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ONE
PENNY

The Outlook

A DYING RACE.

Apparently it will not be very long before the aboriginals of Victoria will, like their confreres of Tasmania, become an extinct race.

sires of an Australian native, is provided in the extensive estates which have been reserved by the government for the purpose of mission stations. No one, of course, can begrudge these poor sons of the soil the accommodation which is thus afforded them, seeing that the whole of our State

we are certainly debtors to them to the extent of the few creature comforts necessary to make them happy as long as they continue to exist as a people. Furthermore, we are also debtors to impart to them the glorious light of the gospel, and it is satisfactory to learn that through the painstaking efforts



Mount Wellington, Tasmania.

Notwithstanding all the efforts that have been put forth for many years to save the remnant of the former landlords of Victoria, their numbers are rapidly diminishing. Everything that can minister to the comfort, and satisfy the de-

with its vast resources would today be theirs to roam over at will, had the advent of the white man been deferred a century or thereabouts.

Therefore, seeing we have inherited their magnificent estate,

of those who have been entrusted with this part of their education, we have much cause for thankfulness for the results of their work. Those who have come in close touch with these dark-skinned people assert that "gratitude, rev-

erence, and kindly thought for others are common qualities with them." The following extract from the "Spectator" graphically describes the death of the last two members of the Dartmoor tribe, which took place a short time ago:—

"Quite recently death claimed two of this almost extinct people in two great favourites, Billy McEacharn and Tommy McCallum, members of the Dartmoor tribe, which had in them its last representatives. There was genuine affection between them, and the nearness of their deaths seemed appropriate. Billy was a battle-scarred old warrior, some said over 100 years old. The station register put him down at less; but, of course, nobody knows. In his broken English he used to tell the superintendent of his love for Jesus. The end came quietly.

"Tommy contracted pleurisy. Though he suffered much, his natural cheerfulness asserted itself right through, and his faith never wavered. He was the first to go. In the evening his old friend went to see him. Grieved for his distress, Tommy said: 'Never mind, Billy; we won't be long separated.' Of Tommy the Rev. Mr. Stahle says: 'Tommy McCallum has never given me a back answer nor a sour look. I could trust him to go anywhere with my family, and I feel I have lost a true friend.' Both men were transformed by the renewing of their mind through the gospel of Jesus Christ, and they go to swell the multitude out of every kindred and people, and nation, and tongue."

THE MONOPOLIES OF THE TIMES.

Wealthy men are combining in large syndicates, especially in America, to monopolise the products of the earth. They increase their wealth by cornering the produce of the country upon which the masses live. This is an exhibition of selfishness more than astounding.

Telegrams in the daily papers report from time to time these grasping transactions, which exhibit many a wealthy financier in his true colours. The recent cotton corner resulted in the rise of cotton to such an extent, the whole market being bought up, that the combine netted £1,500,000 profit on their September sales. Not a bad lift to the energetic speculators whose centralised wealth gives them the power of monopoly. To any sensible mind such transactions show that these

syndicates have the power to completely paralyse trade, and wield a despotic rule over the market on which their aims are centred. The consumers, to a large extent, are the working classes, and they must pay advanced rates on goods of daily consumption which they can ill afford. This gain goes into the possession of the wealthy monopolist, and increases his accumulating millions. This at a time when want, hunger, and misery are stalking abroad over the earth.

America, with its gigantic speculations, its grasping financiers, and numerous millionaires, is not a happy country. It might have been, for its natural resources are great and unparalleled, and God has blessed it with many advantages. With all its boasted liberty, there is but little freedom. These large syndicates that startle the world are not a sign of freedom, but rather one of absolute slavery. The wealthy are preying upon the poorer classes. The "almighty dollar" is worshipped. Humanitarian influences are being expelled, and treasures are being heaped together for the last days. Strikes and violent outbreaks abound. The Declaration of Independence which, when formulated, promised so much, is submerged in the existing state of things of to-day. The shackles that bind America are becoming as securely fastened as any in the motherland, from which she tried to escape.

In speaking of that nation God says: "He shall speak as a dragon." Not only is there a tendency to corner the natural products of the land, but associations are being formed in which the religious teachers are combining and associating to corner the consciences of men, and to regulate their conduct in regard to the things that appertain to God alone. Men have been imprisoned there for keeping the Sabbath, a God-given institution and right, and this is done by a people who imagine they are free!

The selfish instincts of the human mind never conduce to freedom, and it takes the power of Christ, and His power only, to give a man liberty. With all the enlightenment of this century before us, where are we? With our

syndicates, associations, unions, and internal discords, our millionaires and our paupers, we are evidently upon the brink of a gigantic upheaval, when the cornered will stand at bay, when the storm will break. Through it all the Christian should heed the words of God: "Hold fast that which thou hast, that no man take thy crown." Christ is soon coming. The armies of God are mustering, and the meek shall inherit the land.

SOCIETIES USURPING THE PLACE OF GOD.

The trades unions, as we have more than once pointed out, are taking upon themselves the airs of a religion, with a system of ethics all their own; and they are claiming from their members an obedience which only a system of religion has any right to demand. But this development of labour is not confined to Australia. A Roman Catholic dignitary in the United States, in a recent sermon, called attention to the oath of the Typographical Union, which reads as follows:—

"I hereby solemnly and sincerely swear that my fidelity to the Typographical Union, and my duty to the members thereof, shall in no sense be interfered with by any allegiance that I may now or hereafter owe to any other organisation, social, political, or religious."

This is certainly a remarkable pledge; and, taken literally, creates a new ethical obligation. Loyalty to the labour union is put before either patriotism or religion. The New York "Independent" suggests that the oath "must have been composed by some absolute unbeliever, if not, an anarchist." It certainly requires the members of this particular body to set their trades-union before their country, and even before God. All other ties are to be dissolved, and all other obligations are cancelled, if the interests and claims of a particular trades union come into conflict with them. Anyone who took that oath could hardly be a loyal citizen; he certainly could not be a genuine Christian. The oath is the inversion of all religion.—
Southern Cross.

... OUR ...
CORRESPONDENTS

MY PILOT.

Down deep in the hold of the vessel
The ponderous engine lies,
And faithfully there the engineer
His labour steadily plies.

He knows not the course of the vessel,
He knows not the way he should go;
He minds his simple duty,
And keeps the fire aglow.

He knows not whether the billows
The bark may overwhelm;
He knows and obeys the orders
Of the pilot at the helm.

And so in the wearisome journey
Over life's troubled sea,
I know not the way I am going,
But Jesus shall pilot me.

I see not the rocks and the quicksands,
For my sight is dull and dim;
But I know that Christ is my Captain,
And I take my orders from Him.

—Selected

THE SERMON ON THE MOUNT.

BY MRS. E. G. WHITE.

After explaining what constitutes true happiness, and how it may be obtained, Jesus more definitely pointed out the duty of His disciples, as teachers chosen of God to lead others into the path of righteousness and eternal life. He knew that they would often suffer from disappointment and discouragement, that they would meet with decided opposition, that they would be insulted, and their testimony rejected. Well He knew that in the fulfilment of their mission, the humble men who listened so attentively to His words were to bear calumny, torture, imprisonment, and death, and He continued:—

“Blessed are they which are persecuted for righteousness’ sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.”

The world loves sin, and hates righteousness, and this was the cause of its hostility to Jesus. All who refuse His infinite love will find Christianity a disturbing element. The light of Christ sweeps away the darkness that covers their sins, and the need of reform is made manifest. While those who yield to the influence of the Holy Spirit begin war with themselves, those who cling to sin war against the truth and its representatives.

Thus strife is created, and Christ’s followers are accused as troublemakers of the people. But it is fellowship with God that brings them the world’s enmity. They are bearing the reproach of Christ. They are treading the path that has been trodden by the noblest of the earth. Not with sorrow, but with rejoicing, should they meet persecution. Each fiery trial is God’s agent for their refining. Each is fitting them for their work as co-labourers with Him. Each conflict has its place in the great battle for righteousness, and each will add to the joy of their final triumph. Having this in view, the test of their faith and patience will be cheerfully accepted rather than dreaded and avoided. Anxious to fulfil their obligation to the world, fixing their desire upon the approval of God, His servants are to fulfil every duty, irrespective of the fear or the favour of men.

“Ye are the salt of the earth,” Jesus said. Do not withdraw yourselves from the world in order to escape persecution. You are to abide among men, that the savour of the divine love may be as salt to preserve the world from corruption.

Hearts that respond to the influence of the Holy Spirit are the channels through which God’s blessing flows. Were those who serve God removed from the earth, and His Spirit withdrawn from among men, this world would be left to desolation and destruction, the fruit of Satan’s dominion. Though the wicked know it not, they owe even the blessings of this life to the presence, in the world, of God’s people whom they despise and oppress. But if Christians are such in name only, they are like the salt that has lost its savour. They have no influence for good in the world. Through their

misrepresentation of God they are worse than unbelievers.

“Ye are the light of the world.” The Jews thought to confine the benefits of salvation to their own nation; but Christ showed them that salvation is like the sunshine. It belongs to the whole world. The religion of the Bible is not to be confined between the covers of a book, nor within the walls of a church. It is not to be brought out occasionally for our own benefit, and then to be carefully laid aside again. It is to sanctify the daily life, to manifest itself in every business transaction and in all our social relations.

True character is not shaped from without, and put on; it radiates from within. If we wish to direct others in the path of righteousness, the principles of righteousness must be enshrined in our own hearts. Our profession of faith may proclaim the theory of religion, but it is our practical piety that holds forth the word of truth. The consistent life, the holy conversation, the unswerving integrity, the active, benevolent spirit, the godly example,—these are the mediums through which light is conveyed to the world.

(To be Continued).

THE COMMANDMENTS OF GOD.

BY J. ALLEN.

The character of a ruler is revealed in his laws for the government of his subjects. So it is with the character of God. His law is an expression of His will, a reflex of His divine attributes and holiness. “Wherefore the law is holy, and the commandment holy, and just, and good.” Rom. 7:12.

This perfect law was spoken by Jehovah Himself (Ex. 20:1-17), and any attempt to repeal His law, or to reform His government simply means rebellion, and implies that the law is faulty, oppressive, or unjust. To alter or amend any of these precepts suggests, not only that the opposing party is more competent to legislate and govern, but also that it is greater than the ruling power, the Creator of the universe, in whom all things consist. Paul makes mention of such an one as “that man of sin, the son of perdition, who

opposeth and exalteth himself above all that is called God, or that is worshipped." 2 Thess. 2 : 3, 4.

The Spirit of God spoke of this same power six hundred years before, in similar terms: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Dan. 7 : 25. In harmony with the prophecy the precepts of the eternal God have been tampered with, and while we have in His word abundant means of identifying this opposing rebellious power, and the agencies through whom he has effected and enforced these changes by persecution and death during his allotted time, this work of antichrist is to-day being attributed to the Son of God, for in almost every church, either the abolition of the law or a change of the Sabbath commandment is taught and accepted as having taken place at the cross or after the resurrection, in direct opposition to Christ's own teachings.

If Christ was to have changed or abolished His Father's commandments, which would be an illustration of "a house divided against itself," why should the power that would do so have been described in prophecy as "opposed to God," the work of "the man of sin?" And again, of whom does the scripture speak in introducing another? "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." Isa. 40 : 7, 8. This question can only be answered, and the Master's identity with one of these definitely fixed by an intelligent examination and acceptance of His own word and that of His inspired witnesses: "This is My beloved Son, in whom I am well pleased, hear ye Him." Matt. 17 : 5.

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For, verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do

and teach them, the same shall be called great in the kingdom of heaven." Matt. 5 : 17-19.

Truly "man never spake as this man." His words are clear, forcible, and to the point, and no honest soul who "wills to do His will" need be in doubt as to their meaning. Till heaven and earth pass away the charge of rebellion cannot be attributed to Him, or the repeal of the law, or the change of the Sabbath. Those who violate the least commandment are distinctly admonished, and those who teach men so are also condemned. At the same time those who "do and teach them" are assured of the approval of Heaven.

(Concluded next week.)

WE FOLLOW CHRIST.

Through good report and evil, Lord,
Still guided by Thy faithful word,
Our staff, our buckler, and our sword,
We follow Thee.

With enemies on every side,
We lean on Thee, the Crucified;
Forsaking all on earth beside,
We follow Thee.

—Selected.

"ALL DAYS HOLY."

BY W. N. GLENN.

"Be not deceived." That specious pleading in behalf of making all days holy is simply a cunning device for obliterating the distinction between the one day that God has made holy and the days that He has not so sanctified. The plea is based on the assumption that it is the manner in which men use a day that makes it holy. It is the assumption that men can make holy days or take away the sanctity that God has placed on His holy day. God sanctified the seventh day in the beginning, and has not intimated that the sanctity has been removed. Though every man on earth should ignore the Sabbath of the Lord, that would not affect its sanctity in the least. And though every creature on earth should assume to make another day holy, that would not add one iota to its sanctity.

It is the purpose of the great adversary to bring down to a common level that which God has declared holy, and the scheme of

making all days holy through human action is a means to that end. Any effort to ignore God's act of making a day holy, and to make another day or all days holy in lieu of God's act of sanctification, is to assume a prerogative above that of God. However pious or religious such a course may appear, the inception is satanic in origin. It is antichrist. Only God can make anything holy. Human assumption is not holiness.

THE CRISIS.

BY M. C. WILCOX.

He looks indeed with careless eye and thoughtless heart who does not see the rapidly approaching crisis which is coming upon the world. Intensity is taking hold upon all phases and conditions of life. In the nations and governments of earth we see fulfilling before our eyes the very things that Jesus predicted should herald His second coming—"upon the earth distress of nations with perplexity." See Luke 21 : 25-27. "Perplexity" regarding finance, regarding preparations for war, regarding war itself, regarding the power of trusts which defy all law, regarding the religio-political, social, and anarchistic propagandas going on in their midst, and undermining all confidence in government. There is perplexity everywhere. "Distress" because of inequality between man and man, distress because of poverty, famine, and pestilence, distress because of oppression of the poor.

And yet there is plenty in the world, as never before.

The Protestant church has departed from the principles which gave her, her life, and now clings to tradition, and pleads for the aid of the State instead of the help of God. Men solace themselves that all this will "turn out right in some way," but they know not how. They are buoyed up by a false hope. So men have thought in other ages. Nebuchadnezzar thought that Babylon would stand forever, but she lives only in the record of her folly and disaster, and in the wine of her fornication with which other nations are drunken. Romans thought

that the iron empire would stand forever, but the same causes which now operate through the world caused it to crumble and fall. We are living the life of the Roman republic and empire over again. The only hope of the world is radical reform at heart, but this the truth of all history and the prophetic word forbid. The only hope of the world is in Jesus Christ. The only kingdom to which one can look with hope is His coming kingdom. In that and in that alone is stability.

THE LORD'S COMING.

Every true doctrine is assailed by the devil from all quarters. He gets the friends of it to make mistakes. Then he gets them to set the time, and figure it out. When I see a man figuring it out as to when He will come, I think he doesn't know much about it. I have had experience with those people.

When a man tells me the day and the hour of Christ's coming, I know he knows nothing about it. He is coming suddenly, and all things will be wound up in the world. But you don't want to be frightened. He always brings joy and gladness. He drives away darkness and disperses our fears. You need not be afraid of Christ. We want to thank God that He is coming in His own way, and we are to watch and be ready for His coming.

Some one will say that means death. I don't believe it. We are told to watch, not for death, but for Himself. There is a good deal of difference between watching for death and watching for the coming of the Lord. Now it is always safe to do what God tells us to do. If He tells us to run, we should run. If He tells us to stand still, we should stand still. That is the true attitude of the child of God.

Some tell us it is too wonderful to be true. My friends, we have a wonderful God, who likes to do wonderful things. Christ will return to this world in all the pomp and glory of the divine. But that is not so wonderful as for Christ to be born in a manger as a little baby, wrapped in swaddling-clothes.

Now the true attitude of every child of God is to wait and watch for His Son from heaven. I don't know anything that is going to have such power in taking the church out of the world as this watching and looking for the Lord. It is better than reading the papers on, the Sabbath—something better than buying and selling bonds and stocks and piling up wealth for our children. It is to take the church out of the world quicker than anything else I know.

You are to watch and wait. Who are they that see the morning star?—They who are watching and waiting, not for the building of Jerusalem, not for the return of the Jews, but for the return of Christ.

I believe our Lord is really coming back. That which is prophesied is literally to take place. How can men study that book, and not see that it is all going to be fulfilled, I cannot understand—it is a mystery to me. Every man and every woman ought to do all that is possible to get their loved ones out of this world and into the kingdom of God, for we know not the day or the hour when He may come back. But if we watch and wait, and look forward, and try to rescue every one, and get all that we can out of this world, we are fulfilling His commands.—*D. L. Moody.*

THE IMPORTANT QUESTION.

A skeptic once asked the late Dr. Nettleton, "How came I by my wicked heart?" "That," he replied, "is a question which does not concern you so much as another, namely, how shall you get rid of it. You have a wicked heart, which renders you entirely unfit for the kingdom of God; and you must have a new heart, or you cannot be saved; and the question which now most deeply concerns you is, how you shall obtain it." "But," said the man, "I wish you to tell me how I came by my wicked heart." "I shall not," replied Dr. Nettleton, "do that at present, for if I could do it to your entire satisfaction, it would not in the least help you toward a new heart. The great thing for which I am solicitous is,

that you should become a new creature, and be prepared for salvation."

As the man manifested no wish to hear anything on the subject, but still pressed the question how he came by his wicked heart, Dr. Nettleton told him that his condition resembled that of a man who is drowning while his friends are attempting to save his life. As he rises to the surface of the water, he exclaims, "How came I here?" "That question," says one of his friends, "does not concern you now. Take hold of this rope." "But how came I here?" he asks again. "I shall not stop to answer that question now," replies his friend. "Then I'll drown," says the infatuated man; and spurning all proffered aid, sinks to the bottom.—*Selected.*

NOW THE ONLY TIME.

God does not help His children now and then, but now, always now. There is no "then;" it exists only in imagination. If we wonder what will become of us then, let us learn to live with God now. Form the habit of using God and being used of God now, and the imaginary and dreadful "then" will be swallowed up in the stream of now, when the time comes. No clocks keep time to-morrow. Springs push and hands point now. Now is the appointed time for clocks as well as people. God never helped any one to-morrow; He is a very present help. What is eternity but God's now? Let us then live the eternal life with God now.—*S. S. Times.*

"The servant is not above his master. The Prince of heaven was called Beelzebub, and His servants will be misrepresented in like manner. But whatever the danger, Christ's followers must avow their principles."

We shall be a little more circumspect, less inclined to exaggerate, not so extravagant with our utterances, when we bear in mind that "Every idle word that men shall speak, they shall give an account thereof in the day of judgment."

World-Wide Field

SEEKING THE LOST.

The heroic spirit of Chalmers, the martyr of New Guinea, is illustrated by a passage in one of his letters just brought to light, in which he refers to his purpose to visit those whom he calls "my cannibal friends in the Namau district." He says, "The Akerave natives of that district killed eleven Maipuns lately, and left nothing but their bones. We must get amongst them as soon as possible." There are those whose first thought in view of the savage nature of these cannibals would have been to get well away from them. The Christian zeal of Chalmers led him to exactly the opposite conclusion. Men so wicked and cruel must be reached as soon as possible. — *American Signs of the Times.*

LABOURERS IN CHINA.

The following sketch we copy from one of our exchanges:—

"Brother Erich Pilquist entered China in January 1891, as a representative of the Swedish Alliance, in company with thirty-four other missionaries sent out by the same organisation in response to J. Hudson Taylor's call for one thousand workers for that land. After several years of labour for that body, he connected with the British and Foreign Bible Society (Swedish), under whose auspices he acted as a colporteur until Dec. 31, 1902, when he resigned to connect with our work. During these twelve years he has laboured in no less than six provinces—Kansu, Shanse, Shinsi, Chili, Honan, and Shantung—and in his travels has passed through several others. His knowledge of China is both varied and extensive. Sister Pilquist, his wife, who went to China as a missionary of the Christian Alliance, has a good knowledge of the Mandarin

language, and with her ten years' experience is both able and glad to second her husband's efforts to give the gospel to this people. Since last June they have been located in the province of Honan, at Sin Iang Cheo. Their work until the beginning of the new year was to sell Bibles, Testaments, Gospels, and portions of the word of God; yet along with this work they have been able to sow much seed by teaching and preaching, so that in February there were six believers to whom Brother Anderson administered the ordinance of baptism. These, together with Brother and Sister Pilquist, constituted the first Seventh-day Adventist church in China."

THE SOURCE OF POWER.

In an address delivered by H. L. Hastings at a Christian Endeavour Convention, he said:—

"Waiting one night in the darkness on a railway platform, I heard two ministers discussing the secret of a certain noted evangelist's power. After listening a while I ventured to intrude the suggestion that if they would get a look at the evangelist's old Bible, they might learn the secret of his power; for it contained more marks of use than fifty ordinary well-kept ministers' Bibles. It reminded me of the old Scotch warrior's claymore. He had been in twenty-four battles, and there were twenty-four hacks in the edge of his well-tempered blade. He had struck fire every time. A well-studied Bible, believed and preached and practised, is a source of power which will ever remain a mystery to those who neglect the word of the living God."

An aged Chinese woman had become a Christian, and wished to keep the Sabbath holy, but could never remember when it came. After much difficulty, she hit upon her own plan. Six chopsticks were laid on a shelf, and each morning when she arose she took one away. The day when the shelf was bare was the Sabbath, and work was stopped. The next day all six sticks went back again, and so the fourth commandment was kept.—*Review and Herald.*

DELIVERANCE IN THE TIGER JUNGLE.

BY W. A. SPIÖER.

When the monsoon rains have raised the rivers of India over banks, travel along the low country is even now attended with difficulty. Forty years ago there were still less facilities in the way of roads and river boats. About that time, Dr. Jacob Chamberlain was pioneering the Godavery district, of west central India. He had made a long journey into the interior, where foot of missionary had never before passed, and was returning with his party of coolies and guides and several native preachers.

At a point where they expected to find a government steamer, they learned that the boat had broken down in battling against the fierce current. Their only course was to make a seventy-five mile journey through the jungle. The coolie carriers deserted, followed by the armed guard, rather than attempt the journey through the deadly jungle, with rivers in flood. Other carriers were secured, and the missionary pressed on through the uninhabited country. Just before reaching the fords of a stream across which was higher ground on which they could camp for the night, they met two hunters who told them that the fords were impassable, and that there were no boats or material for rafts in all the region. Night was coming on, and the tigers had begun to roar about them. The guides and the party felt the situation hopeless.

Then Dr. Chamberlain went aside and sought God for direction.

He pleaded with the Lord that the journey was for His sake; that He had promised, "I will be with thee." "Now we need Thee," he cried. "We are in blackest danger for this night. Only Thou canst save us from this jungle, these tigers, this flood. O Master, Master, show me what to do."

"Turn to the left, to the Godavery, and you will find rescue," came the reply, not audible to the ear, but as clear and distinct as though spoken aloud.

Guides insisted that to go to the left meant certain increase of the danger. The river was overflowed, and there was no high

ground. The missionary again went aside and pleaded with God.

"Turn to the left, to the Godavery, and you will find rescue," came the reply again.

But the guides, who knew the country, were only more determined that to go to the left would defeat their plan of making a high bluff, six hours' journey beyond them. It would surely mean all night in the swampy jungle with tigers all about.

For the third time the missionary rode apart to send up the petition that Heaven would not allow him to follow any false impression of his own mind. Again there came the distinct command, "Turn to the left."

"It is God's answer to my prayer," he said. "I cannot doubt it." I must act immediately."

By exercise of arbitrary authority he led the party to the left into the low land along the river. To all who inquired or remonstrated, he could only cry out, "There is rescue at the river."

Approaching the river, the missionary pressed on ahead, looking expectantly for the sign of the promised rescue. As he came out of the jungle upon the river bank, there at his feet he found a large river barge, tied to a tree. Two men were in it, who explained that in spite of their efforts, the boat had broken from its moorings away up the river. It had, they said, acted like one possessed, and they had been unable to stop it till they reached the point where the missionary came to the river. The promised rescue was assured, for the missionary had full authority from the government to take possession of the barge for his journey down the stream. Dr. Chamberlain says:—

"Who had ordered that tidal wave in the morning of that day, that had torn that boat from its moorings, and driven it so many miles down the river (and across from the north to the south bank), and that had thwarted every endeavour of the frightened boatmen to force it back to the north shore, and had brought it to the little cove-like recess, just at that point where we would strike the river? Who, but He on whose orders we had come,—He who had said, 'I will be with you,'—He who knew beforehand the dire straits in which we would be in that very place, on that very day, that very hour,—He who had thrice told me distinctly, 'Turn to the left, to the Godavery, and you will find rescue?' I bowed my head, and in amazed reverence thanked my God for this signal answer to my pleading prayer."

TENT MEETING IN MARYBOROUGH.

Pastor S. W. Nellis, who is associated with Pastor R. D. Quinn and Brother A. Smart in holding a tent meeting in Maryborough, Queensland, reports as follows:—

"A large tent, 80 x 50, was erected here a fortnight ago on a beautiful spot opposite the Central School, and overlooking the railway station. Invitation cards were sent out to the people inviting them to hear the message for this generation. Many listened to the truths presented. Great interest was manifest in the presentation of the 'second coming of Christ,' that our Lord is to come in this generation, and that His coming is 'even at the doors.'

"On some occasions the congregation numbered between four and five hundred, many bringing their Bibles to study the different subjects. This town is being warned; for 'as it was in the days of Noah, so shall it be also in the days of the Son of man.'

"At present the Sabbath question is agitating the minds of many. It is an encouraging feature to see the people bring their Bibles, showing how anxious they are to study the word of God.

"The workers are of good courage: About 400 yards distant another large tent has just been erected, under the auspices of the United Mission. D. C. Davidson, M.A., who held successful meetings here a year ago, is conducting these services."

...Notes...

Brethren C. A. Paap and F. Lyndon are holding a tent meeting in Dannevirke, New Zealand.

Pastor F. W. Field reports encouraging progress in the medical work in Japan. Three persons have recently been baptised.

Pastor G. F. Jones has reached his new field of labour in Rarotongā, Cook Islands. He is much pleased with the progress the work has made there, and feels hopeful in reference to the future.

Pastor G. A. Irwin passed through Melbourne on his way to attend the South Australian Conference, which was held at Adelaide, beginning November 7th. Mr. W. D. Salisbury, of the Echo Publishing Company, accompanied him.

Cheering reports are at hand concerning camp-meetings recently held in the United States. At the Nebraska meeting forty-four were baptised, and eighty-six in Kansas. Pastor A. T. Robinson, who laboured several years in Australia, was elected President of the Nebraska Conference.

We shall never be the "light of the world" except on condition of being the "salt of the earth." You have to do the humble, inconspicuous, silent work of checking corruption by a pure example before you can aspire to do the other work of raying out light into darkness, and so drawing men to Himself.—*Alexander Maclaren.*

Dr. W. Howard James reports interesting meetings at Bendigo. He says:—"Our Sunday evening meetings are well attended, sometimes to the full seating capacity of the church, some going away through not finding room. I believe the Lord will bless our efforts in Bendigo, especially if the self element is left out of the work, and we recognise that all power comes from God." The "self element" is the fly in the ointment which often destroys the usefulness of those who would be workers for God. It must be banished from every kind of Christian service.

With comparatively few exceptions, congregations do not ask either for scientific lectures, or literary theses in the place of sermons. They do not seek ornate and pompous discourses on the one hand, or conventional platitudes on the other, but they hunger for something strong, and deep, and true, suggestive of heaven and holiness, and the living, loving Christ. The more direct and simple the style, and the more rich and real the spiritual experience of the preacher, the more the people welcome the message. They crave the note of certainty.—*R. J. Campbell, M.A.*



E. W. FARNSWORTH - - EDITOR.

MOSES AND CHRIST.

There are many people who are greatly prejudiced against Moses, and anything with which Moses had to do. That which he did and wrote they think was appropriate for the people in the age in which he lived, and they seem to believe that there was one plan of salvation for men in Moses' time, but another and very different plan is needed now.

But that which Moses wrote was what God gave him to write. His words were the words of Christ Himself, for it was the Spirit of Christ that inspired the writings of all the prophets. I Peter 1:10, 11. Stephen, filled with the Holy Spirit, declared:—

“This is that Moses which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear. This is He that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers; who received the lively oracles to give unto us.” Acts 7:37, 38.”

To the Israelites God said: “Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not, for He will not pardon your transgressions, for My name is in Him.” Ex. 23:20, 21. The only one who bears the name of God is Christ, as we read in Hebrews 1:4, that He, “Being made so much better than the angels, . . . He hath by inheritance obtained a more excellent name than they.” In the text quoted from Exodus, Christ is called an angel, as in another place He is called a rock. “For they [Israel] drank of that spiritual Rock that followed [went with] them, and that Rock was Christ.” I Cor. 10:4.

Thus we see that when God brought His people forth from

Egypt, Christ led them. I Cor. 10:1-4. God had a church even in the wilderness, and Christ was in it, counselling and controlling. Acts 7:38. It was Christ who divided the sea. It was Christ who led the people by a pillar of cloud by day, and a pillar of fire by night. “Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments; and madest known unto them Thy holy Sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses Thy servant.” Neh. 9:13, 14.

From these statements we see that Christ was the leader, the controlling power among the children of Israel. It was He who spoke to them. It was He who gave them statutes and commandments. Moses was His servant, His prime minister—through whom He spoke to the people. No other man ever enjoyed such personal communion with God. Of him Christ said, when on earth, “For had ye believed Moses, ye would have believed Me, for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?” John 5:46, 47.

When Christ came in person the people were no more ready to receive Him than when He spoke to their fathers through Moses at Sinai. He came to give them no new plan of salvation, for He had one method of salvation, and one only, ever since sin entered the world, and death by sin. In the offerings, and in the sanctuary services of “the church in the wilderness,” a Saviour to come was prefigured, and at His death those offerings and ceremonies were abolished. Type had met anti-type, and henceforth the church in its services was to look backward to a Saviour who had come,—who lived in sinful flesh, suffered, died, and then ascended to the Father, where He is now our High Priest, ever making intercession to God on our behalf. Baptism is an ordinance by which we show faith in His death and resurrection. The bread and wine are emblems of His broken body and spilled blood, of which we are to partake “till He come.”

In Jude we read: “Yet Michael the Archangel [Christ], when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.” Verse 9. On account of sin Moses died, but Christ raised him to life. At our Lord's transfiguration Elijah, who had been translated, with Moses, who had been resurrected, appeared and spoke to Him of His sufferings and death at Jerusalem. Here we find him still associated with Christ in the work of salvation. The Saviour had come in fulfilment of the promise made through Moses so many years before, “I will raise them up a Prophet from among their brethren like unto thee,” and now it was the privilege of Moses to minister to Him of whom he had prophesied.

Moses spoke the words of God to the people; so did Christ. He was meek and patient in suffering; so was Christ. He gave his life in unselfish devotion to a people who rejected and rebelled against him; so did Christ. He taught obedience to the law of God; so did Christ. In these and other particulars that might be mentioned, there was a marked resemblance between them. “There arose not a prophet since in Israel like unto Moses, whom Jehovah knew face to face, in all the signs and wonders, which Jehovah sent him to do.”

Unlike Moses Christ manifested no human imperfection. The Israel of God now journeying to the heavenly Canaan have a Captain who will not fail on account of human weakness. “And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.” Heb. 3:5, 6.

Faith in God does not lead us to do nine things which He commands because they seem best to us, and refuse to do the tenth because it seems “small,” “unimportant,” or “useless.”

CHILDREN'SCORNER....

MAKING BABY GOOD.

Tom, Bertie, and baby were playing together—not in the pleasantest way, though, for baby could not always understand when his turn came and when it didn't, or why it couldn't be his turn all the time. So he took turns when he ought not to, and became cross if anyone tried to prevent him.

Bert was not the most patient boy in the world; and, boy-like, he began to think baby a little tyrant, which he was, without meaning to be, and to rebel against his frequent interference.

"Mamma," shouted he, "come and make baby play fair." And then, when mamma arrived on the scene, he added, more thoughtfully, "I don't see why God couldn't have made a good baby instead of a cross one."

Mamma looked amused rather than shocked. Indeed, it was Master Bert who looked quite shocked when she quietly replied:—

"Judging from your work since you began to make him, baby would not be much improved if you had him just to your liking."

"Me make baby?" and Bert looked very much mystified.

"Yes; you have been helping to make him ever since God gave him to us. God only made him a baby. It is you and Tom who, more than anyone else, make him either a good or a bad baby. Look at him now."

As directed, Bert, who was standing with his hands behind his back, wondering what his mother meant, cast his eyes upon his little brother, and saw him standing in exactly the same position, his hands behind him, trying to look as much like him as possible.

"Push your hat on the side of your head," said mamma.

Bert did so, and the baby immediately did the same with his hat.

"Whistle a little," suggested mamma.

In an instant, as soon as he heard the sound, baby, too, was

puckering his little lips, doing all he could toward producing a whistle.

This irritated Bert, who turned and said, "Stop mocking me!" and gave baby a push. The reply was a scream of remonstrance and an angry push from baby.

"See you are making him still after your own pattern. He is

"He will be just what you boys make him. He is only acting now by imitating you boys and others; and, as he is most with you, you are really making him."

"Well, Tom," said Bert, after a moment's thought, "let's not make any more cross into baby." And Tom agreed.—*Selected.*



Berries are Ripe.

just a small copy of yourself. Now try making him another way. Put your arms around his neck and kiss him."

Bert obeyed, rather unwillingly; and baby's face at once cleared, and Bert got a loving hug and kiss from him.

"I told you he would not be cross if you were not," said Tom, who had been an interested listener.

Hands that open but to receive
Empty close: they only live
Richly who can richly give.
He who, giving, does not crave,
Likest is to Him who gave
Life itself the loved to save.
—Whittier.

"Why," asked a governess of her little charge, "do we pray God to give us our daily bread? Why don't we ask for four days, or five days or a week?" "We want it fresh," replied the child.

HOME AND HEALTH

LIVING EPISTLES AT HOME.

BY M. S.

Is it easy to tell the heathen
That Jesus for them has died,
And to leave the children around thee
To perish in sin at thy side?
Let the page be clear in thy home life,
Let the little ones plainly see
That the spotless life of thy Saviour
Is living and moving in thee.

Perhaps, in the young heart beside thee,
His light is beginning to shine;
Oh! see that the spark feebly burning
Is not quenched by an action of thine.
A word from the lips of the mother
May cause the child hours of pain;
And a blot on the page of her home-
work,
She may seek to wipe out in vain.

But if in her daily duties
She is showing the Saviour's love,
By her words and actions pointing
To the perfect pattern above;
Keeping her page white and spotless,
From blots and blemishes free;
She is drawing her children to Jesus,
And a living epistle is she.

PTOMAINE POISONING.

BY W. R. SIMMONS, M.D.

That thousands of people are suffering all over our broad land from the many ills that human flesh is heir to, is evident to all; and while there is no one thing that brings on all diseases, a large majority of all chronic diseases and many acute diseases are due directly or indirectly to "what we eat."

Many precautions are used by both city and state governments to prevent disease. Pure water supplies are secured, protection from obnoxious odours and gases, and spirituous liquors inspected at a great expense; while but little in comparison is being done to educate the masses, and prevent disease through a greater source of contamination, the eating of improper foodstuffs.

One of the sources of poisoning in this way is from the ptomaines contained in meats, fish, and fowls,

found in the markets of every city and town, but so universally used as to be hardly recognised by thousands.

A German chemist, of note demonstrated years ago that decomposition or decay in animal substances is invariably accompanied by the production of deadly poisons, known as ptomaines and toxins.

Dr. Trombetta has proven by a series of experiments that putrefaction begins in the bodies of dead animals in from twenty-four to thirty-six hours, if placed in an ice-chest, and if left exposed to the air at ordinary temperature the process begins in from six to eight hours. In fish and fowls it takes place much more rapidly. Very little meat is ever eaten in less time than this after being slaughtered. In fact, it is generally left to "ripen" before it is offered for sale. Birds are kept from two to four weeks before being dressed, to give them the proper flavour. Christmas meats are put away for three or four months, that they may be more tender. The larger part of the celebrated tinned salmon is not put in tins for thirty-six hours after the fish die. Thus it is that the human stomach is made the receptacle of large quantities of food in this advanced stage of decomposition.

Many of the poisons produced by the process of decomposition are so deadly in character, that very small quantities will produce dangerous results. Reports of poisoning by this means are frequently seen in the papers. Butchers often suffer from wounds made by knives used in cutting meats. Blood-poisoning sometimes occurs in physicians and medical students as a result of a slight cut or scratch received in the dissecting room. Reports of poisoning from the use of tinned meats are frequent. Decomposition takes place and deadly poisons are often produced in a few hours after the tin is opened, so that dangerous effects are produced as a result of eating the meat.

Many have the idea that these poisons are killed by cooking. It is true that the germs may be killed in this way if subjected to heat of a high temperature long enough, but the poisons themselves are not destroyed.

It is due only to the fact that nature has supplied a defence through certain of the white blood-cells that the body is protected from destruction by the germs and their ptomaines. The only certain safety from disease from these sources is by total abstinence from meat eating.

FAMILY WORSHIP.

There ought to be no sweeter hour in the day than that in which comes the morning meal and the family worship. Yet it is sorrowful to see what sometimes passes for the latter. A chapter of the Bible hurried through, a rambling, stereotyped prayer mumbled over, and the participants rush off to the work which they have been meanwhile thinking about, and which they enjoy a great deal better. The exercise is wrapped in fog, instead of being crowned with heaven's light. It is a mistake to suppose that fluency or education are specially needed in conducting family worship. It wants a heart most of all. Let there not be a single petition that is not born of real desire—even if the prayer be not two minutes long. Blessed be the home where the spirit of song dwells, and adds its charm to the morning worship.—*Selected.*

TO THE HEAD OF THE FAMILY.

Are you a husband? Do not suppose, then, when wearied with business, that you have all the trouble, and your wife none. Do not go home and there vent your ill-humour upon your wife. Recollect that she has cares as well as you. If you are annoyed at anything—worried by money matters, alarmed at the failures of debtors—do not heap it to yourself if you can, without taking vengeance on your wife, by rendering the household miserable with your sour looks and ill-temper.

If your wife happens to have unexpected company to tea, and the time appointed for the meal is five o'clock, and you are working down at the other end of the farm, so far that there is no chance of

sending for you, and you do not come home 'till six, don't come in the back kitchen door with a scowl on your face, that would send all your wife's company away if they did but see it. And if your wife steps out in the kitchen as she hears your step, and smilingly says, "My dear, you are a little late to-night, are you not?" don't say, "I don't think it makes much difference; you don't seem to care whether I have any tea or not, as long as the company are well waited on."

A husband should throw off his cares the moment he enters his door, just as he throws off his overcoat. It is not so difficult as you suppose. Habit is everything. With a firm will, you can do it. The practice resolutely persisted in, will eventually become a habit, and you will reap your reward in a more cheerful home and pleasanter evenings. Recollect, all your tormenting about business will not render you one penny richer; and wives, you must remember, are not angels, and must be managed as well as loved.

This is plain talk, but it may do you good, if you will follow its precepts.—*The Western Rural*.

THE LOWLY ONES.

It is only the few who are called to fill the positions of great honour. Most of us are forced by circumstances to take lowly places. In every house there are vessels of honour and vessels of dishonour, and it is probable that the house could get along more conveniently without the former than without the latter. There is comfort in that thought for those who have to do the drudgery of life. There is a satisfaction also in remembering that we are not responsible for the size of our field, but only for our faithfulness in caring for our charge. He that is faithful in that which is least, will be dealt with just as generously as if he had had the whole world for his field, and had been faithful in discharging his obligations toward it.—*United Presbyterian*.

"A sweet temper is to the household what sunshine is to trees and flowers."

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The present address of the Queensland Tract Society is 186 Edward St., Brisbane, Queensland.

The camp-meeting at Royal Park is progressing favourably, and there is a good attendance and interest. We hope to give full particulars next week.

It is interesting to note that a great many towns on the Siberian railway are about five miles from the line. This was owing to the fact that such towns had refused to pay a contribution to the cost of the railway, and were, therefore, penalised in that way.

Cairo is the largest city in Africa. Its population of 600,000 is one of the most interesting and cosmopolitan in the world. Greeks, Arabs, Jews, Bedouins, Copts, Italians, Syrians, and Turks, in their respective costumes, may be seen at any time in the streets. A dozen different languages are spoken. Almost everyone knows Arabic, but French is used by the better classes of Europeans.

Hanlan, the famous oarsman, says—

"In my opinion, the best physical performances can only be secured through absolute abstinence from alcohol and tobacco. This is my rule, and I find after three years of constant work at the oar, during which time I have rowed many notable match races, that I am better able to contend in a great race than when I commenced. In fact, I believe

that the use of liquor and tobacco has a very injurious effect upon the system of an athlete." And upon the system of anyone else, he might have added.

TASMANIAN CAMP-MEETING.

The Seventh-day Adventists will hold their fourth State camp-meeting at Campbell Town, November 26 to December 6, 1903.

Delegates are expected to be present from all parts of the State. In addition to the local talent, speakers are expected from Sydney and Melbourne. The great lines of prophecy that foretell so clearly the nearness of our Saviour's return to the earth, and the signs of this great event, will be given, and sermons preached also that will promote spiritual life among the people. Satan sees that his time is short, and he has set all his agencies at work, that men may be deceived, deluded, occupied, and entranced until probation shall be ended, and the door of mercy be forever shut.

A large pavilion, with a seating capacity for 300 people, will be pitched, and ample accommodation made for the public. The principal preaching services will be held each day at three and seven o'clock p.m. The following is a partial list of the subjects to be considered: Reward of the Saints, Destiny of the Wicked, Temporal Millennium, and Is Sunday the Sabbath?

Pastors and people of all denominations are cordially invited to attend these meetings. Come, and bring your Bible with you.

E. HILLIARD,

President Tasmanian Conference.

WHO WAS TO BLAME?

A very sad incident is reported from America. The minister of a church was charged with "the excessive use of intoxicants," and when announcing his resignation from the pulpit, told his congregation that "he had learned to drink in their homes. The first time he ever tasted wine, he said, was at the home of a member of the congregation, who was now one of his accusers." No man, whatever his position, can afford to play with evil. Ministers, in themselves, are as weak as other men, and those who tempt them, never dreaming that they can come to any harm, may find too late that Satan has used them to destroy a soul. "It must needs be that offences come; but woe to that man by whom the offence cometh!" Matt. 18:7.—*Present Truth.*

...OBITUARY...

PATRICK.—We are sorry to record the death of Sister Annie Patrick, who fell asleep in Jesus on Monday, September 28, 1903, at her home in Wellington, New Zealand, at the age of fifty-three years, after a most painful illness, which she bore with great patience.

Sister Patrick accepted the truth of the third angel's message, and was baptised in January, 1902. She was an earnest worker in the Wellington church. She now rests in the Karori Cemetery until the voice of Jesus calls her forth at the resurrection of the just. We deeply sympathise with her husband and family in their great sorrow.

ARTHUR MOUNTAIN.

CAMMELL.—On the 8th inst. John Harold Cammell, aged twenty-nine years, fell asleep in Jesus after patiently enduring a lingering illness. About twelve years ago Brother Cammell entered the employ of the office of this paper, and served in various capacities. At the time he was compelled to leave his work, through his bodily weakness, he was acting as foreman of the type-room. Some two years ago a call came from the brethren in Africa for a competent man to take charge of the printing outfit of the Kenilworth School, and Brother Cammell was recommended for the post, and accepted it. He remained there until his failing health caused him to return to Australia, in the hope that the change of climate would prove beneficial to him. His hopes, however, were not realised; for, notwithstanding the unremitting care and attention which were bestowed upon him, he entered into his rest. Prior to leaving for Africa he was one of the officers of the North Fitzroy church. His mother, Sister Cammell, of Auckland, N.Z., arrived in Melbourne in response to a letter urging her to come, only eighteen hours before the end came. The funeral was attended by a large number of his friends, his fellow-workmen marching at the head of the cortege to the Melbourne Cemetery, where we laid him to rest, in the sure and certain hope that he will have a blessed part in the glorious resurrection with those faithful ones who are now awaiting the summons of the Son of God.

A. W. ANDERSON.