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ONE
PENNY

The Outlook

A POPULAR DELUSION.

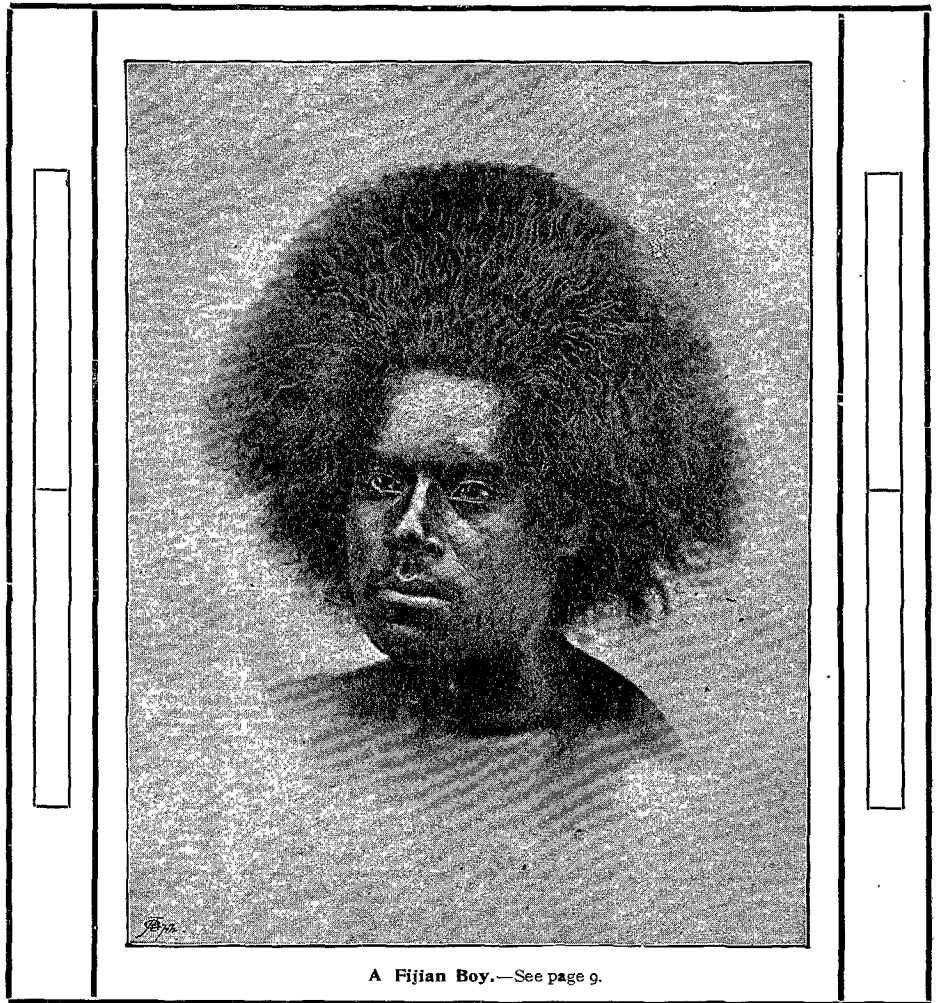
In one of the large Melbourne churches on a recent Sunday afternoon, the question was being discussed whether Protestants or Roman Catholics were gaining the ascendancy. One speaker stated that "if things went on as they were going, at the close of the century Protestantism would have gained the world."

If the speaker referred to "Protestantism" as a political power, we might be prepared to concede that it would be possible for the professed Protestant nations to gain the world, for already the larger portion of the world acknowledges the supremacy of the great Protestant powers in matters political. But when the matter is considered from a purely religious standpoint, one must conclude that there is no prospect whatever of the world being converted to Christ.

Doubtless many of our readers will be surprised to read such a statement, for it is popularly taught, and believed by many thousands of good people, that before long the world will enter upon a millennium of peace—a time when the gospel shall triumph in every land, when the nations shall not learn war any more, when swords will be beaten into ploughshares, and spears into pruninghooks. As an evidence that this glorious era of

peace will finally be ushered in, its advocates point to the triumphs of Christian missions during the last century. That there has been a magnificent work done by the noble, self-denying missionaries is

and the good seed sown by these devoted labourers has been watered by the Holy Spirit, and thousands of souls have renounced their idols of wood and stone, and turned from darkness to light.



A Fijian Boy.—See page 9.

a cause of rejoicing to all those who love the Saviour.

These men and women, under great difficulties, have carried the glorious news of a Saviour into the strongholds of heathenism,

But while this grand work has been carried on, and thousands have been converted to Christianity, MILLIONS have been added to the heathen population by the natural increase of births over

deaths. One writer asserts that "the increase of the heathen is numerically more than seventy times greater than that of the converts."

Notwithstanding the vast amount of evangelical work carried on in civilised lands, even there the church is losing ground. The following are some significant expressions which were made by the late Dr. Talmage:—

I simply state a fact when I say that in many places the church is surrendering, and the world is conquering. Where there is one man brought into the kingdom of God through Christian instrumentality, there are ten men dragged down by dissipations. . . . Within the last twenty-five years the churches of God in this country (U.S.A.) have averaged less than two conversions a year each. There has been an average of four or five deaths in the churches. How soon, at that rate, will this world be brought to God?"

Speaking of the days just prior to His second advent, the Saviour said: "As the days of Noah were, so shall also the coming of the Son of man be." Matt 24 : 37. In the days of Noah, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6 : 5. Writing of the last days, Paul says:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3 : 1-5.

In the last expression is revealed the kind of godliness which will be characteristic of the last days. It can be described in one word—Formalism. And this is the kind of religion which is now filling the world, not that zealous, fervent Protestantism of the Reformation, but a counterfeit, a sham, a mere form. "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18 : 2.

This is God's description of the great apostate, formal churches, and He is saying to His people, "Come out of her, My people, that ye be not partakers of her sins,

and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18 : 4, 5.

The armies of Europe now absorb yearly three days' earnings of the entire population.

Mount Pelee, the volcano which was the scene of such a terrible disaster last year, is again becoming active, and the authorities of Martinique are urging the advisability of evacuating the whole of the north side of the island.

The east coast of Australia has been visited by most violent storms and gales. Mariners have passed through most trying experiences, and the death roll of "those that go down to the sea in ships" has been considerably increased.

The largest battle-ship in the world has just been launched on the Clyde. Ten months have been occupied in the construction of the hull. As a recognition of the part taken by Australians in the Boer war, the ship is named "The Commonwealth."

The newest of the German Atlantic liners, "Kaiser Wilhelm II.," made its first run from Cherbourg in five days, eighteen hours, in spite of a considerable amount of fog and rough weather, the average speed being over twenty-two knots an hour. In order to maintain this high speed 650 tons of coal per day was consumed during the trip.

A remarkable fatality in which motors were concerned has occurred at a sports meeting at Bristol. In a motor cycle race the machines of two of the competitors collided, and one of the cyclists, while going at a speed of forty miles an hour, was flung from his motor amongst the spectators. The impetus with which the rider was hurled through the air was so great that two boys in the crowd were killed, and eight persons were injured.

The State of Georgia, U.S.A., has been visited by a furious tornado, which has wrought great destruction. At Gainsville, a cotton manufacturing town, several mills were wrecked, and eighty factory hands were killed, besides which one hundred and twenty other inhabitants of the town perished.

Tremendous floods are reported from Kansas, Missouri, Nebraska, and Iowa, U.S.A. Rains of unprecedented heaviness and violence fell, causing the numerous affluents of the Missouri River to overflow. Railway lines, bridges, crops, and houses were swept away, and twenty thousand persons were rendered homeless. The town of Topeka, in addition to the floods, suffered severe loss by fire. A mass of burning lumber came floating down the river into the town, and three thousand persons, who had been driven into the upper stories of their houses by the floods, were in danger of destruction by fire. Eventually most of these unfortunate people escaped, but fifty perished by fire, and one hundred lives are reported to have been lost in the floods.

A disastrous fire occurred at Eton College, England, on June 1, by which two of the boys lost their lives. The fire broke out in the residence of one of the house masters of the college, with whom twenty-nine students resided. The boys were asleep in an upper storey of the building, and their egress was cut off by the flames. Fortunately a large, stout creeper was growing in the front of the house, and this formed a sort of fire-escape for a number of the boys who were able to get out of their windows and descend to the garden below by the limbs of the creeper. However, some of the windows were protected by iron bars, and these prevented one of the boys from escaping, notwithstanding frantic efforts made by himself and others who ascended a ladder and endeavoured to break one of the bars from the outside. The other victim met his death by suffocation. The English newspapers complain loudly against the "obsolete barbarity of barring the windows of a school dormitory."

- OUR - CORRESPONDENTS

A SOLEMN QUESTION.

Are the angels writing, writing,
Silently, unseen by man,
Faithful records of our life work,
Do they all our motives scan?
Are they now e'en weighing actions,
Penning motives and each thought?
Solemn, then, shall be the record
When to judgment we are brought.

God shall weigh the worth of mortals;
For He slumbers not nor sleeps;
Then how solemn is the message,
What a strict account He keeps!
Does the great Jehovah listen
To each word, and read each heart?
Shall a strict account be given?
Shall we from His law depart?

All our sinful deeds are open
To the eyes of God, above,
And our righteous ways He noteth;
For He is a God of love.
Let us haste to noble purpose,
Aspirations pure and high,
That an entrance may be given
In His kingdom by and by.

—Mrs. Alice M. Avery Harper.

THE IMPENDING CONFLICT.

BY MRS. E. G. WHITE.

The iniquity and spiritual darkness that prevailed under the supremacy of Rome were the inevitable result of her suppression of the Scriptures; but where is to be found the cause of the widespread infidelity, the rejection of the law of God, and the consequent corruption, under the full blaze of gospel light in an age of religious freedom? Now that Satan can no longer keep the world under his control by withholding the Scriptures, he resorts to other means to accomplish the same object.

To destroy faith in the Bible serves his purpose as well as to destroy the Bible itself. By introducing the belief that God's law is not binding, he as effectually leads men to transgress as if they were wholly ignorant of its precepts. And now, as in former ages, he has worked through the church to further his designs. The religious organisations of the day have refused to listen to unpopular truths plainly brought to view in the Scriptures, and in combating them they have adopted inter-

pretations and taken positions which have sown broadcast the seeds of scepticism. Clinging to the papal error of natural immortality and man's consciousness in death, they have rejected the only defence against the delusions of Spiritualism. The doctrine of eternal torment has led many to disbelieve the Bible. And as the claims of the fourth commandment are urged upon the people, it is found that the observance of the seventh-day Sabbath is enjoined; and as the only way to free themselves from a duty which they are unwilling to perform, popular teachers declare that the law of God is no longer binding. Thus they cast away the law and the Sabbath together. As the work of Sabbath reform extends, this rejection of the divine law to avoid the claims of the fourth commandment will become well-nigh universal. The teachings of religious leaders have opened the door to infidelity to Spiritualism, and to contempt for God's holy law, and upon these leaders rests a fearful responsibility for the iniquity that exists in the Christian world.

Yet this very class put forth the claim that the fast-spreading corruption is largely attributable to the desecration of the so-called "Christian Sabbath," and that the enforcement of Sunday observance would greatly improve the morals of society. The temperance work, one of the most prominent and important of moral reforms, is often combined with the Sunday movement, and the advocates of the latter represent themselves as labouring to promote the highest interest of society; and those who refuse to unite with them are denounced as the enemies of temperance and reform. But the fact that a movement to establish error is connected with a work which is in itself good, is not an argument in favour of the error. We may disguise poison by mingling it with wholesome food, but we do not change its nature. On the contrary, it is rendered more dangerous, as it is more likely to be taken unawares. It is one of Satan's devices to combine with falsehood just enough truth, to give it plausibility. The leaders of the Sunday movement may advocate reforms which the people need, principles which are in har-

mony with the Bible, yet while there is with these a requirement which is contrary to God's law, His servants cannot unite with them. Nothing can justify them in setting aside the commandments of God for the precepts of men.

Through the two great errors, the immortality of the soul, and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome.

As Spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power.

The line of distinction between professed Christians and the ungodly is now hardly distinguishable. Church members love what the world loves, and are ready to join with them; and Satan determines to unite them in one body, and thus strengthen his cause by sweeping all into the ranks of Spiritualism. Papists, who boast of miracles as a certain sign of the true church will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world, and the ushering in of the long-expected millennium.

Through Spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith; but at the same time he works as a destroyer. His temptations are leading multitudes to ruin. Intemperance dethrones reason; sensual indulgence, strife, and bloodshed follow.

Satan delights in war; for it excites the worst passions of the soul, and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against one another; for he can thus divert the minds of the people from the work of preparation to stand in the day of God.

ALL THE TIME.

If God has any power, God has all power. If man is dependent on God at any time, man is dependent on God at all times. If man ought to trust God after man has done all that he can do, man ought also to trust God before man begins to do, to trust God while man is doing all that he can do, and to trust God when man has done his utmost. Faith in God includes a reverent fear of God and a loving sense of dependence on God. This faith and reverent fear need not be deferred until common sense has brought man to them as a conscious necessity; but "the fear of God is the beginning of knowledge," and man is to continue "in the fear of the Lord all the day long."—*Sunday-School Times.*

FALSE PROPHETS.

BY W. E. EDWARDS.

In ancient times we read of persons having "familiar spirits," of "sorcerers," "witches," "enchanters," "necromancers," "soothsayers," "magicians," "astrologers," etc., etc.; persons who, by different means, pretended to foretell future events. Even so in modern times there are multitudes of these people who thrive on the ignorance of their dupes. The modern names of these modern prophets are somewhat as follows: Spiritists, fortune-tellers, palmists, phrenologists, etc. Who has not been accosted by these modern "wizards," who, for a small sum, will gladly instruct you in reference to the future. Anyone who goes through life without having their fortunes told is becoming an oddity.

But some will say, "But what harm do they do?" Rather ask, What good do they do? Show us one good thing a "fortune-teller," or "magician," has ever done? It supports many people in idleness, who, but for their sorcery, might have been of some use to the world. But the first inquiry of the genuine Christian should be, "What says the word of God?" Read carefully the following: "There shall not be found among you anyone . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all these things are an abomination unto the Lord." Deut. 18: 10-12. "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19: 31. "And I will come near to judgment; and I will be a swift witness against the sorcerers." Mal. 3: 5.

In God's sight witchcraft is as bad as "idolatry," "hatred," "heresies," etc. (see Gal. 5: 20-23), and they that are guilty of such sins "shall not inherit the kingdom of God." "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people [Christians] seek unto their God?" Isa. 8: 19. If we wish to know the future, we should go to God and His word. In it we can read our future, foretold by Him who knows the end from the beginning.

The Lord Jesus warned us that "false prophets" would arise, and "show great signs and wonders." See Matt. 24: 23, 24. Paul tells us that just previous to Jesus' coming Satan will work "with all power and signs and lying wonders" (2 Thess. 2: 8-10), so that even though these "false prophets" should perform "miracles" and "wonders" before us, it is no proof that they are not of Satan. The only safe course for Christians to pursue is to shun all these agents of evil, whether fortune-tellers and palmists, or spiritists. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

JESUS OUR KING.

Come to Thy waiting ones,
Jesus, our King.
Come to Thy longing sons,
Jesus, our King.
Come in Thy splendour bright,
Gladden our failing sight,
Brighten our sorrows' night,
Jesus, our King.

Let that bright morning come,
Jesus, our King.
Take Thy dear children home,
Jesus, our King.
Let not our spirits rove,
Draw Thou our souls above,
Bright Star of peace and love,
Jesus, our King.

—*Review and Herald.*

THE MILLENNIUM.

BY A. T. JONES.

The word "millennium" is composed of two Latin words, *mille*, "a thousand," and *annus*, "a year," and signifies "a thousand years." Any period of a thousand years is a millennium; but that period of a thousand years designated and understood universally as "the millennium" is a certain thousand years mentioned and measured off in the Scriptures.

The particular scripture which defines the thousand years—the millennium—is Rev. 20: 1-7. The connection in which this thousand years is set is such that from it can be certainly known, not the date of its beginning, but the event that marks its beginning. Also the connection in which it is set is such that from it can be certainly known what the character of that millennium is to be.

In that scripture it is said that Satan is to be bound and shut up for a thousand years, and that the saints live and reign with Christ for a thousand years. "But the rest of the dead lived not again until the thousand years were finished." This (living of the saints) is the first resurrection. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

By these words we know that the event that marks the beginning of the millennium is "the first resurrection,"—the resurrection of the "blessed and holy."

And this resurrection of the saints, this "first resurrection," is at the coming of the Lord in the clouds of heaven with power and great glory; for it is written: "This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:15-17.

And again: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52.

And again: "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming." Verses 22, 23.

There are many other scriptures to the same purpose, but these are enough to settle it as to the truth of God, that the second coming of Christ marks the beginning of the millennium, because the second coming of Christ brings the resurrection of the just, of the blessed and holy, and this resurrection, the first one, marks the beginning of the thousand years—the millennium.

Here, then, at the beginning of the millennium, is the resurrection of all the righteous dead; the translation of all the righteous living; and these all are caught away from the earth. They meet the Lord, not on the earth, but "in the air;" and as all the resurrected and translated ones hitherto have done, they ascend to heaven with Christ their Lord, where they reign with Him upon thrones of judgment for a thousand years.

What, then, of the wicked at the beginning of the thousand years and during the thousand years? What occurs to them at the coming of the Lord? Read: "You who are troubled rest with us, when the Lord Jesus shall be

revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:7, 8. They call for the mountains and rocks to fall on them and hide them "from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6:14-17. They are slain by the "sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh." Rev. 19:11-21. As it is written in another place: "The Lord shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar upon His habitation; He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground." Jer. 25:30-33.

Now, since it is the truth of the word of God that the resurrection of the righteous—the first resurrection—marks the beginning of the millennium; since that resurrection is caused by the second coming of the Lord; and since at His coming all the righteous, dead and living, are taken away from the earth, and all the wicked upon the earth are slain, it is certain that the earth is at that point left desolate. And as the saints do not return to the earth for a thousand years, and the wicked dead do not live again until the thousand years are finished, it is certain that the earth is left desolate during that thousand years. And that is to say that, during the millennium, this earth is to be utterly desolate.

(Concluded next week.)

HOW TO DISCERN ERROR.

BY M. C. WILCOX.

The only true way to discern error is to know the truth. "My sheep hear My voice," says Jesus, "and I know them, and they follow Me." John 10:27. "A stranger will they not follow; . . . for they know not the voice of strangers." Verse 5.

The sheep do not spend their time in endeavouring to learn the voice of every stranger or any stranger. It is enough for them that they know the one voice; all others are discerned as strangers because they know the one.

The only sure way to discern the truth is, not to know a theory or a system or a church, but to know God "they would not have whom He had sent.

If the princes of this world had known God "they would have not crucified the Lord of glory." 1 Cor. 2:8.

And Jesus declares that those who persecute His followers do so "because they have not known the Father, nor Me." John 16:1-3.

Knowing God, knowing His voice, which uttered His holy and immutable law; knowing and having (for we know it not unless we have it) the life of Jesus Christ, we will, in God's wisdom and by His power, be preserved from damning and delusive error.

"Thy word," says the psalmist, "have I hid in mine heart, that I might not sin against Thee."

"Through the rugged march of time,
Marked with misery, sin, and crime,
Error stalks with upreared head;
O'er her fields of slaughtered dead;
But beneath her bloody tread,
The truth lives on."

"There are many who would die for Christ, but in these times He calls for men willing to live for Him. What is needed to-day is a higher heroism, a nobler, more costly martyrdom—that of the living sacrifice, the sustained resolve, the renewed self-giving, the daily consecration."



GERMAN EAST AFRICA.

At the late General Conference Pastor L. R. Conradi gave an address in which he spoke of the importance of missionary effort in German East Africa. From this address we take the following, which will be of general interest:

"I wish to present before you a few facts in regard to the German colonies in Africa. To-day the map of Africa is somewhat checkered. It is divided into sections, differently coloured. These divisions do not represent different kingdoms, but simply the different possessions of European powers. By examination of the map you will notice that a portion of the country belongs to France, another large portion to England, and that four large sections of territory are owned by Germany. To-day Germany owns in Africa a section of country probably five or six times as large as the area of the German Empire in Europe, with a population of 10,000,000 souls.

"But when we begin to speak of entering a mission field, there are two questions to consider: viz., (1) Is the field open to us? and (2) has God prepared the men to go there? If we are to enter German East Africa, surely we are to expect that God will prepare the men. Let us study for a few minutes the question of how He has prepared the men.

"A few years ago some of our young men in Germany had to face a serious problem—whether if they entered the military service, they would serve on the Sabbath day or not. It is not an easy thing in Germany, where army regulations are so strict in every way, for a young man to face such a problem.

"At first, some of our young men went across the waters to escape military service. We could not see that that could be the right way. Young men, at the very best period of their life—twenty-one or twenty-five years of age,—would leave for America.

Many of these young men might have been a strength to us. It was our belief that if some one with faith would face the matter, in the fear and strength of God, He would give him the victory.

"A young man, without conferring with us, went up to his officer, and said, 'I can not serve on the Sabbath.' Upon being asked why, he stated his reason. He was brought before the higher officers, who questioned him. As he stood firmly for the truth, he was finally imprisoned. Every week thereafter when he would come up to the beginning of the Sabbath and refuse to serve, he was again punished.

"This young man afterward told us of his experience, and said that when he would come out of the dark cell into the sunlight again, it seemed as if he could not help staggering, because he could not bear the light of the sun. But even in the darkest cell he had a Light. That Light was the blessed Saviour, who is the Light of the world.

"One of our sisters visited the chaplain of the army, an old gentleman, who received her very kindly. He said, 'I have not heard very much about that case; I will go and personally visit him.' He went there, and tried to persuade him, but in vain. Finally he prayed with him, and said, 'My young man, I do not believe as you do, but God bless you. Remain firm in this, if it is your conviction.' And he did still more. He tried to get him into the hospital, to free him that way; but he could not get him into the hospital service, because he had been punished. So he got him in as cook in another garrison, and there he served his time, and on the Sabbath he was free. He left the army a free man in two years.

"After he came out he entered the work as a Bible-worker and preacher. He had stood the test, the trial, and the Lord blessed his work. When the call came for Africa, this young man stood up. When our Union Committee met this winter, we asked him why he had given himself to that work. He said, 'Brethren, when I was in that dark cell, with no one to communicate with but the Lord, I gave myself wholly to Him, and said, "Lord, if Thou dost give me liberty once more, I will go to

any portion of this world, even to dark Africa, to let the light of Thy truth shine."

"After him another young man entered the service. He refused to serve on the Sabbath day. He was questioned,

"How long have you kept the Sabbath?"

"From childhood."

"Did your father and mother keep it?"

"Yes."

"Did your father serve in the army?"

"Yes."

"Was he a Sabbath-keeper?"

"Yes."

"Did he serve on the Sabbath day?"

"No."

"And it is a singular fact that the only man we ever had at that time in the German army was his father, who refused to serve some twenty-five years ago, and spent three years in prison for it. 'Well,' they said, 'if your father refused, and your father believed it, we can not change you. And we must give you the liberty.'

"The captain set the young man in front of his company, and said, 'This young man is free on the Sabbath, and I do not want you to tease him.'

"Later on two young men who had taken the nurses' course came to serve, and they said 'We can not serve on the Sabbath.' In a few weeks, they were treated very kindly, and put in the hospital service. It means something when you enter a struggle like this, but I am very thankful tonight that the Lord of hosts is stronger than any power or king in this world.

"We have another young man, about thirty-four years of age, who has had a similar experience in the army. He had been a Sabbath-keeper for about nine years. He was a gardener, had a good business of his own, and he said, 'I am ready to go to East Africa.'

"But now the next question comes, Is the government ready to let us in? I went to Berlin; went up to the Colonial Department, and was taken to different officials. Finally, the last official I was introduced to was the one looking after the missions in the different colonies of Germany. In my talk with him, I mentioned

that we had in the Samoan Islands (and you know Samoa is now a German colony) an institution, a sanitarium. When I mentioned that, he looked at me surprised, and said, 'Does that institution belong to your people?' And I said, 'Yes.' I found he had been in Samoa, and knew of our work.

"He gave me advice to submit a petition to the German Colonial Department. He said, 'The governor of East Africa is coming up in December; you come to Berlin, and I will see that you meet him.'

"When I came back from Egypt in December, I went up to the government office. When I came in, the official I had called on said: 'I am so glad to meet you; I wanted to write to you and tell you that the governor has arrived. I told him about your work, and he wants to see you. But,' he said, 'he is very busy now. He has just come. I will see that you get an interview with him in January. His time is very much pressed.'

"'I am very grateful to you for all your kindness,' I replied, 'but my time is also limited. I would be so thankful to you if I could see him to-day.' He replied, 'Come here at half past twelve.'

"I went up at that time, and he gave me a letter, and said, 'You go up to the Hotel Bristol on "Unter den Linden."' I went there and waited a few moments, and a fine gentleman stepped up to me, and said pleasantly:—

"'Mr. Conradi, I am glad to meet you. The mission work of your people has been highly recommended to us, and I can but say, I welcome you to come to East Africa.'

"I talked with that gentleman for about an hour. He is of the nobility of high standing. He said, 'We want, if possible, German citizens down there, because in Africa there are so many different governments, and we like to have people of our own nationality.'

"He told me at the time that we could rent land. 'But if you want to buy,' he said, 'you can buy three acres of land for four shillings.' That is cheap enough. Since that time I got an answer

from the German government telling me we shall enjoy the same privileges in Africa as other missionary societies. We are invited to come there. We have it in black and white to-day. The young men are ready, and we are invited to go there."

TASMANIA.

Pastor E. Hilliard writes:—

"I visited the little company at St. Mary's, Tasmania, May 8-10. On Sunday morning we drove to the sea beach, a distance of eight miles, down the mountain slope, where six souls were buried with their Lord in baptism. The neighbours and friends came some distance from various directions to witness the scene. A short discourse was given in the open air, showing why baptism is enjoined by the Scriptures. The only mode recognised by heaven is to be buried with Christ, to arise in His likeness and to walk in newness of life. Rom. 6:4.

"The candidates ranged in age from twelve to eighteen years. We rejoiced to see these young men and women renounce the world, and in the presence of their friends and neighbours put on Christ by baptism. May the Lord bless and keep them from sin until they shall see Him in whose likeness they were baptised coming in the clouds of heaven.

"The foundation of our Devonport chapel is nearly laid, and the timber partly framed. We need about £50 more to complete it for worship. Occasionally donations from 10/- to £1 reach us from abroad, for which we are very thankful. Should any who read these lines desire to help in completing the work it will be gratefully received. The work is just being started here on the north-west coast, and is in need of support. Please remit to Pastor George Teasdale, West Devonport, Tasmania."

"There can be no more conclusive evidence that we possess the spirit of Satan than the disposition to hurt and destroy those who do not appreciate our work, or who act contrary to our ideas."

...Notes...

Our publishing house in Hamburg, Germany, publishes books, tracts, and periodicals in fourteen different languages.

Ten have been baptised and added as members to the church in Perth, W.A. Still others are waiting for baptism.

During the month of April the canvassers in Australia and New Zealand took 1,203 orders for books valued at £1,093.

The church at Toowoomba, Queensland, has entered on an active campaign of missionary work with "Australasian Signs of the Times." The same is true of the church at Broken Hill, N.S.W. We expect many others will follow their example.

We learn by the "Union Conference Record" that Pastor E. H. Gates is returning from America to Australia by way of the Society Islands. The work in these islands is to be under the watchcare of the Australasian Union Conference in future.

The stirring truths for these last days are commanding the attention of large and appreciative audiences at the Friendly Societies Hall, Northcote, Melbourne. The Millennium, and the Downfall of the Turkish Empire, have been presented by Brother A. W. Anderson during the last three Sunday evenings; but from now it is expected that the meetings will be continued by Pastor W. A. Hennig.

The special meetings which have been conducted by Pastor W. A. Hennig in the Windsor Church, Melbourne, have been much appreciated by the brethren there. Sunday, May 31, a baptismal service took place, at which five persons were buried with Christ in baptism, and two or three others signified their intention to do so at the next opportunity. During the month of May, Brother Hennig baptised nineteen persons.



E. W. FARNSWORTH - - EDITOR.

WHAT DOES THE FOURTH COMMANDMENT REQUIRE.

Chancellor Kent is the author of "Commentaries on American Law," which is everywhere recognised as a standard work of high authority. This eminent judge and jurist lays down the following rule in the study of law:—

"The words of a statute, if of common use, are to be taken in their natural, plain, obvious, and ordinary signification."—*Kent's Commentaries, section 462.*

This is a very plain and easy rule to understand. It applies to the study of all law, human or divine.

The Honourable John A. Bingham was chosen by the United States Congress as the Special Judge Advocate to conduct the trial of the assassins of President Lincoln, and afterward Congress appointed him to conduct the impeachment trial of President Johnson. This learned judge gives us the following counsel in reference to the study of law:—

"When words are plain in a written law, there is an end to all construction. They must be followed."—*"Impeachment of Johnson," p. 23.*

In harmony with these self-evident principles let us examine the fourth commandment. It reads as follows:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work. But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

This is a remarkable law in every respect, but not the least remarkable feature of it is the easy, simple language used to express its terms. There are ninety-four words in the commandment, and seventy-eight of them are

monosyllables, only sixteen of them have more than one syllable, only three of them have more than two. It would be difficult to find, in any book of law, a statute of equal length expressed in terms so simple and easy to be understood.

But this commandment says—

"The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work."

Those words are all plain, can be easily understood, and, according to the ruling of the Hon. John A. Bingham, "When words are plain in a written law, there is an end to all construction, *they must be followed.*" According to Chancellor Kent, the "words must be taken in their natural, plain, obvious, and ordinary signification and import."

Now if we can ascertain which day the seventh day is, then our duty is plain. In examining the subject from every source of inquiry to which we can apply, only one answer is returned, "The day commonly called Saturday is the seventh day." There is no disagreement among authorities on this point. Having found the seventh day, and the words being "plain," "there is an end to all construction," "they must be followed." Therefore by these plain principles of the highest authority, we are compelled to admit that the seventh day is the Sabbath, and also that it is our duty to keep it.

HOW TO LOVE GOD.

BY E. J. WAGGONER.

"I do not love God, and it does not seem as though I ever could; how can I learn to love Him?" Thus writes an inquiring soul. The only answer is, Get acquainted with God. The trouble with our friend is a lack of acquaintance with God; for "he that loveth not knoweth not God." I John 4: 8. "And they that know Thy name will put their trust in Thee; for Thou, Lord, hast not forsaken them that seek Thee." Ps. 9: 10.

Don't trouble yourself about "trying to love God." Love doesn't come in that way. Love is a spontaneous growth, springing from acquaintance with one who is loving and lovable. Get acquainted with God, and you can't

help loving Him. The god whom you are trying to love, is not the true God.

"The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5: 5), and we are taught (Luke 11: 13) that God is more ready to give the Holy Spirit to them that ask Him, than a parent is to give good things to his children. The Spirit has, indeed, been poured out upon all flesh (Acts 2: 16, 17), so the gift of love has been bestowed upon us even before we ask it. Air and water, the first essentials to life, and the freest of the gifts of God, are the best representations of the measureless gift of the Spirit, and so of the infinity of God's gift of everlasting love.

"But how can I get acquainted with God?" O, that is not difficult. He is "not far from every one of us" (Acts 17: 27), and is very accessible, for He invites everybody to come to Him. Through Christ, all men, of every class and nation, "have access by one Spirit unto the Father." Eph. 2: 18. Begin to hold conversations with Him. Do not be afraid of intruding, or of putting yourself forward; for when you speak to the Lord, you are only replying to the words that He has already spoken to you. If you consider what He has said to you, you will be at no loss to know what to say to Him. You can not expect to love One with whom you are not acquainted; but what is more natural than the growth of love between persons who frequently converse together?

We get acquainted with God also through His works. "The earth is full of the goodness of the Lord." Ps. 33: 5. All His works praise Him. The evidences of His love and loveliness are stamped upon every leaf and flower; they descend with the rain, and flow with the streams; they shine in the sunbeams, and are diffused in the air. "O, taste and see that the Lord is good; blessed is the man that trusteth in Him;" for unto you who believe "He is precious."

"Men hate the sinner while they love the sin. Christ hates the sin but loves the sinner. This will be the spirit of all who follow Him."

CHILDREN'S ...CORNER...

IF I KNEW.

If I knew the box where the smiles are kept,

No matter how large the key
Or strong the bolt, I would try so hard—
'Twould open, I know, for me,
Then over the land and the sea, broad-
cast

I'd scatter the smiles to play,
That the children's faces might hold
them fast

For many and many a day.

If I knew a box that was large enough
To hold all the frowns I meet,
I would like to gather them, every one,
From nursery, school, and street;
Then, folding and holding, I'd pack
them in,

And, turning the monster key,
I'd hire a giant to drop the box
To the depths of the deep, deep sea.

—*Boston Transcript.*

OUR FIJIAN BOYS.

BY MRS. J. E. FULTON.

We now have in our school at Avondale two native Fijian boys. We cannot tell just how old they are, for the ages of children are not usually kept by Fijian mothers and fathers. I think that they both are about the same age, and if you should ask me to guess, I would say they are about nineteen years old. Their names are Esau Navosamawai and Malachi Niubasaga. The natives of the islands love Bible names. They call their native names "devilish names," because they often refer to some heathen custom.

We have been trying a long time to get some students here from the islands, but because of the laws of Fiji and New South Wales, we were for a time hindered. Finally the Lord opened the way, and now we have had no trouble. We are very glad of this.

This is a very strange country to the Fijians, especially in the large cities. Esau and Malachi hardly knew what to say of the crowded streets, the trams, and the rushing trains. One of the boys said when he arrived in Sydney, "I see no mountains here; the high buildings are the only mountains here."

The fast moving trains were a marvel to them. I knew a Fijian who had visited Australia, and after he went back to his own country, he was telling his friends how fast the trains travel. He said, "The trains go very fast; nothing moves so fast in Fiji. Why, they move so fast, that if you were eating a piece of taro on the train you would take a bite as you were passing through one town, and you would swallow it in the next town."

The boys seem very contented and happy here. They enjoy their new home, and the students at Avondale make it very pleasant for them. The boys are fond of the fruits of this country. They are in good health.

Now these boys have left their far away island home to get an education in our good school here. They are Christian boys, and are seeking to fit themselves to return as missionaries to their own people. Will you not pray for them that they may be blessed of God, and that their lives may be useful in His service? Some children in different places have saved up money to help pay for their clothes and schooling. Perhaps some of the children who read what I have written would like to do the same. If so, you will be doing missionary work.

THE LION AND THE MOUSE.

A mouse was put into the cage of a lion to test whether, as the old fables asserted, there was a natural affection between them. The experiment demonstrates that each was so afraid of the other that no affection could exist between them. The lion saw the mouse before he was fairly through the bars, and was after him instantly.

Away went the little fellow scurrying across the floor and squeaking in fright. When he had gone about ten feet the lion sprang, lighting a little in front of him. The mouse turned, and the lion sprang again. This was repeated several times, the mouse traversing a shorter distance after each spring of the lion.

Finally the mouse stood still, squealing and trembling. The lion stood over him studying him with

interest. Presently he shot out his big paw and brought it down directly on the mouse, but so gently that the mouse was not injured in the least, though held fast between the claws.

Then the lion played with him, now lifting his paw and letting the mouse run a few inches, then stopping him again as before. Suddenly the mouse changed his tactics, and instead of running when the lion lifted his paw, sprang into the air straight at the lion's head.

The lion, terrified, gave a great leap back, striking the bars with all his weight. Then he opened his jaws and roared and roared again, while the little mouse, still squealing, made his escape. Of the two the lion was the more frightened.—*Selected.*

CHEERFULNESS.

BY MRS. PHENA MOREY.

I was visiting a short time ago in a family in which I was very much interested. One day the mother had a great deal of work to do, and with it a large washing. I was washing dishes in the kitchen, and had a good chance to notice how things went on there.

The mother had asked her son to please run the washer a while before school. Of course he consented, any boy would, but the manner in which he went at the work is what drew my attention. He had his harmonica and played while he worked. The music sounded so nice! Of course the washer worked easily when there was music with it, and so it sent a spirit of cheerfulness through the whole house.

This boy is very fond of his harmonica, and whenever it is possible he plays while he works. Sometimes he puts it in a holder made of stiff wire bent so as to go down under his coat collar in the back, and then round in the front, holding the organ in place to play; then he can work with both hands.

All little boys and girls cannot play the harmonica, but all can work so cheerfully that they will be a blessing to the home. Thus they can be dear little home missionaries. Who will try?

HOME AND HEALTH

"HE KNOWS."

Through all my little daily cares there is
One thought that comfort brings when-
e'er it comes.
'Tis this: "God knows." He knows
Each struggle that my hard heart makes
to bring
My will to His. Often, when night-time
comes,
My heart is full of tears, because the
good
That seemed at morn so easy to be done
Has proved so hard; but then, remem-
bering
That kind Father is my Judge, I say,
"He knows." And so I lay me down
with trust
That His good hand will give me needed
strength
To better do His work in coming days.
—*Harriet McEwen Kimball.*

CONFIDENTIAL RELATIONS BETWEEN MOTHERS AND DAUGHTERS.

BY MARY WOOD-ALLEN, M.D.

What shall the mother do who wants to regain the confidence she has lost? It will be a hard task; she cannot do it by questioning, the girl will resent it; nor by reproaches, the girl will feel their injustice. If a measure of confidence is regained, it will be by a wise, tactful, respectful manifestation of interest (not with curiosity or prying) in the girl's daily life, with a willingness to forego to a great extent her prerogative as censor. A recital of experiences often interrupted by criticisms, no matter how greatly merited, will not be an inducement to further confidences. If instruction or censure is needed, let them be kept for a more opportune time, and let nothing interrupt the free outgoing of the girl's heart. The flowing stream that meets with frequent obstructions, frets and boils and overflows its banks and does much damage through its impetuosity. The same stream, flowing undisturbed, can be curbed and restrained within bounds by banks which guide its course but do not impede its progress.

The confidence between mother and daughter is not only a delight to the mother, but may be a safeguard to the daughter. One incident may be quoted as a proof of this:

A young girl, whose mother was her confidential friend, went to work in the office of a reputable (?) man. He was very kind, and gradually began to infuse a little gallantry into his kindness. The mother, foreseeing from the daily reports made her by her daughter the tendency of the compliments and flatteries, warned the unsuspecting girl, and suggested that she take opportunity to casually remark that she told her mother everything.

"Do you tell her all that occurs here?" asked the employer. "I certainly tell her everything that pertains to me," was the reply. Nothing more was said, but the intimation was enough. A girl whose mother knew even the trivial incidents of her daily life was guarded from approaches which the man would have been unwilling to have reported. This implicit confidence had been maintained by the mother's never refusing to listen sympathetically to the most unimportant communications of her daughter from childhood. Often when weary she had been tempted to silence the childish prattle concerning things which had to the mother no personal interest, but she checked the impulse, thinking, "The day will come when I shall want her to tell me everything, so I must educate myself now to listen with sympathy to everything she tells." The result is that the daughter is not happy unless mother shares in all her experiences, glad or sad, trivial or momentous.

The implicit confidence of a daughter in her mother may also be a preservative of health. The girl who passes the border line between girlhood and womanhood with no warning of the change that is approaching, in her ignorance and fright at appearances which to her seem to have a dreadful significance, may do that which results in life-long invalidism, or even incapacitates her for happy wifehood and motherhood. The physician knows how many such sad cases exist, and hears too often the complaint, "If my mother had instructed me, I need

not have been such a sufferer." No girl should be allowed to enter upon womanhood without full, scientific teaching as to its functions. She should be taught concerning the structure of her body, the special office of the reproductive system, and the care of health demanded at this period of her development. It is a condition to be deplored when the girl can go for information more readily to some one else rather than her mother, and the duty of the mother is to see to it that the budding maiden will come to her just as freely with the problems of approaching womanhood as the little girl came with the queries of innocent childhood. It has been proved beyond a peradventure that such unembarrassed confidence may exist between mother and daughter that every query of the young mind will instinctively be referred to the experienced mother for reply, so that in every problem, from the first childish query as to her own origin, on through questions concerning love, courtship, marriage, and maternity the mother is the confidante, sympathiser, counsellor, and instructor.

ROOSEVELT'S FAVOURITE CHARACTER IN FICTION.

President Roosevelt is a faithful student of the Scriptures. Bunyan is one of his favourite authors.

One day a celebrated woman novelist came to him and said, "Tell me, Mr. President, what character in fiction comes nearest your ideal of what a man ought to be."

"Great Heart," promptly replied the ready man. "He is, in my estimation, the finest figure of a man that can be found."

"I'm afraid I'm not so well informed in modern fiction as I thought I was," she said timidly.

The President smiled.

"O," she said hurriedly, "one of the old pagan heroes, of course, whom I have forgotten. Where shall I find him?"

"In the 'Delectable Mountains,'" said the President, turning to other guests who were patiently waiting for his attention.—*Selected.*

IS HEREDITY CURABLE.

BY D. H. KRESS, M.D.

It is said "alcoholism is transmitted through three generations, and the families of drunkards die out in the fourth generation after having sunk in the scale of mental and physical degeneration."

What is true of alcoholism is equally true of the violation of any other law of health. For instance, families often live in poorly-ventilated rooms, shutting out light and pure air. The air in such rooms soon becomes laden with organic poisons, thrown off constantly by the lungs and skin. In addition, there may be tobacco smoke to neutralise the small amount of good air that may be present. The mother constricts her waist so that it is impossible for her to take more than one-half of the pure air necessary to keep in health. Her lungs become weakened, the germs of consumption are inhaled, and find a suitable soil for growth, and she probably dies of consumption.

The children naturally inherit weak lungs, and if they continue to live as their parents before them lived, violating the same laws, which are the cause of this weakened heredity, they either die with the same disease, or they leave to their offspring the accumulated results of their parents' and their own transgressions. This results in the extinction of such a family in three or four generations. The sins of the fathers are "visited upon the children unto the third and fourth generation." But by correction of these habits of living by the offspring, which are responsible for their weakened heredity, hereditary tendencies may be overcome. The weak lungs may be developed and become strong. This has been repeatedly demonstrated. With this agree also the words, "Now, lo, if he [a transgressor] beget a son that seeth all his father's sins which he hath done, and considereth and doeth not such like, . . . he shall not die for the iniquity of his father,—he shall surely live." Eze. 18: 14-17. "The soul that sinneth it shall die." "The son shall not bear the iniquity of his father." Verse 20.

"BETWEEN MEALS" FOR CHILDREN.

Children are not likely to crave lollies and other sweets unless a taste for such articles has been developed by indulgence in them, and their use, since they are seldom taken at mealtime, helps greatly to foster that most pernicious habit of childhood—eating between meals. No food, except at their regular meal times, should be the universal rule for children from babyhood up; and although during their earliest years they require food at somewhat shorter intervals than adults, their meal hours should be arranged for the same time each day and no piecing permitted. Parents who follow the too common practice of giving their little ones a biscuit or fruit between meals are simply placing them under training for dyspepsia, sooner or later. Uninterrupted digestion proceeds smoothly and harmoniously in a healthy stomach; but interruptions in the shape of food sent down at all times and when the stomach is already at work, are justly resented, and such disturbances, if long continued, are punished by suffering.—*Selected.*

INVALIDISM.

Some people suppose that sickness is somehow a source of spiritual strength. They tell us of long-time invalids who have wrought out such wonderful results. Well, no doubt they would have achieved a hundred times more if they had enjoyed robust health. An invalid is invalid. Invalidism is a source of weakness and not of strength. An invalid is one who has overdrawn his health account, and nature has notified him that he is bankrupt. Then he must recuperate before he can go on again. This is a matter that we may have in our own control, much more than we imagine. Nature is a relentless creditor; but when a debtor shows a disposition to pay his dues, she responds to his endeavours, and does all she can to set him on his feet again.—*The Vanguard.*

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The article on "German East Africa," found in the field department of this paper, is rather long, but it will be read with more than common interest.

If you desire a good tract on the subject of "Tobacco" or "Whisky," we have them. These tracts are very interesting and instructive, and should have a wide circulation. Send for a supply.

The "Capital and Labour" number of the "Australasian Signs of the Times" will be dated July 20, 1903. Orders for this number should be in hand at this office July 10. Please remember the time, and send all orders early.

In connection with the article on first page, "A Popular Delusion," read the one on "The Millennium." The word of God gives no assurance that the world will be converted, or a millennium of peace enjoyed, before the second coming of Christ.

A woman who claimed to be a Spiritualist medium has been tried in Berlin, Germany, for imposture, and sentenced to eighteen months' imprisonment. It is thought by some that Spiritualism is entirely a fraud. It is, in one sense, but there is clear evidence that spirits do communicate with the living through their mediums. Throughout the Scriptures we are warned against having anything to do with these spirits, which are in reality the fallen angels,

professing to be the spirits of the dead. One revelation of the trial has been "the astonishingly large community of Spiritualists in sober, enlightened Germany." Many would be surprised to know how thoroughly this evil has permeated England. The unscriptural belief in "departed spirits," and in consciousness after death, has opened the way for Spiritualism, and it is becoming rare to find a person who does not number Spiritualists among his acquaintances.—*Present Truth.*

THAT GREAT SIBERIAN RAILWAY.

The completion of this great engineering feat marks, as a London paper expresses it, "the beginning of an industrial and political enterprise, fraught with tremendous possibilities." A London daily thus sets forth these possibilities:—

"For nearly five thousand miles the iron road of commerce and strategy stretches east-ward from Europe to the shores of the Pacific. It forms the steel link which connects the teeming civilisations of Europe with the four hundred millions of Chinese and the forty millions of Japanese, and at three points—Vladivostock, Port Dalny, and Port Arthur—it drops into the greatest ocean in the world. While it has already brought to Siberia, a country a hundred times the size of England, the substantial first-fruits of commerce, it is also holding out to the mercantile world one of the keys of the East."

"Yet another feature of this great railway is that it places Russia in such a position as to promise her in a very short time predominance in Central and Eastern Asia.

"Therein lies the possibilities—and the probabilities—of Eastern politics in the near future. Completely embracing China on the west and north; already projecting branch lines to make a short cut to Peking from Central Siberia; penetrating Manchuria, and keeping watch at the door of the Mongolian capital, Russia holds a position in Eastern Asia the strategic and commercial importance of which the Siberian railway now renders obvious, one would think, even to the meanest intelligence among European statesmen."

All this is of great interest to England, Russia's rival in the race for power and commerce in the East; but it is of far greater importance to the student of

prophecy, who sees how events are "preparing the way for 'the kings of the East' to gather to 'the battle of that great day of God Almighty.'"

...OBITUARY...

MALCOLM.—Died in Wakefield, Nelson, New Zealand, on May 12, 1903, Margaret Ann Malcolm, in her eighty-fourth year. She was reared in the Church of England, and converted in the Wesleyan Church when nineteen years old, and remained with that body fifty-five years. In her long pilgrimage she proved to be "a candle lighted by the Lord," and her children and grandchildren rose up and called her blessed.

In her seventy-fourth year, she, with her two unmarried daughters, resided in North Brighton, Melbourne, Victoria, where the first Australian Seventh-day Adventist camp-meeting was held. After careful investigation of the truths there presented, she walked and rejoiced in increasing light. As each Sabbath in the following years opened and closed, she gathered her loved ones around her, and praise and prayer bound off and enclosed the sacred hours of each holy day. During the ten years of walking in accordance with God's commandments she has, with her daughters, travelled about considerably, and in each and every place had the joy of seeing others accepting the message for these times. She often said, "This light is the crowning joy of my life," and her constant prayer was that others might share it also.

She was not sick, or in pain, but gradually failed, and died of old age. As her loved ones, who had tended all her declining years, watched her dear, dying face, they saw her raise her eyes to heaven, and gaze with wonder and intense satisfaction, as if she saw Him whom they had prayed she might behold in her dying hour. In Brightwaters' quiet graveyard she sleeps "till Jesus comes." We praise Him for her life. We praise Him for her death. Her last words were, "The everlasting arms are around you."

JULIA MALCOLM.

BUSINESS NOTICES.

Short Business Notices will be published in this column at a minimum of 2/6 per inch per issue, payable in advance.

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