

# AUSTRALASIAN SIGNS OF THE TIMES

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ONE  
PENNY

## The Outlook

### AN ABUSE OF NATURE.

The destruction of animal life in order to meet the various de-

to secure the skins of these innocent creatures for the adornment of women. In order to gratify foolish pride, this wholesale slaughter goes on from year to year, and man, instead of being the protector of God's beautiful creatures, becomes their destroyer.

allowed to live and fill their allotted sphere in nature. It is certain that birds were never created to gratify women's love for outward adornment, and therefore the destruction of bird life for such an unnecessary object is an infringement of one of Nature's laws, the



“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”

(See Editorial Page.)

mands of mankind is beyond computation. For instance, one bird-catcher with his assistants, is known to have slaughtered over one hundred and thirty thousand birds in a single season in order

As a result the farmer, the gardener, and the orchardist are compelled to devote a large portion of their time to coping with insect pests, which would have been consumed by the birds had they been

penalty for which is being exacted in the blighted vegetation, which in turn increases the cost of living. For the good of the community this custom should be discouraged.

### HASTY CONVERSIONS TO CATHOLICISM.

A significant letter has been issued by a Roman Catholic bishop in England to the priests under his charge. In it he impresses upon them the necessity of using more care in admitting to the true church converts from Protestantism, and for this reason: Attracted by the impressive and gorgeous ritual of the church, converts are very often impatient to be received within its pale, and for a time are most submissive to its rules. By and by, however, the effects of their earlier teaching become apparent, and they question to an alarming degree the absolute authority of their spiritual masters. They wish to argue and reason on matters of faith and doctrine to such an extent that it has become a "grave scandal" in the bosom of the holy church. This attitude the bishop attributes to lack of instruction by the priests, who are too anxious to get them in quickly. He urges, not less zeal, but more discrimination, and goes on to say that it is among the educated mainly that this care is needed, as the ignorant accept what is taught them with unquestioning faith.—*Spectator*.

### THE PRESENT SITUATION.

Money in the banks accumulating.  
 Money in the channels of trade diminishing.  
 Business failures increasing.  
 The value of money and securities rising.  
 The value of property and labour falling.  
 Tramps multiplying.  
 Pauper accounts piling up.  
 The wolf prowling around the hovel of the poor.  
 Enterprise paralysed.  
 Business struggling for life.  
 Labour forced to idleness.  
 Crime on the increase.  
 Want and misery stalking abroad at noonday.  
 Shylock's millions piling up.  
 The widow's mite melting away.  
 Mutterings of discontent among the people.  
 The sounds of revelry in the halls of Babylon.  
 Justice whetting its sword.  
 Vengeance in the air.  
 Revolution in the land.  
 Hark!

—*Chicago Sentinel*

### PROTESTANT UNION.

A proposal is on foot to unite the Presbyterian, Methodist, Congregational, and Baptist Churches. The idea the leaders of this movement have in mind is to organise a United Evangelical Church of Australia, which would "put an end to old rivalries, and result in a more effective carrying on of the work of religious teaching throughout the Commonwealth and in the mission fields." Recognising the difficulties which will have to be surmounted before their ideal is accomplished, those who have been entrusted with the initiatory negotiations are moving very slowly and deliberately. Speaking of this remarkable movement, one minister declared it to be "one of the most significant signs of the times." We await with considerable interest the development of this movement.

During the past five years the crimes in Scotland due to drink have increased from 360 per 10,000 to 417. While the population has increased only 4 per cent., the number of persons charged has increased twenty-one per cent.

London, the birthplace of Foreign Missionary Societies, presents a vast field for home missionary effort. The "Daily News" has, at great pains and expense, taken a census of the average attendance at the places of public worship in the world's metropolis. The result discloses the fact that not one-sixth of London's population attends any place of worship whatsoever.

The aggressiveness of Russia in the Far East is very distasteful to the Japanese, and relations between the two nations are becoming strained, and it is possible that hostilities may be commenced in the near future unless something unforeseen should lead Japan to relinquish her claims in Korea. It is apparent that Russia will not yield any claim which she makes to Asiatic territory at the instance of Japan.

The famous Excelsior diamond, which was discovered by Captain Ed. Jorgansen in South Africa, is now at Amsterdam, where it will be cut and polished. It weighs 971 carats, and is the largest in the world. Its value is £1,000,000.

The "Jewish Chronicle" states that it is reported on high authority "that the Emperor Nicholas of Russia was almost heart-broken when he heard what horrors had been perpetrated on his Jewish subjects at Kishenieff." "The Czar is," the "Jewish Chronicle" adds, "about to issue an imperial ukase granting a wide expansion of the present civil rights of the Jews in Russia."

Nearly all of the technical and trades journals in the United States anticipate trouble between capital and labour in the near future. The labour difficulty is becoming more intense as time rolls on, and notwithstanding all that has been written and said of the disastrous effects for which these civil wars are responsible, the innate selfishness of human nature prompts men to use the powers which they have secured by co-operation and organisation without considering the effect of their action upon the rest of the community.

The admirable stand taken by the Governor of Queensland, Sir Herbert Chermiside, against the cruel sport of pigeon-shooting, is most commendable. A pigeon match had been organised at Rockhampton in his honour, but he nobly declined to witness the competition on the ground that "shooting pigeons as they left their cages was cruel sport." Commenting on this action of the Governor of Queensland, one of the daily newspapers says:—

"This battle-scarred soldier who never feared the face of a foe, now shuns a wounded dove."

A brave man scorns to take the innocent life of one of God's gentle and beautiful creatures, and it is to be hoped that this example, set by one of our leading public men, will condemn such a cruel and questionable form of amusement into the oblivion which it deserves.

- OUR -  
**CORRESPONDENTS**

**HIS PROMISE.**

“God hath not promised  
Skies ever blue,  
Flower-strewn pathways  
Always for you.

God hath not promised  
Sun without rain,  
Joy without sorrow,  
Peace without pain.

But God hath promised  
Strength from above,  
Unfailing sympathy,  
Undying love.”

— Selected.

**A CLOSING WORK.**

BY MRS. E. G. WHITE.

As I hear of the terrible calamities that from week to week are taking place in the world, I ask myself, What do these things mean? Are they permitted to come to arouse those who are transgressing the law of God? The most awful disasters, by fire and flood, are following one another in quick succession. The judgments of God are in the land. They speak in solemn warning, saying, “Be ye also ready; for in such an hour as ye think not the Son of man cometh.”

There are many, many in the churches who know little of the real meaning of the truth for this time. I appeal to them not to disregard the fulfilling of the signs of the times, which say so plainly that the end is near. O how many who have not sought their soul's salvation will soon make the bitter lamentation, “The harvest is past, the summer is ended, and my soul is not saved.”

We are living in the closing scenes of this earth's history. Prophecy is rapidly fulfilling. The hours of probation are fast passing. We have no time—not a moment—to lose. Let us not be found sleeping on guard. Let no one say in his heart or by his works, “My Lord delayeth His coming.” Let the message of Christ's soon return sound forth in earnest words of warning. Let us persuade men and women everywhere to repent and flee from

the wrath to come. Let us arouse them to immediate preparation; for we little know what is before us. Let ministers and lay members go forth into the ripening fields. They will find their harvest wherever they proclaim the forgotten truths of the Bible. They will find those who will accept the truth, and who will devote their lives to winning souls to Christ.

**HOMEWARD BOUND.**

The Lord is soon to come, and we must be prepared to meet Him in peace. Let us be determined to do all in our power to impart light to those around us. We are not to be sad, but cheerful, and we are to keep the Lord Jesus ever before us. He is coming soon, and we must be ready and waiting for His appearing. O how glorious it will be to see Him, and be welcomed as His redeemed ones! Long have we waited, but our faith is not to become weak. If we can but see the King in His beauty, we shall be forever and forever blessed. I feel as if I must cry aloud, “Home-ward bound.” We are nearing that time when Christ will come with power and great glory, to take His ransomed ones to their eternal home.

**IMMORTALITY AT THE SECOND COMING OF CHRIST.**

BY A. T. JONES.

There is another doctrine of the Bible which holds just as important a place in the divine scheme as does that of the resurrection; and that is, the second coming of the Lord Jesus Christ. This likewise is subverted by a belief in the doctrine of the natural immortality of the soul. The subversion of this truth is, in a measure, involved in that of the resurrection, because without the second coming of Christ there would be no resurrection, and anything that destroys belief in the resurrection of the dead, by that means destroys faith and hope in the second coming of the Lord.

That the event of the resurrection of the dead depends wholly upon the second coming of Christ, is easily shown by the Scripture, which, of course, in these things is the only authority. We have

before shown that the righteous are rewarded only at the resurrection; and to show plainly the connection, we will repeat a verse before quoted: “When thou makest a feast, call the poor, the maimed, the lame, the blind. And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.” Luke 14: 13, 14. And of His own coming, Jesus says: “Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” Rev. 22: 12.

**WHEN DOES THE RESURRECTION TAKE PLACE?**

The coming of the Lord and the resurrection of the righteous dead are directly connected by Paul thus: “The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” 1 Thess. 4: 16, 17. And again: “We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?” 1 Cor. 15: 51-55.

“Then shall be brought to pass the saying.” When?—“At the last trump,” certainly; “for the trumpet shall sound, and the dead shall be raised.” When is it that the trump shall sound?—“This we say unto you by the word of the Lord, . . . The Lord Himself shall descend from heaven . . . with the trump of God; and the dead in Christ shall rise.” “Then shall be brought to pass the saying that is written, Death is swallowed up in victory.” Then it is, and not till then, that men shout, “O death, where is thy

sting? O grave, where is thy victory?" But through belief in the doctrine of the natural immortality of the soul, it is now sought to be made to appear that this "saving" is "brought to pass" when men die! There can be no more direct perversion of the word of God than to represent this saving as being brought to pass when men die. The first time that that doctrine was ever uttered, it was in direct contradiction of the express word of the Lord Himself. The Lord said, in the event of man's disobedience, "Thou shalt surely die" (Gen. 2 : 17); and the devil said, "Ye shall NOT surely die." Gen. 3 : 4 ; Rev. 20 : 2.

It is not alone a perversion of Scripture to so apply the "saying" in question; it is alike a perversion of the plainest principles of reason and experience. For instance, here are death and a saint of God struggling for the mastery. Presently death obtains the mastery. The saint lies lifeless; death has the victory. When he is dead, is that a time to claim victory over death? When he is being lowered into the grave, is that a time to shout the victory over the grave?—Nay, verily. But it is not to be always so. There is One who exclaims, "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [the grave] and of death." Rev. 1 : 18. And when that glorious One "shall descend from heaven with a shout, with the voice of the Archangel and with the trump of God," and with power that bursts the bars of the cruel grave and destroys the strength of death, then the saint arises triumphant over death, and "THEN shall be brought to pass the saying that is written, Death is swallowed up in victory." Then the saint can shout exultingly, "O death, where is thy sting? O grave, where is thy victory?" And, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." And thrice thanks, yea, "blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the

resurrection of Jesus Christ from the dead." 1 Peter 1 : 3.

Next week we will try to show when the righteous receive their reward.

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### INCREASING.

The light of the world shines brighter and brighter,  
As wider and wider God opens my eyes;  
My trials and burdens seem lighter and lighter,  
And fairer and fairer the heavenly prize.  
The wealth of this world seems poorer and poorer,  
As farther and farther it fades from my sight;  
The prize of my calling seems surer and surer,  
As straighter and straighter I walk in the light.  
My waiting on Jesus seems dearer and dearer,  
As longer and longer I lean on His breast;  
Without Him I'm nothing, seems clearer and clearer,  
And more and more sweetly in Jesus I rest.  
My joy in my Saviour is growing and growing,  
And stronger and stronger I trust in His word;  
My peace like a river is flowing and flowing,  
As harder and harder I lean on the Lord.

—Selected—

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### WHO CHANGED THE SABBATH?

BY W. A. COLCORD.

Neander, the prince of church historians, says: "Opposition to Judaism early led to the special observance of Sunday in the place of the Sabbath." Note, he does not say a divine command led to the change, but "opposition to Judaism." And from whence came this opposition?—From Western Rome, and especially from the Church of Rome itself. Proof: The Eastern churches would not consent to degrade the Sabbath by making it a fast day, Neander informs us, but, he says, "In the Western, and especially in the Roman Church, where the opposition against Judaism predominated, the custom, on the other hand, grew out of this opposition, of observing the Sabbath also as a fast day."

Opposition to Judaism early led to the observance of Sunday

in the place of the Sabbath, he says; and this opposition "predominated" and was especially manifested "in the Roman Church." Rome led in elevating the Sunday, and in trampling the Sabbath of the Lord out of sight.

Eusebius (270-338 A.D.), an early bishop, and the reputed father of ecclesiastical history, says, "All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's Day." The whole system of papal hierarchical apostasy was engaged in changing the Sabbath, and this system had its head in the Bishop of Rome.

Dr. Alexander Campbell, founder of the Disciple denomination, spoke truly when he said of the Sabbath, "If it be changed, it was that august person changed it who changes times and laws, ex-officio; I think his name is Dr. Antichrist."

Twenty-five hundred years ago God described the power that would change the Sabbath. He said, "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Dan. 7 : 25. Why, then, should anyone be in doubt as to who changed the Sabbath? There is the prophecy; here is the history—though but a fragment of what might be presented.

Some may deny that Rome claims the change of the Sabbath as the mark of her authority. But she does. She asks, "How prove you that the church hath power to command feasts and holy days? Ans.—By the very act of changing the Sabbath into Sunday."—*Douay Catechism*, p. 58. It is not, as some teach, "the claim to remit sins." Sin is the transgression of the law. The claim to forgive transgressions of the law is certainly not so great as that of changing the law itself. But the prophecy settles that point. He was to think to "change times and laws"—the very thing the Papacy has done in changing the Sabbath and law of God. This, therefore, is its mark.

Just as the Papacy grew, so the Sabbath was changed! Of the former, Fisher, in his "History of the Church," says, "The hierarchical organisation gradually became perfected." Coleman, as

already noted, says the seventh day was observed "with a rigour gradually diminishing, until it was wholly discontinued;" and Farrar, that "the Christian Church made no formal, but a gradual and almost unconscious transference of the one day to the other."

The apostate church called Sunday the Lord's day. God nowhere claims this as His day, but He does claim the seventh. The Papacy claims the first. Prior to the fourth century there was no law, human or divine, for its sabbatical observance. Says "Chambers' Encyclopedia," "Unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 A.D." (Art. Sabbath.) After enumerating the various Sunday laws passed by the Roman government from 321 to 425, at the instance of church bishops, Neander says, "In this way the church received help from the State, for the furtherance of her ends." (Vol. 3, p. 405.) Yes, "in this way" Church and State were united, and the Papacy gained her power and supremacy. Sunday laws are the badge and sign of Church and State union. Men are seeking to unite these in this same way again to-day. In this way they are forming "an image" to the Papacy, and seeking to enforce its "mark." Read Rev. 13.

In the name of Christ we warn all to take the other side of this question. "Fear God and give glory to Him, for the hour of His judgment is come," and His law is the standard in the judgment. Rev. 14 : 6, 7 ; Eccl. 12 : 13, 14. Will it not be safe to keep the day God kept in the beginning, the day He specifies in His holy law and claims as His "sign" (Ex. 31 : 12-17 ; Eze. 20 : 12, 20), and the day Christ, our example, kept all His life on earth? Let all say with Joshua, "As for me and my house, we will serve the Lord."

"In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God man is left free to choose whom he will serve."

## JUSTIFICATION.

We are justified by faith. Being justified, all our sins are covered. God beholdeth us in righteousness which is imputed, and not in the sins which we have committed. But imputation of righteousness hath covered the sins of every soul which believeth. God, by pardoning our sin, hath taken it away ; so that now although our transgressions be multiplied above the hairs of our head, yet, being justified, we are as free and as clear as if there were not one spot or stain of any uncleanness in us. Now, sin being taken away, we are made the righteousness of God in Christ. No man is blessed but in the righteousness of God ; every man whose sin is taken away is blessed ; therefore every man whose sin is covered is made the righteousness of God in Christ. This righteousness doth make us to appear most holy, most pure, most unblamable before Him.

God made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him. Such are we in the sight of God the Father as is the very Son of God Himself. Let it be counted folly or frenzy or fury whatsoever, it is our comfort and our wisdom ; we care for no knowledge in the world but this, that man hath sinned, and God hath suffered ; that God hath made Himself the sin of man, and that men are made the righteousness of God.—*Hooker*.

## JESUS IS COMING AGAIN.

BY M. C. WILCOX.

Do you know it? There will be one class who will not know. Of them the apostle says : "The day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child ; and they shall in no wise escape." This class go to destruction because they fail to heed the warning against the "wrath to come."

There will be another class who will know, not the day and the hour of His coming, but the time

when that coming is near. Of this class the apostle thus speaks: "But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all the sons of light, and sons of the day; we are not of the night, nor of darkness." See 1 Thess. 5 : 1-5. And Jesus makes the knowledge of His near coming a duty. In speaking of the signs of His near coming to be seen everywhere in the world, Jesus says: "When ye see all these things, know ye that He is nigh, even at the doors." Matt. 24 : 32.

In which of these classes, reader, do you stand? Will you be among those who, under the siren song of peace, float on to destruction? or, will you be among those who heed the warnings, who wait and watch for His coming, and will rejoice when He appears? The choice is thine.

## NOT THE OUTSIDE BUT THE INSIDE.

BY A. T. JONES.

It is not what is outside of us but what is inside, that makes us Christians and keeps us so.

If you think you could be a better Christian if there were better brethren and sisters in the church, you greatly mistake. It is just the other way ; if you were a better Christian, you would find better brethren and sisters in the church.

If you think you could do better if only you had better neighbours, you greatly mistake. The truth is that if you would do better, you would have better neighbours. And if you were a better Christian, you would do better. You must be better before you can do better.

Christianity does not come from ourselves, nor from anybody nor anything that is around us. It comes down straight from heaven to every soul who will receive it. And having its source in heaven, it is not and cannot be affected by anything that is of earth.

Thus the Christian has joy in sorrow, peace in perplexity, riches in poverty, society in loneliness, and friendship among strangers and even enemies.

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

### ONE HOUR IN A CHINESE VILLAGE.

(Concluded.)

Passing on through the village, we were everywhere met with a friendly invitation to enter the homes of its people, and our children in foreign dress attracted a crowd of children and women, who followed after us. Pigs wandered about at pleasure, or lay in sheltered spots enjoying the sunshine. In common with the domestic fowls they are not shy of the homes of men, but go in and out of the houses as freely as the natural inmates. It is not unusual to see the maturing source of the family pork supply calmly reposing in the centre of the room, where the mother and her daughters are engaged in needle work or weaving cloth.

Now and then we passed a pensive donkey, let out from his toil at the mill to rest awhile. Poor things! They look quite worn out, and are not too well fed, but if you feel inclined to extend your sympathy to one, perhaps you had better express it to his face, for the donkey isn't dead yet. Yet, withal, the sanitary condition of the streets is not so bad as one might expect where it is nobody's business to look after them—thanks to the thrift of the farmers, who keep the place scoured in search of everything that can be turned to account as fertiliser for their fields.

There in an angle made by a turn in the village wall stands a shrine built by some wealthy widow, as a meritorious act, intended to purchase for herself a higher scale of existence in the future state than she might otherwise expect to occupy; or, perhaps she was not wealthy, but sacrificed her all in this world for the sake of advancement in the next. It is a little square inclosure of brick with a tile roof. The front is open. The opposite wall is decorated with a large painting of the Indian Prince, Buddha, here in China repre-

sented with Chinese features and costume. On either side are figures of females, and in front a table set to receive the offering of tea, cakes, flowers, or whatever the devotee may choose to present. Hanging above the table, suspended from the ceiling by a string, is a smoking coil that fills all the place with incense. To such places as this the weary come for rest and the sad for comfort, for "a deceived heart hath turned him aside." There are numbers of these little shrines inside the wall, but the big temple with its spacious inclosure is outside.

At the crossing of the principal street, near the inner gate, stands a rice mill, where, by means of a long sweep, a donkey turns stones, used in hulling the rice. I was quite surprised to see the grain a dark creamy tint, but was told that in these parts the Chinese have not learned the foreign method of bleaching rice by the lime and chalk processes, and also that the whitest rice in the market is not always the best or most wholesome article.

On the other side of the street stands a flour mill of very primitive type. In the front the plump golden grains lay on bamboo-splint trays spread out in the sun to dry, after a thorough washing, in preparation for grinding. The grinding apparatus is similar to that in use here in the East for thousands of years—simply the upper and nether mill stones turned by hand. Four or five processes of the stones are necessary to reduce the wheat to flour. The bolting is done through an ordinary wire sieve, operated by some sort of a treadle, and the flour, therefore, contains all the gluten. Bread baked from yesterday's grist is as sweet and nutritious as one could wish—a real luxury—not to be enjoyed in Southern China. Outside, a street vender was baking rolls in a little iron oven heated over a pan of boiling water, and selling them to the passers-by.

While we were watching the men grinding at the mill I was startled by a screeching, groaning sound that seemed to come from the direction of the opposite gate. Impressed that something dreadful was happening, I hurried out into the street to find that it was only an incoming freight train on the main wheel-barrow line from

Hankow, which has its track through this broad-paved street. Some fifteen or more wheel-barrow, fitted with great frames, piled full of commodities of trade, were making their way up the incline at the other end of the street, pushed heavily forward by human brawn. At the side followed a line of men and boys carrying over their shoulders and necks strings of cash, the copper coin, worth about one-sixteenth of a halfpenny each, which is the common currency for the transaction of business among the natives in these parts. The barrow wheels are never oiled, partly because of the expense this would involve, and partly because it is supposed their noise will put to flight the evil spirits always skulking about. The stone pavement has been worn away by the passing wheels, leaving a deep furrow in the centre of the street.

One more call was made at the home of a woman who often comes to the Mission House to listen to the singing, and who thus incidentally gets some Christian teaching. No one knows that she is seeking light, but she keeps coming, and seeing us pass her door, invited us to come inside to rest, and would take no refusal. Soon a company of women from the same inclosure had gathered in the open court, and were listening to my companion, who improves every opportunity to turn their minds to the one true and living God, who would that all men should be saved and come to the knowledge of the truth. As we turned to bid farewell to the friendly little group that followed us back to our own door, I thought of the words of our Lord, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

From a private letter received from China, we extract the following:

"International politics have been hot here for the past two weeks, on account of Russia failing to evacuate Manchuria. There is less cause (now) for fearing another Chinese outbreak than, a year ago. Conditions are constantly improving."

### A SCOTCH WOMAN'S MISSION MONEY.

"If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." Some one tells the story of a Scotch woman who lived on oatmeal porridge that she might give to missions. A friend gave her a sixpence to buy a chop. She said, "I have been without chops for nine years; I can do without the chop." She gave the sixpence to missions.

The friend, some time after, being at a dinner where a number of wealthy people were present, told the story of that chop. Many were deeply impressed, and one lady among them spoke up, and said, "I never went without a chop for Christ yet. I will give a thousand pounds for missions." Another and another spoke, until, around that dinner-table, the old Scotch woman's sixpence worth of mutton-chop had grown into £2,500 to send the gospel to the heathen. He who fed the thousands of people with the few loaves and fishes long ago had blessed that chop, and made it large enough to feed the multitude again. O! if there be love with it, a chop foregone for Christ's sake is worth more than a million pounds given without love.—*Louis Albert Banks, in S.S. Times.*

### A BURNING SHAME.

The Church of Christ, with forty millions of members in her Christian and Protestant communions, and with eight or ten millions of pounds sterling in the treasuries of British and American Christians alone, at the opening of the twentieth century of the Christian era, with all the couriers that God has put at her disposal, has not once yet carried the proclamation of her King to the ends of the earth. I solemnly affirm before God that this is a burning shame to the Christian church—that we have no right to talk about having done our duty, that we have no ground for indulging in the language of self-gratulation, that we have no right to speak of our fidelities, to dwell

on our successes, or to think of the generosity of our gifts. This is all a most contemptible and contemptuous treating of the Lord our God. There is not the slightest practical difficulty in reaching the whole world—the race that now exists on this globe, the very generation of which we are forming a part—with the gospel, if the church would but awake to her duty.—*A. T. Fierson, D.D.*

### ...Notes...

A new house of worship has been erected at Fredericton, New Brunswick.

Brother W. W. Eastman reports that at Kingston, Jamaica, West India Islands, eleven were baptised and twenty-three received into church fellowship.

Brother T. H. Craddock has recently spent several weeks with the church at Mt. Gambier, S.A. He reports that the company there is united in the truth and of good courage.

Professor I. C. Colcord, principal of our Anglo-Chinese Academy in Honolulu, Hawaiian Islands, has been employed to conduct a night-school in the Imperial Chinese Consulate. He has for his pupils the consul-general and his three secretaries.

Pastor F. H. Westphal, who spent several years in missionary service in South America, has been recommended to go to Northern Canada to take the presidency of the conference to be organised there. Manitoba and Alberta will be included in the field of which he is asked to take charge.

Pastor E. H. Gates, Superintendent of the Polynesian Mission Field, recently returned to his home at Cooranbong, N.S.W., after an absence of five months. While away he visited Fiji, Samoa, Raratonga, Tahiti, and attended the General Conference in California, U.S.A. He returns in good health and courage. We may be able, in a future number, to give an account of his travels from his own pen.

A company of Seventh-day Adventist missionaries have been sent to Gold Coast in West Africa, and have reached their destination.

A rival railway scheme to the proposed Russo-Persian Railway, is in course of preparation by Germany. It is proposed to build this railway via Bagdad to the Persian Gulf, and Russia is warning French capitalists not to invest in the German enterprise because it is opposed both to Russian and British interests. The Russian Minister of Finance predicts that this rival railway will never be finished. We shall await with interest the response Germany will make to this opposition to her ambitions in the East.

Pastor J. Pallant sends this encouraging report from West Australia:—"Where I am now labouring I am quite out of touch with the office at Perth. We receive only one mail a week, and must ride forty miles to send a telegram. I am working night and day, but am never so happy as when working hard. Have just concluded a mission which lasted ten days. Held twenty-two meetings, and left nine rejoicing in the truth. We now have thirty persons keeping the Sabbath in this vicinity, and during the past few months seventy have accepted the truth in W.A. There are more calls for meetings than we can fill."

Of the experiences of Drs. S. L. and Myrtle L. Lockwood, who went to Japan last autumn, the "Bulletin," of Des Moines, Iowa, U.S.A., says: "They are located at Tokyo, and, having been unable to secure a foreign house, are living in a Japanese cottage—a paper house with sliding walls. They have to purchase all their furniture at sales or at second-hand stores. However, with many inconveniences to meet, the work seems to be opening up nicely. Because of the difficulty in securing a location in Tokyo they think of settling at Kobe. They have become acquainted with influential people there who are glad to do all they can to assist. It is hoped that a house suitable for sanitarium work can be secured soon."

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

E. W. FARNSWORTH - - EDITOR.

REFUGE IN THE TIME OF  
 STORM.

In a sermon entitled, "The Relations of Capital and Labour," delivered by the Rev. T. De Witt Talmage, Sept. 5, 1897, is found the following:—

The greatest war the world has ever seen is between capital and labour. . . . The antagonistic forces are closing in upon each other. The miners' strikes, the telegraph operators' strikes, the railroad employees' strikes, the movements of the boycotters and the dynamiters, are only skirmishes before a general engagement; or, if you prefer it, escapes through the safety-valves of an imprisoned force which promises the explosion of society. You may pooh-pooh it; you may say that this trouble, like an angry child, will cry itself to sleep; but. . . . it is the mightiest, the darkest, the most terrific threat of this century. All attempts at pacification have been dead failures; the monopoly is more arrogant, and the trade unions are more bitter. "Give us more wages!" cry the employees. "You shall have less," say the capitalists. "Compel us to do fewer hours of toil in a day." "You shall toil more hours," say the others. "Then under certain conditions we will not work at all," say these. "You shall starve," say those. And the workmen, gradually using up that which they have accumulated in better times, unless there be some radical change, we shall soon have millions of hungry men and women. Now, millions of hungry men and women can not be kept quiet. All the enactments of legislatures, and all the constabularies of the cities, and all the armies and navies can not keep millions of hungry people quiet. What then? Will this war between capital and labour be settled by human wisdom?—NEVER!

We agree with Mr. Talmage that human wisdom will fail to settle this conflict. We stand on a volcano which will soon burst in fury. The struggle will not be confined to one locality, one country, or one nation, but it will be world-wide.

But there is a way out of all this difficulty. In the time of trouble such as never was, even "at that time thy people shall be delivered, everyone that shall be found written in the book." Dan. 12 : 1. That book is the book of life. "He that overcometh, the

same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Rev. 3 : 5. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress : my God ; in Him will I trust. . . . Because he hath set his love upon Me, therefore will I deliver him : I will set him on high, because he hath known My name. He shall call upon Me, and I will answer him ; I will be with him in trouble ; I will deliver him, and honour him. With long life will I satisfy him, and show him My salvation." Ps. 91 : 1, 2, 14-16.

Troubled, anxious soul, in Christ you may find refuge. "He shall cover thee with His feathers, and under His wings shalt thou trust." In Him is your only hope and safety.

ANGELS—ARE THEY THE  
 SPIRITS OF THE DEAD ?

"But to which of the angels said He at any time, Sit on My right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. 1 : 13, 14.

Many suppose that these heavenly messengers are the spirits of dead men, and that they come back to minister and watch over us in our need and danger. But is this so? Does the Bible teach this? It does teach that "Of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire" (verse 7); but it does not say that these spirits are the spirits of the dead. It does say that after a man who has a family dies, "that his sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14 : 21. The thought is that after a man is dead, his sons may become promoted, they may rise to positions of honour and trust; they may excel in the professions; they may become senators, premiers, or governors; their fame and name may reach to earth's remotest bounds, and the multitude may laud and applaud them, but the dead father "knoweth it not."

On the other hand they may take such a course as to bring great reproach upon their own and their father's name. They might spend their substance in riotous living. They might become thieves and be lodged in gaol, or they might become murderers, and end a miserable existence on the gallows, and yet "he perceiveth it not of them," and it is well that it should be so. It could be no source of happiness for the parents to see and know all this. "They know it not." But if angels are the spirits of the dead, then they must know, for the angels do know all about us.

Again : If the angels are the spirits of dead men, it follows that there could have been no angels till after man was created; yes, till after men began to die; but we read of these heavenly messengers before man was created. In speaking of the creation and events connected with it, God asks Job the following questions : "Where wast thou when I laid the foundations of the earth? . . . When the morning stars sang together, and all the sons of God shouted for joy?" Job 38 : 4-7. Here these heavenly angels are said to have sung and shouted in contemplation of a new world to be created. Hence, it follows that they could not be the spirits of dead men. Man was not yet created, and, excepting Abel, none died till many years after.

But there are angels, great and mighty, that excel in strength, as said the psalmist : "Bless the Lord, ye His angels that excel in strength, that do His commandments, hearkening unto the voice of His word." Ps. 103 : 20. They go and come at the command of the Almighty. They visit the utmost bounds of His realm, to minister to the poor and needy; to encourage the sick and the faint, to lift up the heads of those who are discouraged and weary. They came to the Saviour in the wilderness and strengthened Him. Mark 1 : 13. One of them visited Peter as he was in prison, bound with two chains, and guarded by sixteen soldiers. The light of his countenance filled the prison. The chains fell off, the iron gate was opened by unseen hands, and Peter was set free.

No doubt the reader has been visited many, many times by these

heavenly messengers. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" What a comfort to know that on the right hand and on the left we are thus protected by these heaven-sent messengers.

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

### MOTHER'S MOTTO.

I give you a motto, my little child,  
To take with you everywhere—  
Into the play world, into the real world,  
Into the world of care :—

"Not the things that I like to do,  
But the things that are right to do ;  
Not everything that I want to do,  
But whatever I ought to do."

This is the way to be good and great,  
This is the way to master your fate ;  
Not everything that I want to do,  
That will make you glad at the end of  
the day :—

"Not the things that I like to do,  
But the things that are right to do ;  
Not everything that I want to do,  
But whatever I ought to do."

—Grace C. Littlefield.

### A SAFE RETREAT.

BY M. A. DAVIS.

One hundred years ago the people of the Hawaiian Islands were all heathen. They were always at war with one another. Property, life and everything was in the hands of the chiefs, who often caused their subjects to be put to death for some slight offense, or as an offering to their idols.

A singular custom is said to have furnished some protection against such cruelty. Certain places were appointed, to which those whose lives were in danger might flee for safety. It is said that at one of these places are still found the remains of a wall twenty-three feet high, and equally broad, inclosing a large open space. In this space were a temple and altars, at which the priests performed their heathen rites. It was believed that the gods protected all who came within these walls, and the most

powerful chiefs dared not harm them. In time of war the women and children of both parties would assemble here, and they were safe, whichever side might gain the victory.

This custom reminds us of the cities of refuge among the Israelites ; indeed, it may have been borrowed from them. And what a forcible illustration of the refuge which God has provided for His children ! David, though hunted from place to place by cruel foes, could sing : "The Lord is my refuge and my fortress." "Thou art my hiding place and shield."

We, too, need a place of safety. Dangers surround us on every hand ; an enemy, strong, cruel, and cunning, is pursuing us ; and with him are hosts of evil agents,



Fleeing to a City of Refuge.

seen and unseen. Christ is the city of refuge to which the helpless ones of earth may flee. "Whosoever will" may now secure a hiding place in Him, where no enemy can ever harm. Soon, we know not how soon, it will be too late.

Dear children, will you not seek this "safe and sure retreat," and seek it now ?

### ALL MUST LEARN.

Many years ago the writer saw a mother otter teach her unsuspecting little ones to swim, by carrying them on her back into the water, as if for a frolic, and there diving from under them before they realised what she was about. As they struggled wildly in the unknown element, she arose near them, and began to help and encourage them on their erratic way back to the bank. When they reached it, at last, they scrambled out, whimpered, shook them-

selves, looked at the river fearfully, then glided into their den. Later they reappeared cautiously ; but no amount of gentle persuasion on the mother's part could induce them to try for themselves another plunge into the water ; nor, in spite of her coaxing and playfully rolling about in the dry leaves, would they climb again upon her back that day, as I had seen them and other young otters do, twenty times before, without hesitation.

Now to me, as I went home through the twilight woods thinking it all over, the most suggestive thing in the whole curious incident was this : that I had been taught to swim myself in exactly the same way, by a bigger boy—with less of help and more of hilarity on his part, and a great deal more of splashing and sputtering on mine, than marked the progress of the young otters.

That interesting little comedy by the quiet river, one of the thousands that pass every day unnoticed in the summer woods, first opened my eyes to the fact that all wild creatures must learn most of what they know as we do ; and to learn they must be taught.

That animal education is like our own, and so depends chiefly upon teaching, may possibly be a new suggestion in the field of natural history. Most people think that the life of a wild animal is governed wholly by instinct.—William F. Long.

### A CHILD'S ANSWER.

"Which is worse, to tell a lie or to steal ?" asked a child of its mother. The mother, taken by surprise, replied that both were so bad that she could not tell which was the worse. "Well," said the little one, "I've been thinking a good deal about it, and I think it is worse to lie than to steal. If you steal a thing you can take it back, unless you have eaten it, and then you can pay for it. But"—and there was a look of awe in the little face—"a lie is forever."

Deliver me, O Lord, from mine enemies ; I flee unto Thee to hide me."

## HOME AND HEALTH

### LIFE THAT LASTS.

They err who measure life by years  
 With false or thoughtless tongue.  
 Some hearts grow old before their time;  
 Others are always young.  
 'Tis not the number of the lines  
 On life's fast filling page,  
 'Tis not the pulse's added throbs  
 Which constitute their age.

Some souls are serfs among the free,  
 While others nobly thrive;  
 They stand just where their fathers  
 stood,

Dead, even while they live.  
 Others, all spirit, heart and sense,  
 Their's the mysterious power  
 To live in thrills of joy or woe  
 A twelve-month in an hour.

He liveth long who liveth well!  
 All other life is short and vain:  
 He liveth longest who can tell  
 Of living most for heavenly gain.  
 He liveth long who liveth well!  
 All else is being flung away;  
 He liveth longest who can tell  
 Of true things truly done each day.  
 —Anon.

### FILLING THE TEMPLE WITH SMOKE.

BY DAVID PAULSON, M.D.

One day in my office I was urging one of my patients very strongly to discontinue the use of tobacco so that his life might be spared that he could continue to fill his place in his family as well as in his community.

As is frequently the case, the persistent use of tobacco had already paralysed his brain to such an extent that he was unable to appreciate the full force of what I was saying so that a suitable impression could be made upon his mind.

Glancing at the man's magnificent body, which was rapidly being debilitated by this insidious evil, I asked him, "Would you smoke in a church?" to which he immediately replied, "Oh, no, that is God's house." I then called his attention to the divine declaration that our bodies are the real temples, that they are God's dwelling place in a far truer sense than any church could possibly be. I assured him that

he was virtually compelling God to smoke with him; for, has He not declared, "Ye have made Me to serve with your sins"? Isa. 43:24. This gentleman immediately remarked that he had never heard of that before. He at once tossed his cigar into the waste basket, and said he was done with tobacco.

Christ said, "Ye shall know the truth, and the truth shall make you free." This man would have hesitated to blow tobacco smoke directly into the face of a lady, and when he learned that every time he was inhaling tobacco smoke he was offering a direct insult to the Creator which dwelt within, that truth took sufficient possession of him to lead him to immediately change his course of action.

### CRUEL.

Year in and year out condemnatory articles are written on the barbarous cruelty practised in killing birds to adorn ladies' hats; and yet, so far from it being put a stop to, there is a terrible increase in the demand for birds and their plumage.

One London warehouse has a large room stacked shoulder high with plumage feathers and birds.

Every woman should be compelled to watch the cruel method in which the men engaged in this work tear the wings off sea-gulls, etc., and fling their quivering victims into the sea to die a lingering death. It is said that the cry of these birds is like that of a child in intense agony, but the men are hardened and do not care, and hundreds of women are as hardened. With some it is a matter beneath their notice, with others it must be that they do not think. Nor can the wearing of ospreys be condoned. These delicate feathers are taken from the mother bird at nesting time. The birds perish miserably by thousands while their young ones die a slow death of starvation because women will have what is fashionable and stylish, cost what it may.

Even if the birds were killed outright it would be a terrible reflection on women that, to deck themselves, so many of God's

beautiful and harmless creatures must perish.

Children are encouraged to join "Kind-hearted Brigades," to be kind to animals, and yet on every hand are to be seen these evidences of the most wanton cruelty. In their own hats, perhaps, are plumes, which were only obtained at the cost of untold agony to the birds. Verily the whole creation groaneth and travaileth in pain together until now, waiting for the appearing of the Lord from heaven.—*Daughters of the King.*

### EARLY TRAINING.

A century ago an English deist, calling upon Coleridge, inveighed bitterly against the rigid instruction of Christian homes. "Consider," said he, "the helplessness of a little child. Before it has wisdom or judgment to decide for itself, it is prejudiced in favour of Christianity. How selfish is the parent who stamps his religious ideas into a child's receptive nature, as a moulder stamps the hot iron with his model. I shall prejudice my children neither for Christianity nor for Buddhism, nor for atheism, but allow them to wait for their mature years. Then they can open the question and decide for themselves."

Later, the poet led his atheistic acquaintance into the garden. Suddenly he exclaimed, "How selfish is the gardener who ruthlessly stamps his prejudice in favour of roses and violets and strawberries into a receptive garden bed. The time was when in April I pulled up the young weeds, the parsley and the thistles, and planted the garden beds with vegetables and flowers. Now I have decided to permit the garden to go until September. Then the black clouds can choose for themselves between cockleburrs and currants and strawberries."

That conversation, that ended so disastrously for the atheist, states the whole principle. The father who leaves his boy in ignorance of arithmetic until he is twenty is no more foolish than the one who leaves his child in ignorance of the essentials of Christianity until he is twenty. If the fundamental facts of grammar, arithmetic, spelling, the history

of the country, physiology, and the simpler forms of knowledge, must be made second nature and placed upon the end of the boy's tongue, how much more important is it that the moral principles of Mount Sinai and the Sermon on the Mount, with the example, the method, and the spirit of Jesus Christ, be made second nature for children.—*The Presbyterian.*

**SERMON ON A BANK NOTE.**

One more testimony to the thousands before it. A five pound note came into the hands of a lady, which speaks volumes on the horrors of strong drink or the traffic in it. There was written in red ink on the back of it the following :—

"Wife, children, and more than £2,000 all gone : I alone am responsible. All has gone down my throat. When I was twenty-one I had a fortune. I am not yet thirty-five years old. I have killed my beautiful wife, who died of a broken heart ; have murdered my children with neglect. When this note is gone I do not know how I can get my next meal. I shall die a drunken pauper. This is my last money and my history. If this note comes into the hands of any man who drinks, let him take warning of my life's ruin."—*Selected.*

**KNITTING AS A NERVE CURE.**

It is told of Robert Louis Stevenson that one of the many things he learned to do to keep him amused when he was restless or ill was to knit. There are many men of a generation much older than ours who improve odd moments by working with yarn and needles. But women, to be women, simply must knit after their hair is grey, and according to an American journal, it is good for them.

"My prescription, madam, is that you knit two hours daily," said the physician.

"Knit !" exclaimed the nervous patient, "Why on earth should I knit ?"

The doctor replied, "Because nothing is more soothing to the nerves ; because nothing conduces

to such a calm and cheerful frame of mind. I could prescribe medicine for you, but knitting will be better. It will do you much more good. I believe that a month of it will cure you."

He went on to explain that his attention had been called to an article in a medical journal on the beneficent effects of knitting, and he had prescribed the treatment, with excellent success, to a dozen women.

"The shining needles," he said, "playing swiftly among soft-coloured silks or wools, engage the eyes pleasantly and fill the mind with cheery and sane thoughts. At the same time they may produce admirable things—waistcoats, stockings of wool, delicate stockings of silk, shawls, a hundred articles."

The woman smiled, and said she did not know how to knit, but that she would begin to learn at once.—*Selected.*

**THE RIGHTS OF THE BODY.**

Make it a part of your religious worship to hygienically exercise your body every week day in the year. If you have plenty of time during the week to exercise your body, eat little and rest the body on Sabbath. If when you go to church you go with a stomach that is not over-loaded and your body not over-worked, your brain will be clearer and your spiritual meal will digest better. Over-working the body every day in the year without the seventh day rest from activity and excitement, will kill the body early.

This over-working the body and over-exciting the mind without the restful quietness of the Sabbath is making nerveless wrecks and sleepless workers of thousands of our men and women and young people. The body and brain absolutely need the Sabbath rest and the soothing influence of Christian worship, whatever we may say to the contrary.

The excitements of pleasures, picnics, and parties are ruinous to the health, the nerves, and the vital organs of the young women of our country.

He who uses the whole three-thirds of his system in the right proportion is the true Christian man.—*Selected.*

THE KIND OF  
POWER THE  
CHRISTIAN WANTS  
IS : : : : : :



**Power to Keep From Sinning**

How to obtain this power is the burden of a book written by A. F. BALLENGER, entitled—

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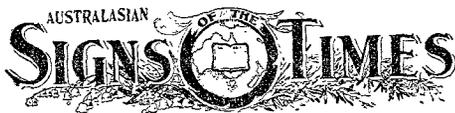
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The wealth of Victoria is owned by fifteen per cent. of the population. A nation's happiness consists in the progress and comfort of all of its members, not in the huge accumulations of a few capitalists.

The oldest daughter of the late Frederick Krupp, the famous gun-maker of Germany, is the principal heir to her father's vast estates. Miss Bertha Krupp is but seventeen years old, and her inheritance makes her the world's richest girl.

The great Trans-Siberian railway owned by Russia is nearly completed. It took over ninety million days' labour to construct it. There are nearly twenty miles of bridges crossing rivers. Siberia has attracted ninety thousand immigrants, who have settled in the country, and by means of this railway they are brought into touch with the world.

At the root of anarchism is the contempt for law and order. And what is to be expected when the law of God, the supreme law of the universe, is made void by society generally? Only disruption and ruin can follow. And yet instead of preaching the gospel of Christ which puts the law of God in the heart of believers, and restrains the lawless, the religious world is coming more and more to reject God's law, and to depend on a religion of lawlessness toward God. Let Christians awake and open their Bibles,

and decide whether or not Jesus is a Saviour from sin, which is the "transgression of the law."

## "THE SEA AND THE WAVES ROARING."

Christ foretold that among the signs preceding the coming of the Son of man with power and great glory, the sea and the waves would roar. In the "Sydney Daily Telegraph," June 27th, 1903, an account is given of a submarine disturbance as follows:—

"A thrilling experience with a submarine disturbance near Staten Island is reported by the captain of the German barque "Gudrun," which recently arrived at San Francisco from Hong Kong. It was off St. Johns that the submarine demonstration made its strength manifest. There was little wind at the time, and all hands were greatly alarmed when, with a sudden roar, the whole universe, as it seemed to them, began to tremble. For a moment it was thought the barque had grounded. There was another roar, more trembling, and as the water surrounding the vessel commenced vibrating with ever-increasing violence, the mariners realised that the bed of the ocean below them was being rudely trampled and tossed by some awful internal force. As the vibrations continued, the sea was beaten into a white fury, which waxed angrier and more dangerous every moment. The absence of wind made escape impossible, and as seas were boarding the barque from every point of the compass, Captain Karston ordered oil-bags over the side. The oil gradually surrounded the ship, and prevented the seas breaking on board. The alarming phenomenon continued for twelve hours, and when the sea finally subsided all hands were tired out and scared half to death."

The Lord has given signs in the sky, the earth, the sea, and among the nations of men, showing His coming is nigh at hand. In every possible way He is warning the world to prepare for that great event.

## LOVE OF PLEASURE.

And still worldly church members indulge in worldly pleasure until the thoughtful observer can but wonder what the difference is between the professor and one who makes no claim to serve God. Says the "Times," of New York: "The prediction was recently made by a sarcastic Western minister that the only way in which it would soon be possible to maintain an interest in church work in some places would be by means of 'the continuous vaudeville.' Billiards, ping-pong, hops, amateur theatricals, secular concerts, legerdemain,

charades, sociables, fairs, teas, primarily for purposes of revenue, music of doubtful sacredness—all of these have come to be recognised as adjuncts of more or less value in church work."

"Lovers of pleasures more than lovers of God," is the divine prediction of the condition of society in the last days. It becomes the true watchman to "Cry aloud and spare not," to "lift up the voice like a trumpet, and show My people their transgression, and the house of Jacob their sin." Says the Lord through the prophet Amos: "I hate, I despise your feast days, and I will not smell in your solemn assemblies. . . . Take thou away from Me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream."

## 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. H. Taine, Mangatainoka, N.Z., 3/-, "Children's Friend," July 4, 1904. Mr. G. Ward, Clare, S.A., 2/6, "Signs," December 28, 1903. Mr. Ben Young, 4/6, "Signs," Tas., July 13, 1904.

Per Mrs. C. Webb.—Mrs. W. Hughes, Mathinna, Tas., 1 year, 4/6, July 6, 1904. Mrs. R. Midson, Mathinna, Tas., 1 year, 4/6, July 6, 1904. Mr. H. E. Dowsett, Mathinna, Tas., 1 year, 4/6, July 6, 1904. Mrs. J. Mayall, Mathinna, Tas., 1 year, 4/6, July 6, 1904. Mrs. J. Turner, Mathinna, Tas., 1/6, Oct. 5, 1903. Mrs. C. Williams, Fingal P.O., 4/6, July 6, 1904. Mrs. T. Moses, 2/6, "Good Health."

Mrs. M. J. McCarthy, N.Z., 6/6, June 2, 1904. Mrs. Belcher, via Yellingip, Vic., 3/-, "Children's Friend," July 18, 1904. Miss E. and O. Rice, "Children's Friend," 3/-, July 18, 1904. Mrs. A. Goodison, Trentham P.O., 2/-, "Signs," Nov. 23, 1903. Mr. M. D. Rogers, Wahroonga, 4/6, "Signs," July 6, 1904. Mrs. W. Weber, Gracemere, via Rockhampton, Q., 9/- (1), July 13, 1904; (1) Aug. 13, 1904. Mrs. C. T. Camp, Donnybrook, W.A., 3/-, "Little Friend," April 10, 1904. Miss Burt, South Lismore, N.S.W., 1/-, "Little Friend," July 13, 1903. Mr. T. R. Kent, Eugoura, N.S.W., 18/-, "Signs" for hospitals (4), Jan. 12, 1904; (4) July 13, 1904. Mr. J. A. Allen, 10/- (4), "Signs of the Times," Jan. 5, 1904

## BUSINESS NOTICES.

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