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ONE PENNY.

"Do the Nations Know Where They Are?"

In an able and powerfully written article in the Melbourne "Age" referring to the world's outlook and the naval defences of the British Empire, the writer reasons that in contesting the supremacy of the seas with any powerful nation, and as a protection from invasion, England would require her combined squadrons to protect her home waters, which means the withdrawal of the battle ships at present stationed in colonial waters, thus leaving some of her dependencies an easy prey to the invader.

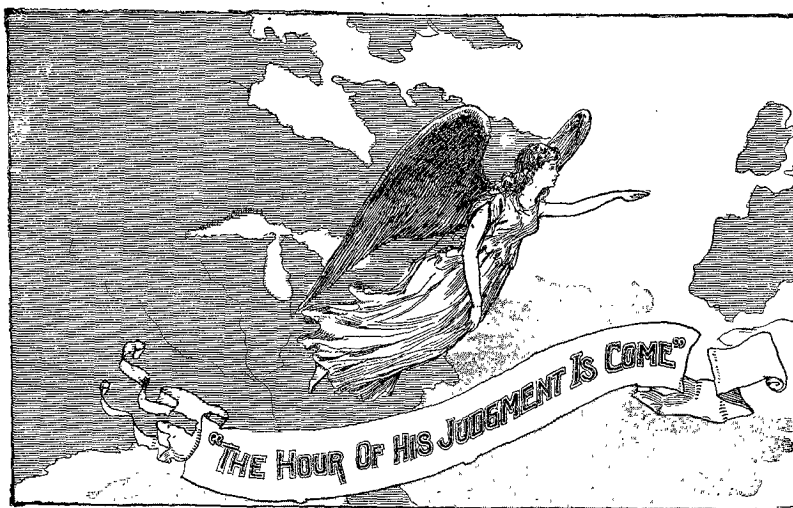
There is nothing more probable than this. Self-defence is a law as deeply planted in the national character of England as it is in any of the other great Powers of the earth, and the twentieth century might see Great Britain upon the defensive, as much so as she was in the days of Elizabeth, when threatened by the Spanish Armada. Storm and British valour stood by the England of that day, and the Spanish battle ships were scattered by the fates that worked havoc against them.

Britain is not invulnerable. Before to-day Dutch men-of-war have burned ships in the Thames, and old Van Tromp was occasionally victorious, and carried the broom at his mast head as he gallantly ploughed the waters of the Channel. The days of Blake and Fobisher are gone, their ships are obsolete, and Britain is confronted to-day with nations as neighbours who have made rapid strides in the ways of warlike progression; and a combination of forces, with the up-to-date appliances for dealing havoc and death, might certainly tax the energy and resources of Great Britain to the withdrawal of vessels which at present are detailed to protect this Commonwealth.

There is nothing sure in this world. The Russian Oligarchy in its recent defeats on both land and sea proves the instability of power, prestige, and presumed

superiority, and latent factors that were evidently despised are, and may, form mighty coalitions that will impress future scenes with the superiority of their tactics. Reverses come to nations often, when, like Great Babylon, they say: "I sit a queen, and am no widow." Revolutions may overwhelm them with the celerity that misfortune confronted Nebuchadnezzar, when that ancient warrior, filled with the pride of success and conquest, exclaimed, "Is not this great Babylon that I have built?" Where is he to-day, or his great Babylon either? or where is Rome, the Empress of the Augustinian age? These empires have fallen, and the factors which caused their degeneracy and fall,—pride, wealth, luxury, and sin, accompanied with all the prostituted energy of their festivals, theatres, coliseums, gladiator rinks, baths, di-

vans, voluptuous and enervating pleasures,—are more than fully reproduced in all the perfection of our present age. The peoples of to-day are in the maelstrom of pleasures, degenerating in their influences, and baneful in their contagion, but with a current of the velocity of a tidal wave, compared with the undulating billows of the days of ancient Rome. Still these currents upset Rome, and yet the civilised nations of to-



day are wading shoulder deep in the far-spread and degenerating influences of the times. This is where we are. If there had been fewer champagne bottles in the Russian fleet, Japan would have had a harder time. We live in an age of champagne, claret, cigars, wine, whisky, and beer, and the revenues raised from the rubbish form the banking accounts of the nations.

Well, to return, the subject of the national outlook and its probabilities this able writer, in the leading article of the "Age," referring to the position of the Commonwealth and its dependency upon the British Navy in the time of war, expresses himself thus:—

"It is only too plain that in neglecting their defences the Australian people are living in a fool's paradise."

These words are perfectly true concerning Australia.

She depends upon Britain to defend her, and should a European war happen, which, under the existing tension, might occur any year, Britain may find herself involved. Then the land of the emu and kangaroo would find its present paradise a fool's dream. But that is just where the whole world stands to-day; for it is standing, according to every word of Scripture, upon the brink of national disaster. The climax of the ages approaches. Events of mysterious importance, involving the destiny of all, are only a few years ahead of present affairs. He whose right it is to reign is preparing the armies of heaven. Christ is coming again, and before Him the nations shall tremble. He is the Alpha and the Omega, the beginning and the end. What nation upon the face of the earth is prepared to stand the assault when it comes. The nations that are upon the earth to-day must meet that assault—the assault of ages. Who are prepared? What will the combined artillery of earth do against the armies of Heaven? Where are the defences? Are they prepared? or, amid all the accoutrement of war, battle ships, and ammunition, are the nations, the whole of them, only in a fool's paradise? It will be better to be under the protection of Christ in that day than under any protection that the nations presume to offer. He alone who keeps the commandments of God and has the faith of Jesus Christ will be safe. Rev. 14: 12.—J. B.

Regenerating Congo Natives.

A missionary, the Rev. J. H. Harris, writing from the Upper Congo, gives a terrible picture of the treatment meted out to the unfortunate natives of the Congo State. He writes:—

"The bitter irony of the whole thing is that we are told the method pursued is for the 'moral and material regeneration' of the Congo native. Moral and material, indeed! Come into a village and see it. Look at the brutal sentries whipping the despairing natives into the forests in order to get rubber; go with these poor fellows, suffer hunger with them; live on leaves, roots, and nuts—at the same time climb enormous heights in order to obtain the latter; suffer all the dangers from wild forest animals, from cold and rain, from swamp and fevers. After this bring the precious basket of rubber to the sentries, then visit your home—what a home!—think yourself fortunate if it is not burnt down, your wife ravished, or your little ones lying stark and cold, look round for your possessions, and find that they have all been stolen by the sentries or their retinue.

"Next morning accompany the sentries to the white man with your basket of rubber, face his anger if your basket is not full, and then let comrades carry away your fainting and quivering body, after the flesh has been lacerated with hippo whips. Get back again to the village, sleep to-night, for to-morrow you must start again to look for 'more rubber' week in, week out—no rest, no pay. This is called administration!

"See this village. It has had 20 per cent. of its people—men, women, and little children—murdered for rubber; another 15 per cent., another 10 per cent., and so on. The name given to this is 'moral and material regeneration.'

"If you could visit the district you would see and hear of mutilated and murdered fathers, mothers,

brothers, sisters, and little ones, some of whom have survived their brutal treatment. Look at them sightless, handless; and footless, living in caves made in the ground and under trees; anywhere and everywhere you would hear enough to melt a heart of granite. The chimpanzee living in its twig hut in the tree tops is safer and better off than the rubber-working native of the Congo. This is what passes for administration. Administration forsooth! It is a veritable hell! This is strong language, but could you have been with me during the last few months you would probably employ stronger language still.

"May God Himself interpose and put a stop to this unparalleled tragedy should be the prayer of Christendom."

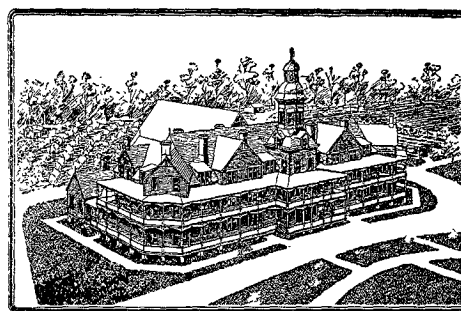
Eight battle-ships and twenty fast cruisers are to be built for the Russian Government by American ship-builders.

A recent speech of the German Emperor is said to have aroused much resentment in both Japan and Russia. He is reported to have stated to his officers that the cause for the defeat of the Russians at Mukden was the immorality and drunkenness of the Russians. He further stated that German soldiers might soon be called upon to check the extension of the Japanese power.

The brethren in Moonee Ponds have received notice from the trustees of the Methodist Church to quit the hall in which they hold their meetings, for teaching doctrines contrary to Methodist principles. The ten commandments are painted on the wall, and cannot be taken down. It is for preaching God's law just as it reads that they are called upon to leave the building.

The Czar has declared it to be his "sovereign and unalterable will to admit elected representatives to the work of the State, but the Grand Dukes are doing all that lies in their power to explain that this declaration means very little. Meantime rioting and rebellion are proceeding continually in various parts of that unhappy empire, and thousands of Russians and Poles are meeting with untimely deaths.

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A. W. ANDERSON, EDITOR

MELBOURNE, VICTORIA, JULY 17, 1905.

The Revelation of Jesus Christ. — No. 27.**The Cleansing of the Heavenly Sanctuary.**

From the typical sanctuary in the wilderness of Sinai we have seen that we may learn many important things concerning the work that is now going on in the Heavenly Sanctuary. Once every year, at the close of the typical services, the earthly sanctuary was cleansed from the uncleanness of the children of Israel. Lev. 16: 19. So also will the Heavenly Sanctuary be cleansed at the close of the ministration of Jesus Christ, our great High Priest. The cleansing of the earthly sanctuary was also a work of judgment, for concerning the day of atonement, we read in Lev. 23: 29, "Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." That being so, it certainly was a matter of vital importance that every Israelite should know the time when this work of judgment took place, for failure to strictly comply with the injunctions of the Lord on that solemn occasion meant severance from the commonwealth of Israel. Any sins unconfessed when the sanctuary had been cleansed could find no place for forgiveness, for the time for mercy had passed.

This is typical of the great work of judgment, which takes place at the close of the ministrations of our great High Priest in the Heavenly Sanctuary. When that work is completed, probation is closed forever. No more mercy can be extended to the sinner, no more opportunity for repentance, though, like Esau, we seek for it with strong crying and tears. Then will go forth the proclamation, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22: 11.

It should be carefully noted that this declaration of the impossibility for any to change their character, is made *prior* to the second coming of Christ, for the prophecy proceeds thus: "And, behold I come quickly; and My reward is with me, to give every man according as his work shall be." Rev. 21: 12. Then, when the Saviour comes in the clouds of heaven, it will be too late to repent of sin, too late to confess and forsake our iniquities. How important it is, therefore, that we should make our peace with God now; that we should confess our sins and thus have them put away from us for ever, for we are now living in the antitypical day of atonement. The work of judgment is now proceeding in the Heavenly Sanctuary, and soon—no one can say how soon—probation will close, and no more opportunities for repentance will be made for sinners. Not a moment should be lost in making our peace with God. Now, just now, is the time for salvation; to-morrow may be too late. God is still calling, Heaven is still open, the sanctuary services are still proceeding; but God will not always call; the services of the Heavenly Sanctuary will one day close, and then it will be everlastingly too late.

But some may ask, How do you know this work of judgment is proceeding and that we are living in the last days of probation? This is revealed in the word of God.

In His love and wisdom He has not left us in darkness concerning an event of such importance to the whole human family.

The Time of the Judgment.

While Daniel was in vision, he heard one saint speaking, and another saint said unto that certain saint which spake, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Dan. 8: 13.

In reply to this question an answer was given, which is of the utmost importance to the church on earth. This is the record: And he said unto me, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8: 14.

This declaration was made during the time when Daniel was viewing a history of the future in symbols. Beasts were used to represent kingdoms which endured through centuries. "The ram which thou sawest . . . are the Kings of Media and Persia, and the rough goat is the King (or kingdom) of Grecia." Dan. 8: 20, 21. As these short-lived beasts are used to symbolise empires covering a period of centuries; so, also these twenty-three hundred days, which interpreted literally would be but a comparatively short period of time, are used to symbolise twenty-three hundred years, the longest prophetic period of the Bible. To the prophet Ezekiel the Lord said, "I have appointed thee each day for a year." Eze. 4: 6. A reference to this "year-day principle" may also be found in Num. 14: 34. As in symbolic prophecy, waters are used to represent peoples and nations; winds to represent war, commotion, and tumult; beasts to represent kingdoms and empires; so days are used to represent years.

Now, if we can ascertain when this period of twenty-three hundred years commenced, it will be but a simple matter to determine when it closes.

Daniel being naturally anxious to know the meaning of the vision, the angel Gabriel was sent to instruct him concerning these matters, not for his sake only, but for the sake of the church of God in the last days. After explaining the meaning of the ram, the he-goat, and the little horn, the angel said: "The vision of the evening and morning (days) is true." Dan. 8: 26. But so overcome was Daniel that he fainted, and was sick certain days, and the explanation of that part of the prophecy referring to time was deferred. In chapter nine, Gabriel again visited the prophet and said: "O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art beloved: therefore understand the matter, and consider the vision. Gabriel then takes up the interpretation of the vision at the place where he left off in his previous visit, viz., the subject of time. His very first utterance concerning the interpretation of the vision relates to time. "Seventy weeks are determined upon thy people and upon thy holy city." Dan. 9: 24. To "determine" means to "cut off." Whittings translation renders this passage thus: "Seventy weeks have been cut off upon thy people and upon thy holy city." From what were the "seventy weeks" cut off? Certainly from the twenty-three hundred days of Dan. 8: 14. "There can be no doubt whatever but that the period of seventy weeks, or four hundred and ninety days, was cut off from the twenty-three hundred days," says Dr. Hales, in commenting upon the seventy weeks, "This chronological prophecy was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days."

Having satisfied ourselves that the seventy weeks is a

part of the 2,300 days we may look at the record again. Gabriel proceeded with his interpretation thus:—"Know therefore and understand that from the going forth of the commandment to restore and build Jerusalem, unto Messiah the Prince, shall be seven weeks and three score and two weeks. . . . And after three score and two weeks shall Messiah be cut off, but not for Himself. . . . And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." Dan. 9: 25-27.

Space will not permit of an extended analysis of this scripture, but we desire to point to some prominent facts which are here set forth—

1. The period of the seventy weeks or 490 years commences at the time of the going forth of the commandment to restore and build Jerusalem.
2. After sixty-nine weeks or 483 years Messiah should appear.
3. During the last week of the seventy weeks, or the last seven years of the 490 years, Messiah shall confirm the covenant, and in the midst of that period of seven years He would be cut off.

The famous decree of Artaxerxes recorded in Ezra 7, furnishes a key to unlock the question of the year in which the decree was made to restore and build Jerusalem. Ezra says it was the seventh year of Artaxerxes, which was 457 B.C. From this date sixty-nine weeks or 483 years were to extend to the Messiah, and sixty-nine and one-half weeks or 486½ years were to extend to the cutting off of the Messiah. Counting 483 years from 457 B.C. would bring us to A.D. 27, the year in which Jesus was anointed as the Messiah after His baptism. According to Mark's Gospel his first public declaration after His baptism and subsequent temptation was—"The time is fulfilled:" Mark 1: 15. For three and one-half years, or the half of a prophetic week, Christ taught the Jewish people the way of life, and after thus fulfilling the specification of this chronological prophecy He was cut off by crucifixion, "not for Himself" but for humanity. How wonderfully has God fulfilled His own word! What confidence we may have in the Bible when we see such a confirmation of its statements!

But the prophecy does not end here. Having discovered the date of the commencement of the seventy weeks, which were cut off from the twenty-three hundred days to be 457 B.C., we may easily ascertain when that long prophetic period closed. Sixty-nine weeks brought us to A.D. 27, seven weeks more to A.D. 34. This then marks the close of the seventy weeks or 490 years. 1810 years still remain of the 2300. Add these to A.D. 34, and we find that the period of the twenty-three hundred days closes in 1844. Thus we are not left in ignorance concerning the time when Christ entered the most holy place in the Heavenly Sanctuary to finish His mediatorial work. That work is called the cleansing of the sanctuary. It is a work of judgment which naturally precedes the coming of Christ, for when He comes He will bring His reward with Him. The faithful ones will then receive their crowns from the righteous Judge. 2 Tim. 4: 8. What a solemn thing it is to know that the judgment is in session now, and probation will soon close. Let us, therefore, "fear God, and give glory to Him for the hour of His judgment is come." Rev. 14: 6.

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GENERAL ARTICLES

FROM OUR CONTRIBUTORS

Liberty in Christ.

By W. R. Carswell.

Our great High Priest, exalted now on high,
In human flesh has won the victory;
And by His sinless life He doth proclaim
That there is freedom through His glorious name.
Ye bondsmen all, look to your Lord on high,
Who bids you claim His glorious liberty.

From sin He came His people all to save,
That they may yet have vict'ry o'er the grave.
Believing souls who trust His word of power
May have their freedom, yea, this very hour,
And by the cleansing blood once shed for me
Be brought into this glorious liberty.

The mighty power that stilled the angry deep
Will all believers from transgression keep;
And, while we choose to walk the narrow way,
Will keep us till salvation's perfect day.
Dear brother, sister, trust His love so free,
And now accept this perfect liberty.

The law of God points out the path of right
In which the Master walked, our guiding Light,
And as we follow, by His grace and love,
The path grows brighter to the home above;
Where all, like Jesus, evermore are free
From sin and death, O glorious liberty.

The Lost Dominion.—No. 3.

By E. Hilliard.

The fulfilment of the promise to Abraham that he should be heir of the world depends upon the resurrection of the dead. If He who had power to raise the dead had not risen from the dead, then all who have died in Christ have perished. 1 Cor. 15:16-18. It is after the resurrection of the righteous dead that God has promised to place them in the land which He promised to the faithful patriarch. The prophet Ezekiel makes this very clear. He says: "O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Eze. 37:12-14.

It is not until after the resurrection that God's faithful, tried people are placed in the promised land. But even after this great event takes place, are the resurrected saints to be placed in the land as it is to-day? Are they, amid toil and hardship, again to live under the curse?

No, never; the promise to Abraham, and all who become his children, through faith in Christ (Gal. 3:7, 29), includes something better than a repetition of former trials and sinful experiences. The earth is to undergo a change. When the Life-Giver calls forth the sleeping

saints, and changes the righteous living, they are caught up to meet the Lord in the air. 1 Thess. 4:16, 17. The living wicked are destroyed by the brightness of His coming. 2 Thess. 2:8; 1:7-9. They remain in their graves for 1,000 years. The earth is desolate. Jer. 4:23-26. During this time Satan is bound, "that he should deceive the nations no more." Rev. 20:1-3. The redemption of the righteous and the death of the wicked have placed all beyond his reach. He has no one to deceive. He is a prisoner in the pit, silently viewing the awful work he has done through his deception in Eden, when he brought man under his control, and the earth under his dominion. At the expiration of the 1,000 years he is loosed, by the resurrection of the wicked. Rev. 20:5. It seems that the city of God—the New Jerusalem—comes to the earth, with all the saints in it. Says Jude: "Behold, the Lord cometh with ten thousands of His saints" (verse 14), and the beloved apostle John declares: "And I John saw the holy city, New Jerusalem, coming down from God out of heaven." Rev. 21:2. It rests upon Mount Olivet, and living waters (the river of life) go out from Jerusalem. Zech. 14:4, 5, 8.

The glorious city of God rests upon this prepared plain, and the resurrected wicked, with Satan at their head, surround the city. The great deceiver, who has been bound amid the desolated ruins of earth, is now loosed, and once more makes a desperate and final attempt to deceive the resurrected nations. Says the Revelator: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them to the battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." Rev. 20:7-9.

The arch rebel has not in the least renounced his hatred toward God and Christ during his 1,000 years of imprisonment. The wicked, having been raised to life, he commences his work of deception in which he was bound while in the pit. He causes the wicked to believe that their numbers, which are "as the sand of the sea," are sufficient to conquer the King of heaven, capture the city, and destroy the saints. The innumerable host is marshalled for the assault. Satan gives the order for the advance, and they march over the broken, uneven surface of the earth, and surround the city of the redeemed saints. Just as they are deceived into the thought that they are to grasp the victory, "fire comes down from God out of heaven, and devours them."

This is the end of Satan and his subjects. The end of all sorrow and misery. The fire reduces him and his followers to ashes. Eze. 28:17-19; Mal. 4:1, 3. This fire purifies the earth. 2 Peter 3:10-12. The universe is clean for eternity.

The eternal city remains uninjured amid the rolling billows of fire upon its prepared foundation. While this purifying agency is doing its everlasting work, the righteous are safe with their Redeemer in the city. Isa. 33:14.

Eden Restored.

After the curse has been burnt off, then He who ransomed man from the grave once more exercises His creative power in renewing the surface of the earth. Says the psalmist: "Thou sendest forth Thy Spirit,

they are created; and Thou renewest the face of the earth." Ps. 104:30. The Lord through Isaiah has promised it, "Behold, I create new heavens and a new earth." Peter looked for it. He said: "Nevertheless we, according to His promise, look for new heavens and a new earth;" and John saw it, for he said: "I saw a new heaven and a new earth; for the first heaven [atmospheric heavens] and the first earth [the old sin-cursed earth] were passed away." Isa. 65:17; 2 Peter 3:13; Rev. 21:1.

When the earth is cleansed by fire and re-beautified by all things being made new (Rev. 21:5), then will be fulfilled the promise to Abraham. He and all the meek will inherit the new earth. Then the resurrected Adam will re-enter Eden, and resume his work of dressing the garden. Then the saints will people the new dominion, plant vineyards, and eat the fruit of them, erect houses, and inhabit them, and on the Sabbath gather for seasons of worship. Isa. 65:17; 21:22; 66:22, 23.

These seasons of worship will, doubtless, be in the city—the New Jerusalem,—the metropolis of the restored dominion. Sin and sinners are no more. No plea will be heard for the unconverted to accept the Saviour. Millions of voices of the redeemed will be heard ascribing praise to Him who, in agony of soul, paid the price of their redemption on Calvary's cross. There will not be a silent voice. "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, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever." Rev. 5:13.

The throne of God and the lamb are located in the city, which covers the Mount of Olives, from which Christ ascended, and also Mount Calvary on which He was crucified. Where Satan, through evil men, placed the cross, will stand the throne of universal dominion. What a victory over sin and the powers of darkness! On the very spot where the rabble clamoured for Christ's blood will be heard every Sabbath day the voices of all redeemed flesh, ascribing glory, in songs of triumph, to the Lamb that was slain on Calvary's mountain. Isa. 66:22, 23. Happy throng of celestial singers, clothed in the ineffable light of God's glory.

This beautiful city, the New Jerusalem, the metropolis of the restored dominion, with its golden paved streets; its walls of jasper, its gates of snowy pearl, its river of life, arched over by the tree of life, is to be the final reward of all who are obedient to the mandates of heaven. Not one impenitent transgressor of God's holy law will find a place among the dwellers there. Only those who, by faith in Jesus, have repented of their transgressions of that divine law, received pardon therefor, and by His infinite power have kept those sacred commands, will be accorded the freedom of the city. "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.

The goods that we handle are not our own, and never can this fact safely be lost sight of. We are but stewards, and on the discharge of our obligation to God and man depend both the welfare of our fellow beings and our own destiny for this life and for the life to come.—Mrs. E. G. White.

Little Foxes.

By G. B. Starr.

It is the little foxes that spoil the vines; so it is the little departures from truth and right that lead to great wrongs and spoil otherwise beautiful lives and characters.

"Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honour." Eccl. 10:1.

A little lie, a little theft, is not small. They soil the conscience and mar the reputation, the good name and the life record, and lead straight on to greater evils in the same line.

Evil repeats itself. The bank robber, the forger, the adulterer, the murderer, did not become such in a moment. They began to deviate from right lines and straight paths, in what they considered little matters.

"He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least is unjust also in much."

What we really are, then, in little matters, is what we are in the greater. Therefore, we must not suffer one evil in our characters, however small it may appear, to remain uncorrected and unsubdued. It must be stamped out. It must be crucified by grace, or it will strengthen and grow and finally ruin us.

But God will subdue all our iniquities in us, and for us, if we will let Him, and intelligently, faithfully, and whole-heartedly co-operate with Him. Micah 7:18, 19.

"Some If's" and "Why's."

By L. V. Finster.

1. If the Bible is infallible and the source of all authority in matters of religion, why not go to the fountain-head instead of to man, tradition, priest, bishop, or pope? John 5:39; 2 Tim. 3:16, 17.

2. If the Bible contains all things necessary for salvation, why do men try to improve (or rather disprove) it by adding laws, ceremonies, tradition, and "doctrines of men," not found written therein? Matt. 16:6, 12; Mark 7:5-13.

3. If God is Omniscient and Omnipotent, why do men by their words and lives say God does not mean what He says, nor say what He means, by trying to explain away the plain "Thus saith the Lord?" Isa. 40:8; 1 Peter 1:25; Rev. 22:18, 19.

4. If Christ spoke the truth in His sermon on the mount when He said, "Till heaven and earth pass [and they have not yet passed away], one jot or one tittle shall in no wise pass from the law," why do men teach by word and act that the law is no longer binding on Christians? Matt. 5:17, 18; Luke 16:17, 18.

5. If James, writing by inspiration, declares that "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all," why do men break the fourth commandment by working on the seventh day, and keeping the first day of the week? James 3:10; Ex. 20:8-11.

6. If, when Jesus (our Example, 1 John 2:6) was here on the earth, He kept the Sabbath and endangered His life by tearing away the traditions the Jews had put

upon it (John 5 : 7, 10, 16), why did He do this if it was so soon to be abolished?

7. If when Christ was taken from the cross (after He had said, "It is finished"), He was laid in the tomb before the Sabbath, and the disciples "rested the Sabbath day according to the commandment," why did they do this if the Sabbath was abolished while Jesus was on the cross? And if He changed the Sabbath before, or at the crucifixion, why would His disciples not have known as much about this change as would His followers nineteen hundred years later? Luke 23 : 53-56 ; 24 : 1.

8. If Christ ratified the new covenant, or testament, at His death (Heb. 9 : 16), and when it was thus confirmed by His blood, "no man disannulleth or addeth thereto" (Gal. 3 : 10), why do men say that the disciples changed the day after the resurrection, thus breaking His will, and doing that which Paul said no man could do? Gal. 3 : 15. And if the day was to be changed, why would it not have been necessary for Christ to mention the fact before the New Testament was sealed?

9. When God says, "The seventh day is the Sabbath of the Lord thy God," why do you not keep it?

10. When men tell you that one day is just as acceptable as another, why not choose the day God has said is the Sabbath, even though all men may scoff at you? Why?

A Man of Prayer.

In passing through Northampton I went into the old cemetery, swept off the snow that lay on the top of the slab, and I read these simple words: "Sacred to the memory of David Brainerd, the faithful and devoted missionary to the Susquehanna, Delaware, and Stockbridge Indians of America, who died in this town, aged thirty-two years, Oct. 8, 1747." That was all there was.

Now that man did his greatest work by prayer. He was in the depths of those forests alone, unable to speak the language of the Indians, but he spent whole days literally in prayer. What was he praying for? He knew that he could not reach these savages; he did not understand their language. If he wanted to speak at all, he must find somebody who could vaguely interpret his thought; therefore he knew that anything he should do must be absolutely dependent upon the power of God. So he spent whole days in praying, simply that the power of the Holy Ghost might come upon him so unmistakably that these people should not be able to stand before him. What was his answer? Once he preached through a drunken interpreter, a man so intoxicated that he could hardly stand up. That was the best he could do. Yet scores were converted through that sermon. We can account for it only that it was the tremendous power of God behind him.

Now that man prayed in secret in the forests. A little while after, William Carey read his life, and he was so moved by it that he went to India. Henry Martyn read his life, and by its impulse he went to India. Payson read it as a young man of twenty years, and he said he had never been so impressed by anything in his life

as by the story. Murray M'Cheyne read it, and was powerfully impressed by it.

But all I care is simply to enforce this thought, that the hidden life, a life whose days are spent in communion with God in trying to reach the Source of power, is the life that moves the world.—Dr. A. J. Gordon.

Do We Believe It?

"The effectual, fervent prayer of a righteous man availeth much." James 5 : 16.

Yes, I believe it, but it does not apply to me many Christians say; fearing to take to themselves the character of righteous, either from an inward consciousness that all is not right, or from a mistaken idea of its true meaning. See 1 John 3 : 1-11.

But in the verse following the one first quoted are these comforting words: "Elias was a man subject to like passions as we are, and he prayed that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

Here we are assured that Elijah was a man subject to like passions as we are; naturally he was the same, and knew at times what it was to sink in sheer despair. 1 Kings 19 : 1-9.

The strong features of his character appear to be implicit faith in God's commands and obedience thereto, at a time when the professed people of God were neglecting to walk in the commandments of God, and, as a consequence falling into idolatry, their kingdom was overthrown, and as captives they were scattered.

But Elijah, the man of God, stood firm in every test the providence of God led him into; and was finally taken from earth to heaven (2 Kings 2 : 9-12), fitted for the office prepared for him. See Luke 9 : 28-37.

These things being written for our learning, shall we not pray that all the members of the body of Christ Jesus may stand firm like Elijah, when tried for the commandments of God and the faith of Jesus; that in like manner we together may be translated. * * *

A Sleeping Christian.

"The devil," says Luther, "held a great anniversary, at which his emissaries were convened to report the results of their several missions. 'I let loose the wild beasts of the desert on a caravan of Christians,' says one, 'and their bones are now bleaching on the sand.' 'What of that?' said the devil, 'their souls will all be saved.' 'For ten years I tried to get a single Christian asleep,' said another, 'and I succeeded, and left him so.' Then the devil shouted, and the night stars of hell sang for joy."

"The world will never know the work secretly going on between the soul and God, nor the inward bitterness of spirit, the self-loathing, and the constant efforts to control self; but many of the world will be able to appreciate the results of these efforts."

World-Wide Field

Beginnings in Peru.

Notwithstanding the darkness and ignorance in this country, we see evidences of the working of the Spirit of God, and are encouraged to press forward. I reached Lima the thirteenth of October, and found a few who had been keeping the Sabbath for about a year. These I called together in secret meetings, public meetings being prohibited in Peru, and from evening to evening instructed them, visited them during the day, and continued the instruction in their homes. I thus taught them for about a month, until Sabbath, November 12, when, in little companies of two or three, and going in different directions, we left the city to meet in a certain place where there was sufficient water to baptise.

Here in a quiet way, we knelt down, and implored the blessing of our Heavenly Father upon those who were thus to testify of their faith, after which I buried seven precious souls with their Lord in baptism, and I trust they arose to walk in newness of life.

One brother whom I baptised has been employed for five years as colporteur for the American Bible Society, and has had some wonderful experiences in the towns of the interior of the country. Once as he was nearing a town far back from the sea-coast, he stopped for two days on a large plantation about three miles away, where there was some interest to hear his explanations of the Bible. Immediately the news of his presence reached the town, the priests told the people that it was antichrist coming, and that when he reached the town, they were to burn him and his books.

Accordingly, as soon as he rode into the town on his little grey mule, hundreds of men and women gathered round him, threatening to burn him if he did not leave immediately. Fearlessly he got off his mule, and standing before them, told them that his message was a message of peace. For two hours he held their attention, in spite of their determination to kill him. Then one man walked up to him with his hands full of dust, and threw it into his face, filling his eyes and mouth, so that for a moment he could neither see nor speak. The women screamed, "Oh, take him outside of the town to kill him, and don't kill him here in the town!"

Then one big negro walked up, and spat in his face. At first he felt the rising of the passion of anger. But falling on his knees before them, he exclaimed, "If it is necessary that blood be shed to free my countrymen, here I am; take me, and kill me. But if ye cast me out of the town, I will enter again five times."

Then someone, moved with compassion, said, "Let him go; he may have a wife and children somewhere." Others said, "Don't kill him here; take him out of the town, and kill him there." Finally, they put him on his mule, and led him out. At the edge of the town, three men came riding up, and said, "Give him to us." He was then turned over to them, and they led him off about eight miles, into a very solitary place, and get-

ting off their horses, asked him who he was. He told them he was selling the word of God, and that they were taking him out of the town to kill him, but that the Lord had sent them to save his life. Whatever may have been their intentions, the Lord moved on their hearts to set him free.

True to his promise, however, several months later he went back into the same town, and sold some Bibles. And after a while he went there again, until he has since entered five times, as he told them he would. Now he has many friends there, and has sold a goodly number of Bibles.

About a year ago he began to keep the Sabbath, and since then has been telling the people about the Lord's coming and the Sabbath. As a result there are several in the interior keeping the Sabbath. One man, an Indian from an inland town, who has been observing the Sabbath for about six months, was in my meeting twice. He has a large plantation, but says that there is no work done on it on the Sabbath.

As the Bible Society officers were not satisfied that he should teach the people about the Sabbath, this young brother came to Lima to resign as colporteur, intending to go to work at his trade as carpenter. But feeling that the needs in this field demanded someone to work here, even though he be a native, I induced him to continue in the work as colporteur, selling our books and papers, which he has decided to do. Thus we have one native worker among three million people.

Valparaíso, Chile.

H. F. Ketrang.

On Sabbath, June 3rd, a church of nineteen Sabbath-keepers was organised in Moonee Ponds. Brethren Woods and Michaels, with Sister M. Young as Bible worker, have been labouring in that district during the summer. A goodly number of members from other churches were present at the organisation. Pastor Hennig spoke on the truths contained in the third angel's message. The church is fully officered. A number of others are deeply interested.

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HOME AND HEALTH

One for the Bairns.

Good many years have passed,
I cannot tell how long;
For time it runs so fast,
Just like a nimble song;
Still, I remember well,
It seems like yesterday,
What I'm about to tell
Took place. It's no hearsay:

For my own little child,
Whose face e'en now I see.
With troubled look and wild
Eyes open, ran to me.
"O pa," she cried, "He's dead!
They killed poor, dear Ge, Ge!"
'Twas only this, she said,
Just this, no more, to me.

"My dear, what's that you say?"
And then replied my wife:
"I read to her to-day,
They took the Saviour's life."
And thus I saw full well
Why she had looked so wild,
The trouble that befell,
My poor dear little child.

But oh, for us grown up,
With blunted hearts of steel;
Alas, that bitter cup
He drank! we hardly feel!

—By A. MacCormac.

The Best Version.

In a Bible class recently the teacher was telling of the various translations of the Bible and their different excellencies. He spoke of Jerome's Vulgate, of Luther's German Bible, of our own King James' Version, and of the Revised Version, and how it was made. The class was much interested, and one of the young men that evening was talking to a friend about it.

"I think I prefer the King James' Version for my part," said he, "though, of course, the Revised is more scholarly."

His friend smiled.

"I prefer my mother's translation of the Bible myself to any other version," he said.

"Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me ever since I was old enough to understand it," said Fred. "She translates it straight, too, and gives it full meaning. There has never been any obscurity about her version. Her everyday life is a translation of God's word that a child can read, and that St. Jerome could not better. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties."

Happy the boy or girl whose mother's life is such a transcript—a "living epistle known and read of all men."
—Selected.

The Sunbeam in the Home.

There is more virtue in one sunbeam than in a whole hemisphere of clouds and gloom. This is something to remember when one is upset and inclined to brood upon the dark and morose. Gloom and clouds do not make people happy, and if you want to be happy yourself you must offer happiness to others. The sunbeam in the house is the very best part of it. Be that sunshine. Extract all the happiness and enjoyment you can from life, and you will shed it abroad again. You will have your troubles, of course, even sunbeams flicker occasionally, but the sun will shine more brightly afterwards.—Selected.

Flesh Food Unnecessary.

The great scientific authorities in physiology, Cuvier, Owen, Linnæus, Bell, Ray, Lawrence, W. B. Carpenter, and others, declare that the structure of the teeth and stomach show men to be properly adapted for a diet not of flesh, but of fruit, nuts, and grain. Buffon admits this, but defers to the conventional usages of his day, and defends them. The natural food of man, say these unquestionable authorities, "consists of fruit, roots, and vegetables." And some of the greatest doctors of medicine who have given attention to diet, affirm that vegetable diet may be "fit and proper and all-sufficing." Among these I may mention Lord Playfair, Sir Benjamin Richardson, and Sir Edwin Saunders, who used the words quoted, and believes "that the time is not far distant when the idea of animal food will be found revolting to civilised man." Both Doctor F. T. Sykes and Prof. Winter Blyth have declared, from a chemical point of view, flesh food is not necessary. Adam Smith, the great political economist, doubted whether butcher's meat is anywhere a necessity of life.—Hon. R. Russell.

Typhoid Due to Oysters.

Soper ("Medical News") presented a formal report to the Board of Health of the village of Lawrence, N.Y., after his investigation of an outbreak of typhoid fever which occurred during the past summer and fall. In all, thirty-one patients acquired typhoid. Of these cases twenty-five are, according to the author, directly traceable either to infected oysters and clams, to contact with typhoid patients, or to bathing in the water near oyster floats. The author notes that the special importance of his observations is due to the fact that it has been denied, on reputable authority, that oysters are capable of transmitting typhoid fever.

In some Eastern countries oiled paper is still used for the purposes for which glass has been substituted in the West. The traveller in Japan may observe across the windows of third-class railway carriages a band of coloured paint, the purpose of which is to notify unsophisticated Japs that there is something there besides atmosphere. Before this device was adopted it was necessary for an ambulance to meet each train. The windows in Japanese houses are mere screens of white oiled paper.—Selected.



Treasures.

Little words in love expressed,
Little wrongs at once confessed.
Little favours kindly done,
Little toils thou didst not shun,
Little graces meekly worn,
Little slights with patience borne,—
These are treasures that shall rise
Far beyond the smiling skies.

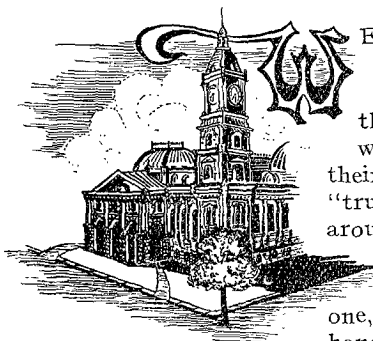
—Selected



(ALL RIGHTS RESERVED.)

By the Author of "Uncle Ben's Cobblestones."

Chapter XXVIII.



Town Hall, Melbourne.

WELL, my little friends, my story is almost done.

Uncle Ben hopes sincerely that his little readers everywhere have decided to spend their lives first searching for the "true gold," and then scattering it around wherever they go to make others glad.

God has a work for every one, big and little, and the greatest honour we can find on earth is to work for the great King.

And the noblest position on earth is to be one of His servants.

I was telling Tom about this one day when we were on a visit to Melbourne. What a great city it is, to be sure!

I wanted to buy some things before leaving Australia, so thought we would stay for a few days when we were there, and see some of the sights.

One morning we were standing opposite the Town Hall, and guessed by the crowds of people moving around that we would see something good if we waited.

Sure enough, in a minute or

two a couple of horsemen in uniform drove past, and the Governor's carriage quickly followed.

Of course we all raised our hats, and he smilingly bowed in return.

"Oh, Uncle Ben," said Tom, "isn't it grand to be such a great man, and have the people cheer you and raise their hats as you pass by?"

"Yes, Tom," said I, "it's an honour to be a trusted servant of our good King Edward, and it is right to be loyal and respectful to him, and to those who take his place in our country, but —"

"But what, Uncle Ben?" said he, as I hesitated.

"Well, my boy," said I, "I was just thinking what grand positions we have as servants of the King of kings, and how careful we should be to represent Him aright to the people, and to leave none of His great work undone.

"Old Nelson's signal at the battle of Trafalgar, we all know was *splendid*. What was it, Tom?"

"England expects every man to do his duty," answered Tom, promptly.

"Right, my boy," said I, "and that is just what God expects, too. Don't forget *that*, Tom. Remember what Mr. Hope said about brave soldiers."



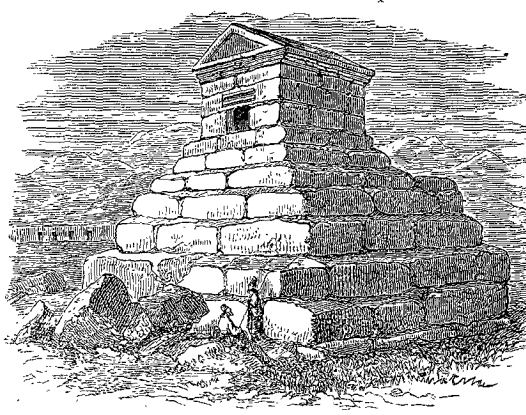
"See those Big Buildings."

As we continued our walk along the busy street, Tom was surprised and delighted at many of the wonderful sights.

"Look at that big hole those men are making, Uncle Ben," said he. "Why are they digging down so deeply?"

"There's a big building going up there, Tom, and they are making room for the foundations. See, they are beginning to build over in that corner."

"Well, uncle," said Tom, and he stopped and looked at me, and



"Good Foundations"

I could see that he guessed what I was thinking about.

"Yes, my boy," said I. "You are thinking right, I can tell by your face. We must lay good foundations if we want to stand."

"Solid rock is the best, the kind that comes out of our gold mine, you know. (I meant by that, my little friends, that the word of God was the only solid rock.) And the great corner-stone must be 'Truth.' That will keep your character-building firm and beautiful through all the ages. There never has been, and never will be, a tempest strong enough to overthrow a building which is built up on that kind of a foundation."

Tom thought for a while.

"See those big buildings over there, Uncle Ben," said he, "wouldn't you like to own some of them, and be rich that way?"

"I'd sooner have my old farm with its cobblestone wall than the whole lot of them," I answered.

"But they must be worth thousands of pounds, uncle."

"I don't look at it that way, my boy," I answered; "I only think of what they are worth to me."

"I've got a home and a mansion waiting for me that didn't cost me a cent of money, and I wouldn't give it for all the big buildings and all the great fortunes on earth."

Tom was thinking pretty hard again.

"Neither would I, Uncle Ben," he said presently. "Thank you for teaching me how to find the right value of my 'true gold.'"

You can see that Tom is certainly on the right track, and is beginning to know "true gold" when he sees it.

Now I have just one more bit of news to tell you, my little friends, and then I must finish up my story.

"Come in here, Tom," said I, as we came to the windows of one of the big furniture shops, "I want to go in and look at that nice suite of furniture."

"Whatever do you want that for, Uncle Ben," said Tom, with surprise. "You can't carry those things on the boat with you, that I'm sure!"

"Tom," said I, with a twinkle in my eye, "who's your favourite minister?"

"Mr. Hope, uncle, I told you that a long time ago, don't you remember, when you were first telling me about the true gold?"

"And who do you think is the nicest, kindest, and best young lady you ever saw?" I asked.

"Mary," answered Tom, promptly, with a face looking more puzzled every minute.

"Well, my boy," I continued, "what would you say if I should tell you that your Uncle Robert's daughter Kate (the one that has been in service, you know) is coming to live with him, and that Mr. Hope and Miss Mary are going to start a little home of their own? They are to be married next week, and I don't suppose you will object to going partners with me in giving them a nice suite of furniture for their wedding present?"

I couldn't help laughing outright as Tom looked at me with open mouth and eyes for a minute. And then, before I could stop the boy, he snatched his cap from his head, and shouted out at the top of his voice—

"Hurrah! hur—"

"Hold on! hold on, you young rascal!" I cried, catching hold of him and giving him a smart shaking; "you mustn't sing out like that in Collins Street!"

"Uncle Ben," said he, when he had found his breath again, "that's the grandest, jolliest news I've ever heard in all my life!"

UNCLE BEN

THE END.

Uncle Ben's Letter Box.

Here is part of a real interesting little letter from Long Acre Valley, Wanganui, N.Z.:

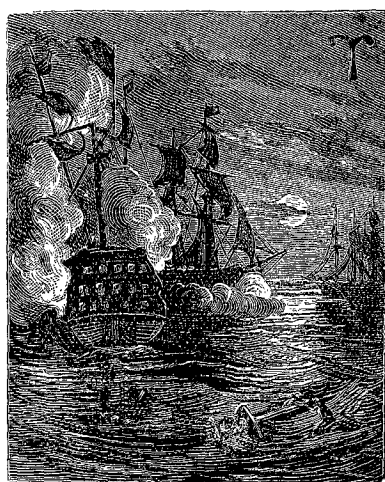
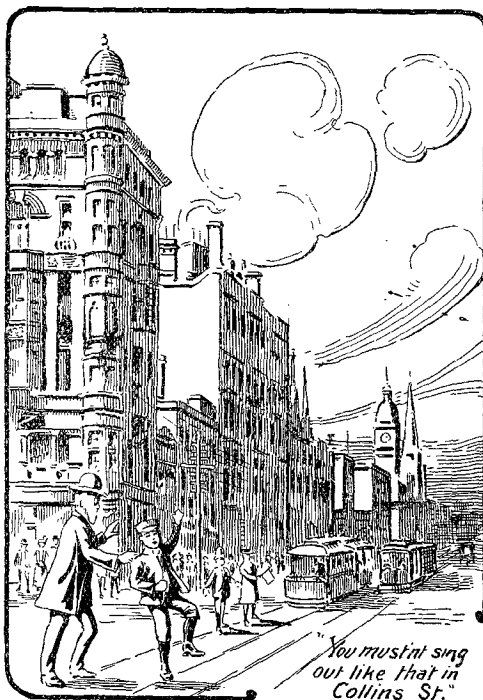
Dear Uncle Ben,—I thought I would write to you and tell you how I like your stories in the "Signs." I was fourteen last March. My one desire is to go to Avondale when I am old enough. I want to learn to be a nurse. If ever you come to New Zealand, I hope you will come to Wanganui. I am searching for "true gold," and I think I have got some, for I have a Christian father and mother, who want to give me a Christian education. I live nine miles from Wanganui, and go to Sabbath School as often as I can. My sister and I used to be taught at home by a governess, but now we go to public school. I have five sisters, and the youngest is a fortnight old, and mother wants it called "Lauretta Kress." I like to read about Miss Mary and Master Tom, and your brother Robert. I would like to see you all. Yours in the truth,

JANET L. KNON.

I am glad to see that you are an earnest little girl, Janet, and that you have a noble ambition. God has room for all who will consent to be His workers. So you can be sure He will give you many opportunities of scattering your "true gold." Thank you for your very kind invitation.

OUR NEW STORY.

We are pleased to be able to state that beginning with the FIRST ISSUE in AUGUST, we will publish the first of a most interesting series of stories, entitled "QUICKSANDS." The serial has been prepared especially for the little readers of our Children's Department, and will, we feel quite sure, be much appreciated.



"Old Nelson's Signal was Splendid."



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With this number "Uncle Ben" concludes his serial "Uncle Ben's Gold Mine." We feel certain our little friends will regret to part company with the heroes of the story, but we sincerely hope that everyone of them has become sufficiently interested in the "Gold Mine" to individually commence diligent operations. No one has ever been disappointed with the result of searching for true gold. In two or three weeks we shall begin to publish another series for the children, by another author, entitled "Quicksands."

Quite recently a physician of the State Sanatorium at Uihledgeville, Louisiana, reported that the negro population of the State has doubled in the last forty years. But the number of the insane has increased twenty-fold. This is a most threatening fact, and is attributed to the large migration from country to towns, and to the use of opium and cocaine. Incidentally we may observe that very much of the crime committed both by negroes and by white men is the result of nerve and brain poisoning, and of the evil stress of town life.—Hon. R. Russell.

A Deputation to White House.

While the delegates from Seventh-Day Adventist Conferences and Missions in all parts of the world were assembled at Washington, D.C., for the General Conference, the opportunity was taken to present address to President Roosevelt, extending him the greetings and best wishes of the denomination, together with our views respecting civil government.

The following is the text of the address, which was inscribed upon parchment paper:—

"To His Excellency President Roosevelt: The World's Conference of Seventh-day Adventists is now in session at Takoma Park in this city. From this body we have the honour of being a deputation chosen to extend to you the greetings of our people.

"While our Saviour is the King of kings and Lord of lords, still, as Christians, we recognize that civil government is of Divine ordinance; and while, in accordance with His command, we render to God the things that are God's, we also, according to the same command, cheerfully 'render unto Caesar the things which are Caesar's.' As Protestants we believe in the American idea of civil government. The principles upon which this national government was founded are our principles. We, therefore, honour the names of Washington, Jefferson, Madison, Lincoln, and others of your predecessors who stood for the great principles of civil and religious liberty, and approve your own position on the side of the rights of the people.

"We wish you long life and success in all that makes for the glory of God and for the peace and prosperity of this nation and of the world."

The deputation was very cordially received by President Roosevelt, who expressed his appreciation of the call and of the courteous language in which the address was couched.

Obituary

ULRICK.—Through a large tree, which he was assisting to fall, falling upon him, Carl Ulrick, the beloved husband of Laura Ulrick, and a devoted member of the Bismarck Church, was killed on the 29th inst. With his wife, aged father, and sisters, all who were associated with him mourn their loss, for he gave many evidences of a life that was controlled and used by Christ.

Funeral services were held at the church and at the grave by the writer. We have laid our brother to rest with the assurance that he will awake with the likeness of Christ on the resurrection of the "blessed and holy."

JESSE PALLANT.

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