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ONE
PENNY

The Outlook

CRUELTY.

ITS CAUSE AND CURE.

News comes from the Philippines that the military medical men there are of the opinion "that residence in those islands for more than a year causes physical and mental deterioration." Basing their theory upon this expression of opinion from the medical authorities, some are now ascribing to this cause the cruelty and dishonesty with which the Spaniards have treated the natives of those islands in the past.

While to some extent the climatic influences of tropical regions may perhaps contribute to the natural propensity for evil that is in the human heart, yet there are other reasons to which we may look for the cruel and dishonest treatment which has been, and unfortunately still is, meted out to the dark-skinned races by white men. It is more than probable that a man of a base nature, who, dwelling in a country far removed from the natural restraints of modern civilisation, will perpetrate greater acts of violence and cruelty than would be possible under other circumstances; yet it is doubtful if the natural wickedness of his heart is actually greater or lesser under these varied conditions. Rather, is it not probable that his natural traits of character have manifested themselves as opportunities for their exercise



*"For, lo, the winter is past. . . . The flowers appear
on the earth. The time of the singing of birds is come."*

have been presented. At least one thing is evident, and that is, the cruelty of white men towards coloured men is not confined within a limited area; for in every clime, and under the most varied circumstances, men who have been placed in positions of authority have, when opportunity offered, abused their powers and privileges, treating with intense cruelty their fellow-men who have had the misfortune to come within reach of their power.

Nor is the natural cruelty of man confined to acts of violence by one nationality towards another. Last week we published some details of the abominable atrocities which are at the present moment being almost daily perpetrated by Russian officials upon men of their own race. Then again, witness the dreadful slaughter of human life now going on in the Balkan States, the result of the misrule and anarchy which are characteristic of those turbulent mountain tribes.

From the new world frequently comes cable news of horrible lynchings preceded by tortures, which we would fondly believe could never be inflicted by men upon one of their own species in this enlightened age. So bitter is race hatred becoming in the United States of America, that it is said "millions of negroes—United States subjects—are in constant dread of fresh outbreaks."

The root of this wickedness and violence, which is becoming so apparent in these last days, lies deep down in the human heart, which is deceitful above all things and desperately wicked. After all our boasted progress, civilisation can only be compared to a veneer which covers up the imperfections of the natural man, while underneath this polished exterior lie those powers for evil which the apostle calls "works of the flesh." "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. Gal. 5 : 19-21. Neither civilisation nor education will save a man from the danger of falling into these sins, for there is no other name given under heaven whereby we can be saved, but—Jesus Christ. He is able to save

from sin all men, of whatever race, or whatever clime. "Look unto Me, and be ye saved, all the ends of the earth : for I am God, and there is none else." Isa. 45 : 22.

THE NEGRO PROBLEM IN AMERICA.

Writing on the question of the growing hatred of negroes in America, the "Springfield Republican" says :—

"The white is the aggressor in this business, and the whole trouble, in its present remarkable phases, as we have often said, grows out of a revival of his homicidal instincts, stimulated, and more especially than ever directed, against a black skin, by a nation's recent example of lynching on a gigantic scale, in the case of a coloured people in the Orient. He who has ears to hear and eyes to see let him hear and see; for here is the explanation, no matter how disagreeable it may be to many good people. Once given way to, these homicidal instincts do not stop for want of provocation, but seek provocation, and the innocent fall under their murderous sway as well as the guilty, and finally white skins as well as black."

THE ROMeward MOVEMENT.

In consequence of ritualistic practices in an Anglican church at Brighton, England, one of the parishioners recently petitioned the judge of the Bishop of London's Consistory Court, and obtained from him a decree authorising the forcible removal of the ritualistic fittings and paraphernalia objected to. Armed with this authority, the petitioner with forty men made a clean sweep of those things which were used by the ritualists in their illegal ceremonies. Cart loads of confessional boxes, crucifixes, statues of saints, and other idolatrous ornaments, were removed, notwithstanding the protests of the clergymen and the supplications of the nuns in attendance in the church.

A parcel of 1,500 cigars, of the value of 18/- each, was recently purchased in Cuba for a New York millionaire. Each cigar is wrapped in fine Japanese paper, and enclosed in a small air-tight box of perfumed wood. £1,350 for smoke! !

"The aim of Socialism is to make the poor rich. The aim of Christianity is to make the bad good."—*Rev. G. Balfour.*

A bill to suppress juvenile smoking is being considered by the Parliament of the State of New South Wales. It is proposed to prohibit the sale of tobacco or cigarettes to youths under sixteen years of age.

As a result of the diminution in the hours of labour, it is asserted that there has been a growth in the community of irreverence, love of sport, gambling, and sensual pleasures, whilst the greed of gold and the worship of muscle are almost universal.

Arrangements have been made by the Melbourne health authorities to accommodate consumptive patients at hospitals in elevated country districts and treat them by the "open air treatment." During the past few months very satisfactory results have been obtained from these efforts.

A fearful explosion is reported from the town of Tewksbury, U.S.A. Two gunpowder magazines exploded, and more than a score of persons were killed, and over forty others injured. Men were blown to pieces and houses thrown down, while the explosion was heard fifty miles away.

A proposal to publish a woman's daily newspaper is on foot in New York. All the editors and reporters are to be women, but the business management and mechanical departments are to be conducted by men. Scandals, long drawn out horrors of murders, and such like news are to find no place in its columns.

Attempts are being made in East Africa to domesticate the zebra. Although this has long been considered as hopeless, yet recent experiments are proving successful. The great speed and remarkable endurance of the zebra should make it a valuable helper for man, especially in those parts of Africa where it has been found difficult to acclimatise horses.

- OUR -
CORRESPONDENTS

THE REST OF GOD.

BY W. R. CARSWELL.

Exodus 31 : 17.

Sweet is Thy rest, O God, my King,
Dear is each gift of love to me,
For Thou dost give us everything,
And all Thy works tell us of Thee.
The sign of Thy Almighty power,
The token of redeeming love,
Is found in every Sabbath hour,
That lifts our thoughts to things above.

Matthew 11 : 28-30.

The rest of Jesus, blessed rest,
He freely gives to those who need,
And burdened ones in Him are blest,
And find His yoke is light indeed.
That yoke is true obedience shown
In full submission to His will,
Till each command to us made known,
We find it pleasure to fulfil.

Hebrews 12 : 7-11.

By faith the humble child of God
Takes up each duty He has given,
And if he feels the chastening rod,
Knows that it will prepare for heaven.
God does not send a test in vain,
He does not give a vain command,
For nought He gives no creature pain,
But chastens with a loving hand.

Ezekiel 20 : 12-20.

In love He gives to us the sign
That tells us of creation's King,—
That tells of Jesus' love divine,
For us forsaking everything.
His home above, His life, His all,
Was left that we might yet be won,
And made anew might yield up all,
To let His holy will be done.

“GOD'S HOLY SABBATH.”

BY MRS. E. G. WHITE.

In this world the controversy between the Prince of life and the prince of darkness is being carried on. Ever since Satan fell, the conflict between right and wrong has been waging. After Christ was crucified and ascended to heaven, those who believed in Him took up the work, and carried forward the warfare in His name. This conflict is still going on, and is becoming more and more earnest and positive. Satan is marshalling his forces for the last great battle; and the great question at issue is the Sabbath of the fourth commandment.

Satan has been blessed with great advantages. There can be no one greater or more talented,

none more wise and good than was Satan before he apostatised. But he allowed a spirit of selfishness to take possession of him, and he fell through self-exaltation. Angels fell with him, because they placed themselves on the side of the great rebel instead of on the side of Christ. We read in Jude, “And the angels which kept not their first estate He hath reserved in everlasting chains, under darkness, unto the judgment of the great day.”

Satan has a great mind, but it is prostituted to evil; it is wise only to plan and do evil. Ever since his fall he has worked against God. He has striven to tear down God's appointed institutions. He led the Jewish leaders to pervert the true meaning of the Sabbath. Their teaching in regard to it was altogether wrong. They piled their own traditions and maxims upon it, burying it out of sight.

Satan is the sharpest critic that the world has ever known, and he works to hinder and pervert truth. He has induced men to strive to change the Sabbath of the fourth commandment. Under his dictation, the first day of the week has been adopted by the Christian world as the Sabbath. He has used his masterly mind to influence other men to adopt the same views as he himself entertains. But if we turn aside from the fourth commandment, so positively given by God, to adopt the inventions of Satan, voiced and acted by men under his control, we cannot be saved. We cannot with safety receive his traditions and subtleties as truth.

The man of sin has exalted Sunday, but whatever has been done in the change of the fourth commandment has been done without God's sanction, and is in direct opposition to His express commands. What we all need is truth, plain, simple, unvarnished truth, that will sanctify the soul. Many will advance theories in regard to the change of the Sabbath from the seventh to the first day of the week; but God has made positive declarations in regard to the sacredness of the Sabbath instituted at Eden, and proclaimed from Mount Sinai; and a penalty is attached to the disregard and dishonour of the seventh day of the week.

It becomes every one blessed with reasoning power to beware from what source he receives light and knowledge. We should not be dazzled by men who boast of their education and talent, but who use their powers to bewilder souls. Thoughts flash from their minds which charm, but are soon forgotten. When these supposed grand thoughts, which perplex and mystify while they please, are presented, let those who have souls to save or to lose, inquire: Is there Scripture to prove the truth of these utterances?

Where eternal interests are involved, it becomes every soul to require ministers of the gospel to give Scripture evidence for everything they say. The traditions of The Fathers, the customs and sayings of professedly good men, the opinions of the most learned divines, or of the highest critics,—all are worthless unless they harmonise with the word of God. We must go back from the so-called Fathers to the great heavenly Father, the Creator of the universe. The Sabbath of the Lord must rest on its own basis, the word of the living God.

Every one is tested and tried in probationary time, in regard to his obedience to the word of God. But what is the matter with the professed Christian world?—That which was the matter with Adam and Eve in Eden. They are listening to another voice than that of God. So God's voice, which is speaking plainly and distinctly to them through the fourth commandment, is disregarded, and a false voice, which advocates a false sabbath, is listened to. They turn from a plain “Thus saith the Lord,” to a sabbath based upon inference and supposition, without a particle of scriptural evidence to support it. Satan has succeeded in throwing the Christian world off the track, as he threw Adam and Eve off. They are walking in by and forbidden paths. O, why are men when tempted so easily overcome? Why are they so deceived in regard to the Sabbath? Why, without any foundation for their faith, do they accept and exalt a spurious sabbath?

It is much easier to accept sophistry and fables than the truth. But it is a very serious matter for us to endanger our souls and forfeit immortality by

worshipping a spurious institution. We cannot rely upon man's assertions any more safely than could the Jews upon their false theories in the time of Christ. Men's statements do not make truth falsehood, or falsehood truth. We cannot with safety build our faith upon a false foundation, and give heed to fables because they have been passed down to us as tradition, even though they be hoary with age. Christ said of the Jews, who were loading down the law of God with the sayings and maxims of the ancient rabbis, "In vain do they worship Me, teaching for doctrines the commandments of men." These words are addressed to every soul who is doing likewise.

THE FATE OF THE WICKED.

BY A. T. JONES.

The righteousness which is acceptable with God is the righteousness "which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God." Rom. 3: 22, 23. "He became the Author of eternal salvation unto all them that obey Him." Heb. 3: 9. And "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

Christ's coming to this world was not in vain. He came for a purpose, and that purpose is that those who will believe in Him may not perish, but have eternal life; and as surely as those who believe in Him shall have eternal life, just so surely those who do not believe in Him shall perish. If not, if those who do not believe in Him do not perish, then this record which He has given cannot be true. If, by virtue of the immortality of the soul, those who do not believe in Christ live as long as those who do, then where is there any point in these scriptures?

We know full well the meaning that is put upon the word "perish" by those who believe in the doctrine of the natural immortality of the soul; that is, that it means eternal life in misery. But no such idea is contained in the Scripture. Eternal life is the heritage

of those who believe in Christ, and of those alone. Nor will language allow any such meaning to be put upon the word "perish." That word is defined thus: "To be destroyed; to go to destruction; to pass away; to come to nothing; to be blotted from existence; to die; to lose life." This is Webster's definition of perish; and every part of it can be duplicated time and again from the Scriptures. But no part of this definition can be true if the soul be immortal.

In Ps. 37: 10 we read: "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Again, in Isa. 41: 11, 12, we read a promise of what the Lord will do with those who contend with the "seed of Abraham," "the friend of God:" "Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of naught." But to the meek, to those who learn of Christ, it is promised: "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." "The seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever." Ps. 37: 11, 28, 29. All is summed up by the Lord Jesus in one sentence, as follows: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." John 3: 36. And again: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." John 6: 53.

If these scriptures, from the first to the last, do not show that future life is obtained only in Christ, then it would be impossible for the Lord Himself to put words together that would show such a thing. If the Lord wanted to tell men that without believing in Christ they could have no life; that without believing in Him they should perish; if He wanted to tell them that the gift of God is eternal life through Jesus Christ, how would it be possible to tell them so more plainly than He has already told, in the words quoted?

Yet in defiance of these plain, positive scriptures, and in direct subversion of them, the doctrine of the immortality of the soul, which gives to all men immortal life irrespective of Christ, is held by many professed Christians as a veritable article of Christian faith. Why is it that men will not believe the record that God has given on this subject? Why is it that they will not believe that future life is given alone through Christ? It is no light thing to disbelieve this. Many seem to think, and will even so express themselves, that it makes no difference particularly whether this be believed or not. But it does make a difference.

One more article will conclude this series.

A PRINCIPLE ILLUSTRATED.

BY GEO. TEASDALE.

"Whosoever shall exalt himself shall be abased." In order that we may better understand the principles upon which His government is conducted, God has freely illustrated those principles by recording events and incidents which have occurred in His dealings with His creatures in times past.

The text at the head of this article contains a truth which is exceedingly hard for the human heart to appreciate. We naturally love the "uppermost rooms," and "the chief seats," and to be called "Master, master," or to have any other title or distinction our fellow men will confer upon us. Men spend their lives and their fortunes to obtain "honour one of another, and seek not the honour that cometh from God only." The Scriptures declare all such shall be abased, and also record a wonderful event illustrative of the principle.

Satan originally was a mighty angel, occupying a high position in the heavenly courts.

"Thus saith the Lord God: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering. . . . The workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I

have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

This great archangel fell. Self-exaltation ruined him:

"Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." "Thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire." Eze. 28:12-17. "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God. I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:13, 14.

God is no respecter of persons. His principles of government apply alike to mightiest angel and to weakest man. Self-exaltation, wherever found, brings abasement. Even a covering cherub is not exempt.

"And there was war in heaven. Michael [Christ] and His angels fought against the dragon [Satan], and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." "He was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.

Christ, while on earth, mentioned the event. "And He said unto them, I beheld Satan as lightning fall from heaven." Luke 10:18.

But this is not the end of his degradation. His fall still continues, and will not stop until he and his followers pass entirely out of existence.

"Therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Eze. 28:18, 19.

Everlasting oblivion will close the eventful career of one whose unhalloved ambitions led him to endeavour to exalt himself above his fellows; whose heart was lifted up because of his talents, his wisdom, and his beauty. And thus will close the career of everyone who follows in his footsteps. "For if God spared not the angels that sinned, but cast them down to hell," how can we escape if we follow their example? "Whosoever shall exalt himself shall be abased." Matt. 23:12.

HYPOCRISY.

BY E. HILLIARD.

Christ pronounced a woe upon the hypocrite. The thief, the liar, and the adulterer are great sinners, yet they are not so scathingly rebuked by Him who reads the hearts of men as the hypocrite. We ask, then, with interest, What is a hypocrite?

The Bible answer is, One who outwardly appears righteous, but within is full of wickedness and iniquity. Matt. 23:28. Christ called the scribes and Pharisees hypocrites, because they built the tombs of the martyred prophets and decorated the graves of the righteous, and said, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets."

The scribes and Pharisees were deceived in reference to their spiritual condition. While they shed tears at the tombs of the prophets, and raised monuments to mark their resting places, they committed the most heinous sin by beheading the prophet John and killing Christ the Prince of prophets.

A hypocrite, then, is not always one who professes to be righteous, and yet knowingly does that which is wrong. On the cross Christ prayed, "Father forgive them; for they know not what they do." Because they did not know they were doing wrong, they were none the less hypocrites. Peter says of them, "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life. And now, brethren, I wot that through ignorance ye did it, as did also your rulers." Acts 3:14, 15, 17. Although they crucified Christ ignorantly, they were just what Christ said they were—hypocrites. When there is a means of knowing what is right, ignorance excuses none.

There is a kind of hypocrisy which many are practising, of which, also, they are ignorant. The Saviour points it out in Luke 6:41, 42. He says: "Why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me

pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."

The beam is the faulty mind in ourselves through which we see the lesser fault in our brother. Looking through the beam the mote appears larger than the beam. The fault does not diminish in size, but is dwelt upon and often talked about to others, until the brother's influence is injured, and he may be disheartened. The fault finder professes to be righteous, and outwardly appears so. While he is praying for and weeping over sinners, he is crucifying his brother with poisoned words of hypocrisy. He may not realise the magnitude of his baneful work in defaming his brother, but he is none the less a hypocrite, and will remain one until he gets the beam of criticism out of his own eye.

Doubtless all have been guilty of backbiting. All have committed this great evil. We may dislike to own that we have been hypocrites, but we cannot dodge the issue. Publishing others' faults while we are faulty (and none are free from faults) constitutes us hypocrites. Let us go to the bottom of the matter through repentance and confession, and let the healer of hearts purge out the hypocrisy. "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." Matt. 12:35.

The theory that our hearts are not naturally corrupt, and that all sin is in the will, is not borne out by facts, and we are not only sorry, but astonished that so many preachers have been carried away by it. It is a fact that it is natural to do wrong. It is a fact that it is easy to do wrong and hard to do right naturally. It is a fact that we have to teach our children to do right, but that they will do wrong without teaching. These are facts showing that man's nature is corrupt until purified by grace. This corruption is independent of and oftentimes antagonistic to the will.—*Christian Witness*.

World-Wide Field

MALAYSIA.

No. 3.

SUMATRA.

To the south-west of the Malay Peninsula the great island of Sumatra stretches in a south-easterly and north-westerly direction for one thousand miles. It has an area of 128,560 geographical square miles, being, with the exception of Borneo, the largest island in the Archipelago. Reference has already been made in a previous article to the great volcanic mountain chain which divides the island into two parts. These mountains rise to a height exceeding 10,000 feet, and no less than five active volcanoes are known to exist, all of which are situated within a degree on each side of the equator. Amidst these mountains several fine lakes occur, the largest of which is Singkara, the source of the river Indragiri. A few of the rivers are navigable for a considerable distance from their outlets, great volumes of water pouring down these natural waterways from the high mountains of the interior.

In minerals, Sumatra is exceedingly rich, coal, naphtha, sulphur, iron, gold, copper, and tin, being found in various parts of the island. Native iron and steel, manufactured in Menang-Kabo, have been celebrated from ancient times.

The natural productions of the vegetable kingdom are also very valuable. Gutta-percha, bamboos, rattans, sago, camphor, benzoin, and dragon's blood have been exported in large quantities. In the dense forests and jungles all the great mammalian animals of Asia, such as the elephant, rhinoceros, tapir, tiger, and many species of the monkey tribe, find a congenial home. The natives of the island belong exclusively to the Malayan race; but for all that, the various tribes differ in a great many respects. It is stated on good authority that at least "eleven different nations, speaking as many distinct languages, inhabit the

main island, while four others are found in the adjacent small islands."

While some of these nations may be described as savages, yet the majority are comparatively civilised, being well acquainted with agriculture and some of the arts of manufacture. Many districts are highly cultivated and well irrigated. Travellers say that many of the people of the inland districts are temperate and sober in their habits, drinking nothing but water, and even where plenty of meat is available, living principally on rice. Some of the tribes are most hospitable, and modest and courteous in their behaviour, while others are dishonest, indolent, and untruthful. Nevertheless, these semi-civilised people possess many good qualities, and when brought under the blessed influence of the gospel of Jesus Christ, presented to them by those who are living witnesses to the power of the gospel to save men from sin, they will doubtless respond nobly.

Padang, the capital of the West Coast of Sumatra, has a population of nearly 40,000, of whom a little less than 2,000 are Europeans. The mountain scenery in the background, and the general surroundings and situation of this city, combine to make it one of the pleasantest in Netherlands Indies. Its buildings, however, do not present a grand appearance, but the vegetation is so abundant, and the cocoanut plantations so extensive, that it presents the appearance of "a large park, or an immense native village, in which a few European bungalows are built." A railway line connects the port, Emma Haven, with Padang and the Ombilien coal fields. Arrangements are so complete that 200,000 tons of coal can be shipped annually.

On the east coast, the principal district is that known as Deli. The population of this Residency amounts to over 300,000, of which about 2,000 are Europeans. A splendid Government House has been built by the Dutch for the Resident.

At present the government will permit no aggressive Christian missionary work amongst the Malays, probably for the same reasons as those advanced in our previous article on Java.

Missionary work in Sumatra is therefore somewhat restricted, but there is a large population of Chinese, Arabs, and Orientals, amongst whom some work may be carried on. Already tracts on the Lord's second coming are being circulated by our workers there, and other tracts are in course of translation and publication; and as the authorities permit the sale and circulation of literature amongst the natives, it is hoped that, by this means, seeds of truth may find lodgment in the hearts of these benighted people. Medical missionary work appeals most strongly to the inhabitants of these islands, for our missionary at Padang, Brother Munson, writes: "All are sick more or less, and all are ready to listen to you if you possess the power to heal diseases. Through their bodies and bodily afflictions we gain the mind, and through the mind we try to reach the soul,—the heart—the man." This great Malaysian field is four thousand miles long, and two thousand miles wide, and contains fifty millions of inhabitants. What an appeal to the followers of Christ in Australasia to take the light of the gospel to this dark region. We rejoice that at the Union Conference just held at Cooranbong, N.S.W., it was decided to enter this needy field with the glorious truth of God for these last days; and our Sabbath-schools in Australasia are to have the privilege of donating their contributions during the first six months of the year 1904 for the support of this work.

THE AVONDALE SCHOOL.

About eighty miles north of Sydney, and twenty-five miles from Newcastle, the passenger by the northern line comes to Dora Creek station. After a ride through the country of about three miles, he reaches the estate on which the Avondale School for Christian Workers is located.

About eight years ago some earnest pioneers who were deeply interested in Christian education, purchased fourteen hundred acres of bush land, and began the work of clearing ground and erecting school buildings. It was a stupendous undertaking when their

limited resources were considered. Some thought the soil so unproductive that it would never repay the expense of clearing; but others with strong faith and courage, by precept and example, bore a different testimony.

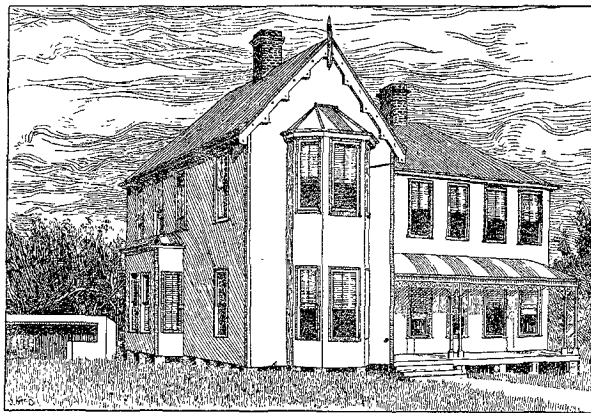
The work of clearing the land began; fruit trees were set out; roads were made; the foundations for buildings were laid; cottages were erected. A large building now used as a dining hall was built on a part of the estate selected as the college campus, and others followed in succession, till now there is a dormitory for girls, one for boys, and a large, two-story school building, besides the building used for kitchen, dining-room, and work rooms. Near by, on the bank of Dora Creek, is another large building used as a factory for health foods and a printing office. About half a mile from the school stands the Health Retreat, and a neat and commodious church building.

The progress made in starting and equipping a school under the conditions already described, has been a marvel to the community. Not long since we attended the opening exercises of the school, and there saw over one hundred intelligent students who had come to the school to be fitted for usefulness. The chapel where they assembled is a model of neatness and convenience. It will seat about one hundred and fifty, and the folding seats, which have been imported, are a novel feature. Two students sit at each desk. The room is well lighted and ventilated. The aisles are carpeted, so there is no unpleasant noise caused by students going to or returning from their classes.

At this school study is combined with industrial labour. The farm work is done wholly by students. All kinds of fruits and produce are grown here. The boys are taught how to plant and care for the growing crops in garden and orchard. A large apiary gives practical experience in bee keeping. In a building near by, boys are taught how to use carpenter's tools, and in another place how to

make brooms. Some of the students are employed in the food factory; where granola, granose, biscuits, caramel cereal, and other foods are manufactured.

It is in cities that we would expect to find the printing press; but in a part of the building used for the manufacture of health foods, we find a first-class Cottrell power press, besides several smaller presses. Here students learn to set type, and to do the work generally done in a printing office. The "Good Health" magazine, and also the "Union Conference Record" are printed here. A special feature is the production of literature in the different languages of the South Sea Islands. We were shown an illustrated book recently published in the Fijian, and tracts in the Tongan tongue. We were told one of these was on the use of tobacco, and when the king read it he was convinced that the habit was an evil one, and he immediately discarded it. We noticed a Fijian boy working in the printing office, and a Raratongan girl. These students expect to return to



Health Retreat, Cooranbong.

their native islands as missionaries.

An atmosphere of peace and contentment prevails in the Avondale School. The teachers are earnest Christian men and women, who deem no sacrifice too great to make if those under their charge may be benefited. The patronage and influence of the school are constantly increasing.

It is amid such surroundings that the delegates are now assembled to hold the biennial session of the Australasian Union Conference. We may be able to report some of the proceedings in our next issue.

...Notes...

A congregation of one hundred and twenty-five Christian Chinese gave two thousand dollars to foreign missionary work in one year.—*Selected.*

"In response to an appeal from Brother E. Pilquist for a printing-press for the mission in Honan, China, Dr. H. W. Miller, who is under appointment to that field, has secured a Washington hand-press from a firm in Chicago. These friends not only donate the press, but will pack it ready for shipment, so that it can be sent with the company that sails in October. Dr. Miller writes that this is wholly in answer to prayer. More gifts and more prayers are needed for the work in China and the many other unentered fields."

"The Sabbath-school in Matabeleland, South Africa, numbers seventy-two members, besides from thirty-five to fifty visitors each Sabbath. These visitors are the children from the kraals that do not come regularly enough to be enrolled as members. They begin coming at eight o'clock, and keep coming until ten. Very few are ever late, although they must travel from five to fifteen miles each Sabbath. Six young men from the mission station are now teaching in the kraals. They hold Sabbath meetings, and from thirty to fifty attend their meetings each week."

"The island world includes not less than two thousand inhabited islands. Only three hundred and fifty of these have as yet been reached by the gospel. Although on a few islands cannibalism is unknown, originally most of them were inhabited by cannibals; and to-day in one group alone it is reported that there are fifty thousand cannibals. To these people the message must be carried. How much longer must they wait for His law? We are answering this question every day by our attitude in prayer, in giving, and in consecration."



E. W. FARNSWORTH - - EDITOR.

ANGELS—THEIR NUMBER.

The prophet Daniel was given a view of the throne of God. He said: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7: 9, 10.

If we should take this number as a definite number, we would have one hundred millions in the one expression, "ten thousand times ten thousand." But the number seems to be indefinite, as "thousands of thousands" indicate an innumerable number.

The prophet John had a view of the same scene. Rev. 5: 11, "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." Here this great throng is called angels, a great, indefinite number of them. In the book of Hebrews they are called "an innumerable company of angels." Heb. 12: 22.

These are the inhabitants of heaven, and "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 14. When they see a weak and tempted soul in discouragement, they go to his side to help him. They guard and keep him from the powers of darkness. Ezekiel saw the angels going on their mission of love. He says, "And the living creatures ran and returned as the appearance of a flash of lightning." Eze. 1: 14. All heaven seemed to be alive

with them, as they went and returned to earth's remotest bounds on heavenly errands of mercy.

Jesus said when He was about to be arrested, "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" Matt. 26: 53. A legion in the Roman army was understood in the same way as our term regiment. A complete legion would be made up of a thousand men. So when the legion was full, there was a thousand. It might be reduced by war, but still it was called a legion. What an interesting thought! Christ could have asked, and more than twelve thousand of angels would have come to His assistance.

When Elisha was surrounded by a great army of the enemy, and they had come to take him, his servant came in and said, "Alas, my master! how shall we do?" and he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray Thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6: 15-17. They were all there before, but the young man had not faith nor the ability to see the unseen. The mountain was full of those divine beings that came to defend the prophet of God. There may have been more than twelve legions of them. The incident shows how faithful God is to protect His own.

When the time came for Elijah to be taken up to heaven, he and Elisha were walking together, and, "behold, there appeared a chariot of fire, and horses of fire, and parted them asunder; and Elijah went up by a whirlwind into heaven." 2 Kings 2: 11.

In the Psalms we read: "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them as in Sinai, in the holy place." Ps. 68: 17. This heavenly host came down to be present and to witness the proclamation of the law by their great Commander, the Lord

Jesus Christ. Paul said the law "was ordained by angels in the hand of a mediator." Gal. 3: 19. And Stephen said to his persecuting enemies, "Who have received the law by the disposition of angels, and have not kept it." Acts 7: 53.

The angels are interested in everything pertaining to the salvation of men. They are interested in every soul in the world. They will go to any place on earth to help anyone who will permit them to assist them. They will bring light to every darkened soul who will accept it, and victory and light and joy and peace will come to all who will receive them.

ALL TRUTH ESSENTIAL.

BY E. J. WAGGONER.

It is a very common thing for people to regard truth as of two kinds—essential and non-essential, important and unimportant. This is a great mistake. All truth is one, and cannot be divided into classes. Every point of truth is of equal importance with every other point. Truth is of God, for Jesus Christ whom He has sent is the truth. But the riches of Christ are unsearchable. He is infinite, therefore the truth is infinite. But there can be no comparison of infinities. To the human mind, at least, all infinities are equal. So the only thing necessary to be determined is whether or not a thing is true. If it is, then no matter how unimportant it may seem to human understanding, we may be sure that it cannot be ignored without sin.

In a perfect machine the smallest bolt is as important and necessary as the largest shaft, for the reason that without the bolt the shaft would be useless. So in God's perfect word the smallest matter is as important as what are called the great things. God has not wasted His time on non-essentials. He does not speak that which is of no importance. "Every word of God is pure: He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar." Prov. 30: 6, 7.

CHILDREN'S ...CORNER...

MIS-SPELLED TALE.

Write this poem, and spell the words correctly.
It will be a good lesson.

A little buoy said: "Mother deer,
May Eye go out to play?
The son is bright, the heir is clear;
Owe, mother, don't say neigh!"

"Go fourth, my son," the mother said.
The ant said: "Take yore slay—
Your gneiss knew sled, awl painted read,
Butt dew knot lose your weigh."

"Ah, know," he cried, and sought the
street,
With hart sew full of glee.
The wether changed, and snow and sleet
And reign fell steadily.

Threw snowdrifts grate, threw watery
pool,
He flue with mite and mane.
Said he: "Though Eye wood walk by
rule,
Eye am not rite, 'tis plane.

Eye'd like to meat some kindly sole,
For hear gnu dangers weight,
And yonder stairs a treacherous whole—
Two sloe has bin my gate.

"A piece of bred, a gneiss hot stake,
Eye'd chews if Eye were home.
This crewel fate my hart wood brake—
Eye love not thus to Rome.

"Eye, week and pail, have mist my
rode,"
But hear a carte came passed.
He and his sled were safely toad
Back to his home at last.

—Selected

"ONE OF THE FAMILY."

Dollie wished to join the church, and it was a keen disappointment to her when she was told that she was too young, and must wait a few years.

Mamma tried to explain that it really made very little difference; that she could love and follow Jesus just as well without being a member of the church for the present. But though Dollie was used to yielding her wishes to mamma's judgment when the two did not agree; and though she honestly tried with all her might to give up this one cheerfully, she could not help feeling that somehow it was not "just the same."

One day Dollie and her cousin Belle, who had come to make her a long visit, and Nannie Cole, who lived next door, were playing to-

gether on the piazza, when a strange man came to the house. He had a book and a pencil, and he asked a great many questions of mamma, writing down her answers as she gave them.

The little girls were full of curiosity, and when the man was gone, Dollie asked mamma who he was.

"He is the census-taker," said mamma. Then she explained how he had been appointed to go from house to house, and find out just how many people lived in each one, and in the whole town, and how this was done in all the cities and towns, until the whole population of the country had been counted.

This was very interesting to Dollie.

"Did he count me?" she asked, eagerly.

"Certainly."

"I was afraid I was too little," she said, in a tone of relief. "You are sure he did?"

"Yes." Mamma could not help smiling.

"Did he count Nannie, too?"

"No; she would be counted with Mrs. Cole's family."

"Nor Belle?"

No, for Belle does not live in this town."

"Oh!" Dollie's eyes were big with interest.

She thought a good deal about the "census-man" during the rest of the day. At bedtime she began to talk about him again.

"He counted me here because I am one of the family, didn't he, mamma?"

"Yes."

"Did he have to count me, no matter how little I was?"

"Yes."

"I wish it was like that in the church," Dollie said, wistfully. "It seems as if I ought to be counted, if I'm one of the family, even if I am little. Don't you think it seems so, mamma?"

Somehow mamma was beginning to think so; and the more she thought about it, the more she felt that Dollie ought to be counted; for she had been observing the little girl closely during these weeks, and was convinced that she was indeed "one of the family." She became so sure of it, indeed, that very soon the name of Dorothy May Tracy was added to the list of church-members, and mamma

was as glad and happy as Dollie herself. How happy that was, you had only to look into Dollie's shining eyes to know. — *Western Christian Advocate.*

WHAT WAS HIS NAME?

My husband was a king so wicked, that in after-records he is only spoken of as the king who led his people into sin. Of my children, only one was inclined to keep the way of the Lord, and he lay sick unto death. My husband the king bade me take bread and cakes and honey, and go to the prophet of the Lord, who dwelt in Shiloh, and ask of him what should befall the child. But he bade me disguise myself; for he feared that if the prophet knew me, he would not give me an answer of peace.

So I took the present, and went on my way, rehearsing, as I went, the words I should say, so that the prophet should not know me. But all my plans were vain; for the Lord had warned the prophet, who was blind, so that, as I crossed his threshold, he called me by name, saying that he had heavy tidings for me.

And he told me that all my husband's house should be destroyed; and of them all only the child who lay sick at home should come to his grave for the sake of the good the Lord found in him. All the others should die violent deaths. He told me, moreover, that as soon as I reached my home the child should die.

It was with a heavy heart that I went home. I lingered as long as I could by the way, and would not have returned at all, but some force I could not resist compelled me to go forward. As my feet crossed the threshold of my house, my son died.

What was his name? What was the name of my husband? And what was the name of the prophet? — *Aunt Betty.*

"What a delightful spirit was exhibited by a little girl, who, when defeated at a game of croquet, came dancing over the lawn, clapping her hands and shouting, 'Ethel has won! Ethel has won!' It is a small nature that sulks when surpassed by others."

HOME AND HEALTH

GOING HOME.

As seamen, chafing long by foreign
strands,
Lift anchor gladly when their alien
stay
Is done, manning their boats to meet
the spray
With lightened hearts and happy talks of
lands
Beloved, while harbour folk lend helpful
hands,
Smiling to see the gladness of the day,
And, parting, speed the pilgrims on
their way,
Waving farewell along the seashore sands.

So, pray you, let me go when exile times
In this far land are done. Bespeak me
well
And cheerfully. For down the lapse
of foam
I hear familiar calls, the distant chimes
Of native speech and song, and through
the swell
And storm, dear friends, the Great
Love calls me home.

—James Arnold Blaisdell.

THE HOME SCHOOL.

Personally, after many years of watching animals in their native haunts, I am convinced that instinct plays a much smaller part than we have supposed; that the animal's success or failure in the ceaseless struggle for life depends, not upon instinct, but upon the kind of training which the animal receives from its mother. And the more I see of children, the more sure I am that heredity (only another name for accumulated and developed instincts) plays but a small part in the child's history and destiny; that, instead, training—early training—is the chief factor; that Loyola, with a profound wisdom in matters childlike, such as the world has rarely seen, was right when he said in substance: "Give me a child till he is seven years old, and it matters not much who has him afterwards. He is mine for time and eternity." Substitute seven weeks for seven years, and you have an inkling of the unconscious thought which governs every little mother in the wilderness.

To indicate the probable truths of this position, there are certain facts and traits of animal life which are open to even a casual observer in the woods and fields.

Those young birds and animals that are left by sad accident, or sadder willfulness, without their mother's training, profit little by their instinct. They are always first to fall in the battle with the strong. Those alone that follow their natural leaders till they learn wisdom, live to grow up in the big woods. Sometimes, in the course of a long summer, birds and animals that see their first offspring well trained, produce a second brood or litter. The latter are generally abandoned, at the approach of winter, before their simple education is half completed. Left with their instincts and their imperfect training, they go to feed nature's hungry prowlers; while the better trained broods live and thrive in the same woods, amid the same dangers.

Moreover, domestic animals, which have all their wild instincts but none of the wild mother's training, far from profiting from their human association, are almost helpless when, by chance, they are lost, or must take up the old, free life of the woods again. Instinct profits them nothing; they can neither catch their food nor hide from their enemies as well as their wilder kinsfolk, and they are the first to go down under the swoop or spring of hawk or wild cat.

Among the higher orders of animals, as with children, the first and strongest instinct of every creature is that of obedience. The essential difference between the two,—between the human and the little wild animal,—is this: The animal's one idea, born in him and strengthened by every day's training, is that, until he grows up and learns to take care of himself, his one business in the world is to be watchful for orders, and to obey them instantly; while the child, by endless pettings and indulgences, by having every little cry attended to and fussed over as if it were a Cæsar's mandate, too often loses the saving instinct of obedience, and grows up into the idea that his business in the world is to give orders for others to obey. So that at three,

or five, or twenty years, when the mischief is done, we must begin to teach the obedience which should never have been lost, and without which life is a worse than useless thing.

When one turns to the animals, it is often with the wholesome, refreshing sense that here is a realm where the law of life is known and obeyed. To the wild creature obedience is everything. It is the deep, unconscious tribute of ignorance to wisdom, of weakness to power. All the wilderness mothers, from partridge to panther, seize upon this, and through long summer days and quiet starlit nights train and train it, till the young, profiting by their instinct of obedience, grow wise and strong by careful teaching. This, in a word, seems to me to be the whole secret of animal life. And one who watches the process with sympathetic eyes—this mother fishhawk, overcoming the young birds' natural instinct for hunting the woods, and teaching them the better mysteries of going a-fishing; this mother otter, teaching her young their first confidence in the water, which they naturally distrust, and then how to swim deep and silent—can only wonder and grow thoughtful, and mend his crude theories of instinct and heredity by what he sees, with open eyes, going on in the world all about him.

The summer wilderness is just one vast school-house, of many rooms, in which a multitude of wise, patient mothers are teaching their little ones, and of which our kindergartens are crude and second-rate imitations. Here are practical schools, technical schools. No superficial polish of French or literature will do here. Obedience is life; that is the first great lesson. Pity we men have not learned it better! Every wild mother knows it, lives by it, hammers it into her little ones. And then come other secondary lessons,—when to hide, and when to run; how to hide, and when to run; how to swoop and how to strike; how to sift and remember the many sights and sounds and smells of the world, and to suit action always and instantaneously to knowledge,—all of which I repeat, are not so

much matters of instinct, as of careful training and imitation.

Life itself is the issue at stake in this forest education; therefore is the discipline stern as death. One who watches long over any of the wood folk broods, must catch his breath at times at the savage earnestness underlying even the simplest lesson. Few wild mothers will tolerate any trifling or wilfulness in their little schools; and the more intelligent, like the crows and wolves, mercilessly kill their weak and wayward pupils. Yet tenderness and patience are here too, and the young are never driven beyond their powers. Once they have learned their lessons, they are watched over for a few days by their teachers, and are then sent out into the world to put their education to the practical test of getting a living and of keeping alive.

One thing more; these interesting little wild kindergartens are, emphatically, happy gatherings. The more I watch them, teachers and pupils, the more I long for some measure of their freedom, their strength of play, their joyfulness. This is the great lesson which a man soon learns, with open eyes and heart, in the school of the woods.—*Wm. J. Long.*

IMAGINARY TROUBLES.

"My children," said an old man, as he lay on his deathbed, "I have lived long, toiled hard, and worried much. But as I look back upon my life, I find that my greatest troubles have been those that never happened."

How many men and women there are who would have to make the same confession! Life, as a rule, is made twice as miserable as it need be simply by imaginary troubles. The disposition to worry is one of the most unfortunate mental traits or habits with which a young woman can start in life. It is generally such a needless burden—as needless as the sack of meal which the Irish farmer carried on his back, as he rode home in his cart, to lighten the labour of his horse! Imaginary troubles seldom come to pass—in a form, at any rate, as bad as we have imagined; and yet

they are the most depressing and wearing mental ills with which many people have to contend. It is the bridges we never cross that give us the worst tumbles into rushing torrents and frightful chasms.

One of the happiest purposes that a young woman can form, on entering upon the serious business of life, is the resolution not to worry—to hatch as few imaginary troubles as possible. Make the rule never to be distressed about anything until it becomes absolutely certain that such a calamity is going to happen. This would not, of course, exclude preparation for any possible trouble, but it would prevent that premature and generally unnecessary suffering which helps to make so many heads gray before their time.—*Selected.*

"THEY SAY."

"They say!" Ah, well, suppose they do, But can they prove the story true? Suspicions may arise from naught But malice, envy, want of thought. Why count yourself among the "they" Who whisper what they dare not say?

"They say!" But why the tale rehearse, And help to make the matter worse? No good can possibly accrue From telling what may be untrue; And is it not a nobler plan To speak of all the best you can?

"They say!" Well, if it should be so, Why need you tell the tale of woe? Will it the bitter wrong redress, Or make the pang of sorrow less? Will it the erring one restore Henceforth to "go and sin no more"?

"They say!" Oh, pause and look within; See how the heart inclines to sin; Watch, lest in dark temptation's hour Thou, too, should'st fall beneath its power. Pity the frail; weep o'er their fall, But speak of good, or not at all.

—*Selected*

"Better an hour spent in adorning the soul of a child, than the skirt of a dress."

"That household is nearest the Christian ideal where are studied most minutely those delicate offices and interchanges of kindness, which, like golden threads, run through the warp and woof of every-day life."

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Does your friend have the "Australasian Signs of the Times"?

The Australasian Union Conference of Seventh-day Adventists is now in session at Cooranbong, N.S.W.

Formerly a Chinaman who gazed upon the Emperor or Empress while they were being carried along the street lost his head. Since the Emperor's return from Singanfu this rule has been revoked, but the populace has not yet mustered its courage, and when the imperial party were in Shanghai, the streets were deserted.

"To-day is our opportunity. To-day we are forming the character that may endure through the eternal ages, or that will perish as stubble in the fires of the last day. To-day, and to-day only, is ours. Therefore the call to us, now, "To-day, if ye will hear His voice . . . harden not your hearts. Shall we not give Him our hearts to-day?"

"For at the coming of the Lord there will be great activity on the part of Satan, in the shape of all kinds of deceptive miracles, signs, and marvels, as well as of wicked attempts to delude—to the ruin of those who are on their way to destruction, because they have never received and loved the truth to their own salvation." 2 Thess. 2:9, 10.—*Twentieth Century New Testament.*

A correspondent of the "Daily Chronicle" asks, in view of the recent abnormal weather: "Has the earth's axis shifted? Are we in the beginning of an ice age? Has the Gulf Stream become diverted? Has the solar system, in its headlong flight across the stellar universe, plunged into some region of greater cold? Is the earth's orbit growing more eccentric? or what?" While we should not fancy that every change in the weather betokens dire disaster, we must recognise that the earth—all that was originally placed under man's dominion—is falling into decay for want of a master, and that all the foundations of the earth are indeed getting out of course. These increasing abnormalities point to the approach of the time when the heavens and the earth shall be folded up like an old garment, by their Maker, and changed. Then will appear new heavens and a new earth, which will have the stability of everlasting righteousness. —*Present Truth.*

CANCER CURED BY RADIUM RAYS.

Vienna medical circles are greatly interested in a report, communicated to the Viennese Society of Physicians, and read at a meeting of the Imperial Academy of Science, to the effect that a long-standing case of cancer was cured by radium rays at the clinic of the late Prof. Gussenbauer. The patient, who was sixty-one years old, had long suffered from cancer of the palate and lip, and had repeatedly been operated upon fruitlessly until the autumn of 1902, when the physician of the Viennese hospital declared it was absolutely useless to operate again. One physician determined, as a last resort, to try radium rays, and treated the afflicted parts by exposing them to the light of radium bromide, the strongest radium preparation in existence. He was rewarded by a gradual and complete disappearance of the tumors. Physicians at the same meeting reported that radium rays had cured a case of melanosis (a tumor containing a black or other dark colouring matter) and several cases of red mole.—*Springfield Republican.*

CAUSE OF SUICIDE.

The melancholy cases reported in the papers in which men have taken their lives because of the blackness of their future, suggest some serious reflections. There is always in the world a large dark jungle through which no light

breaks, and some of these, in a moment of frenzy, have thought to end their misery by quitting the world.

The real trouble with all such is not that which they imagine to be the trouble, i.e., the nearer circumstances so full of tanglement; but it is that they are out of relation with Him who has all destinies in His hands. Material things appeal to most men with greater force than spiritual things, and men trust in what they can see. When reverse comes, and the object of their trust vanishes, there is nothing left to them. It is only real heart trust in God, through Christ, that can save a man from mental catastrophe in time of reverse. He must believe in the God of tomorrow—the One who waits for His true children in the morning, and conducts them to their proper goal. Only thus can heart and mind be freed from carking worry and worse.—*London Christian.*

...OBITUARY...

GRANVILLE.—On Wednesday, September 2nd, the little company of believers were made sad by the news that one of their number had met with a serious accident. Florence Myrtle Granville, a girl of 13, a member of the Broken Hill Sabbath-School, who had no mother, was attending to the wants of her two little sisters and brother, when a piece of wood fell out of the fire-place, setting her clothes on fire, and burning her body and face to such an extent that she could not live very long. She bore her suffering with Christian fortitude, lingering for forty-seven hours. The closing hours were marked by her dying testimony to the truth. Services were held at the home of Sister Rogers, where the little sufferer was carried, and at the grave side, where words of comfort and hope were presented by the writer.

JOSEPH E. STEED.

BUSINESS NOTICES.

Short Business Notices will be published in this column at a minimum of 3/- per inch per issue, payable in advance.

A CAKE of Shredded wheat, with milk, is a marvellous improvement on mushy foods for breakfast. Leading Grocers sell Shredded Wheat.

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