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ONE
PENNY

The Outlook

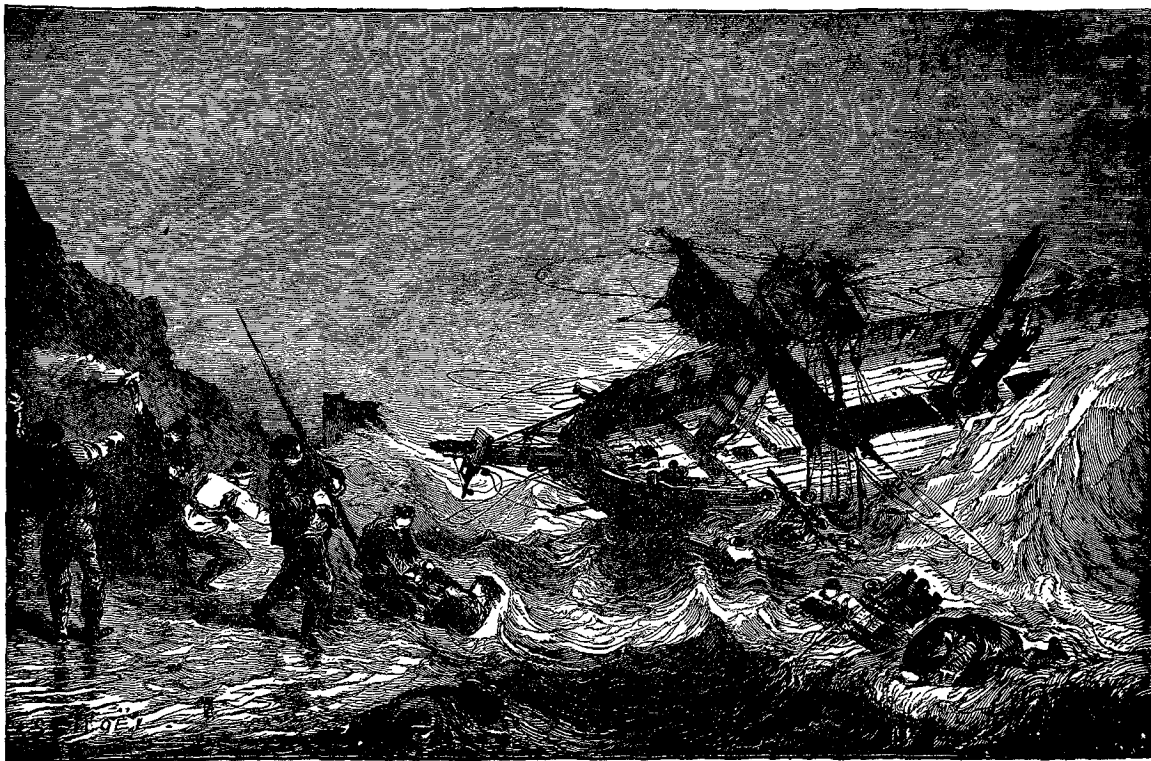
FLOODS AND FIRES.

The great floods in America, which we reported in our last issue, are continuing to devastate the country as they flow on their

towns are covered with water to a depth of from ten to eighteen feet. Seven hundred of the citizens who were unable to leave their homes before the flood waters overtook them, spent a whole night on the roofs of their houses, from which precarious position they were rescued in the morning by boats.

drowned through the bursting of the embankments.

In the city of St. Louis, so much advantage was taken of the confusion caused by the floods, by lawless men to loot and plunder, that it was found necessary to proclaim martial law, and to order the police to summarily



A Shipwreck. (See last page.)

downward course to the sea, and later cable news relate harrowing details of privation, suffering and death, which are resultant from the abnormally heavy rains in the Missouri and Kansas watersheds. Near the city of St. Louis, several

Further down the river two hundred persons were rescued from their housetops by a steamer. Fifteen men who were engaged in strengthening embankments which had been erected to prevent plantations from inundation, were

shoot all looters caught in the act.

Further east, a tremendous cloud burst on the slopes of the Blue Ridge, a range of mountains in Carolina. The waters rushed down the hillsides, sweeping away

a great dam at Spartanburg which furnished the cotton mills of that city with their water supply. The breaking away of the embankment caused a disastrous flood, which damaged every building in the town, wrecked the cotton mills, and destroyed property to the value of £400,000. Many lives were lost, fifty of the operatives employed in the cotton mills being drowned.

Immense quantities of wreckage and farm debris were washed down the Congaree River from other districts which suffered from the abnormally heavy rain, and the flood waters overwhelmed several villages which have sprung into existence in the river valley as a result of the great cotton industry.

In the North Atlantic States and Canada, forest fires have been raging at the same time that the southern States have been devastated by floods. So extensive have these fires been that the reflection of the flames was seen six hundred miles away by navigators in the Atlantic Ocean.

The coast line became enshrouded by clouds of smoke, which obscured coast lights and signals, seriously interfering with navigation.

The villages of Crystal Lake and Shelman, in the State of Maine, have been reduced to ashes, leaving one thousand inhabitants homeless. In Canada, seven towns in the forest country have been destroyed by the fires, and the devastation has been so great that prayers for rain were offered up in all churches throughout the Dominion. Owing to the suspension of railway traffic and the burning down of telegraph lines, several towns were completely isolated from all communication with the outer world for days.

In the face of such visitations as these, man seems utterly powerless. Although great courage and resolution were displayed by the unfortunate people in fighting the flames, yet their progress received no appreciable check until the beneficent rains fell upon the blazing country.

Truly we are living in "perilous times," and these dreadful devastations, which are becoming of almost daily occurrence, are but premonitions of the coming storm

which shall sweep the world with the besom of destruction.

The day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wateness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy; for He shall make even a speedy riddance of all them that dwell in the land. Zeph. 1: 14-18.

Gather yourselves together, yea, gather together, O nation that hath no shame; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger. Zeph. 2: 1-3, R.V.

RUSSIAN PRESS CENSORSHIP.

Russian authorities are desirous of preventing information of some of the dark deeds of the Russian people reaching the outer world. To accomplish this, the Minister for the Interior, M. Plehve, has directed that the St. Petersburg correspondent of "The Times" should be expelled from the country.

An explanation of this remarkable action has been called for by the British Ambassador, Sir Charles Scott, and the reply made is to the effect that, the tone of the articles on Russian affairs, which are published by "The Times," was generally hostile to Russia. Notwithstanding the fact that his action would probably provoke an outburst of indignation in England, the Minister was determined to "read 'The Times' a lesson." It is evident that for both political and social reasons Russia desires to suppress information regarding such atrocities as those lately perpetrated upon the Jews in Southern Russia.

A collision between two steamers in a fog off Marseilles resulted in the loss of one hundred and twenty-three lives.

THE DECAY OF PROTESTANTISM.

The rejection of the Bible as the inspired word of God by many of the leaders of the Protestant churches, to which we have previously called the attention of our readers, has not gone unnoticed by the Roman Catholics.

Dr. W. Barry, writing in the "National Review," says:—

"Viewing the strict Protestant theology from first to last, we perceive it as a dissolving process, in which the three great objects of primitive belief—church, Bible, and Redeemer—have been successively explained away. . . . If Luther or Calvin could have foreseen this state of things when they broke away, would it not have left them dumb with amazement? . . . The banners of Luther and Calvin float on the breeze, but over a deserted camp. Confusion reigns in the once serried ranks of Protestantism, which, instead of defending the Bible, are tearing its text to pieces, denying its authority, and scattering its leaves among the Korans, Upanishads, and Avestas of mere Eastern speculations. . . . 'Bible Christianity,' independent of a divine witness outside of its covers, has come to an end, and with it the Reformation. . . . Liturgy, sacrifice, priesthood, . . . which Protestant writers cast out as medieval, as characteristic of the Dark Ages, now are honoured with a pedigree from 'the Fathers,' who are taken to be authorities beyond appeal. . . . What a revolution in thought, what a change of sentiment, has the nineteenth century witnessed in sturdy Protestants, whose grandfathers called the pope Antichrist.

How true these statements are! The leaders of the great Protestant denominations, in order to defend the Sunday sabbath, infant sprinkling, the natural immortality of man, and other equally erroneous doctrines not taught in the Bible, are compelled to quote from the "Fathers," from Confucius, and Buddha.

Is it not time that Protestants looked to the foundation of their faith, and instead of building upon sand, build upon the eternal Rock of truth? "The Bible and the Bible only" should be the guide for Protestants to-day, as it was at the time of the Reformation. "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." Jer. 6: 16.

It is the business of the church to invite, not command.

- OUR -
CORRESPONDENTS

"WHY NOT COME TO JESUS."

"Why not come to Jesus? There is hope for thee;
There is wondrous pardon, offered full and free;
Only trust His mercy, ask, and be forgiven;
Why not come to Jesus? He is the way to heaven.

"Who has love so constant, love so tried and true,
Thus to die for sinners, thus to die for you?
At your heart He's knocking, turn Him not away:
Why not come to Jesus? O, why not come to-day?"

"Now the Holy Spirit whispers His dear name,
Angels bending near you bid you speak the same;
Speak it while He's waiting, speak it while you may;
Why not come to Jesus? He waits to hear you pray."

—Selected.

APPEARANCE AND REALITY.

BY MRS. E. G. WHITE.

"Cry aloud, spare not, lift up thy voice like a trumpet, show My people their transgression, and the house of Jacob their sins." The people described in this message are called the people of God, yet the prophet is directed to lift up his voice like a trumpet, to show them their transgression and sin. The Lord sees that those who claim to be His children are deceived, but it is not His purpose to leave them in deception. He mercifully sends them a message that they may discern their duty and return unto the Lord. By obedience they are to ward off everything that has a tendency to debase and corrupt character, and misinterpret their faith before the world.

The Lord God is a jealous God, and He will not be silent when His glory is tarnished, His worship corrupted before the world, and His character misrepresented to men. He has regard unto His honour and the glory of His name before all nations. He expects

those who claim to be His worshippers to be loyal to the principles of righteousness, not only for their own soul's interest, but for the good of those with whom they are associating. He would have them represent the principles of the government whose subjects they claim to be, and whose King they profess to serve.

The Lord describes those to whom the prophets are sent with the messages of reproof as those who "seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of Me the ordinance of justice; they take delight in approaching to God. Wherefore have we fasted say they, and Thou seest not? Wherefore have we afflicted our souls, and Thou takest no knowledge?" The Lord answers their questioning and reproach, saying, "Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness."

All heaven is looking upon the inhabitants of the earth. The angels and the God of heaven are looking upon those who claim to be Christians, and weighing their devotional exercises. The light of God's truth has come to the world, and though many have assented that it is truth, yet but few have been transformed by its power. The grace of God has not been received into the heart to regenerate and renew.

This is an age of profession and pretension. On all sides we see beautiful houses erected, splendidly furnished, adorned with pictures, and equipped with everything to delight the eye and gratify the taste. Looking upon the outside appearances we might say, Surely here are happy homes. Yet within these mansions evil passions hold sway. Husbands are killing their wives that they may gratify their unholy lust, killing them with neglect, with harshness, with overbearing and self-importance. Those who were once made in the image of God, by indulgence in evil are blotting out every semblance of the divine nature.

Not only is evil prevalent in the world both in the lower and higher classes, but even in the church wickedness is practised by

those who profess to be worshippers. The names of men are enrolled as church members who indulge in card playing, who visit questionable places of amusement, and frequent gambling halls.

Under the semblance of prosperity, and peace among the higher classes, there is a state of degradation which is hid from all eyes but God's. In beautiful homes, in elegant mansions, cruelty is practised such as pen can feebly picture. Yet men and women, who are written down as cruel in the books of heaven among this class, presume to sing the praises of God in beautiful hymns and songs. Many preserve the appearance of innocence while they are planning how to commit theft, and practise robbery in their positions of trust. By men and women who appear to delight in religious exercises, who profess to be followers of Christ, whose names are on the church record, there are embezzlements, fraud, licentiousness, adultery, and all kinds of wickedness.

At such a time as this the Lord has commanded:—

Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand. . . . For the day of the Lord is great and very terrible; and who can abide it? Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God; for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach.

ALL HAIL.

Jesus did not appear to men as a man of war. He was the most gentle and peaceable of men. But He fought many a hard battle. When He uttered the salutation "All Hail" to the women returning from the empty tomb, He was just emerging from the most decisive conflict ever waged on this planet. When His friends last saw Him, He was completely surrounded and apparently overpowered by His enemies. The blood was streaming from His

hands, His feet, His head, His side.

Then all seemed to be over. They had not learned the issue of the conflict. They had, indeed, seen the empty tomb, and heard the story of the angels, but they had not seen nor heard Him. Imagine the scene when they heard the first sound of His familiar voice. It was but a word He spoke, but a significant word. It was the shout of a victorious warrior. It was as though He waved a palm of victory before their eager eyes and said: "All hail! Death is conquered! Satan is overthrown! Sin is cancelled! The world is redeemed!"

To each one our Lord and Master says to-day, "All hail!" He is the same constant, Almighty Friend. Neither foes nor time nor death nor Satan can separate Him from those who follow Him on the earth. Let the "All hail" of Jesus dispel all our fears, drive away all our doubts, and fill us with peace and hope.—*Selected.*

GOD'S COMPANIONS.

BY R. H. CONSTANDT.

"I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isa. 57:15.

The Lord, speaking through the prophet, says of man, "I have created him for My glory." God's glory is His character, and it is only reasonable to suppose that an all-wise, perfect Creator would desire for companions, creatures that represent His character. Adam and Eve, who were to be the progenitors of the human race, held open communion with their Maker, "with no obscuring veil between," as one writer expresses it. But sin, which always separates from God, found an entrance into that lovely Eden home, and his nature having become sinful, man could no longer endure God's presence.

After the exodus of Israel from Egypt, God again expressed His desire to dwell with His people. He said, "Let them [the children of Israel] make Me a sanctuary, that I may dwell among them." Let us look at the circumstances under which these words were spoken. The Israelites had just

come up out of Egypt, where they had been in bondage for four hundred years. The Egyptians were idolaters, and connected with their idol-worship were rites and ceremonies of the vilest and most degrading type. We can imagine, then, that the morals of that generation that came from the land of their bondage would not be of a very high order.

On coming to Mount Sinai, God again made known His law to the people. That law was proclaimed in thunder tones by Jehovah Himself, amid the most awful manifestations of His majesty. The people said, "All that the Lord hath said we will do, and be obedient;" yet so faint was the impression made that in less than forty days we find them bowing down to a golden calf. The minds of the people were so dark that they could exercise faith in nothing that they could not see. We can, therefore, imagine the Lord reasoning thus, "If I can come down and give them some manifest token of My presence, it will deter them from running into sin."

When the sanctuary was complete, God's presence was manifested by the pillar of cloud by day and pillar of fire by night. But this did not have the desired effect. Again and again did they go into idolatry, and the history of Israel from that time to the coming of the Messiah is nothing but a series of apostasies and repentance. God's plan concerning the sanctuary as a dwelling place among His people had failed; not because the plan was defective, but because the people, as a nation, had failed to do their part. Another scheme must be devised.

If He could not dwell with them as a nation, He must take any individual who would submit to Him, and make that one His temple—His dwelling-place. This indwelling would constitute a union of divinity with humanity—the mystery of godliness. I Tim. 3:16.

But in order that man might comprehend this great truth, it must be revealed to him in some way. Christ, coming in the likeness of sinful flesh, furnished an object lesson by which this might be made plain. As the Son of God, begotten of the Holy Spirit, He was divine; as the Son of

man, born of a woman, He was human. The two natures, divine and human, united in Him. "The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." John 1:14.

In the sanctuary, the ark, containing the law of God, covered by the mercy-seat, formed God's throne—the foundation of His government. The transgression of that law is sin, and sin separates from God; but in the sacrificial system provision was made for the removal of sin, so that the sinner might again come into fellowship with God.

Prior to Christ's life on earth no man had ever kept the law of God. Paul plainly states that "All have sinned, and come short of the glory of God." But of Christ it is said, "He did no sin, neither was guile found in His mouth." Until Christ came no human being had kept the law, but in the life of Christ it was demonstrated that a new order of being, part human, part divine, could keep it. So the apostle writes: "For what the law could not do, in that it was weak through the flesh, God sending His own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be revealed in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

We become new creatures by experiencing the new birth. This is simply inviting Christ into the heart, and allowing Him to dwell there by faith. This brings into the life the same power that enabled Christ to live a life that was in perfect harmony with His Father's law. He condemned sin in the flesh, so there is now no excuse for sin; for the power has been provided that will enable us to overcome sin. This coming of Christ into our flesh constitutes the gospel which Paul designates "the power of God unto salvation to every one that believeth."

As before stated, sin separates from God (Isa. 59:2), but the blood of Jesus Christ cleanses us from all sin. I John 1:7. The separating cause being removed, there is nothing to prevent us coming into fellowship and holding communion with Him. But

this must be an individual experience now, and it is of these the Revelator speaks when he says, "The tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God." Rev. 21 : 3. When every taint, and trace of the curse of sin have been removed from this earth, and it becomes the home of the righteous, then God's purpose, i.e., that of dwelling with His people, will be met, and that companionship will continue throughout all eternity,

JESUS WILL COME.

BY L. D. SANTEE.

There is help for the tired and the lonely,
 For the ties that on earth have been riven,
 For the poor broken hearts that can only
 Find resting and comfort in heaven.
 All the signs in the heavens are tokens,
 They are harbingers, telling of home.
 When the arch of the sky shall be broken,
 And Jesus will come.

AFTER THE MILLENNIUM.

BY A. T. JONES.

After the wicked are destroyed, as shown in Revelation 20, and in the previous study on this subject, "He that sat upon the throne said, Behold I make all things new. . . . It is done."

"And I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea ;" and the New Jerusalem, the holy city, having already come down from God out of heaven, and being thus upon the earth, it is written : "I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain ; for the former things are passed away." Rev. 21 : 3, 4.

And thus is fulfilled the promise made of old : "For, behold, I

create new heavens and a new earth : and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create : for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people : and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65 : 17-19.

"And the city had no need of the sun, neither of the moon to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it : and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day : for there shall be no night there." Rev. 21 : 23-25.

And there the wilderness shall be "like Eden," and the desert as "the garden of the Lord." "Joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isa. 51 : 3.

There "the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days." And even "then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." Isa. 30 : 26 ; 24 : 23.

There "the inhabitant shall not say, I am sick ;" for "the people that dwell therein shall be forgiven their iniquity." Isa. 33 : 24.

There the people "shall be all righteous" (Isa. 60 : 21), "the wilderness and the solitary place shall be glad for them ; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing." Isa. 35 : 1, 2.

There the eyes of the blind shall have been opened, and the ears of the deaf unstopped. There the lame man shall "leap as an hart, and the tongue of the dumb sing : for in the wilderness shall waters break out, and streams in the desert." "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads : they shall obtain joy and gladness, and

sorrow and sighing shall flee away." Isa. 35 : 5, 6, 10.

There all shall be so quiet and so secure that the people can dwell safely in the wilderness, and sleep in the woods. And the people, and the very places round about, shall be a blessing ; yea, "there shall be showers of blessing." Eze. 34 : 25, 26.

There the very land itself shall rejoice even with joy and singing : and there, for very joy, "the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Isa. 55 : 12.

There "we shall ever feel the freshness of the morning, and shall ever be far from its close."

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," are heard "saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5 : 13.

"And there shall be no more curse ; but the throne of God and of the Lamb shall be in it ; and His servants shall serve Him ; and they shall see His face ; and His name shall be in their foreheads. And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever." Rev. 22 : 3-5.

"Sing, O daughter of Zion ; shout, O Israel ; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgment, He hath cast out thine enemy : the King of Israel, even the Lord, is in the midst of thee : thou shalt not see evil any more. . . . The Lord thy God in the midst of thee is mighty ; He will save, He will rejoice over thee with joy ; He will rest in His love, He will joy over thee with singing."

"Bless the Lord, O my soul : and all that is within me, bless His holy name." "And let all the people say, Amen," and Amen.

"We should be willing to trust everything to the hand that was nailed to the cross for us."

World-Wide Field

CHINA.

From a private letter received from Pastor J. N. Anderson, Hong Kong, China, we gather some information in reference to that country which will be sure to interest our readers. Pastor Anderson says:—

“Along with other favoured lands, Australia is under great obligation to extend a helping hand to such benighted lands as China and India, where the kingdom of our God seems to be lagging far behind. Of course, Australia has a large mission field in the almost countless islands which cluster about her; yet China has a claim upon you by the very fact that many of her sons are in your midst. I am indeed anxious to win friends for this poor neglected land of China.

“Since coming to this country one year ago our strength and time have been divided between the English and the Chinese; and, as is most always the case under such circumstances, the results are divided. Hong Kong is an English colony, and the English-speaking population is by no means inconsiderable, although not so large as at Shanghai. I am fully persuaded that a large work remains to be done in these and other coast ports in China. I am calling for men to come and take up the work in these places, whose efforts in the main shall be directed to the Europeans. The Chinese language and people are so entirely foreign to us of the West that workers will do better to devote their full strength and time to that class alone, rather than to try to reach both.

“New missionaries devote about six hours daily for two years to the study of the language. During the second year, however, they are supposed to begin to do active work under the direction of older missionaries. Thus far we have spent less than two hours per day, and as our strength was very low last summer, owing to our change of clim-

ate, we are getting to feel that this is the most pressing question for us just at present. The Lord has blessed our efforts for the Europeans, and we all feel the value and importance of this phase of the work; but as our primary object in coming to China was to open up the work among the Chinese themselves, we feel that we cannot allow ourselves to be diverted. We are living in Hong Kong surrounded by Chinese, yet we find that this is a very unfavourable place in which to study the language, since every Chinaman has an ambition to learn English; so, instead of being a help to us in acquiring the Chinese, he uses us for his own ends. In view of this fact we are planning to move to Canton, about ninety miles from here, where most of the Chinese despise both the foreigner and his speech. This will, in a large measure, seclude us from the foreigner, and at the same time afford us a good opportunity to study both the Chinese and their language. Brother and Sister Wilbur, who moved to Canton upon reaching here last autumn, will move to Hong Kong for the summer at least.

“I am sure you cannot fail to have heard of Brother Larue who has been in this place for about twelve years. He is now in his eightieth year, yet he is bright and active. During his stay here his work has been among the Europeans, selling books and distributing papers and tracts.

“Mrs. Anderson's sister is at present engaged in teaching a school of Chinese boys. The purpose of the school is to impart a knowledge of the English language; but the Bible is taught regularly, and we hope in this way to sow the seed of truth, also to find other open doors. She has a regular attendance of twenty, and the work gives promise of favourable results.

“I must not fail to write you a few words about our work in Central China, where Brother and Sister Pilquist are located. As I have already said these two workers joined our forces the first of January. They have both been in China some twelve years labouring in connection with the China Inland Mission and the British and Foreign Bible So-

ciety. They both speak the Mandarin dialect, which is the speech of the vast majority of China's millions. Less than a year ago they were located by the British Bible Society at a place called Sin Iang Cheo, in the Province of Honan, which occupies the very centre of China. Sin Iang Cheo is on the new railroad line which is being constructed between Hankow on the Yangtse, and Peking, the capital of the empire. Regular trains already run north from Hankow, as far as Sin Iang Cheo, making the latter place easy of access. Since locating in this place they have succeeded in gathering about them a large class of earnest inquirers, several of whom have learned and embraced the message. During our visit there it was my glad privilege to baptise six of these Chinese believers, who, together with Brother and Sister Pilquist, were constituted the first Chinese Seventh-day Adventist Church. These native brethren gave evidence of being thoroughly converted, and in sympathy with the advent message, which they speak of in terms of gratitude and love.

“There are still others in that and other cities who are studying the word, some of whom will soon be ready to unite with the newly formed church. While we were there Brother Pilquist received several calls from cities ranging in distance from fifteen to forty miles from the mission station. On the whole, I regard this as a very auspicious opening, and I look upon the little church in the Province of Honan as the first-fruits of a large harvest in Central China. As we see these small but hopeful beginnings, we feel thankful, and take courage, knowing that the Lord of the harvest will speedily send forth labourers into this great empire who will not be silent until the message of truth shall have embraced this and all lands.

“We are well pleased with the people and the country, but so far the climate has been very taxing to us. All last summer the thermometer did not register above 90 deg. Fah. in the shade; but the atmosphere is so heavily charged with moisture that we live, as it were, in a warm vapour or steam bath during the entire hot season. During most of the hot season

last year we were all incapacitated for any real aggressive work; but we feel that this summer will be less trying to us as we are becoming somewhat acclimated. These things seem a little forbidding, but we have the assurance that He who called us here will not leave us nor forsake us.

"But, perhaps, the most perplexing problem is to learn the language and understand the people. The Chinese race is so radically different from us in its ideas, social and moral standards, and modes of thought. Some things, which to us are trifling or meaningless, might shock and disgust them, and make us appear grossly incivil, to say the least. But they have hearts that need and cry out for the consolation of the gospel, and that is the question of highest moment."

SOUTH AFRICA.

Brother M. C. Sturdevant, who is labouring at the Seventh-Day Adventist mission at Buluwayo, South Africa, writes:—

"We are working hard. The care of a church of fifty young people is on my heart, being baptised with my own hands. I have a school of the same number, or more, day and night. Three native teachers help me, who have developed right here. There are fifty to feed, clothe, and care for in our home, also to find six hours' work for daily. I have the oversight of over one hundred cattle, mules, and goats; the oversight of the store, with one boy as clerk; and I have to do all the buying and disposing of grain, etc., etc. Then I have the care of the out-stations, where four of our boys are teaching, ten or fifteen miles from here.

"But one of the greatest cares is for the sick. We have had from one to four cases of fever all the time for six weeks. One of our teachers was sick yesterday, his temperature 105 degrees. It is 102 degrees to-day. And daily they come to have teeth pulled, or for snake bites, or sores of some kind. Some days from four to eight stand around our door, wanting help. Is this enough for one family?

"The country is suffering with a dreadful drought this year. We

have been here ten months to-day, and have only seen a few little showers. All crops are virtually gone. I fear the natives are going to suffer, and cattle are dying by the hundreds. The natives lay it to the white man, and talk of war. There are serious fears of an uprising among them. We are fearful we shall have to flee to Buluwayo for safety. Our only trust is in God. We remember His promise, Ps. 34:7, and also 91, and take comfort."

...Notes...

A sanitarium will soon be opened in Canada. We have not yet learned where it is to be located.

Six were baptised at Napier recently by Pastor W. L. H. Baker. Three of this number joined the church at Hastings. The others will unite with the Napier church.

A general meeting for the South England Conference was appointed at Swansea, May 29 to June 7. The British Union Conference expected to hold its annual meeting at the same time and place.

Pastor W. Woodford writes that the sale of "Christ's Object Lessons" in New South Wales is being steadily pushed by the churches. They anticipate circulating a large number of the "Capital and Labour" number of the "Australasian Signs of the Times."

Brother G. F. Jones, one of our missionaries, in the Society Islands, has charge of the cutter "Pitcairn," and has been training some of the young men from Pitcairn Island to run the vessel themselves. By request of the British Consul, Brother Jones has placed the British flag on three islands.

Pastor William Knight, who has been labouring in West Australia, sailed from Melbourne, June 9, for England, to visit his aged parents. His daughter Nellie accompanies him. Pastor Knight leaves many friends in Australia who regret his departure, and wish him a pleasant voyage.

Pastor L. R. Conradi reports that our German paper has increased its circulation from 17,000 to 25,000 semi-monthly. He says: "We sell the paper. Thousands are at work selling it. There is nothing which tends so much to develop the right spirit as missionary work, and everybody at work." This is as true in Australasia as in Germany.

Last year our brethren in Germany sold 5,000 copies of "Christ's Object Lessons." When anyone wished to sell the book it was necessary to take a written statement to the mayor of the city saying that they received no commission for selling it, that they had even paid for the book themselves, and that all money received from its sale was to be used to support an educational institution. When such statements were presented to the mayor he always gave permission to sell the books. It was sometimes necessary to write fifty, seventy-five, or one hundred statements for one church, because everybody wanted an active part in its sale. Another edition of 11,000 books is now being sold, and when this is accomplished there will be about £3,300 in hand for the support of the school located in Friedensau, Germany.

Pastor J. Pallant writes of an interesting experience where he has been labouring in West Australia. The Church of England minister made an appointment to speak on the scriptural authority for Sunday keeping, and a large congregation assembled to hear the arguments presented. The evening after his discourse, the leading officers and members of his church made arrangements for Pastor Pallant to discuss the Sabbath question with their minister, and this was done. After hearing the Bible evidence showing that the "seventh day is the Sabbath of the Lord," the minister broke down and wept, freely admitting that had he known before what he had learned in the discussion, he would not have used the texts he had quoted in his sermon against the Sabbath. He gave Pastor Pallant the promise that he would study his Bible as never before.



E. W. FARNSWORTH - - EDITOR.

AN IMPOSSIBLE THING.

Jesus said unto His disciples, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." In astonishment they inquired, "Who then can be saved?" Jesus replied that "with men this is impossible, but with God all things are possible." Matt. 19 : 24-26.

This certainly is a great comfort to the sinner, when struggling with sin and the weaknesses of the flesh, to know that with God all things are possible. When darkness comes down, and the clouds lower, and losses come, and want stares us in the face, and the world and the flesh and the devil, all combined, seem set in battle array—then to know that all things are possible with God is a source of strength. It is assured victory to know that thing.

But this statement is modified by another equally precious and impressive. "It is impossible for God to lie." Heb. 6 : 18. Only one impossible thing with God, and that is it is impossible for Him to lie. No one who believes in God at all would think that any physical thing was impossible with Him. That is generally admitted; but when it comes to a belief in what God says, there are many who doubt God. "He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son." And yet it is here that most men fail. They think that they believe God, but they do not believe the "record." But to believe the record is to believe God, and to doubt the record is to disbelieve God. To disbelieve God is to make Him a liar; and that is the only thing that is impossible for God to be. Any thing else in heaven above or earth beneath, or in the water under the earth, God can do; but He cannot lie.

Let us test the statement in another way. God says, "The seventh day is the Sabbath of the Lord thy God." Every one knows that Saturday is the seventh day. And now God says that "the seventh day is the Sabbath," and "it is impossible for God to lie." That being an absolute fact, it is also an absolute fact that the seventh day is the Sabbath. To disbelieve that fact is to charge God with being a liar, the only thing that it is impossible for Him to be. God does not say that the seventh day WAS the Sabbath, but "The seventh day IS the Sabbath." It is not a question of what was, but what is. God says the seventh day is the Sabbath, and God cannot lie. Reader, do you believe God? or do you make Him a liar by not believing the record?

A NEW CREATION.

BY E. J. WAGGONER.

Some people object to the fact that so much is made of the particular day of the Sabbath. They say that the Sabbath is spiritual. So it is, and it should never be considered as anything else. But all must see that we must have a Sabbath day before we can consider its spirituality. "Spiritual" does not mean unreal or non-existent. What use to talk about the spirituality of a thing that has to us no definite existence? If our friends did not raise the question as to the existence of the Sabbath, there would be no need to talk about it, but let no one think that in dwelling upon the definiteness of the Sabbath day we are unmindful of its spirituality. We may abstain from labour on the very day of the Sabbath, and yet not keep the Sabbath holy unto the Lord. But that does not warrant us in ignoring the day of the Sabbath. We may abstain from taking human life, and still not keep the sixth commandment; but that does not warrant us in killing men.

In the beginning God sanctified the Sabbath as a memorial of His creative power. He set it apart for the use of men, in order to remind them of His power to sanctify them. See Eze. 20 : 12. The Sabbath, which calls attention to

the creation, and thus shows God's eternal power (Rom. 1 : 20), makes known the sanctifying power of God, since sanctification is the exercise of creative power. "Create in me a clean heart." Ps. 51 : 10. "If any man be in Christ, he is a new creature." 2 Cor. 5 : 17. Or, as the Revision has it, "there is a new creation." Christ is Creator, and He created all things. Col. 1 : 16. The Sabbath comes to us from Eden, when the earth was new, to remind us of the power of God in Christ to make us new creatures, as perfect as man and all things were in the beginning. And this will be its office throughout eternity; for the Lord says of the time when He shall have made all things new, and shall have made men also new, that they may fittingly inherit His new creation: "As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66 : 22, 23.

THE PAPACY AND THE SWORD.

BY W. A. COLCORD.

When in stirring times of the great Reformation, Chancellor Gattinara proposed to the Emperor of Germany and the Pope of Rome to "assemble the pious men of all nations, and let a free council deduce from the word of God a scheme of doctrine such as may be received by every people," the Pope (Clement 7) replied: "Large congregations serve only to introduce popular opinions. It is not with the decrees of councils, but with the edge of the sword that we should decide controversies." The sword has ever been a favourite argument with the Papacy in settling religious controversies.

If David were present in churches where quartettes and choirs carry on all the singing, he would turn to the congregation and say—"Praise ye the Lord."—*Spurgeon.*

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

QUALITY, NOT PLACE.

Said A, "Whene'er I stand between
The letters B and D,
I'm in the midst of all that's PaD,
As you can plainly see."

"How strange!" said merry, laughing
E,
"When I between them am,
I'm tucked up comfortably in BeD,
And happy as a clam."

"It's quality within ourselves,"
Then mused the letter A,
"And not the place we occupy,
That makes us sad or gay."
—St. Nicholas.

A GREAT BUILDING.

BY AUNT BETTY.

When the land was just recovering from a very great calamity, it was decided to build me. I was intended to be the central point of a great city, the capital of a vast monarchy, that should include the whole earth. Immense bricks were made, some of them twenty feet long, fifteen feet wide, and seven feet thick. These were laid one upon another with a bituminous mortar, capable of resisting moisture.

Year by year the whole nation worked on me, and I was carried to a great height, story above story, and finished with much magnificence, many of my rooms being used for the worship of idols. The ascent wound up on the outside, being wide enough for carriages to pass.

The work was fast nearing completion, and the builders were exultant, praising their gods of gold and silver, and defying the God who had brought destruction on the earth a number of years before; for they thought by means of me to escape a like disaster in the future.

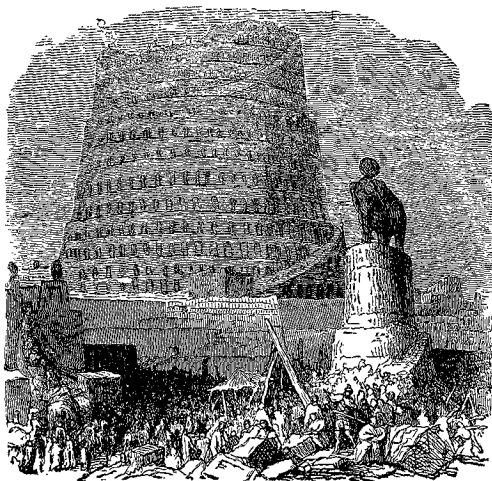
But even as they were rejoicing, a new calamity came upon them. Suddenly, all was confusion. Orders given were not obeyed. Services rendered were not acceptable. No master seemed able to command his men. No servant could do anything to please his master. The wildest excitement

prevailed. Some shook their fists savagely toward heaven; some beat their fellow workers; and some in despair cast themselves face downward on the ground.

Still matters grew no better; the work could not go forward; and finding it impossible to live peaceably together, in a few days all the great nation was scattered to the four winds, a family here, and a family there, for in each separate family, there was no confusion.

Now, if you were a traveller, where would you go to look for my ruins?

What ruins would you say you had found?



Why was I not completed?
What great destruction had preceded my building?
Was it wrong to build me?
Why?
Who was the founder of the empire of which I was the centre?

WHAT WE CAN LEARN FROM THE RAIN.

Every rain-drop that splashes down teaches us of God's care; for it seems to say, "I have been sent by your heavenly Father to make the grass grow and bring you bread to eat." When you feel impatient because the rain spoils your plans for play, remember every rain-drop brings strength to play and work.

The rain-drops teach us about God's mercy; for He "sendeth the rain on the just and the unjust." Suppose we got rain only when we

had done not the slightest thing wrong. How many of us would starve! But God has pity on our weakness, and feeds us with the hand that we strike by our disobedience.

Sometimes when it is raining, and the sun is shining, you can see the beautiful bow spanning the heavens with its bright colours. Some silly people used to believe that if one walked to where the end of the rainbow rested on the earth, he would find a pot of gold.

There is something better than a pot of gold under the rainbow—God's promise is there that the world shall never be drowned again, and His faithfulness to His promises makes us feel safe.

Look closely into the rain-drop, and see if it does not tell you three lessons,—God's care for your body, God's mercy to the sinful, God's faithfulness in keeping His promises to you.—*Jumor C. E. World.*

A HANDY TREE.

You never saw a thread-and-needle tree, did you? If you ever went to the country of Mexico you would see plenty of them, but it is a long journey there. It is called there the maguey (pronounced "magway"), but thread-and-needle tree tells better what it is like. At the point of the leaf is a sharp thorn; this is the needle. Pull it out, and behold, there is a thread all ready to sew with, fastened to it. A stout thread it is, too, stronger than the cotton we use. The Mexicans use this thread for a great many things, and the whole tree is useful. The leaves are used instead of shingles for roofs, and coarse cloth is made from the threads. But wouldn't you like to have your needle already threaded for you, when you wanted to sew?—*Selected.*

The next time you are discouraged, just try encouraging someone else, and see if it will not cheer you.

"When temptations and trials come, do not wait to adjust all the difficulties, but look to Jesus your Helper."

HOME AND HEALTH

WORDS.

O, many a shaft at random sent,
Finds mark the archer little meant;
And many a word at random spoken
May soothe or wound the heart that's broken.

'Tis a strange mystery, the power of words,
Life is in them and death:
A word can send the crimson colour
hurrying to the cheek,
Or turn the current cold and deadly to
the heart.
Anger and fear are in them; grief and joy
Are in their sound; yet slight, impalpable.
A word is but a breath of passing air.
—Selected.

SOCIETY.

BY MARY WOOD-ALLEN, M.D.

COURTSHIP.

Courtship primarily means courtesies rendered with the object of gaining favours. Secondly it means the time when two people pay each other especial attention previous to a declaration of love, more particularly a man's wooing of the one whom he admires and desires to win as a wife.

Courting then means being polite or courteous with the hope of obtaining something greatly desired. This being the case it is not surprising that during courtship the young people display their best manners, their most admirable qualities, and, without intending to be deceptive, or even realising that they are, they may convey very erroneous impressions concerning themselves, more particularly if there has been no previous acquaintance.

A frank friendliness is very desirable as a prelude to a courtship. But even with the knowledge of each other which comes through such a friendship, there is need of a more perfect acquaintance if these two are to enter into the closer relation of marriage.

It does not matter in a mere friendship whether two people are absolutely sympathetic in their

tastes and feelings, but it does matter in marriage. Two friends may be quite dissimilar in their likes and dislikes and rather enjoy the occasional arguments which may arise from this dissimilarity; but arguments and discussions in the daily life of two people who cannot get away from each other with a feeling of perfect freedom to do as each pleases, are not conducive to happiness. It will do to "sharpen the countenance of a friend," but not of a husband or wife.

It does not matter if the tastes of two people as regards reading are not sympathetic, if they read always apart from each other and ask nothing in the way of mutual appreciation. But when a man and woman sit at the same fireside the whole year through, and one goes to sleep while the other is reading Emerson or Browning aloud; or exclaims disgustedly, "Bosh," when called upon to admire the writings of some noted author, there must result an intellectual alienation which will grow with time.

In a friendship it does not matter if one delights in the drama and the other never frequents the theatre, but if the husband desires to go to the play and the wife has conscientious scruples against it, there comes a separation in the times of recreation which creates a breach between them in the hours when they should be happiest. It does not matter if one of two friends enjoys a symphony concert, and the other has no musical taste or delights only in "rag time" melodies; but such a difference of tastes in the home will be a drawback to the fullest happiness.

There may be much enjoyment in a friendship of intellect only when spiritual aspirations are not sympathetic, but this can not be so truly said of marriage. "Be ye not unequally yoked together." No yoking together is so unequal as where one is a devout Christian and the other a skeptic or infidel. No home can be ideal where there is not harmony in belief and aspiration. The unity of home-life is destroyed if the beliefs of husband and wife are antagonistic. There can not be perfect identity of life, of unity, of feeling, between Catholic and Protestant, Evangelical and Unitarian, Sab-

bath-keeper and Sunday-keeper, Christian and unbeliever.

But why not let each go his own way, allowing the other perfect freedom in belief? You can do that in a friendship, but marriage is more than friendship. It must—to be a true marriage—be founded on congeniality of tastes, harmony of beliefs, sympathy in aspirations, identity of interests, community of purpose. Even if the two remain alone in their family life these things are necessary to a perfect union, but if children come into the home the imperativeness of these factors becomes greater. In order that children may develop harmoniously there must be absolute sympathy between the parents. Division even of sentiment is fatal to the most perfect home influence.

This time of courtship, then, is the time when the two should learn each other's true selves. There should be no hiding, no putting on. There should be a frank interchange of opinions on all vital topics, not arguments or discussions with the intention of converting each other, but an honest expression with the desire to know each other.

Instead of indulging in sentimentalities and coquetries they should converse together, read together, pray together if possible, and so come into the understanding of each other which will make it possible to form somewhat of a correct judgment as to the possibility of their living harmoniously in the closer relation of husband and wife.

There are many topics of thought, many fields of investigation, many problems of vital interest to humanity which they might discuss with interest and profit, and the truest courtesy of a courtship is to be entirely frank in the expression of beliefs and opinions. Nothing but future unhappiness can possibly be gained by withholding a knowledge of one's true self in courtship.

"Mustard will raise a blister on the inside as well as the outside of the stomach. The difference is, that we can not see the blister on the inside, and the inside of the stomach can not complain, not having nerves, as has the outside."

CRUEL.

Mothers, a word with you. Having arrived at the years of discretion, you are at liberty to sacrifice comfort to fashion, but you have not the right to murder your children. Yesterday we saw a little girl led by its mother through the street. Her little collar and muff and hat were of the warmest fur, and well she needed them, for it was bitter cold; but her little legs, bare and blue, between her stockings and skirts, told a shivering tale. What inconsistency! Shall we bundle our children's necks, that really don't need bundling, and allow their legs to go without even a thickness of muslin to protect them from the keen winter's blast? A curse on the fashion that kills or makes invalids!—*Selected.*

TRAIN THE CHILDREN TO GROW INSIDE.

Mothers, train your children now. No work that you can engage in will ever pay you like the care of your children while they are yet young.

An incident in my life, when my boys were little children comes before me as I write. I had been to the florist's to get an ivy, and not seeing what I wanted, the florest persuaded me to take a German ivy—"It would grow so fast," he said. I accepted his suggestion and brought home the new plant, and arranged it so that it would form a border for my lace curtains.

I soon noticed that it grew fast, but I did not know how fast until my attention was especially called to it. In making some provision for its growth (for vines must have supports), I discovered something very strange. The vine had crept through the lace curtains, and was growing on the other side of them so that I could not get it back without destroying either the vine or the curtains. I looked at it closely, and saw how easily it might have been slipped back through the lace bars at an early stage. And as I looked I saw other vines that somehow slip through on the other side of the lattice from where the parents want them to grow.

And I wondered whether the cause were not the same as with my ivy—the proper early training had been neglected.

There was a time when all my ivy needed was just a little care, and I could so easily have kept it on the side I wanted it to grow; but I neglected it until it was too late. Oh, how many children slip through some little opportunity that offers. How many boys are allowed to slip out into the street and grow on the wrong side.

I am afraid there will usually be found some early cause for growth on the wrong side. And all after attempts to get it back will prove as fruitless as my attempt to get back my ivy through the bars of my window curtains. I could have prevented its going on the wrong side, but I could not get it back once it had gone through.

Oh, mothers, see to it that the little children do not get through on the wrong side. The children grow so fast—and sin is of such rapid, insidious growth. Watch the children, and you will have the joy of seeing them, like bright olive branches, growing on the right side and making the home beautiful by their loving thought and kind deeds.—*Margaret Bottome.*

WAS IT ANY WONDER?

"I am so distressed," said a mother to her boy's teacher, "that Freddie could deceive you so. I can't imagine why he is so untruthful; his father is truth itself, and I am sure no one ever heard me tell a lie. Call him in," she added, turning to her little daughter.

"He won't come, if he knows Miss _____ is here," said the child.

"Say it's grandma wants him," suggested her mother; "that will fetch him."

And yet she wondered at her boy's untruthfulness.—*Anon.*

"We need not go to heathen lands, or even leave the narrow circle of the home, if it is there that our duty lies, in order to work for Christ."

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“The best way to keep good acts in memory is to refresh them with new.”

You say you are walking in all the light? Very well, but would you gladly embrace and walk in more light were it to shine? This is what it means to be honest.

Francis Willard says: “I once asked the greatest of inventors, Thomas A. Edison, if he was a total abstainer; and when he told me that he was, I said, ‘May I inquire whether it was home influence that made you so?’ He replied, ‘No, I think it was because I always felt that I had a better use for my head.’”

The times are upon us when men will not endure sound doctrine, but after their own lusts shall heap to themselves teachers having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables.” 2 Tim. 4:3, 4. God’s charge to His ministers is: “Preach the word; be instant in season; out of season; reprove, rebuke with all long-suffering and doctrine.”

The report of the medical officer for the County of London shows that deaths from cancer are largely on the increase. In the years 1851-1860, the death-rate from cancer was 42; in 1891 it was 78; while in 1901 it was 93; and this, too, it must be remembered, while the population is also steadily increasing. Surely

it is high time for people to be enquiring and finding out what is the cause of this fearful disease. Let the doctors busy themselves hunting for the cancer microbe if they will; while they are doing that, ordinary people, with simple common sense, may, by careful observation and thought, ascertain the conditions and habits that cause the plague, and avoid them.

“London’s indebtedness is growing steadily. Fourteen years ago it was under £33,000,000, now it exceeds £54,000,000, while a further loan of £5,000,000 is about to be issued. It is expected that there will soon be another increase, equally large. Other municipal debts in the United Kingdom are enormously increasing, and now amount to over £330,000,000. This is exclusive of the National Debt. A part of the municipal outlay was to bring in returns, and reduce the rates, but these are steadily increasing also.”

SHIPWRECKS.

During the past few weeks many shipwrecks have been reported from different parts of the world. Vessels with costly cargoes have sunk, and precious lives have been lost in many instances. The psalmist gives a vivid description of a storm at sea in the 107th Psalm:—

“They that go down to the sea in ships,
 That do business in great waters;
 These see the works of the Lord,
 And His wonders in the deep.
 For He commandeth and raiseth the stormy wind,
 Which lifteth up the waves thereof.
 They mount up to the heaven, they go down again to the depths;
 Their soul melteth away because of trouble,
 They reel to and fro, and stagger like a drunken man,
 And are at their wits’ end.
 Then they cry unto the Lord in their trouble,
 And He bringeth them out of their distresses.
 He maketh the storm a calm,
 So that the waves thereof are still.
 Then are they glad because they be quiet;
 So He bringeth them unto the haven of their desire.
 Oh that men would praise the Lord for His goodness,
 And for His wonderful works to the children of men.”

No doubt if men called upon God oftener when in distress, and would practise Christian temperance, there would be

fewer disasters at sea as well as on land. It is a comforting thought that God controls the storm, He makes the calm, and we can safely trust ourselves in His care under all circumstances.

Many lives are like the shipwreck. Some “concerning faith have made shipwreck.” Voyagers on the sea of time are safe only as they take the word of God as their guide and compass, and have the “blessed hope” as an anchor to the soul. These will enable us to safely outride the storms of life, and keep clear of the rocks and quicksands in our course.

...OBITUARY...

WATSON,—Died May 25 Alfred, aged 15 years, the son of Brother and Sister Watson, of Yambuk, Victoria.

About eighteen months ago Alfred gave his heart to the Lord, and was baptised in the ocean by the writer. Thenceforward he became very earnest in his devotions, and prior to the time his father accepted the truth he would never allow a day to pass without prayer, nor a meal without returning thanks. In his prayers he always had a burden for the conversion of others, and was always especially interested in people who had not accepted the third angel’s message. During the last three years he has been unable to walk, owing to spinal trouble. Just a few minutes before his death he again prayed for those who had not yet received the truth.

At his funeral, his prayers were answered, for a large concourse of people listened to an address by the writer on the state of the dead and the resurrection. After the burial service was concluded, some who had listened attentively to the exposition of the Scriptures at the grave, expressed their pleasure that apparent difficulties in the Bible had been cleared away, and desired to know more about these things.

Although Alfred was a great sufferer, his life was bright and happy because of the “blessed hope.”

W. A. HENNIG.

BUSINESS NOTICES.

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