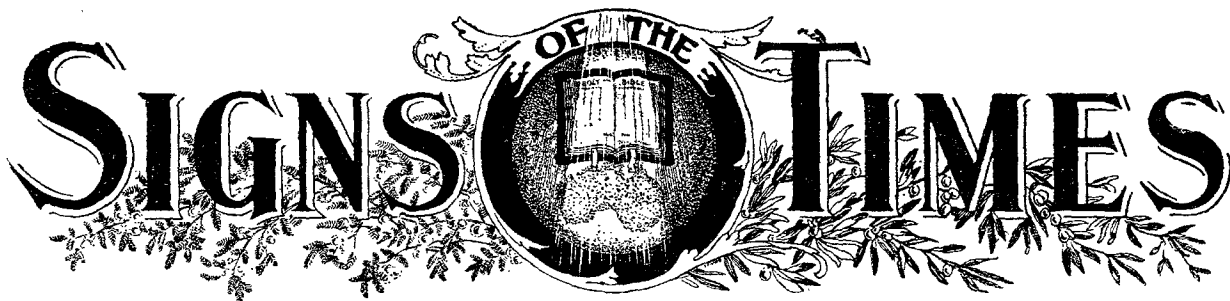


# SIGNS OF THE TIMES



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ONE PENNY

## Watch and Pray



"Take ye heed, watch and pray: for ye know not when the time is." Mark 13 : 33.

Watch and pray, the Lord is coming,  
Coming soon to claim His own;  
Probation day anears its gloaming—  
Day of grace will soon have flown.

Lo! the angel's proclamation  
Speeds o'er land and sea to all;  
Soon each kindred, tongue, and nation  
Will have heard the gospel call.

Watch and pray, for signals round us—  
Plague and earthquake, fire and sword—  
Signs and wonders that astound us  
Tell the coming of the Lord.

Watch and pray, the lamps keep burning,  
For we know not day or hour  
When our Lord will be returning  
Clothed in majesty and power.

Watch and pray; no time for sleeping—  
Satan's hosts are ambushed nigh;  
Faithfully our vigils keeping  
We may all his arts defy.

—P. Jeff. Wallace.



### Reform in Turkey.

THE success of the Young Turkey party in securing the promise of a constitution from the Sultan can by no means be regarded as a settlement of the difficulties which are constantly arising in that part of the world. The causes which lie at the root of the Eastern Question are so many and varied that they can never be met by a mere political move. The racial animosities which manifest themselves between the various nationalities in the Balkans are greatly intensified by religious differences, and the granting or withholding of a constitution can never bring harmony out of the religious chaos which prevails within the European territories of the Porte. The intense hatred which some of the Christian (?) subjects of the Turk have for each other has been described by Dr. Fortescue as follows:—

"Of all the rivalries between the Balkan Christians, that between the Greeks and the Bulgars has always been by far the most bitter. The Greeks hate a Serb, a Vlach, an Albanian,—anyone who has a nationality to oppose to their dream of a great Hellas covering all the Balkan Peninsula,—but they hate a Bulgar far the most of all. The Bulgars are the most numerous, active, and generally dangerous of their rivals. During the horrors of the insurrection of 1903 any sort of sympathy for the unhappy Bulgarian insurgents was met by shrieks of indignation at Athens against such philo-Bulgarism. In August, 1903, two Greeks treacherously betrayed the Bulgarian leader, Saef, with ninety-eight men, into the hands of a whole regiment of Turks. The Bulgars were all killed. Afterward the Bulgars caught the two Greeks, and the revolutionary committee sentenced them to be slowly cut in pieces in the market places of two towns. . . . Like the Armenians, the Bulgars want all their people to belong to their church, wherever they live; and so they measure the jurisdiction of their exarch, not by area, but by nationality and language. The Bulgars are always trying to spread their church among their countrymen everywhere, and the cause of the revolutionary committees in Macedonia is identified with the exarchate. The Greeks hate the exarchist schismatic and the committees so much that they always side with the Turkish soldiers in hunting down the insurgents."

While these two branches of a common religion, with theological doctrines exactly the same, hate each other with such malevolent hatred, the Turk hates both, for he is taught in the Koran that "a dog is of more value than fifty Christians." Paillares, a French journalist, who has visited many parts of Macedonia, says:—

"Turkish officials take this axiom for their rule of conduct. The army, the magistrate, the civil service agree wonderfully well in making existence unendurable to the infidels. Officers and soldiers respect neither persons nor property. Entering a Christian village, they quarter themselves on the people; they rob, pillage, maltreat, violate wives and girls; and when they withdraw they exact from the mayor a declaration, written and officially sealed, that the people are satisfied with the behaviour of the troops. Many are the courts in Turkey, as in France, but there is no justice; lawsuits are gained or lost according as the suitors have paid or not. Turks frequently rob the Christian husbandman in his fields; they are never prosecuted or disturbed, for there are no country policemen. . . . While I was staying at Castoria, I was told that a fifteen years old Turk fired a pistol in his uncle's field at a Greek child, and wounded him in the thigh. The culprit, alarmed, called his uncle, who came and cried out, 'I won't have that Giaour

lying ill in my grass.' Giving the wounded lad several kicks, he seized him by the leg and dragged him off his land. Finally, he set his clothes on fire, 'to get rid of him entirely,' as he said. The mother came only to find her son dead. Well, perhaps you may think this scoundrel was sentenced to life imprisonment. You are mistaken; the prosecuting officer takes uncle and nephew along to Castoria without putting them under arrest; two days later they went home, acquitted. Money, nothing but money wins the case. My portfolio is stuffed full of such facts."

With the conflicting interests of religious factions and the abounding corruption and lawlessness which are the chief characteristics of the subjects of the Sultan, it seems idle to expect much success from the adoption by the government of Occidental ideas. Indeed it must be evident that a community which consists of such a conglomeration of opposing elements is utterly unfit to govern itself. Were absolute liberty granted to these warlike Balkan tribes they would undoubtedly use it for the purpose of annihilating each other. The following impartial view of the actual situation of present-day affairs in Turkey appeared in the columns of the *Springfield Republican* recently:—

"A parliamentary and constitutional form of government in Turkey must be considered one of the most uncertain experiments that could be devised in the entire field of modern government. No one could venture to predict the outcome. The moral certainty that the Sultan will become reactionary again as soon as he can win back the army may be taken for granted, but meanwhile it is impossible to say how far a constitutional regime in some form may win sympathy in Christian Europe, particularly in France and England. On the other hand, the desire of certain Powers to throw the Turk back into Asia and divide his European estate among themselves would not make them very friendly to a constitutional regime that actually promised to redeem Turkey from a misrule that the modern world scarcely parallels, since a regenerated Turkey would mean the prolongation of Ottoman and Moslem supremacy on the European side of the Bosphorus. Internal difficulties, also, must render the experiment of constitutionalism most precarious. The problem of antagonistic races and nationalities in European Turkey, even after Serbia, Bulgaria, Rumania, and Greece have been made independent of the Sultan, remains as formidable as it ever was in Austria-Hungary, while the fundamental cleavage between Christian and Mohammedan presents an obstacle which has no adequate parallel in any other European country."

The Bible student, however, may know for a certainty that nothing but utter failure awaits the Turkish Government, for "the sure word of prophecy" has announced his doom both in the Old and New Testament. Writing of this Power Daniel the prophet says, "He shall come to his end, and none shall help him." Dan. 11:45. John, in the Apocalypse, tells us that under the sixth plague the waters of the great river Euphrates shall be dried up, "that the way might be made ready for the kings that come from the sunrising." Rev. 16:12, A.R.V. In the following chapter "waters" are interpreted to mean "peoples, and multitudes, and nations, and tongues." Rev. 17:15. Therefore we may infer that the waters of the great river Euphrates are the "peoples, and multitudes, and nations, and tongues" living in that region, who shall "dry up" or go into decay. The Turk may adopt whatever policy he pleases; he may grant the most liberal constitution to his subjects which has been granted by any ruler on earth, but none of his efforts will stay the *drying up* process which has set in within his once magnificent empire. For many decades the Eastern Question has been a problem which has taxed the diplomatic abilities of the most astute statesmen in

Europe. For the purpose of maintaining the equilibrium of Europe, the Turk has been helped by Great Britain and the other great Powers, but God has spoken concerning the Turkish Power, "He shall come to his end, and none shall help him."

It is a very significant fact that but few if any stand ready to help him now, and possibly there is not a single nation in Europe which would mourn the downfall of the Sultan, if he were the only one who suffered by his dissolution. But the downfall of the Turk has been recognised as something which it is advisable to postpone as long as possible. Thirteen years ago the late Lord Salisbury, in a speech at the Mansion House, London, said—

"Turkey is in that remarkable condition that it has now stood for half a century, mainly because the great Powers of the world have resolved that *for the peace of Christendom it is necessary that the Ottoman Empire should stand*. They came to that conclusion nearly half a century ago. I do not think they have altered it now. The danger, if the Ottoman Empire falls, would not merely be the danger that would threaten the territories of which that empire consists; it would be the danger that the fire there lighted should spread to other nations, and should involve all that are most powerful and civilised in Europe in a dangerous and calamitous contest. That was a danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman Empire a matter of European treaty, and *that is a danger which has not passed away*."

The Eastern Question is a subject which should interest not politicians alone, but every human being on earth, for there is a vital connection between the downfall of the Turk and the end of the world. The prophet which tells us "He shall come to his end and none shall help him," continues his message thus: "And AT THAT TIME shall Michael [Christ] stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:1, 2.

By unmistakable signs in the heavens and on earth God is indicating to the world that the time is near for the return of the Son of man who is coming "to render to every man according to his works: to them that by patience in well-doing seek for glory and honour and immortality, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish upon every soul of man that worketh evil." Rom. 2:7-9, R.V. It is your privilege to-day to accept the mercy God is offering you.

THE test of character is in a man's ability to persist in what he undertakes until he adds the finishing stroke. The ability to "hold on" is one of the rarest of human virtues. There are plenty who will go with the crowd, and who will work hard as long as they hear the music; but when the majority have dropped out, when others have turned back, and a man feels himself alone, fighting for a principle, it takes a very different order of ability to persist. This requires grit and stamina.—*Good Words*.

## Modern Greece.

By Prof. W. E. Howell.

GEOGRAPHICALLY, Greece appears as one of the small things of earth, being but the ragged extremities of southernmost Europe, and containing two and a half million inhabitants. If we accept Hellas in the extended sense in which the ancient Hellenes used the term, and in which, in truth, the modern also regard it,—including all the Greeks, wherever found,—we must multiply the population by four, for there are ten million Greeks around the shores of the Eastern Mediterranean and scattered to the uttermost parts of the earth.

Athens, the present capital of the kingdom of Greece, and the centre of free Hellenism, is a modern built city of 130,000 people, and is rapidly growing. But Constantinople alone, the old metropolis of the Greek world after the division of the Roman Empire, and still spoken of familiarly by all Greeks as "the city," contains 500,000 Greeks, 100,000 more than the Turks themselves. Alexandria, Egypt, since the time of the great conqueror who founded it and whose name it bears, has always been largely Greek, and is still.

There are more than 125,000 Greeks in the United States, about 20,000 of whom landed there during the past year; while the ubiquitous Greek merchant may be found in far-off Honolulu, Australia, and the islands of the Pacific, as well as in the Orient. If the Greeks should all return at once to their fatherland, every square mile of its territory would contain four hundred people. If all should stand abreast in a line, with outstretched arms, they would form a Greek equator half-way round the globe.

### Her History.

Historically, Greece stands second to none. The student of history will never cease setting a high estimate upon the service rendered civilisation by the ancient Greeks in the early impulse given to letters and art, in their energetic activity in intellectual and physical culture, and in their heroic and successful turning back of the tide of Asiatic barbarity and despotism which sought to extend itself into Europe in the time of Darius and Xerxes. Even their idolatry was superior to that of many nations, since they never worshipped animals, as did the Egyptians, and never made their gods in hideous shapes like the Hindus and Chinese.

And not only this, but they pushed their own civilisation into the western parts of Asia, and in the providence of God their language became the tongue in which our Saviour taught the eternal principles of holy living, and the medium through which the New Testament, with its marvellous mysteries and revelations, was given to the world for all time. And who knows but that the untiring perseverance of many of the most intelligent modern Greeks in purging their language from its corruption during four hundred years of bondage to the Turk, and in endeavouring to restore it to its Xenophanean purity, is not within the divine purpose to keep alive a language to which have been entrusted the treasures of the gospel in the last dispensation?

As to men of eminence, what nation, great or small, can produce a more splendid galaxy of illus-

trious characters than can Greece? One needs only to mention the names of Homer, Solon, Themistocles, Pericles, Phidias, Socrates, Demosthenes, and Alexander, to recognise men with scarcely a peer in their particular phases of greatness. The hardness and pertinacity of the race are well attested by their heroic struggle for independence from the oppressive Turk (1821-9) and by the substantial progress they have made since their re-establishment as a separate nation, after seventeen centuries of servitude to foreign powers. As long as time and history continue, Greece and the Greeks will occupy no mean place in the attention of thinking men.

#### *Greece Socially.*

Socially, France is the ideal of modern Greece, especially of Athens, the hub around which revolves the wheel of the nation. Three-fourths of the people in the capital city speak French. French is taught in some of the government and all the numerous private schools. French fashions prevail. French gold is the principal medium of exchange with foreign nations. French literature abounds in all the book-stores and libraries, and French scepticism, atheism, and evolution permeate society among the educated classes. This bond with the French was recently strengthened by the marriage of Prince George, the king's second son, to Princess Marie Bonaparte, of the royal line; and the Greeks stoutly maintain that Napoleon Bonaparte was of Greek descent.

Social caste is well defined. A diplomat of nine years' residence in Greece has remarked that it is stronger here than in India. From the pluto-aristocrat at the top to the bootblack at the bottom, every one regards as his inferior the man whose lot for any reason has fallen in the next rank below. And from the lowest stratum to the highest everyone caters in a servile way to his fellow being in the next gradation above. Nor is this idea of inequality, of being waited upon, any less noticeable among the common people than among the élite. For instance, there might have been observed the other day on the principal street of Athens a common, dirt-begrimed workman, with a wrench in his hand, passing from post to post to turn off the gas from illuminating arches across the street. Although free-handed himself, he had a waiter at his heels carrying a small hand-ladder which he would set up and take down at each post for his superior's use. Above the labouring classes no one is anybody who carries his own parcels while shopping or passing to and from a railroad station, or, in fact, who turns his hand to anything that could be called menial.

The Greeks are hospitable almost to a fault, both to one another and to strangers. When one is a guest of another, or even calls on an errand, he must invariably have some light refreshment. When friend meets friend on the street, they must drop into the ubiquitous coffee-house, and take a sweetmeat or a drink while they chat for a few minutes. If you are inquiring your way in the town, busy men will accompany you or send someone with you to the next corner or even several blocks to set you on your way.

#### *Political Greece.*

Politically, the kingdom of Greece has the same ambitions and disappointments, perturbations and

pacifications, sorrows and consolations, as do her more powerful neighbours. In servitude to others for seventeen hundred years, four hundred of these to the drastic Turk, she has now enjoyed independence for eighty years. Much of her present glory and no mean part of her income grow out of the relics, reminiscences, and reflections of the past. Her most bitter political enemy is Bulgaria, her most active and stubborn contestant for supremacy in old Hellenic Macedonia. She aspires and confidently expects to annex the principality of Crete to her territory in the near future. Her limitations, as well as her strength and safety, lie in the concert of the great Powers. Her present and second king, George I., is now in the forty-fifth year of his reign, and looks young and vigorous still. Politics is the great topic of discussion, in the newspaper, in the coffee-houses, on the street corners, everywhere.

#### *Greece Religiously.*

Religiously, Church and State are one. Everyone is a member of the church. Everyone calls himself a Christian, regardless of what his occupation or his daily life may be. Religion permeates everything, from the solemn deliberations of Parliament to the hawking of the most trivial article by the vender on the street. Religion regulates the class, quality, and season of many mercantile supplies, as also the daily bill-of-fare, because of the numerous feasts and fasts during the year. Religion appoints practically all the holidays, national and otherwise. Church ritual is a part of almost every public function. Religion calls to the church every day in the week, and often twice a day. The school-books are full of religion. The newspapers teem with it. Religion is in the very air.

But when we say "religion," what do we mean?—In a phrase, it is the observance of forms, feasts, and fasts. The buying of a taper, lighting and placing it before an icon, the kissing of a cross and a priest's hand, kissing and bowing before a picture or icon of Christ, Mary, or some saint, with the preference for Mary, and the making of the sign of the cross, not only while at worship in the church, but every time a church building or a chapel is passed on the street or on the train—this is about the round of ordinary individual worship. In addition to this, on feast days of importance, ritual and selections from the Gospels in the original Greek are read publicly, the same selections for the same appointed occasions, time after time, without explanation, with responses by the psalterers. During fasting seasons, varying in length from one to forty-eight days, certain articles of food are forbidden—a large item with which dealers in milk, butter, cheese, olive-oil, olives, and meat, have to reckon. Every day in the week is a feast day, of more or less importance, in memory of some revered person or event. The ritual for less important feasts the priest is allowed to read in his own home.

In short, this entire ceremonial system is one round of celebrating past events and of doing honour to canonised saints—a constant looking backward with little comfort or knowledge of the momentous future. It is a religion that perpetuates idolatry by the process of substitution—of Christian names and forms for those of pagan times; of Mary and the

saints for the invisible gods and goddesses of the ancients; of images and pictures for statues and idols, with essentially the same abstentions and revelries at appointed seasons. And it produces the same crop of infidels, sceptics, agnostics, atheists, and devotees, as every other form of godliness without the power thereof.

The missionary has this situation to face: The translation and circulation of the New Testament in modern Greek is forbidden by law; that of the Old Testament is opposed, though not absolutely prohibited. Proselyting is not permitted. Open public meetings are impracticable owing to disturbances by the populace. One door of entrance is open—a free press (outside the Bible itself), and one beam of hope and encouragement is discernible—a few noble hearts are weary of the old regime and are seeking better things.

### Does the Bible Sanction the Use of Intoxicating Drinks?—No. 2.

By H. E. A. Minchin.

DIRECTING our attention to ancient Egypt, we find Plutarch, the celebrated biographer (A.D. 46-120) stating that "before the time of Psammetichus [B.C. 600] the Egyptians neither drank fermented wine nor offered it in sacrifice."

Now as the Jews had lived in Egypt for several generations, and as Palestine was between Egypt and Greece, and for some time was actually a part of the Grecian Empire, and, later on, a part of the Roman Empire, it is absurd to suppose that the Jews were not well acquainted with the numerous unintoxicating wines of Egypt, Greece, and Rome.

To prove how very numerous were the *unintoxicating* wines of ancient Greece and Rome, the writer has collected the following list:—

#### List of Unintoxicating Wines.

##### Greek.

Gleukos  
Epsuma  
Gleuxis  
Adyminos  
Arcadian  
Hopos  
Aeigleukos  
Protropos  
Prodromos  
Amethystos  
Hepsema  
Pramnian  
Meronian  
Chian  
Aegosthenian gleukos  
Cretan gleukos

##### Roman.

Sapa  
Carenum  
Defrutum  
Glukus  
Inerticulum  
Opimian  
Pollian  
Syræneum  
Lesbian  
Iners  
Uvae domitæ  
Aeigleuces  
Dulcedo  
Passum  
Mustum

Being a grand total of *thirty-one*!

With this introductory sketch we are now prepared to examine the Holy Scriptures on the wine question.

#### The Old Testament.

There are seven different words used in the Old Testament to denote wine.

(1). The word *tivosh* (vine fruit) is used thirty-eight times. It is translated in the Authorised Version twenty-six times by "wine;" eleven times by "new wine" (Neh. 10:39; 13:5,12; Prov. 3:10; Isa. 24:7; 65:8; Hos. 4:11; 9:2; Joel 1:10;

Hag. 1:11; Zach. 9:17); and once by "sweet wine" (Micah 6:15). *Tivosh* is spoken of as a blessing, the meaning apparently being *vine fruit*, not necessarily a liquid at all.

So uniform is the good use of this word that there is but one seeming exception (Hos. 4:11), "whoredom and wine (*yayin*), and new wine (*tivosh*), take away the heart." Certain interpreters imagine that only alcoholic drinks take away the heart; but we must remember that in vine-growing lands, grapes are to owners what wheat, corn, flax, etc., are to agriculturists, or what bales of cotton or bank-notes are to merchants. Do these things never take away the heart of the possessor from God?

(2). The word *yayin* (wine) is employed 141 times. *Yayin* is a generic term for all kinds of wine, the wine newly expressed, the wine rendered intoxicating by means of fermentation, or the wine rendered so by the addition of drugs. "*Yayin*," says Rev. Dr. Murphy, Professor of Hebrew at Belfast, Ireland, "denotes all stages of the juice of the grape." *Yayin* is translated wine 141 times; of these thirty-one texts are doubtful or neutral; twenty-six a promised or permitted enjoyment; while seventy-one brand it with a note of warning, either by admonition or example of its intoxicating power.

The Hebrew *yayin*, the Greek *oinos*, the Latin *vinum*, and the English *wine* are generic words designating the juice of the grape in all its stages.

(3). The word *shechar* (sweet drink) occurs in the Old Testament twenty-three times, as follows: Lev. 10:9; Num. 6:3 (twice wine and vinegar), and 28:7; Deut. 14:26; 29:6; Judges 13:4, 7, 14; 1 Sam. 1:15; Ps. 69:12; Prov. 20:1; 31:4, 6; Isa. 5:11, 22; 24:9; 28:7; 29:9; 56:12; Micah 2:11. *Shechar* is uniformly translated "strong drink" twenty-one times in the Authorised Version, except in Num. 28:7 ("strong wine"), and in Ps. 69:12. where, instead of drinkers of *shechar*, the A. V. reads "drunkards." The mere English reader invariably gets from this translation a wrong idea of the real meaning of the original Hebrew. He attaches to it the idea which the English phrase now conveys among us; viz., that of a *strong, intoxicating drink*, like our *distilled* liquors. *Distillation*, however, was utterly unknown till the ninth century A.D. *Shechar* was obtained from dates or other fruits (grapes excepted), or barley, millet, etc., which were dried, or scorched, and a decoction of them was mixed with honey, aromatics, etc., and drunk in an unfermented or fermented state. Speaking of *yayin* and *shechar*, Professor Stuart says, "Both words are generic. The first means vinous liquor of any and every kind; the second means a *corresponding* liquor from dates and other fruits, or from several grains. Both of the liquors have in them the saccharine principle; and therefore they may become alcoholic. But both may be kept and used in an *unfermented* state."

In each instance *shechar* is mentioned with a warning, or as a warning example. The Hebrew *shechar* exactly corresponds to the Greek *sikera*, the Latin *sicera*, and the English *cider*; all these are generic words for any beverage (either fermented or not) made from other material than grapes.

(4). *Khemer* (foaming liquor) occurs eight times (Deut. 22:14; Ezra 6:9; 7:22; Ps. 75:8; Isa.

27:2; Dan. 5:1, 2, 4, 23), and is the Chaldee equivalent for *yayin*. Foam or turbidness (what the Hebrews called *khemer* and applied to the foaming blood of the grape) is no proof of alcohol being present, for Liebig, in his "Chemistry of Agriculture," third edition, says, "Vegetable juice in general becomes turbid when in contact with the air *before fermentation commences.*" *Khemer* is a word descriptive of the foaming appearance of the juice of the grape either when newly expressed or when undergoing fermentation.

(5). *Asis* (grape, other fruit juice, newly trodden) is used five times. Cant. 8:2; Isa. 49:26; Joel 1:5; 3:18; Amos 9:13. It was, of course, unfermented.

(6). *Sobhe* (inspissated wine) occurs three times. Isa. 1:22; Hos. 4:18; Nahum 1:14. It is chiefly interesting as affording a link of connection between classical wines and those of Judea, through an obviously common name, being identical with the Greek *hepsema*, the Latin *sapa*, and the modern Italian and French *sabe*—boiled grape juice. The inspissated or boiled-down wines called *defrutum* and *syraeneum*, were, according to Pliny (14:9), a species of it. *Sobhe*, of course, was non-alcoholic.

(7). *Mesech* (mixed wine) is employed four times (Ps. 75:8; Prov. 23:30; Cant. 7:2; Isa. 65:11), and denotes some liquid compounded of various ingredients. It was used in both a fermented and unfermented state.

#### A Strongly Marked Contrast.

##### Bad Wine.

1. The cause of intoxication, violence, and woe.  
Prov. 4:17; 23:29, 30.
2. The cause of irreligion and self-destruction.  
Isa. 56:12; Prov. 23:31.
3. The symbol of the divine wrath.  
Ps. 75:8; Jer. 25:15.
4. The emblem of eternal damnation.  
Rev. 14:10.

##### Good Wine.

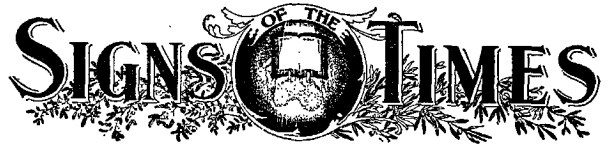
1. The occasion of comfort and peace.  
Judges 9:13; Ps. 104:15; Gen. 27:28; Deut. 7:13.
2. The devout offering of piety on the altar of God.  
Num. 18:12; Neh. 10:39.
3. The symbol of spiritual blessings.  
Isa. 55:1; Cant. 5:1.
4. The emblem of eternal salvation.  
Matt. 26:26-29; 1 Cor. 10:16.

What is it that makes this strongly marked contrast between good and bad wine? This question can be answered in one word—*fermentation*.

(To be continued.)

#### A Martyr Hymn-Writer.

How comparatively few of those who join in the singing of that condensed song of praise, "The Old Hundredth," remember, or are aware, that the noble music in which it is generally rendered was written by a Huguenot martyr, Goudimel, who was one of those massacred at Lyons in 1572, when the St. Bartholomew slaughter of the Protestants was carried out in the provinces of France! There are other Huguenot tunes in use in our places of worship, but few of them so suggestive as "The Old Hundredth" of the noble fortitude of those who suffered and died for the faith of Christ, and for the religious liberty which we to-day enjoy.—*Selected*.



A. W. Anderson, Editor.

Warburton, Victoria, October 19, 1908.

#### "All the World Wondered."

Rev. 13:3.

IN Melbourne and some other centres Sunday, October 4, was set apart by the Roman Catholic Church as a day of special devotion to the Blessed Eucharist. Dean Phelan explained that the object of this demonstration was twofold: (1) As an act of thanksgiving for the success of the Eucharistic Congress recently held in London; (2) as "an act of reparation against the carrying of the sacred Host through the streets of London." It was a bold act on the part of Archbishop Bourne to announce his intention to have the Host carried in solemn procession through the streets of Westminster. The Roman prelate well knew that such a procession was a direct contravention of the laws of England. But he risked the censure of the civil authorities, probably thinking that England had become sufficiently Romanised to make no protest against an exhibition of Roman idolatry in the metropolis of the empire. During the last two or three decades the "Romeward movement" in England has grown from very small proportions to one which is commanding the attention of all thinking men, and which undoubtedly threatens a rupture between the ritualistic and evangelical sections of the Anglican communion. A Roman Catholic priest, who was, perhaps, somewhat influenced by his church prejudices, speaks thus of this movement:—

"It was essentially a movement. Beginning in a common room, it moved the college; it moved the University; it moved the kingdom; it moved Christendom. And it is still moving. Nothing kills it; few things can even delay it. Every weapon forged against it ends by fighting its battles. It has been put to ridicule, and the laugh has turned against those who raised the laugh. It has been tilted against by Episcopal charges, and it has won its way to the Bench of Bishops. Men have made up their minds to ignore it, yet it has forced itself into royal commissions. Parliament has stepped in to control it, and has had to step out. Its priests have been sent ignominiously to prison, and have come out stronger and more determined than before. Its prime movers have gone over to the enemy, yet it still moves. The church it loves is still 'reeling' under their going out, yet it still moves."

The history and development of the papal power have been most minutely written in advance in the sacred Word, in order that the child of God might not be deceived by the machinations of that apostate ecclesiastical organisation. It is not our purpose in this brief article to call the attention of the reader to the wonderful manner in which the prophecies concerning the Papacy have been fulfilled to the very letter. Such an exposition, if given in detail, would fill a large volume. It will be sufficient for our purpose just now to compare but one passage of Scripture with what we actually see going on at the present time. As John in vision viewed the rise and fall of

nations he "saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." This symbol he proceeded to describe thus: "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority." And as he watched the movements of that power he noticed "one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Rev. 13:1-3. In 1798 the career of the Papacy was brought temporarily to an inglorious end by the overthrow of the pope by the French, who made a prisoner of the pope, and carried him off to France, where he died in captivity; thus fulfilling the tenth verse of the same chapter, "He that leadeth into captivity, shall go into captivity."

But prophecy tells us that after receiving the deadly wound, the wound should be healed, and all the world would wonder after the beast. At the beginning of the nineteenth century, a new pope was elected, and from that time the Papacy has slowly but surely recovered from the deadly wound. In 1850 the pope made a bold stroke to regain a footing in England. Gradually the disabilities which the British legislature, from the days of Queen Elizabeth, had laid upon Roman Catholics had been removed, and the way was opened for the Papacy to arrogate to itself its old claims of supreme rulership over the bodies and souls of men. England, once again, was granted the doubtful honour of a place in the empire of Catholicism. In a "Pastoral Letter" Cardinal Wiseman said: "We govern and shall continue to govern the counties of Middlesex, Hertford, and Essex, as ordinary thereof, and those of Surrey, Sussex, Kent, Berkshire, and Hampshire, with the islands annexed, as administrator with ordinary jurisdiction." This was practically a challenge to English Protestantism, and was met as such. But the wily Roman prelates, versed in all the arts of chicanery and deception, proceeded to entrench themselves in the affections of Englishmen, and to implant their pernicious doctrines in the hearts of the people by Jesuitical methods which are producing a bountiful harvest to-day. Truly the deadly wound is being healed.

England, the stronghold of Protestantism, bids fair to become a stronghold of the Papacy. But the time has not yet arrived when the "Host" can be carried safely through the streets of London. Public opinion would resent such an innovation as an insult to the Protestantism of the nation. It may be asked, Have not the Catholics a right to their views?—Yes, certainly. They have as much right to believe whatever they choose to believe as do Protestants. Then why not permit them to carry out their programme? Just because they proposed to utilise the public streets for a procession which, if permitted, would undoubtedly lead to troubles. The Catholic authorities anticipated that the public would make a strong opposition to their ritualistic procession in the public streets, for it is said that they had arranged for a body of 20,000 men to guard the procession. It was also anticipated that fully as many Protestants would have appeared on the scene to prevent the Catholics

from proceeding with their procession. Everyone who knows anything of the animosity which has usually been engendered in the breasts of Catholics and Orangemen upon similar occasions, must know that if such a procession were permitted to take place in the public streets a riot would be the inevitable result. In the interests of law and order, it is certainly the duty of the civil authorities to prevent anything taking place in the public thoroughfares which is at all likely to produce bloodshed. The streets are for the use of the public, not the Protestant public, the Catholic public, or the unbelieving public, nor the majority of the public, but *all* the public to the exclusion of none. The city streets are not the suitable places for the public exhibition of ritualistic practices, which are regarded by large sections of the community as blasphemous.

Being prevented from carrying out their programme, the Pope now says his belief in the existence of English liberty is shaken. His idea of liberty is evidently very narrow; liberty for himself regardless of the rights of others. No one denies the papist the right to worship whatever he will, and however he will, provided he confines his ritualistic worship to places set apart for that purpose. The public streets are not provided for that purpose. While they are for the use of all the public, no one section of the public may use them to the exclusion of all others, or for any purpose which may be regarded as offensive by the others. There is no infringement of liberty in this. One might say that the "move on" clause in the Police Offences Act is an infringement of our liberties. But that would be absurd, for were it not for the fact that the government had conferred the power upon the police to prevent obstructions to the vehicular and foot traffic, it would be not only difficult and inconvenient, but dangerous to frequent the crowded thoroughfares of large cities. True liberty is not to demand the right to think as we please; but that man knows what true liberty means whose first consideration is to grant his fellow-man the right to think as he pleases. Such a man will be careful not to offend in word or deed the susceptibilities of his neighbours. The Papacy desires the liberty to become a dictator, and is bending every energy towards that end. That it will finally reach the pinnacle of fame again is evident, for, says John, "All the world wondered after the beast."

### "Roman Decisions."

THE *Advocate*—the Melbourne official organ of the Roman Catholic Church—gives in its last week's issue a hint as to the manner in which the Eucharist is to be—not so much honoured as utilised. It prints under the title of "Roman Decisions" the following specification of the rewards offered to the faithful for certain pious acts:—

#### *Eucharistic Heart of Jesus.*

"The Holy Father grants to all the faithful an indulgence, applicable also to the souls in purgatory, of three hundred days for each repetition (*toties quoties*) of the ejaculation, 'Eucharistic Heart of Jesus, have pity on us.'"

#### *Our Lady of Lourdes.*

"The Holy Father grants to all the faithful an indulgence, applicable also to the holy souls, of three hundred days *toties*

quoties (for each repetition) for the devout recitation of the ejaculation, 'Our Lady of Lourdes, pray for us.'"

Commenting on these paragraphs the *Southern Cross* says: "Those paragraphs, looked at with uncoloured vision, are either hopelessly unintelligible or indescribably stupid. The theology behind them is in quarrel alike with plain sense, with the whole teaching of the Bible, and with every principle of Christianity. Does any person not a lunatic really believe that the effect of the utterance of the eight words 'Eucharistic heart of Jesus, have pity on us' can, by permission of His Holiness the Pope, penetrate into the realms beyond the grave, and shorten the sufferings of souls in purgatory by three hundred days? This astonishing offer raises a hundred questions, all incapable of a sane answer. Does the utterance of these eight words shorten the sufferings of *all* the souls in purgatory for three hundred days, or only of some of them? If so, what determines the particular souls who, to their own astonishment, find their "time" in purgatory suddenly and miraculously shortened? If anyone really believes such an astonishing result follows the utterance of that magic sentence he ought, on grounds of mere humanity, to abandon every other occupation, to sacrifice his meals and his slumbers, for the purpose of reciting, till breath failed, and speech is exhausted, the magic formula. Nay, he ought to buy a gramophone—or a thousand gramophones—and set them all going—grinding out the sacred words. Incidentally this 'decision' refutes the theory offered by Roman apologists that these 'indulgences' mean only a remission of ecclesiastical penalties in this world. For here the benefit is specifically declared to extend to souls in purgatory. But why the limit to 'three hundred days'? For a single mass in Mexico an indulgence of 32,310 years ten days and six hours is granted. Why should an indulgence vary in its range with climate? Why should not His Holiness the Pope be as generous to the faithful in Melbourne as he is to the faithful in Mexico?"

WHEN religion becomes fashionable, we shall not want professors; but trying times are sifting times. As the chaff flies before the wind, so will formal professors before a storm of persecution.—*John Bunyan.*

"THE British Museum has acquired a lexicon containing the collection of Latin shorthand symbols, the invention of which is attributed to M. Tullius Tiro, the freedman of Cicero. Other acquisitions include a wooden book and a ruled tablet, dating from the third century A.D., for teaching schoolboys in Egypt Greek grammar."

"THE new constitution in Turkey decrees religious equality for all religions in the Turkish Empire. This is another indication that Providence is opening a door into Turkey for the gospel, but too much should not be expected from Turkish rulers in the matter of religious liberty. Their ideas on the subject may not be very enlightened ones."



### **Work and Rest.**

THAT man should work was God's behest  
Creating thus the need of rest.  
One day in seven He set apart  
For rest of body, mind, and heart.

A needed change! Observe the day  
In God's own time, in His own way,  
In worship and in sacred song,  
Showing that you to God belong.

Accept the day, it is His gift,  
Intended as a soul uplift;  
Rest in the Lord, heed His request,  
Then work shall sweeter be than rest.

So work and rest are but the plan  
By which this world perfecteth man;  
And by obedience we find  
That we with God are of one mind.

—Annie A. Preston.

### **The Government of God.**

By Mrs. E. G. White.

"IT is time for Thee, Lord, to work; for they have made void Thy law. Therefore I love Thy commandments above gold, yea, above fine gold. Therefore I esteem all Thy precepts concerning all things to be right; and I hate every false way." Ps. 119: 126-128. If this prayer was appropriate in David's time, it is especially appropriate now; for the warring powers of darkness are prevailing to a remarkable extent. The law of God is made void in the land, and the penalty of its transgression is death. For this cause Christ suffered death for man, bringing to light life and immortality.

When Christ died, the death-knell of sin and Satan was sounded. The effect of His work was to destroy him that had the power of death; therefore we are to-day prisoners of hope. How grateful we should be that, notwithstanding this earth is so small, God notices even us. The nations are before Him as a drop in a bucket, and as small dust in the balance; and yet the great, the stupendous work that has been done for us shows how much our Saviour loves us.

When we look at the cross of Calvary, we cannot doubt God's love or His willingness to save. He has worlds upon worlds that give Him divine honour; but so great was His love for the fallen race that He gave His well-beloved Son to die that they might be redeemed from eternal death. In view of this great salvation, we cannot afford to lose our souls; we cannot afford to sin against God. Life, eternal life in the kingdom of glory is worth everything. But if we would obtain this precious boon, we must live a life of obedience to all of God's requirements; we must carry out the principles of the Christian religion—which are the principles of the divine law—in all our daily life.



Satan gained such control over the Jewish nation that they rejected and crucified the Son of God. As soon as Christ was raised from the dead, he started the lie that Christ's body had been stolen. He thought by this method to conceal the fact that it was the Son of God who died and was raised again. He now pretends to exalt Christ before the Christian world by telling them that instead of keeping the seventh-day Sabbath, they must keep the first day of the week in memory of Christ's resurrection. Anything, he cares not what, to show that the law of God can be changed! If he can make the world believe that this law can be changed, he will have gained his point.

There is one pointed out in prophecy as the man of sin. Taking the suggestion of Satan concerning the law of God, which is as unchangeable as His throne, the man of sin represents to the world that he has changed that law, and that the first day of the week instead of the seventh is now the Sabbath. Professing infallibility, he claims the right to change the law of God to suit his own purposes. By so doing he exalts himself above God, and leaves the world to infer that God is fallible. If it were indeed true that God made a rule of government that needed to be changed, it would certainly show fallibility.

But Christ declared that not one jot or tittle of the law should fail until heaven and earth should pass away. The very work that He came to do was to exalt that law, and show to the universe that God is just and His law unchangeable. But here is the Papacy trying to amend the law; and the Christian world has sanctioned its efforts by adopting the Sunday institution.

God has borne long with the perversity of the human race; He has tried to win them to Himself. But the time will come when they will have filled their measure of iniquity; and then it is that God will work. This time is almost reached. God keeps a record with the nations in the books of heaven, and soon their cup will be full. And everyone who sees the light in regard to the law of God, should help to repair the breach that has been made in that law by the man of sin. "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations. And thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

We should consider that it was not merely to accomplish the redemption of man that Christ came to earth; it was not merely that the inhabitants of this little world might have a just regard for the law of God; but it was to demonstrate to all the worlds that the divine law is unchangeable, and that the wages of sin is death. The very fact that it was necessary for Him to give His life for the fallen race, shows that the law of God will not release man from one tittle of its claims upon him. The fact that He

bore the penalty of transgression is a mighty argument to all created intelligences, in heaven and in other worlds, that that law is changeless; that God is righteous, merciful, and self-denying; and that His administration is one of justice and mercy.

### ***The Church as a Light.***

THERE can be no more important question for the church than that of her proper attitude towards the world. This is, of course, a question that must be answered by the Word of God.

From the example of the church to-day, however, it might be concluded that the inspired Word gives no instructions upon this question which apply to the present time. For it is certain that the church's attitude to-day, as indicated by her efforts to acquire political power and authority, and her hopes for the future in this respect, is not sanctioned by a wisdom higher than her own.

But the Scriptures of divine truth are not silent concerning the duties of the church and of individual Christians in the midst of their worldly environment to-day. When Christian speakers and writers lament the awful depravity which civilisation is unable to hide, and exhort the civil authorities to adopt measures for grappling with the moral emergencies of the times, it is not because all this iniquity was not foreseen and foretold by the Author of Holy Writ, and instructions given by Him for the guidance of the church in the most critical hours of moral darkness.

The Scripture likens this period of the reign of sin and evil, to a night. Such indeed it is, with the light of righteousness so nearly obscured as it is by the black shadows of sin. But the Scriptures are full of predictions of a coming day; and even here a light shines upon the pathway of the Christian, in which he is exhorted to walk. "Thy Word," says the psalmist, "is a lamp unto my feet and a light unto my path." Ps. 119:105.

The night is not passed by the church of God in slumber. Watchmen are upon the walls of Zion, to warn of lurking dangers and to herald the long-looked-for dawn. In the prophecy of Isaiah an occasion comes when the inquiry is made from Zion, "Watchman, what of the night? Watchman, what of the night?" And the answer is returned, "The morning cometh, and also the night"—the morning of an eternal day for the righteous, and of eternal night for the finally impenitent.

The Apostle Paul exhorts Christians to act as becomes those who have the light of divine revelation. The church is to know the approach of the coming day. "Ye, brethren," he writes, "are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation."

It is the night of sin, and the drunkenness and revellings of those who are of the night, that we see around us to-day. The terrible depravity that is seen

in society at the present time is natural enough to those who are "drunken in the night." It is only such a feature as the reign of carnality may be expected to develop before the night is ended. That night seems now to have reached its darkest hour; but the darkest hour comes just before the dawn.

The church cannot help the fact that it is night. She cannot turn the night into day. She cannot take possession of the world, and eliminate the sin and evil which have brought night upon it. The divine Word, which is her guide, nowhere instructs her to attempt such a thing. But she herself has light—the light of the Word, "that shineth in a dark place, until the day dawn" (1 Peter 1:19),—and she is to reflect the light upon the pathway of those in darkness. The divine message now comes to her, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60:1-3.

This is a glorious privilege. It is one which the church should eagerly embrace. But what is the church doing? Is she appalled at the "gross darkness" which to-day covers the people? Then let her not appeal to the arm of flesh in the vain fancy that this darkness can be dispelled by civil enactments; but let her arise and flash forth the divine glory from the throne of God. That, and that alone, can dispel the darkness from the way of those who will turn and heed it.—*American Sentinel*.

### **The Strong Consolation.**

By L. W. Felter.

THE writer of that most cheering and encouraging book, Hebrews, says "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. 6:18.

Our compassionate Heavenly Father does all that can be done to encourage faltering, doubting humanity to trust Him in the fullest. The "two immutable things" referred to as being a firm foundation for our faith are the promise and oath of God. "For when God made promise to Abraham, because He could swear by no greater, He swear by Himself."

When God promised Abraham that through his seed, Christ, he and his spiritual posterity (Gal. 3:16, 29) should be heirs of the world, that thing was forever settled, and was just as sure of fulfilment as it ever was after the oath; but knowing man's tendency to doubt, and natural inclination to want to live by sight instead of by faith, He swore by Himself that the promise should be fulfilled. And He did this, not that there was any possibility on His part that the promise might fail, but to "show unto the heirs of promise the immutability of His counsel." God knoweth our frame; He remembereth that we are dust: therefore He goes to the utmost limit to inspire us with the fullest confidence.

Another beautiful illustration of this principle of God's dealing with the children of men is given us by

the Apostle Peter, wherein he connects the transfiguration with the prophecies. The prophets pointed forward to the time when the God of heaven should set up a kingdom, and the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever.

Jesus, when He was among men, sought to give His disciples a "strong consolation" to lay hold of those prophecies, and trust in their ultimate fulfilment by giving them a miniature representation of that kingdom, and the blissful condition of the saints who shall possess it.

Peter says that the account of the transfiguration was not a cunningly devised fable, but that it was a manifestation of His power, coming, and majesty. Then he says in 2 Peter 1:19, R.V., "We have also a more sure word of prophecy; whereunto ye do well that ye take heed." But was the word of prophecy more sure of fulfilment after the transfiguration than before?—No; but to strengthen our faith in them, to give us a "strong consolation," the scene was given.

And now that we are rapidly nearing the time when our faith shall become sight, when the saints shall possess the kingdom, when mortality shall be swallowed up of life, let us hold fast the beginning of our confidence steadfast unto the end, knowing that in due time we shall reap if we faint not.

### **What Is the Word to You?**

By M. C. Wilcox.

IN the seventeenth verse of the first chapter of the Gospel of John we read: "For the law was given by Moses; grace and truth came by Jesus Christ." What a precious scripture it is! What a clear light it throws upon God's goodness and man's perversity! Yet how the text is abused to excuse the depravity of the human heart!

Let us question the text. Who was Moses?—The "servant" of God, "the man of God."

What was given through Moses?—The law of God.

Was it a good law?—Yes; for "the law is holy" and "spiritual," and "the commandment holy, and righteous, and good." Rom. 7:12, 14. "The law of Jehovah is perfect." Ps. 19:7.

Where did God give the law?—"Jehovah came from Sinai; at His right hand was a fiery law for them. Yea, He loveth the people." Deut. 33:2.

Read the record of the giving of that law in Exodus 19 and 20 and in Deuteronomy 4 and 5. God designed to come very near to His people through Christ His Son, the Angel of the Lord by whom the law was given.

Given by Him, received as it was given, the whole law would have been a code of enabling acts, the gospel in precept. It would have done for that entire people what it did for Moses—filled them with glory, so that each would have seen upon his neighbour the forthshining of God's presence.

"Fear not," was the Lord's message to the people; "for God is come to prove you and that His fear may be before you, that ye sin not." But the people would not hear. They said to Moses, "Speak thou with us and we will hear, but let not God speak with us lest we die." Of course they would not have died

if they had gladly received God's word; it would have proved a message of life. Yet God gave them their request, and gave His law through Moses, "the man of God," and yet a man.

From Moses the people received the Ten Words as law,—cold, lifeless precept,—which condemned them, and which they had power to keep at best only in form.

Even so God's gospel, received through an apostle as the words of that apostle, brings no life; it is simply dry, dead words of men. If the gospel is to do its work for us, our faith must go back of the apostle, back of the messenger, to Christ, the Life-giver, and receive the message not as the words of men, but as the word of God, which, so received, "worketh effectually" in the believer. 1 Thess. 2:13.

If Israel had listened to the voice of eternal Love through Christ, it would have been a message of "grace and truth," even as Moses and Caleb and Joshua found it; but the people would only receive it as the word of man, and therefore found only condemnatory law.

Jehovah is the unchangeable God. His law is immutable. Jesus Christ is the same yesterday, to-day, and forever. What He is now He was then. What the law was then to Moses He wishes it to be to us now—"grace and truth." He wishes us to receive it not as it comes to a sinner—a "law of sin and death"—but as "the law of the Spirit of life in Christ Jesus."

It is sad that thousands are seeing in all His Book the law of Moses, the prophecy of Isaiah, the theology of Paul, and are getting thus only dead, dry husks of form. When received as from Christ, it matters not whether from prophet or apostle, the Word will bring light and power and health.

Reader, is the Word to you from man or God? Is it cold, empty form of precept and theory, or is it athrob with the life and grace and peace and power of God?

SURELY no one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*Ruskin.*

"If the spring put forth no blossom, summer will have no beauty, and autumn no fruit; so, if youth be trifled away without improvement, manhood will be contemptible, and old age miserable."

BEGIN the day with prayer. Talk with God. Tell Him your needs. Open your soul naked before Him. Open willing ears of the soul to hear what He has to say. Then take His Book and read. Let the great principles of life sink down into your soul. Make them by faith a part of your very life. Pray that His Holy Spirit may bring to your remembrance at every time of need the very word of life and power which will help you.

## Was the World Created in Six Literal Days?

This is a question which is being asked by a large number at the present time, and one that demands careful consideration.

"At the end of this first week of time, God instituted the Sabbath as a reminder of the fact that He made the world in six days of the same length and character as the seventh, or Sabbath."

The above statement is found at the very beginning of a valuable little tract, entitled—

### EVOLUTION AND THE SABBATH

By G. McCREADY PRICE.

The author goes on to give scientific reasons why he cannot accept evolution, and why he does accept the six-literal-day creative period of the Scriptures. He makes it very clear that the Sabbath is a constant reminder of the facts that the Lord did create all things, and did it in six days, and that He has power to recreate or redeem us as well.

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## World-Wide Field

### Slaves to Religious Custom.

THE following paragraph taken from *Harper's Weekly* would seem to indicate that religious custom in India is yielding in some slight degree to the influence of Christian civilisation:—

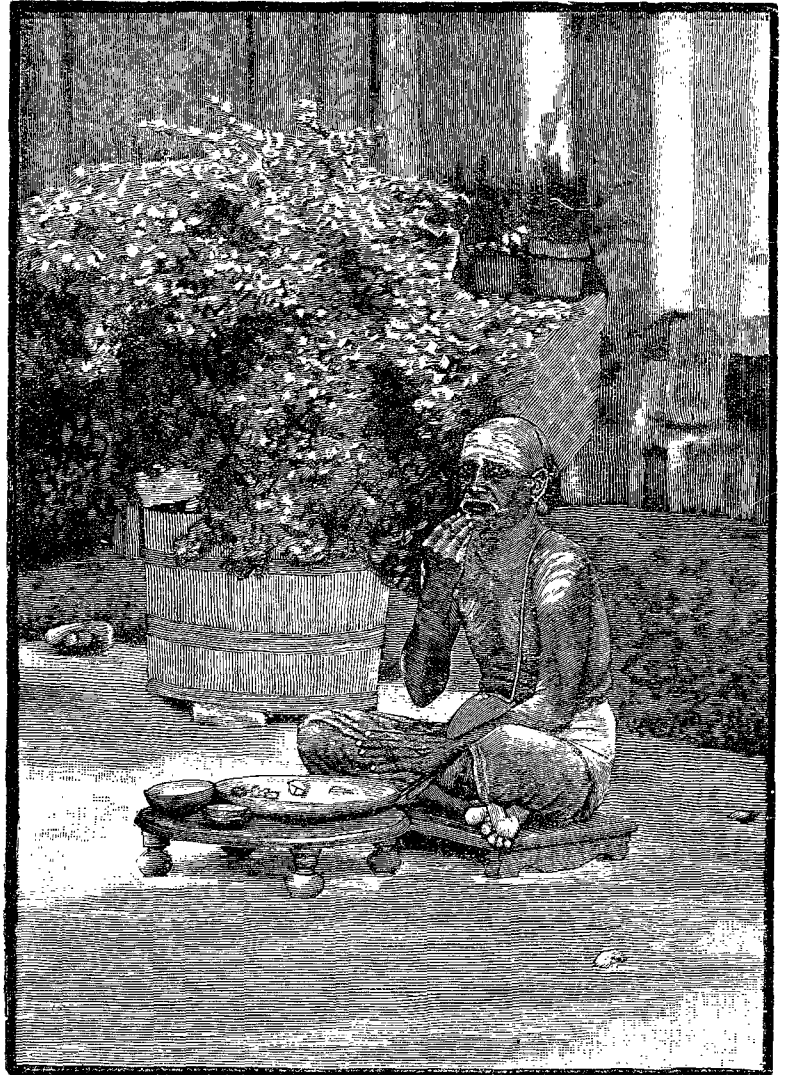
"The Indian papers record a curious case arising out of the terrible custom of infant marriage in that country. The daughter of Mr. Justice Mookerjee, a learned Hindu, was married when she was under ten years of age, and she became a widow two months after the ceremony. Though he could not resist the early marriage custom sanctioned by his creed, the judge stood out against that other custom which condemns the child widow to lifelong misery in her dead husband's family, and he determined to have her married again.

"The husband's relatives claimed and obtained a power of guardianship over the child, but before it could be exercised the second marriage had taken place, and there is to be a legal struggle to determine precisely how the claims of the dead husband's family can be reconciled with the living husband's rights. The judge's action will have the support of many Hindus who are eager to break down a custom that condemns thousands of young girls to a life that is almost worse than slavery. But the power of the older schools of thought is great, and British law-makers and administrators, though deploring the evils of infant marriage, must shrink from interference with customs which claim to have religious sanction."

We can realise the folly of being bound by the religious customs of child marriage, but many in Christian lands, so-called, who look with horror upon such heathen darkness, are almost as strongly bound by the religious practices in their own communities, which have the sanction of popular custom only, as are the heathen whom they pity. Popular custom is never a safe guide in religious belief or practice; for many present-day doctrines are contrary to the teachings of the Scriptures. The true follower of Christ, in whatever land, must expect to go contrary to popular custom and brave the scorn and hatred which his disregard of popular sentiment will bring down upon him.—*Exchange.*

### The Brahmins.

THE Brahmin of India is not necessarily either a wealthy or a well-educated man. The mere fact of his unquestioned supremacy of blood has made him invaluable in a thousand different and often ignominious ways. The "loafer" who dispenses water to thirsty travellers at a railroad station in India probably wears the sacred triple-thread of the Brahmin; otherwise it would be impossible for any Brahmin to accept water from his hands. The exaggerated respect still paid to the Brahmin is shown by the fact



A Brahmin Priest.

that to this day, in out of the way parts of southern India, a member of the out-caste Pulia tribe must actually leave the road and retreat 120 feet into the jungle whenever he hears the approach of a Nambutiri Brahmin—who, in turn, is looked down upon by his Bengali brethren. The Bengali, as he walks along the road, emits continually a curious buzzing snort for no other purpose than to drive from his path such human vermin as the Pulia, whose low caste sullies around them for many yards the very air of heaven.

In the north, the aristocratic Rajputs never submitted to anything approaching this form of humiliation; and still farther north, the Brahmins took especial care to hide the smallest of their pretensions from their Mohammedan conquerors. But the respect paid to the Brahmin lies at the root of much of the present trouble. Most, if not all, of the leaders of sedition are Brahmins; and the fact that the Brahmins have for centuries been the only educated class in India has naturally fitted them for the tortuous intrigue which the neglect by the English of their never-abandoned claim of supremacy has rendered necessary in their eyes.—*World's Work*.

### A Mission Romance.

"Is it worth while to hold the meeting to-night, do you think?" asked a Londoner of his friend, one raw December night in 1856.

"Perhaps not," answered the other, doubtfully; "but I do not like to shirk my work, and as it was announced, someone might come."

"Come on then," said the first speaker; "I suppose we can stand it."

The night was as black as ink, and the rain poured in torrents; but the meeting of the English Missionary Society for the Propagation of the Gospel was held in a brightly lighted chapel in Covent Garden. A gentleman passing by took refuge from the storm, and made up half the audience that listened to a powerful plea for the North American Indians in British Columbia.

"Work thrown away," grumbled the Londoner, as they made their way back to Regent Square.

"Who knows?" replied the missionary. "It was God's word, and we are told that it shall not fall to the ground unheeded."

Was it work thrown away?

The passer-by who stepped in by accident tossed on his couch all night, thinking of the horrors of heathenism, of which he had heard that night for the first time. And in a month he had sold out his business, and was on his way to his mission work among the British Columbian Indians, under the auspices of the Church Missionary Society.

And thirty-five years afterward we found him, surrounded by "his children," as he loved to call them, the centre and head of the model mission station of the Northwest Coast, an Arcadian village of civilised Indians. This is one of the romances of missions.—*Sunday-school Times*.

"A SCOTCH physician of Yokohama says that there is a gradual increase in the average stature of Japanese young people. He attributes this to the fact that they are making more use of benches and chairs instead of sitting on the floor."

"ONE hundred papers are now being printed by this denomination. It has literature in fifty languages; and these are the leading languages of the world, so that through this literature there can be reached fourteen hundred million out of the fifteen hundred million persons on the earth."

## Home and Health

### A Song of Cheer.

By Mrs. L. D. Avery-Stuttle.

I STROLLED one morn up the mountain-side,  
Ere the sun had the valley kissed,  
And the village spires in the quiet dell  
Gleamed white in a veil of mist.

But the winding stream with its grassy banks,  
And the vine-clad cots as well,  
Were hid from sight 'neath the veil of white  
Which covered the verdant dell.

But while I gazed, the fiery steeds  
Of the crimson god of day  
Their race began; and the mighty sun  
Quick scattered the mists away.

E'en thus, I said, is the path of life;  
Though the flowers are hid from sight,  
And the mist comes down o'er our sorrowing hearts,  
And we grope in the shades of night.

Still let us smile for our brother's sake;  
'Twill lighten his heavy load;  
Let us laugh and sing till the heavens ring  
As we journey along the road.

Look up, and hope! for the sun will shine,  
And the mists be rolled away,  
And the shadows black in the onward track  
Give place to eternal day.

### A Noble-Hearted Captain.

A FEW years ago, while travelling through Pennsylvania, I was a witness of one of those scenes of genuine kind-heartedness which, contrasting so much with the common selfishness, gladden the soul and waken up its better feelings.

At a point on this side of the mountains where occurred the transshipment of passengers from the West was moored a canal boat, waiting the arrival of the train before starting on its way through to the East. The captain of the boat, a tall, rough, sun-browned man, stood by the vessel, superintending the labours of his men, when the train drew up, and a few minutes after a party of about six gentlemen came out and, deliberately walking up to the captain, addressed him something after this wise: "Sir, we wish to go to the East, but our further progress to-day will depend upon you. In the car we have just left a sick man whose presence is disagreeable; we have been appointed a committee by the passengers to ask that you will not give this man a passage in your boat. If he goes, we remain: what say you?"

"Gentlemen," replied the captain, "I have heard the passengers through their committee; has the sick man a representative here?" To this unexpected interrogatory there was no answer; when, without a moment's pause, the captain crossed over to the carriage, and entering, beheld in one corner a poor, emaciated, worn-out creature, whose life was nearly eaten up by consumption. The man's head was

buried in his hands, and he was weeping. The captain advanced and spoke kindly to him.

"Oh, sir!" said the shivering invalid, looking up into his face with trembling expectation, "are you the captain, and will you take me? God help me! The passengers look upon me as a breathing pestilence, and are so unkind. You see, sir, I am dying; but oh! if I am spared to reach my mother I shall die happy. I am a poor printer, and the only child of her in whose arms I wish to die."

"You shall go!" replied the captain, "if I lose every passenger for the trip."

By this time the whole crowd of passengers were about the boat, with their baggage piled upon the path. They were waiting for the decision of the captain before engaging their passage. A moment more, and that decision was made, as they beheld him coming from the railway carriage with the sick man cradled in his strong arms. Pushing through the throng with his dying burden, he ordered a mattress to be spread in the choicest part of the boat, where he laid the invalid down as gently as a father. This done, the captain directed the boat to be prepared for starting.

But a new feeling seemed to take possession of the astonished passengers, a feeling of shame and contrition at their inhumanity. With one common impulse they walked on board the boat, and in a few hours after, another committee was sent to the captain, entreating his presence among the passengers in the cabin. He went, and from their midst arose an aged, white-haired man, who, with tears in his eyes, told the captain that he had taught them all a lesson, that they felt humble before him, that they asked his forgiveness. It was one of the most touching scenes I ever witnessed. The fountain of sympathy was broken up in the heart of nature, and its waters welled up, choking the utterance, and filling the eyes of all present. On the instant a purse was made up for the sick man, including a generous contribution from the captain; and the poor invalid printer was started with a Godspeed on his way home to die in the arms of his mother.—*Selected.*



### A Talk about a Clock.



CLOCK is of no use if it is idle. It is only when it is going that it is of service to us. It is made to go, and all we see about it is designed for that end. We are of no use either when we are idle, for like the clock we are made to go. Our heads, our hearts, and our hands are meant to go, as well as our feet. But we must be careful to go right. Some clocks go slow, and some go fast, while others only go by fits and starts. We ought not to be slow in our work, and thus waste time, nor should we be too fast and do it badly, which is worse than not doing it at all. We must not get into the habit either of being very earnest in our religion now and again and then falling back, but seek to be always the same. Most progress in everything is made by constant and regular effort.

When a clock is made, it must be set to the correct time before it can go right. And we have to be set right by God ere we can go right.

The correctness of a clock does not depend upon its size. The smallest timepiece may be as accurate and useful as the steeple clock.

Some clocks have a great deal of show, and make a great deal of noise, but never indicate proper time. Other clocks are plain and quiet, but may always be depended upon.

And it is not the biggest people, or those who have the grandest appearance and make the greatest noise, that do most good, but those who are truly living for Jesus, who tell the truth, and are always to be trusted as true friends.

But let us now look at the different parts of the clock.

1. The Face, or Dial.—This part looks so wise that we all require to learn how to interpret it. We see a number of strange figures, and all divided into equal distances from one another. We learn from it that there are twelve hours in the working day.

2. The Hands.—They go in an appointed course. Their way is marked out by the maker. God, our Maker, has appointed a path for us—a holy path, a happy path, and a useful path. How good it would be if we were as obedient to Him as the hands of the clock are to the laws of their maker!

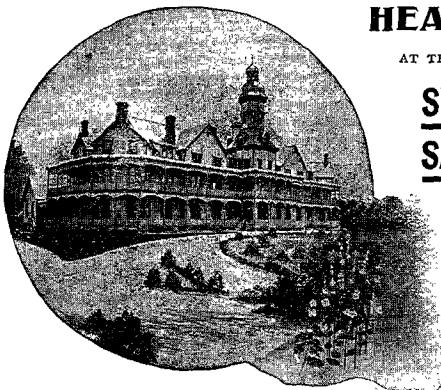
The hands of the clock warn us that our life is passing away. Perhaps it has not long begun with some of us, and the most of it may be before us; but whether it is so or not, we know that every hour that passes is an hour subtracted from our life.

I have heard of a boy who asked his grandmother what the clock said.

"To me," she replied, "it seemed to say, 'Gone, gone, gone!'"

"What is gone, grandmother?" said the boy.

"Another hour, my dear."



## HEALTH

AT THE

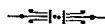
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"What is an hour, grandmother?"

"A white-winged messenger from our Father in heaven, sent by Him to inquire of us what we are saying and doing."

"Where is it gone, grandmother?"

"Back to Him who sent it, bearing on its wings that were so pure and white when it came, a record of our thoughts, words, and deeds while it was with us."

3. The Wheels.—The power by which the clock goes is seen only when examined.

When you look inside the clock you see confusion. There are a number of wheels, large and small; some going one way and some another. But there is order and harmony, although we may not be able to perceive it.

4. Its Speech.—The clock is the only thing in the house without life that makes itself heard. And it does so to good purpose. Some clocks not only speak, but sing out the hours, too. At times, when in bed and all dark, we have been anxious to know the time, and waited until the clock told us exactly what we wanted to know.

Two or three hundred years ago the King of Spain had a very wonderful clock. When it struck the hour of day a shepherd appeared from behind some rocks, and played half a dozen different tunes upon his flute, while his dog fawned upon him. There was a basket of fruit beside the shepherd. The King laid hold of an apple, and at once the dog sprang at his hand, barking so naturally that the King's dog thought it was a real one. When the King asked the shepherd the time he instantly replied.

The noblemen of the King were frightened at it, and thought that all this was done by evil spirits. Then they were nearly burning the clockmaker for being a sorcerer.

If clocks may be so useful and wise, how much more so ought boys and girls to be!

The clock when it gets dirty may deceive us, and ring out the wrong hour. I have heard a clock strike ten, when it should only have struck one. It did not tell the truth. But the same clock, after being cleaned and oiled by the maker, kept splendid time.

If our hearts are not clean we deceive ourselves and others. The truth may be concealed, and the voice given us by God to praise Him with, may be used in swearing, in lying, and in sin of every kind. Our prayer should be, "Create in me a clean heart, O God, and renew a right spirit within me."—*Selected.*

### **The Truth at All Costs.**

DURING the French Revolution of 1789, in the "Reign of Terror," a large cask was placed at the door of the Pastor Oberline at Waldershach, and let down into the cellar. When it was opened, a little girl, fourteen years of age, emerged from it, and with tears of joy, threw herself into the arms of the good Father Oberline. Who she was, and how she came there, we will now relate.

Near the town of Nancy lived a rich count, whose castle was one night attacked by a band of revolutionists who murdered the count and all his family except one little girl, whom an old retainer concealed in the

cellar. The murderers, on leaving, shouted that they would return and set fire to the castle.

How was poor old Felix to rescue the sole surviving member of the count's family? Taking the head out of a large, empty cask, he requested his young mistress to get into it, and closing it he placed it on a cart with other empty casks. After committing all to the care of Him who is almighty, he started for Oberline's district, journeying by night, and hiding in the woods by day. There the child could emerge from her hiding place and take a little food.

One morning, on meeting some gendarmes, they proceeded to examine the casks. Poor Felix lifted his heart to God to deliver the poor orphan. The soldiers shook and rapped on every cask *except* the one in which the child was concealed, and went off grumbling at not having found anything. But the heart of poor Felix was full of thankfulness to God for the deliverance granted. At the end of a fortnight of peril they reached the end of their journey, and the faithful servitor deposited his charge at the house of the good Father Oberline.

But the escape of the count's daughter got noised abroad, and her father's enemies sought her everywhere. One morning a violent knock was heard at the door. On opening it, Pastor Oberline found himself face to face with two gendarmes.

"Citizen Pastor," said one, "you are accused of concealing in your house the daughter of an aristocrat, who has been condemned to death, and we are ordered to search the house. But we do this unwillingly. We know you always speak the truth, so if you give us your word that she is not in your house, we will retire."

Oberline knew that, in the greatest peril, God could succour him, and he calmly replied, "You are ordered to search my house. God would have men do their duty, and you should not refrain from it out of courtesy to me. Come, I will show you the way."

With his heart lifted unceasingly to God, he calmly conducted them over the house. When they came to the room occupied by the little girl, Oberline threw the door wide open, saying, "Here is the last room, my friends."

One of the gendarmes advanced to the threshold, then turned, and said, "Well, there's nobody here. We beg you will excuse us the trouble we have given you. Farewell."

With these words they left. But where was the little girl? Had she hidden? Not at all. Emilie was in her room, but being only half dressed, had shrunk behind the door on hearing footsteps, and remained as quiet as a mouse till the intruder had withdrawn.

How little she dreamed of the marvellous deliverance of which she was the object! We may well understand her deep thankfulness, and that of the Father Oberline, who rejoiced above all that he had not charged his conscience with an untruth. Before long the Revolution was over, and it was possible to breathe once more in peace.—*Translated from the French.*

"WHEN thou wishest to transgress, seek for a place where God cannot see thee."



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"THE University of Paris had last year, as the latest report shows, over 16,000 students. More remarkable still, 7,500 of these were studying law, many of the law students being Russians, Rumanians, and Egyptians. Medicine attracted 3,300, and the sciences 2,100. Pharmacy drew 1,000, and letters 2,600. Among this last group are most of the Americans, English, and Germans who are studying in the University."

"SINCE it was discovered that the opium vice had taken deep root in Canada, the United States Government has also been investigating the matter. As the result it appears that the use of opium is not by any means confined to the Chinese quarters of the large cities. There are five times as many opium slaves among the white population of the cities as among the Chinese population. The imports of crude opium to New York have increased by over a million pounds compared with the figures for 1903. The commissioner who has investigated the matter calls for vigorous reforms to check the spread of the habit."

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