

# AUSTRALASIAN SIGNS OF THE TIMES

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ONE  
PENNY

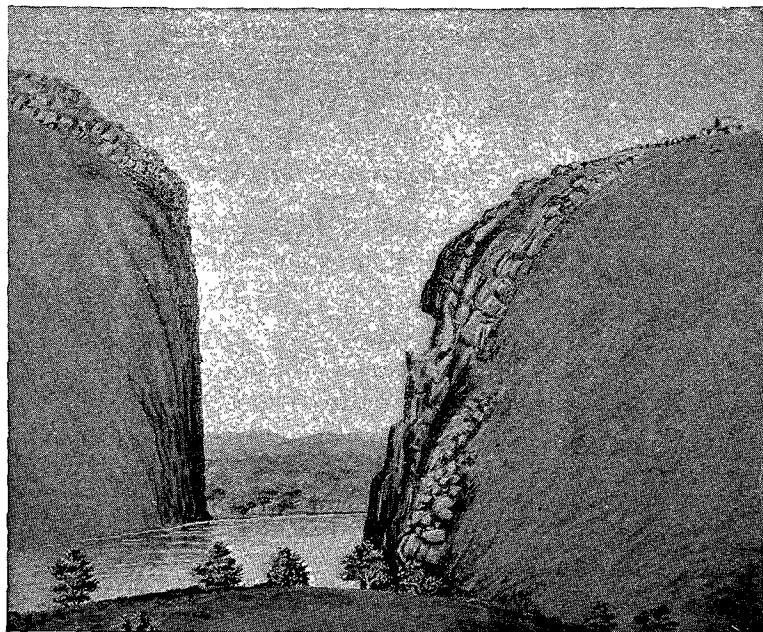
## The Outlook

### BRITAIN AND RUSSIA IN PROPHECY.

Once again suspicions are aroused in British political circles that Russia has designs on the Persian Gulf. In the House of Lords the late Governor of Queensland, Lord Lamington, stated that Russia is proposing to build a railway from Transcaucasia through Persia, and that she desires to secure the port at Bander Abbas. A glance at the map of Persia is sufficient to show that this port in the hands of Russia as a naval base would be a menace to British, Indian, and Australian trade, as it is only about 1,000 miles distant from the route of the mail steamers. Bander Abbas is situated on the Strait of Ormuz, which connects the Persian Gulf with the Gulf of Oman, which in its narrowest part is only thirty-eight miles wide. For many years the Persian Gulf has been under the dominance of Great Britain, and difficulties which arise between the native tribes of that region are settled by the British Resident, whose decision is final. A moment's consideration of the situation is sufficient to show that England would certainly resent such a move on the part of Russia, so when the Secretary for Foreign Affairs stated that "England would resent it by all means at her disposal," he

was greeted with cheers. Whilst this movement on the part of Russia is being carefully watched by British statesmen, and they are preparing to meet it with "all the means at their disposal," it is also something which carries a weight of meaning to the child of God. It is another omen, a distinct sign, a milestone to indicate the approaching termination of this era.

from which comes the modern name, Russian; Meshech is identified with the Moschi mentioned by Herodotus, which people afterwards became known as "Muskovs and then Muscovites, who built Moscow, and who still give name to Russia (Muscovy) throughout the East." — *Rawlinson*. Tubal is the name of the people who settled on and gave name to the River



Kindly loaned by "The Leader."  
Heavytree Gap, Macdonnell Ranges.—(See article on next page.)

Five hundred and eighty-seven years before Christ the prophet Ezekiel, under the inspiration of the Spirit of God, pointed out the Russian Empire as it exists to-day. In the 38th chapter of his prophecies, he refers to that great northern colossus as "Gog, prince of Rosh, Meshech and Tubal." Verse 3, R.V. Rosh is the word

Tobol and the place Tobolsk, the chief city of Siberia (Eastern Russia). It is therefore evident that this thirty-eighth chapter of Ezekiel has reference to the Empire of Russia as it stands to-day. After pointing out the extent of his dominions and the vast army of soldiers under his command ("like a cloud to cover the

land," Verse 9), the prophet says, "It shall come to pass in that day, that things shall come into thy mind, and thou shalt devise an evil device, and thou shalt say, I will go up to an open country; I will go to them that are at quiet, that dwell securely, all of them dwelling without walls and having neither bars nor gates, to take the spoil and to take the prey, to turn thine hand against the waste places that are now inhabited, and against people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the middle of the earth." Verses 10-12, R.V. Now whilst Russia is conceiving this "evil device," another nation stands ready to interfere.

"Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take the spoil? hast thou assembled thy company to take the prey? to carry away silver and gold, to take away cattle and goods, to take great spoil?" Verse 13. Can this nation, which is represented by the prophet as interfering in the plans of Russia be identified? Let us see. In Dr. Smith's Bible Dictionary, Edward Stanley Poole, of the South Kensington Museum, writing on Sheba, says:—

Sheba, son of Raamah, son of Cush, settled somewhere on the shores of the Persian Gulf. In the *Morasia* the writer has found an identification which appears to be satisfactory—that on the island of Awal (one of the "Bahreyn Islands") are the ruins of an ancient city called Seba. Viewed in connection with Raamah, and the other facts which we know respecting Sheba, traces of his settlements ought to be found on or near the shores of the gulf." Vol. III., p. 1232.

Of Dedan the same writer states that it may be inferred that Dedan (who was the brother of Sheba) settled on the shores of the Persian Gulf. On the borders of the gulf there is an island named Dadan, which is probably another indication that Dedan settled in that locality.

This evidence is perhaps sufficient to show that the prophet had his attention called to the territory surrounding the Persian Gulf.

Does the prophet mean that these defenceless tribes on the Persian Gulf would call upon Russia for an explanation of her movements? No, certainly not.

But he associates those peoples with a mercantile shipping power which he refers to as "the merchants of Tarshish." The acutest Biblical critics adopt the view that the expression, "ships of Tarshish" (2 Chron. 9:21) referred to "large Phœnician ships of a particular size and description destined for long voyages," just as in English "East Indiaman" was a general name given to vessels, some of which were not intended to go to India at all.—*Smith's Dict. of the Bible*, Vol III, p. 1440. May not this expression refer to a great mercantile shipping power such as England; and, furthermore, the next phrase, "All the young lions thereof," certainly lends colour to the suggestion. The symbol of British power is a lion, and "all the young lions thereof," would refer to the offshoots or colonies of the Empire. Now as Britain is the greatest mercantile shipping nation in the world, and as the symbol of her power is a lion, and she has a number of colonies which are popularly referred to as "the cubs," it seems probable that we may look for a fulfilment of this prophecy by Russia making a move to occupy "open country" in the region of the Persian Gulf, and that power that holds the dominant position there, which would be a great shipping nation with a number of offshoots, interfering in Russia's plans.

This is what is now being discussed as a possible contingency, and one that "England would resent by all the means at her disposal." God foresaw this difficulty would arise, and revealed it to His servant Ezekiel about 2,500 years ago, and the record of this revelation has been carefully preserved for these last days as an evidence of the inspiration of the Scriptures, and as a sign that when this did take place it would be "the latter years" (the last days).

During last year 714,124 passengers landed at New York from Europe, of whom 139,848 were carried in the saloon, and 574,276 in the steerage. Allowing only £50 as the value of the property brought by each steerage passenger, the total capital represented by them alone was nearly £30,000,000.

## ONE RESULT OF NOVEL READING.

An awful illustration of the capacity of fiction for evil is afforded by a production by the German writer Goethe, now being portrayed on the stage, according to this item, which appeared recently in the Chicago "Tribune":

"There seems to be a fatality about Goethe's story 'Werther,' it being provocative of suicide. It has been pointed out by a literary statistician that since its production as a novel, the direct cause of no less than seven hundred suicides may be attributed to this melancholy idyl, now being acted with considerable success by Sarah Bernhardt at her theatre. A startling example of this occurred last night, when, just as Sarah as Werther was about to fall lifeless at Charlotte's feet, a woman, Paule de Martigny, attempted suicide by shooting."

## THE DIFFICULTIES OF GOLD-SEEKERS.

Our illustration this week depicts a scene in the Macdonnell Ranges, which lie to the north of Adelaide about 1,100 miles. Much interest has of late centred about this locality owing to the discovery of gold-bearing quartz reefs in that district. Although the resources of this new gold-field are not yet proved, many adventurous miners have wended their way thither, in the hope of securing a fortune. Owing to the difficulties of transit, provisions will surely fetch high prices, and it is probable that water will be exceedingly scarce. The field is reached by railway from Adelaide to Oodnadatta, 688 miles, thence by coach or camel caravan, about 400 miles, the single through fare from Adelaide costing about £13. Mails between Melbourne and this new gold-field occupy about two weeks in transit. Camels are used for carrying loads, each one taking about 4 cwt., and they reach the field in about twenty-one days after leaving Oodnadatta. The cost of carriage by camel is £10 per ton, and by waggon £20 per ton.

## ....OUR.... CORRESPONDENTS

### DUTY AND DOCTRINE.

"If any man will do His will, he shall know of the doctrine." John 7: 17.

"What is truth?" you bitterly ask.  
"What for a doubting soul is left  
When of its faith and hope bereft?"  
—Nay, something doth yet for it remain,

Something by which it may attain  
Rest and peace in its little day,  
Doubting heart you can still obey.  
Bend once more to your daily task;  
Leave your thinking, rise and act;  
Life at least is a present fact.  
Let the soul's dark problems go;  
Be true to the duty that you know,  
Whatever be dark, yet is duty clear  
To the heart that is earnest and sincere,  
Look not within, but look without,  
By the changeless laws of the universe  
broad,  
By the written word of the Son of God,  
The soul that obeys shall cease to  
doubt.

—Joseph A. Torrey.

### PRINCIPLES OF CIVIL LAW.

BY GEO. A. SNYDER.

In previous articles we have seen that the great universal law of love is divided into two great commandments: love to God, and love to one another. These two great principles, and the ten precepts which hang upon them, are based upon the inherent dual relationship of all intelligent creatures; first, to their Creator, second, to one another. Since this dual relationship must, in the very nature of things, exist as long as intelligent creatures exist, it necessarily follows that the two great principles, and the ten precepts, based upon this dual relationship, must be co-existent with the relations upon which they are based.

We have also seen that as soon as Adam and Eve violated the principles of universal law, their relations to God and to each other at once became perverted. Out of this perverted relationship sprang two secondary systems of law. First, sacrificial law with its bloody rites and observances growing out of the perverted relationship of fallen humanity to the Creator; second, civil law, growing out of the perverted re-

lationship of fallen creatures to each other. We have already noticed the purposes and limitations of sacrificial law, and now ask the reader to follow us in the consideration of a few self-evident facts relating to civil law.

The second great commandment, "Thou shalt love thy neighbour as thyself," embraces the last six precepts of the decalogue, which cover every possible relationship of intelligent creatures to one another. Civil governments are ordained of God to regulate the perverted relations of men, and there is no proper subject of civil law which is not covered by the second great commandment. Just as soon as civil governments attempt to regulate any of the relations of men to the Creator, they step out of the realm of civil law into the realm of religion. This is just one step too far, as we shall see.

A brief comparison of Christ's answer to the lawyer in Matt. 22: 36-40, with Paul's comments on our duty to civil governments, will make this matter very clear. Christ says that there are two great commandments—love to God, and love to our neighbours. Paul sums up his remarks on our duty to the powers that be as follows: "He that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself." Rom. 13: 8, 9.

Why does Paul entirely ignore the first great commandment in his remarks on our duty to civil governments?—For the manifest reason that civil governments have no right to enter the realm of individual relationship to God with which the first great commandment deals. The very fact that Paul, in defining the province of civil power, entirely omits any of those duties covered by the first great commandment, is the strongest possible proof that God has ordained the powers that be to regulate only those matters covered by the second great commandment. Note it again: "If there be any other commandment [pertaining to civil duties], it is briefly comprehended in this say-

ing, namely, Thou shalt love thy neighbour as thyself." That settles the question forever. Every duty that we owe to civil government is briefly comprehended in that saying; and every duty that is not comprehended in that saying comes under the scope of the first great commandment, and is a duty we owe to God direct, with which civil government has no right to meddle.

That this is the truth concerning this question is illustrated over and over in both Old and New Testament history. Nebuchadnezzar, king of Babylon, erected an image on the plain of Dura, and commanded all to worship it. The three Hebrews squarely refused to obey this command, because it interfered with their duty to God. For refusing to obey the king's order they were cast into the fiery furnace, and miraculously delivered from the power of the flames. Thus did God vindicate their course of action, and at the same time rebuke the haughty monarch for daring to dictate in matters of religion. See Daniel 3. While Daniel was prime minister of the Medo-Persian kingdom, his jealous rivals cajoled the king into signing a decree which put Daniel into the lions' den for refusing to allow human law to interfere with his relations to the Creator. God set the seal of approval to Daniel's action by delivering him from the lions.

The apostle Paul, who said: "Let every soul be subject to the higher powers, for there is no power but of God; the powers that be are ordained of God," was often in prison for disobeying the dictates of Roman law when it sought to interfere with his duty to God. Christ said: "Render, therefore, unto Cæsar the things that are Cæsar's, and unto God the things that are God's." He was afterward crucified by the combined forces of the Roman state and Jewish church, as an offender against the dignity of Rome. Pilate, the Roman governor, if left to his own judgment would have released Jesus; but in order to satisfy the intolerance and bigotry of the religious leaders, he allowed Him to be crucified. All of the bloody persecutions which have stained the pages of history since the days of ancient Babylon can be

traced to some attempt on the part of the civil authorities to enforce or prohibit the exercise of those duties which men owe to God alone.

The foulest blot on the pages of history, known as the Dark Ages, was the direct result of a union between the so-called Christian church and state of Rome for the enforcement of what they conceived to be the duty of men to their Creator; and every effort of the professedly Christian churches and nations of to-day to enforce the observance of any duty which men owe to God alone, is really a backward step toward the intolerance and oppression of those dark days and darker deeds.

Protestantism once protested against the dictation of church and state majorities in religious matters. Protestantism was in the minority then, but now, with her increasing numbers and influence, she only protests against the political aspirations of the Papacy, in order to make more room for herself in politics. She is even willing to join hands with the Papacy in seeking to enforce by civil law certain religious observances. This is notably true in the almost universal effort to enforce their common ideas of Sabbath observance by means of civil law. Now, if Sabbath observance is anything at all, it is purely a religious duty which men owe to God direct, and as such, is not within the legitimate scope of civil law. Oh that men would "render unto Cæsar the things that are Cæsar's; and unto God the things that are God's"!

### THE HAND OF POWER.

"I can do all things through Christ which strengtheneth me." Phil. 4 : 13.

A veteran, who was charged by the Duke of Wellington to take a difficult position, quickly replied: "I will go, sir, but first give me a grip of your conquering hand." That gave him courage and strength, and he did his duty nobly. We have a mightier and more victorious Captain, Jesus Christ. He calls us to occupy many a trying place in His ranks, and we sometimes find it hard work to respond promptly to His

demands, yet we ought ever to be ready to say: "Master, I will do what Thou desirest, but let me first grasp Thy all-conquering hand." This is our high privilege and the secret of our success. Grasping the hand of Omnipotence and love by faith, we are equal to every danger and duty.—*Exchange.*

### GOD'S CARE.

Fearst thou, at times, thy Father  
Hath forgot?  
Though the clouds around thee gather,  
Doubt Him not.  
Always hath the daylight broken,  
Always hath He comfort spoken,  
Better hath He been for years  
Than thy fears.

To His own thy Saviour giveth  
Daily strength;  
To each troubled soul that liveth,  
Peace at length.  
Weakest lambs have largest share  
Of the tender Shepherd's care;  
Ask Him not, then, "when" or "how,"  
Only bow.

—From the German.

### IS THE GOSPEL ABOLISHED?

BY J. E. FULTON.

To off-set the force of Jesus' word, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil," we are told that Christ fulfilled the law, meaning that He abolished it. That such a conclusion could be drawn after reading the words of Christ, is certainly beyond comprehension. Those who teach the abolition of the law virtually make Christ say, "Think not that I am come to destroy the law; I am not come to destroy, but to abolish," which makes nonsense of the Saviour's words.

To show the absurdity of such an explanation of the word "fulfil" in Matt. 5 : 17, let us take another text containing the same word. In Luke 4 : 16-20, we read of Christ going into the synagogue, and reading from the prophecy of Isaiah, chapter 61. He read these words, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to

the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

This certainly was a gospel of hope—good news of healing to the broken-hearted; glad tidings of emancipation to the weary captives. But stop! To the eager listeners Jesus makes the announcement, "This day is this scripture fulfilled in your ears." Verse 21. Was the gospel abolished that day? Does the word "fulfilled" mean abolished here? It comes from the same Greek word, rendered "fulfil" and "fulfilled," used in Matt. 5 : 17, 18. Many assert with a great show of triumph that the word "fulfil" means abolish when applied to the law; with equal consistency we could apply the same definition to the word fulfilled in Luke 4 : 21. Then what have we?—Law and gospel both gone!

Paul says that he was a minister of the gospel, "according to the dispensation of God, which is given to me for you, to fulfil the word of God." Col. 1 : 25. Here the marginal reading for "fulfil" is "fully to preach." Then when Christ says He came to fulfil the law, it means that He came to fully preach it. A prophecy of Christ bears out this definition. In Isaiah 42 : 21 we read, "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honourable." Christ saw the holy law buried under the rubbish of Jewish tradition. He came to magnify it, and make it honourable; He came to fulfil it, to fully preach it. His life was in harmony with it. He kept the law. Every act of His life was a magnifying of the holy precepts.

"For in His life the law appears,  
Drawn out in living characters."

Then away with the idea that the law can be abolished! The law is a copy of the Eternal Mind. It is an expression of the divine character. "It is a transcript of the divine nature; yea, it is the fairest offspring of the everlasting Father, the brightest efflux of His essential wisdom, the visible beauty of the Most High. It is the delight and wonder of cherubim and seraphim, and all the company of heaven, and the glory and joy of every wise believer, every well-instructed child of God upon earth."

## PLANNING A REVIVAL.

BY L. A. SMITH.

A "national Lenten gospel campaign" has been inaugurated by the "National Central Committee of the Twentieth Century National Gospel Campaign," which has its headquarters in New York City. The object of the campaign is to promote through existing organisations and agencies a "national gospel awakening," "for the spiritual, moral, and social rescue of the unsaved millions of our beloved country." This campaign was initiated on "Ash Wednesday," February 25, which was appointed as a "day of humiliation and prayer." On that day special prayer was offered in the churches for certain specified objects, among which were "an immediate entrance of all Christians upon a campaign of personal work in seeking and winning lost souls, 'beginning at Jerusalem'—at home—and reaching out to the 'outermost parts of the earth.'" Also, "for a mighty outpouring of, and endowment with, the Holy Spirit," to be experienced by "the church throughout the entire nation."

In short, it was designed that there should be a great religious revival extending over the entire country, similar to those experienced under the leadership of eminent revivalists in former times. A great revival to mark the opening of the twentieth century has long been contemplated, and this is the effort to realise the desired blessing.

No intelligent observer can shut his eyes to the fact that tremendous changes have taken place in the religious world since the days of the great revivals of the last century. Within the church, as a whole, there has been a wide drifting away from the former standards, so that the church to-day is not prepared, as a whole, to work along the lines that were followed by the Protestant Church in its earlier days. Upon every side are to be seen the evidences of this truth. A new complexion is upon everything. In a hundred places the old safeguards against worldliness and spiritual delusions have been broken down, and a tide of error has come in which threatens to engulf all before it.

Strange doctrines of which our pious forefathers knew nothing are taught and received by multitudes. New delusions are sweeping over the land, and vast numbers are joining themselves to movements which are Christian only in name. A change has come in the attitude of the church toward God's word. The higher criticism has come in, and has established itself in all the leading denominations. What revival can come from the higher criticism? What church in which the higher criticism is accepted can go to sinners in the power of the Spirit, pointing them to an infallible word by which they must finally be judged? What church that holds to it can manifest the old-time spirit and make use of the old-time methods? Can any such thing as a great Christian revival be possible in the present state of the Christian Church?

These are questions that lie at the foundation of a sober, candid consideration of this subject. There are, we know, many earnest Christian men enlisted in this movement who long to see the old-time power manifested in the church, followed by the old-time results. We believe, however, that the church as a whole must get back into the pathway of primitive Christianity and of God's special message to the world for this time, before it can as a whole do successful work for God, and carry out the great programme of evangelistic work, which, under the lead of this inter-denominational committee, it has undertaken.

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## DECEPTIVE DAYS.

BY G. C. TENNEY.

The Twentieth Century Testament rendering of 2 Thess. 2: 9-12 is this: "For at the coming of the Lord there will be great activity on the part of Satan, in the shape of all kinds of deceptive miracles, signs, and marvels, as well as of wicked attempts to delude—to the ruin of those who are on their way to destruction, because they have never received and loved the truth to their own salvation. This is why God is sending upon them a misleading influence to cause them to believe

what is intended to deceive them; and so sentence of death will be passed on all those who refuse to believe the truth, but find pleasure in wickedness."

The import of this language is most startling. In the days of Christ's second coming Satan will be active, unusually active, in performing all kinds of deceptive deeds through his various agents for the purpose of deluding those to whom the truth has been presented, but who refused to accept it in the love of it. By rejecting the truth the individual takes himself out of God's hand, and becomes the ready victim of deceptive influences. And the Lord withdraws His Spirit, His guidance, and protection, because the individual has rejected Him. Not only so, God permits the relative appearance of truth and error to be so transposed as to form a pillar of cloud where light ought to be.

The Saviour speaks of this time of deception thus: "There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." We can only conclude that all except the "very elect" will be deceived. As for Satan, it is said of him that he has come down to us, "having great wrath, because he knoweth that he hath but a short time."

That we are living in the time when these awful words have their application is a fact that a large proportion of our readers accept. And in the light of these scriptures we can but feel that our only safety is to be found in obeying the word of God. We must accept the truth so heartily and thoroughly that it will become a sanctifying power in the life. A person who either rejects the truth or holds it in unrighteousness, deprives himself of the only "shield and buckler" that God provides for us in these days of peril. "He shall cover thee with His feathers, and under His wings shalt thou trust; His truth shall be thy shield and buckler."

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"It is just as impossible to legislate good deeds out of bad men, as to legislate good fruit out of a bad tree."

## World-Wide ..... Field .....

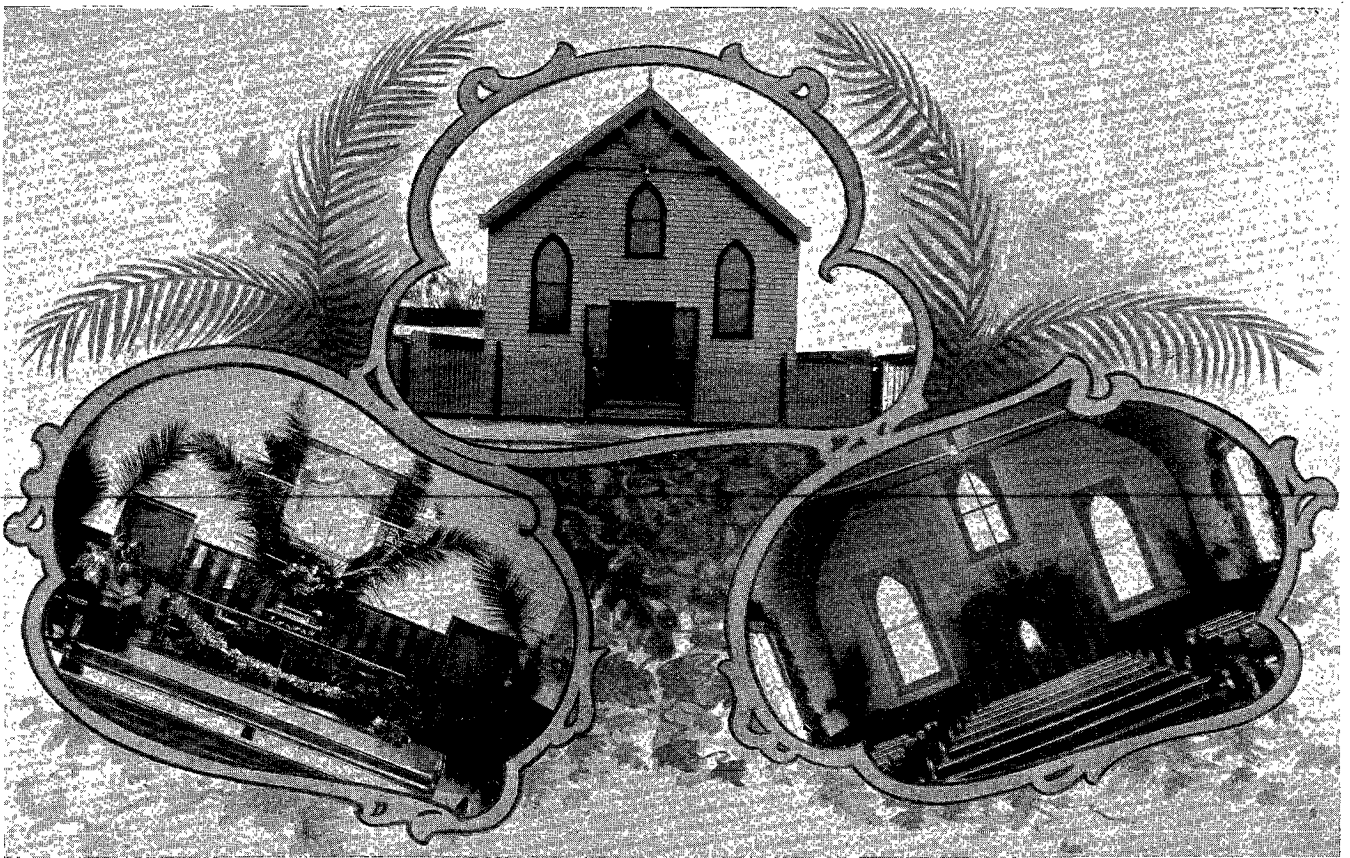
### THE WINDSOR CHURCH.

Another addition to the steadily increasing number of churches erected by Seventh-day Adventists has been made by the erection of a neat weatherboard building at Windsor, Victoria.

churches at Brighton and Williamstown. Several people first heard the truth at the Brighton camp-meeting who did not take their stand to obey God in keeping the Sabbath till the Balaclava camp-meeting, when they with others joined the Windsor church.

From that time to the present, this company of believers have met in rented halls in various localities; but the desirable object of having a permanent building has been kept steadily in view, and on Sunday, April 26, we had the pleasure of attending the opening

with singing and prayer, after which Pastor W. A. Hennig, President of the Victorian Conference, delivered an interesting address, briefly reviewing the work of the Reformation from the time of Luther down to our own times, specially calling attention to the closing message, and how it has found its way into many of the most remote and darkest places of the earth, so that even among the miners in Siberia, who never see the light of day, the truth has found its witnesses, and a large colony of these underground dwellers are keeping the com-



Platform and Baptistry

WINDSOR CHURCH  
Front View

Interior of Building Showing Porch

It is now over sixteen years since the third angel's message was first preached in that neighbourhood by Pastor J. O. Corliss, when a number of believers began to keep the Sabbath of the Lord, and a church was organised. Later, in 1893, meetings were held in the Prahran Town Hall, with good results. This effort was followed by a camp-meeting at Brighton in the beginning of 1894. As a result of this meeting interests sprang up in different suburbs, and were successfully followed up, resulting in the organisation of

meeting of the S.D.A. church at Hotham Street, Windsor.

The church building is 28 x 40 feet, with a large class-room attached. It is neatly finished and comfortably seated. On this occasion it was beautifully decorated with flowers, and presented a most pleasing appearance. Many visitors from our other churches, as well as a number of people from the neighbourhood, were present, both at the afternoon and evening services, and manifested an earnest interest in the meetings.

The afternoon meeting opened

mandments of God and the faith of Jesus.

The speaker also called attention to a missionary map, showing how the third angel's message has encircled the earth, and pointed out that though many had endeavoured to hinder its progress, the work is going steadily forward, and that this church had been erected solely in the interests of the last great reformatory work of God in the earth.

Bro. G. S. Fisher then gave an interesting outline of the history of the work in Windsor, and

after a few closing remarks by the senior elder of the church, a pleasant and interesting service was brought to a close.

In the evening Pastor W. A. Hennig spoke on the second coming of Christ to an appreciative audience. This was the first of a series of meetings to be held each evening from May 3 to May 31.

We trust this church will stand as a bright light for the cause of present truth, and that many precious souls will there be won for the kingdom of Christ.

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#### IN AUCKLAND.

Pastor G. C. Tenney and family left Auckland, N.Z., recently to return to America. The kind wishes of many friends in Australasia follow them to their new home. Before leaving, Pastor Tenney left the following words of farewell:—

"We have now been in Auckland nearly five months. During this time we have been sensible of the presence and blessing of the Lord in connection with our work. Nearly fifteen years ago, when on our way to Australia, we stopped over one boat with Pastor Daniells, who was then building up the cause here. Since then a great many changes have taken place. Some have gone to other parts; some have fallen out by the way; some are dead; some are still standing in their lot, and others have come in to fill many of the vacancies. Some tempests and struggles have been experienced, and sometimes the enemy has held the reins. But God is faithful. He still remains true and gracious. Unitedly we have sought help, and He has lifted upon us the light of His countenance.

"Our recent quarterly meeting was held by the two churches jointly, and it was good to be there. Five were baptised. Four of them were children of our people, who have come to years of understanding, and have chosen the way of the Lord. There were two others from an adjacent church, who desired baptism, but could not be present. Steps are being taken to renovate both church buildings; there is a mind to work and a good degree of unity. I pray that brotherly love may indeed continue.

"We spent two Sabbaths with the Kaeo church, and were grateful to find how well the membership has kept up, notwithstanding the church has had but little ministerial help. Father Hare has been a true elder, and has borne burdens of care and labour for the little flock. He is now over eighty, and, at his earnest request, Brother Sterling was chosen to assist in leading the church. There is much need of labour in that field, and good results would be sure to follow. All through the Auckland province inviting fields urgently call for workers.

"New Zealand is a favoured portion of the earth. It is a pleasant country and a fruitful field. But my work here is about to close. Repeated calls from the Medical Missionary Board indicate quite clearly that it is duty to resume the work which I left to come to Australasia. The work and people of God here are very dear to us. It is not without sadness that we remove. Our hearts cherish very many dear friends in all parts of the colonies, and we earnestly ask you to pray for us. Our address will now be Sanitarium, Battle Creek, Michigan, U.S.A."

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#### A DIFFICULT TASK.

The Gold Coast government is building a railroad from the beach at Sekondi to Kumassi, one hundred and seventy miles inland. The building of any railroad in a tropical country is no small task. Here there are no waggons, no mules, no wheelbarrows. All the dirt is moved in baskets, which are carried on the heads of natives. There are a few white men and thousands of natives employed in the undertaking. Tarkwa and Obuassi, the one forty and the other one hundred and thirty-one miles from Sekondi, are both the centres of districts in which there is considerable prospecting for gold. Thousands and thousands of pounds have been spent and will be spent in this prospecting work. The difficulties do not seem to discourage anybody. Yet there is not a white minister or a missionary either at Sekondi or Obuassi. White men are coming to these

places, but not one Christian minister. The opportunity of establishing a mission station in one of these places is a rare one.

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#### ...Notes...

Pastor E. E. Andross reports the baptism of ten persons in Birmingham, England.

Brother W. R. Carswell is labouring in Dandenong, where he has secured the Rechabite Hall for public meetings, and a company meets for regular services.

A complete Bible has been published for the Eskimos in Greenland, at the expense of the Danish Government. The gospel was first carried to these people by Hans Egede, the Norwegian pastor who began work in Greenland in 1721. He began the translation of the New Testament into their language, which was completed by his son. Another and improved version appeared in 1799. A revision made by Moravian missionaries was published by the British and Foreign Bible Society in 1826. The chief translator of the Old Testament was a Moravian missionary who died in 1886.

The words of Ananias to Saul, "And now why tarriest thou? Arise, and be baptised, and wash away thy sins, calling on the name of the Lord," were re-echoed to one young sister and an elderly brother in the Windsor church, Victoria, on Sabbath afternoon, April 25th. The service was a very impressive one, being the first time this ordinance had been performed since the erection of the new building. Pastor W. A. Hennig conducted the service. The Spirit of God was present to impress many hearts with the solemnity of Paul's instruction in his epistle to the Romans (Chap. 6: 5), "For if we have been planted together in the likeness of his death, we shall be also in the likeness of His resurrection." At the close of the service three new members were added to the church.

AUSTRALASIAN  
**SIGNS OF THE TIMES**  
 And THE BIBLE ECHO.

E. W. FARNSWORTH - - EDITOR.

**A "GOSPEL HEALTH TALK."**

By Pastor E. W. Farnsworth, Editor of "The Australasian Sign of the Times," at the camp-meeting, Devonport, on Thursday evening, April 16.

God wants everybody to be well. I am sure of it, for God says: "I wish, above all things, that thou mayest prosper and be in health." John 3:2. More than half of the children born now-a-days die before they are three years old; and the people sit quietly by and call it a "dispensation of Providence," when it is really a dispensation of ignorance and bad diet. If one-half of the lambs died before they were three months old, the Government would make large appropriations to inquire into the cause, and the country would be stirred to find the source of the trouble and avoid it. But the lambs of the household may die, and mothers weep and grave men call it "an act of Deity," when God had nothing to do with it, but wanted everyone of them to live, and mothers and fathers to wake up to study the causes of their death and avoid them.

The life of Christ was an exposition of the mind of God regarding disease. He healed all the sick who came to Him. Disease of every kind fled at His presence. Luke 4:40. He commissioned His disciples to heal the sick in connection with their ministry. Now, if sickness is one of God's special means of grace, to be meekly submitted to as a heaven-sent discipline, then Jesus worked against the law of God. But Jesus did not work against grace. He was its best and truest exponent. Satan is the Destroyer; Christ is the Restorer. There will be no pain or sickness in heaven, for everything will be as God wants it there. Sickness is a companion of sin, the result of a violation of the natural law of God. Provision is made in the gospel for the healing of all our diseases as truly as for the forgive-

ness of all our sins. Ps. 103:1-3. Christ bore all our sicknesses that He might remove them from us. Matt. 8:16, 17.

Men are a long way from the original bill of fare as given by God to Adam, and they are also a long way from living the long lives they lived back there, and from their mental and physical strength. Adam knew enough to name all the animals, and birds, and insects on earth, and the names he gave cling to them. Really good food looks good, smells good, and tastes good. But "high" meat doesn't smell good; old cheese doesn't smell good. Our eyes, and brains, and noses were given us, located above our mouths, to enable us to decide intelligently what ought to go into the mouth, but most people consult only their taste, ignoring their better judgment. Men are going mad after animal food, and some are going mad as the result of eating it. They eat the body and brains, and the tongues and tails of their good fellow-creatures who love to serve them. "Everything is saved but the squeal," said Armour, the great pork packer; but that is not lost to the ears of the Creator or the sensitive ear of one who loves the lower creatures. Better food hangs temptingly over our head, in the fruits, grains, and nuts, and also in the finer vegetables, and no life is taken to obtain them. Many lives are sacrificed as a result of eating such a variety at a single meal, and washing it down with the poisonous tea that is producing the headaches and back-aches so common among women.

Let us return to the simplicity of nature, and as a result obtain its joyous health and happiness.—*Devonport North Western Advocate.*

"Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong."

"The deliverance of Shadrach, Meshach, and Abednego, from the fiery furnace, of Daniel from the den of lions, and of Peter from prison, ought to teach all men in civil authority that God does not approve of human laws interfering with religious freedom."

**"FAMINES AND TROUBLES."**

In spite of all the advancement of which this age boasts in the direction of mastery over the forces of nature, famine continues to ravage large and populous districts of the earth's surface. Probably at no previous time within a century, perhaps not within several centuries, has so large a territory been subjected to a visitation of this death-dealing scourge.

It is computed that at the present date over 400,000 Finns, 200,000 Swedes, and many thousands of Norwegians and Lapps, not to mention multitudes in Siberia and European Russia, are dying of hunger. The worst situation exists in Finland, where, according to the St. Petersburg correspondent of the London "Times," the Finnish peasants have been reduced to the necessity of trying to sustain life by eating bark, and unripe, frost-spoiled rye and barley, made into bitter cakes, that even the animals refuse to touch. So terrible is the dearth of vegetation, says another account, that even the birds have died by thousands in the forests.

Investigations made by the "Christian Herald," of New York City, disclose that in the famine provinces there was not during the summer of 1902 more than half a dozen dry days. The crop failure was the most complete in half a century. Finland's grain crop fell short of the average to the extent of £2,400,000. The fishing industry also failed. Every resource was swept away, and multitudes were left with nothing to subsist upon save bread made from unripe rye and barley, which the horses refused to eat. Loaves of barley husks and straw constitute the fare of thousands of families. Those upon the verge of starvation constitute one-sixth of the entire population of the country. Relief work is being undertaken by the "Christian Herald," in the United States, and by the Russian Government.

This is a terrible picture; but the picture of the world's spiritual famine—of the multitudes in all countries who are to-day perishing for want of the bread of life—could it be truthfully drawn, would be still more terrible.—*Review and Herald.*



## CHILDREN'S ...CORNER...

### THE HAPPY WAY.

It is better to whistle than whine,  
It is better to sing than sigh,  
Better to smile, though a heart repine,  
Than to scowl as the world goes by.

For you'll find, if you whistle a tune,  
Or go singing your way along,  
Many there'll be who will join you soon,  
And a chorus will swell your song.  
—*Francesca Di Maria*

### ONE WHO COULD WAIT.

BY EDISON DRIVER.

"No, we won't play with you; you're common!" exclaimed one of a merry group of German children inside the palace grounds. They were the children of the nobles of the land. They could not play with the children of the poorer people. They were too proud; too great!

Still the little girl stood by the wall, with the tears welling up in her eyes, as she watched the other children move away, jeering and taunting her with being "common." But she said nothing. Some one threw a stone, and she hid behind an oak tree. She could wait.

That night there was a great children's party in the palace. All the children of the nobles were there, waiting for the games to begin. But the games could not begin till the princess came—the princess of all the Germans, whom they had not seen for years. Presently the bugles sounded.

"The princess! the princess!" exclaimed every one, and through the door-way came the same sweet little girl whom they had called "common" but a few short hours before. How many heads do you think were hung in shame! Several of the gayest of the young people slunk away through a back door, and went to their rooms and cried. They could not face the little "common" girl now. She had waited, and patience had brought its own reward.

So, by and by, when God makes up His jewels, the last shall be first, and the first, last. If we look down on people now, and say

bad things to them or about them, how will we feel if we should see them with bright crowns on their heads, and ourselves put to shame?

Let us be careful. Let us treat every one as we like to be treated; for the poorest little boy on the street may be the child of the great King of all the world.

### THE LESSON OF THE ECHO.

The best defence against the weapons of anger is not harshness but gentleness. A little boy was one day playing where there was an echo. "Hullo," he shouted. "Hullo," said Echo. "Who are you?" he asked. "Who are you?" was the reply. And he fancied that some other boy was mocking him, and became very angry. "Why don't you come out?" he cried. "Come out," answered Echo. Quite exasperated, he shouted, "I'll fight you." And a voice replied, "Fight you." Then the little fellow ran home and told his mother that there was a boy in the forest who mocked him, and made fun of him, and threatened to fight him. And his wise mother, who knew all about the echo smiled and said, "Run out again and shout, 'I love you,' and see what answer comes." So the child ran out and shouted, "I love you." And Echo replied, "I love you." Is it not a beautiful lesson? If you make faces before the mirror you see all the ugly looks reflected on its bright surface. And so the people around us often reflect our own temper and speech. "A soft answer turneth away wrath."—*Selected.*

### A FRUITFUL ACTION.

A boy only ten years old lay down under a tree to rest. His feet were bruised and sore, his clothes were in rags, his face was pinched with hunger and old-looking. He fell asleep with his bare feet upon the curbstone, while his old hat fell from his head and rolled to the pavement. An old man with a saw on his arm crossed the street to rest beneath the same tree. He glanced at the boy, and read the story of his life. He, too, knew what it was to shiver and be hungry. He

took from his pocket a piece of bread and meat, the dinner he had meant to eat if he had found work, and laid it beside the lad. Then he walked quietly away.

Some persons had seen him do this, and their hearts were touched by it. A man walked across the street, and left a half crown beside the poor man's bread. A woman came and brought a hat in place of the old one. A child came with a pair of shoes, and a boy brought a coat and vest. Others stopped and dropped coins beside the first silver piece. Something curious had happened. The kindness of the poor old man had unlocked the hearts of a score of people.

The boy awoke. He saw the bread, the money, and the people waiting to see what he would do. Why, he sat down and sobbed, for he had just found out that some one loved him. What can you do to show some poor suffering one that you love him?—*Selected.*

Do you wish for a kindness? Be kind.  
Do you wish for a truth? Be true.  
What you give of yourself you find—  
Your world is a reflex of you.

### CATCHING PEARS.

Four children, weary of their play, were sitting under a pear-tree. A nice juicy pear fell into John's hat. "I'm lucky," he cried, as he seized the pear, and began to eat it. Then the others took off their hats, and held them out; for one said, "We can catch pears too."

After waiting a long time, and finding the hats still empty, Tom cried out, "I can gather a bushel of pears while I am waiting to catch one," and springing up the tree, his strong arms sent down a shower of the best pears, enough to fill all their hats.

So it always is with every good thing; if we want a blessing, we must put forth an effort to get it.

The person who wants an education will never get it by wishing for it, and sitting down, hat in hand, to wait for it to come to him. No, if you want money, education, land, or home, only by your own will and the strength of your own arm will you get them.—*Selected.*



### NOTHING LOST.

Never a word is said  
 But it trembles in the air,  
 And the truant voice has sped  
 To vibrate everywhere ;  
 And, perhaps, far off in eternal years  
 The echo may ring upon our ears.

Never are kind acts done  
 To wipe the weeping eyes,  
 But like flashes of the sun  
 They signal to the skies ;  
 And up above, the angels read  
 How we have helped the sorer need.

There is no end to the sky,  
 And the stars are everywhere,  
 And time is eternity,  
 And the here is over there ;  
 For the common deeds of the common  
 day  
 Are ringing bells in the far away.

—Henry Burton

### THE HOME.

BY MARY WOOD-ALLEN, M.D.

PARENTS AND CHILDREN.

The trinity of father, mother, and child forms the most beautiful of all human relationships. Ideally it is a combination of protecting care, guiding love, and absolute faith. If it fails in any one of these respects it has not reached its God-appointed place. "He setteth the solitary in families," so that they shall not be alone ; but, united in interests and in love, shall find in this union strength and happiness.

As students of God's purpose in placing us in families we desire to see what is gained by this relation. Why should it not be as well for us to be free as individuals, and not bound so indissolubly to these few who form our family circle ? Upon our understanding of this matter will depend our appreciation of family duties, our recognition of our own place in the family group, our valuation of the family. While the institution of the family is not merely to secure a desirable boarding-house for the man and a permanent situation for the woman, it certainly does accomplish these results, and too often

in the realisation of selfish comfort and protection the higher purpose of the family is forgotten.

The family should be a school for the teaching of all the virtues. Here man should learn that he is the "house-band," holding all together by his protecting foresight ; the wife that she is the "weaver," uniting all by interlacing bands of loving helpfulness.

It is not so very difficult to see what is the duty and office of the parents in the home. To them is intrusted the guidance and education of their children. They are to teach the children the words of the Lord. Deut. 6 : 7 ; 32 : 46.

But it is more difficult to decide just the place and duty of the children in the home if we take more than a superficial view of the case. They are not placed in the home simply to be governed by arbitrary authority ; but they must be taught to obey, because obedience is the duty of all individuals ; obedience to right custom, to law, to parents, to God ; because obedience is the only dignified thing, if we obey rightful authority. Isa. 1 : 19 ; 1 Peter 1 : 22.

Too often, when children reach the years where they begin to think that they are "grown up," they feel a rebellion against the commands of parents. They think they are now old enough to decide their own conduct. As long as they remain in the home they should have so great a regard for the wishes of the parents that they would desire to do what would please them, not in the spirit of unreasoning submission, but in the spirit of loving reverence.

The girls and boys who imagine that self-assertiveness and disregard of the parents' wishes confer a superiority on themselves are mistaken. There is always something peculiarly charming in a loving deference to father or mother. The whole world applauded when President Garfield kissed his aged mother at his inauguration, and by so doing implied that he recognised his indebtedness to her for all the honours that had come to him.

A false pride sometimes makes a young person ashamed of the parents whose self-sacrifice, it

may be, has procured for him the superior advantages which their lives have missed.

I knew of a young man whose mother took in washing in order to pay his way through college. He soon grew too proud to live in her humble home, and took room and board among the more fortunate students. Sometimes he called upon his mother but usually after dark. One afternoon, however, he had called, and as he left the house she accompanied him to the gate. A young lady whom he knew was passing, and he bade his mother a rather curt goodbye, and bowing graciously to the young lady, asked permission to walk by her side. "Who was that old woman ?" she asked with a rather supercilious air. "Oh, that was only my washerwoman," he replied with the tone of one who did not want to be praised for a good deed, "I often go in to see the dear old soul, she appreciates it so much."

"How very kind of you," said the girl approvingly, for the young man who would openly acknowledge that he called on his washerwoman seemed quite a hero in her eyes. If she had known the truth, she would have had a very different opinion of the young man.

There is one thought that should ever be present to the minds of youth ; your parents may be humble, even uncultivated and uncouth, but one thing is sure, you could never have existed but for them. If life is worth anything to you, if you are superior to them in ability, yet you are indebted to them for the life that gives you opportunity to use the ability—yes, perhaps for opportunity itself. To scorn them is to lower yourself ; to honour them is to exalt yourself. Prov. 20:20; 23:22. All deference, all loving service given to parents dignifies the giver ; but to withhold from them due respect is in reality to lower one's own station in life, and to bring upon himself the wrath of God. To talk to others of the short-comings of our parents is in reality to uncover our own defects. So if we had no higher motive than self-protection we should guard from the gaze of strangers the failings of the other members of the family, even as we guard our own.

**KIND LISTENING.**

There is a grace of kind listening, as well as a grace of kind speaking. Some men listen with an abstracted air, which shows that their thoughts are elsewhere. Or they seem to listen, but by wide answers and irrelevant questions show that they have been occupied with their own thoughts as being more interesting, at least in their own estimation, than what you have been saying. Some interrupt, and will not hear you to the end. Some hear you to the end, and then forthwith begin to talk about a similar experience which has befallen themselves, making your case only an illustration of their own. Some meaning to be kind, listen with such a determined, lively, violent attention, that you are at once made uncomfortable, and the charm of conversation is at an end. Many persons whose manners will stand the test of speaking, break down under the trial of listening. But all these things should be brought under the sweet influences of religion.— *Frederick Wm. Faber.*

the oesophagus into the stomach without proper mastication. The fermentation resulting from the decay of these indigestible messes, unprepared for the stomach, produces alcohol and other poisons; these are carried by the blood to the brain, poisoning and benumbing the mental and moral sensibilities, causing drowsiness, headache, and general debility, and often general depravity. The little energy that is derived from such food has to be utilised by nature in its efforts to throw off these impurities, and consequently no energy is left for brain work, the will power is weakened, the thoughts confused, and mental exhaustion results from the least effort.

—I am in love with Love,  
And the sole thing I hate is Hate;  
For Hate is death, and Love is life,  
A peace, a splendour from above;  
And Hate a never-ending strife,  
A smoke, a blackness from the abyss  
Where unclean spirits coil and hiss.  
—*Longfellow.*

**TENDERNESS.**

Tenderness does not mean weakness, softness, effeminateness. It is consistent with strength, truth, manliness and bravery. It does not show itself alone in the touch, but in unselfishness, thoughtfulness, considerateness, forbearance, patience, longsuffering. But however it shows itself, it is as the bloom on the peach, as spring showers on the earth, as the fragrance of the flowers, as the music of the angels stealing down on the plains of Bethlehem. You may not have much of this world's wealth to distribute, but you may give something better, and spend a much more useful and beneficent life, if you will practise this lesson of shedding around you the grace of human tenderness in word and act and by the spirit of your life.—*Selected.*


"Because of the high cost, the poor keeping quality, and the temptation to adulterate, from the standpoint of economy and health, the general use of prepared self-raising flours is unwise."

**THE CAUSE OF BREAKDOWNS.**

BY D. H. KRESS, M.D.

We frequently hear of men, and sometimes women, breaking down from what is designated "mental over-work." When inquiry is made into such cases, we are surprised at the small amount of work they have actually done. We see others who are doing double the amount of work, besides bearing heavy responsibilities, enjoying the best of health, always happy and cheerful, experiencing no headache nor mental depression. The fact is, the most of the mental or nervous breakdowns are not due to over-worked brains, but to over-worked stomachs and livers.

In the mad rush of life men crowd into their stomachs all kinds of abominable things called "food," such as pickles, mustard, pepper, vegetables saturated with, or swimming in grease. Foods that are quite wholesome in themselves are often washed through




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We have received the first numbers of the "General Conference Bulletin," giving reports of the beginning of that important Conference.

We stated last week that 25,000 copies of the Religious Liberty number of the "Australasian Signs of the Times" had been printed. This number was afterward increased to 30,000. We have a few numbers yet on hand with which to supply late customers.

The Bishop of London declares that seven persons out of every eight are not reached by the church. In that case, it is evident that the church is the Church of England only in name, and that though there are many Nonconformist bodies, there must be a vast amount of heathenism in England.

A possible combination in the great battle of the future is thus indicated by "Die Woche" (Vienna): "Should the United States continue her ambiguous China policy, which, by the way, is only furthering Russian interests, she may yet be confronted by a coalition of the European powers."

Pastor Uriah Smith, author of "Thoughts on Daniel and the Revelation," "Marvel of Nations," "The Sanctuary and Its Cleansing," and "The Nature and the Destiny of Man," besides many other smaller works, died in Battle Creek, Michigan, U.S.A., March 6, 1903,

aged seventy years and ten months. He had been connected with the "Advent Review and Sabbath Herald" as its editor for forty-seven years. In a future issue we hope to give a brief biographical sketch of Pastor Smith's life.

### WEEK OF PRAYER.

It has been the custom of Seventh-day Adventists for many years to set apart a week each year as a special time of prayer. The date appointed this year is June 6-14. It will be seen that at this time we have a full moon, which should be a help in holding evening meetings.

We hope all will notice this appointment, and plan accordingly. Conference officers, ministers, and church elders should begin at once to plan and prepare to make the week of prayer this year a great blessing. Readings are being prepared, and will be sent out as usual to assist those who conduct the meetings. Readers should be selected and given time to study the readings that they may not only become familiar with its sentiments, but imbued with the spirit that accompanies them.

Remember the date of the week of prayer—June 6-14. We trust this season may be one of revival and blessing to all who take part in it.

E. W. FARNSWORTH,

*For Australasian Union Conference.*

### A GATEWAY AND A GIFT.

"Two gateways span the path of earthly existence; one at the entrance which we call the gate of birth; and another at the entrance to the wondrous Land of the Teens, which we call the gate of manhood or of womanhood. At each of these gates a wonderful gift is presented to each individual. At the gate of birth it is the gift of earthly life, and at the gate which opens into the Land of the Teens, it is the gift of creative life. You see that each gift is of life.

"This entrance into the Land of the Teens is a serious, even a dangerous, period; for if you have not had right instruction you may be led, or fall into habits of wrong-doing or thinking. If you are rightly taught you will begin to have an added reverence for yourselves in that God is dignifying you with new powers that will bring you more nearly into co-partnership with Himself. These

powers, the most sacred of all that have come to you, need years for development, and should be guarded by pure thoughts, and kept for their holy office of promoting the earthly usefulness and eternal blessedness of those who hereafter will owe both earthly and immortal life to you."

The above is a quotation from Dr. Mary Wood-Allen's excellent little book, "Almost a Man."

Those who are familiar with Dr. Wood-Allen's work for purity know how holy a thing she has succeeded in making the mystery of life; no boy can read it without feeling the desire to go through life with clean hands and a pure heart.

Parents should lose no time in ordering the book, price, 1/-, post free, from their state tract society.

### SUBSCRIPTIONS RECEIVED.

Under this heading we will give a list of all subscriptions received for "Australasian Signs of the Times." When sending money if your name and the date when your subscription expires does not appear within a reasonable time, please write to this office.

Mr. A. W. Edwards, Avondale School (per Prof. Irwin), 2/6, Oct. 19, 1903. Mrs. Etcheil, Hillside, Lilydale, July 13, 1903, four subscriptions for three months, 6/-. Mrs. Lindsay, Farina, S.A., 7/6—"Signs of the Times," 4/6, August 11, 1904; "Children's Friend," 3/-, July 27, 1904. Mrs. Bowd, "Pine View," Wallumbilla, Queensland, 1/6, "Signs of the Times," July 20, 1903; also 1/- "Children's Friend," July 20, 1903. Mr. J. Storett, Hughendon, Queensland, 2/6, Nov. 30, 1903. Mrs. Watson, Yambuk, Victoria, 7/6—"Signs of the Times," 4/6, July 27, 1904; "Children's Friend," 3/-, June 29, 1904. Mrs. B. Lebatt, Traralgon South, "Children's Friend," 3/-, April 27, 1904. Mrs. J. Peart, Wynyard, Tasmania, 3/4 for twelve copies for one month.

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