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ONE
PENNY

The Outlook

PRINCIPLES TOO LITTLE UNDERSTOOD.

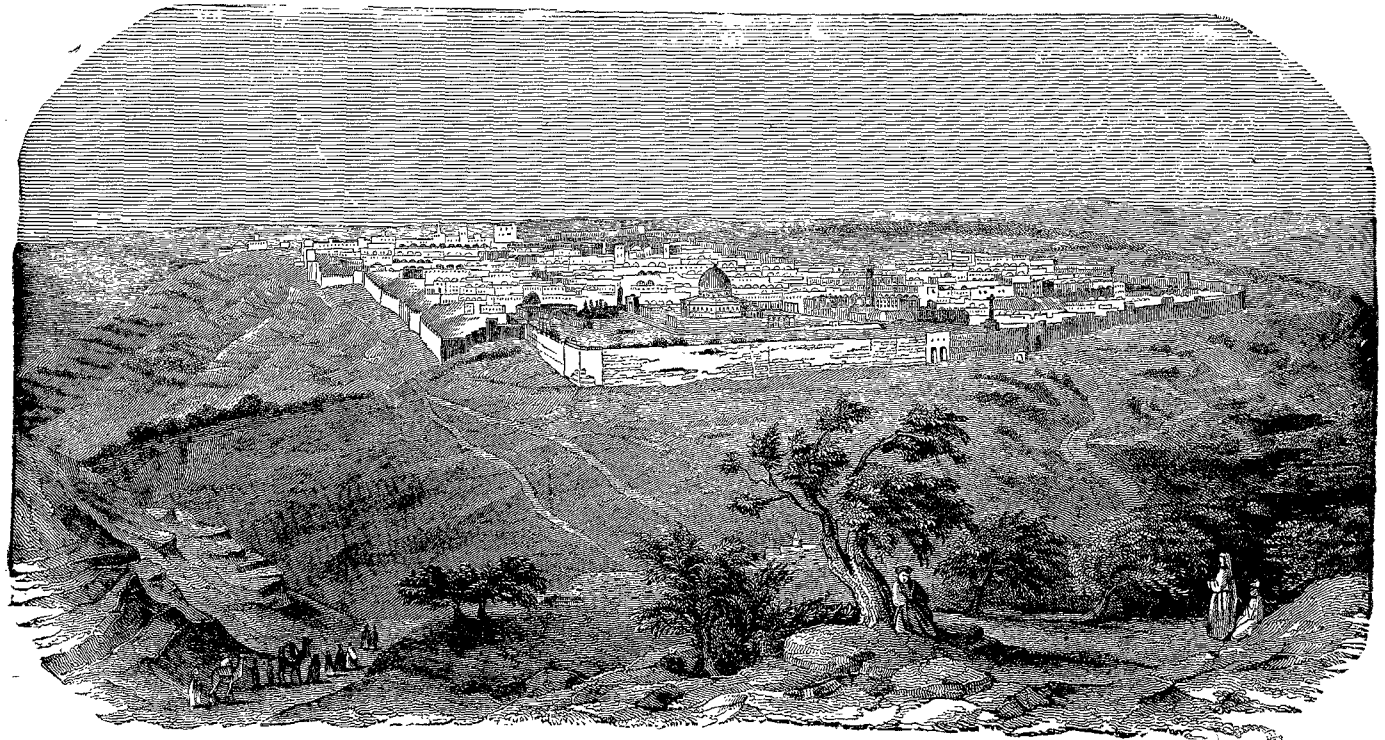
It is hard for men to learn that the same rights which they claim for themselves they are in duty bound to extend to others, how-

therefore, to assume or claim the right to coerce another in this respect. The liberty which each desires for himself he should freely grant to others. Men may be quick to recognise and claim their own rights, while they utterly ignore and trample upon the rights of others. For each to demand his own rights is not the basis of true liberty. Each must recognise and respect the equal

principle is a fundamental truth; a comprehensive law or doctrine, from which others are derived, or on which others are founded; a settled rule of action; a governing law of conduct.

We never need be afraid of following a true principle. From the very nature of the case it cannot lead astray. The only danger lies in departing from it.

The principles of civil and re-



The City of Sacred Memories—See page 8..

ever widely they may differ from them. But this is the golden rule of life—"Whatsoever ye would that men should do to you, do ye even so to them. This is the true panacea for all bigotry, intolerance, and oppression.

No one himself desires to be coerced by others as to what he shall believe and practise in matters of religion; and no one ought,

rights of others, before freedom is insured.

"Is true freedom but to break
Fetters for our own dear sake,
And with leather hearts forget
That we owe mankind a debt?
No; true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
In earnest to make others free."

It is highly essential to understand correct principles. A prin-

ligious liberty are such that they may profitably be considered and studied at all times. They are living principles, and are recognised or disregarded wherever people live and governments exist. The people of all nations either enjoy the blessings of freedom, or feel the oppressive hand of intolerance and persecution.

It is, no doubt, true that these principles are likely to be more

generally discussed, and more vigorously defended when they are ignored than when regarded; but it is none the less a fact that they may be kept fresh in the minds of the people while they are yet heeded. In advocating them we may take the aggressive as well as the defensive; and the former method is worthy of the higher commendation, in that it is the only sure way of securing the blessings accruing from them, and perpetuating these blessings to the race. It is because these principles are allowed to be forgotten, and false ideas to spring up and take their place, that they are disregarded. A field in order to yield fruit must be cultivated; only weeds and thorns thrive without cultivation. It has not yet ceased to be true that "eternal vigilance is the price of liberty."

Religious liberty is safe only while a knowledge of its principles is familiar to the people. It is to this fact that are due the laws of toleration and religious freedom in many of the modern governments of Europe, America, and elsewhere. Through the great struggles of the past for freedom, the people of these lands became familiar with the principles, and public sentiment demanded their recognition and expression in the laws of the land.

But the histories of these great struggles are but little read, and less talked about, by the masses of to-day. Few read the works which chronicle these great conflicts for civil and religious liberty. They are not in large demand at the present time. These moral battles, upon the result of which so much depended, and which bequeathed to succeeding generations liberty of conscience and freedom of thought and expression, are not being fought over in the minds of the people to-day. The great underlying principles which actuated them, and carried them through to a glorious and successful issue, have largely faded from the memory of the present generation; and again the cloud of religious oppression, ever ready to overshadow and sweep away the dearest rights of man, hangs, with threatening aspect, over the world.—*W.A. Colcord.*

LEGISLATION V. SALVATION.

The ceaseless struggle between capital and labour, and the fact that, some are overworked, while others are unemployed, and some are overfed, while others are hungry, are great social evils of the present time. How shall these evils be remedied? is the question which is engaging the serious thought of many minds. A number of remedies are proposed, but the one most favoured and most striven for is legislation. In fact, some seem to think that the salvation of the world lies in legislation, for whenever an evil presents itself, be it real or imaginary, the first cry is for legislation. When will men realise that God has given to us the remedy for every evil, and the solution to every problem, in the person of our Lord and Saviour Jesus Christ? He is the Redeemer of the world; the Saviour of man from every evil which may afflict him.

Socialists are striving to realise their ideals through legislation. These propagandists believe that all social evil is the result of unjust laws, and, therefore, if the laws be righted, the evil will disappear. "Give us a perfect set of circumstances," say they, "and we will have a perfect set of men. Allow every man to have proper work, sufficient wages, and enough time for recreation, and evil will vanish." Or, in other words, "Make it easy for a man to be good, and he will be good." This is fallacious, and has proved so. Again and again men and women have formed communes,—circumstances have been made favourable—but in a little while dissension arose, the stronger minds overcame the weaker; the selfishness of the heart was manifested in the desire, on the part of some, to possess all. A commune that exists for eighteen months is considered to be long-lived.

Adam had the best of circumstances in Eden, yet he failed. Christ Jesus had the worst, yet He prevailed. Jesus never promised His hearers a new set of circumstances, but a new heart. "Ye must be born again." Socialism may be a gospel of ease, but Christianity is the gospel of the cross. Jesus told all who desired

to follow Him to take up their cross and deny themselves.

All evil, whether social or personal, has its source in the heart. Mark 7: 21-23. When the heart is changed the evil disappears. Any social evil may be traced to its source,—the selfishness of the human heart. Legislation can never change a heart. It may restrain, but it cannot alter. A group of prisoners make a dash for liberty, and are met with fixed bayonets. They turn and slink back to their cells. No one would say that they went back greater lovers of law and order. Legislation, restraint, or force will never make a man love what is right. He must needs have his heart changed by the Saviour. His love must be transferred from things below to things above. Jesus' life and spirit is the only true remedy for evil. He teaches by His words, life, and death that we ought not to live for ourselves, but for others. If all the people in Australasia would only allow the spirit of the cross to rule their lives, in one week all our social evils would vanish! No longer would there be the hungry and unemployed; no longer would the struggle continue between capital and labour. What Australasia wants is not legislation but salvation.—*J.G.*

It is curious, as well as instructive, to study the way in which, at any rate, the Church of England "goes forward." Strangely enough such information is obtainable from a Roman Catholic paper, which thus describes a visit by one of its representatives to an Anglican church—"It was indeed a fine procession—Cross-bearer, torch-bearers, thurifer with smoking censer, acolytes in red cassocks, two banners, one of St. Benedict, and one inscribed to 'Our Lady the Blessed Virgin.' Then several priests, the last one being properly vested in cope. Men and boy choristers followed—about thirty boys and twenty men—all carrying palm branches on their shoulders. Next to me was a man (he paid devout attention to his beads during the service) who informed me, in answer to my question, that the palms had been blessed at the Low Mass."—*Spectator.*

**... OUR ...
CORRESPONDENTS**

THE ANVIL OF GOD'S WORD.

Last eve I passed beside a blacksmith's door,
And heard the anvil's vesper chime;
Then looking in, I saw upon the floor
Old hammers worn with beating years
of time.

"How many anvils have you had," said I,

"To wear and batter all these hammers so?"

"Just one," he answered, then with twinkling eye,

"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's word

For ages sceptic-blows have beat upon;
Yet though the noise of falling blows
was heard,

The anvil is unworn—the hammers gone."

—Selected.

GENUINE CONVERSION.

BY MRS. E. G. WHITE.

In order to be saved, we must know by experience the meaning of true conversion. It is a fearful mistake for men and women to go on day by day, professing to be Christians, yet having no right to the name. In God's sight profession is nothing, position is nothing. He asks, Is the life in harmony with My precepts?

There are many who suppose that they are converted, but who are not able to bear the test of character presented in the word of God. Sad will it be, in the day when every man is rewarded according to his works, for those who cannot bear this test.

Conversion is a change of heart, a turning from unrighteousness to righteousness. Relying upon the merits of Christ, exercising true faith in Him, the repentant sinner receives pardon for sin. As he ceases to do evil, and learns to do well, he grows in grace and in the knowledge of God. He sees that in order to follow Jesus he must separate from the world, and, after counting the cost, he looks upon all as loss if he may but win Christ. He enlists in His army, and bravely and cheerfully engages in the war-

fare, fighting against natural inclinations and selfish desires, and bringing the will into subjection to the will of Christ. Daily he seeks the Lord for grace, and he is strengthened and helped. Self once reigned in his heart, and worldly pleasure was his delight. Now self is dethroned, and God reigns supreme. His life reveals the fruit of righteousness. The sins he once loved he now hates. Firmly and resolutely he follows in the path of holiness. This is genuine conversion.

In the lives of many of those whose names are on the church books there has been no genuine change. The truth has been kept in the outer court. There has been no genuine conversion, no positive work of grace done in the heart. Their desire to do God's will is based upon their own inclination, not upon the deep conviction of the Holy Spirit. Their conduct is not brought into harmony with the law of God. They profess to accept Christ as their Saviour, but they do not believe that He will give them power to overcome their sins. They have not a personal acquaintance with a living Saviour, and their characters reveal many blemishes.

Many a one who looks at himself in the divine mirror, and is convinced that his life is not what it ought to be, fails to make the needed change. He goes his way, and forgets his defects. He may profess to be a follower of Christ, but what does this avail if his character has undergone no change, if the Holy Spirit has not wrought upon his heart? The work done has been superficial. Self is retained in his life. He is not a partaker of the divine nature. He may talk of God and pray to God, but his life reveals that he is working against God.

Let us not forget that in his conversion and sanctification, man must co-operate with God. "Work out your own salvation with fear and trembling," the Word declares; "for it is God which worketh in you both to will and to do of His good pleasure." Man cannot transform himself by the exercise of his will. He possesses no power by which this change may be effected. The renewing energy must come from God. The change can be made only by the Holy Spirit. He who would be saved,

high or low, rich or poor, must submit to the working of this power.

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

The great truth of the conversion of the heart by the Holy Spirit is presented in Christ's words to Nicodemus:—

"Verily, verily, I say unto thee, Except a man be born from above, he can not see the kingdom of God. . . . That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

The leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up,—the life of Christ. The mind is changed; the faculties are aroused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened.

A RELIC OF HEAVEN IN THE SABBATH.

BY S. N. HASKELL.

Six thousand years ago God by His word gave birth to this world. There was rejoicing among the unfallen beings. "The morning stars sang together, and all the sons of God shouted for joy." Job. 38 : 4-7. "The works were finished from the foundation of the world; . . . and God did rest the seventh day from all His works." Heb. 4 : 3, 4. But this rest was not a physical rest. "Hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?"

Isa. 40 : 28. And yet "He rested on the seventh day from all His work which He had made." Gen. 2 : 2. This was a heavenly rest of satisfaction, for He had completed for man a heavenly home upon the earth.

The Saviour referred to the same rest when He said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. 11 : 28, 29. "We which have believed do enter into rest, as He said, As I have sworn in My wrath, if they shall enter into My rest; although the works were finished from the foundation of the world. For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works." Heb. 4 : 3, 4. The Sabbath, therefore, represents the rest that is in Christ. It is the rest that is in heaven. It knows no ills or sorrow; and when God rested on the seventh day, the rest of His presence was placed in it as really as the ground was made holy where Moses stood by God's presence in the burning bush. Ex. 3 : 2-6; Joshua 5 : 15.

"The Sabbath was made for man, and not man for the Sabbath." Mark 2 : 27. Sabbath means rest. In it is a foretaste of that heavenly rest in reserve for man, so that in this world he can by experience have a foretaste of heaven. Thirty days before Israel reached Mount Sinai, some in Israel gathered twice as much bread on the sixth day, two omers for one man. "And Moses said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord." God at this time for forty years guarded this rest-day of Jehovah by a three-fold miracle each week, giving a double portion of manna on the sixth day, preserving it over the seventh day, and withholding manna on the seventh day. Thus by more than six thousand miracles in the wilderness did the Lord preserve a knowledge to mankind of the original seventh day. Ex. 16.

On Mount Sinai God spoke His law, and in its very bosom He placed this memorial of Himself. He also gave the reason why all

should observe the seventh day as the Sabbath. "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." Ex. 20 : 11. God "blessed the seventh day, and sanctified it; because that in it He rested from all His work which God created and made." Gen. 2 : 3. To sanctify is to set apart for a holy and religious use. Zeph. 1 : 7; Joel 1 : 14. When God was to come down upon Mount Sinai to speak His law, it was sanctified; that is, bounds were set around it, so that man or beast could not touch it, lest they be destroyed. See Ex. 19 : 10-13, 23. So God set the seventh day apart, that He who observes it might receive a foretaste of heaven each seventh day as it comes to him.

THE COMING ARMAGEDDON.

No 2.

BY R. HARE.

The captivity permitted to come upon Israel was designed as a chastisement that might lead them back to repentance and obedience. And with that thought in mind the Lord planned great things for His restored people.

Speaking of them and the part they were to act in ruling the nations, the Lord said through Jeremiah :—

"Thou art my battle axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider. . . . I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers." Jer. 51 : 20-23.

In return for their chastisement by the nations the Lord intended to use them as a rod wherewith to chastise the nations for the evil that was fast filling up their cup of iniquity.

This, then, is the place where the prophecy concerning Israel's dealing with Gog and Magog comes in—after their return from captivity—when the Lord gathered them from among the nations to give them another time of pro-

bation, that He might again make them a praise in the earth.

Had Israel accomplished God's will at that time they would have secured the inheritance to a greater extent than they had ever done before. True, in the uplifting of their glory the jealousy of the nations would have been kindled, and the mighty armies of Gog and Magog would have gathered to destroy the chosen of the Lord. But the power of Jehovah would have smitten the nations before His people, until it would have required seven months to bury the dead, and seven years to burn up the weapons of their warfare.

These statements could not refer to the coming battle of Armageddon, for at that time the slain are to be left "ungathered and unburied." Jer. 25 : 33. Moreover, the weapons of war now used, and to be used in the coming great battle, would not burn, but the weapons used at the time of Israel's return from captivity could all be destroyed by fire.

Another provisional statement will show how the Lord depended upon Israel doing their part :—

"Now let them put away their whoredom, and the carcases of their kings, far from Me, and I will dwell in the midst of them forever. Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof." Eze. 43 : 9-11.

Had Israel ceased their hero-worship, and repented of their sins when the Lord put them again in their own land, they would have been permitted to see that visioned temple, and finally to worship in its holy place. But were they ashamed? Hear what the Lord said through Zephaniah :—

"I said, Surely thou wilt fear Me, thou wilt receive instruction; so their dwelling should not be cut off; howsoever I punished them; but they rose early, and corrupted all their doings." Zeph. 3 : 7.

It is evident from this statement that the Lord expected that the chastisement meted out to Israel would bring forth the fruits of righteousness. He would then have been enabled to entrust them with the great commission that He had in mind concerning the nations. But instead of reforming, Israel went further into sin ;

until, at last, the time of their own national destruction came.

What, then, must be done? The battle-axe could not be used! The rod of Jehovah's inheritance refused duty, and the people that the Lord would have uplifted went down in dishonour. There was no other nation that the Lord could use as a battle-axe, for they were all even more wicked and corrupt than Israel.

There was but one thing else that could be done, and that Jehovah determined to do. The battle-axe must be set aside as unfitted for use, the prophecy rearranged, and another hand called in to do the work. Read this in the next statement, as found in Zeph. 3 : 8 :—

"Therefore [because Israel failed] wait ye upon Me, saith the Lord, until the day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy."

WHAT SHALL WE EAT?

The Palate Not a Safe Guide.

BY D. H. KRESS, M.D.

The cow, the horse, the camel, the elephant, in fact nearly all the animals when left free to choose their food, rarely ever make a mistake. The majority naturally select the food designed for them. By observing the food best adapted for one animal we know that every other, one of the same species naturally thrives best on the same food. What is meat for one is meat for all. The same is equally true of plants and trees. Everything in nature seems still to be "in tune with the Infinite," with the exception of man.

Man has so terribly degenerated, his instincts have been so perverted, that he can never trust wholly to the palate in the selection of his food.

If we observe the habits of one man, we can tell nothing about the habits of another. "What is one man's meat is another man's poison," has become a proverb. The truth is, however, what is one man's meat should be meat for all. The same Creator who gave to the lower creatures and to the plants their food at the beginning, also gave to man his food, and He

designed that it should be food for all men, and for all time. Lest there should be a mistake He said, "Behold, I have given you every herb bearing seed, and every fruit tree in which is the fruit of a tree bearing seed; to you it shall be for meat." "This is the meat created to be received with thanksgiving of them that believe and know the truth."

The child learns to eat meat just as a small boy learns to use tobacco, which at first is repulsive. Or as in the little girl, a fondness is created for tea, which is anything but pleasant to the normal palate. It is difficult to persuade any other creature aside from man to use any of these substances. We pervert our palates by repeated efforts of this kind, until we naturally choose the evil and reject the good. Repugnance for anything may be overcome by repeated efforts of the will. But it does not require repeated efforts to teach a child that a peach is good; or that any of the ordinary fruits are good. The child's inclinations and instincts are naturally in the direction of fruits and nuts, just as the little calf's instincts, and inclinations are in the direction of herbs, etc.

This is proof that God has planted in our very nature the fact that a non-flesh dietary is the natural dietary. All the foods designed for man are inviting, just as nature produces and serves them. But if meat should be presented to even adults in the shape in which nature produces it, how many would relish it? How many could tolerate it? Take the beefsteak as it comes from the bleeding slaughtered ox, and place it before an adult. Is there a single one who would not have a repugnance for it? In order to eat it at all it must be boiled or fried, and smothered with pepper, mustard, or salt.

Everything indicates that a diet which necessitates shedding of blood, and causes untold misery, pain, and suffering to these lower creatures is both superfluous and unnatural, and that flesh is only relished by those who have by persistent training cultivated a taste for it.

To dry a single tear has more of honest fame than shedding streams of gore.

...Sermonettes...

The lucky man is the one who grasps his opportunity.

Grumblers seldom work, and workers seldom grumble.

If religion has done nothing for your temper, it has done nothing for your soul.

The Christian's aim is perfection, not happiness, to be like Christ, not mere enjoyment.

What we have to do in this world is not to make our conditions, but to make the best of them.

One who is contented with what he has done stands but small chance of becoming famous for what he will do.

We can never see this world in its true light unless we consider our life in it as a state of discipline—a condition through which we are passing to prepare for another.

Definition of money: The man who won the prize offered by an English paper for the best definition of money put it thus: "An article which may be used as a universal passport to everywhere except heaven, and as a universal provider except happiness."

A man who lives entirely to himself becomes at last obnoxious to himself. I believe it is the law of God that self-centredness ends in self-nauseousness. There is no weariness like the weariness of a man who is wearied of himself, and that is the awful Nemesis which follows the selfish life.—*J. H. Fowett.*

Concrete examples of the virtues are more easy to follow than abstract ideas, but human attainment falls so far short of the ideal that there is always danger in selecting a model by which to limit one's progress. But one character which flowered centuries ago, in what has since been called the Holy Land, has never yet had a flaw picked in it. Imitate Christ.—*Success.*



A. W. ANDERSON - - EDITOR.

PROPHETIC HISTORY OF THE WORLD.—No. 4

Grecia.—*Continued.*

"But his sons shall be stirred up, and shall assemble a multitude of great forces; and one shall certainly come, and overflow, and pass through; then shall he return, and be stirred up, even to his fortress." Verse 10.

After the death of Seleucus Callinicus, his son Ceraunus occupied the throne of the "king of the north," but after an inglorious reign of three years he was poisoned in B. C. 223. His brother, Antiochus Magnus, succeeded him, and at once set about recovering the provinces which his father had lost. Quite a large amount of territory in Syria had been taken from Seleucus Callinicus by Ptolemy Euergetes, even the city of Seleucia, the harbour of Antioch, at the mouth of the Orontes, having been conquered by the king of the south.

Antiochus came to the Syrian throne about the same time that Ptolemy Euergetes died. Ptolemy Philopater succeeded his father as king of Egypt, and being of an indolent nature, and loving ease and luxury, he showed no desire to invade the dominions of Antiochus the "king of the north." The menacing attitude, and the successes of the warlike Antiochus, however, soon aroused Philopater to take active measures for the protection of his throne.

Battle of Gaza.

"And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north; and he shall set forth a great multitude; but the multitude shall be given into his hand." Verse 11.

With an army of seventy-five thousand men and seventy-three elephants, Ptolemy Philopater marched out of Egypt to meet Antiochus. Antiochus at the head of seventy-eight thousand men and one hundred and two elephants met Ptolemy's army, at Gaza. A decisive battle was fought, in which ten thousand of the Syrian army were slain, and four thousand taken prisoners, and Ptolemy

was the victor. Thus the king of the south, moved with choler, came and fought with the king of the north, and the multitude was "given into his hand."

"And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands; but he shall not be strengthened by it." Verse 12.

Returning triumphantly, on his way through Palestine to Egypt, Ptolemy visited Jerusalem, and after offering sacrifice to the God of Israel, he attempted to enter the temple itself, but Prideaux says, "he was smitten from God with such a terror and confusion of mind that he was carried out of the place in a manner half dead. On this he departed from Jerusalem, filled with wrath against the whole nation of the Jews for that which happened to him in that place, and venting many threatenings against them for it."

Persecution of the Jews.

One of his first acts after his return to Egypt was to publish a decree that none should be allowed to enter the palace gates who did not sacrifice to the gods. This was a direct manifestation of his animosity to the Jews and their worship of the true God. He then declared that the Jews should be reduced from the first rank of citizens, to which they had been raised by Alexander the Great, to the third or lowest rank. A further indignity was to be inflicted upon them in connection with their re-enrolment in their new sphere. A badge of Bacchus, —an ivy leaf—was to be impressed upon them with a red-hot iron, and those who refused to permit this badge to be placed on them were to be reduced to slavery, and should any still further protest against this latter condition, which was incumbent upon a persistent refusal to submit to receive the mark of idolatry, they should be put to death.

Ptolemy permitted himself to become a tool in the hands of Satan to work against the people of God. By his successes on the field of battle his heart was lifted up, and his pride led him into impious presumption, which was rebuked by God. Instead of profiting by this rebuke, he used his political power against those who worshipped Jehovah, but as the

prophecy points out, he was "not strengthened by it."

This incident reminds us of a similar movement which Satan will set on foot in the near future against the people of God. All those who will not receive the mark which an apostate power will seek to place upon all,—"both small and great, rich and poor, free and bond," will not be allowed to buy nor sell (Rev. 13: 15-17), and a persistent refusal to receive the mark of apostasy will bring upon those who stand true to God the wrath of those in power. God is now calling His people to come out from amidst the apostasy of this world; "that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4. Nothing short of complete separation will suffice, for when the judgments of God are "poured out without mixture into the cup of His indignation," they will fall upon those which have the mark of the beast. Rev. 14: 9, 10; Rev. 16: 1, 2.

Having digressed somewhat from the historical outline of the prophecy, we will now return to a further consideration of Ptolemy's persecution of the Jews. Out of all the many thousands of Jews in Egypt, only three hundred adopted the heathen religion. These doubtless yielded to the temptation which Ptolemy offered to those who would apostatise. He had promised to all who renounced the worship of Jehovah and became initiated into the Egyptian religion, that they should retain their original rank and privileges. To those who esteemed worldly privileges of greater consequence than the eternal riches, only one way seemed possible. They exchanged truth for error, and sold their birthright for a mess of pottage. Millions have made the same mistake. The glitter of rank and social position, the gaudy fripperies of political or public life, and the love of money are counted of more value than the unseen eternal realities, which are the promised inheritance of the faithful.

Attempted Extermination of the Jews.

The three hundred Jews who apostatised being cut off from communication with their brethren, Philopater became incensed, and determined that he would

destroy all the Jews in his dominions. He commanded that all Jews found in Egypt should be brought in chains to Alexandria, and shut up in the hippodrome. A day was appointed for the slaughter, which was to be made a public spectacle. Elephants, maddened with mingled wine and frankincense, were to be the executioners. During the period of preparation for the awful event, the captive Jews called upon God for deliverance, but the king spent the time in drinking. On the appointed day the multitude assembled, but the king was unable to attend, being in a drunken stupor. Next day he was still so much under the influence of drink that his officers could not convince him that any such appointment had been made. The third day the king attended at the hippodrome, and when everything was ready the drunken and maddened elephants were let loose. Instead of rushing upon the Jews, the elephants turned their rage upon all those who came to witness the spectacle, and destroyed great numbers of them. Philopater becoming terrified, ordered all the Jews to be again set free, and restored all their privileges, and revoked the decrees he had made against them. Three years later, however, he slew forty thousand Jews, and thus "cast down many tens of thousands." His drunkenness and debauchery sapped his vitality so rapidly that he died at the age of thirty-seven years, leaving as heir to the throne, Ptolemy Epiphanes, who was but an infant of five years.

Conspiracy against Egypt.

Antiochus Magnus took advantage of the death of Ptolemy Philopater to regain his territories which the king of the south had taken from him. He also conspired with Philip, king of Macedon, to capture the whole realm of Egypt, and divide the spoils between them.

"For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches." Verse 13.

Antiochus gathered together a great army, and in a short time conquered all the dominions of "the king of the south" up to the very borders of Egypt.

"And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. Verse 14.

Rome Appears on the Horizon.

A new power is introduced into the prophecy in the fourteenth verse, which very vitally changed the political aspect of the world. The margin renders the phrase "the robbers of thy people," "the children of robbers." This phrase has reference to Rome, for Niebuhr says: Romulus "opened an asylum on the Capitoline Hill, and all manner of people, thieves, murderers, and vagabonds of every kind flocked hither." This was the origin of Rome. At the time of the accession of Ptolemy Epiphanes, Rome was making itself felt as a dominant power in the affairs of the nations.

The reason this new power is now noticed in the prophecy is apparent from the fact that Rome became the protector of the infant king of Egypt just when it appeared that the dominion of the king of the south was about to be swallowed up. Thus when many stood up against the king of the south "the children of robbers exalted themselves to establish the vision."

(To be Continued.)

I cannot praise a fugitive and cloistered virtue unexercised, that never sallies out and meets her adversary, but thinks of the race where that immortal garland is to be run for not without dust and heat.—*Milton.*

If the church is to rescue the world, it must give the gospel trumpet another and a different tone. It must teach physical righteousness, as well as moral rectitude. It must teach a gospel of diet, of baths, of exercise, cleanliness, of domestic sanitation, etc.—*John Wesley.*

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 into darkness, and so drawing men to light Himself.—*Alexander MacLaren.*

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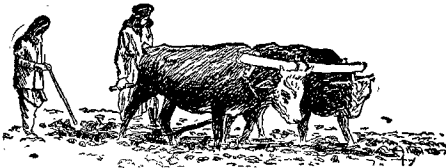
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WORLD-WIDE FIELD.

FROM MELBOURNE TO NEW YORK.—No. 8

BY H. E. SIMKIN.

In the afternoon we walked to the top of the Mount of Olives. From the top of a tower here in connection with the Church of the Ascension, which we gained by climbing 304 winding, stone steps, we had a good view of the Jordan and the Dead Sea. On the way up the hill we saw numerous lepers. They were in all stages of the disease. Some had lost their toes, some their fingers, and some had lost their feet or hands. As we approached they called out according to the instructions given by Moses in Leviticus, "Unclean, unclean, leprosy, leprosy," and then added, "Backsheesh? Backsheesh?" The collecting of alms, everywhere termed backsheesh, was their object in gathering on the path so frequented by tourists. Their begging is entirely unnecessary, as a place is provided where these people have every comfort, but they have the begging instinct so fully developed that they cannot resist it.

Returning we were shown an inscribed and enclosed stone, supposed to mark the spot where our Lord ascended. We know it must be near the scene of His ascension, but the exact spot is probably conjectured. So many things are pointed out that are doubtful that one is apt to question everything. Our guide expressed it quite originally in his German-English. He said, in telling of many things, "The people say so, I have not seen," meaning that not having seen the things named himself he could not be sure of it.

We also visited the Garden of Gethsemane. This was a little disappointing. It is too modern, and does not present the ancient appearance that one naturally expects, although the olive trees are certainly very old, and undoubtedly some of them existed at the time of the ever memorable scene

of our Saviour's trial. We feel very sure from a personal visit to the Church of the Holy Sepulchre and also to Golgotha, that the claims of the former to being on the site of the tomb of the Saviour are a fraud. The church is in the city within the walls, and a study of the New Testament makes it very clear that the crucifixion was outside the city. The place at present called Golgotha, in the northern part of the city, outside the walls, in which is the spot named Calvary, is undoubtedly the scene of the crucifixion. This is universally admitted. And is it not the most reasonable conclusion that the place of burial was near by? The Saviour was not taken from the cross till nearly nightfall. It was Friday night. The Sabbath was drawing on, as is clearly shown by the haste of the disciples to place Him in the tomb, that they might rest "according to the commandment." Naturally they would not carry Him back to the city, a mile or so away, if a tomb could be found near by. And this place, Golgotha, was a place of tombs. Just beyond we saw the great tombs of the kings of Israel. A little farther are the tombs of the early Hebrew Judges. Calvary and its surroundings are a vast burying ground. In various places round about are still found the private tombs of wealthy Jewish families. Adjoining Calvary we saw a private burial place, which is now very generally regarded as the real "Joseph's new tomb." It meets the requirements of the scriptural description in every way. Large and well excavated, it gives evidence of having belonged to a wealthy man, such as Joseph of Aramathea. On entering the chamber, which is perhaps twenty by twelve feet square, we found provision already made for six stone excavations in which to place bodies. Three are not yet hewn out, two are excavated, but still incomplete. One appears to be perfect. In this our Lord rested beyond a reasonable doubt. This one is on the right hand at the back end of the chamber. Mark says when the women entered the sepulchre after the resurrection, a young man, undoubtedly an angel, "was sitting on the right side," and said, "Be-

hold the place where they laid Him."

As we stood in this chamber, and reflected on the scenes of that blessed and ever memorable occasion when the Father called His Son to come forth triumphant over death, the grave, sin, and all akin to them, including the author of them all, we became conscious of a realisation of the greatness and efficacy of the Saviour's self-sacrifice beyond anything we had ever experienced. We pictured in imagination the appearance of the angels that watched over the body, the place where the burial robes and the napkin were cast aside, and the positions of the Roman soldiers who fell as dead men when the power of Heaven was exerted to bring to naught those who were trying to blot out of existence the Son of God.

MISSIONARY WORK IN ROME

Pastor Chas. T. Everson, who is labouring in Rome, writes of his recent experiences in the work as follows:—

"Already some are beginning to recognise the claims of God's law in this city. It is very difficult to get a settled congregation in a place like this, but for the preaching of our message that is absolutely necessary. We have now a number that come to almost every service, and seem much interested. After we had placed the Sabbath question before the people in a thorough way, we began our regular Sabbath services at the hall. These have now been in progress about five weeks.

"Thus far, as a result of our work here, ten have begun to keep the Sabbath of the Lord. The young minister that we mentioned in a former article as being the firstfruits of our work here, is growing rapidly in the truth, and seems like one who has known the message for several years, instead of a few months. He continues to be of great service to us in the work, preaching two or three times a week.

"Another one of those who have begun the observance of the Sabbath is a gentleman who has been for many years a leading member of the Methodist Church, where he was also a member of the consistory, and has made an extensive study of the Bible. Among those that have recognised the claims of God's law is a very intelligent man; we believe that he will prove of value to the work in Italy. He was brought up in the Catholic Church, studied for the priesthood, and was consecrated priest when but a very young man. In the Church of Rome no one can say mass until he is twenty-four years of age, but this man, because of his exceptional talents, received a special permission directly from the pope to say mass when

but twenty-two years old. He also received a yearly allowance from the church that he might prosecute his studies at the great Jesuit seminary at Rome. He was thus enabled to obtain a splendid education, so that he first obtained the degree of bachelor of philosophy, and later took the degree of doctor of theology.

"After finishing his course he became a professor in one of the seminaries of Rome. Before leaving the Church of Rome, he became a canon, an office that ranks next to a bishop in that church, and was also one of the leading priests in one of the large churches of Rome. We can see by this that he was highly favoured by the Catholic Church, and was well situated both for salary and position when he left the Church of Rome. He left it all when he became convinced that the doctrines of the Catholic Church are contrary to the truth. He spent two years studying Protestantism while a priest, before he finally decided to abandon Catholicism, and now he has begun the observance of the Sabbath, and attends our services regularly, and is present at the Bible studies that I am giving daily at our home. His wife also has begun to walk in the commandments of the Lord. She is from a fine family, her father having been a leading lawyer. This ex-canon has not only left a good position in the Church of Rome for the truth, but has also been disinherited by his parents. He has been offered positions by the other denominations but has refused, owing to his belief in this truth. There are a number who come to the services, including the Sabbath meeting, who have not as yet expressed their decision. Among them is a young professor who is here attending the university; he seems much interested in the subjects presented, and attends almost every service. The Lord is blessing the presentation of His message in Rome, and to Him be all the glory."

ANNUAL MEETING OF THE UNION CONFERENCE.

The annual meeting of the committee of the Australian Union Conference of Seventh-day Adventists was held at the Avondale School, Cooranbong, N. S. W., Aug. 4 to 8. The State Conferences were represented by their presiding officers, likewise the various institutions, which have been established for carrying on the different branches of evangelical work in this field.

The reports for the year ending June 30, 1904, exhibit many encouraging features, as the following brief items will serve to indicate. Over four hundred persons have united with the churches in the various conferences, and seven new churches have been organised. The additions to the membership

of the respective conferences are as follows:—

Victoria	140
New South Wales	85
West Australia	65
Queensland	60
New Zealand	25
South Australia	21
Tasmania	16
	412

The financial reports were of an equally satisfactory nature, considerable increases in the tithes and donations being shown from all quarters.

The Avondale School, which is established for the training of ministers, evangelists, missionaries, and other gospel workers, and is situated at Cooranbong, N. S. W., has at the present time one hundred and seventy students. These young men and women are undergoing a course of training that will fit them for the practical side of life, in addition to the usual duties, which naturally pertain to evangelical workers.

The school estate consists of about fifteen hundred acres of land, which in itself provides a most excellent opportunity for the development of those instincts and characteristics which are best prompted by direct contact with nature. Here the talents of the students for the various branches of agriculture and horticulture find full scope, and gradually what was "a waste, howling wilderness" is being converted into a flourishing farm. The industrial department of the school work is by no means confined to the practical study of agriculture, for a number of other trades and arts also form part of the school curriculum, such as carpentry, plumbing, tin-smithing, blacksmithing, printing, sewing, cooking, and the manufacture of health foods, etc. The faculty report that a good spiritual influence pervades the school, there being no fewer than twenty-five baptisms during the year. About two years ago a debt of £5,000 rested on this excellent institution, being the balance unprovided for, of the large sum which the erection and equipment of such an institution demanded. Owing to the success of the excellent plan which was devised, viz., the sale of the book, "Christ's Object Lessons," the whole of the proceeds of which were applied to the liquidation of this debt, the liabilities of the school have been

reduced by £3,500, and now stand at £1,500. A further effort to sell this book will successfully wipe out the small balance yet remaining. Who will assist?

In the medical work, the Sydney Sanitarium has met with continued success, and the Adelaide Hydropathic Institute also reports satisfactory and encouraging results from the rational methods of treatment which are followed. The manager of the latter institution has been elected as an adviser to the Adelaide Hospital for three years, which is a tacit acknowledgment of the merits of this system of treating disease.

Those interested in the young will be glad to learn that thirteen Young Peoples' Societies have been organised during the year. This work is also being carried to the islands, and has been found of assistance in reaching the natives.

The general increase in contributions to missions has placed the Union Conference in a good position to materially strengthen the work in Malaysia, and it is confidently hoped that before long those who have been selected for that needy field will have commenced work for the millions of heathen and Mohammedans who inhabit that region.

"Many ministers take their texts from Paul, and preach from the newspapers."—*Daniel Webster.*

The first college for women in Japan is only two years old, yet it already has more than eight hundred pupils. It is an undenominational school: all religions are tolerated, but none are taught.

It is a great art in the Christian life to learn to be silent. Under oppositions, rebukes, injuries, still be silent. It is better to say nothing, than to speak in an excited or angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent, the mind is enabled to collect itself, and to call upon God in secret aspirations of prayer. And thus you will speak to the honour of your holy profession, as well as to the good of those who have injured you, when you speak from God.—*T. C. Upham.*



CHILDREN'S

... CORNER ...

LITTLE THINGS.

"A crumb will feed a little bird,
A thought prevent an angry word,
A seed bring forth full many a flower,
A drop of rain foretell a shower.

"A little cloud the sun will hide,
A dwarf may prove a giant's guide,
A narrow plank a safe bridge form,
A smile some cheerless spirit warm."

A SOFTENED HEART.

Little Dick: "Mamma, may I go and play with Robby Upton, and stay there to dinner if they ask me?"

Mamma: "I thought you didn't like Robby."

"I didn't, but as I passed his house just now my heart softened toward him."

"Did he look lonely?"

"No, 'm; he looked happy."

"What about?"

"He said his mother was making apple dumplin's."—*Good News.*

THE SPIDER CHARMER.

BY MRS J. G. PALLANT.

This is the name of a pretty black and white bird about the size of a martin. "But why does it get that peculiar name," I think I hear someone ask. Well, now, that is just the interesting part of the story, and if you will listen quite attentively I will tell you.

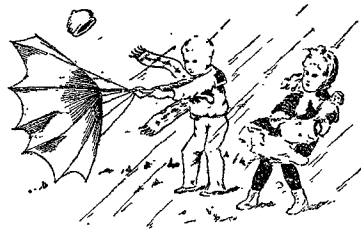
One morning I heard someone calling my name, and I hastened to see what was the matter, when I was directed to look out upon a green lawn, and there a little bird was sitting and making a peculiar noise; sometimes it sounded just like scissors grinding, and then it would alter its notes to a pretty song, and occasionally it would lift its head and look first one way and then the other. Why was it sitting there making that peculiar sound? That is just the question I asked, for it kept looking at one place on the ground, for just in front of it, I was told,

there was a spider's hole, and this bird, by the noise it was making, was charming the poor spider out of his home, and the minute it made its appearance it was pounced upon, and eaten up. I stood and watched quite interestedly to see if it was so. I watched for about ten minutes, thinking the bird would give it up and fly away, but at last its patience was rewarded, for the little spider, charmed by the sweet notes, made its appearance, and immediately it was pounced upon by the bird, and eaten up.

Now, dear children, I think this is a lesson for each one of us not to be lured away by the sweet tones of the evil one, who offers to us the pleasures of this world, and entraps us in his snares. Boys and girls, take a lesson from this poor little spider, and close your ears to the enticing words of Satan, which at last end in death.

THE UMBRELLA.

From the earliest times, in Eastern countries, the umbrella was one of the marks of royalty and high situation. On the



sculptured remains of ancient Nineveh and Egypt there are representations of kings going in procession, with an umbrella carried over their head by an attendant. Even yet in Asia it has much the same mark of power. The Mahratta princes of India had among their titles "lord of the umbrella." In 1855 the king of Burmah, in addressing the Governor General of India, termed himself, "the monarch who reigns over the great umbrella wearing chiefs of the Eastern countries."

Is it not a strange thing that nearly every new idea is a cause of persecution to the man who introduces it? The world owns it knows but little, yet if a man discovers a new truth he has to suffer for advocating it. The first Englishman to carry and use an

umbrella was named Jonas Hanway. Men said he was odd and strange. They laughed and scorned him, all because he used an umbrella! But before he died he had the pleasure of seeing it used by almost every one. If you have the truth, don't give it up because anyone laughs and jeers you. 'Twill be seen and acknowledged at last.

Sometimes the umbrella comes to grief. Notice the picture as an example. Herbert and Flossie Lonsdale were going to a party. Before they set out it looked a little stormy, so Mrs. Lonsdale said it would be best for them to take papa's umbrella. They had not gone far when it began to rain and blow. Herbert slipped up the umbrella at once, but did not hold it right. "Herbie," said Flossie, "do hold it right, if you please, my back is getting wet, and the umbrella may blow inside out." "Go on with you," said Herbert, "do you think I know nothing?" He had hardly said the words when a strong gust of wind caught the umbrella, turning it inside out, and soon their papa's umbrella was a total wreck.

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HOME AND HEALTH

WAIT AND SEE.

When my boy with eager questions,
Asking how and where and when,
Taxes all my store of wisdom,
Asking o'er and o'er again
Questions oft to which the answers
Give to others still the key,
I have said, to teach him patience,
Wait, my little one, and see.

And the words I taught my darling
Taught to me a lesson sweet,
Once when all the world seemed dark-
ness,

And the storm about me beat,
In the children's room I heard him,
With a child's sweet mimicry,
To the baby brother's questions,
Saying wisely, "wait and see."

Like an angel's tender chiding,
Came the darling's words to me,
Though my Father's ways were hidden,
Bidding me still "wait and see."
What are we but restless children,
Eyes asking what shall be?
And the Father in His wisdom
Gently bids us "wait and see."

FILLED OR OCCUPIED.

Positions are sometimes filled,
and sometimes merely occupied.
To fill a position leads to promo-
tion. To merely occupy leads to
dismissal.

There are vacancies every day.
The men who can fill a position
are being sought. The men who
can merely occupy are seeking.
The exceptions to this rule are
not numerous.

Those who fill positions must
work hard and be masters of their
work. They must also be masters
of themselves, and the latter is
the harder task. But complete

self-control is necessary to him
who would do the best by his
fellows—and by himself.

Many successful men have
fought and conquered laziness and
other bad habits; many more
will do the same, for every
successful man must esteem his
work a joy, not a hardship, and
he must live a level, well-balanced
life.

To fill the position the irksome
task must ever be as well done as
the congenial, and with even
greater spirit and vigour. A use-
ful life is assured to him who
labours thus.—*East and West.*

A SAFE PRESCRIPTION.

All physicians know what a
placebo is, but many druggists do
not. It is a harmless or inert
remedy which we are sometimes
obliged to give to nervous pa-
tients who need no medicine, but
who think they must take some-
thing, — bread pills, coloured
water, etc., placebos; the word
"placebo" means in Latin "I
will please." The following
placebo is reported to have cured
a large number of neurotic and
cranky women of their imaginary
ills: it was prescribed for one
court lady by Napoleon III's
physician, and was greatly in
vogue by the grand dames de la
cour. The ingenious prescription
is as follows:—

R; Aqua fontana.....100 Grms.
Illa repetita..... 45 "
Eadem destillata 12 "
Hydrogenii pro-
toxidi..... 0.5 "
Nil aliud..... gtt VI!

Sig.—One drop in a teaspoon-
ful of water thrice daily.

I translate the ingredients into
English: (1) Spring water; (2)

the same repeated; (3) the same
distilled; (4) hydrogen protoxide
(H₂ O) [water]; (5) nothing else.
Had the demon of curiosity not
taken possession of the grand
dame, she might have gone on to
her last day praising and present-
ing to her friends the great pre-
scription of the famous Dr. N.
But she could not resist the temp-
tation. She wanted to know what
the wonderful ingredients were.
She presented the prescription to
numerous physicians and phar-
macists, but they evaded a direct
answer, or said that those were
rare medicaments, the nature of
which she would not understand.
At last she found a druggist, who,
for a considerable sum of money,
revealed the fatal secret. The
wrath of the grand lady against
the physician can be better im-
agined than described.—*Critic and
Guide.*

AN OBJECT LESSON.

A father told his son to set up
some bricks on their ends in a
line a short distance apart.
"Now," said the father, "knock
down the first brick." The boy
obeyed. The fall of that brick
made all the others fall too. The
father then said, "Raise the last
brick, and see if the others will
rise with it." They would
not. Once down they must be
raised singly. The father now
said, "I have given you this
object lesson to teach you how
easy it is for one to lead others
astray, but how difficult for him
to restore them, however sincere
his repentance may be."

A man who does not know
how to learn from his mistakes
turns the best school-master out
of his life.

An authority on the subject
declares that many cases of de-
fective eyesight are caused by
wearing tight collars, which in-
terfere with the circulation of
blood to the head.

I have visited many homes
where small children were allowed
to interrupt the conversation of
their elders with their chatter.
Like good ideas, such children
should be carried out.—*Joseph N.
Dolph.*

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The heat of the sun in Edinburgh set fire to some window blinds.

A whirlwind at Littlehampton, England, swept a large pile of hay into the air, and then carried it out to sea.

The necessity for war is in proportion to the number of unjust persons who are incapable of determining a quarrel but by violence.—*Ruskin.*

Watford, England, is agitated over the question whether golf caddies should be employed on Sundays. The golfers say "Yes," and the local clergy, "No."

On his death bed, the late Paul Kruger is stated to have remarked to his physician that he no longer hated England. He regretted the war, but trusted that everything will come right in the end.

Under new prison rules proposed by the British Home Secretary there are to be three divisions of penal servitude—an ordinary division, one for habitual offenders and a long-sentence division. There are to be classes in the ordinary division, and as far as possible each class is to be kept to itself.

We commend to the careful study of our readers the article on page 1. "Principles too Little Understood." It is taken from that excellent little book, "Rights of Man," by W. A. Colcord, particulars of which may be seen in our advertising columns. This book should find a place in every public and private

library, because it deals with principles of liberty which are being violated every day in this liberty-loving community.

An ant which is an enemy of the Mexican boll weevil, the insect that so seriously menaces the cotton industry in the continent of America, is reported to have been found in Guatemala, and it is hoped the ants can be made to thrive in Texas, and to exterminate the weevil pest, as they are said to have done in their native haunts. A large quantity are being imported to Texas for experiment.

The Bishop of Stepney, preaching at St. Paul's Cathedral on the text, "Give an account of thy stewardship" (says the "Christian"), said that the craving for pleasure had become a disease, which manifested itself in a want of consideration for others that would never be possible in a healthy mind. He added: "All admired the graceful lady in the beautiful dress who fitted about the stalls at a charity bazaar. But the dress was not paid for, and the unpaid bills meant to some poor dressmaker, harassed for want of capital, the prospect of losing the home which had kept the aged parents and the invalid sister in peace. I speak of what I know."

A NEW USE FOR TELEPHONES.

Clearly and sweetly the words of the famous old hymn, "How Firm a Foundation," came to the ears of the patients in the Samaritan Hospital, Philadelphia, on a recent Sunday. Dr. Russell Conwell had caused the hospital to be connected with the Baptist Temple by means of telephones. With megaphones strung in front of the pulpit, and receivers in the hospital wards, the singing of the splendid chorus and the words of the sermon were distinctly heard by the patients. For those patients who were too weak to hold the receiver to the ear, head attachments were provided, so that, without the slightest exertion on their part, the services at the temple could be plainly heard. The voice of the preacher came strongly and clearly, every word being caught by the megaphones and carried to the delighted patients at the hospital. The singing to the accompaniment of the great organ was so realistically close that many joined involuntarily in the exercises, scarcely realising that they were a long distance from the scenes of the services. Telephone communication with the hospital will be a regular feature of Dr. Conwell's services hereafter.—*Selected.*


ANNUAL MEETING OF THE ECHO PUBLISHING COMPANY, LTD.

NOTICE TO SHAREHOLDERS.

The annual meeting of the shareholders of the Echo Publishing Company, Ltd., is hereby appointed to be held at the S. D. A. Church, Alfred Crescent, North Fitzroy, Victoria, Tuesday, Sept. 6th, 1904, at 7 p.m. The meeting is called to receive the Treasurer's balance sheet and the annual report of the Directors of the Company; the election of Directors for the ensuing year, and the transaction of such other business as may properly come before the meeting. A cordial invitation is extended to all who are interested in the work of the Echo Publishing Company, Ltd., to be present.

W. D. SALISBURY,
President.

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28/11/04.

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 West Australian Tract Society, 246 William St., Perth.
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 International Tract Society, 451 Holloway Road, London, N.

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