

THE PAPACY.

BY GEO. TEASDALE.

In order to prove beyond dispute that the little horn of Dan. 7 : 8 represents the Papacy, let us briefly examine the details given in regard to it, and see how accurately they describe the rise and work of that power.

The ten horns out of this kingdom are ten kings that shall arise, and another shall arise after them ; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws ; and they shall be given into his hand until a time and times and the dividing of time. Verses 24, 25.

1. This horn comes up after the others. The Roman empire was divided into ten parts by the inroads of the barbarians from the North, between the years A.D. 395 and 476. The Papacy was not established until A.D. 538—more than half a century after the last of the ten.

2. He is different from the others. The ten were purely political kingdoms. The Papacy is a religious power, exercising civil authority in the name of Christianity.

3. He subdues three of the other kingdoms.

There was only one hindrance to the supremacy of the bishop of Rome—the opposition of the Arian powers to the doctrines of the Catholics. These opposing powers were rooted up, the

Heruli in 493, the Vandals in 534, and the Ostrogoths in 538.”

4. He shall speak great words against the Most High.

They have assumed infallibility, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. . . . And they go against God, when they give indulgences for sin. This is the worst of all blasphemies.—*Dr. A. Clarke's Comments on Dan. 7 : 25.*

5. He shall wear out the saints of the Most High. No computation can reach the numbers who have suffered martyrdom, for the gospel, at the hands of the Church of Rome.

A million poor Waldenses perished in France ; nine hundred thousand orthodox Christians were slain in less than thirty years after the institution of the order of Jesuits. The Duke of Alva boasted of putting to death thirty-six thousand. The inquisition destroyed, by various tortures, one hundred and fifty thousand. These are a few specimens, and but a few of those which history has recorded. But the total amount will never be known till the earth shall disclose her blood, and no more cover her slain.—*Scott's Church History.*

6. “ And shall think to change times and laws.” With the Roman Church the “ Decretalia ” is esteemed the highest authority in ecclesiastical law. In them it is affirmed that “ The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ.” “ The pope's will stands for reason. He can dispense above the law ; and of wrong make right by changing and correcting laws.” Quoted in “ *Facts for the Times.* ” pp. 56, 57. Not only does the Papacy claim to have the power to change laws, but it has also tried to use this power. Not content with wearing out the subjects of the Most High, it has also interfered with the law of the Most High. By suppressing the second commandment it has given countenance to image worship, keeping the number ten intact by dividing the tenth commandment into two. It has also dared to meddle with the fourth commandment, setting aside the seventh day (Saturday), the day God blessed and hallowed, and putting in its place the first day of the week (Sunday). Speaking of this change the Catholics say—

Sunday, as a day of the week set apart for the obligatory public worship of Almighty God, . . . is purely a creation of the Catholic Church.—*Catholic Quarterly Review.*

The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the (Catholic) Church.—*Plain Talk for Protestants.*

This testimony is authenticated by historians both profane and ecclesiastical. Says Dr. Peter Heylyn :—

Thus do we see upon what ground the Lord's day (Sunday) stands : On custom first, and voluntary consecration of it to religious meetings ; . . . alter, from the canons and decrees of councils, the decretals of popes, and orders of particular prelates.—*Hist. Sab., part. 2, chap. 3, sec. 12, as quoted in Andrews' Hist. Sab., p. 353.*

The change of the day of worship from the Sabbath, or last day of the week, to Sunday, the first day of the week, was done by the early Christians, but the work was so gradual that it is almost impossible to determine when the one left off, and the other began.—*Inter Ocean, Chicago, U.S.A.*

The observance of the Lord's day (Sunday) is founded not on any command of God, but on the authority of the church.—*Cow's Sabbath Manual.*

It took the Catholic Church several centuries of deception and cruel persecution to bring about this change of observance of a day of rest ; but it finally succeeded, and now the whole professed Christian world bears testimony that the little horn represents the Papacy by obeying its dictates, and keeping the day it enjoins, rather than the one commanded by the Lord.

7. “ They shall be given into his hands until a time and times and the dividing of time.” This kingdom was to have power a time (i.e., a year), times (two years), and the dividing of time (half a year), equalling three and a half years, or, reckoning thirty days to the month, 1,260 days, equal to the same number of years in prophetic language. The Roman Pontiff became the head of all the churches, and obtained civil power in the year A.D. 538. On the 10th of February, 1798, the French army, under Berthier, captured Rome, took the pope prisoner, and abolished the papal independence. From 538 to 1798 is 1260 years. This is the last of a list of specifications which establish beyond a doubt the fact that the little horn can represent no other power than the papal kingdom.

The Lord has graciously given us this detailed information concerning this persecuting, law-changing power, in order that we may readily identify it, refuse its authority, even if it costs us our lives, and become the subjects of the kingdom of God through grace, and by keeping the law as originally given by Him.

OUT OF EGYPT.

BY J. E. FULTON.

It was by God's mighty hand that Israel was saved from the power of Egypt. It is true that the people of Israel were numerous, but they were not saved by any power of their own. A people in servitude and bound in the shackles of error were delivered without arms from the grasp of the mightiest nation of earth at that time. Moses had known years before that he was to be a leader, but no doubt he thought Israel would be delivered by the power of the sword. After his forty years' sojourn in Midian, the Lord appeared to him in the burning bush. He was commissioned to go down to Egypt, and lead his people out of bondage. He was especially prepared for his mission. He was clothed with divine power.

It is quite certain that Israel was idolatrous. While many may have known Jehovah as the true God, it is doubtless true that they also thought the gods of Egypt to have divine attributes as well. Moses went to them, and demonstrated that the God of Abraham was the only true God. This was proved to both the Israelites and the Egyptians. The gods of Egypt were proved to be false and impotent. It is interesting to notice that the plagues of Egypt were directed against their gods. Egyptian gods were numerous. It is said that at one time it was easier to find a god in Egypt than a man. By the plagues brought upon Pharaoh and his people these gods were shown to be powerless, and Jehovah was shown to be the I AM, the true God, the great Creator. This fact was to a greater or less extent lost from the minds of the Israelites. The plagues, there-

fore, served a double purpose; first, to free them from the power of the Egyptians; and, secondly, to establish the minds of Israel in the true God.

The first thing to be preached to a heathen people is the divinity of God, proved by His created works. Paul preaching to the superstitious Athenians at Mars' Hill, opened his discourse thus: "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands." Acts 17:24. Paul establishes first that God is

would have proved Himself to be a God, but as the Egyptians and to some extent the Israelites believed in a plurality of gods, He, Jehovah, would now be simply added to the list. But now all their gods were swept away. Had they a god in the water, it was turned to blood. Was their god the sun, it gave no light, and even the blind could realise that their god had left them, for they could feel the terrible darkness. Was their god the sacred bull Apis? He was slain by a higher power. Did they worship serpents? Their serpents were swal-

CREATION, Gen. 1.		THE MIRACLES IN EGYPT.
1st day	"Let there be light." Day.	9th plague, darkness.
2nd day	Firmament. Heaven.	Hail, darkness, locusts (wind).
3rd day	Waters. Dry land. Vegetation.	Waters turned to blood. Dry land turned to lice. Locusts, hail, fire, destroy vegetation.
4th day	Lights. Lights for seasons.	Darkness. Hail—(out of season) never rains in Egypt.
5th day	Moving creatures, creeping things, insects, fish.	Locusts, lice, flies, frogs. Fish died in bloody water.
6th day	Beasts. Man.	Murrain in the cattle. First-born slain.

Creator. This sweeps away all superstition.

It is most interesting to notice that by the miracles in Egypt the God of the Hebrews was shown to be the Creator. I think we can show that what the Lord did in the six days of creation, as recorded in Genesis 1, He demonstrated He had power to do by the miracles in Egypt. He showed His power to do or undo everything mentioned in the first chapter of Genesis. Under the accompanying diagram let it be noticed that there was a miracle affecting something done by the Creator on each of the six days.

By a suspension of natural laws, Jehovah spoiled their gods in Egypt. He showed that they neither created nor upheld anything. Israel's God was shown to be the true God in spoiling their gods; and again by restoring, He thus proved Himself to be the Creator, that He had created their gods. This made a great impression upon both the Egyptians and the Israelites. This was most convincing. Had the Lord stopped with one miracle, He

lowed up. "The water of their cherished god Nile was transmuted to blood; and its finny idols became a mass of putridity." Beelzebub, the fly-god, no longer protected them from the swarms of flies. Their god Serapis was said to protect them from locusts, but this god now failed them. God had said, "Against all the gods of Egypt will I execute judgment. I am the Lord."

SEEKING TO KILL HIM.

There was no so common answer to Paul's preaching as a proposition to kill him. And that mode of meeting an argument—especially on religious subjects—has always been popular. The first murder was prompted by religious bigotry. Various bodies of Christians—Protestant as well as Romanist—have tried to kill off those who differed with them on points of theology. It would hardly be safe to-day to trust any

religious denomination with irresponsible and unlimited power over other denominations. The probability is that there would be more or less killing done; at all events, violence would not be unknown. But killing a man never answers his arguments; nor does it destroy the cause he represents whether that cause be good or bad. Killing a man, or offering him violence for his religious opinions, is the poorest way of dealing with him, notwithstanding the venerable precedents in its favour.—*H. Clay Trumbull.*

MR. MOODY ON THE BIBLE.

At a meeting in New York, Mr. Moody once quoted this sentiment in beginning his address:—

"The Bible is a lamp to direct us; a guide to conduct us; a bit to restrain us; a sword to defend us; water to wash us; fire to inflame us; salt to season us; milk to nourish us; rain to refresh us; treasures to enrich us; and a key to unlock for us heaven's gate." All this it is, he added, and much more. The man who came to a meeting to get an anointing that would last a lifetime, was compared to a man who ate a breakfast to last a lifetime. Daily, hourly feeding on the word is necessary if the soul would grow.

From cover to cover Mr. Moody believes the Bible. A man brought a difficult passage to him with this question:

"How do you explain that, Mr. Moody?"

"I don't explain it."

"Well, how do you interpret it?"

"I don't interpret it."

"How do you understand it?"

"I don't understand it."

"Well, what do you do with it?"

"I don't do anything with it."

"You don't believe it, do you?"

"Certainly I believe it. There are lots of things I believe that I don't understand. There are a good many things in astronomy, a good many things about my own system that I don't understand, yet I believe them. I am glad there are heights in that book which I haven't been able to climb. I am glad there are depths I haven't been able to fathom. It is the best proof that the book came from God."

"But you don't believe in the Old Testament just as you do in the New Testament?"

"Yes, I do. We have but one Bible, not two. The very things in the Old Testament that men cavil at the most to-day are the things the Son of man set His seal to when He was down here, and it isn't good policy for a servant to be above his Master. The Master believed these things."

The stories of the deluge, the destruction of the cities of the plain, Balaam's

ass, Jonah and the whale were next taken up, the objections to them considered, and Christ's own references to these very matters given. Mr. Moody advised every one of his hearers to buy a concordance before luncheon, and then to take up the study of the Bible systematically, prayerfully. He commended highly a study of prophecy, especially those given by the so-called minor prophets. Glancing hastily at the prophecies concerning Babylon, Nineveh, and Tyre, he showed how one after another has been fulfilled, and added:—

"The best way to convert an infidel is to take him to the prophecies fulfilled. Look at the prophecies concerning Christ. There are over two hundred about Him in the Old Testament. Think of those which concern His life on earth; His miraculous birth, not at Nazareth, but in Bethlehem, 'that the Scriptures might be fulfilled;' His dwelling at Nazareth and in Egypt; His rising into Jerusalem; His cruel treatment; His death. The Bible is not worn out. Let us study the book more, and ourselves less."

THE ROCK OF SALVATION.

BY ANNIE R. SMITH.

Thou Friend and Supporter when troubles appear,
Preserver from evil, temptation and fear,
O, now to Thine arms for protection I flee,

Thou Rock of Salvation—O, hide me in Thee!

Thy judgments, O Lord, soon in wrath will descend,

O'erwhelming with terror, the tempest will rend;

But firm a foundation, sure refuge I see
In the Rock of Salvation—above, cleft for me!

With all the redeemed, my glad voice would I raise,

And join in the songs to Immanuel's praise;

That at Thine appearing I may numbered be,

Thou Rock of Salvation—O, hide me in Thee.

THE GOSPEL TO ALL NATIONS.

BY J. E. WHITE.

This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Matt. 24: 14.

No great judgment has ever been brought upon the earth without a warning being given to those concerned in it. Before the flood the world was warned by Noah. Jonah was sent to Nineveh. Angels from heaven carried the message of impending doom to Sodom and Gomorrah. Isaiah and Jeremiah foretold the Babylonish captivity of the Jews, and

the Saviour warned the Jews of the final overthrow of their city and nation.

In our text is found the statement that before the coming of Christ and the setting up of His everlasting kingdom, the gospel, or good news pertaining to it, shall go to all the nations of the world. It is a world-wide message.

This text does not state that all the world will be converted. The Scriptures clearly show that but few will accept the message; but all will have the opportunity of hearing it, and preparing to meet their Lord if they desire to do so. In the great judgment day the unprepared will stand without excuse; for to earth's remotest bounds this gospel will be proclaimed, and this fact will be a witness against those who refuse to hear the message, and to those who reject it.

Already this gospel of the soon coming of our Lord has gone to nearly all the nations of the earth. Believers in it are to be found among all denominations and in many pulpits. Missionaries are going to all lands, to the islands of the sea, and penetrating into the interior of countries heretofore unapproached by civilisation. The Bible is printed and circulated in almost every known language, and God has forces already at command with which to close this message of Matthew 24: 14 in a very short time. All this is but another evidence that the coming King is at the door.

After the outpouring on the day of Pentecost, and on the occasion of the introduction of the gospel of Christ to the Gentiles, the Holy Spirit was not sent to annul anything that the Lord Himself had appointed.

God is preparing the whole universe to be an orchestra of praise and adoration to His Son. Nothing can satisfy God till creation's groans are changed to rapture, and the curse, which restrains her songs, is lifted from the face of all nature; but He wants to hear your voice.—*Rescue.*

World-Wide Field.....

NATAL-TRANSCVAAL CON- FERENCE.

Pastor G. W. Reaser writes of the organisation of this Conference as follows:—

The first annual meeting of the Natal - Transvaal Mission Society was held at Sweetwaters, Natal. At the second meeting of the session it was decided to organise the Natal - Transvaal Mission Society into the Natal-Transvaal Conference. The reasons for this change were that the constituency of the field has nearly doubled during the past year, and the increase of our funds will enable us to carry on the advance work in the field, for the evangelisation of the European population within our borders, without calling upon our brethren for financial aid.

The writer was elected President of the new conference, Brother J. H. Camp, Vice-President, and C. H. Pretzman, Secretary, Treasurer, and Business Manager.

The conference meetings were held in the new schoolhouse at Sweetwaters, around which ten buildings have been erected during the past eight months, and four more are in process of construction, while still others are in contemplation, and will doubtless be erected in the near future. Until work upon our school building was begun, the only habitations which marked the portion of the farm which we purchased, were a few thatched cooly huts. Within full view of the school grounds may be seen numerous native kraals (villages), occupied by hundreds, perhaps thousands, of Zulus, which indicate that our new seat of learning is located in Darkest Africa.

The school building is surrounded by eight acres of land, suitable for cultivation, and capable of producing oranges, bananas, papaws, pineapples, figs, naartjes, mandarins, and other subtropical fruits, as well as the

fruits and vegetables of the temperate zone. Brother Chaney has had charge of the erection of the school building, which is now nearly completed; and as our teacher is expected to arrive by the next mail steamer from London, the hearts of our people will soon be gladdened by having the first church school in our young conference in full operation.

Two encouraging features of our school enterprise are that the property is entirely free from debt, and the support of the teacher is fully guaranteed.

We have looked over the field quite thoroughly for a location for a mission farm, to be used as a station for training native teachers, for giving white labourers an experience in native work before sending them out to take charge of pioneer stations beyond the bounds of civilisation, and also for a health-recruiting station for our missionaries, who must have occasional changes from the debilitating climate of the up-country districts, or be prematurely laid away, to rest from their labours. Will not the Lord hold us responsible if we fail to heed the lessons so dearly learned by other missionaries, and by our workers in Matabeleland, relative to taking sacred care of the health of our missionaries?

The most favourable place that we have yet found for the location of such a mission station is at a point near the convergence of the Transvaal, the Orange River Colony, Basutoland, Natal, and Zululand. This is reputed to be one of the best farming districts, and most healthful locations for man and beast, in all South Africa. Many men in this locality have lived from eighty-five to one hundred years, while a number have lived from one hundred to one hundred and seven years. Also many invalids, coming from other countries and climes, and locating in this district, have fully regained their health. We might with propriety speak of this district as "the sanitarium of South Africa," and as it is thickly peopled with natives, and is perhaps one of the most accessible places to the up-country districts, where the deadly fevers lurk to a greater or less degree,—

owing to local conditions,—it seems to us that we should secure a farm here, and begin operations at the earliest possible date. We believe that this plan, which has been approved by the South African Union Council, and most heartily by Brother and Sister Booth as well,—for they are well aware that the stations where they and their fellow workers are located are in one of the fever districts,—will appeal to the good judgment of our people, and to a share in their liberality in the support of the great missionary enterprise of carrying the "everlasting gospel . . . to every nation, and kindred, and tongue, and people."

A station established at the place mentioned would enable us to reach and evangelise many of the most populous nations of natives in South Africa. We believe that such a station, after being established and equipped, would be largely self-supporting.

Our canvassing work has made excellent progress, the sales of a recent month amounting to over £560. The blessing of the Lord has manifestly been over His work in this field. For this we praise Him from full hearts, and take new courage for the future. Our conference meetings were characterised by a most desirable spirit of union and brotherly love, and by the manifest presence of Him who said, "Go ye into all the world, and preach the gospel to every creature," "and, lo, I am with you alway, even unto the end of the world."

BRUNSWICK CHURCH.

The church at Brunswick, Victoria, consisting largely of new Sabbath-keepers, who accepted the truth as a result of the recent tent effort in that district, has just organised its first missionary society. Energetic efforts are being put forth by the members to circulate tracts and the "Signs of the Times," and their labour of love is meeting with considerable success. Almost the whole of the members, together with a few interested per-

sons, attend the missionary meetings, which are held on Sabbath afternoons, and after listening to a number of encouraging reports, a Bible study is usually given on some phase of present truth.

We trust that the work now organised in that populous district may continue to be faithfully carried forward, and that the Lord will grant unto His servants to speak His word with boldness.

MODERN METHODISM.

It is a matter for regret that old-time Methodism is being definitely repudiated by modern Methodists. At a Methodist ministers' meeting, held in Chicago, "The Rev. Coburn delivered a sweeping condemnation of the Methodism of Wesley's time, declaring that it could not be applied to modern conditions. The old Methodist hymns were declared to be altogether out of date. By a rising vote the pastors present expressed almost unanimous preference for the 'new Methodism.'"

It may be interesting in this connection to give an extract from the early experience of one who was converted, and joined the Methodist Church when old-time Methodism prevailed. It is told as follows:—

"Soon after returning from a camp-meeting where I found Jesus, I, with several others, was taken into the church on probation. Finally the day was appointed for us to receive the solemn ordinance of baptism. Although usually enjoying at this time great peace, I frequently feared that I was not a true Christian, and I was harassed by perplexing doubts as to my conversion. It was a stormy day when we, twelve in number, were baptised, walking down into the sea. The waves ran high and dashed upon the shore, but in taking up this heavy cross, my peace was like a river. When I arose from the water my strength was nearly gone, for the power of the Lord rested upon me. I felt henceforth I was not of this world, but had risen from the watery grave into a newness of life.

"The same day, in the afternoon, I was received into the

church in full membership. A young woman stood by my side, and was also a candidate for admission to the church with myself. My mind was peaceful and happy till I noticed the gold rings glittering upon this sister's fingers, and the large, showy earrings in her ears. I then observed that her bonnet was adorned with artificial flowers and trimmed with costly ribbons, arranged in bows and puffs. My joy was dampened by this display of vanity in one who professed to be a follower of the meek and lowly Jesus.

"I arranged meetings with my young friends, some of whom were considerably older than myself, and a few were married persons. I determined that my efforts should never cease till these dear souls, for whom I had so great an interest, yielded to God. Several entire nights were spent by me in earnest prayer for those whom I sought out and brought together for the purpose of labouring and praying with them.

"Some of these met with us from curiosity to hear what I had to say, others thought me beside myself to be so persistent in my efforts, especially when they manifested no concern on their own part. But at every one of our little meetings I continued to exhort and to pray for each one separately, until my labours were crowned with success, and every one had yielded to Jesus, acknowledging the merits of His pardoning love. Every one was converted to God.

"I resolved to do all that was in my power to lead souls into the light of truth, but it seemed impossible for one so young, and in feeble health, to do much in the great work. There were three sisters of us at home. We talked the matter over among ourselves, decided to earn what money we could, and spend it in books and tracts to distribute gratuitously among the people. This was the best we could do, and we did this little gladly. I could earn only a shilling a day; but my dress was plain, nothing was spent for needless ornaments or ribbons, for vain display appeared sinful in my eyes; so I had ever a little fund in store with which to purchase

suitable books. These were placed in the hands of experienced persons to send abroad."

When modern religion produces the change of heart, the travail of soul for the salvation of others, the self-denial manifested in the experience given above, it will be time to change the old for the new. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

... Notes ...

Pastor G. Teasdale reports a good interest in the tent meeting now in progress in Devonport, Tasmania.

Pastor W. A. Hennig has recently visited Yambuk, Victoria, where excellent meetings were held, and one lady began the observance of the Sabbath. Others are deeply interested.

Miss Edith Hill, writing from Hobart, Tasmania, where she is teaching a church school, says that a Sabbath-school convention will be held in Hobart the last Sabbath and Sunday in March.

Pastor G. B. Starr delivered a health address at Devonport, Tasmania, recently, which is fully reported in the "Northwestern Advocate." The subject was "A Flesh Diet," and many arguments were brought forward to show that flesh is not the original or the most healthful diet for man.

Pastor G. A. Snyder and wife sailed from Sydney for Vancouver, Monday, February 23. Brother Snyder's health made a change of location imperative, as he had developed tuberculosis. Many friends will regret his departure, and hope for his speedy recovery. We trust his health will permit him to still write for the "Australasian Signs of the Times," and that, though absent, he may still continue to be a labourer in Australasia in this way.



E. W. FARNSWORTH - - EDITOR.

THE SABBATH IN THE NEW TESTAMENT.

While there is general agreement as to which day was the Sabbath of the Old Testament, it is affirmed that when we come to New Testament times there is a change. It is said that the first day (Sunday) now takes the place of the Sabbath, which was Saturday. But what does God say? Again we appeal to Him and to His word.

The word "sabbath" occurs fifty-eight times in the New Testament. Fifty-seven times it refers to Saturday, the seventh day, and once to the annual festivals of the Jews. The first day is referred to eight times. Which day is recognised as the Sabbath? We quote some of these scriptures:—

In the end of the Sabbath, as it began to dawn toward the first day of the week, Matt. 28:1.

Candidly we ask: What day was ended when the first day came? Read the text carefully. It says: "In the end of the Sabbath, as it began to dawn toward the first day." In the end of *What*? Then it is evident that the Sabbath had ended when the first day, or Sunday, came, and therefore it is evident that Sunday is not the Sabbath.

But again read Mark 16:1, 2:

And when the Sabbath was past . . . very early in the morning the first day of the week they came unto the sepulchre at the rising of the sun.

Again we ask: What day was past when the first day came? Then the Sabbath in the New Testament is not the first day, but the day before the first day, for the Sabbath was past when the first day came.

Luke bears testimony as follows concerning the day of the crucifixion:—

And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned and prepared spices and ointments; and rested the Sabbath day, according to the commandment.

Now, upon the first day of the week, very early in the morning, they came unto the sepulchre. Luke 23; Matt. 28:1.

This scripture shows clearly that Christ was placed in the tomb on the preparation day, and "the Sabbath drew on." Verse 54. While the women were preparing their ointments the Sabbath came on. And they "rested the Sabbath day according to the commandment." Verse 56. The next day was the first day of the week (Luke 24:1), and they resumed the work which they had left the Friday evening before.

The Sabbath day, according to the commandment, then, is the Sabbath in the New Testament as well as in the old. It is the day that comes before the first day of the week; or Saturday, the seventh day.

No man keeps the fourth commandment by keeping Sunday, because the Sabbath was "past" when the "first day" came. The holy women so closely associated with Christ in His ministry, knew nothing of a change in the Sabbath. Luke wrote thirty years after our Lord had ascended to heaven, and the Sabbath is said to have been changed, and yet he says nothing about it, and gives no hint that a change was to take place.

John bears testimony as follows:—

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre. John 20:1.

There is nothing here that hints that the first day was, or ever would be, the Sabbath.

The same day, at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst and said, Peace be unto you. John 20:19.

The disciples were not assembled to celebrate the resurrection, for at this time they did not believe He had been raised. Mark 16:14. They had not met for a religious meeting. The text says they came together "for fear of the Jews," and Christ entered while they were sitting at their evening meal.

This record in John is more remarkable when we remember that his Gospel is the last book of the Bible which was written. Sixty-

five years after the Sabbath is said to have been changed, there is perfect silence concerning it. Why this silence if such a change had been made? One word from the lips of the Master would have settled it all, but He never spoke that word. On the contrary, He said: "It is easier for heaven and earth to pass, than for one tittle of the law to fail." He kept the Sabbath during all His earthly life. He taught others what was right and wrong to do on that day. He recognised the sacredness of the Sabbath as late as A.D. 70, when He taught His disciples to pray that their flight from Jerusalem be not in winter, neither on the Sabbath day." Matt. 24:20. The Sabbath being binding and sacred in the year 70, it is so still.

We have now noticed every scripture in the Gospels that in any way alludes to the first day of the week. And what is the result of our investigation? First: That the first day is referred to in six texts. Second: That not one of these scriptures gives any hint that the Sabbath was, or would ever be, changed to the first day of the week. Third: Three of the scriptures clearly locate the Sabbath as the day before the first day, that is, on Saturday. Fourth: We learn that neither Christ nor His apostles ever said one word about the change of the Sabbath, or that it ever would be changed. Fifth: They never call Sunday the Sabbath day; they never call it the Lord's day; they never give it any sacred name whatever. Sixth: Christ never kept that day Himself; His disciples never kept it. Seventh: Christ never commanded any one to keep it: His disciples never commanded anyone to keep it. And eighth: We conclude that Sunday is not the Sabbath, or Lord's day, that it is not a sacred day; that it has no authority or place in the Scripture, and that no one is under any obligation to God or the Scriptures to observe it.

On the other hand, we learn that the Sabbath of the Bible is the day before the first day, that is, the seventh day, or Saturday. That was the Sabbath at creation, at Sinai, and at the cross. That is the day that God the

Father and God the Son rested upon, thus making it a Sabbath of rest for all mankind.

That is the Sabbath that all the holy patriarchs and prophets kept; the holy apostles and followers of Jesus kept it; Christ as the Son of man kept it; and that is the day that He as our Lord and Master and Saviour, commands us to keep. "For this is the love of God that we keep His commandments, and His commandments are not grievous." I John 5:3.

As a closing thought we give the words of Canon Eyton:—

There is no word, no hint, in the New Testament about abstaining from work on Sunday. No commandment of God bids us do this or not do that on Sunday; we are absolutely free as far as His law goes. The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday. . . . Into the rest of Sunday no divine law enters."

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

A SEARCHING TEST.

A little girl who had been taught the physical evils of tobacco-using as well as of intoxicating liquors, spent her vacation at the home of an uncle. This uncle kept a small store, and among the articles sold were tobacco and cigars. One day Florence said to him,—

"Uncle, what makes you sell tobacco; don't you know it hurts people?"

"I don't suppose it does any particular good," he replied.

"Then," persisted the little reformer, "why do you do it?"

He laughingly answered, "Oh, for the money, I suppose."

"Uncle," she said, with a very serious face, "when you get to heaven won't you awfully dread to tell God that?"

Her words caused an "arrest of thought," that later resulted in the banishment of narcotics from the list of articles sold at that store.—*The Vanguard.*

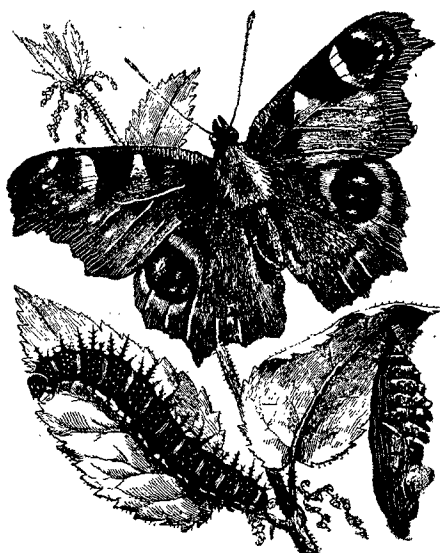
INSECTS' WINGS.

There is nothing more delicate than the wings of insects. They are like gauze, but they have a framework that makes them quite firm, just as the leaves on the trees are firm from the little ribs that are in them.

These wings are all covered with hair. You could see it under the magnifying-glass, but not without.

In some small gnats the hairs spring from each side of the veins, like butterflies' feathers, or like blossoms on the twigs in spring-time.

Even the wing of a common fly is very beautiful. Did you ever notice that if you take a butterfly



by the wings, a coloured dust is all over your fingers? Then the wings are left transparent where they have been touched. If you should put some of this dust on a slip of glass and examine it, you would find that each particle is a little scale of regular form, and sometimes most beautifully shaped. But the insect flies just as well without the dust.

Besides his regular wings, the fly has others for sails. They are all lifted by a great number of little tough muscles in his sides. Thus he moves in the air and darts away. Before he goes, he "plumes" his wings just like a bird.—*Our Little Ones.*

ROCKING-CHAIR TRAVELS.

You sit down, snug and quiet,
A book upon your knee,—
A wonder-book, that tells about
The lands across the sea,—
And then a strange thing happens;
You do not leave your chair,
But as you read about those lands,
It seems that you are there.

You see the queerest people,
They talk a language new;
The buildings are not those you know,
The streets are strange to you.
But you are never frightened,
'Tis pleasant to be there;
For you can always quickly come
Back to your rocking-chair.

It does you good to journey
In such an easy way,
To learn about the big, big world,
And how it looks to-day.
This way a child should travel,
The road is very fair;
'Tis safe and best for little ones
To go by rocking-chair.

—Annie Willis McCullough.

ONE BRICK LAID WRONG.

Some workmen were once building a large brick tower, which was to be carried up very high. In laying a corner, one brick, either by accident or carelessness, was set a very little out of line. The work went on without its being noticed, but as each course of bricks was kept in line with those already laid, the tower was not put up exactly straight, and the higher they built, the more insecure it became.

One day, when the tower had been carried up about fifty feet, there was a tremendous crash. The building had fallen, burying the men in the ruins. Do you ever think what ruin may come of one bad habit, one brick laid wrong, while you are now building a character for life? Remember that in youth the foundation is laid.—*Selected.*

Fair laughs the morn, and soft the
zephyr blows,
While proudly rising o'er the azure
realm,
In gallant trim the gilded vessel goes,
Youth on the prow, and pleasure at
the helm.
—Gray.

What we seek for we shall find;
what we flee from flees from us.—
Emerson.

HOME AND HEALTH

GOOD INTENTIONS.

The wonderful things we have planned,
love,
The beautiful things we have done,
The fields we have tilled, the gifts we
have willed,
In the sight of another sun.
When we think of it all we are baffled,
There's so much that never comes
true,
Because, love, instead of our doing,
We're always just meaning to do.

The friends we are wanting to help,
love,
They struggle alone and forlorn,
By trial and suffering vanquished,
Perchance by temptation o'er borne;
But the lift, and the touch, and the
greeting,
That well might have aided them
through
The perilous strait of ill-fortune,
They miss—we're but meaning to do.

We dream of a fountain of knowledge,
We loiter along on its brink,
And toy with the crystalline waters,
Forever just meaning to drink;
Night falls, and our tasks are unfin-
ished
Too late, our lost chances are run—
Dear love, while our comrades were do-
ing,
We only were meaning to do.
—From Ian Maclaren's "Life of Christ."

METHODS OF GOVERNMENT.

BY MRS. E. G. WHITE.

Some parents make the grave mistake of allowing children to have their own way until they are old enough to reason for themselves. By this course they place their children beyond the reach of their help. Let every mother begin the training of her children while they are in babyhood. Some battles will have to be fought, it is true, but no parent can afford to wait until the children are older.

If your child reaches out to take some forbidden thing, say kindly, but firmly, "No, do not touch it," and you will find after telling him this two or three times, that he will learn to obey. Touch the hand a little severely, if necessary. When he reaches after the forbidden object again, say, "No, no! No, no! Mustn't touch! Mustn't touch!"

Time and again I have seen this method followed successfully in dealing with little children who wanted to grasp everything that their hands could handle, while sitting at the dining-room table. Such children should be restrained. Tell them that there are things which they must not touch. If thus trained in their babyhood and early childhood, they will learn to obey while very young.

In the government of children there must never be a difference of opinion between the parents.

Parents, remember that impulsive movements in disciplining children are liable to place them on Satan's ground. By indiscretion you can arouse the very worst feelings of the human heart. You can manage your children in such a manner that from babyhood they will virtually manage you. But God has given you reasoning faculties. Determine that by His infinite power you will be obeyed in your house. Never let your love and patience interfere with the requiring of perfect obedience. Children respect a mother who rules firmly in love as the queen of the home.

The mother who governs in the fear of God will not allow her child to throw himself upon the floor in a fit of passion, kicking and screaming in rage. If he attempts to do this, she will make him understand that such actions must never be repeated. If the mother does not control, Satan will. With prayer and patience the mother should strive to direct aright the minds of her children, leading them in the way of righteousness.

When my children were very young, I determined that they should never, never gain an advantage over me by disturbing my feelings. I never let them see that they could annoy me. When they disobeyed, I did not shake them roughly or strike them. Instead of punishing them at once, I said to them, We will say nothing about this matter before evening worship; then we will talk it over and settle it. When evening came, they were subdued, ready to ask forgiveness. Thus I avoided many difficulties.

What is the use of blistering the tongue with words of scolding

and fretfulness? The gift of speech is a precious talent. Glorify God by speaking right words.

OUR EXPERIENCES.

BY D. H. KRESS, M.D.

Two women were passing through a beautiful garden. One was admiring the beautiful roses, lilies, and pinks, while the other coming just behind, said, "See the ugly thorns."

"Two men looked out from their prison bars,
One saw the mud, the other the stars."

What we see in this life depends upon what we are. What we are depends less upon the head a person has on his shoulders than upon the quality of blood circulating through that head. It is difficult, if not impossible, for a dyspeptic to see right. He has poisons circulating in his blood which prevent him from seeing things as they really are. He sees men as trees walking. He is constantly running his hand against thorns instead of picking the roses and pinks.

The trouble is not on the outside—it is on the inside. There is not much hope for him until he makes that discovery. When he makes the discovery he will not say, "O wretched man that I am, who shall deliver me from my terrible surroundings and disagreeable neighbours," but, "O wretched man that I am, who shall deliver me from this body of death."

Paul said, "Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now, they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest by any means when I have preached to others, I myself should be a castaway."

Instead of being kept under by his body, and controlled by his appetite and passions, Paul kept

his body under, and lived a temperate life. This same man was able to say, "We glory in tribulation, knowing that tribulation worketh patience." The man that is intemperate in his eating or drinking cannot have such an experience. He will *growl* in tribulation.

The way leading to health, happiness, and eternal life is wide enough to accommodate every son and daughter of Adam. There are but two ways—the right way and the wrong way. God's way and man's way. The majority have always been, and will always be, found in the broad way that leads to destruction. It is unsafe to follow the multitude. The fact is we have all gone astray, we have wandered every one in his own way, and destruction and misery are in that way. In turning from our own way we shall be saved.

SUNSHINE AND CLOUDS.

BY MADGE YOUNG.

"I have just been thinking about the vast difference there is in the lives of people, how some of them have trials, and others have such pleasant times. Now, there is Emily Moreton, I do not believe that she ever has any trouble in her life, it seems all sunshine, never any rain-clouds. What a fortunate girl she is!" said Amy Raymond to her friend and class-mate, Helen Wallis, as they were walking home together from school.

"Do you think so, Amy?" was the quiet response.

"Why, yes, don't you?" asked Amy in a surprised tone. "Emily has wealthy and indulgent parents who gratify her every wish. She has a lot of friends, is clever; in fact, she has everything to make her life all sunshine."

"Perhaps, if you knew all, you would find that Emily's life is not all sunshine, it has its shadows as well as others. And do you know, Amy, it is not best for us to have all sunshine and no clouds in our lives," said Helen.

"Why not? I think it would be very pleasant," remarked Amy.

"What would happen to the fields and gardens if the sun shone every day throughout the year, and we had no clouds or rain?" said Helen.

"They could not grow, of course," replied Amy.

"No," said Helen, "instead of fruit and flowers, there would be nothing but a desert waste. It is the clouds as well as the sunshine that cause the flowers to grow in beauty and fragrance. So it is in our lives. We are like the flowers. God sends trials as well as all the pleasant things to bring out the sweetness, strength, and beauty of our characters. If it were all sunshine they, too, would become as dry and barren as the desert, and then we could not bear that fruit with which God expects our lives to be crowned, and which to Him is most precious."

"Then it seems as if we ought to be just as thankful for trials as we should be for the rain that comes to refresh the thirsty earth," said Amy thoughtfully.

"Yes, indeed," said Helen, "for they are sent as blessings; and it is necessary that they come, for God's word says that tribulation works patience, and we read of the apostle Paul glorying in tribulation. He understood that it developed character."

"Well, Helen," said Amy, as they parted at the gate of Amy's home, "there is one thing that I shall never forget, and that is that all sunshine makes a desert."

WHICH?

Entering the office of a well-known merchant I lifted my eyes and found myself confronted with the brightest and most thrilling temperance lecture I ever steered myself against in the whole course of my life. It was an inscription marked with a pen on the back of a postal card nailed to the desk. The inscription read as follows:—

WHICH?
WIFE OR WHISKY?
THE BABIES OR THE BOTTLE?
HOME OR HELL?;

—Selected.

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By Sylvanus Stall, D.D.

WHAT...

A YOUNG MAN OUGHT TO KNOW.

By Sylvanus Stall, D.D.

WHAT...

A YOUNG GIRL OUGHT TO KNOW.

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We learn that the General Conference of Seventh-day Adventists will be held in Oakland, California, March 27 to April 13, 1903.

A despatch from London states that marching columns of unemployed men have become a daily feature in the streets of that city. The situation causes much uneasiness to thinking people.

During two weeks the Review and Herald and Pacific Press Publishing Companies received orders for tracts amounting to 3,200,000 pages. This indicates an active campaign on the part of the people in tract distribution.

Mr. W. D. Salisbury, Manager of the Echo Publishing Company, sailed from Sydney for San Francisco, March 2. Mr. Salisbury goes as a delegate to the General Conference of Seventh-day Adventists to be held in Oakland, California, and to attend to business connected with the publishing work with which he is connected. We wish him a pleasant voyage and safe return.

Great men in the world have trouble about their honours. But in the race for "the prize of the high calling of God in Christ Jesus," every one may gain honour and distinction. Each may gain the prize. "So run that ye may obtain."

THE EASTERN QUESTION.

Of all the questions that engage the attention of leading statesmen to-day, probably this is the gravest and most important, because the solution of this problem is fraught with so much danger to the maintenance of the peace of the world.

In order to intelligently comprehend the situation, it is perhaps essential that the origin of these international complications should be understood. To those who desire to become acquainted with the historical facts that pertain to this question, a favourable opportunity is now offered.

Pastor A. T. Jones, of California, U.S.A., a man of vast historical research, has collated a mass of information on this subject from the records of the past, accompanied by the prophetic writings of Daniel, Ezekiel, and John, in a volume of 257 pages, entitled, "THE GREAT NATIONS OF TO-DAY."

Six interesting Maps and nine illustrations add to the value of the work, which is sold at the popular price of 1/- (postage 3d. extra). Orders may be sent to the office of this paper or to our agents.

THE EVIL OF TRUSTS.

One of the chief evils of the trusts is that they limit production in certain lines of trade, in order to raise the price of their goods, and thus enhance their profits. The same thing also, it appears, may be charged against the labour unions. They assume the right to limit the amount of work a labourer shall perform in a given time. On this point "The Independent" has the following:—

"It is sometimes denied that labour unions aim to limit the amount of output for their work. But the Glass Blowers' Union has an order limiting the amount of window glass which a man is allowed to make in a month, and the order of the president of the union removing the limit is so sharply antagonised that it is not likely to stand. Such limiting the work of ambitious men gives occasion to most effective criticism of labour unions."

The arbitrary interference with the law of supply and demand is not the worst result of the systems by which the forces of capital and labour seek to increase profits, or to maintain a set standard of wages. The interference with individual ambition and the re-

straint of legitimate enterprise constitute an evil which strikes at the very root of national prosperity. When an organisation can dictate the conditions under which an individual may be allowed to work, and he can neither choose his place of employment, nor his hours of work, nor exercise his productive capacity beyond an arbitrary limit fixed by a labour union, ambition and hope are destroyed, and the qualities which lie at the foundation of industrial prosperity are swept away. It is the opportunity to rise, by the exercise of individual genius, enterprise, and energy, unhampered by arbitrary restrictions, which has given to the United States such a measure of prosperity in their past history.—L. A. Smith.

...OBITUARY...

RUSSELL.—We regret to record the death of Sister Russell, who has been a patient sufferer with Bright's Disease for the past six or seven years. About a week ago she was taken to the general hospital, and on Sunday, Feb. 15, she fell asleep in Jesus to await the resurrection morn. A number of the church members attended the funeral at Toowong Cemetery to pay their last respects to the deceased. Three sons and two daughters are left to mourn their loss. Service was conducted by the writer.

A. SMART.

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. D. Sheppard, Katamatite, 4/6; February 9th, 1904. Mrs. H. Burns, Brunswick, 1/6; May 11th, 1903. Mr. H. E. A. Minchin, Cooranbong, N.S.W., 4/6; February 9th, 1904. Mr. F. W. Sawert, Great Western, 4/6; February 2nd, 1904. Mrs. Gaghardi, Kew, 2/6; August 10th, 1903. Miss Z. W. Reeves, Tasmania, 1/6; May 25th, 1903. Mrs. A. Goodisson, Trentham, 1/9; June 15th, 1903. Mr. J. O. Williams, Queensland, 2/6; September 14th, 1903. Mr. C. James, Daylesford, 4/6; February 25th, 1904.

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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