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ONE  
PENNY



*Pure religion and undefiled before God and the Father is this, To visit the fatherless  
and widows in their affliction, and to keep himself unspotted from the world.*

—James 1: 27.

## The Outlook

### WILL PLEASURE-SEEKING SAVE MEN?

The prevailing sin of the world to-day is unbelief, and unbelief in a decided message. God is speaking in unmistakable terms that this present generation will see the end of all things. The trumpet to-day has a certain sound, and a message is circling the earth as equally emphatic and distinct as the one delivered by the patriarch Noah.

God is calling a people by a last test of obedience to serve Him, before the direful day arrives which seals the fate of every person under the sun. But though the warning is world-wide, and the message decided, yet as a snare shall that fatal day come upon the inhabitants of the earth. Make no mistake; the generation now living upon the face of the earth will see the end of all things. This is no cry of wolf, wolf, when there is no wolf. Destruction is coming like a whirlwind, and the present peoples of the earth are now approaching a time of trouble. But in the face of the plainest facts this generation is as blind to its perilous position as the antediluvians were to the flood. Millions of stalwart men and comely women realised when too late that Noah was a preacher sent from God. What a wave of agony went up in a wail of despair when that mighty generation fully realised that they had thrown away salvation, and that they were irredeemably lost! Yet is this generation any wiser than they?—No. With the last years of probation closing, fast upon us, and the end almost in sight, this present people know it not, and despise the warnings, which, if heeded, would save them. This is terrible to contemplate, yet the fact remains unaltered.

Unbelief saturates the masses; all classes are engaging in social pleasures, and becoming intoxicated with soul benumbing narcotics. The energies of millions are being consumed in the whirl of vain and frivolous excitements,

to the loss of everything spiritual, and the submerging of the soul.

God's solemn warnings to this self-absorbed class are like vain repetitions and unwelcome alarms. Yet the day is at hand. The cross of Calvary has no weight in their lives; eternal life is small compared with their present ambitions, and the chimerical shadows in which they live. They will rush on the rocks in a little time, and wailing will take the place of rejoicing. There will be no mirth in the streets, and the sound of lamentation will be heard. The theatres in that day will be closed; the ball-rooms will be deserted; and the joy of festivity will be turned into mourning. There will be a time of famine, not for bread and water, but for the word of God. It shall be "as the mourning of an only son, and the end thereof as a bitter day." Amos 8:10, 11. And "in that day shall the fair virgins and young men faint for thirst."

These words are spoken of the young people of to-day—those who crowd our streets and jostle one another in the broad ways—do they realise it? We are living now in the day of God's judgment (Rev. 14:6, 7), and the hour of reckoning is near. A polished education, a graceful figure, and proficiency in the quadrille and lancers will not pass the requirements of the judgment. God's word requires a far more solid education for men and women to stand in the coming crisis. Nineveh repented at the preaching of Jonah, and a far more solemn message than Jonah's is here. It is time that the halls of vanity were forsaken, and that the pleasures of the world were exchanged for preparation for heaven. Angels are waiting to co-operate, while God is calling in the accents of love, Oh, man, why will you die? Christ points to the cross of Calvary, and says, Come. Reader, the lowly Nazarene will soon be transformed into the Lion of the tribe of Judah. Are you ready? Jesus is coming again, and out of His mouth there goeth a sharp, two-edged sword, with which He will smite the nations. This generation will see Him.—*J.B.*

"The Chinese coined iron money two thousand six hundred years before Christ."

### UP AND DO IT.

If the Christian people agitating for the overthrow of the secular character of the Victorian Education Act want the Bible taught in the schools, as they say, then why in the name of all that is sane, sensible and consistent, do they not see to the doing of it? At present there are over 2000 State schools in Victoria, but fewer than 200 ever see the face of the Bible teacher. This speaks volumes in itself. Yet every school is as free to the Bible as is the church to the minister. Would 10s. a lesson, as has been suggested, have the desired effect in securing the attendance of the minister? If so, let the churches raise the 10s. The Bible League has just spent an amount of money over a senseless agitation, which would have secured attendance at every one of the 2000 schools of the State, and that on the 10s. basis. Let the Campaign Council continue to collect the funds and do the work itself, if it is really anxious that the work should be done, which anxiety facts do not substantiate.—*Murray Independent.*

The union of church and state always means the union of a certain sect with the state.

The Sultan has issued a decree ordering the practice prevailing among Armenian women of wearing red blouses to be stopped. It is supposed that he was informed that the red was being worn as a symbol of bloodshed.

M. André Bourrier, a pupil of Sabatier's, who has left the Roman Priesthood, says "The alternative before the priest is either come out or lie; and unfortunately many will not face the pains of coming out. Their doom is most unhappy, for many of them are reduced to sheer atheism covered by a cloak of outward ritual." Many priests, he said, had come out, and he had tried hard to organise means of getting a livelihood for them; but the task was hard, every possible obstacle was put in their way, and for some there was practically nothing to choose but a return to the fold or starvation.—*Selected*

## ... OUR ... CORRESPONDENTS

### PRESS FORWARD.

BY T. WHITTLE.

Press forward, ye soldiers, fear not the dark night,  
Though evil be strong, yet stronger the right;  
Heed not the false gleam of the flickering ray  
That shines through earth's mirage to lure thee away;  
Behold in the east the dawning light streams,  
And faint on the sky grow the morning star's gleams;  
The voices of watchmen upon the still air,  
In deep, stirring tones distinctly declare  
The night is far spent, the day is at hand;  
Be watchful, be sober, ye struggling band,  
In faith gird around you the armour of light,  
In the strength of Jehovah maintain the good fight;  
What though black battalions of evil grow dense,  
The great God of battles will be thy defence;  
Though enemies scoff, yet the shout of a king  
Midst thy close leagured camp, like a trumpet doth ring.  
Then courage, press forward, ye soldiers of light;  
The onslaught of faith puts the aliens to flight,  
And swift to its close the last dreadful fray  
Will speed when the Lord doth His enemies slay;  
And soon o'er sins' ramparts and strongholds will wave  
Christ's banner omnipotent, mighty to save!

### RULING THE SPIRIT.

BY MRS. E. G. WHITE.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." He has conquered self,—the strongest foe man has to meet.

The highest evidence of nobility in a Christian is self-control. He who can stand unmoved amidst a storm of abuse is one of God's heroes.

To rule the spirit is to keep self under discipline; to resist evil; to regulate every word and deed by God's great standard of righteousness. He who has learned to rule his spirit will rise above the

slights, the rebuffs, the annoyances, to which we are daily exposed, and these will cease to cast a gloom over his spirit.

It is God's purpose that the kingly power of sanctified reason, controlled by divine grace, shall bear sway in the lives of human beings. He who rules his spirit is in possession of this power.

In childhood and youth the character is most impressible. The power of self-control should then be acquired. By the fireside and at the family board influences are exerted, the results of which are as enduring as eternity. More than any natural endowment, the habits established in early years will decide whether a man shall be victorious or vanquished in the battle of life.

In the use of language, there is perhaps no error that old and young are more ready to pass over lightly in themselves than hasty, impatient speech. They think it is a sufficient excuse to plead, "I was off my guard, and did not really mean what I said." But God's word does not treat it lightly. The Scripture says: "Seest thou a man that is hasty in his words? there is more hope of a fool than of him." "He that hath no rule over his own spirit is like a city that is broken down, and without walls."

### The Effects of Ill-Temper.

The largest share of life's annoyances, its heartaches, its irritations, is due to uncontrolled temper. In one moment, by hasty, passionate, careless words, may be wrought evil that a whole lifetime's repentance cannot undo. O, the hearts that are broken, the friends estranged, the lives wrecked, by the harsh, hasty words of those who might have brought help and healing!

Overwork sometimes causes a loss of self-control. But the Lord never compels hurried, complicated movements. Many gather to themselves burdens that the merciful heavenly Father did not place on them. Duties He never designed them to perform chase one another wildly. God desires us to realise that we do not glorify His name when we take so many burdens that we are overtasked, and, becoming heart-weary and brain-weary, chafe and fret and scold. We are to bear

only the responsibilities that the Lord gives us, trusting in Him, and thus keeping our hearts pure and sweet and sympathetic.

### "Silence is Golden."

There is a wonderful power in silence. When impatient words are spoken to you, do not retaliate. Words spoken in reply to one who is angry, usually act as a whip, lashing the temper into greater fury. But anger met by silence quickly dies away. Let the Christian bridle his tongue, firmly resolving not to speak harsh impatient words. With the tongue bridled, he may be victorious in every trial of patience through which he is called to pass.

In his own strength man cannot rule his spirit. But through Christ he may gain self-control. In His strength he may bring his thoughts and words into subjection to the will of God. The religion of Christ brings the emotions under the control of reason, and disciplines the tongue. Under its influence the hasty temper is subdued, and the heart is filled with patience and gentleness.

Hold firmly to the One who has all power in heaven and in earth. Though you so often fail to reveal patience and calmness, do not give up the struggle. Resolve again, this time more firmly, to be patient under every provocation. And never take your eyes off your divine Example.

God's ideal for His children is higher than the highest human thought can reach. "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil. And He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning.

The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. A holy temper, a Christlike life, is attainable by every repenting, believing child of God.

### THE PERFECT TEACHER.

While Jesus challenged the authority of the scribes, He kept in close and continual touch with the law and the prophets. In the Sermon on the Mount, He was careful to state that He had not come to destroy the law and the prophets, but to fulfil them; that is, to rescue and make plain their real meaning. And He was careful to add that not one jot or tittle of this divine message could ever perish or pass away, that not one of its least commandments could be set aside. He tore off the bandages from the face and form of truth. He left not one mark upon its fair body. He did not lay His little finger upon its lips. He quoted Moses, and David, and Isaiah. Their hands He clasped. Alone He stood against the scribes; but all the prophets were on His side, and against them. He was a theological reformer, but He was at the same time a theological recoverer. He went back to the great originals. The streams had been polluted; He led men back to the fountains. Truth had been put into chains and thrust into a dungeon; He tore the bars asunder, and smote the manacles by the word of His power. The work which Elijah, and Isaiah, and Paul, and Luther, and Calvin, and Wesley did within comparatively narrow spheres, Jesus did with a hundredfold more intensity and comprehensiveness. He broke the path for them all, and they have succeeded in proportion as they have followed in His steps. Thus Jesus was at once the most radical and the most conservative of teachers. His teaching was new to His time, but it was from everlasting.—*A. J. F. Behrends, D.D.*

### LABOUR.

God never intended that man should be idle. Even before the fall, the command was given to Adam to dress and keep the garden of Eden. Gen. 2 : 15. In the fourth commandment we are exhorted, not only to rest, but to labour—"Six days shalt thou labour." Ex. 20 : 9. The apostle Paul says, "If any will not work, neither let him eat." 2 Thess. 3 : 10. Our Saviour, Himself has honoured labour. Until He was

thirty years of age He toiled in the carpenter's shop at Nazareth. When He entered His public ministry He looked upon it as "a work." Said He, "I glorified Thee on the earth, having accomplished the work, which Thou hast given Me to do." John 17 : 4.

Labour is given for the purpose of discipline. The worker makes more than a wage; he makes a character. His toil has a certain effect upon the world; but it has the greatest effect upon himself. Love, humility, honesty, truthfulness, courtesy, patience, and self-sacrifice; hatred, stealing, lying, incivility, illtemper, and greed; these are the traits which make a



"Is not this the Carpenter's Son?"

good or evil character, and these are the traits which are developed in "the trivial round, and the common task." Each man possesses certain talents that make him a debtor to the world, which, if he does not use, makes the world suffer an irretrievable loss. Our powers should not be consumed upon ourselves, but upon our fellow-men. The man who does not labour is a failure, and will not receive the Master's "well done."—*J. G. J.*

"The man who walks with God cannot keep step with the devil."

### ANTINOMIANS REQUIRE WATCHING.

It is said that on one occasion one of his church members visited the Rev. Roland Hill in order to take him to task for preaching a "legal gospel." Mr. Hill asked him, "Do you believe that the ten commandments are a rule of action?"

"Most certainly not," replied the man. Upon receiving this reply, Mr. Hill rang the bell and told the servant "to show the man the door, and be sure you keep your eyes on him till he is beyond the reach of every article of wearing apparel, and every article that is valuable in the hall."

### CREATION OR EVOLUTION?

BY G. B. STARR.

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image . . . by the Spirit of the Lord." 2 Cor. 3 : 18.

Here we have the solution to the whole problem. The spirit of God once produced Christ in humanity, and the same Spirit can reproduce Him in humanity millions of times over. But the Spirit is the only power that can produce the life of Jesus. The Spirit possesses creative power.

At the creation of the world, "the Spirit of God moved upon the face of the waters" (Gen. 1 : 2), producing instantly whatever was commanded by the word of God. As the word came forth, "Let there be light" (Gen. 1 : 3), by the power of the Spirit of God there was light instantly.

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory [the character] of God in the face of Jesus Christ." "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. 4 : 6, 7.

The power to transform ourselves is not of us, nor in us by nature, but is of God, and transferred to us by the Spirit of God.

Here also lies the secret of all our past failures: trying to do, with our limited powers, the work of the Spirit of God. We have really been evolutionists, expecting that it would all come about by gradual change, but it has

not. It is by faith, active faith, claiming and appropriating the promises.

Here, also, is the wide difference between creation and evolution. The same hope is held out by both; the one, however, presenting power to produce what did not before exist, and produce it now, to-day; the other encouraging men to hope that by and by, through meditations, self-crucifixions, and re-incarnations, they may, at some distant period, (it may be a thousand years, or a thousand generations hence) after wearied repetitions of earth-life experiences, possibly, become like God. But, like the deceiving mirage, it is always further on.

Not so Creative power; not so the gospel promises; they are all redeemable to-day, and only to-day. "To-day, if ye will hear His voice." "Now is the accepted time; behold, now, is the day of salvation." 2 Cor. 6:2.

Only one religion in the world—the religion of Jesus Christ—tells of a God who is always able to keep His promises.

**THE FOUNTAIN WITH THE CUP**

A certain man placed a fountain by the wayside, and hung a cup near by with a little chain. He was told afterward that a great art critic had found much fault with the design of his fountain. "But," he asked, "do many persons drink at it?" Then they told him that thousands of poor people, men, women, and children, slaked their thirst at his fountain. He smiled and said that he was little troubled at the critic's observations. He only added a hope that on some sultry summer day the critic himself might fill the cup and be refreshed.

The Bible is the fountain with the cup. Just now there seems to be an unusual number of critics. Some friends of the fountain seem to fear lest confidence be shaken, and its honour be decreased. But we may be sure of this, that from the standpoint of its munificent Designer the only question is, "Do many persons drink at it?" and that God, the giver of the fountain, is satisfied with the knowledge that multitudes of earth's

wearied, wistful souls are slaking their thirst from its life-giving flow. O that men who are troubled with doubts and questioning and sceptical thoughts about the Bible would calmly examine it for themselves! O that in a candid, teachable frame of mind they would take it up and read it!—*Selected.*

**THE LIGHT OF LIFE.**

None of us can prevent the sun from shining, but all of us can prevent the sun from shining on us. The great orb of day still floods the earth with undimmed lustre; but we can shut ourselves away from his beams, in caves and holes of the earth. So we may shut ourselves away from that Sun of the soul who lighteth every man that cometh into the world. We cannot make God less loving, less merciful, less gracious than He is; but we can stand apart from that love, that mercy, that grace. "Behold the Lord's hand is not shortened that it cannot save; neither His ear heavy, that it cannot hear; but your iniquities have separated [are separating] between you and your God, and your sins have hid His face from you that He will not hear." Would you have the Sun of righteousness shine on you; tear down the wall and roof of separation which you have built between you and Him.—*Selected.*

**THE PAINTER'S MISTAKE.**

A young woman, with some ambitions as a painter, submitted specimens of her skill to a successful artist the other evening, and his criticism is of such application that we desire to share it with our readers. "Don't copy copies," said he. "You have copied this landscape from a picture that was itself an imperfect copy, with the result that all its errors are reproduced and magnified. Go out into nature and paint directly from your own landscape. Or, if you must copy, copy from a masterpiece. Anything else is not worth while." Yes; and, young Christian, do not pattern your life after the life of someone else, who, at best, is only an imitation of the perfect One. Imitate for

yourself the only life that is worth imitating. Look unto Jesus.—*Golden Rule.*

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A. W. ANDERSON - - EDITOR.

## THE AWAKENING OF THE HEATHEN.

The hatred of the Asiatic heathen for the western nations, which is becoming so manifestly characteristic, will assuredly hasten the coming of Armageddon, in which "the kings of the earth and of the whole world" will engage in one last mighty conflict. As Oriental nations are forced to recognise the stupendous power which is exercised in the world's affairs by Occidental nations, they are awakening to the fact that if they wish to prevent the possible contingency of being absorbed by European governments, then they must prepare to resist the inevitable result, which assuredly will follow a failure on their part to arm with modern weapons, and to learn the art of modern warfare.

An illustration of the natural ability which is possessed by Oriental nations to rapidly acquire proficiency in naval and military science is before us in the

### Recent History of Japan.

When that nation of forty millions of people flung itself upon its giant neighbour, ten times its superior in point of population, the world wondered at the strategy and skill which the Japanese exhibited.

A few years ago Japan was a sealed book to the other nations. It was a little island world in itself, caring naught for the great world which surrounded it, interesting itself, in nothing outside the limits of its own immediate environment. In 1542, A. D., Japan was visited, probably for the first time, by Europeans, when Mendez Pinto, a Portuguese traveller, landed on her coasts. The glowing reports of the country which he brought back to Europe aroused sufficient interest in many other adventurous Portuguese, to cause them to make the long sea-voyage from Europe to Japan.

### The Origin of Japanese Exclusiveness.

Shortly afterwards Francis Xavier, a devoted missionary of the Roman Catholic Church, who was labouring in Malacca, heard of this new country, and at once set out to introduce the Roman Catholic doctrines into Japan. After laborious and incessant labours in various parts of the empire, he left the work to others, and visited China, where he died. After a short era of marvellous success the tide turned through a combination of circumstances, and a bitter persecution broke out, an edict being issued, which ordered the Jesuits to leave Japan in twenty days. However, the persecutions did not have the desired effect, for the converts increased more rapidly than ever, about 10,000 being added each year. In 1597 "three Portuguese Jesuits, six Spanish Franciscans, and seventeen native converts were crucified on bamboo crosses in Nagasaki." The Japanese authorities suspected the missionaries of plotting for the overthrow of their government, which suspicion was confirmed by a remark which a Spanish sea-captain made concerning the immense colonial possessions of Spain.

When questioned as to how the king of Spain became possessed of such boundless territories, the answer the captain gave was to the effect that he first sent priests to win over the people, then soldiers to co-operate with the native converts, and the conquest was easy.

Wherever the Roman Catholic religion has been planted, its leaders have generally become entangled with State matters, and trouble has invariably resulted. Politics and religion are two distinct spheres, and when they are kept separate, each filling its appointed place, peace and progress naturally follow; but once an attempt is made to amalgamate these two elements, strife is the inevitable consequence.

### State Opposition to Christianity.

In 1606 Iyeyasu issued an edict prohibiting Christianity, which compelled the missionaries to carry on their labours in secret. Five years later, it is alleged that documentary evidence was discovered of the existence of a plot on the part of the native converts and foreign emissaries to "over-

throw the government, and reduce Japan to the position of a subject state." This at once aroused the government to action, and it was determined to extirpate the hated religion. A battle followed, in which the Jesuits report 100,000 men perished. Sentence of death was pronounced "upon every foreigner, whether priest or catechist, found in the country, and all native converts who refused to renounce their faith were likewise sentenced to death." After scenes of terrible bloodshed, equalling the horrors of the darkest of the Dark Ages, almost every trace of the Roman Catholic religion was swept out of Japan.

So determined were the Japanese to suppress the hated Western religion, that a most rigid system of exclusiveness was organised. Says Peery:—

"The means of communication with the outer world were all cut off; all ships above a certain size were destroyed, and the building of others large enough to visit foreign lands rigidly prohibited; Japanese were forbidden to travel abroad on pain of death; native shipwrecked sailors who had been driven to other lands were not permitted to return to their own country, lest they should carry the dreaded religion back with them; and all foreigners found on Japanese territory were executed. Over all the empire the most rigid prohibitions of Christianity were posted. The high-sounding text of one of them was as follows: 'So long as the sun shall continue to warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's god, or the great God of all, if He dare violate this command, shall pay for it with His head?' These prohibitions could still be seen along the highways as late as 1872."

It is evident that the intense mistrust of Christianity which the Japanese exhibit to-day owes its origin to the policy of interference with politics, which was followed by the Jesuits of the 16th century. The heathen see the wonderful territorial power which is possessed by the Western nations, and they have come to regard the missionary in the light of a political intriguer, who is seeking to add more possessions to the empire from which he comes.

For two hundred years Japan maintained its policy of exclusiveness, which was broken at last by Commodore Perry in 1853-4. Certain trading concessions were demanded on behalf of the United States Government, and were secured under threats of gunpowder.

This began a new era for Japan. Gradually Western ideas

were imbibed, and after a time eagerly sought after. Japanese youth were sent abroad for naval and military education, and immense sums of money were appropriated for the building of a navy.

Within a few short years Japan has stepped into a position of equality with the Western nations. Her war with China was the first great test of her capacity to carry on a campaign on modern methods. Her war with Russia has already amply demonstrated her ability to cope with a first-rate power, and Japan will certainly expect from the world the same liberal concessions which the "Great Powers" demanded from her in the time of her weakness.

#### Preparations for Armageddon.

There is one thing, at least, which impresses the mind of the student of prophecy as he contemplates what the "awakening" of Japan means to the world. Verily we are living in the time spoken of by the prophet Joel.

Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be weakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.—Joel 3: 9-12.

The time has fully come for the heathen to be awakened. Already the four hundred millions of China are catching the military spirit of the times, and have become imbued with a desire to learn modern methods of warfare. When they are prepared the world will probably soon know something of the meaning of the woe trumpet of the angel. Rev. 11: 14-18. Untold millions of armed men will then be summoned for the final conflict of the ages.

Now is the time of preparation: while the nations are preparing war, the people of God should be preparing for translation to a kingdom where there shall be no more intrigues, no more conflicts, no more trials, and no more tears.

"There is something wrong with the preacher that never offends anybody."

#### NOT UNDER THE LAW.

In Rom. 7: 6 you find these words: "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

Now, I used to think that the "wherein we were held" was the law. But it is not so. What we were held in was sin; and God says, "Sin is the transgression of the law." 1 John 3: 4. And it was the law that held us there, it could do nothing else, because the law can do nothing but condemn me; it cannot help me. But the blessed Christ of God steps in and pays the penalty that the law demands, and by accepting Him I am free from the penalty of the law. But that does not say I am not subject to the law of God,—Oh, no! for we read in Rom. 8: 6, 7: "To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

In our natural (carnal) state we are not subject to the law of God, but in our regenerated state we must be, because in Heb. 10: 16, you find these words: "This is the covenant I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them." See Jer. 31: 31-40; Rom. 8: 3, 4. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Sin is the transgression of the law, and Jesus my Saviour is ever living to make intercession for me (Heb. 7: 25), and everytime I sin I must confess to Him. 1 John 1: 9.

How can I, in the face of such divine grace, wilfully and knowingly break one of His commandments? As we read in Rom. 6: 1, 2: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to

sin, live any longer therein?" And verse 6: "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Now, to serve sin, I must break the commandments of God.

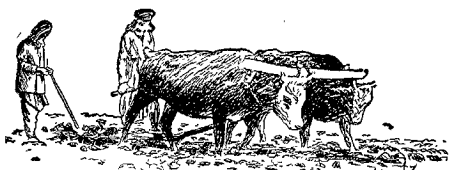
Now, I can no more in the face of this testimony from God Himself break the Sabbath day, mentioned in the fourth commandment, than I could openly go down the street and steal, and at the same time declare that I was saved by the precious blood of Christ.

I think you see my position. The fact is, the Lord has written the fourth commandment in my heart, and He has previously wooed and won my heart, that it is a delight to keep it, as we read in Isa. 58: 13.

I praise God for the open door He has made for me to keep it, which I feel is only a proof of the care of God over all who seek by His grace to follow Him.—X.

#### THOROUGHNESS.

In religion, as in agriculture, everything depends upon the thoroughness with which initial processes are conducted. In opening the way for the reception of the gospel, the ploughshare of the Spirit must be permitted to go deep enough not only to stir the thin soil of emotion which lies upon the surface of the "evil heart of unbelief" that is by nature in us all, but to upturn and remove the underlying rock itself. Only thus will the good seed of the kingdom find its way into that deep subsoil where the conditions of permanent vitality and fruitful development can be found. No mere surface-work will do here; nothing but such a radical regeneration as shall "take away the heart of stone out of the flesh,"—such as shall make old things to pass away and all things to become new. Emotions are transient; only principles abide. A religion that flourishes in times of revival in the church, and withers as soon as they are gone, is a miserable cheat. The sooner it is detected and renounced, the better for the soul.—T. D. Witherspoon.



## WORLD-WIDE FIELD.

### WORK IN SUMATRA.

BY R. W. MUNSON.

We are going forward as best we can in the work of proclaiming the third angel's message to the people of this land, and, thank God, we are meeting with some cheering experiences.

Our hearts have been greatly encouraged recently by articles in our papers telling of tokens of the latter rain that have been vouchsafed to our brethren in different parts of the world, and it has intensified our longing for similar manifestations in this field, and for the baptism of the Spirit which we are told will accompany, and, in fact, constitute, the latter rain. We have been earnestly praying for this, and God has graciously given us some droppings of the bountiful shower which, I trust, we shall yet receive.

We are in a peculiarly difficult situation. We cannot preach to the Dutch; for we do not know their language. We are not allowed to preach to the Malays; for they are Mohammedans, and the government does not allow any missionary work to be done among them. The baba, or Malay-speaking Chinese, are very proud and self-righteous, and think and care only for the things of to-day. The Singke, or China-born Chinamen, are therefore the only considerable number among whom we can work. Here again we are handicapped by the language difficulty. We do not know Chinese, and must work at a great disadvantage because these men, although they have been here for many years, do not know enough Malay to make it possible to readily bring to their understanding the truths of the gospel.

Still we have been greatly encouraged by some singular events in connection with this class of men. They are poor men, and so fall under the category of those to whom Christ said

the gospel should be preached. They are not proud and self-righteous, and so are much more ready to listen to the gospel. They are men of more character than the babas, and look further into the future, and are able to see spiritual truths more quickly.

Last June or July, when we had but recently come down from Fort de Kock in the highlands, one of these men came to our house one day selling provisions in tins and bottles, such as are imported from Europe, and he asked the privilege for himself and three friends of attending our Malay service, as they could not understand the German missionary who spoke only in Nias, a language which they knew but

so that we might be able to speak to them through an interpreter. I have often spoken to our young baba preacher, Timothy, but he knows only Malay. He is perfectly at home in that, however, and so the idea occurred to us that the Lord would put His Spirit upon him and enable him to learn the Hokien, and so give us a splendidly equipped helper; for he knows English very well, and can interpret for me from the English. Accordingly I called him from Fort de Kock, where he had remained after we left, and hired a house in the very centre of the Chinese quarter. He began at once to pick up Chinese words and expressions, and to mingle with these China-born Chinamen. When



A Native and His Family.

very little of. I could hardly believe my own ears, and I must add that I was rather suspicious of the motive that prompted the man to make such a request. However, I gladly welcomed them, and these brought others. Their attendance has been regular, and their interest very genuine so far as we are able to discover. I am persuaded that in most of them it is sincere.

This interest on the part of the Hokien Chinese—the men from the neighbourhood of Amoy, China—led us to pray for a native preacher who could speak fluently both Malay and Chinese,

they saw his interest in the language and in them, they showed great kindness to him, and assisted him in many small ways, and best of all, listened with interest to his presentation of the gospel truth. Now and then there would be a man who would offer some word of criticism, but the bulk of the crowd would soon silence him by pointing out his error, and indorsing Timothy's statement. Such experiences tended to deepen his interest in the word, and quicken his zeal in preaching it. He is a true man of God. Though young, he has a winning way, and gains a



hearing where one less wise would be denied a hearing. He found that with his small house and three small children it was impossible to pray and study the Bible during the daytime, and so on going to bed, he would often ask the Lord to waken him at two o'clock so that he might pray and study in the quiet of the early morning hours. He has often of late come up to our home at half-past six, and eagerly told us what rich treasures of truth were to be found in Ephesians or James or some other of the epistles or books of the Bible. He found the book of Psalms especially interesting and "filling."

#### Preparation for Work amongst the Chinese.

Timothy's desire to learn the Hokien Chinese became so strong that he offered to travel deck passage to Amoy if I would consent to his going, in order that he might learn the language. I gave my consent, for it is quite impossible to get a start in the language without going to Amoy. Chinese is the most difficult of all the languages of earth I suppose, and can be properly learned in most cases only, by going to China, where every possible advantage is obtainable.

On Thursday, February 18, twelve or more of the men who attend our services regularly, and whom we have come to regard as in a sense belonging to us, and for whom we feel a genuine affection, attended Timothy to Emmahaven, the harbour of Padang, which is four or five miles distant, and must be reached by rail. They brought him presents of food and fruit, and showed such a heart-felt interest in him that it was a pleasure to us to behold it. We also accompanied him, and he seemed very happy in prospect of the privilege he was to enjoy of learning the Hokien. The spirit of brotherly feeling and regard these men showed greatly cheered our hearts, and strengthened our faith that we should yet see an abiding work of grace among these humble people. They are liberal also for their circumstances. They average about twenty-five shillings a month in wages, out of which they must live, and yet every week they bring a small offering toward the little church building we hope to see built ere long.

The last few months' experience has greatly broadened Timothy, and his visit to China and his stay of six months or a year will work wonders in him. He will be a far more valuable man when he returns in more ways than in his knowledge of the Chinese language, for I am sure that he will make rapid progress in it.

There is a baba Chinese widow, to whom he is remotely related, who has been taking a very deep interest in the gospel, and he has frequently visited her and expounded the word of life to her, showing the folly and uselessness of very many of the Chinese customs. She had a heart like that of Lydia, which the Lord had opened, and she, and her sister and her husband, who live in the same house with her, would sit for hours listening to Timothy as he testified to the grace of God in Christ which is able to save the sinner who submits his ways to Him. He often told me how she seemed to be glued to her seat as long as he would remain and talk to her of the love of God in Christ Jesus.

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#### THE POWER OF THE WORD.

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An evangelist who travelled at one time in the interests of missions in India, attended one evening a prayer-meeting connected with a mission station at Ahmednuggur. He noticed near him a very strange-looking man, with hands deeply scarred, and across his skull were deep furrows. At the close of the meeting this man was introduced to our revered friend, and the latter will never forget the sensation which he experienced as he held the deeply-scarred hand in his and could feel the scars.

Our friend was told the man's history. Earlier in life this man belonged to an organised band of murderers, and lived in a great, dense gloom of heathen wickedness and superstition. One night he strayed into the mission chapel, attracted by the lights and the sweet notes of sacred song. He listened as the missionary told in clear, simple language "the old, old story" of Christ's love. At the close of the meeting

he waited to speak to the missionary.

"This Man that you told us about can save from sin?" he asked.

"Yes," was the answer, using the words of the Book, "the blood of Jesus Christ His Son cleanseth us from all sin."

"Can He save from the sin of one murder?" asked the man.

"Though your sins be as scarlet, they shall be as white as snow," said the missionary, still quoting from the Book.

"Can He save from the sin of two murders?" was the next question.

Again the missionary replied, "Though your sins be as scarlet, they shall be as white as snow."

The question was again and again repeated until the specified number of murders was a large one, and with a sense of his own helplessness, the missionary again and again replied in those strong words of sacred writ, "Though your sins be as scarlet, they shall be as white as snow."

Deeply stained with sin as was this man, his skull furrowed and his hands scarred by the dreadful wounds received in fearful encounters with his victims, yet he received the word, and deeply repenting of the past, accepted this gift of a Saviour, and became a humble and sincere follower of the Lamb.—*The Presbyterian.*

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#### "I MUST FINISH MY TASK."

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When Stanley found Livingstone in Africa he begged the old hero to go back home. There seemed every reason why he should do this. The weight of years was pressing upon him; the shortest march wearied him; he was often compelled to halt for days to gain strength to proceed; he was destitute of men or means to make practical progress; his wife was dead; his children continually entreated him to return. "No, no, no," he said to Stanley, "to be at home, to be knighted as you say by the Queen, welcomed by thousands of admirers—yes. But impossible, it must not, will not, and cannot be. I must finish my task."—*Selected.*

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

### LITTLE ETHEL.

BY J. GIBSON.

Little Ethel's mother was a kind, Christian woman, who taught her, night after night, how to pray. But there came a day when her mother became very ill, even unto death. Just before she died she called Ethel to the bedside and said: "Now, Ethel, my child, I am going to leave you, and I want you to remember the lessons I have taught you. I desire you to grow up good and useful, and I request you to continue your prayers every night."

For many days Ethel was very sad because she had lost her mother, yet she determined to do what her mother had asked on her death bed.

In our picture we see her engaged in prayer. Her mother is not there to listen, but there is One who listens. Who is that?—It is Jesus, He who said, "Suffer the little children to come unto Me, and forbid them not." What does she say?—"Dear Jesus, help me to grow up a good girl."

Every little boy and girl can speak to Jesus. Let us all say to Him, "Dear Jesus, help me to grow up good."

### A PECULIAR FISH.

There is a kind of fish that swims in the deep seas which is very rare, and a great curiosity. Its common name is the torch fish, but very learned people call it *linophryne lucifer*. It is a queer creature, with triangular jaws, filled with long, slender teeth, a cartridge-shaped tongue, and body very much like a worn-out old shoe that has become so limp it cannot hold itself up in shape any more.

The most remarkable thing about this strange fish is that on the tip of its long pipe-stem nose there is an egg-shaped object that the fish can light up like a bull's-eye lantern whenever he wants to, and put it out again when he

so pleases. This lantern does not serve as a guide to him in his wanderings, but is used as a trap to entice unwary and innocent little fool fishes. When this deep-sea Lucifer is hungry, he just lights his lamp, which is a peculiar kind of lip with phosphorus on it, opens his mouth and waves before it a slender cord-like appendage that grows from beneath his lower jaw. The small fishes mistake the light for a certain kind of toothsome firefly that is down in the sea, and in their scramble for this dainty they sail right into Lucifer's mouth, which is gaping wide-open



Little Ethel.

to receive them. When he has had all the dinner he wants, he turns off the light, and goes away about his business.

How like the other Lucifer this odd fish is! He is always setting traps for people, and luring them into a snare. The writer of the book of Proverbs says that men and women are often more foolish even than these little fish, because they are the only animals in the world so silly as to go into a trap which is set in their own presence. The devil depends very largely on getting people by traps, for James declares that if you will

"resist the devil, . . . he will flee from you." The trouble is that a great many are deceived by him at first, and go with him, yielding to him until he gets so much power over them that they are not able to break away. The devil is a liar, and never keeps his promises to give pleasant lives to those that yield to his temptation.—*Selected.*

### HIS WAY OF SAYING IT.

In the Bengali language, which is spoken by thousands of people in far-away India, there is no word that has the meaning of our English "Thank you."

Now there was once a little heathen boy in that country, who had been told in the mission school about God's love in sending Jesus Christ, to die for him, that his sins might be forgiven. As he listened, his eyes filled with tears, and his heart grew big with gratitude.

After the morning school, the missionary went out alone to take a walk in his garden. Just as he was passing a quiet corner, he observed something moving among a clump of bushes. Looking cautiously through the leaves, he saw the little Bengali boy who had listened so earnestly.

He was on his knees on the ground, his hands were clasped, his lips were moving, and the missionary could just hear what he was saying. The lad was not praying, but he was repeating over one by one the letters of the Bengali alphabet.

The teacher asked him gently what he was doing. The child answered that he wanted to thank God for the wonderful love of which he had just heard, but he knew no word in which to express his thanks; so he was saying the letters over to God, and asking God to take the letters and make a word for Himself which would express the thanks the child could not say.—*Selected.*

# HOME AND HEALTH

## FOOD: ITS RELATION TO HEALTH.

When in health, the human body is capable of protecting itself against the inroads of all contagious and infectious diseases. No plague can come nigh the dwellings of those who are in possession of this priceless treasure.

The skin, the mucous membranes, and even the digestive juices, are able to destroy germs of disease. Before it is possible to contract any of the diseases usually so much dreaded,—the plague, consumption, influenza, typhoid fever, etc.,—there has to be first an undermining of these structures, causing a decrease in the vital resistance of the system. In no way are these tissues undermined more effectually than through the use of inferior or indigestible foods.

Frequently we hear of men and women breaking down from "physical or mental overwork." When enquiry is made, we are surprised at the small amount of work they have actually done. Others are doing double the amount of work, yet remain in health, and are always cheerful and happy, experiencing no mental or physical fatigue. The fact is the most of these break-downs are not due to an excessive amount of work, but to the inferior structure of the brain,

nerves, and muscles produced by inferior food.

Even good foods may be combined or eaten in such a way as to favour fermentation and the formation of alcohol and other poisons; these, carried by the blood to the brain, poison and benumb the mental and moral sensibilities, causing drowsiness, headaches, and general physical debility, and often general depravity. The little energy that is derived from such food has to be utilised by the body in its efforts to throw off these impurities. Consequently, no energy is available for muscle or brain work. The will power is weakened, the thoughts become confused, and mental and physical exhaustion result from the least exertion. Disobedience and rebellion in children, impatience and depression in the older members of the household, can frequently be traced to errors made in eating and drinking.

It is certainly to our advantage to furnish our bodies with pure, wholesome, nourishing, easily-digested food, uncombined with deleterious substances. Poor food is often the result of bad cooking. Cooking, to be of value, must make food more digestible. Proper cooking changes each of the food elements (with the exception of fats) in much the same manner that the digestive juices change them. It also breaks up the food so that it is more readily acted upon by the digestive fluids. The desired end of cooking is, however, by no means always attained, and often the very best foods are rendered unwholesome, and even dangerous, by improper preparation. But even wholesome food,

well-prepared, may be poorly combined at the table.—*Dr. Kress, in "Good Health Cookery Book."*

## CHOICE RECIPES.

### Cream Pie Crust.

For a small fruit pie with two crusts, take two and one-half cups white flour, a pinch of salt, and one cup of thin, sweet cream, or two spoonfuls of scalded cream, and fill the cup with milk.

Sprinkle the cream into the flour and salt, mixing lightly and quickly into crumbs, gather one-half of the crumbs out on the moulding-board, and roll very thin, line an oiled pan, and bake slightly in a hot oven. While the under crust is in the oven, roll out the balance of the crumbs for the top crust. Place the filling in the under crust, cover with the upper, and prick with a fork a few times to let out the steam from the fruit while baking. Sprinkle a little sugar over the top, and let the top of the pie bake slightly first, then set in an even heat in the oven until the fruit is cooked.

This pastry will not be oily or flaky, but it should be tender and pleasant to eat. It is perfectly wholesome.

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Soap has been in use for 3,000 years. A few years ago a soap-boiler's shop was discovered in Pompeii. The soap found after 1,800 years had not lost all its efficacy.

An extraordinary number of mountaineering accidents have already occurred this season in the French and Swiss Alps. The deaths resulting from avalanche falls and climbing accidents to tourists already total 160.

China is the great slave country of the world. Of a population of 400,000,000 there are slaves to the number of 10,000,000. Every family of means keeps its girl slaves, and a man's position is usually gauged by the number he keeps.

An intense heat wave has visited England and Europe these last few days. Two hundred persons suffering from sunstroke were treated on one day in the London hospitals. In Paris the heat was even more severe, the temperature rising to 98 deg. Fahrenheit in the shade, and many cases of madness and suicide, because of it, have been reported.

Asiatic cholera is raging fearfully at Teheran, the capital of Persia. For several days the mortality has been at the rate of 900 deaths a day, and the corpses are accumulating faster than the survivors are able to bury them. The European residents are fleeing from the cholera stricken city to the Elburz

Mountains, abandoning their property at the risk of being unable to recover it on returning.

The article on "Food: Its Relation to Health," on page 379, is an extract from an excellent treatise on this important subject found in the "Good Health Cookery Book." This valuable work is designed not only to help in the preparation of tasty dishes, but also to ensure such combination and preparation of food as will be conducive to the preservation of health, and a means of bringing relief to those who have suffered through errors in diet and preparation of foods. (See advertisement.)

### KISSING THE POPE'S HAND.

Recently some Americans who were granted an audience with the Pope refused to perform the customary acts by which the pontiff is acknowledged a being entitled to worship; as a result, says a Rome dispatch, "The Vatican authorities have given the strictest notice to those who recommend people for audiences of the Pope that they must guarantee that such persons will conform to Vatican etiquette in kneeling and kissing the hand of the Pope. This notification was issued as a result of the conduct a few weeks ago of some Americans who refused to kneel when the Pope appeared."

### THE GOSPEL IN FRANCE.

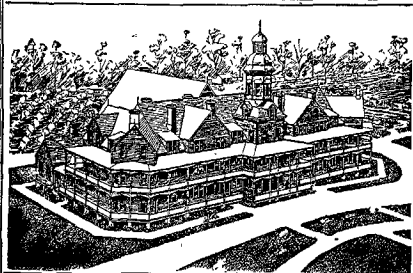
Although France is turning against the Church of Rome, and is largely given up to infidelity, Protestant missions are meeting with increasing success. At the annual meeting of the Foreign Aid Society, it was reported that as many as fifty applications for Protestant pastors were received during the year from Roman Catholic districts. The people are increasingly willing for their children to be educated in the principles of the gospel. A growing number of Protestant congregations are to be found of which no member was born in the Evangelical faith. A French pastor stated that the hold of Romanism is steadily loosening. It is believed that in addition to the churches there are 200,000 Protestants scattered over France, who are isolated and out of sight among the mass of Romanists. It may not be always a real thirst for the truth which causes the requests for pastors, but the people have broken with Rome, and they have an unsatisfied longing which thus finds expression.

## NOTICE.

Notice is hereby given to the members of the constituency of the Sydney Sanitarium and Benevolent Association, Limited, that the second annual meeting of said Association will be held at the Sydney Sanitarium, near Wahroonga, N. S. W., the general office of the company, on August 9, 1904, at 1 p.m. The object of the meeting is to consider the annual report and balance sheet, and to transact any other business that may legally come before the constituent body. A full attendance is desired.

GEO. A. IRWIN, President,  
 FRED L. SHARP, Secretary.

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