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ONE
PENNY

• • • • • The Rich Poor Man. • • • • •

BY T. WHITTLE.

He was sitting by the wayside; he was weary, worn, and old;
His garments spoke of poverty in every line and fold;
He had an air of friendlessness; his rugged features bore
The impress of privation, and the stamp of hardship sore;
His mien was one of meekness, and humility withal,
As of me, a perfect stranger, he asked a favour small.
I gazed upon the aged man with eye of unconcern,
And as away in busy haste I was about to turn,
I said in careless accents, "How is it one so old
Has not a store of silver, nor a well-filled purse of gold?
Why in old age so friendless, and now, when full three-score,
Dependent upon strangers; why, friend, so very poor?"

A moment and he spoke not, then from his eyes there gleamed
A light almost unearthly, so full of joy it seemed.
A tender smile of gladness illumed his careworn face,
And touched his aged figure with dignity and grace.
He said in accents gentle, yet with such fervor filled,
That every word he uttered my inmost being thrilled.
"Nay! stranger, nay! It is not so! though I am very old
I'm neither poor nor friendless, my riches are untold.
My garments, true, are way-worn, for I have journeyed long
Upon this earthly highway to join the unnumbered throng,
Who at the invitation of Jesus, King of kings,
Will sit with Him and banquet, in heaven, on heavenly things;
And I've a gracious Father who guides me on the way,
And sends His blessed angels to comfort me each day;
And I've a crown and signet, and royal robes to wear,
When Christ, the King immortal, my sonship shall declare,
And give the bright inheritance, unfading, undefiled,
Reserved in heaven above for me, His well beloved child;
And I shall dwell forever in the city paved with gold,
With Christ my loving Saviour, and never more grow old.
Nay! stranger, nay! It is not so! I serve not God in vain,
For every day I gather fresh manna from the plain.
My Father from His treasures provides an ample store;
My blessings are unnumbered, my cup it runneth o'er."

I gazed enthralled upon him, and as I gazed, behold,
It seemed as though a heavenly scene before my vision rolled.
I seemed to stand within the gates of that bright city fair,
And all the radiant hosts of God in shining robes were there.
They wait! A hush expectant pervades the angelic home,
As when some great event transpires beneath the heavenly dome.
Then one long shout of rapture the pearly gates unfold,
And angel cohorts usher in, upon the streets of gold,
An earthly pilgrim; 'tis the same—yes, 'tis the same indeed,

'Tis he who asked a favour to help him in his need.
It is the same, yet not the same, that aged pilgrim form
No longer bent and twisted by stress of earthly storm.
With kingly grace and noble mien he treads the heavenly stair,
As one who, in its fulness now, breathes in his native air.
White shining garments robe a form of stateliness and youth,
Fit symbols of a heart adorned with purity and truth.
The angelic choirs their anthems sweet of royal welcome sing,
And all the courts of heaven with ecstatic music ring,
As onward toward the King enthroned advance the glorious
throng,
And there present the pilgrim with triumphant burst of song.
Then came a voice from Him who sat upon the jasper throne,
"This is the man who on the earth did his Redeemer own,
Who fought the fight, who kept the faith, who ran t'he Christian
race,
Him do I own as Mine this day, him do I give a place
Upon the overcomer's throne, and he shall reign with Me,
He is My son! and I his God! throughout eternity."

The angel standing near the throne brought forth a diadem,
'Twas gemmed with stars as bright as that which shone o'er
Bethlehem;
They placed it on the pilgrim's brow with rapturous acclaim,
And all the angel bands proclaimed the overcomer's name,
"Behold the man who through the blood of Christ the Son of
God,
O'ercame the foe upon the earth, and virtue's pathway trod,
His name upon the heavenly scroll forever shall endure,
Whilst never ending ages roll, eternally secure."

And then I saw that holy man take off his glittering crown,
And bend the loyal knee before the throne, and cast it down.
"Worthy the Lamb of God," he cried, "honour and praise be
given,"
And all the holy angel band struck every harp in heaven.
"Worthy the Lamb of God," they cried, "the Lamb that once
was slain,
Glory to Him who on the throne forevermore shall reign,"
And seraphim and cherubim the glorious note prolonged,
Till all the heavenly arches rang with triumphant song.

* * * * *
The vision passed, the evening sun was dipping in the west,
The gentle stranger's toilworn hand in friendliness I pressed.
He passed his way, and I went mine, whilst gathering shadows
stole,
Rebuked, subdued, yet feeling blessed, communing with my soul.

The Outlook

THE CHURCH AND THE COMMUNITY.

In one of the Melbourne religious journals, a writer dilates upon the need of a united "crusade" on the part of the churches to "grapple with many existing evils of the times." What is regarded by this individual as an "existing evil," may be gathered from certain remarks he goes on to make anent the proposed opening of public libraries and art galleries on Sunday. He says:—

"Our churches, in common with other churches, should take up such a matter and show a spirit of aggression when such questions as the proposed violation of the Sabbath and other social topics concerning the community at large are at stake."

Apart from the fact that the opening of the Public Library on Sunday is of itself no sin against God, for the simple reason that He has nowhere commanded the observance of the first day of the week as the Sabbath, yet it is clear that the church is out of her sphere when she attempts to "show a spirit of aggression" on such questions. One of the chief reasons urged by advocates of Sunday restrictions is, that unless everything is closed up except the churches the people go to these other places instead of going to church. Therefore strenuous efforts are made to close everything else, so that no temptation may be placed in the way of those who might drift to other places.

It was recently ascertained that only one-sixth of London's population attended church, and it is probable that about the same proportion of the population of Melbourne could be classed as regular churchgoers. The other five-sixths of the population absent themselves from public worship for a variety of reasons, all of which should be respected by the one-sixth. To attempt to enforce public worship is totally opposed to Christian teaching, and yet the church in days gone by has been instrumental in placing on the Statute books laws which made it a penal offence to be absent from church on Sunday.

Christ said, "If any man hear My words, and believe not, I judge him not: for I came not to judge

the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath One that judgeth him: the word that I have spoken, the same shall judge him in the last day. John 12:47, 48.

When either Church or State attempts to judge men in matters of conscience, they put themselves in the place of God. Again we are told to "judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart." 1 Cor. 4:5.

The Saviour steadfastly refused to be brought in as an arbiter of civil matters; but instead of following His example in this respect, a great majority of church leaders to-day seek every opportunity to take a hand in shaping and controlling political and civil matters. The writer to whom we have referred, upbraids those who differ from him for their "bigotry and narrow-mindedness." Verily, it would have been more appropriate for him to have acted upon the advice given by the Saviour in Matt. 7:3-5: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or, how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

With the controversy over the question of opening the libraries on Sunday, we have nothing to do. The public collections of art and literature belong to the people and not to the church or any other distinct class in the community; therefore, should the people, the rightful owners, say "open them," it would seem that for the churches to unite to resist the will of the majority, would only widen the breach between non-churchgoers and the religious classes.

The power of the church is not in her numbers, nor in her federations, or unions; but it is a gift from Heaven. "Ye shall receive power after that the Holy Ghost is come upon you" is as true to-day as when the Saviour uttered those words upon Mount Olivet. But the church is losing sight of the source of true power, and is re-

lying upon her millions of members, her organisations, and her alliances. Endued with heavenly power, the church will be able to make successful attacks upon "existing evils," and will neither require nor ask for State legislation to assist her in her work.

THE PEACE OF THE WORLD.

The friendliness which has been recently manifested between Great Britain and France is looked upon by those in official and diplomatic circles as a prelude to a new order of things. It is openly stated that a limitation of the armaments of both nations is a certainty, and it is confidently hoped that the good relations just established between France and Great Britain "may contribute to the consolidation of the world's peace." Underneath all this external good feeling lies the selfish ambitions of men, and the ancient national animosities; and we know that "the heart of man is deceitful above all things." Therefore, although we rejoice that to-day the world is enjoying a little respite from war, yet we tremble for the future, "for when they shall say peace and safety, then sudden destruction cometh." 1 Thess. 5:3.

Serious strikes and riots are reported from Russia. The country seat of one of the noblemen in the south of Russia was attacked by a band of rebels, who tortured and murdered their landlord, and severely beat his wife. On the Caspian Sea, the centre of the Russian kerosene industry, the workmen are in a state of revolt, and have secretly set fire to the largest petroleum works.

We all know that we ought to love our neighbour as ourselves, but the question, "Who is my neighbour?" is a great deal more puzzling just now than it was when a certain lawyer propounded it in Judea. Here are corporations, companies, pools, trusts, combines, trade-unions, arbiters-bunds—are they our neighbours? How should the Christian law govern us in our dealings with them? Possibly we are members of some of these organisations ourselves; if so, the question is still more complicated.—*Social Facts and Forces.*

- OUR -
CORRESPONDENTS

SUP WITH ME.

And wilt Thou sup with me? My morsel
hard,
My cup so bitter that my hand would
fain
Put it aside untasted; wilt Thou come
Into this lonely dwelling of my heart,
Whence earthly peace and joy have taken
flight,
And left it desolate? Then come, sweet
Guest!

There's room for Thee, for there are
none beside;
And if the dwelling be not swept so
clean,
Nor garnished as I fain would have it,
Lord,
Do Thou forgive; and while Thou
dwell'st with me,
Quicken, and purify, and fit my soul
(E'en if with trouble, so it be Thy will)
To dwell in light hereafter, in that home
Where those Thou lovest shall sit down
with Thee.

—*Sunshine at Home.*

"LIKE UNTO LEAVEN."

BY MRS. E. G. WHITE.

Many educated and influential men had come to hear the Prophet of Galilee. Some of these looked with curious interest upon the multitude that had gathered about Christ as He taught by the sea. In this great throng all classes of society were represented. There were the poor, the illiterate, the ragged beggar, the robber with the seal of guilt upon his face, the maimed, the dissipated, the merchant and the man of leisure, high and low, rich and poor, all crowding upon one another for a place to stand and hear the words of Christ. As these cultured men gazed upon the strange assembly, they asked themselves, Is the kingdom of God composed of such material as this? Again the Saviour replied by a parable:—

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

Among the Jews, leaven was sometimes used as an emblem of sin. At the time of the Passover the people were directed to remove all the leaven from their houses,

as they were to put away sin from their hearts. Christ warned His disciples, "Beware ye of the leaven of the Pharisees, which is hypocrisy." And the apostle Paul speaks of the "leaven of malice and wickedness." But in the Saviour's parable, leaven is used to represent the kingdom of heaven. It illustrates the quickening, assimilating power of the grace of God.

None are so vile, none have fallen so low, as to be beyond the working of this power. In all who will submit themselves to the Holy Spirit a new principle of life is to be implanted; the lost image of God is to be restored in humanity.

But man can not transform himself by the exercise of his will. He possesses no power by which this change can be effected. The leaven—something wholly from without—must be put into the meal before the desired change can be wrought in it. So the grace of God must be received by the sinner before he can be fitted for the kingdom of glory. All the culture and education which the world can give, will fail of making a degraded child of sin a child of heaven. The renewing energy must come from God. The change can be made only by the Holy Spirit. All who would be saved, high or low, rich or poor, must submit to the working of this power.

As the leaven, when mingled with the meal, works from within outward, so it is by the renewing of the heart that the grace of God works to transform the life. No mere external change is sufficient to bring us into harmony with God. There are many who try to reform by correcting this or that bad habit, and they hope in this way to become Christians, but they are beginning in the wrong place. Our first work is with the heart.

A profession of faith and the possession of truth in the soul are two different things. The mere knowledge of truth is not enough. We may possess this, but the tenor of our thoughts may not be changed. The heart must be converted and sanctified.

The man who attempts to keep the commandments of God from a sense of obligation merely—because he is required to do so—will never enter into the joy of obedience. He does not obey.

When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right,—because right-doing is pleasing to God.

THE SABBATH OF THE LORD.

BY E. J. WAGGONER.

"I am convinced that the seventh day is the only true Sabbath, and that I ought to keep it. Can you provide me with work that will enable me to do so, or tell me where I can obtain it?"

This is a sample of letters that we occasionally receive from our readers. The question shows that the questioner does not yet really know the Sabbath and its Lord.

The Sabbath of the Lord, the seventh day of the week, on which the Lord rested after having created the heavens and earth in six days, is the memorial of God's creative power. It is the sign of the power by which He makes men free. The gospel is the power of God unto salvation to every one that believeth. Rom. 1:16. The power of God is seen in the things that are made. Verse 20. So the Sabbath is the sign of God's power to save. Therefore he who knows the Sabbath as God has given it, has no need to ask for the way to be made easy for him to keep it, because in the keeping of it he finds the way. It marks the measure of the power of God, who can make a way through the midst of the sea.

CHRISTIANITY AND HEATHENISM.

The difference between the two is that the first is trust in a God who cannot be seen, while the second must have a god which can be seen. The Christian who endures "as seeing Him who is invisible" (Heb. 11:27), does not need to see the way before him; but the heathen, who cannot get along without a god that his natural eyes can see, must be able to see the end before he will begin, since he has to walk alone. The one who must "see his way" before he will begin to walk, is the

same as the one who must see his god. If the Israelites had insisted on seeing their way before they proceeded to cross the Red Sea or the Jordan, they would never have reached the promised land.

The Saviour, after showing how God feeds the birds, and clothes the grass, and pointing out that He will much more clothe us, said: "Be not anxious, therefore, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom and His righteousness; and all these things shall be added unto you." Matt. 6:31-33, R.V. In these words the Lord shows us that Christianity means trust, while distrust is heathenism.

DEATH DOES NOT END ALL.

But someone will say that we do not touch the real point. They do not fear man, but it is a question of life or death. We know that there are many who see their duty to keep the Sabbath of the Lord, but who are deterred by the fact that the keeping of it would almost certainly mean the loss of their situation. One man wrote to us: "The thought of hearing my children cry for bread is a very great difficulty in my mind." We sincerely sympathise with such, and we know that there are many. But when such ones see the Sabbath not merely as a duty, but as a blessed privilege, as the introduction to the Lord Himself, who owns the earth and its fulness, such difficulties will vanish.

It is indeed a sad thing to hear children cry for bread; but He "who giveth to the beast his food, and to the young ravens which cry" (Ps. 147:9), will not disregard the cry of children.

The Sabbath, which rests on God's word, carries with it all the promises of God's word to support the man who embraces it. It is the great test of trust in God's word, and is thus the great seal of Christianity.

"But would you counsel a man with a large family depending on him to begin to keep the Sabbath when it will mean the loss of his sole means of earning a living?"

We would simply counsel a man to obey the word of the Lord, and to trust in the promises of the Lord of the Sabbath. God has said that He knows what we need, and that He cares more for us than earthly parents care for their children. The question is, Do we believe Him? A man must believe Him sufficiently to trust his life in His hands, or else his observance of the seventh day would not be true Sabbath-keeping. The man who says, "I will keep the Sabbath if you will provide me with employment whereby I can make a living," does not yet know what the Sabbath is, and therefore could not keep it. A man might as well not profess to keep the Sabbath, as to profess to keep it while trusting in man instead of God. No one but God can ensure a man a living.

Everything comes from God. Even the wicked derive their support from Him. "He giveth to all life, and breath, and all things." Acts 17:25. Now since He provides even for those who blaspheme His name, is it not reasonable to suppose that He will care for His own? We may reason thus: "All these years I have been disobeying God, yet He has fed me; surely He will not cast me off now when I turn to Him to obey Him."

Let it be remembered, however, that the promises of God are not simply for this life. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8. But while God has promises for the present life, He has not promised that it shall continue forever. In other words, He has not promised immortality before the coming of Christ. He has had faithful followers in all ages, but except in a few cases they are all dead. Let no one think therefore that it is an absolute necessity that this present life should be preserved at all hazards. Jesus said, "Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it. For what is a man profited if he shall gain the whole world, and lose his own soul?" Matt. 16:25, 26.

God alone knows the life and times of men; and when He is willing that one of His servants should cease from labour, it is

well. So if by any possibility a man should starve to death as a consequence of serving the Lord, that would not be the worst thing that could befall him. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

Although God does not allow His servants to starve to death, He does suffer them to die for His sake. Thousands of men, with families depending upon them, have died at the stake rather than disobey God. Their names and memories are honoured; yet many who honour them will refuse to serve the Lord if it means inconvenience. Men discourse eloquently of how their fathers died for the truth's sake; yet they themselves think that they cannot serve the Lord if it will cost them anything.

Now all this talk about people not being able to serve God, because they are likely to lose their living if they do, is really an outgrowth of the heathen idea that death ends all. Esau sold his birthright for a mess of pottage, because he felt that he was about to die, and he thought, "What good will this birthright do me?" He had no conception of any inheritance beyond the grave. But the promises of God are for this present life only to the end that men may "lay hold on eternal life." The man who dies in the service of God, gains his life in losing it. God is the living God, and He gives life. His servants know that the present life is of no profit whatever, except as it is the means of gaining the life to come; and if they lose this in gaining that, they receive full value out of it.

So to-day the word of the Lord says to people as it did of old, "Choose ye this day whom ye will serve." Happy is the man who can say in the face of the greatest difficulties, and even of death itself, "As for me and my house, we will serve the Lord!"

False gods, attempts to represent the true God, and, indeed, all material things which are worshipped, are so much filth upon the face of the earth.—*Spurgeon.*

HOW DO WE PRAY?

It is one of the terrible marks of the diseased state of Christian life in these days that there are so many that rest content without the distinct experience of answer to prayer. They pray daily, they ask many things, and trust that some of them may be heard, but know but little of direct, definite answer to prayer as the rule of daily life. There are enough people in the world who profess to be wholly given up to God to pray down the greatest revival since Pentecost if they would pray through, and if it did not come at once to dig down into their own lives and see what or where was the hidden wedge of gold that prevented the answer. Pray, and pray through!—*Ex.*

THAT GLAD DAY.

Glory ineffable! We hail with joy,
The dawn of that glad day whose sun
shall never set,—
Blissful, eternal day,
Where grief and sin, and all that can
alloy,
And death itself, and all the ills we've
met,
Shall ever pass away.
—*Script.*

WHEN THE RIGHTEOUS ARE REWARDED.

BY A. T. JONES.

It is not alone through the subversion of the doctrine of the resurrection that the doctrine of the immortality of the soul strikes against the coming of the Lord. The issue is directly joined. For by those who believe in the natural immortality of the soul, it is held that those who die in the Lord go straight to heaven; that they go direct to the place where the Lord is; and so they sing:—

"Then persevere till death
Shall bring thee to thy God;
He'll take thee, at thy parting breath,
To His divine abode." —*Gospel Hymns No. 112.*

And obituaries are actually written by them, such as the following, which we read not long since in the "Christian Cynosure":—"Alvah Palmer went to heaven from" a certain place; and then the notice went on to tell when and of what he died, etc. And Dr. Talmage, in relating how a certain saintly woman was "emparadised," tells how the chariot of Elijah was out-

done; for there it must have taken some little time to turn out the chariot and hitch up the horses; but here, in this instance, the transition was all made instantaneously, without waiting for either horses or chariot! And all this when a person died! These are only notable expressions of the common idea of those who believe in the doctrine of the natural immortality of the soul.

Now, if these things be true,—if it be true that death brings people to God; that men and women go direct to heaven from their homes in this world, and this so instantaneously that there is no time to get ready the chariot of God, as was done when Elijah went without dying at all,—we say if these things be true, then there is literally no place left for the coming of the Lord. It would be simply the height of absurdity to talk about the Lord's coming to this world after people who are not here at all, but are, and have been, for years and hundreds of years, in heaven,—in the very place which He leaves to come here! This is why the doctrine of the coming of the Lord is so neglected, so despised, in fact. Believing this, there is no need to believe in the coming of the Lord; indeed, it is a palpable inconsistency to believe in it. Believing this, there is no need to look, or wait, for the coming of the Lord; all there is for such to do is to wait till death shall come and take them; and so death—"the last enemy," "the king of terrors"—is given the place and the office of Him who is our life (Col. 3:4), of Him "that loved us, and washed us from our sins in His own blood."

But this belief is not the "belief of the truth." There is no element of truth, in any form, in the idea of people going to God or to heaven when they die. Christ Himself said as plainly as tongue can speak, "Whither I go, ye cannot come." John 13:33. Then when His disciples were troubled because of these words, He told them, in words equally plain, of the event upon which they must place their only hope of being with Him where He is, and that event is, "I will come again, and receive you unto Myself, that where I am, there ye may be also." John 14:3. And that word "that" shows positively

that that is the only way in which men may ever be with Him where He is. Therefore the coming of the Lord is the Christian's hope. And the doctrine of the immortality of the soul, in supplanting, as it certainly does, the doctrine of the coming of the Lord, supplants the Christian's hope. Then when the doctrine of the immortality of the soul sends men to heaven before the end of the world, before the sounding of the last trump, before the time when the Lord Himself shall descend from heaven and raise the dead, before He appears in the clouds of heaven with power and great glory, and sends His angels to gather together His elect—we say when the doctrine of the immortality of the soul puts men into heaven before the occurrence of these events, it does it in defiance of the word of Christ, which liveth and abideth forever. Therefore we say it stands proved that the belief of the doctrine of the immortality of the soul is subversive of the doctrine of the second coming of Christ, and, in that, is subversive of the truth of God.

Next week we will consider the relation of the immortality of the soul to the judgment.

THE REVELATION OF JESUS CHRIST.

BY W. R. CARSWELL.

With the above words begins the last book of the New Testament. The name really applies to the whole Bible, but especially to the last book. It is the revelation given by Christ, and it is also the book which most fully reveals the work of our Prophet, Priest, and King.

The apostle Paul, speaking of his conversion, says that he received the new light by "the revelation of Jesus Christ." But he further states that "God . . . called me by His grace, to reveal His Son in me." Gal. 1:12, 15, 16. Christ was revealed to Paul, that He might be revealed in him. God does not alter His plan of working in our day, for with Him "is no variableness, neither shadow of turning." James 1:17. So we may know certainly that God now calls men and women by His grace in order that He may reveal His Son in them. His pur-

pose is "that the life also of Jesus might be made manifest in our mortal flesh." 1 Cor. 4 : 11. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 2 Cor. 13 : 5.

The first step in which the repentant soul is called to reveal Christ is baptism. "Repent, and be baptised every one of you" (Acts 2 : 38), was the inspired command to those who believed in a crucified and risen Saviour. The burial and resurrection of Jesus must first be shown forth by His children. Rom. 6 : 3, 4 ; Col. 2 : 12. Having thus revealed Christ they united with His body, the church, of which He is the Head. Acts 2 : 41, 47. Then the promise of the Holy Ghost was fulfilled to those who obeyed the Lord by being baptised. Acts 5 : 32. Only the obedient could receive the gift, and baptism is the first test of obedience. "Ye are My friends if ye do whatsoever I command you;" but "the carnal mind is enmity against God," because "it is not subject to the law of God." John 15 : 14 ; Rom. 8 : 7.

We can only reveal Christ by a life of loving obedience, for He was "obedient unto death." Phil. 2 : 8. He learned obedience through suffering, and thus received power to save all who "obey Him." Heb. 5 : 8, 9. Let us by a life of loving service, submissive to the Father's will, reveal Christ from day to day. Then He will fulfil the promise, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22 : 14.

"Come buy your oil before too late,
And ready for the Bridegroom wait,
And watch to enter in.
Come soldiers all, and let us try,
To warn poor sinners, and to cry,
'Behold the Bridegroom comes.'"

You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults, still less of others' faults; in every person who comes near you look for what is good and strong; honour that; rejoice in it, and, as you can, try to imitate it; and your faults will drop off, like dead leaves, when their time comes. — *John Ruskin.*



DEDICATION OF THE BATTLE CREEK, MICHIGAN, MEDICAL AND SURGICAL SANITARIUM.

The Battle Creek Sanitarium, located at Battle Creek, Michigan, U.S.A., was destroyed by fire February 18, 1902. Of the four hundred guests in the institution every one was saved except one old gentleman who became confused, and wandered back into the building.

The institution then destroyed has been replaced by a larger, fire-proof structure, which was dedicated May 30 to June 1, 1903. It is estimated that 25,000 persons attended the opening ceremonies. A large number of the most important men of affairs in the country were present, and the Auditor-General of the State of Michigan acted as chairman. Letters and telegrams containing expressions of regret because they could not attend were received from President Roosevelt, from governors, congressmen, judges, and other men of prominence in the country.

The new building is imposing in appearance and dimensions. The main structure is five hundred and sixty feet in length, with a width at the narrowest part of fifty feet. It is six stories in height, and a pavilion at each end increases the width to sixty-two feet.

There are three extensions, four stories in height, which radiate from a palm garden and conservatory in the rear of the main building, each one hundred and fifty-two by sixty-six feet. These are occupied by the ladies' and gentlemen's bath houses, and the gymnasium. If these additions were placed alongside the main building, it would give a total frontage of nine hundred and seventy feet—nearly one-fifth of a mile.

The total area of porches and verandahs is over 32,000 square feet, or about one and one-fourth acres, affording standing room for more than 15,000 people, and accommodating more than a thousand wheel-chairs and couches. In

the institution is found every appliance which can contribute to the restoration of health. In its furnishing no expense has been spared, and it is claimed to be the most perfect institution of its kind in the world.

More than sixty branch institutions in different countries of the world are being operated on the same principles relative to the treatment of disease as are practised at the Battle Creek Sanitarium. In Australasia we have the Sydney Sanitarium at Wahroonga, N.S.W., the Hydropathic Institute, Adelaide, S.A., and a sanitarium at Christchurch, N.Z.

From the "Review and Herald" we take an article written by Pastor A. T. Jones concerning the dedicatory services as follows:—

The dedication of the new sanitarium at Battle Creek was celebrated in interesting and appropriate services, Sabbath, Sunday afternoon and evening, and Monday afternoon and evening, May 30 to June 1.

The first service of the series was held Sabbath at eleven o'clock. It was a meeting of the whole sanitarium family for the purpose of, first of all, dedicating themselves anew to the Lord in the service to which He has called them in the medical missionary work. Pastor G. C. Tenney preached the sermon. The sermon was followed by a consecration meeting, in which physicians, nurses, and helpers, with confession and devotion, solemnly and feelingly dedicated themselves anew to the service of the Lord. It was recognised by all that this was in reality the most important part of the dedication of the institution; that the dedication of the building would be a very small thing without the truer and more vital dedication of the lives of the workers in the building. This was a good meeting.

Sunday afternoon was the time of the dedication of the building. The leading men of the State of Michigan had taken a deep interest in the matter for weeks before. The Governor of the State had sent personal invitations, over his official signature, to the Governors of the other States, to be present and participate in the exercises. The Auditor-General of the State of Michigan had personally written, and published in a

number of the papers of the State, an excellent account of the sanitarium and its work, and an announcement of the dedication. The railroads gave a four days' excursion rate.

The day was ideal for the occasion. The services were held in the open air, in front of the building. A platform had been erected on the broad driveway in front of the main entrance, which was occupied by the speakers. The driveway on each side was occupied by the sanitarium family; the first floor of the columned front was occupied by the singers; and the broad approach, with all the lawn in the front, to the street, and even across the street, was crowded with the thousands of visitors.

The Governor of the State could not be present himself, but sent one of his secretaries to speak for him. The Auditor-General was present, and presided. Congressman Gardner was present, and spoke. The mayor and leading citizens of Battle Creek were present, and took part. Professor O'Shea, of Wisconsin University, and Professor Scott, of Michigan University, were present, and spoke. These all counted themselves glad to honour the principles and the work that are represented in the building that was being dedicated.

Sunday evening a union service of the churches of Battle Creek was held in the Tabernacle. The pastors of the Methodist, Presbyterian, and Episcopal churches were present, and spoke. The pastor of the Baptist Church, being prevented from coming, sent a good letter. Professor Barnes's trained chorus and musicians rendered excellent selections of music.

Monday afternoon there was a reunion of old patients in the sanitarium parlour. Many words of heartfelt gratitude and praise to God for health restored, and for knowledge of how to live so as to retain it, were spoken by those who had enjoyed the benefits of the institution in the old buildings; and hearty Godspeed to the same blessed work in the new and better building.

The exercises were brought to a close Monday night with a health banquet, in which not less than two thousand visitors participated.

From beginning to end, though there were such crowded assemblies, the services and exercises of the three days proceeded without a single accident, or a single annoying or even unpleasant incident of any kind. Everything passed off smoothly and most pleasantly, and was quietly but thoroughly enjoyed by all, as a Christian service; and a most excellent impression was made upon all, as to what a Christian celebration can be.

A full report of the details of the dedication, description of the building, etc., will be published in the August number of "Good Health," of which an edition of two hundred and fifty thousand will be printed.

...Notes...

We are receiving good reports from those who are selling the Capital and Labour issue of the "Australasian Signs of the Times."

Pastor J. H. Woods writes from Yarraville, Victoria:—"The small company had a good experience disposing of Capital and Labour 'Signs.' We think it an admirable number. Work keeps the Christian armour bright. Several have recently accepted the truth here."

Leprosy is common in Iceland. A hospital has recently been erected for the lepers, and about one hundred and fifty patients received. Here they have a pleasant home and the best of care as long as they live. It is difficult to find an Icelander who cannot read and write. Many, even among the farmers, can speak and write several languages.

The International Tract Society office in Cape Town, South Africa, recently received an order from a native up-country for sixty copies of "Steps to Christ" in Kaffir, and the same number in Sesuto, and sixty copies of "Coming of the Lord" in both Kaffir and Sesuto. This native had used our literature before, and knew what it was.

The Secretary of the New South Wales Tract Society writes:—"We have used all of our copies of the Capital and Labour 'Signs.' I wonder if we could get a few hundred more if we need them. They went off readily."

The students at the Avondale School for Christian Workers have taken orders for 450 copies of "Christ's Object Lessons," amounting to £123 15s. It will be remembered that the money received from the sale of this book is to be used in paying the school debt, incurred in erecting the buildings. The students are certainly doing their share to help meet these obligations.

A sister who is canvassing says:—"I am glad to be able to tell you that I spent last Sabbath with Adventists. I found a family of three sons and two daughters and the father and mother keeping the Sabbath, and in no half-hearted way either. The eldest son was training for a Church of England minister, and was about to be ordained, but he became disgusted with what he had been taught, and began to study "Bible Readings," a copy of which had been in the house for some years. He was convinced about the Sabbath, and started to keep it, the others of the family following. They are well grounded in all parts of the truth."

Brother L. V. Finster reports his work in York, West Australia, as follows:—"I have spent most of my time recently at this place. We have never had more spiritual meetings in this State. Several young men have invited me to visit them in their rooms, for they wished to inquire what they should do to be saved. They said they had never before been convicted of sin, and they could not rest. How my own soul was blessed as I tried to lead these young men to the blessed Saviour! Six or seven of them are as promising young men as I have ever met, and I hope to see them of use in the Master's service. There are about sixteen in York, and about a dozen at Quellington who will decide to obey the truth. We do bless God for these souls, and pray that we may be kept so humble that He can give us many more."



E. W. FARNSWORTH - - EDITOR.

ANGELS.

"The angel of the Lord encampeth round about them that fear Him, and delivereth them."

Such is the comforting blessed assurance given that the unseen messenger from heaven protects and delivers the child of God.

Often when God desires to send messages of instruction to His people, He chooses an angel to carry them. He sent Gabriel to Zacharias to encourage him to believe, and to make known the purposes of God concerning him. The record says, "There appeared unto him an angel of the Lord standing on the right side of the altar of incense." Luke 1:11. He told him of the birth of John the Baptist, and of the joy he and Elizabeth would have, the character of John, his abstemious life, and the nature of his work.

The same angel visited Mary, and gave her the message that God had chosen her to be the mother of our Lord. Luke 1:26. And this same heavenly messenger, in company with Michael, was sent to Daniel, and gave him wonderful visions of the future. Dan. 8:16; 9:21. And it is probably true that the same angel is referred to in the Revelation (chapter 1:1), where the Lord speaks of him as "His angel."

As an illustration of the deliverance that angels bring, a few instances must suffice. When Daniel was cast into the den of lions, and had remained there all night, in the early morning when the king called to Daniel and asked, "Is thy God whom thou servest continually able to deliver thee from the mouth of the lions?" the reply came up from the den, "My God hath sent His angel, and shut the lions' mouths, that they have not hurt me." And thus the prophet was rescued from death. Dan. 6:22.

When the three Hebrews had been bound and cast into the terrible furnace of fire, the king

said, "Lo, I see four men loosed, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. . . . Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent His angel, and delivered His servants that trusted in Him." Dan. 3:25, 28.

Blessed, faithful messengers of God! When Daniel entered into the den of lions, the angel of God went there with him and remained with him; and when the burning furnace was ready to receive the faithful three, the angel stepped in with them, and the power of his presence subdued the power of the fire, and no harm came to the worshippers of the true God.

When the Saviour was struggling with the powers of darkness and sin in the garden, the record says, "And He was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine be done. And there appeared an angel unto Him from heaven, strengthening Him." Luke 22:41-43.

This illustrates their work and mission. They strengthen the faint, they encourage the despondent, and sustain those that are ready to fall. They did not take the Saviour out of the trial, they gave Him strength to bear it; and so it is with every one who will trust in God.

The angels sang the song of the Saviour's birth, saying to the shepherds, "Behold, I bring you good tidings of great joy, which shall be to all people. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2:8-14. A glad song of praise indeed.

When the king sought the Saviour's life an angel appeared to Joseph and told him to go to Egypt; and when Herod was dead, the angel told him to return to his own country. Matt. 2:13, 19. And so all through His life the heavenly messengers sustained and helped Him. At last when His work on earth was done and all

was over, and He was lifeless and helpless in the tomb, "Behold there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake and become as dead men." Matt. 28:2-4. After this the angel instructed the women that their Lord was not in the tomb, but that He had risen, and they would meet Him in Galilee. And when at last He ascended on high, a great cloud of the angels escorted Him to the Father. Acts 1:9, 10.

How thankful should we be for this provision of grace! How we should prize the presence of the angels and cherish their love!

WITHOUT EXCUSE.

SOME FEATURES OF OUR TIMES.

BY URIAH SMITH.

This is an age of brilliant pretensions but sad realities. Its professions and practices, its facts and theories, present a climax of contradictions.

There never was so much of the form of godliness, and never so little of the power.

Never were there so many professors of religion, and never so little of religion itself.

Never so many assurances of peace, and never so extensive and urgent preparations for war.

Never so many tokens of coming danger and calamity, and never such a feeling of security, expressed and implied, on the part of the people.

There never was a time when the doctrine of the immediate opening of the temporal millennium was more universally cherished and talked of, and never a time when every feature of society, social, moral, and political, rendered such an idea more preposterous.

There never was a time when there was so much money in the world, and never a time when there was more wide-spread and distressing poverty.

There never was a time when there were so many remedies for every disease, real and imaginary,

which profess to be sure cures, absolutely infallible, and never a time when there existed so much disease, sickness, suffering and death.

There never was a time when there was so much boasting of progress and advancement on the part of the race, and never a time when they gave more palpable evidence of fast descending into every depth of iniquity and sin.

And what does all this show? It shows that the pretensions on which men build themselves up are a sham, and their professions, hypocrisy. They are willing to deceive others, and to be deceived themselves. This is the time when the prophet tells us that evil men and seducers shall wax worse and worse, deceiving and being deceived. We see this work going on before us, which proves that we have reached the time to which the prophet's words apply. There is nothing to which men will not put their hands for gain. With worthless nostrums, which the vendors know will not accomplish what they claim, the confidence of the afflicted is secured, and their means filched. Falsity and hollow-heartedness exist on every hand. Truth is fallen in the streets, and equity cannot enter. Nor will this state of things improve till He whose right it is, the Prince of the house of David, takes the throne.

We rejoice that this event is at the door. Hasten, O King of kings, the glad day.

"We can never evade the law of consequences. But we can always set in operation a new train of good consequences, which will fight against and overcome the bad consequences that threatened to destroy us."

"Live so as to be missed," was the message a great man once sent to some young people. He knew that most lives are not of that sort. Many of us will not leave a very big gap in the world when we depart from it. Our lives have not been put into other lives. We have not spent our energies in touching other people in helpful ways. The best that can be said over many of our biers will be: "He never harmed anybody." And that is a poor eulogy.

CHILDREN'SCORNER....

SMILE.

Smile once in a while;
'Twill make your heart seem lighter.
Smile once in a while;
'Twill make your pathway brighter.

Life's a mirror; if we smile,
Smiles come back to greet us;
If we're frowning all the while,
Frowns forever meet us.

—In Merry Mood.

SWEETENING MARY.

"I want a drink," said baby.
"Go to the kitchen. Mary will give you a drink," said mother.
"I don't want to," baby demurred; "Mary is cross."
"Why, what made her cross?" asked mother.
"I dess I did sumpin' to her," said baby.

"Then, if you have done something to make her cross, you had better go and do something to sweeten her," suggested mother.

Baby trudged to the kitchen. "You are a sweet Mary," he said, "and I want to hug you."

Mary stopped her work and stooped, and he threw his arms about her neck and kissed her, and said, "I love you two hundred bushels."

When he came back, smiling, his mother asked, "What did you do to Mary this time?"

"Oh, I sweetened her, I dess," was the reply.—*Our Morning Guide.*

LOVING PEOPLE WHOM WE DON'T LIKE.

This world is full of various kinds of folk. It would be a very monotonous world if it were not. It is the variety which gives it interest. But many of these different sorts of people do not feel kindly toward other sorts. "We are not congenial," they say. "I simply can not endure that girl," one girl says of another. "Her taste in dress is outrageous, and her giggling and general silliness are intolerable." The other girl

says: "I don't like that precise person, who never acts naturally nor forgets primness." And there are deeper dislikes than these.

Now, many of these dislikes we cannot help—at first; but they have nothing to do with loving. Loving and liking are different things. Jesus did not say, "A new commandment I give unto you that ye like one another;" but, "A new commandment I give unto you, That ye love one another." Love rises above like, and can exist in spite of dislike.

We like what pleases us. We love what we would please. Liking is selfish. Loving is unselfish. Liking depends on its object; loving upon its subject. If the person we like changes, we may dislike him, but no change in the person loved can alter love.

Even at the best, liking is a feeble thing, capricious, unreliable; but loving is deep and eternal. It is good enough to speak of liking things, but whether we like persons or not is a matter of small consequence. The real question is, Do we love them?—*M. C. Hazard.*

HELPING ONE ANOTHER.

The basket of blocks was on the ground, and three rather cross little faces looked down at it.

"It's too heavy for me," said Jimmy. "Well, you're big as I am, cause we're twins," said Nellie.

"I can't carry it!" said their little cousin with a pout.

Mamma looked from her open window, and saw the trouble.

"One day I saw a picture of three little birds," she said. "They wanted a long stick carried somewhere, but it was too large for any one of them to carry. What do you think they did?"

"We don't know," said the twins.

"They all took hold of it together," said mamma, "and then they could fly with it."

The children laughed and looked at each other, then they all took hold of the basket together, and found it was very easy to carry.

"The way to do all hard things in this world," said mamma, "is for every one to help a little. No one can do them all, but every one can help."—*Christian Leader.*

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 a heart that's broken."

"Only a touch of the hand one day;
A smile in an hour of care;
A word that cost so little to say,
But the whole glad day was fair;
A doubting heart had learned to pray,
And a cross was lighter to bear."

ECONOMY IN THE KITCHEN.

BY R. HARE.

Much is heard to-day on the question of social economy, municipal economy, governmental economy, and even prison economy; but there is not nearly enough heard or written on the question of "kitchen economy." Yet this is an important feature of domestic life, and one that should enter largely into all home training. The fact is, however, that many mothers have but too sadly neglected this point in the education of their boys and girls, and, as a result, we see hundreds of young people setting up house-keeping, surprised to find that their biggest bill comes from the kitchen.

The greatest care possible should be taken in the selection and preparation of food, but when this is done the next greatest care should be in the preservation of the food. "Gather up the fragments that remain, that nothing be lost," was the command given by Christ to His disciples of old. That command is still given to His followers; nothing is to be lost. Christ could create abundance; thousands were fed as the bread multiplied under His hand, but even as Creator He could not afford to waste.

Passing along the street the other day I saw in a dust-pan that was standing out ready for the dust-cart, several loaves and a number of pieces of stale bread. Some of these were mouldy and discoloured, others were hard and

dry, thrown away evidently because they could not be used. This was evidently the case, but they might have been used if a little forethought had been employed. Stale bread, and pieces left over, can be made into zwieback (a German word that means twice-baked), and so preserved for an indefinite time. This is done by cutting the bread into slices, placing it in a hot oven, and allowing it to remain there until slightly browned all through. It can then be packed away in a jar or dry tin, and it will keep for years if necessary. By this second baking the bread is much improved, rendered more digestible, and, if properly baked, much more palatable. Prepared in this way, it becomes an excellent food for the dyspeptic. All yeast germs in the bread have been destroyed, and it is therefore much less liable to ferment in the stomach. This bread may be served in a variety of ways, though to eat it dry is perhaps the best. It can be baked in puddings, eaten with soup, or softened by pouring over it some hot milk or fruit juice.

Another point where economy may well be practised in the kitchen is in the management and manipulation of the stove. Shortly after lighting the fire in the stove, the damper should be drawn. By thus drawing the damper, the heat is retained in the stove instead of going up the flue and out by the chimney. If the stove and flue are clean and properly placed there should be no smoke caused by drawing the damper. When the heat required for cooking has been attained, the door at the bottom of the fire should be shut so as to prevent the wood or coal burning any more rapidly than necessary. By care in this way nearly half of the fuel ordinarily used could be saved, besides having the work of cooking done much more effectively.

Added to all this there are the smaller and almost innumerable wastes. Kerosene is spilled while the lamps are being filled; soap is left in the washtub to soften and dissolve; the candle is left in the draught where the flame is thrown to one side, and the wick melts its way down through the grease; the porridge saucepan is left on the stove to burn, so that a thick layer of food goes with it into the

sink. These, and a thousand other little things, all tell in the economy of home life, and, like little leaks, often sink great ships.

Parents, see that your boys and girls learn lessons in "kitchen economy," as well as all other kinds of economy. Remember that thrift is not stinginess, and it is always commendable in the homes of either rich or poor.

HOW JOB HELPED A CHINESE BOY.

A Christian lady of Oakland, says the "Congregationalist," furnishes the following, which is one of many illustrations that have come to me of the grace of God bestowed abundantly on Chinese believers for service in the kitchen:—

"Leu Yen worked in my family nine years, and although he was always a good servant, there was a marked change in him after he became converted.

"He had naturally a quick temper, but was just as quick to acknowledge his fault.

"As I passed through the kitchen into the laundry on Tuesday afternoon, I could not but notice the happy, contented expression in Leu Yen's face, though I saw at a glance that the large clothes-basket was full of tightly rolled garments to be ironed; and that meant a long, steady day's work.

"How are you getting along, Yen?" was my salutation; and the answer came back readily and quickly: "All right, Job helped me very much yesterday."

"Job helped you! How was that?" forgetting for a moment that our Sunday-school lessons at that time were in the book of Job.

"Yes, Job helped me!" giving emphasis to his words.

"Yesterday I have big wash; very heavy quilt, too; and I work hard, hang some clothes on the line, fix the big quilt on the line, put stick under the line, hold him up; then wash more clothes, go out, find stick blow down, big quilt all dirt, go this way back again. Then I feel so mad, feel like I swear; then I think of Job, how he lose his money, his children, all his land, get sick, have sores all over. He never swear;

he praise God. Then I praise God, bring quilt in house, wash him clean, and praise God all the time.' "

AN EVIL PLANT.

One of the tares that the enemy loves to plant in the soil of the heart is suspicion. And if it receives ever so little encouragement, immediately it springs up, and begins to grow, filling the heart, warping the mind, and making its poisonous influence felt far and wide. But, however far its work may spread, however cruelly and unjustly it may sit in judgment on the motives and acts of others, its worst effect is upon the heart of the one who cherishes it. For it is impossible to look at people with anything like a spirit of love, and at the same time be suspicious of their acts, their motives, whatever they do and say; and where the love-spirit is not, there is a "legion" of Satan's angels ready to bring bitterness and envy and jealousy into the mind—company with which there can be nothing but unhappiness. If you find the plant of suspicion growing in your own heart—if it is easy for you to look with distrust upon others, to impute unworthy motives to them—then beware. Get rid of this plant by cherishing only the kindest of thoughts about all; look for the best motives, and ascribe them to those whom you were inclined to view with distrust—and you will find yourself in a far happier, as well as far safer, frame of mind. — *Southern Watchman.*

"THIS IS THE WAY; WALK YE IN IT."

BY ALICE WOODWARD.

Let the man or the woman who is fired and worn out with the difficulties and perplexities of life turn to the eleventh chapter of Matthew, and read carefully the three last verses.

"Come unto Me," said Christ, "all ye that labour, and are heavy laden, and I will give you rest." How often we see the child of God drooping beneath a load of woe, too tired, too sick, too depressed

to speak one cheerful word. For the unconverted soul there is some excuse, but for the Christian there is none. We know that He who has forgiven our iniquity is also able to carry our sorrows. Isaiah 53:4. There is therefore no need for us to unfit ourselves for His service by bearing them ourselves.

I was one day pressed down with the cares of life. I felt that I was spiritually dying. The cares of life were killing me. I took the Bible as an invitation from my strong Elder Brother, and fled with it to my room. I crept close to the Saviour's side. His dear, loving arms were around me; my troubles melted away, and He gave me the promised rest, and I went on my way rejoicing. The word of the Lord is true; all His paths are pleasantness and peace. Let the tired ones walk in them. Then they shall run, and not be weary; they shall walk, and not faint. Isaiah 40:31.

EVIL EFFECTS OF EATING BETWEEN MEALS.

Eating sweets, fruit, nuts, and other little things between meals is a frequent source of headaches and general discomfort. Sweets are better not eaten at all; least of all between meals, when the stomach already has work on hand. Fruit should form a large part of the morning and evening meals, and taken in this way will do only good. But if eaten at odd times during the day, it may cause digestive disturbances. Children would be far less fretful and troublesome if cured of the habit of eating between meals. Three meals daily afford ample nourishment for anyone, and many would be benefited by limiting themselves to two.—*Selected.*

"Some people contrive to get hold of the prickly side of everything, to run against all the sharp corners and disagreeable things. Half the strength spent in grumbling would often set things right. No one finds the world quite as he would like it."

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Since 1862 nearly £6,000,000 have been spent in building levees along the Mississippi River.

In Philadelphia, Pennsylvania, U.S.A., 90,000 textile workers went out on strike June 1, closing 553 mills.

A company with a capital of £5,000,000 has been organised in New York to control the milk supply of that city.

During the year 1901 3,106,295 Bibles, Testaments, and Scripture portions were sold in China by the British and Foreign and the American Bible Societies. This is certainly a remarkable record.

It is said that the eruption of the Santa Maria volcano, in Guatemala, last year was much greater than was reported at the time. The Guatemalan government suppressed the real facts. A city containing 60,000 inhabitants, the second in size in the country, was totally destroyed by the eruption and an earthquake that followed. The loss of life is unknown. Where the city stood there is to-day a mass of deserted ruins covered with volcanic ashes six feet deep.

Says the "Southern Cross":—

"The ethics of wealth, it must be admitted, are yet very imperfectly understood, and in a still more pathetically imperfect degree are they practised. A late and authentic computation of the wealth of Mr. J. D. Rockefeller, the champion American millionaire, is published. He owns, it is announced, more

than £100,000,000, and his annual income is reckoned to be from £10,000,000 to £15,000,000! If wealth is power, then the concentration of so much power in a single human palm is to society a menace, and to the owner of that human palm himself it is a responsibility almost too heavy for the conscience to carry. Mr. Rockefeller, however, still toils with the diligence of a slave to increase the bulk of his piled up and frozen millions. He gives, it is true, some few hundred thousands away yearly; but the widow's mite in God's scales will surely outweigh all his big cheques.

THE AUSTRALASIAN UNION CONFERENCE.

The sixth session of the Australasian Union Conference of Seventh-day Adventists will be held at Cooranbong, New South Wales, September 3-13, 1903. At this session the election of officers for the next biennial period will take place. Reports from our labourers will be presented, the standing of our different institutions submitted, and such other business as may properly come before the conference will be considered.

It is desired that a full representation of all our conferences shall be present. Each conference is entitled to one delegate without regard to numbers, and one additional delegate for every fifty church members. These delegates may be elected by the local conference, or appointed by the Executive Committee.

The president of each conference is a delegate by right of his office. Article four, section four of the constitution makes further provision as follows:—

"Each of the three important branches of our work in Australasia—educational, medical, and publishing—shall be entitled to one delegate, and one additional delegate for each fifty employees, in sessions of the conference, such delegates to be chosen by the managing boards of the institutions concerned."

Those of our brethren interested in this provision will make a note of it, and act accordingly.

The brethren and sisters at Cooranbong have kindly, and unanimously, invited the conference to hold its coming session at that place. The meetings will be held in the church, and the members are making preparations to entertain the delegates at their homes.

A few can be accommodated at the Health Retreat. The Avondale School, on account of its already crowded con-

dition, cannot entertain delegates this year, however much its managers would be glad to do so. We have no fear, however, but what the brethren in Cooranbong will make all necessary provisions for all who may come. We suggest that those who come provide themselves with bedding sufficient for themselves. Please do not forget this. If this is done, it will assist those who have the task of entertaining very materially.

We extend to all an earnest invitation to attend this meeting. We believe the blessing of God will be there, and we expect nothing else but a most profitable time.

If our church elders would attend the meeting it would be a great blessing to them, and also to the churches over which they preside. We think they owe it to their churches to do so.

And while those who do go are planning for the Lord's work, let those who remain at home earnestly seek the Lord that His blessing may rest upon the meeting, that the right things may be done in the right way, and that God will guide in all to His own glory.

E. W. FARNSWORTH,
Vice-President Australasian Union Conference.

...OBITUARY...

FAIRBROTHER.—Died at the home of her daughter, in Yarraville, July 20, 1903, of cancer, Catherine Ann Fairbrother, aged sixty-three years. A few months ago, during a visit, while the tent mission in Footscray was in progress, she accepted the Lord's last message, under the labours of Pastor Hennig and the writer. The truth she loved proved her comfort and consolation up to the last. During her trying illness she exhibited much patience, resignation, and Christian fortitude. She leaves a grown-up family of five sons and one daughter. We laid her to rest in Footscray Cemetery until the Life-giver comes. As in life, she will respond to that sweetest voice; but this time to come forth clothed in immortal life and youthful vigour.

J. H. WOODS.

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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