

# AUSTRALASIAN SIGNS OF THE TIMES

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ONE PENNY

## The Outlook

### WHEN DOES SUNDAY BEGIN?

A lad was charged recently in the Melbourne police court, on the information of a constable, that "he on 9th August did deal on Sunday by selling newspapers in Bourke Street."

The evidence disclosed the fact that the lad, in company with another boy, was selling newspapers at ten minutes past twelve on Sunday morning, to which the defendant offered no denial. The magistrate, after questioning the lad a few moments regarding his reasons for violating the law, remarked, "You cannot sell papers on Sunday," to which the defendant replied, "It was Saturday night." "What! Saturday night?" replied the magistrate. "No, after Saturday night," interjected the constable; and he then called the attention of the bench to the fact that newspaper boys were to be found selling papers in the streets until one and two o'clock in the morning. The remarks of the magistrate upon hearing this explanation are worth reflecting upon. He said, "Oh, absurd! This is cutting it very fine. I thought it was in the daytime. It's very trivial." After making these few comments, he dismissed the case.

There is, however, a principle involved in this incident which might be worth considering. Rigid Sunday keepers would say the constable was quite right, for in the cause of Sunday sacredness all business, work, and pleasure must cease at midnight, and as it was already ten minutes past the hour which ushered in Sunday, therefore the constable was right to prose-

cute those who were carrying on trade of any kind. But it is a debatable question at what hour Sunday begins. In English civil law Sunday is reckoned from midnight to midnight, and therefore as a civil institution we may conclude that Sunday begins at midnight. But as a rest-day, appointed by the church, according to canon law it should be observed from vespers to vespers.

In Scotland, in the reign of King William, A.D. 1203, it was enacted that "Saturday from

sunrise on Monday." In France millers were forbidden "to grind their corn from Saturday evening till Sunday evening."

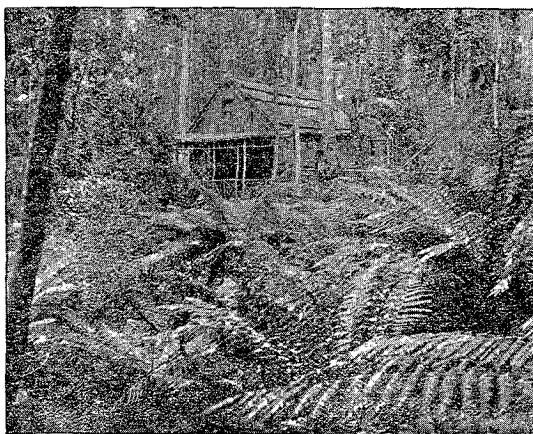
In the reign of Charles II. a law was placed on the statute book, which may be regarded as the foundation of all Sunday laws in England and her dependencies. It enacted "that no artificer, workman, labourer, or other person whatsoever, shall do or exercise any worldly labour, business, or works of the ordinary calling, upon the Lord's day, or any part

thereof (works of necessity and charity only excepted);" and "that no person or persons whatsoever shall publicly cry, show forth, or expose for sale, any wares, goods, or chattels whatsoever, upon the Lord's day, or any part thereof."

Sunday, as a religious institution, depends for its authority entirely upon the enactments of popes, kings, and church councils, and, therefore, being brought into its present position of honour by "the canons and decrees of councils, the decretals of popes, and orders of particular prelates," says Dr. Peter Heylyn in his "History of the Sabbath," "it doth not stand so firmly and on such sure

grounds, but that those powers which raised it may take it lower if they please; yea, take it quite away as unto the time, and settle it on any other day as to them seems best."

Being only a human ordinance, and having no scriptural authority whatever, the obligation to keep Sunday as a day of rest, the manner of its observance, and the time at which its observance should be commenced, depend upon the civil laws that are put in operation, and the caprice of the



SPRING.

*"Oh, Mother Nature! thou art old and hoary;  
And wonderful and strange things thou canst tell;  
But we, like children, love the springtime story,  
And think it best, because we know it well."*

twelve noon ought to be accounted holy; . . . and "that at the tolling of a bell, the people were to be employed in holy actions, going to sermons, and the like, and to continue thus until Monday morning," a penalty being laid on those who did contrary. In 1214, during the reign of Alexander III., King of the Scots, it was enacted "that none should fish in any waters from Saturday after evening prayer till sunrise on Monday." In England labour was forbidden "from 3 p.m. on Saturday until

individuals who are appointed to administer the laws of the State.

When persons are charged with a violation of Sunday laws, the offence is frequently magnified or minimised, just as the administrator of the law believes the convenience of the community has been served or interfered with. The principle involved receives little consideration. For instance, it will readily be conceded that, if it is a sin to trade on Sunday, and Sunday is defined to commence at midnight, then it is as much a transgression to trade ten minutes past midnight as at ten minutes past noon. The case referred to above was dismissed because the offence was committed during the night time, but had the constable caught the boy selling papers in the day time, it is a question if the lad would have been dealt with so leniently. Wherein lies the difference? Evidently it will be found in public expediency. Melbourne church-goers would receive a shock to their morals if boys were allowed to sell papers in the streets in the day time on Sunday, but so long as the crime (?) is committed when the church-goers are in bed, out of sight and hearing, public convenience and opinion is not interfered with, and therefore it is held that the transgression is too trivial to be noticed.

The great daily newspapers open their offices on Sunday evening long before the midnight hour, for the acceptance of advertisements for Monday's papers, and for the transaction of other business; but we never hear of prosecutions being instituted against these newspaper proprietors for infringing Sunday laws. Wherein lies the difference between selling newspapers on Sunday and printing newspapers on that day? The principle involved is the same, but it is wholly a matter of expediency.

Careful consideration of Sunday sacredness reveals the flimsy foundation upon which the institution rests. Many Sunday keepers openly assert that they keep the day only because it is more convenient to observe a day that is appointed by the State, and make no secret of the fact, that, should the State, for matters of expedi-

ency, substitute Wednesday as a rest-day, or any other day in place of Sunday, they would be quite content to make the change.

The following quotation, taken from the statements of the leaders of the Reformation, will indicate how little sanctity appertained to Sunday in the 16th century:—

"In the Augsburg confession, which was drawn up by Melancthon (and approved by Luther) to the question, 'What ought we to think of the Lord's day?' it is answered, that the Lord's day, Easter, Whitsuntide, and other such holy days, ought to be kept because they are appointed by the church, that all things may be done in order; but that the observance of them is not to be thought necessary to salvation, nor the violation of them, if it be done without offence to others, to be regarded as a sin — *Cox's Sabbath Laws*, p. 287.

Tyndale said:—

"As for the Sabbath, we be lords over the Sabbath, and may yet change it into Monday, or into any other day as we see need, or may make every tenth day holy only if we see cause why?"

Zwingle said:—

"It is lawful on the Lord's day, after divine service, for any man to pursue his labours."

Beza is reported to have made the following remarkable assertion regarding Sunday:—

"No cessation of work on the Lord's day is required of Christians."

It is a modern innovation to apply the term Sabbath to the first day of the week, for Sunday was never referred to as the Sabbath prior to the sixteenth century.

Says Bishop White, in "Why We Keep Sunday," p. 39:—

"The term Sabbath was never used to designate the day until these modern times. It is unscriptural and fruitful of error."

One essential point of difference between the Sabbath of the Lord (the seventh day of the week, commonly called Saturday), and Sunday, the day known in modern times as the Christian Sabbath, is the time of its observance. The Sabbath of the Lord commences at even and closes the following evening. Lev. 23:32. Evening is defined as the hour of sunset. Mark 1:32. The Sabbath of the Lord, therefore, commences at sunset on the sixth day of the week and closes at sunset on the seventh day. Sunday, the so-called Christian Sabbath, according to canon law, should be "observed from vespers to vespers" (evening to evening).

"The weary sun betook himself to rest;—  
Then issued Vesper from the fulgent west."

—Wordsworth

Another feature of this paltry prosecution which might incidentally be referred to, is that Sunday (counting from midnight) had not arrived at ten minutes past twelve; because, since the introduction of "zone time," Melbourne time is twenty minutes in advance of true time. Therefore, according to the evidence, the alleged offence actually took place ten minutes before midnight (true time).

This incident is but another illustration of the confusion into which man-made religious ordinances are liable to be thrown. Following God's plan of reckoning the day, from sunset to sunset, the Sabbath is not affected by changes in time brought about by earthly governments, for God's great time keeper, the sun, marks the beginning and ending of each day with unerring regularity.

God has Himself appointed the time at which the Sabbath begins, the change brought about by the church being entirely without warrant in the Scriptures. The quiet evening hour when instruments of worldly toil have been laid aside, and when the family are gathered together in the home, is the time when God has directed men to welcome the holy Sabbath. Sunday comes and goes at an hour when the majority of people are wrapt in slumber. Midnight is scarcely the time we should select to gather the family together to offer thanksgiving for the return of the rest-day. Evening is the most natural time for such worship, and God in His wisdom has appointed the day to begin at that hour when all the members of the family can be together.

The change in the manner of the observance of Sunday has been a gradual one. History tells how the veneration for, and observance of, Sunday as a counterfeit of the Sabbath of the Lord has been imposed upon the people by a continual process. But in these last days God is calling the attention of His people to their obligation to keep all of His commandments, and His will in this respect will be done; for those who separate themselves from the world, and are counted as the remnant church, will keep the commandments of God, and have the testimony of Jesus Christ. Rev. 12:17.

- OUR -  
**CORRESPONDENTS**

TRUSTING.

I cannot always see the plan on which  
He builds my life,  
For oft the sound of hammers, blow on  
blow,  
The noise of strife,  
Confuse me till I quite forget He knows  
And oversees,  
And that in all details with His good  
plan  
My life agrees.

I cannot always know and understand  
The Master's rule ;  
I cannot always do the tasks He gives  
In life's hard school ;  
But I am learning with His help to  
solve  
Them, one by one,  
And when I cannot understand, to say  
"Thy will be done."  
—Gertrude Benedict Curtis.

**"THINK NOT THAT I AM COME  
TO DESTROY THE LAW."**

BY MRS. E. G. WHITE.

Let us listen to the words of Christ, the divine Teacher, as they fall from His lips upon the ears of the disciples, who press closely around Him, and upon the ears of the scribes and Pharisees, who watch His every movement, and listen to His every word, hoping to hear something which they can use as an accusation against Him. The vast multitude listen also to words full of grace and truth, spoken in a clear, musical voice. Such words they have never heard from the rabbis.

"Think not that I am come to destroy the law or the prophets," Christ says; "I am not come to destroy, but to fulfil."

Our eternal well-being has not been left in uncertainty. We need not depend upon the writings of "The Fathers," or upon commentators for explanations regarding the law of God. When these men have told us all that they in their human intelligence can, we find that they do not agree. We see such a diversity of opinions, that were we to follow them in deciding what is truth, we should be

left in confusion and uncertainty. The Lord has told us not to follow these human guides, but to take everything claiming to be Bible doctrine to the Scriptures. "Bind up the testimony; seal the law among My disciples. And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him. Behold I and the children whom the Lord hath given me are for signs and wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God? from the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:16-20.

"The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." This light was shining forth as Christ in His sermon on the mount gave the true exposition of the law. The traditions, maxims, and false interpretations which had been brought in, had buried the precious jewels of truth beneath a mass of rubbish. Christ rescued these precious jewels and placed them in the framework of truth. He bade them stand fast forever, to shine in their natural lustre, commending truth to the intellect, arousing the slumbering conscience, leading the people away from human tradition to the word of God.

Christ taught the people to ask, "What saith the word of the Lord?" I have a soul to save. I cannot afford to be mystified when my eternal well-being is at stake. Because my minister refuses to examine the Scriptures with a heart free from prejudice and stubbornness, because he refuses to admit the binding claims of the law of God, shall I do the same? Shall I refuse to lift the cross? Shall I be guided by preconceived opinions? Shall I lose the way to heaven because the shepherd cries in my ears, "Peace, peace," "The Fathers, The Fathers?" Shall I turn from the cool snow waters of Lebanon to the turbid streams of the valley?

Many among those who were

listening to Christ were not seeking for evidence of the truth of His teaching. Of this they had had altogether too much. What they desired was not evidence, but an excuse to evade truths of eternal importance, which had for their foundation a "Thus saith the Lord." They did not wish to obey, for obedience involved a cross.

So to-day many refuse to put their will on the side of God's will. They refuse to conform their lives to the great standard of righteousness. They have educated and trained their God-given intellect to make of none effect the law of Jehovah, treating it as a code of moral embarrassment, a yoke of bondage. In the lives of transgressors they see the result of disobedience, yet they will not yield. They are not willing to reason from cause to effect, because Satan has blinded their minds by his sophistry, clothing the truth with a shadow of darkness. Paul's words to the Galatians: "Who hath bewitched you, that ye should not obey the truth?" come sounding down along the line to our time.

But whether the world, or the church, which has joined hands with the world, obey or disobey, the law of God maintains its binding claims, notwithstanding the fact that men claim to have disproved every argument in its favour. The truth still lives; the light still shines on; it cannot be put out. In the Dark Ages the Bible was set aside, it was burned. Men tried to banish it from the earth, but how signally they failed! The law of God may be ignored, despised, rejected, trampled upon; but it is still the great standard of righteousness, immutable and indestructible. It is eternal, like the character of Jehovah.

The keenest intellect may try to the utmost of its capacity to make void the law; but behold, the intellect of the greatest men perishes. Men build themselves up full of a desire for high titles rather than for a growth in grace, but they go down to the grave. Their ambition perishes with them. Their eloquence and genius are forgotten. But God's holy law, unchangeable, eternal, and immortal, will stand firm forever and ever.

## IMMORTALITY AND DEATH.

BY A. T. JONES.

The doctrine of the natural immortality of the soul makes the body only worthless clay, formed into a prison that binds, and fetters, and clogs the free action of the soul, while death is the friendly messenger that bursts the prison bars, and sets free the aspiring soul to seek its native sphere. One of the most influential of preachers said lately, of one who had died, that that person "is living, and more thoroughly living to-day than any of us who are clogged and hampered and chained down by earthly impediment." This is simply the expression of the common belief of those who hold to the idea that the soul is immortal. Embodied in metre so that it can be sung, it runs on this wise:—

"Why should we start and fear to die?  
What timorous worms we mortals are!  
Death is the gate to endless joy;  
And yet we dread to enter there."

Now we read in the word of God as follows: "O death, I will be thy plagues." Hosea 13:14. And again we read that "death" "shall be destroyed." I Cor. 15:26. Can it be that God is going to visit with plagues, and destroy, the gate to endless joy? Is He so displeased to have His creatures entering into endless joy that He is determined to destroy the very means by which they enter that blissful state? If the words of this preacher, the language of this hymn, and the doctrine upon which they are founded, be the truth, then the Lord is going to do just the thing that is here pointed out, that is, He is going to visit with plagues, and destroy, the gate to endless joy.

But this is not all. We read further of Christ: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." Heb. 2:14. Granting the claim that death is the gate to endless joy, then from this scripture it follows, just as absolutely as logic can demonstrate, that the devil, having the power of death, is the gatekeeper. And so the Lord is not only going to destroy this "gate to endless

joy," but He is going to destroy him that keeps it.

Nor yet is this all. Granting not only the claim based upon the doctrine of the immortality of the soul, that death is the gate to endless joy, but also that the soul is clogged, and hampered, and imprisoned by its confinement in the body, and that it is released by death, it follows that if there had never been any death in the world, no soul could have ever been set free, and there never would have been any gate to endless joy. And as it was the devil who brought death into the world, therefore, under that doctrine, to him must be accorded the honour of setting men free from this world, and of creating and opening to men the gate of endless joy. But this is the very thing that Christ says that He Himself came to do. He says: "I am the way, the truth, and the life; no man cometh unto the Father but by Me." John 14:6. "I am the door; by Me if any man enter in, he shall be saved." John 10:9. Therefore when the doctrine of the immortality of the soul makes death the gate to endless joy, and the friendly messenger that releases men from this world, it supplants the Saviour of the world, and bestows upon Satan the honour that is due to Christ.

And by all this we lay against the doctrine of the natural immortality of the soul, the legitimate and logical charge that it frustrates the purpose of God, that it nullifies the mission of Christ, and supplants the Saviour of the world. There is a difference wide as eternity between that doctrine and the truth of God.

Next week we will try to show from what source we obtain life.

## "JOHN DID NO MIRACLE."

BY D. H. KRESS, M.D.

"John did no miracle; but all things that John spake of this man were true." John 10:41. John had a distinct message. He was not a reed shaken by the wind; he was "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." Isa. 40:3-5.

Because no miracles were performed by John the Baptist, this was no evidence that he was not giving the message for that time. The time for miracles had not come; there was a work to be done; a message to be given, which, if received by the people, would prepare the way of the Lord for the working of miracles. The defects of God's people had to be revealed, their habits corrected, before the glory of the Lord could be revealed. The crooked must be made straight, and the rough places plain. The mountains and hills, defects of character which appear fixed and immovable, must be made low.

John was a teacher of reforms. He had a message of reform. He came neither eating nor drinking as the people about him. His habits were entirely distinct. His diet was simple, his dress was neat but inexpensive. The Saviour in speaking of him said, "But what went ye out to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in king's courts." Luke 7:25. Such was not John the Baptist's attire.

God has given us a message and work similar to that of John the Baptist's, to prepare a people for the coming of Christ; but this message is not based on miracles. It has a surer foundation, even the word of God, for there is a counterfeit, miracle-working power as well as the genuine.

The Saviour's testimony of John was, "I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist," although no miracles accompanied his work. Be sure you receive the message of John the Baptist, the message for this time. Those who are unwilling to receive the message of John the Baptist and reform their lives, will become impatient, and will be deceived by the "Lo, here is Christ," and "Lo, He is there."

## WHAT SHALL IT PROFIT ?

BY W. R. CARSWELL.

Our Saviour once asked the question, "What shall it profit a man, if he gain the whole world and lose his own soul?" Mark 8 : 36. The answer of course is obvious to all. It would profit him nothing, but be eternal loss. To-day the world is filled with men and women whose supreme desire is to attain wealth. The solemn question asked by the world's Redeemer never once enters their minds. They are sowing to the flesh, and will "of the flesh reap corruption." Gal. 6 : 8.

In these last days, the same characteristic is manifested, even amongst those who are referred to by the apostle as "having a form of godliness" (professing Christians). Writing of this class Paul says they "shall be lovers of their own selves, covetous." This spirit of money-loving is not confined to those who are heaping up riches; it is the curse of thousands, who would be wealthy if they could. It is one of Satan's most successful plans for ruining the human family. With the pretence that they are wisely provident, many are led so far in covetousness that money becomes their god. The needful things our loving Father has pledged His word to give if we "seek first the kingdom of God." Matt. 6 : 33. Why will men not believe Him ?

The history of the past records the awful results of covetousness. The heart of Lot's wife was with her goods in Sodom, and her eyes turned to look once more at the place where her treasure was. The angel had said, "Look not behind thee," and her disobedience cost her, her life. "Remember Lot's wife." Luke 17 : 32.

Balaam, once honoured as a prophet of God, is another striking instance of what the transgression of the tenth command will do. He "loved the wages of unrighteousness" (2 Peter 2 : 15), and, looking for riches and honour, received instead a dishonoured death. Thus Satan deceives his victims with false promises always.

Gehazi, who coveted Naaman's silver, and received with it his leprosy, is another instance of the

ruin this sin brings. 2 Kings 5 : 20-27.

Other instances might be found in the Old Testament, but we turn to the New. There is the foolish rich man who was "not rich toward God." Laying up his treasures on earth, he thought to live long to enjoy them. But the death sentence, "This night thy soul shall be required of thee," went forth, just when he was planning to build new storehouses for his goods. Luke 12 : 16-21. So "man proposes, but God disposes."

How many to-day, like Judas, are selling salvation for a few paltry pieces of silver ! They do not realise their danger till their doom is eternally fixed. They are blinded by the great deceiver till probation is past, and they are not saved. Jer. 8 : 20. Many to-day refuse to obey the fourth command of the decalogue, lest it should entail financial loss. They covet and steal God's holy time, deceived by the god of this world. 2 Cor. 4 : 4. May God enable us by His grace to break every yoke of error and sin, and daily take up our cross and follow Jesus. "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12 : 15. So said the divine Son of God. "Hear ye Him."

## " IF . "

BY T. H. CRADDOCK.

This little conjunction is often used as an expression of both regret and reproach every mile down the journey of time. Thus, "If our first parents had not listened to the voice of the tempter, how different would have been our lot!" And yet, with all the centuries of human experience in the past, we daily fall into the same trap, and our language is, "If I had only done this," or, "If I had not done that," as the case may be.

But the saddest feature of the word is when it takes the form of reproach. How many, as they look back over wasted lives and wilfully neglected duties, lash themselves with this word, as fortune, peace of mind, reputation,

or character disappear. How often we hear in anguish of soul, such expressions as: "If I had not yielded to that temptation!" "If I had only listened to sound advice!" "If I had not told that wicked lie!" or, "If I had not committed that awful crime, how different would have been my case!"

But with all the regrets and reproaches with which the word "if" is freighted, there is also a bright and beautiful side for its use; for although sin has entered with all its blighting effects, the wondrous plan of redemption provides for all our deficiencies. And so the beloved apostle writes, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1 : 9. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Isa. 1 : 18-20. Precious promises! Have you availed yourself of them? If not, will you do so? "The gospel is the power of God unto salvation to every one that believeth." He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Then, kind reader, "Acquaint now thyself with Him, and be at peace."

Your life journey leads by a way you know not. It is best you should not know. When you come to the rugged hills, climb them. Enjoy the beautiful landscapes as you pass them. And rest assured that at the end of your journey every good thing that has entered into your aspiration, plan, and purpose, will greet you in that world where hope is changed into fruition, and the longing for perfection shall find its realisation. Your highest dreams of spiritual purity, exaltation, and blessedness now are sure prophecies of what you shall be then. What you put into your dream here, God will put into your destiny there.—  
*Bishop O. P. Fitzgerald.*

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

## MALAYSIA.\*

No. 1.

Between South-eastern Asia and Australia are situated the richest and most prosperous island groups in the world. The western half of this Archipelago partakes of Asiatic characteristics, but the eastern half is essentially Australasian. This is noticed both in its fauna and flora. Ethnically this great group of islands belongs to two distinct races—the Malay and the Papuan,—so that technically the current expression "Malay Archipelago" is not strictly accurate. By far the greater number of these islands are under the dominion of the Dutch, although Great Britain, Germany, United States of America, and Portugal each lays claim to considerable territory.

### VOLCANOES.

In this geographical division of the world we find one of the most extensive and continuous volcanic belts known to man. These volcanoes form a continuous chain with seldom more than an interval of one hundred miles from one to the other, and a large proportion of these volcanic peaks are active, and perpetually smoking. This volcanic activity has caused much devastation since the occupation of the territory by Europeans, and disastrous earthquakes are of frequent occurrence. It is stated that there are nearly sixty active volcanoes in this group, but the remarkable thing about this volcanic belt is that there is a complete absence of volcanoes in the surrounding districts. They seem to follow a well-defined line commencing in the north-western part of Sumatra, extending throughout that island and Java, then through the Lesser Sunda Islands to the east end of Timor. Here it turns in a north-easterly curve by Banda, Amboyna, and Bouru, to Gilolo and Ternate. Thence it turns westward to the northern extremity of Celebes, and after bending abruptly to the north,

passes through the entire range of the Philippines to the extreme north of Luzon. The great island of Borneo, and all of Celebes except the extreme northern point, are absolutely free from all signs of recent volcanic action; and likewise every island which lies on either side of the belt. In the Peninsula of Malacca, Madura, Sumba, Timor Laut, Ceram, Mysol, New Guinea, and Palawan, no indications are found of volcanic outbursts.

Some of these volcanoes attain a great height, Sumatra and Java each has a mountain exceeding 12,000 feet high, while the former has four and the latter eight which exceed 10,000 feet. In Borneo, the non-volcanic mountain Kini Balou is said to be 13,698 feet high, which is probably the highest peak in the whole Archipelago.

### CLIMATE.

Although the islands are situated between 19° north and 10° south of the equator, they enjoy a much more equable and cooler climate than is experienced in Australasia. However, in some of those islands that are contiguous to our island continent, droughts are of frequent occurrence; but the heat, though intense, is somewhat tempered by a continuous breeze from the ocean.

Ethnologists are of the opinion that the Malays belong to the Mongolian division of the human family. They are of brown complexion and somewhat small, the men being on the average three or four inches below the mean European height. They are nominally Moslems, but lack the fanaticism of that religion. The Javanese especially consider they have done enough by observing the rite of circumcision, the prescribed ablutions, and the Ramadan fast.

### LANGUAGE.

The prevailing language of the whole East Indian Archipelago is the Low Malay, which contains no rough or harsh gutturals or other consonants difficult of utterance, but is soft and musical, in its liquid sounds somewhat resembling the Italian. All the Europeans in the Dutch and British possessions speak the language, which is said to be easily and rapidly acquired. It is the official idiom for the transaction of public business and the administration of justice.

The Malays are divided into two classes—the savage and the semi-civilised. The former have no written language, no regular government or religion, and wear only the scantiest clothing of the usual savage type. They are skilful in building houses, cultivating the soil, making pottery and canoes, and they can construct roads and bridges. The semi-civilised people possess written languages, and many of them peculiar alphabets; they have some scanty literature, established governments, and some form of religion; they wear a regular costume, they spin and weave cotton and other textile fabrics, and make use of a considerable variety of tools and weapons.

The last census taken (1895) showed the following results:—

### EUROPEAN POPULATION.

Dutch	...	...	11,278
German	...	...	1,192
English	...	...	318
French	...	...	300
Belgians	...	...	292
Swiss	...	...	184
Descendants of Europeans (Half-castes)	...	...	48,999

### OTHER RACES.

Chinese	...	...	484,398
Arabs	...	...	25,278
Negroes	...	...	12,148
Natives	...	...	31,715,054

## HOW THEY DO IT.

It is interesting to learn that the brethren in Pitcairn Island find a way to pay a tithe to the Lord, even though but little money comes to their hands. Pastor E. H. Gates tells how this is done as follows:—

"Since my latest visit to Pitcairn these brethren have been bringing in a tithe of all their produce into a storehouse. As bananas cannot be marketed fresh, the tithe of them is dried and put up in little parcels. A few tons of them are now on hand, and will be placed on the market as soon as they can be moved. Every tenth cocoanut tree is marked with an L. X. (Lord's tenth), and every tenth fowl has a mark to indicate that it is the Lord's. The treasurer has on hand a few tons of tithed arrowroot flour, which will be moved soon. It is hoped that

\* See last page.



the tithes on hand will bring into the Polynesian treasury something like £150. This will be a great help to the work, as well as being a blessing to our Pitcairn brethren."

It would surely bring others besides our brethren in Pitcairn into a closer partnership with God if portions of their property bore the imprint, "L. X.," and would bring to the owners such blessings as they have never before experienced. "Bring ye all the tithes into the storehouse, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3 : 10.

### A REMARKABLE STORY FROM CHINA.

A most interesting story illustrating the power of the Scriptures was told by Dr. G. Whitfield Guinness, one of the China Inland missionaries. Describing Kai-feng Fu and the introduction of the gospel into that city, he says:—

"Kai-feng Fu is a very ancient city. In the twelfth century it was the capital of China, and the historians record that it was a magnificent and wealthy city. Since that time fire and flood have changed it and reduced it very much. To-day it is the capital of Ho-Nan. It has a wall round it about twelve miles in length, and I suppose covers an area of at least ten square miles. For many years God's servants tried to gain access to that city, but were unable; but some twelve years ago a Chinese colporteur with his wheelbarrow of books and Bibles, passed through the gate and up the street, and began to sell the books. One of the scholars of the city, a bitterly anti-foreign man, opposed to everything from the West, as soon as he discovered that these were western books, overturned the barrow and drove the old colporteur forth from the city, and scattered the books. Amongst the bystanders was one man named Chu (now a teacher on the Mission Staff). He was standing by, and picked up some of the books and carried them home with him. He had never seen a foreigner,

and never heard of Jesus Christ, but as he read the word of God, the Holy Spirit took that word and implanted it in his heart, and he became a true believer. Some years later, while he was travelling outside the city, he met a missionary, and was instructed further in the ways of God.

Such incidents should encourage the disciples of the Master to sow the seed beside all waters, 'for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good.

### CHINA'S MILLIONS.

How can we gain an adequate impression as to the numbers of people on the earth now unreached by the message of the gospel? We talk of millions and hundreds of millions, but the figures mean very little to us. They are too vast for us to conceive of them. We are much more impressed by a crowd of twenty thousand which we see with our own eyes. How little conception we have as to the population of China, for instance. Will it aid any one to consider that if its four hundred millions of people should march in single file by a given point at the rate of three miles an hour, it would take over thirty-four years for the procession to pass? And would it come to an end then? No! for by the time it had passed, another generation of people would have come on to the stage to continue the endless march. Among these myriads of souls what are the few hundreds of missionaries now sent to them? —*Missionary Herald.*

After studying the Spanish language in the London Bible School for one year, two of our brethren have gone to Spain to labour for the people of that country.

It is said that in China there are one hundred walled cities unentered by gospel missionaries and one hundred thousand villages unevangelised. Truly the 'harvest is great but the labourers are few.'

### ...Notes...

Encouraging reports come to us from Jamaica, West Indies. Seven new houses of worship have recently been dedicated in that island.

Pastor W. H. Wakeham, of Egypt, expects soon to have two large tents for holding missions in that country.

In New Brunswick two hundred and fifty acres of land have been given for the purpose of establishing an industrial school. Buildings will soon be erected.

Pastor J. O. Corliss writes from England that he had just enjoyed the privilege of preaching God's word and message for this time in the old hall where John Cotton and others were imprisoned prior to leaving their native land to find a home in the wilds of America.

Now while the attention of the whole world is directed to the Balkan States, it is interesting to read of a general meeting held by our brethren in Constanza, Rumania, where "Bulgarians, Armenians, Russians, and Germans met together as one in Christ." His love breaks down national prejudices, and it will be the drawing power in this message from God which is to be given "to every nation, and kindred, and tongue, and people."

Pastor D. N. Hale, who has recently gone in company with others as a missionary to Gold Coast, West Africa, says that a wealthy and influential chief is anxious to have us establish a school in his village, and he gave them a beautiful place to build on, a high hill near the village. No missionary work has been done there, and it has one of the best ports on the coast. The railroad was opened for traffic in July about one hundred and twenty-eight miles into the interior. Its final terminus will be Kumassi, the capital of Ashantee. Our missionaries will thus be brought into close touch with all the coast and the interior, by means of railway, postal, telegraph, and steamship lines.



E. W. FARNSWORTH - - EDITOR.

### THE ACCOMPANING ANGEL.

The Scriptures clearly show that each individual has, during life, an angel that accompanies him. This is a most encouraging fact. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7. How precious the promise! How encouraging to the toiling child of God! In dangers seen and unseen, he knows there is an unseen helper at his right hand to deliver him from all his foes, and from every danger.

On a certain occasion Christ spoke as follows: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven." Matt. 18:10. The expression, "Their angels," implies that each "little one" has an angel sent from God, to go with him all through life, and that these angels have free access to the throne of God, and there behold His face.

In olden times the king had a chosen few, his trusted counsellors, who were permitted to enter his private apartments freely; they "saw his face." "And the next unto him was . . . the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom." Esther 1:14. These were the men most honoured and intimate with the king. Again we read: "And out of the city he [the king] took an officer that was set over the men of war, and five men of them that saw the king's face." 2 Kings 25:19, margin. This is sufficient to give the thought of Christ. We must beware that we do not lightly esteem "one of these little ones," "one of the least of these my brethren," as He expresses it in another place; for each has an

angel that is so esteemed in the secret counsels of the Most High, that he sees His face, and will report the matter.

Peter had been cast into prison by the cruel king Herod, and chained with two chains to two soldiers. Acts 12:6. The church sent up earnest prayer to heaven for his deliverance. In the night, while Peter was fast asleep, the angel of the Lord came to him, his chains fell off, the gate was opened by unseen hands, and Peter found himself free in the street of the city.

Going to the house of John Mark, he knocked at the gate, and Rhoda came to listen, and returned and reported that Peter was at the gate. The inmates of the house were so astonished they could not believe her. "But she constantly affirmed that it was so. Then said they, It is his angel." Acts 12:7-15. What a clear allusion to the great and glorious truth, that an angel from God is sent to keep us in every vicissitude of life, and to help us in every emergency!

### HOMeward BOUND.

BY W. W. PRESCOTT.

When Jesus was about to leave this world, He encouraged His disciples with the thought that He would make a home for His followers to which He would take them when He returned to this earth. "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." We are now in a world of sin and sorrow, bearing the weight of the curse, but we are homeward bound. The difficulties are many, and the trials are severe, but we are homeward bound. The times are perilous, and we grow sick at heart as we see the havoc which sin is making in the world, but we are homeward bound. It is

evident that the most severe conflict in the whole controversy between good and evil is just before us, but we can enter upon it with courage and confidence in our Leader, for we are homeward bound. It is proper that the thought of being homeward bound should fill our hearts with holy joy. Home, Father, Elder Brother—how glorious is the prospect!

"Home, home, rest for the weary,  
Peace, peace, to the torn breast;  
Hope, hope, hope of the erring;  
There in Thy bosom we'll rest.  
Home, home, home, home,—  
There will the wanderers rest."

### PREVAILING PRAYER.

"There should be more real praying for specific things. It was said of Gossner, that he "prayed open both hearts and pocket books, prayed up the walls of a hospital, prayed mission stations into being." Having the same great promises, any missionary society may pray workers into the field, money into empty treasuries, and heathen souls into the kingdom of God. Individual missionaries and special fields should be prayed for by name, and not in the roundabout fashion that by reason of long usage has become almost a law of prayer. Sir John Patteson took a long step in advance when, at family worship, he began to pray for "John Coleridge Patteson, missionary bishop," instead of "the absent member of this family," as had been his custom. The dying prayer of John Hunt is a model of definiteness: "O let me pray once more for Fiji! Lord, for Christ's sake bless Fiji! Save Fiji! Save Thy servants; save Thy people; save the heathen in Fiji!"—*Missionary Review*.

One of the greatest, if not the greatest obstacle to the progress of the gospel in China is Ancestral worship. So universally is this form of worship believed that no less than £15,000,000 are expended annually "in burning paper and incense to propitiate the dead."



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

### WHAT IS IT ?

What do you think I saw  
Out in the fields at play?  
Something woolly and soft and white,  
Skipping and prancing in sheer delight;  
Two round eyes that were opened wide  
As it gambolled and frisked by its  
mother's side,  
Yet it had not been in the world a day.  
Well, what do you think has come?  
The birds have begun to sing,  
The willows to bud, and the lambs to  
play,  
The grass to grow greener every day,  
The brook to sparkle and dance and  
leap,  
And the flowers to wake from their  
winter's sleep;  
What is it that has come?

—Selected

### CHARLEY'S REFORM.

Charley had learned to chew gum, and papa and mamma did not approve of the habit, but what to do to break it they could not tell. Every method seemed to fail; for Charley still persisted in chewing. When he could not have gum, he chewed beeswax or pieces of paraffin that his sister used in modelling.

One evening as he was tucked into bed ready for his sleepy-time story, papa held Charley's little hand in his while he told the beautiful story of the boy Daniel. He gave a vivid description of how Daniel was taken away from his Judean home to the great palace. There he was offered rich food to eat and wine to drink. The food from the king's table no doubt tasted better than the plain pulse and water, but Daniel wished to become a strong, wise man, and he knew that wine would make him weak. He remembered, too, that his body was God's temple, and whosoever defiles the temple of God, him will God destroy. So "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he re-

quested of the prince of the eunuchs that he might not defile himself."

The next evening at story-time papa asked: "Shall I tell you about Daniel?"

Charley said, "Yes, papa;" and the story was again told.

Several evenings the same story was repeated, and each time it was made more clear that Daniel would not eat anything or do anything that would injure his health. Charley became an admirer of Daniel, so much so that during the day he played he was Daniel the captive, in the palace of Babylon.

At length papa received his reward. After the story was finished one evening, Charley was lying so quiet that papa thought he was sleeping. Suddenly two bright eyes opened, and Charley cried: "Say, papa, do you think Daniel would 'a' chewed gum?"

"No, son, I am quite sure that he would not."

"Well, then, you can say, 'Charley has purposed in his heart that he will not defile himself with any more chewing-gum,'" replied the little boy, and he kept his word.

Some little boys are guilty of using tobacco, and that is worse than chewing gum. Will you not, my boy, say as Charley did, "I will not defile myself?" Will you? [Ed.]

### THE WIDOW'S MITE.

"Mamma, I thought a mite was a little thing. What did the Lord mean when He said the widow's mite was more than all the money the rich men gave?"

Mamma thought a minute, and then said, "Lulu, I will tell you a story, and I think you will understand why the widow's mite was more than the other gifts.

"There was once a little girl whose name was Kitty, and she had ever so many dolls. Some were made of china, and others of wax, with real hair, and eyes that would open and shut; but Kifty was tired of them all, except the newest one, which her auntie had given her at Christmas. One day a poor little girl came to the door, begging, and Kitty's mother told her to go and get one of her old

dolls, and give it away. She did so, and her old doll was like what the rich men put into the treasury. She could give it away just as well as not, and it didn't cost her any thing.

"The poor little beggar was delighted with her doll. She never had but one before, and that was a rag doll; but this one had such lovely curly hair, and such an elegant pink silk dress on, she was almost afraid to hold it against her dirty shawl for fear of soiling it; so she hurried home as fast as she could. Just as she was going upstairs to her poor rooms, she saw through the crack of the door in the basement her little friend, Sally, who had been sick in bed all summer, and who was alone all day, while her mother went out washing, trying to earn money enough to keep them from starving. As the little girl looked through the crack, she thought to herself, 'I must show Sally my new dolly.' So she rushed into the room and up to the bed, crying, 'O Sally, see!' Sally tried to reach out her arms to take it, but she was too sick, so her little friend held up the dolly, and as she did so, she thought, 'How sick Sally looks to-day! and she hasn't any dolly.' Then, with one generous impulse, she said, 'Here, Sally, you may have her.'

"Now, Lulu, do you see? The little girl's dolly was like the widow's mite; she gave her all."  
—Golden Words.

"Though the night be ever so dark,  
Or ever so rough and windy,  
You can place your hand in His wounded  
palm,  
Needing never to look behind thee."

Bad men and women live short lives. Their sins kill them. I know hundreds of good old men, but I do not know half a dozen bad old men. Why? They do not get old. Lord Byron died at Missolonghi at thirty-six years of age, himself his own Mazeppa, his unbridled passions the horse that dashed him into the desert. Edgar A. Poe died at thirty-eight years of age. The black raven that alighted on the bust above his door was delirium tremens—

"Only this and nothing more."

—The Vanguard.

# HOME AND HEALTH

## OUR NEIGHBOURS.

Somebody near you is struggling alone  
Over life's desert sand;  
Faith, hope, and courage together are  
gone;

Reach him a helping hand;  
Turn on his darkness a beam of your  
light;  
Kindle, to guide him, a beacon-fire  
bright;  
Cheer his discouragement, soothe his af-  
fright,  
Lovingly help him to stand.

Somebody near you is hungry and cold;  
Send him some aid to-day;  
Somebody near you is feeble and old,  
Left without human stay.  
Under his burden put hands kind and  
strong;  
Speak to him tenderly, sing him a song;  
Haste to do something to help him along  
Over his weary way.

Dear one, be busy, for time flieth fast;  
Soon it will all be gone,  
Soon will our season of service be past,  
Soon will our day be done.  
Somebody near you needs now a kind  
word;  
Somebody needs help such as you can  
afford;  
Haste to assist in the name of the Lord  
There may be a soul to be won.

—Selected.

## TEACHING CHILDREN TO KNOW GOD.

BY E. M. ROYAL.

This is one way a little child  
may gain its first impression of  
God's love from its mother.

"Mother, who gave me to you?"

"God, dear."

"Were you glad, mother?"

"Yes, my darling."

"Tell me how I looked, and  
how small I was."

And so, in loving accents, the  
mother will tell her little one how  
wee and helpless she was, what  
care and nursing she required, and  
as the child's heart is stirred with  
love to its parent, it is also filled  
with love to God for giving it lov-  
ing parents.

Its next question is generally  
about the moon and stars, and  
then about the beautiful flowers,—

why they were created. So the  
little mind can be led from nature  
to nature's God.

But how can the young mind  
be led to study God's knowledge?  
Listen to more of its questioning:

"Mother, how do you know all  
this about the things God has  
made, and why He made them?  
Did God tell you?"

Blessed indeed is that child  
whose parent can say, "Yes."

Again the astonished questioner  
asks, "How. When?"

Now is the time and opportuni-  
ty to take that child and teach  
him how to know God through  
His word, the "Scriptures that  
testify of Me."

Happy the child with such  
parents. Nothing in life will  
thoroughly efface the impression  
received from such training. It is  
our privilege to give it, and thus  
show that we have been studying  
to be approved of God.

## "ASEPTIC" CHRISTIANS.

The "Presbyterian Banner" de-  
clares that Dr. Malthie D. Babcock  
knew himself in what, using medi-  
cal language, he called an aseptic  
condition for his ministerial work,  
and adds: Being invited to smoke  
with some gentlemen, he declined  
with the explanation that he was  
often called upon to visit the sick,  
and any odour of tobacco on him  
would unfit him for this delicate  
ministry. A wealthy member of  
his church offered him the use at  
any time during the winter of his  
opera box, but he courteously re-  
fused it on the ground that he  
must keep himself spiritually aseptic.  
That was a fine and noble  
idea for a minister. If the surgeon  
must be aseptically clean in his  
hands and clothing and instru-  
ments, avoiding and excluding  
every poisonous germ, that he may  
heal the body, should not the  
minister be equally clean morally,  
avoiding every appearance of evil,  
that he may heal the soul? And  
why should this ideal be followed  
by the minister only? Is not  
every Christian under obligation  
to touch not the unclean thing,  
and keep himself unspotted from  
the world?—*Cumberland Presbyterian.*

## DANGER IN THE OYSTER.

There is probably no one article  
of food, except raw milk, which is  
so frequently a cause of disease,  
and sometimes even fatal illness,  
as is the oyster. The nutritive  
value of the oyster is very small.  
It takes fourteen oysters to equal  
one egg in food value, and more  
than two hundred and fifty oysters  
to equal a single pound of beef in  
food value. This is due to the  
fact that the oyster consists chiefly  
of water, the balance being mostly  
liver and germs. The oyster lives  
upon the ooze and slime of the  
ocean bottom. Typhoid fever  
germs, and other disease-producing  
organisms are titbits for the  
oyster, and millions of them are  
always found in the oyster's  
stomach, and the mucus, or slimy  
juice, in which the oyster is  
always bathed.

Another paper recently reports  
the death of the Dean of Winchester  
from typhoid fever, as the result  
of eating oysters at the mayor's  
banquet in England. The result  
of this death, according to a  
wholesale oyster dealer in England,  
has been the falling off in the con-  
sumption of oysters to the extent  
of seventy-five per cent.; that is,  
that there is only one oyster eaten  
now where four were eaten before  
these facts became public. Oyster  
merchants and persons engaged in  
the oyster business generally, in  
England, are complaining that  
their business is ruined. Within  
three or four days after the death  
of the Dean of Winchester, the  
oyster trade fell off at Emsworth  
from five thousand to nothing.

Several similar epidemics have  
occurred in England, and a few in  
this country, in which fatal cases of  
typhoid fever were traced directly  
to the use of the oyster.

The oyster is a scavenger, and  
absolutely unfit for human food.  
The idea that it is more digestible  
than other foods is in the highest  
degree absurd. In addition to the  
germs with which it always  
swarms, the oyster contains a  
large amount of uric acid which  
cannot be gotten rid of by boiling,  
or by any other means.—*Good  
Health.*

"The darkness of the evil, one  
incloses those who neglect to  
pray."

## THE EFFECT OF NOVEL READING.

BY H.E.A.M.

The average novel is full of moral poison. The characters who figure in these trashy books are made to speak and act in so life-like a manner that the reader is impressed almost as vividly as if he had been in their immediate presence. And the effect, therefore, upon him is almost as bad as though he had actually associated with them. The words of inspiration are, "Be not deceived: evil communications corrupt good manners."

The mind of the novel reader becomes like a sieve, allowing the useful and beautiful to escape, and retaining only a mass of coarse and useless rubbish.

To supply the vast army of shallow-brained individuals, who spend much of their time in devouring such books, tons of unhealthful literature are placed yearly upon the market. In these books vice is painted in such colours that it ceases to be repulsive, and even becomes attractive to the unsophisticated, especially to the young, whose characters are yet unformed.

When the habit of novel reading is once thoroughly fixed, it becomes as difficult to eradicate as the liquor habit. A large share of the novels of the present day contain matter depraving in character, but presented in such gilded form that the work of contamination may be completed before suspicion is aroused. Every mother should vigilantly guard her sons and daughters against this dangerous source of injury and possible ruin.

## THE TOBACCO HABIT.

Many physicians never realise the detrimental effects of tobacco on some of their patients. Yet it is common to read about "tobacco heart," and other results that follow the habit of using tobacco.

There is no doubt that some persons cannot use tobacco in any form, or in any amount, without positive injury. In persons who are of nervous temperament, we will generally find that tobacco will produce functional heart dis-

ease, and this, too, is very often associated with gastric catarrh, or some other affections. I have seen many cases of catarrh of the stomach, which resulted from the constant and liberal employment of tobacco. Tobacco, either smoked or chewed, causes the greatest activity of the salivary glands, and in this way, of course, works great detriment to our patient.

Patients come to us, complaining of pain in the region of the heart; along with this is associated palpitation, which always causes the patient alarm. These symptoms may be found in many, and, I might say, are due to excessive use of tobacco. Patients will also apply who complain of sick stomach after eating, with or without palpitation of the heart. These and other symptoms will almost invariably be found associated with tobacco poison.—*The Medical Summary.*

### IF WE KNEW.

If we knew the gracious Stranger  
As He stands,  
Asking but a cup of water  
From our hands,  
We should run to do His bidding,  
We should learn the joy of giving,  
In His service find true living,  
If we knew.

—Selected.

### BETTER TO RUN.

It is no dishonour to run away from Satan. It may not be heroic, but under certain circumstances it is best. If a young man, for instance, is bitten with the gambling mania, he will not—unless he is a fool—run into temptation, hoping to fight his way through; he will give it a wide berth and keep out of harm's way. "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." And then again, do not reason with Satan, but take an open and bold stand. Say to him, as a Christian once said, "Reason not with me. If thou hast anything to say, say it to my Christ. He is my Advocate, my Strength, and my Redeemer, and He shall plead for me." As Brooks says, "It is safe to resist, it is dangerous to dispute."—*Methodist Times.*



New Pamphlet  
treating upon  
an Important  
Subject - - -

The . . . . .

## Two Laws

Object, Function, and  
Duration of Each

BY E. J. HIBBARD.

Some excellent points are brought out in this little work. The writer demonstrates that there are two distinct laws—one, the law of righteousness, REVEALING SIN; the other, the law of sacrifices, offering a REMEDY FOR SIN.

The Bible mentions two laws, the "one, changeless and eternal; the other provisional and temporary. There are many who try to blend these two systems, using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures. The distinction between the two systems is broad and clear."

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Send the "Australasian Signs of the Times" to that friend of yours who would enjoy reading it.

Pastor G. A. Irwin, President of the Australasian Union Conference, passed through Melbourne, Tuesday, August 25. He arrived at Adelaide the previous day on the steamer "Orient," and immediately took the express for Sydney. Many friends are glad to welcome Pastor Irwin to Australia after his long absence in Europe and the United States.

"Pilgrim's Progress" has been translated into the Matabele language by Mr. Carnegie, a missionary to that tribe. The interpretation is made to suit local environment. Christian starts on his journey to the celestial city from a "kraal," and a mud-hole of the "veldt" becomes the "slough of despond." A war-dance festival takes the place of Vanity Fair. It is to be hoped that the precious lessons taught in the book, which have been so beneficial to those of other lands and tongues, may assist many of the untutored Africans to find the way from earth to heaven.

One of the King's physicians, Sir Francis Laking, is said to have more faith in fresh air than in medicines, and in walking than in coddling. Here is Sir Francis' golden rule: "The best rule of life is moderation. It is the excesses and

not the deficiencies which make people ill nowadays. When in search of health they think they should do something more, or eat and drink something more. Rather let them do something less, and eat and drink something less." Simple, but no doubt sound advice which can easily be put to the test.

Pastor W. A. Hennig, President of the Victorian Conference, paid a visit to Bunyip, a railway station on the Gippsland line about 48 miles from Melbourne, on Friday 20th ult., and held some good meetings with the brethren and sisters in that district on the Sabbath and Sunday following. A baptismal service was conducted on Sunday afternoon, five souls being buried in likeness of their Lord, in a clear, flowing stream. Until the organisation of a church in the district, which is hoped will be consummated soon, three of these brethren and sisters will unite with the church at North Fitzroy, and the other two with the Windsor church. Another brother has just commenced to observe the Sabbath of the Lord "according to the commandment," and many are becoming deeply interested in the truths for the last days.

## MALAYSIA.

At the last session of the General Conference of Seventh-day Adventists, held in Oakland, Cal., U.S.A., the following resolution, relative to the inaugurating of a mission in the East Indian Archipelago, was passed :-

"Whereas, The East Indian Archipelago is within easy reach of Australia, and by geographical position naturally belongs within the jurisdiction of the Australasian Union Conference; therefore,—we recommend, That this island group be made a mission field of the said Union Conference, and that an appropriation be made for starting a mission as soon as possible."

Believing that our readers would be interested in a general outline of the geographical features of the Archipelago, and the conditions of life under which the millions of people that inhabit those islands live, we shall publish in our Field department a short series of articles on these questions, based upon standard geographical literature. For more detailed information we refer our readers to the works from which we have made extracts, viz., "European Settlements in the Far East" (Smith); "Universal Geography," Vol. 14 (Redus); "International Geography" (H. R. Mill); "Australasia" (Wallace).

## A RELIGIOUS TRUST.

This is the next development according to the New York "Times." In that paper the Rev. Charles F. Patterson is quoted as saying :-

"We can't expect all men to agree to a single set of dogmas and opinions, but all the Christian churches can, without prejudice to their existing creeds and ideas, unite in an American religion. . . . It must be democratic and hospitable, so broad as to open the doors for the admission of all believers in God, regardless of their attitude toward obscure theological distinctions and non-essential dogmas. When that time comes, there will be a union of forces, and the church will say: 'Come in, atheist, doubter, believer, Baptist, Methodist, Catholic, Buddhist, labourer, employer, ignorant or cultured, of whatever estate or belief.'"

But what about those outside the trust who conscientiously differ from the members of such a trust? Will the minority not be found to be more objectionable to the majority than could be the case in matters of secular business? We may well pause while contemplating the evil results of such a movement.

## SUBSCRIPTIONS RECEIVED.

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## BUSINESS NOTICES.

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

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