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ONE PENNY

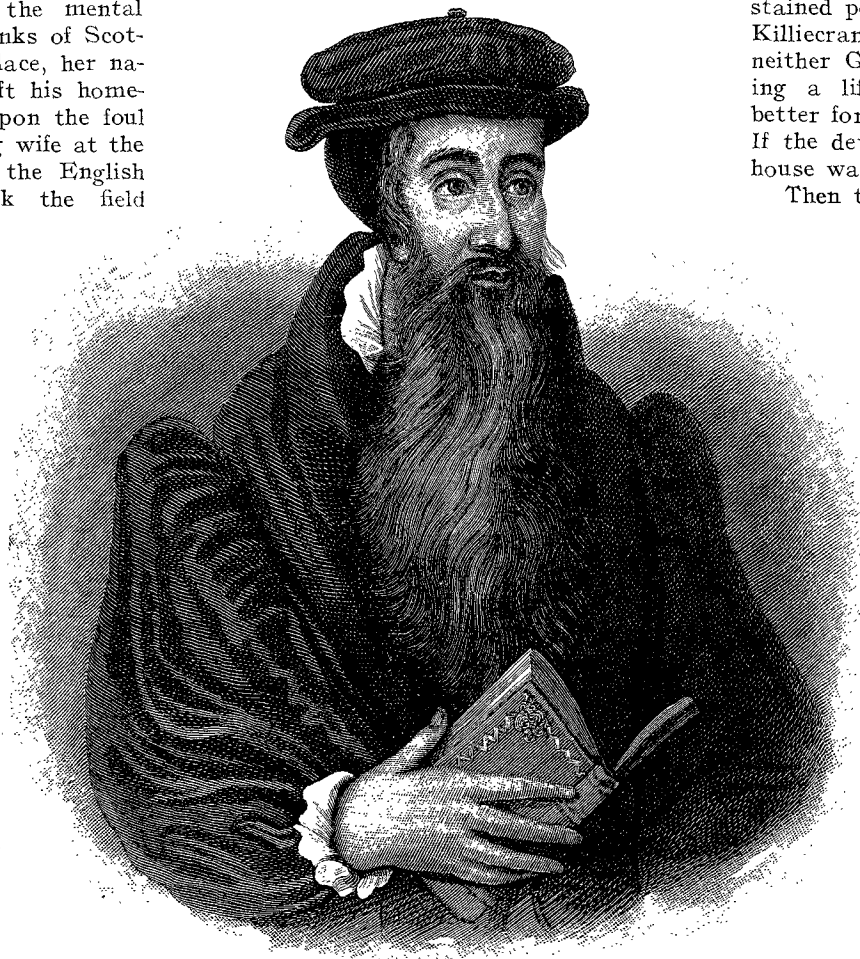
John Knox and Scotland.

The world has reached the four hundredth anniversary of the birth of John Knox, the Scottish reformer, and few names in the annals of Scotland have a greater prominence in the minds of the Scottish people than that of John Knox. There are many prominent characters which meet the mental vision when one thinks of Scotland. There is Wallace, her national hero, who left his homestead of Ellerslie upon the foul murder of his young wife at the hands of Hazelrig, the English governor, and took the field against the English King, Edward. Wallace was a man of great prowess and war, who fought lion-hearted for the liberty of his nation, and who, being meanly betrayed, fell into the hands of his enemies, and was beheaded and quartered, and his head placed upon the spikes at London Bridge. He died for Scotland. Then we have Bruce, Douglas, Murray, Mar, Kirkpatrick, the Argyles, Comyn, Lennox, and Maxwell. Then there is James VI. of Scotland, who became James I. of England, uniting the destiny of the two nations and making them one. Poor, old, infatuated James, whose predilections towards absolute power and the divine right of kings brought an heritage of misfortune upon his descendants, although the world is indebted to him for the fine version of the Bible that has attained such a large circulation, and is still the most generally used amongst

us to-day. If Christianity obtained nothing else from his reign, it received this much. Then there is Montrose, the Royalist, who fought for his royal master, Charles I., and who died upon the scaffold. Later on we come to Covenanting times, in which the figure of Viscount Dundee Claverhouse stands out in the Scottish mind as the gallant soldier and the ruthless and blood-stained persecutor. He fell at Killiecrankie, fearing, as he said, neither God nor man, and ending a life which it had been better for him he had not lived. If the devil loves heroes Claverhouse was one to his mind.

Then there are her preachers, such as Arnold, Cameron, and Alexander Pedan. How often, when chased like deer upon the mountains, or in their Scottish glens, the Covenanters being hard pressed by the dragoons, old Pedan prayed, "Lord, send Thy cloak about old Sandy," and immediately a mist rolled down over the mountain, and enveloped both preacher and people in its misty folds, to the complete consternation of the swearing and blood-thirsty soldiers of the king. There is power in a prayer when it reaches home, for "the effectual fervent prayer of a

righteous man availeth much." James 5:16. Then comes Scotland's host of martyrs, men and women who, following the example of Hamilton and Wishart, fell at the stake, on the battlefield, on the mountain-side, or the lonely glen; exiled, driven out, homeless, and starving, hundreds of them sealed their faith with their blood,



John Knox.

many whose names are dear to Scotland, such as Hackston, the Covenanter, and Margaret Wilson, the martyr of Glen Cree. There are men from every avenue of life too numerous to mention, who, when the curtain of the past is lifted, come before the mind, such as Walter Scott, the novelist; Burns, the poet; Livingstone, the traveller; and a host of others, men efficient, gifted, and enterprising in their various ways, whose works, songs, and methods have gone far to build up Scottish sentiment, custom, and character.

But, perhaps, of them all John Knox has stamped the deepest and most indelible impressions upon the nation, and moulded the religious sentiment of the people more than any of her reformers or preachers who lived before or since his day. Scotland has had her Morrison, her Chalmers, and her Guthrie, but John Knox blazed forth like a torch in the darkness, the moral darkness of his times—times when Marv Queen of Scots grasped at the throne of both realms, and endeavoured to plant her Romish education upon the Scottish people. Wishart had fallen at the stake, and God placed the torch of truth in the hands of Knox, and what Luther was to Germany John Knox was to Scotland. He knew no fear; no papist made him quail, and his utterances were bold and unflinching. He was a man born for the times, and his valiant preaching and able utterances broke the back of Romanism in Scotland, and gave a greater liberty to the Scottish mind and to Scottish worship.

Scotland is indebted to Knox as an instrument in the hands of God for the light that shed its rays at that time amid the darkness of Romish superstition and error. Although John Knox passed to his rest nearly four centuries ago his centenary is celebrated, his memory is resurrected, and the Reformer is discussed and honoured.

But the great Scottish church is to-day where John Knox left it four hundred years ago. The question may be asked, How is this? Why this stagnant position? Did God give to Knox all the light He had in store for man? Did the gospel as preached by John Knox constitute all that should compose present truth to-day? That is the question to which we answer unhesitatingly, No, decidedly not. Yet men by their actions and customs say that it does. That which was present truth in John Knox's day is not present truth to-day. This is both certain and sure.

The last message of mercy and warning is now going to the whole world. Christ is coming in this present generation. His second advent approaches. While Knox by his faithfulness served his day and generation, yet a mightier message than that given by John Knox is pealing forth to-day. It is the voice of the third angel's message of Rev. 14:9-12. Read it, seek to understand it, and obey it. Walk in the light, for the light advances.—J. B.

The Worker's Reward.

An English drunkard said to a Salvation Army lassie, who spoke to him about his soul, "You must be well paid for this. I suppose you expect as much as half a crown for getting me to sign the pledge?"

She replied, "I'm better paid than that. I expect to get a whole crown, and there'll be stars in it besides."



A. W. ANDERSON, EDITOR

MELBOURNE, VICTORIA, OCTOBER 9, 1905.

The Revelation of Jesus Christ.—No. 39.

The Christian Church in the Wilderness.

"Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon [the devil] was cast unto the earth, he persecuted the woman [the church] which brought forth the man child [Jesus]. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Rev. 12:12-14.

While Satan made war upon the church, God never left His people to fight the battle alone. To remove the cause of the trouble would, perhaps, have been a solution of the difficulty, but to have adopted that course the perfection of character which God desired His people to attain would not have been developed. God desires that His manifold wisdom, as exhibited in the plan of salvation, shall be made known to the principalities and powers in heaven, *by the Church*. Eph. 3:9, 10. The ability of the church to carry out this commission arises from the fact that she has experienced not only the power of sin, but the power there is in the gospel to save men from sin. None but those who have gotten the victory over sin could truly impart to the inhabitants of other worlds a knowledge of the saving and keeping power of God. This planet is the theatre of the universe; "we are made a spectacle unto the world, and to angels, and to men." 1 Cor. 4:9. The controversy between good and evil has been transferred from heaven to earth, and here Satan is waging his final acts of warfare against the government of God. The church, Christ's representative on earth, is the object of his attack, and as his time grows shorter his wrath waxes hotter. So fiercely did he fight against the church in its infancy that it was found expedient that she should be hidden "from the face of the serpent." Rev. 12:14. John figuratively describes the situation in the text at the head of this column. The record shows how desperately Satan attempted to overcome the church.

"For a time, times, and half a time" (verse 14), or "a thousand two hundred and threescore days" (verse 6), which in symbolic prophecy is equivalent to 1260 years, the period of papal supremacy, the true church was nourished and protected by God. During those long centuries of "the world's midnight" the civil powers were under the control of the ecclesiastical. This unnatural usurpation of civil power by a religious organisation produced such a state of affairs that none would desire to see repeated. Europe was bathed with the blood of its best citizens—men and women of whom the world was not worthy, whose adherence to principles of truth in the face of death should inspire us with the utmost admiration. The grossest errors found a place in the religious belief of that time. So great was the apos-

tasy that Professor Wylie says: "The powers of man and the limits of the globe do not admit of that apostasy being carried higher; for had it been much extended, either in point of intensity or in point of duration, the human species would have perished. A corruption so universal, and a tyranny so overwhelming, would in due time have utterly depopulated the globe."

But God did not propose that the church should be thus obliterated. He had given to the woman two wings of a great eagle, that she might fly into the wilderness into her place which He had prepared. Rev. 12:6, 14. Where was this place of refuge? Let the historian answer:—

"Where was a shelter found for the church during storms so fearful? To understand this we must leave the open plains and the wealthy cities of the empire and retire to the solitude of the Alps. In primitive times the members of the then unfallen Church of Rome had found amid these mountains a shelter from persecution. He who built an ark for the one elect family of the antediluvian world had provided a retreat for the little company chosen to escape the mighty shipwreck of Christianity. God placed His church aloft on the eternal hills in the place prepared for her. Nature had enriched this abode with pine forests, and rich mountain pastures, and rivers which issue from the frozen jaws of the glacier, and made it strong and beautiful by a wall of peaks that pierce the clouds, and look down on earth from amidst the firmament's calm, white with everlasting snows. Here it is that we find the true apostolic church. Here, far from the magnificence of Dom, the fragrance of incense, and the glitter of mitres, holy men of God fed the flock of Christ with the pure Word of Life. Ages of peace passed over them. The storms that shook the world, the errors that darkened it, did not approach their retreat. Like the traveller, amid their own mountains, they could mark the clouds gather and hear the thunders roll far below, while they enjoyed the uninterrupted sunshine of a pure gospel. An over-ruling Providence made the same events which brought trouble to the world minister peace to them."—J. A. Wylie, LL.D.

While Rome was pre-occupied in building up her civil power and in aggrandising herself at the expense of all who came within reach of her power, the church of God, hidden away amid the fastnesses of the mountains, silently grew in numbers and power. These faithful servants of God inculcated into their children's minds moral virtues, and trained them in the various branches of manufacture and arts which made famous the valley of the Rhone, the southern provinces of France in the region of the Pyrenees, and Lombardy. As the trade of these pious citizens increased, so the knowledge of the truths which they believed were carried far and wide. It is said that these humble Christians were noted "for the purity of their lives; for the pains which they took in the instruction of their families; for their readiness to benefit their neighbours, both by good offices and religious counsel; for the gift of extempore prayer; and for the large extent to which their memories were stored with the word of God." Many of them could recite entire epistles and Gospels, and some of them had committed to memory the whole of the New Testament. Their industry and skill in their handicrafts brought wealth to their communities, and enriched the States in which they lived; yet cruel hands reduced these prosperous and peaceful regions to a desert. "In order to save the one-half of Europe from perishing by heresy, it was decreed that the other half should perish with the sword." "The serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." Rev. 12:15. The leader of the war against the Albigenses said: "Neither sex, nor

age, nor rank, have we spared; we have put all alike to the sword."

The darkest pages of history are those which record those deeds which were only made possible by a union of the civil and religious powers. Without the commands and the threats of the ecclesiastical authorities, coupled with promises of reward hereafter, no civil ruler would deliberately march his army upon peaceful, prosperous, and innocent citizens of his realm, whose only offence was their purity of life and faith; and without the aid of the State any religious organisation would be powerless to destroy the homes and cities of those it pleases to denominate as heretics. The lessons of the past warn us in tones of thunder,—“Keep the church and state forever separate.”

Is Christianity Advancing?

By the centenary celebrations of John Knox we are reminded of the wonderful work which that great reformer wrought in Scotland. By his untiring efforts, his zeal for and devotion to the cause of God, popery in Scotland received its death-blow. Witness his courage as he stood before the queen of Scotland, charged by her with having taught the people a religion prohibited by the State, thus (as she declared) transgressing God's command enjoining subjects to obey their princes. His answer is characteristic of the man:—

"As right religion received neither its origin nor its authority from princes, but from the eternal God alone, so are not subjects bound to frame their religion according to the taste of their princes. For oft it is that princes, of all others, are the most ignorant of God's true religion. If all the seed of Abraham had been of the religion of Pharaoh, whose subjects they long were, I pray you, madam, what religion would there have been in the world? And if all in the days of the apostles had been of the religion of the Roman emperors, I pray you, madam, what religion would there have been now upon the earth? . . . And so, madam, you may perceive that subjects are not bound to the religion of their princes, although they are commanded to give them reverence."

There is true Protestantism in these utterances of the great Scottish Reformer, and we would that all those who revere his memory and who identify themselves with the great church which he laboured to establish, would at all times make these principles the rule of their actions.

The Protestantism of the 16th century was of a quality that shook to its foundations the stronghold of religious tyranny; but instead of developing a greater zeal as advantages have multiplied, the churches which today stand for the work of the great Reformers, exhibit very little of the spirit, and have forsaken many of the principles of their founders. Many reasons might be given to account for this condition, only one of which, however, we shall mention here. Church members have been content to live on the experience of the great Reformers. Instead of constantly seeking for greater light they have been content to worship exactly as their fathers worshipped before them, reciting the same creed, observing the same ceremonies, following the same traditions, little heeding the fact that God has been leading His people into greater light, and imparting to those who seek for it a more extensive knowledge of spiritual things with which to cope with the more subtle delusions of these last days. Stagnation means

death. Life is always manifested by activity and progress.

The church cannot live upon the history of the past, no matter how glorious that history may be. This was the mistake which the Jews made. They were always priding themselves upon the exploits of their ancestors, Abraham, Isaac, and Jacob. They were diligent in studying the great achievements of their nation in past centuries, and built monuments in commemoration of the mighty prophets and reformers whose memory they revered. Yet they utterly failed to realise the importance of taking up the work of the prophets where they laid it down. When boasting that they were the seed of Abraham, Jesus said to them: "If ye were Abraham's children, ye would do the works of Abraham." Then He accused them of going about to kill Him, a crime of which Abraham was not guilty, telling them that they did the deeds of their father. In reply to this accusation they said: "We be not born of fornication; we have one Father, even God." Jesus said: "If God were your Father, ye would love Me; for I proceeded forth and came from God, neither came I of Myself, but He sent Me. Why do ye not understand My speech? even because ye cannot hear My word. Ye are of your father the devil, and the lusts of your father ye will do." John 8:39-44. To the Pharisees and Sadducees John the Baptist said: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth fruits meet for repentance," and anticipating their answer they would make to such an exhortation, he said further: "Think not to say within yourselves, We have Abraham to our father." Matt. 3:7, 8.

The faith of our fathers will not save us; no matter how pure their lives might have been, the men of God who have shone like stars amid the darkness of past ages cannot stand sponsors for their followers. When the judgments of God shall be poured upon the earth the Scripture says: "Though these three men, Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Eze. 14:20. Luther cannot stand for the Lutheran church, neither can Knox stand for the Presbyterian church, nor Wesley for the Weslevans. God is no respecter of persons; apostles, prophets, evangelists, pastors, teachers, popes, cardinals, archbishops, bishops, canons, priests, and laymen; no matter how extensive their influence may be, nor how widely their power may reach for good or for ill; before God "they shall but deliver their own souls by their own righteousness, they shall deliver neither sons nor daughters."

We are now rapidly approaching the hour of trial; probation for the human family is nearing its limit. Soon the door of mercy will close forever, and the angel of mercy will take her flight never to return. Are you ready for the issue? Are you preparing to endure the fiery trial? Let us remember the character of the test, and examine ourselves as to whether our Christianity is a mere outward form, a profession of sincerity rather than a living vital reality based upon the principles of truth. The standard of truth is the commandments of God. Only those who do the will of God shall enter the kingdom of heaven. Matt. 7:21. "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 greatest exemplification of righteousness is to be found in Jesus Christ, who came not to do His own will, but the will of Him that sent Him. Of the Saviour the psalmist said: "Lo, I come, in the volume of the book it is written of Me; I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8. As His success lay in His obedience, so our success will be gained only by obedience to the commandments of God. "He that saith he abideth in Him, ought himself also so to walk, even as He walked." 1 John 2:6.

Dr. Barnardo.

By the death of Dr. Barnardo, the world has lost one of its greatest philanthropists. In his early life Dr. Barnardo entered upon the study of medicine, in order to fit himself for medical missionary work in China, but his attention being called to the large number of homeless boys who were to be found in the slums of London, he determined to devote his energies to helping these lads for whom practically nothing was being done. While teaching a class of ragged boys, one evening a little fellow came to the door seeking admission that he might warm himself at the fire. Inquiry being made as to his place of abode, Dr. Barnardo was surprised to hear the lad say he lived "nowhere," and further conversation revealed the fact that a number of lads with whom this boy associated also lived at the same strange place. The doctor tells of the midnight tramp in search of the place which these boys used for resting, in order to avoid the police, and upon reaching it, there he found about a dozen friendless lads who slept upon the iron roof of a shed, with no protection from the bleak weather of a London winter. This discovery led to the establishment of the world-famed "Barnardo" homes, where no less than 60,000 waifs and strays have been trained under Christian influences, most of whom have become respectable and useful members of society, instead of swelling the ranks of the criminal classes. Sixteen thousand of these children have been sent abroad to Canada and various parts of the Empire, and so excellent has been the behaviour of these youthful colonists that in Canada it is generally recognised that Dr. Barnardo has not only conferred a lasting blessing upon the orphans whom he has befriended, but has also rendered valuable help in the development of the Dominion by sending so many desirable immigrants to assist in populating unoccupied territories.

The remarkable victories which Dr. Barnardo has secured when confronted with most trying circumstances in his work of love for the helpless waifs and strays of London is a strong testimony to the efficacy of prayer, for, although he made unceasing efforts to call the attention of the world to the needs of the work he had in hand, yet all the success which attended these efforts he attributes to prayer.

A return to nature is not to be made by following the suggestions or expedients of men. Human philosophy is but folly. Nature is God's kingdom and handiwork. Natural laws are His methods of working. Simplicity is the name for His ways; and His works are called wonderful.—Selected.

GENERAL ARTICLES

FROM OUR CONTRIBUTORS

Liberty.

But there is yet a liberty unsung
By poets, and by senators unpraised,
Which monarchs cannot grant, nor all the powers
Of earth and hell confederate take away;
A liberty which persecution, fraud,
Oppression, prisons, have no power to bind;
Which whoso tastes can be enslaved no more.
'Tis liberty of heart, derived from power,
Bought with His blood who gave it to mankind,
And sealed with the same token. It is held
By charter, and that charter sanctioned sure
By the unimpeachable and awful oath
And promise of a God. His other gifts
All bear the Royal stamp that speaks them His,
And are august, but this transcends them all.

—Cowper.

The Unspeakable Gift—No. 6.

By R. Have.

The Life of Holiness.

The poet speaks of nature's "harp of a thousand strings," and to the heart that communes with nature this appellation is a reality. In the varied harmonies produced by that harp, we hear the deep roll of the thunder, the minor cadence of the ocean billows, the soft humming of zephyr breezes, and the clarion symphonies of the songster choirs that sing in the woodland bowers. Yes, sounds almost innumerable roll from nature's many stringed harp, all varied, and yet all beautiful.

It is even so with the flowers that blossom over the broad earth, an infinite variety of form is seen in their construction, while an endless blending of hue tones make up their colours. Lilies, pinks, roses, and pansies all differ widely, yet they are all beautiful.

There is one thing, however, from which "nature's harp" must borrow all its sound-life, and that is the atmosphere. Without this the "harp of a thousand strings" must remain silent. There is also one thing from which all the flowers must borrow the shading of their colours, and that is the sun. Without the light that flashes from the daystar the variegated glories of the floral world must forever remain invisible. In this one feature the flowers do not differ—they all borrow the colours that make them beautiful from the sun.

It is even so with human life and character as it appears before God, and as it will appear in the kingdom of God. Though differing from one another in appearance, in temperament, and in character, even as the stars differ in glory and the flowers in their beauty, the redeemed family will all possess alike the perfecting attribute—"the gift of righteousness"—that makes each one perfect in its own individuality. No dull sameness will be visible in the kingdom of God, and yet all will be perfect when "that which is perfect is come."

But the natural man, as he appears before God, possesses no beauty of character or moral holiness. His

character has been lost, and of himself he cannot redeem it. All his present righteousness appears but as "filthy rags" before the righteous Judge. The one and only thing that man can do, and that he must do if he is ever to stand before a holy God, is to accept the "gift of righteousness" offered through Jesus Christ. Rom. 5: 17.

Having received this gift of righteousness, by which the transgressions of "the past" are covered, man must then become a co-worker with God in the development of a holy character. This development will consist in the daily transfer of the Christ-life characteristics into the human life, and this must continue until the man can truly say, "I have been crucified with Christ, so it is no longer I that live, but it is Christ that lives in me; and as for my present earthly life, I am living it by faith in the Son of God, who loved me and gave Himself for me."—Twentieth Century New Testament, Gal. 2: 20.

No man can manufacture righteousness for himself. It is the "gift of God." This garment of whiteness can be woven only in the loom of heaven. It must then come to man as a gift, yet it can only be given to those who are prepared to receive it. Be it remembered, then, that apart from Christ there is no righteousness for man. God cannot recognise any other holiness than that of His holy Son.

Then again, man cannot obtain righteousness until he learns to value the "Unspeakable Gift" of God. From that treasure-house of heaven must be secured the robe of holiness for man, but in vain must he apply who does not recognise the Christ of God. Pass by Jesus Christ and you can never obtain the righteousness that God demands, or the holiness that alone can fit you for His presence. The revelation of the "King in His beauty" cannot be for you unless you can first see beauty in the Christ-life of holy humility.

When the eastern king passed in to see the wedding guests he found there a man "without the wedding garment." Impudent rebellion and disobedience were evidently dwelling in the mind that could thus carelessly disregard the will of the one whom he professed to honour. So the man without the wedding garment was cast into "outer darkness"—banished from the presence of the throne forever, because he was unfit to appear at the wedding feast.

Soon the marriage supper of the Lamb will come. There the redeemed must appear in their beautiful garments. The glory of the transfigured Christ must be theirs. The holiness of the Holiest must be seen upon them, and the soul who wears not that robe of righteousness dishonours the Kingly One, and is, therefore, only fitted for the blackness of darkness. In his unholiness he must finally be cut off forever. "Without holiness no man shall see the Lord," hence all the revelations of the future eternity depend upon the relationship that we hold to the Son of God. The inheritance that is to come can be shared only by those who receive the "gift of righteousness," so that they may build life's character after the similitude of the heavenly man. "As we have borne the image of the earthy, we shall also bear the image of the heavenly," but the outlinings of the heavenly must be seen in the soul-life even here and now.

The life of holiness is absolutely essential if we would share in the life that is to come. With the gift of Christ

God has promised to freely give His people "all things." Then, are you reaching after the "gift" of righteousness? Are you longing to be like Him who is "altogether lovely"?

Just as the sun beautifies the flower upon which it smiles, so the Sun of Righteousness must beautify the character that would be like Him. This work cannot be done, however, by covering up deformity or sanctioning disobedience, but rather by the renewing and transforming of the mind. "Of His fulness have we all received." That fulness must transform if the soul-temple is opened to receive it. In this way alone may the unholy become holy, the sinful sinless, the rebellious obedient, the mortal immortal, and the human divine.

Divine Utterances.

By Geo. W. Wells.

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man." Eccl. 12 : 13.

"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. "All Thy commandments are righteousness." Ps. 119 : 172. "And My righteousness shall not be abolished." Isa. 51 : 6.

"Every one of Thy righteous judgments endureth forever." Ps. 119 : 160. "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16 : 17. "But the doers of the law shall be justified." Rom. 2 : 13.

"By the law is the knowledge of sin, . . . we establish the law" "through faith." Rom. 3 : 20, 31. "All His commandments are sure. They stand fast forever and ever." Ps. 111 : 7, 8.

"The law is holy, and the commandment holy, and just, and good." Rom. 7 : 12.

"It was not the design of Christ to revoke any part of the law. It cannot be broken. Every part of it remains in force upon all men, in all ages. Neither time, place, nor circumstances make it liable to change."—John Wesley.

"This law, which is so extensive that we cannot measure it, so spiritual that we cannot evade it, and so reasonable that we cannot find fault with it, will be the rule of future judgment of God, as it is of present conduct."—Thomas Scott.

"And let it be observed, that the law did not answer this end [as a rule of life] merely among the Jews in the days of the apostles; it is just as necessary to the Gentiles to the present hour, nor do we find that true repentance takes place, when the moral law is not preached and enforced. Those who preach only the gospel to sinners, at best only heal the hurt of the daughter of My people, slightly."—Dr. Adam Clarke.

"The law of God is a divine law, holy, heavenly, perfect. There is not a command too many, there is not one too few; but it is so incomparable that its perfection is proof of its divinity. . . . No human lawgiver could have given forth such a law as that which we find in the decalogue."—C. H. Spurgeon.

The Saviour said, "If ye love Me, keep My commandments." All true obedience comes from the heart. The will, refined and sanctified, will find its highest delight in doing His service.

The Knowledge of God.

By Mrs. E. G. White.

The knowledge of God is as a great ocean, without bottom or shore. No line can fathom it, no eye measure it. Every needy soul may be supplied from this boundless sea. In every emergency, in every time of need, men and women may receive God's grace and power, and yet there will be no lessening of the supply. God's great resources can not be too heavily drawn upon. The gifts provided for all true, earnest seekers after truth are without measure.

In all ages God has given human beings divine revelations, that thus He may fulfil His purpose of unfolding gradually the doctrines of grace. His manner of imparting truth is illustrated by the words, "His going forth is prepared as the morning." He who places himself where God can enlighten him, advances, as it were, from the partial obscurity of dawn to the full radiance of noonday.

A cold, lifeless theory is not a knowledge of God. Those who have a knowledge of God must have His love, must understand its sacrifice, its condescension. The hungry mind and heart must receive His grace, to impart to others its fulness, its sufficiency. It is not a head acceptance of truth, but heart reception, that moulds and fashions aright the emotions and impulses of the soul, making it tender and compassionate, humble and contrite. Christ received into the soul makes man one with God in His beloved Son. Then the love of the Redeemer is acknowledged as beyond all estimate. And more than this: the life and character are changed by the presence of the indwelling Saviour.

Only when the heart is moulded and fashioned by the love of God can human beings reveal Christ. Then, and then only, can they impart the knowledge of God as it shines in the face of His Son. The Holy Spirit is with them, quickening their minds, showing that Bible truth has life-giving power, power to convict hearts and transform lives. The lifting up of Christ's countenance upon the human agent, the glorious light shining from His face, makes all things clear.

The knowledge of God is the knowledge of all truth, and is the beginning of all understanding. It is our righteousness, our sanctification, our redemption. To those who receive and practise them, the truths of the word of God are as the leaves of the tree of life. But before man can receive these truths, he must realise his need.

Out of Bondage.

Self—the old disobedient nature—must be crucified, and Christ must take up His abode in the heart. Thus the human agent is born again, with a new nature. The newborn child of God begins to have some conception of what God is. To all intents and purposes, truth is truth to him. He has caught a glimpse of God's glory. A sense of his accountability to God quenches the unholy ambition that keeps upon the soul a galling yoke of guilt. The light in which he enters is softened and subdued, tempered to suit his condition. By daily beholding Jesus and striving to practise His virtues, his spiritual perceptions grow clearer and stronger.

God says, "A new heart will I give you." Every learner may be renewed in knowledge and true holiness. The ransom of an enslaved race was Christ's purpose in coming to this earth. Christ alone can make us free.

And those whom He makes free are free indeed. His power breaks the yoke of bondage that binds man to the great deceiver. But how many there are who are unwilling to allow Christ to break their shackles. How many there are who choose to cling to the thralldom of sin.

The gospel of Christ is truly believed only when it is practised. Faith is justified by works. Self must be hid; Christ must appear as the chiefest among ten thousand, the One altogether lovely. When an unreserved surrender of the powers of the whole being is made to the Saviour, self no longer strives for the mastery. What man needs to-day is the crucifixion of self and the revelation in his life of Christ, the hope of glory. Then will be fulfilled the words, "Ye are the light of the world."

As yet we have scarcely been a light in the world, because we cling to our sinful practices. We have been too well satisfied with the twilight glow of heavenly enlightenment. We have not yet gained the experience that would make us feel at home in heaven. As yet we are but stepping over the threshold of the sanctuary containing the truth that every one who enters heaven must receive and practise.

Never Murmur.

It is no part of our business to murmur against God or man. God cannot do any unjust thing. It is only a wicked heart that can murmur against His dealings with us. He may chastise us, but it is always for our own wrongs; and even then our good absolutely demands it. No affliction from the hand of God should ever affect us only by way of causing deep humiliation

and penitence for our own sins. Men may do us an injury wantonly, and without provocation. Yet it is folly to murmur even then. How much better to accept it as a chastening from the hand of God for our own sins. How much better to take it to the Lord in prayer. What a sad spectacle is a grumbling, complaining, murmuring Christian! Rather, what a contradiction in terms is such an expression. The Christian is a man that rejoices evermore, prays without ceasing, in everything gives thanks. Murmurers, complainers, and grumblers are not Christians. Men that make God their portion, and that are heirs to endless and infinite felicity, cannot be otherwise than always joyful in the Lord.—J. N. Andrews.

The Book that Never Fails.

Dr. Hastings tells how he met a man who said that the Bible was upset. Dr. Hastings said that it was the twenty-seventh time it had been upset since he was a young preacher. "And I notice," he said, "that every time it comes out like a cube of granite—just as high, just as thick, and just as heavy as ever it was before. They have only turned up another face of it."

It reminded him of an Irishman who was building a wall in a marshy place, who was spoken to by a friend, who said, "Mike, you had best have a care; that wall you are building will fall over." Says he: "Never mind, Pat. I know what I am about. I am buildin' that wall three feet high and four feet thick; when it topples over it will be a foot higher than it was before." That is the way. The last time the sceptics tipped the Bible over it left it just a little higher than it was before.—"Bible Society Record."



The Gospel Message to the Jews

The Saviour in speaking of the last Gospel message, said it was to be preached in all the world for a witness unto all nations. This must include the Jews.

Here is a facsimile of the first page of a JEWISH TRACT by Mr. F. C. Gilbert



The tract is written in two languages, Jewish and English, parallel pages, so that others as well as Jews can read it.

The author of this splendid little work is a converted Jew, hence he has been able to present Christian truths to others of his nation in a most convincing way.

If you have opportunity of working with Jews, you will find the tract most valuable, and even if you have not, the matter in English is excellent and is exceedingly interesting from the above standpoint.

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Advertisement for a Jewish tract. It features Hebrew text: 'ובא לציון גואר ורשבי פשע ביעקב נאום יהודה' and 'ישעיה נאם פסוקי'. Below this is an illustration of a starburst and the English text: 'AND THE REDEEMER SHALL COME TO ZION, AND TURN AWAY TRANSGRESSION IN JACOB. SAITH JEHOVAH. Isaiah 59:20. Hebrew Translation.'

World-Wide Field

Heavenly Treasure.

"What I spent I had;
What I kept I lost;
What I gave I have!"

—Old Epitaph

The Third Angel's Message to Macedonia.

Perhaps very many of our people do not know that the present truth is being preached in Macedonia. This is to give a brief sketch of the gospel work done here. May the Lord stir the hearts of our people to work somewhere in the great field of this world—the Lord's vineyard.

For several years I have served for the government as city physician in different parts of Macedonia. At first the government sent me to a town in the interior. Although small, it was called the "Bethlehem of Macedonia." Not in any other town or city of Macedonia can you find so many Protestants (Congregationalists) as in Radowishe. I preached there, and gave Bible readings, and my wife and I translated many lessons into Bulgarian. And the Lord blessed our effort. A few souls came to the truth. Nearly all the Protestants and many of the orthodox were much interested in the message we were giving. From this place the truth sounded to a few parts of Macedonia.

Unfortunately, there the day of bazar is the seventh day. The people are poor. It is on that day mostly that they sell or buy. This hindered our work. But we hope a few will have strong faith to resist the devil and all his obstacles.

A Bulgarian young man, son of a priest, and formerly a teacher, has been converted. Now he wishes to work for the Lord. Thanks be to Him who helps us on every hand and always. We are glad for this young man who is so promising.

There was also a Greek young man, a teacher, who from another town came to us to learn more about Jesus. After a few weeks' study he was converted. But after two years he has backslidden, yet he does not openly reject the Bible. Now he is in Athens, Greece. A few weeks ago in his letter to me he stated that the Spirit of God is striving with him. He and all those who are backslidden for different reasons need the fervent prayers of our people. Pray that their feeble feet stand firm on the Eternal Rock, that they also may establish others in the truth for this time.

There are different nationalities in Macedonia, and as many different languages. We need to have translated some of our religious and health literature.

Now I am a city physician near Thessalonica, where in the first century of Christianity Paul preached the second coming of Christ. Then they were waiting for

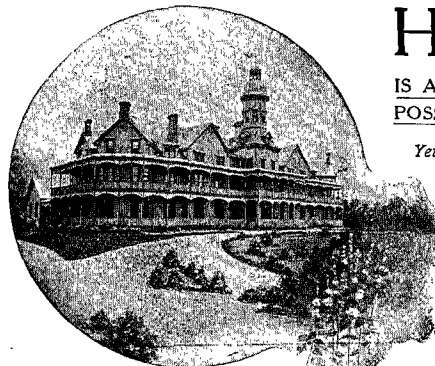
it. 2 Thess. 2:1, 2. Again it shall be preached to the uttermost parts of the globe, and even with much more power. In the apostles' time this church was renowned. 1 Thess. 1:8. There the word of God sounded to other countries, and their faith to Godward was spread abroad. Can it not be so now? May the Lord help us to begin our work in this large city for both soul and body. What has been done here is a small beginning compared with what should be done. Pray for the work. Don't forget the Macedonia field before the throne of God.—J. Yeram.

The British and Foreign Bible Society, which is about to complete a century of work, has issued one hundred eighty million Bibles, which are now printed in four hundred different languages and dialects.

The diversity of tongues to be found in one country is often a matter of surprise. Last year the Bible Society sold the Scriptures in fifty-three languages in the Russian Empire, in twenty-eight in Burma, in thirty in South Malaysia, and in fifty-three in the Egyptian agency.

One of our young men for some time located at Wakamatsu, was several months ago called to join the army as nurse, in which capacity he served his time years ago. He was stationed at Nagoya, an important place about half-way between Tokyo and Kobe. The brethren have seen him several times while passing through that place. He is in good health, and of good courage, and is trying to improve the opportunities for letting the light of truth shine. I do not know how long he will have to serve, but probably while the war lasts, perhaps longer, while the wounded are recovering.

F. W. Field.



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HOME AND HEALTH

Industry.

By Mrs. Netu Gooding.

It is very unwise to bring any youth to manhood without a regular calling. Industry, like idleness, is merely a matter of habit. "Train up a child in the way he should go, and when he is old he will not depart from it." The preparation and organisation of labour deserve all the careful and wise adjustment we can give it. Every soul is put into this world to do a certain share of the world's work, "to stop a gap on the world's fencing, to form a cog, however small, in the world's machinery. By the defalcation of the humblest individual some of its movements must be thrown out of gear." How necessary, then, that all should do their part. The Lord never created a soul to live in idleness. Every parent should aim to inculcate the spirit of industry in their children. Children should be honoured by their parents' confidence, and accustomed to add their quota of assistance and bear their share of self-sacrifice whenever it is required. Teach them that recreation does not mean idleness, it may mean labour. We should arrange our labour that each succeeding one will be totally different from the last, that it shall serve as a recreation for it. Physical exercise may follow mental, and then give place to it again; in this way work should be quite a pleasure, and no time be lost. There is an old proverb that says, "Every burden we have to carry offers two handles—the one smooth and easy to grasp, the other rough and hard to hold. One man goes through life taking things by the rough handle, and he has a hard time all the way. He draws in a tight harness, and it chafes wherever it touches him. He carries a heavy load, and he finds it not worth keeping when he gets it home. He spends more strength upon the fret and wear of work than upon the work itself. He is like a disorganised old mill that makes a great noise over a small grist because it grinds itself more than it grinds the grain. Another man carries the same weight, does the same work, and finds it easy, because he takes everything by the smooth handle, and so it comes to pass that one man sighs and weeps, and another man whistles and sings on the same road." Happy the soul who strives to "do all to the glory of God," for that is indeed the smooth handle of life.

Now, there is, sad to say, such a thing as busy idlers. As industry is habitual activity in some useful pursuit, so not only inactivity, but all efforts without the design of usefulness are of the nature of idleness. The sluggard is no more indolent than the bustling do-nothing. One can walk much, talk much, read much, and pass the day without an unoccupied moment, and yet be substantially idle, because industry requires at least the intention of usefulness; but talking, lounging, reading, etc., simply for the relief of ennui are as useless as dozing or sleeping.

The toiler in any sphere who commands our deepest respect is he who recognises the dignity of labour, and

puts his whole might into it, and strives to make it as excellent as possible, studying to show himself approved unto God, "a workman that needeth not to be ashamed."

Teach the youth to pursue and perform some honourable employment, and a thousand temptations will flee. We need to implant the habit and infuse the sense of its value into them, not only for what it will bring them, but more for what it will effect in them when taught to honour and welcome it. Remember that "every duty well done adds to the moral and spiritual stature; each opportunity eagerly grasped is the key to larger privileges." "We must love our work, not be always looking over the edge of it wanting our play to begin." Life indeed is short, and there is much to be done in it; its work requires dispatch. The winged hours, the approaching end, should surely rebuke idleness and slothfulness. "The night cometh, when no man can work." Let us arise and work while we can.

Seeking for an Easy Job.

There are few easy places in the world; when we do find them they are at the end of the road over which one did some very hard travelling. Even then we come upon them unexpectedly. The way to the easy place is not by seeking for it, but by labouring hard until the work is finished and the day is done. After labour comes rest—and we should not seek it until labour is done. Yet the world is full of folks seeking soft places.

In answer to a boy's letter, asking him for help in securing an easy place in which he might make his mark, Henry Ward Beecher once wrote this striking paragraph:—"You cannot be an editor; do not try the law; do not think of the ministry; let alone all ships; shops, and merchandise; abhor politics; don't practise medicine; be not a farmer nor a mechanic; neither be a soldier nor a sailor; don't work, don't study, don't think. None of these are easy; my son, you have come into a hard world. I know of only one easy place in this world, and that is the grave."—"Australian Boys' Paper."

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"If You Love Me."

"If you love Me," Jesus said,
 You must show it;
 If you really love the Saviour
 You will know it;
 If you love your little brother,
 Your dear father or your mother,
 You don't have to ask another
 If it's so,
 For you know
 That your hearts are bound together!

—Mrs. V. J. Kent.



(ALL RIGHTS RESERVED).

By Agnes Bell.

Chapter X.



LIGHTS were brightly burning, and there was a hum of excitement in the school hall when Marie with her parents and aunt arrived in the evening. The room was well filled with both parents and relations of the pupils. In fact, the hall was crowded. The decorations with flowers, evergreens, and mottoes lent picturesqueness to the place, and the happy faces of the girls as they flitted about from place to place talking to one another altogether gladdened the scene.

The evening was to be spent in social enjoyment, and with recitations and singing by the pupils and their teachers, after which the prizes were to be awarded to the successful students.

The principal made a few remarks at the opening of the programme, stating that she was pleased to see so many present on this occasion, also remarking on the benefits the scholars received by attending the school.

The pupils carried out the programme in a very able manner, and much interest was aroused by the recitations. When the programme was finished, the prizes were awarded, and when class four was reached, the girls in Marie's class showed much excitement, and glances were cast from Alice Meek to Marie.

There was a hush as the principal stated that although most of the students had done very good work, and had made a deal of progress during the past term, yet there was one who, she was pleased to state, had

done excellent work right through the term in class four.

She possessed more than ordinary ability, her papers showing great thought and care; and now as a reward for her industry, she had much pleasure in presenting Miss Marie Langley with the prize.

As Marie went forward amidst much clapping of hands she had to pass Alice Meek, and beheld on her face expressions of anger, envy, and hate.

"Are you not proud, Marie?" Alice whispered, her tone showing anger; "how you do shine. You have got the prize, but I will be even with you yet."

"Be quiet, Alice," said one of the girls.

"I wont," she replied. "She cheated to get that book, and I know it."

Marie's face flushed crimson, but she only threw back her head, and walked quietly forward.

When she reached the platform, the principal congratulated her on the success she had gained, and, placing the prize in her hands, told her to be diligent and improve her talents. She said she was glad to award her the book, for no little girl's examination papers had ever given her greater pleasure in reading.

Marie received the prize amid the cheers of the audience, and, bowing gracefully, carrying the book which was a well bound volume, she returned quickly to her seat.

At the close of the evening's entertainment, Marie was surrounded by her school companions, who wished to see the book which she had received. She stood very quietly in their midst as it was passed from one to the other for examination, till Alice Meek said—

"Dear me, Marie Langley, one would think that no one excepting you had ever received a prize before. The airs she puts on! Give it to her, girls; I daresay it is the only one she has ever received in all her life."

"It's one less for you to receive, anyway," said Marie, as she held out her hands for her book, and moved away.

"Come, dear," said her mamma, as Marie went to her, "it is time we went home. We were waiting for you."

"Oh, yes, mamma, let us go home," said Marie. "I want to get away from that disagreeable girl. I almost wish that I had not gained the prize. She is so jealous of me; it seems to have made her dislike me more than ever. She wanted to be top, you know, mamma, and if she is not top, then she gets envious."

"Even when she plays in a game she must be the leader, and if this is not agreed to by the others, then she goes off, and will have nothing to do with them. One day she said, 'I will be top, or I will be nothing, so there.'"

"It is a very bad thing," said Aunt Lillian, as they were going home, "to show such a spirit as she seems to. On one occasion the disciples of Jesus did just so. They had a dispute amongst themselves which should be the greatest in the kingdom of heaven; each wanted to

have the highest position, but Jesus showed them very plainly that that kind of thing would not do.

It was a very treacherous quicksand which they were getting on to. It is a quicksand on which Satan wanted to wreck them; but Jesus told them that whoever wanted to be first, the same should be last, and should be servant of all; and He took a little innocent child and put him in the midst of them, and told them that unless they could humble themselves and become teachable as little children they would not enter the kingdom of heaven."

"Oh," said Fred, "there was not much of the little child about Alice Meek, for I watched her. Anyhow, Marie got the prize, and I am glad."



Receiving the Prize.

"It was this spirit," continued Aunt Lillian, not heeding Fred's remark, "which Satan exhibited in heaven, which caused him to be cast out. He was not content with the high position which he had. He wanted to be higher still, and was jealous of Christ, whose place he wanted to get, and so trouble was caused in heaven, and, instead of getting top, he was cast out.

"So, Marie, Alice is on very dangerous ground, poor girl."

"Yes," put in Fred,

"she is on one of your quicksands, auntie."

"Yes," replied Aunt Lillian, "she's sinking deep in the quicksands of envy and jealousy, and unless she makes an effort to get free she will sink deeper and deeper, and you, too, Marie, need to look out for the quicksands.

"I overheard Alice's remarks to you, and you answered her in something the same way as she spoke to you.

"When Jesus was reviled, He reviled not again, but He bore all things patiently, and forgave even His enemies."

"Yes, auntie, I know I come near getting on to the quicksands when I am near Alice. Since you first told

me about quicksands I seem to see so many. And one needs to be waiting all the time."

"They are awful places, are they not, auntie?" said Fred.

"Yes, dear, and the Lord says, 'Watch and pray, lest ye enter into temptation.'"

"Yes, auntie, I will try to do so," said Marie, as they reached home.

Uncle Ben's Letter Box.

[We will always be pased to hear from our little readers, and will try to find room for a reply. Writeneatly, and tell us about your home and Sabbath School and what you are doing fr Jesus.]

23 Merton St., Albert Park.

Dear Uncle Ben,—Weare just writing you a few lines to let you know that we enjoy reading the "Signs of the Times," and hearing all about Jesus. We like Sabbath School very much. We retain your affectionate nieces,

RUBY ROSINA WILKINSON,
CONSTANCE IRENE WILKINSON.

That's right, little girls. I am glad that you enjoy reading about Jesus. I hope that you "love to tell the story." This is the way to be real happy and to lay up stores of true gold.

Ballarat, Vic.

Dear Uncle Ben,—I oft see letters in the "Signs" from other boys and girls. I like to read them too, and thought I would like to write to you. We are six in our home—papa and mama, a sister, and one brother, and myself are Sabbath keepers. We go to church and school every Sabbath. Sometimes I distribute the "Signs" in the streets on Saturday nights. Some day I hope I will find the true gold. I am thirteen years old on the 29th of thi month. I go to school every day, and I'm in the 5th class. With best wishes I remain your loving friend,

C. CHARLES MINSTER.

A very neatly written little letter, Charles. I am glad to hear from you, and to know that you are earnestly working for the good Mister. I am sure that your reward will be precious nuggets of pure gold.

Mr. Brown had a dog called a pointer. That name is given to dogs because, when they see a bird, they stand still and point at it with their nose; then the hunter sees where the bird is, and can shoot at it.

Well, the bird and the dog of which I am telling you were owned by Mr. Brown, for there was a parrot in the house that came there as a gift. When the dog came into the room, he saw the bird. He stopped and slowly pointed at it.

What do you think the parrot did then? It came slowly across the room, stood in front of the dog, looked him in the eye, and then called out loudly: "You're a rascal!"

The dog was so surprised to hear a bird talk that he put his tail between his legs and ran away; and from that day he was never known to point at a bird.—"The Picture World."

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- North Queensland Tract Society, Eyre St., Nth. Ward, Townsville.
- South Australian Tract Society, 93 Franklin Street, Adelaide.
- West Australian Tract Society, 246 William Street, Perth.
- Tasmanian Tract Society, 127 Liverpool Street, Hobart.
- New Zealand Tract Society, 37 Taranaki Street, Wellington.
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"I have been greatly struck," says the Hon. R. Russell, "with the tremendous increase of cancer, gout, and insanity among those communities which use flesh, tea, and coffee largely, and with the rarity of these terrible afflictions in frugal races, sparing in stimulants and condiments. Rheumatism also is much less common."

In Belgium, it is stated that a federation of unions has taken place which has become a complete organisation of its own. This federated union has businesses of its own from which the unionists purchase their necessities. No less than 370 shops are owned and operated by the federated union; dairies, bakeries, factories, halls, and restaurants; all find their place in this great organisation, and twenty-two newspapers are published to advocate the cause of unionism. Eighty-six per cent. of the income of this federated union is derived from its commercial operations. In this way the unionists purchase from a union-owned shop instead of from the capitalist trader. Similar methods are on foot in Sweden, France, and Switzerland.

The president of the Baptist Union of New South Wales, the Rev. C. Lane, delivered an address on the attitude which the Christian should sustain towards Socialism. In the course of his remarks he said:—

"Every scheme of Socialism yet humanly propounded had been based directly or indirectly upon self-seeking—the good of man, the family, the club, the union, or some other organisation. It was, therefore, only the spirit of selfishness indefinitely extended. Hence the want of success of all attempts to establish Socialism on human lines. Human Socialism aimed at pulling down all who were up. Divine Socialism aimed at lifting up all who were down. Human Socialism aimed only at getting something. Divine Socialism taught how to give.

"Self-seeking had found its fullest example in the cry of 'Australia for the Australians,' and would attempt to re-

tain for a little handful of people this magnificent continent. In New South Wales there was a vast field for the influence of Christianity. While law was substituted for justice, while those who made the laws were the first to break them, and while they had public men without honour or patriotism, there was plenty of work for the Christian church."



Our friends will be glad to learn that our preliminary operations at Warburton are proceeding nicely. The construction of the race by which the waters of the Rocky Falls Creek will be carried to our reservoir has been commenced. The track for the race has been cleared, and the necessary excavations are going on. The plans for the main factory building having been completed by the architect, we expect to begin its erection in a few days.

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Obituary

LACEY.—Died at her home in Hobart, Tas., on June 12th, Christina, wife of David Lacey, and beloved mother of Mrs. Ingels, Misses Minnie, Maggie, Ella, and Harry Hawkins. After many months of affliction, during which time this dear soul gave many evidences of her acceptance "in the Beloved," she passed peacefully to rest to await the time when the Life-giver shall awaken those that are asleep to behold the Saviour's face in righteousness, and to awake in His likeness. In the last few months of her life she exhibited a loving anxiety that all her dear ones might be reconciled to God and endeavoured to reach all that visited her with the soul-saving truths of the gospel message. Our sympathy is with the bereaved, but with them we do not sorrow as those who have no hope.

JESSE PALLANT.

[We regret this notice was not published earlier, the delay arising through the copy being mislaid.—Ed.]