

SIGNS OF THE TIMES

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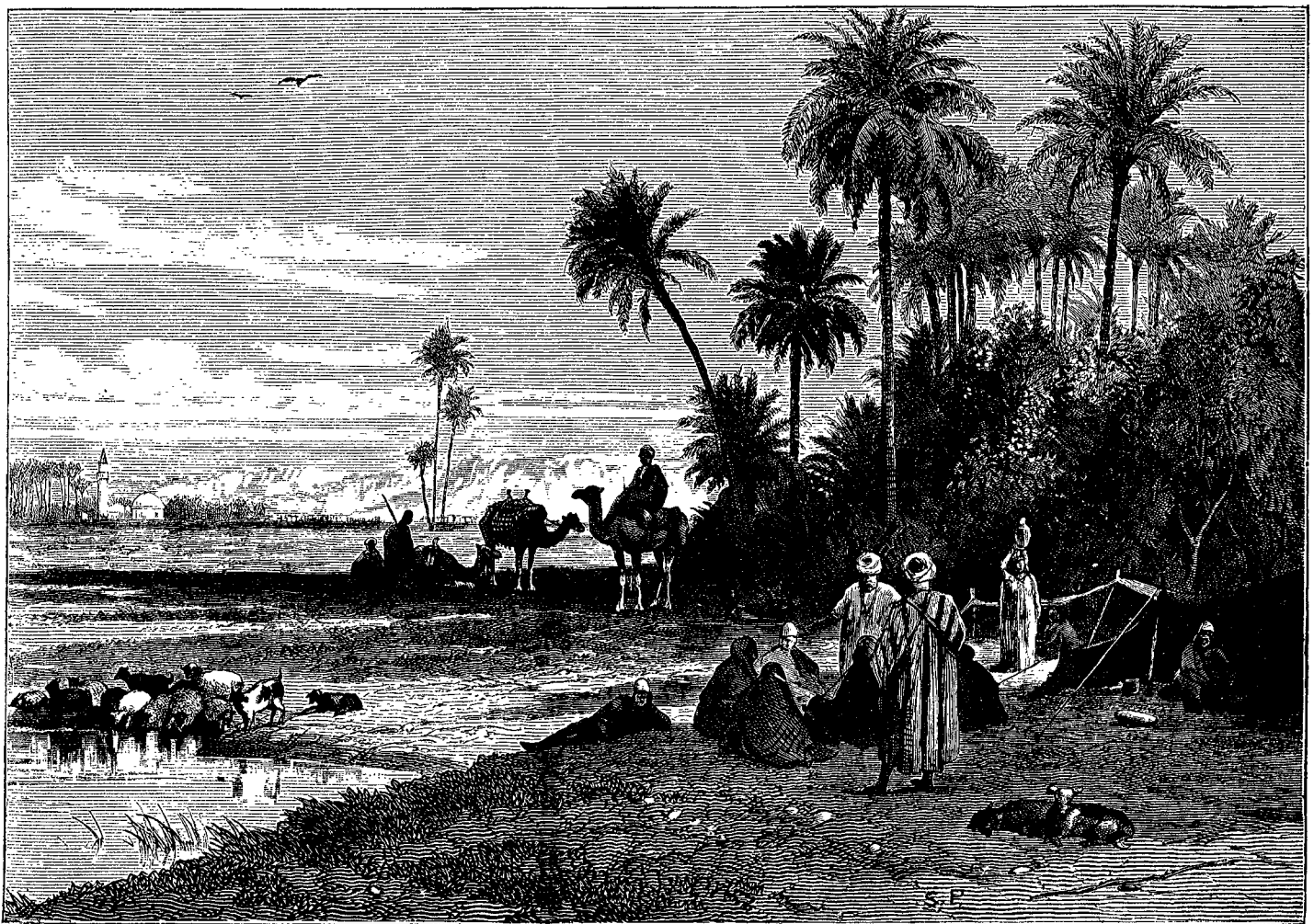
Melbourne, Victoria, May 22, 1905

ONE PENNY.

The Colour Line.

The Premier of New South Wales, having returned from a visit to the northern rivers, via Brisbane, declared that there is a great deal of feeling in some of the places he visited regarding the deportation of the Kanakas em-

from a statement made to Mr. Carruthers concerning them by a clergyman in whose congregation there were 186 Kanakas, and who declared that these coloured people were the equals, if not the superiors, of whites of a similar class. Character cannot be determined by the colour of the skin, for under many dark skins there is a



An Oriental Camping Place.

ployed on the sugar plantations. "Many of the Kanakas," he said, "were married men with families, and lived on land of their own. In his opinion it would be a blot on civilisation to deport these men," a remark which everyone with a sense of justice must endorse.

That these people are not mere savages is evident

nobility of character and a lofty devotion to duty which is not excelled by white men. To place a disability upon a man simply because of the colour of his skin is tantamount to a criticism upon the Creator's work, who in His wisdom has given to the vast majority of the human race a coloured skin. Christians are commanded

THE OUTLOOK

Indications of Satan's Last Move.

Some of the Protestant bodies are drifting rapidly into Romanism. Already these systems of religion shake hands with one another, and bishop smiles at priest across the dividing line, which is now almost obliterated.

This is but the natural consequence and the only result which could accrue from the position that these churches have taken. Young and full of hope, at the Reformation these sturdy exponents of true Christianity broke away from Rome. They left the shadows of that historic church, which had swayed kings, ruled empires, preached crusades, opened inquisitions, bred Jesuits, and multiplied martyrs; and, like young lions, they sought fresh fields to propagate the gospel of liberty and the freedom that there is in Christ. The break-away from Rome entailed hardship, the exercise of courage, and often, very often, life itself. Men valued the possession of the Bible in those days, and thousands revered its teachings. It cost Europe millions of money and multitudes of men before the overwhelming tide of Romanism was driven back and the treaty of Westphalia was signed, in which tolerance and religious liberty were granted to Protestantism.

This victory was not secured but at the cost of infinite sacrifice to our forefathers. Then the world began to breathe freely. The very word Protestantism derives its origin from the stand which the noble reformers took in regard to Rome. They "protested" against the dominance of the Papacy. They gave liberty to the Bible which Rome had endeavoured to keep locked up in the Latin tongue, and which it withheld from the people.

Unfortunately, however, a change is becoming noticeable. A mighty change is sweeping over the nations and the Protestant religions. Why? The reason is simply this: Content simply to rest in the freedom which their fathers had won, they refused to continue walking in the light. The church is now resting in the light of four hundred years ago, being totally blind to the present truth of to-day. They refuse to believe that there is a "present truth" for them, as well as for their forefathers. They fulfil the words of Ezekiel relating to their temporal position, "To-morrow shall be as this day, and much more abundantly."

To walk in the light means activity, sacrifice, and service. It means to follow Christ. Since the Reformation Christ has been walking steadily on, inviting His people to drink deeper draughts from the well of salvation. Many of the religious bodies are just where their fathers left them, so that by their stationary position Christ is almost out of their sight. Refusing to walk in the light they have drifted into darkness, and some of them are now on an even platform with Rome, and could even exchange pulpits with her, and suffer little in

creed and doctrine. They still believe and teach the unscriptural doctrine of the natural immortality of the soul; so does Rome. They believe also in church princes; so does Rome. Some of them pray for the dead; so does Rome. According to daily reports ritualism is making ingress into the churches in England. Some recommend auricular confession, masses, Eastern positions, and a general tendency to the ancient predecessor is noticed everywhere. They wish to run governments. They depend upon the State, and rulers are asked to assist them to preach their doctrines. Of the present-day apostasy the Lord speaks in the words of the Apocalypse: "And the woman which thou sawest is that great city which reigneth over the kings of the earth." Rev. 17:18.

Reader, it should be understood that when relapsed Protestantism shakes hands with Romanism and Spiritualism, as she is apparently on the eve of doing now, then is the time for Satan to work with all power, and signs, and lying wonders. Demons of darkness, representing themselves as angels of light, will astound the world with their miracles. The world is almost ripe for the deception. Supernatural signs, the work of devils, will soon be seen in the heavens, and this generation will view them. Only those who trust in Christ, and walk in the light will be secure. Everything is now in preparation for Satan's last move. 2 Thess. 2:9-12.

—J. B.

A New Industry for the Dark Continent.

British cotton manufacturers are awakening to the necessity for looking for supplies of raw material within the borders of the Empire. Owing to the operations of speculators and commercial gamblers, it seems impossible to rely upon a steady and constant supply of cotton from America, therefore, British capitalists and others are determined to cultivate their own future supplies as soon as possible, in some suitable British colony. The west coast of Africa presents the most likely field; for, in addition to its natural advantages, an abundance of cheap native labour can be secured. Being only twelve days steam from Liverpool is also another big advantage. Sixty million acres has been acquired at Sierra Leone for the purpose of this industry, and samples of cotton which have been already grown there have been pronounced of excellent quality. It is confidently asserted that there is sufficient suitable land in the British colonies to produce all the cotton required, not only for the English mills, but for the rest of Europe. Here is a field for the enterprise of Australians in the warmer districts, but it is a question whether Australia could compete in the world's market against cotton grown in Africa by "black labour." At present, England imports raw cotton to the value of £40,000,000, and the trade is continually increasing.

God's presence in the trial is much better than exemption from the trial. The sympathy of His heart with us is sweeter far than the power of His hand for us.—Selected.

where his Scythian cavalry would be able to operate more successfully. The battle fought there has been described as one of the four decisive battles of history. The combined forces which participated in this struggle are said to have numbered 1,500,000 men, three hundred thousand of whom were left dead upon the field, amongst whom was Theodoric. By causing this conflict between the Romans and their allies and Attila, Genseric was saved from the danger of being forced to meet too many enemies at the same instant, which would probably have overwhelmed him.

The following year (A.D. 452) Attila, having re-inforced his army, determined to invade Italy, and make a second demand for the hand of the Princess Honoria, the sister of the emperor Valentinian, his first request for this princess being refused. Crossing the Alps, he attacked Aquileia, a city of ancient Veneti, which he destroyed, breaking down its twelve miles of wall, and its splendid amphitheatre and other magnificent buildings, and butchering its inhabitants. Many of those who succeeded in escaping from the ill-fated city fled to the islets in the lagoons, where Venice was afterwards built. So destructive was Attila in this attack that Gibbon says "the succeeding generation could scarcely discover the ruins of Aquileia." Verona, Mantua, Cremona, Brescia, and Bergamo, underwent the same fate, and Attila eventually succeeded in taking possession of the royal palace of Milan, and threatened to attack Rome itself. While the discussion, as to whether they should cross the Apennines and "blot out Rome as they had blotted out Aquileia from among the cities of the world," was proceeding, the arrival of an embassy from Rome astonished the barbarian camp. The Roman ambassadors, headed by Pope Leo the Great, were introduced to the tent of Attila, and as the Romans presented their message from the emperor, the senate, and the people of Rome, the barbarian monarch is said to have listened "with favourable, and even respectful attention." Italy was delivered by the promise of the Princess Honoria to Attila. The ambassadors were warned that failure on their part to deliver Honoria to the ambassadors of Attila within the term specified by the treaty would bring upon Italy a second invasion of the Huns more dreadful than the first. Attila retired to his wooden palace beyond the Danube, where he added to his innumerable wives by marrying a beautiful maiden named Ildico or Hilda. The day following his marriage the non-appearance of Attila caused no little concern at the Court. Failing to obtain any response to their calls, his attendants burst into the royal apartment, there to find "the trembling bride sitting by the bedside, hiding her face with her veil, and lamenting her own danger as well as the death of the king," who had expired during the night through the bursting of an artery. Thus the brilliant career of this notable warrior came to a sudden end.

In his notes on the third trumpet Albert Barnes, the commentator, says:—

"There would be some chieftain, or warrior, who might be compared to a blazing meteor; whose course would be singularly brilliant; who would appear suddenly, like a blazing star, and then disappear like a star whose light was quenched in the waters. That the desolating course of that meteor would be mainly on those portions of the world that abounded with springs of water and running streams. That an effect would be produced *as if* those streams and fountains were made bitter; that is, that many persons would perish, and that wild desolations would be caused in the vicinity of those rivers and streams, *as if* a baleful star should fall into

the waters, and death should spread over lands adjacent to them, and watered by them."

How literally this prophetic description of the third great campaign against Rome was fulfilled by Attila history abundantly testifies. Suddenly, with multitudes of warriors, Attila descended upon the regions of the Alps, "the fountains of waters," from whence the rivers of Italy flow. Arrayed in a peculiarly brilliant manner, "like a flashing meteor," he placed himself at the head of a mighty army, and for a brief period became the "terror of the world." He called himself the "Scourge of God." So ferocious were his assaults that the people said "the grass never grew on the spot where his horse had trod." "Wormwood," the prophetic name of this "star," is a most suitable cognomen for this barbaric monarch. Wormwood, "that which embitters or makes bitter" (Standard Dictionary), was the result of his course wherever he went. Attila's brief career is most fitly compared to the momentary flash of a meteor, for his dramatically sudden death was followed "by a dissolution of his empire, as complete and more ruinous than that which befell the Macedonian monarchy on the death of Alexander."

A railway station, which will be the largest in the world, and will cost £7,500,000, has been begun in Leipzig. Its length will be nearly 1,000 feet, and its thirteen platforms, each over 1,000 feet long. Seven gigantic steel arches will span the station, each nearly 140 feet wide.

Replying to a press criticism on the quality of the big guns of the British navy, Mr. E. G. Pretymann, Civil Lord of the Admiralty, asserted that the supply of efficient big guns was sufficient for the requirements of the navy, but significantly added that "the publication to the world of the details of the admiralty reserve of guns, etc., was not desirable."

At a representative gathering of clergymen and laymen of a number of Protestant denominations of Melbourne, which was called to consider the best means of awakening the "revival" spirit in Victoria, it was unanimously resolved to recommend that the first ten days in June be spent, so far as can be arranged, in private, social, and public prayer.

A Halifax minister has resigned his pastorate owing to the action of his deacons in including "a Pierrotte troupe" in one of the church entertainments, in defiance of his expressed wish. The minister wrote that "the introduction of worldly amusements for the raising of money in the service of Christ is sapping the life of the Christian Church, and is consuming its very vitals. It is a frightful dishonour to the Lord Jesus, and a perpetual menace to the people of God. I am prepared for as much healthy, wholesome, and unquestionable social intercourse as the temperaments of my young people demand, and am willing to throw myself into it all with them, but I shall never stoop to any worldly compromise." One would think that such a course would command the respect and sympathy of a body of Christians, but the church voted to accept the resignation.—"Present Truth."

GENERAL ARTICLES

FROM OUR CONTRIBUTORS

"Living Oracles."—No. 6.

By R. Hare.

The Divine Measure.

The infinite law of God, incomparable in its perfection, stands before man as the standard of right—God's measure for character, and the changeless rule by which the judgment of life and death must be determined. Men may try to evade it, but it marks every sin; they may try to trample upon it, but it reaches high as heaven; they may try to bury it, but, like its living Lord, it ever lives, and death has no dominion over it. That divine measure cannot be destroyed, for the life of God is in it. And however hateful that law may appear, as it stands outside the man condemning the sin and wrong that he may love, when within the man it becomes truly the "law of life."

The New Covenant.

Under the new covenant God designs putting that holy law into the heart, so that it may become a living thing to every one of His people. In this way alone can that law have its required effect upon all the issues of life. He who objects to that law, or to any part of that law, can never enter into new covenant relationships with God,—“For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to Me a people.” Heb. 8:10.

David writes, “Thy word have I hid in my heart, that I might not sin against Thee.” This is what God would do for all His people, so that they might not sin against Him. But it must be all of the perfect law, and all of each part of that law that the heart must receive if it is to be kept from sin. Each living oracle, written in the soul, becomes a promise of victory to the man who wills to obey God. The cold prohibition declaring, “Thou shalt not,” outside the man, inside the man becomes a living thing that whispers, “Thou shalt not, for I will keep you from evil.”

A Work of Reform.

In the last days God has a special work to do for His people in regard to the law of Heaven. That work is thus referred to by Isaiah, “Bind up the testimony; seal the law among My disciples.” The seal affixed to any law gives it confirmation and authority. So the law of Jehovah is to receive additional authority and confirmation—to be recognised as more authoritative and more holy—among His people in the last days. While many will oppose the law that condemns them and their disobedience, God's true people will learn to love it more. The seal that points out the authority of the Creator, in the fourth commandment, will be restored, and the law of God will continually become a holier thing.

The heart that fully surrenders to Jehovah will have that law written upon its fleshy tables. Then the outgoings of life will be pure, because the spring of life is pure. “As a man thinketh in his heart, so is he.”

Christendom on Trial.

Reader, has God written His law upon your heart? Do the living oracles rule in your life? Remember it is only the pure in heart who can ever “see God.” If the divine law abides in the soul-temple, impurity cannot dwell there, neither can the mind of rebellion rule in that life. When Jesus Christ walked among men, the law of God was in His heart, and thus controlled His life. The heart that is now controlled and governed by the law will again exhibit the life of Christ, and thus “God will be manifest in flesh.”

In the years gone by nearly all, if not all, the churches in Christendom have taught the importance and immutability of God's holy law. But now that they find the fourth commandment condemns their practice of Sunday observance, they are setting the law aside, and loosening its claims as a thing imperfect and out of date. Yet that “law is holy, just, and good.” Rom. 7:12. It is only the carnal mind and sin-loving heart that refuses to obey its dictates. To the child of God it is a law of liberty, for it assures him freedom from sin, and while walking in its holy paths he holds fellowship with Jesus Christ. Moody, Spurgeon, Weslev, Clark, Barnes, and Luther, with a host of other celebrated teachers of the past, all taught the law of God as the guide of life and rule of conscience among men. Why, then, are the followers of these men casting away the law of the Lord? The truth is, Christendom is on trial, and tested by that living law is proved inconsistent; for that law declares, “The seventh day is the Sabbath of the Lord thy God.” But Christendom now holds and teaches that the first day is the holy day. This inconsistency cannot be reconciled, and sooner than rearrange her practice Christendom has about decided to set aside the very law that she has upheld as the bulwark of truth for centuries past.

Will you be one of the “disciples” among whom that law is sealed? Do you see its authority, and understand that it belongs to the Creator? It is the word-picture that the life of God's servant must copy. Jesus Christ was the law in flesh. God would again put that law in flesh by writing it upon your heart, and thus have your life tell it to men.

Of God's people, just before Christ comes, it will be said, “Here are they that keep the commandments of God and the faith of Jesus.” Rev. 14:12. Against that people Satan will make war because they keep the commandments of God. Rev. 12:17. But Christ has conquered the enemy, and the soul that is true to God need not fear the issue. The strong hand of Jehovah will again be made bare in the deliverance of His people. “In the way of righteousness is life, and in the pathway thereof there is no death.” Prov. 12:28.

Christian Development Under God's Last Warning Message.

By B. Franklin Richards.

In all ages of the past the Lord has given ample warning to the people before the occurrence of any great event. Since the creation there has been nothing of greater importance to the world than the second coming of Christ, since it marks the cessation of the world's activity, and the end of the age.

The last warning message of God to the world is recorded in Rev. 14:9-11:—

“And the third angel followed them, saying with a loud

voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

In all the Bible there is no denunciation so fearful as this. It is a special message of God, a special warning to the people of the earth against receiving the "mark of the beast," or worshipping either the beast or his image. So somewhere in the word there must be a record of a power which compels the people to do this very thing. Such a record is found in Rev. 13:11-17.

"And I beheld another beast, . . . and he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, . . . and he doeth great wonders, . . . and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast; . . . and he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name."

A Courageous People.

The reader can see that the person who, in the face of this cruel power, will remain loyal to God, must be a Christian of undoubted courage. He will also be a reader of the Bible and acquainted with God. He must know that God is talking directly to him when He says, "Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." Joshua 1:9. This will make him a true worshipper; for he will be depending each moment on God for protection and support. He will be

A Member of the True Church

also, for he will heed the command of the Lord to come out of any church that has become "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:1-5.

Commandment Keepers.

The distinctive feature of the Christian developed under this last warning message will be the keeping the commandments of God; for while this last message is sounding, and the compelling power of the "beast" is enforcing its worship by the death penalty, there will be a people, the true church of God, who are described by the angel thus: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

A Healthy People.

Because of their strict obedience to the commands of the Lord, none of the diseases or plagues that will afflict the people of the world will come upon them.

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." Ex. 15:26. "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways." Ps. 91:9-11.

While they themselves are living in accordance with the laws of health, it is reasonable to conclude that they will be teaching to other people proper ways of living.

Students of the Bible.

Because of their desire to know the mind of God the people of the true church will so earnestly apply their minds to the study of the Bible that they will become skilled in explaining the Scriptures. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

A Thoughtful and Careful People.

This message will develop a people who will call into activity every power of their being in consecrating themselves for the salvation of souls. They will obey the injunction: "Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:15, 16.

Adventists.

Because of the fearful persecutions of the beast power, the extreme wickedness of the times, the people of God who are giving this last message are waiting anxiously for their coming Lord, and with this desire uppermost in their minds, it becomes the theme of their conversation. "And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

Seventh-Day Adventists.

We have seen by the last quoted text that God's special and "peculiar" people under the last message are Adventists, because they are proclaiming His second coming, and are looking for Him. They also "keep the commandments of God" (Rev. 14:12), and since the fourth is one of the ten, and enjoins the keeping of the seventh-day Sabbath, they become Seventh-day Adventists by its observance.

The experience through which that people have passed, and the character which they have developed under this message in standing loyally for God in spite of the tyrannical persecution of the beast power, enable them at last to join in that triumphal chorus before the throne of God.

"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name; stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb." Rev. 15:2-4.

Sabbath Keepers Forever.

Their lives measure now with the life of God. Eternity is before them; they keep the Sabbath holy. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:23.

The higher criticism saves no souls.—Prof. A. H. Sayce.

"Wear a glad look. No matter how you feel, look up. God is good, and His sunshine is there always. Clouds may come between you and it, but keep looking, feeling glad that the sunshine is surely there, and will remain to warm you, but the clouds will pass away."

World-Wide Field

Our Work in Russia.

[The following letter, written by a Russian Seventh-day Adventist evangelist in St. Petersburg, will be read with great interest.]

My dear brethren in Christ: The peace of God be with you. I desire to write you of the wonderful manner in which God has protected His work and assisted His workers in St. Petersburg.

A month ago there was a great insurrection in St. Petersburg. All work stopped. All factories and business houses were closed. Nearly one million men were without work. Telegraph poles were thrown down, and the electric-light power-house was compelled to shut down. The soldiers marched about the streets, shooting and killing right and left, to subdue the insurrectionists. Many places of business were plundered and utterly destroyed. In short, there was an awful massacre in the streets, and no one was sure of his life.

But in this terrible hour the Lord protected His children. During the week I held regularly three meetings, and two meetings on Sabbath,—one Russian and one German,—and also visited many. Nine have asked for baptism, and a large number of others are preparing.

However, Satan is not asleep. One evening a Russian priest, accompanied by a missionary, came into our meeting, and at once began to speak with reference to the holy pictures. I called their attention to the Scriptures that form the pillars of our faith, and as the room began to be filled with hearers, I said that I had not come to argue with them, but to proclaim the word of God—especially the truth it contains for our own time. I requested them to quietly listen to the reasons of our faith, as I presented the signs of the second coming of Christ. We had quite a scene at the close of the meeting, which I have not time to describe.

On Sunday, February 5th, this same priest spoke as follows in the Orthodox Church: "Orthodox Christians, in our midst has arisen a sect (the Sabbatarians) which has cast aside our Orthodox Church, and whose members assemble in their dwellings for prayer. Be on your guard against this death-dealing doctrine." He also was careful to give the address of our meeting-place. In this manner great publicity was given to our work, and the police came to hear of it.

The next appointment was on the following Wednesday evening, at 8 o'clock. I earnestly prayed God to strengthen me, and to give me only that which would honour His name. I came to the meeting a little earlier than usual, to encourage those who were young in the truth. The room began to fill up, and soon there was no place for more. A policeman was sent to see if the meeting had already begun. After opening with song and prayer, I attempted to show that the Bible is the genuine word of God, and as a proof, I referred to the seventy years Babylonian captivity of the Jews, which came as a result of the Israelites forsaking the law of God. I referred to the object that we in these last days

ought to have continually before our eyes—that we should escape the wrath of Heaven against the sins of the world.

In the midst of the talk the police appeared and asked me of my right to speak. I requested that he wait until I was done speaking, but this he refused to do. Then I handed him a copy of the Court decision rendered in our Brother J.'s case, stating that the police do not have the right to forbid the prayer-meetings of the Seventh-day Adventists. He communicated this to the other policemen, but they remained and listened attentively to the continuation of the talk, standing for an hour and a half, as there were no seats for them.

I then dismissed the congregation, and after most of the hearers had left, the policeman came back and gave me the copy of the Court decision, saying, "But you are aware that here in St. Petersburg great unrest rules over the people, and that all meetings are forbidden. My superior bids me say that your elders must announce every meeting to the police, stating what sort of a meeting it will be, and what text will be taken as the foundation of your remarks. This should be done in writing, signed by the leader of the meeting; then no one will disturb you, and it will be better for you and for the police."

Thus you can see how the Lord is protecting His children. Many had come to witness my imprisonment at the hands of the police; but God worked directly contrary to the wishes of our enemies.

Now I shall speak in this place every Wednesday evening, and the police will know each time the subject upon which I shall speak. But how few are the workers! We commit ourselves to the Almighty and Omnipotent God, to whom be praise and glory for ever. Amen.

Mohammedanism not Invulnerable.

Writing for the "Intercollegian," Dr. S. M. Zwemer, of Bahrein, Arabia, says:—

"The Spirit of God moves upon the waters, although darkness still covers the deep. Educated Moslems in India are trying to whitewash their prophet and his book by a species of higher criticism. Two learned Mohammedans there prepared a commentary on the Bible from a Moslem standpoint. At Lahore, they are printing parodies of Christian songs for spiritual food. The increase of Bible circulation in all Moslem lands is astonishing. The word of God has been translated into nearly every Moslem tongue, so that, while the Arabic Koran is a sealed book to millions, the Bible speaks the language of the home and the market. The press of India and Egypt testify that Islam is on the defense even now. The Moslem apologist has abandoned positions, within the last decade, which were once thought impregnable. There is thirst for spiritual truth—witness the growth of the Babi-movement and the New Islam in India. Moslems are beginning to see that in religion, as in mathematics, there is only one straight line between two points; all other lines are crooked. Jesus Christ is the only way of salvation between a holy God and a helpless sinner. If you believe that, come and help conquer the Mohammedan world for Christ. There are deserters coming in every day from the enemy's camp, and we are looking forward to their unconditional surrender, if reinforcements do not fail us.—Selected.

Korean Sketches.—The Country.

By F. W. Field.

Korea is a peninsula projecting from the eastern coast of Asia, just west of Japan. Seoul, the capital, somewhat south of the centre, is in latitude thirty-seven degrees and thirty-six minutes north, and the longitude is one hundred and twenty-seven degrees east from Greenwich. Korea extends through rather more than eight and a half degrees of latitude, or about six hundred miles. The area is about eighty-two thousand square miles, nearly equal to that of Great Britain.

The climate is more continental than that of Japan, being drier, and showing greater extremes of heat and cold. Even in the central part the winters are quite severe. But the September days of our brief stay in the country were most delightfully calm and bright.

The surface of the country is mountainous. The higher ranges are nearer the eastern coast, and range from five to six thousand feet in height. Toward the west the slope to the sea is less abrupt, giving room for considerable stretches of lowlands. The coasts, especially on the south and west are strewn with innumerable islands. Many of these are of considerable size, and are inhabited by small communities of fisher folk. From the passing ship small patches of cultivated ground are occasionally seen; but generally these islands are broken and barren, the steep, rocky hills and mountains supporting a sparse growth of stunted pines. We saw very little timber in the parts we visited; but away to the north, along the Yalu River, there are extensive forests of pine and other conifers.

Korea is distinctively an agricultural country. The principal crops observed were rice, beans, millet, buckwheat, and cotton. Fruits of all kinds seem to be scarce, and to form a very small part of the people's diet. The rice fields and more level uplands are very fertile; but the more hilly land is of red clay or a slaty formation, and quite sterile. Back from the Tadong River, near Chinampo, are thousands of acres of waste land, unavailable for cultivation because daily covered by the tides. These lands could be reclaimed with profit; but the people lack enterprise, and the government is loath to grant concessions to foreigners. So the lands lie waste.

The country is also believed to be rich in minerals. Gold, iron, copper, and coal are known to exist. Mining concessions have been granted by the government to companies from various countries; but some of these ventures have not proved successful, the ore not existing in sufficient quantities to be worked to advantage by Western methods. The most successful is a gold mine worked by an American company. The total value of the gold exported during 1902 was more than £500,000.

The government of Korea is a hereditary monarchy, and the present dynasty has occupied the throne since A.D. 1392. Until 1895 the king of Korea was a vassal of China; but by the treaty signed at the close of the recent war between China and Japan, Korea was acknowledged to be an independent power.

The government is still weak and corrupt; yet the country has opened its doors to foreign influences, and under the counsel of foreign advisers many reforms have been introduced. However, the opinion seems to prevail among neighbouring powers, that the government is in-

competent to guide the destinies of the nation. The future control of Korea is one of the important questions to be settled by the present war between Russia and Japan.

The attitude of the Korean government and people toward foreigners is very friendly. Foreigners may reside in the country without annoying restrictions, and there are no laws to interfere with the preaching of the gospel. This is cause for gratitude, and is an indication that the Lord is opening the way for all nations to hear the everlasting gospel.

The Boys' School, Canton, China.

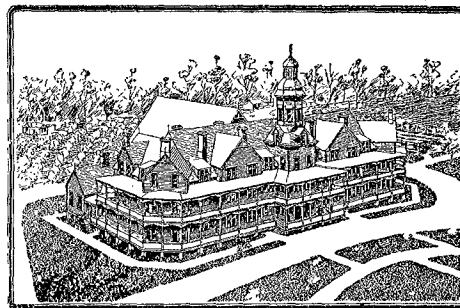
By E. H. Wilbur, Canton.

On August 11, 1904, we opened a boys' school near our mission hall, in Canton, China. The first term of five months closed January 13. Nearly all the schools here close at about this time, as many of the pupils return to their country home to spend Chinese New-Year, which this year occurred on February 4.

During the first three months, a division of the school was conducted in the Chinese language, by a native teacher. The hours for study were from seven to nine, and from ten to twelve in the forenoon. The first half-hour in the morning I spent with them in singing and Bible study. Later it was thought best to discontinue this division until after New-Year, and instead the students of English were given daily lectures on physiology and hygiene, conducted in Chinese by a native preacher who is also a doctor. He was formerly an assistant in Dr. Kerr's Canton Medical Mission. He also preaches to the boys for one-half hour on Sabbath morning.

Some of our pupils manifest an interest in Christianity, and we hope that by another year we may be able to report conversions. In these days, when China is opening wide her doors to Western education, shall we step into the opening, and give these bright young men a knowledge of God, whom to know aright is life eternal (see John 17:3), or shall we sit idly by, and let this golden opportunity pass? Surely now is the time to work. But where are the teachers? Where is the money to carry forward this work?

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HOME AND HEALTH

Do It Now!

When I have time, the friend I love so well
Shall know no more these weary, toiling days.
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise,
When I have time.

When you have time! The friend you hold so dear
May be beyond the reach of your sweet intent,
May never know that you so kindly meant
To fill her life with sweet content,
When you have time.

—Anon.

An Object Lesson in Child Training.

By Mrs. E. G. White.

The gradual development of the plant from the seed is an object-lesson in child-training. There is "first the blade, then the ear, after that the full corn in the ear." He who gave the parable of the sower, created the tiny seed, gave it its vital properties, and ordained the laws that govern its growth. And the truths which the parable teaches were made a living reality in His own life. In both His physical and His spiritual nature He followed the divine order of growth illustrated by the plant, as He wishes all youth to do. Although He was the Majesty of heaven, the King of glory, He became a babe in Bethlehem, and for a time represented the helpless infant in its mother's care. In childhood He did the works of an obedient child. He spoke and acted with the wisdom of a child, and not of a man, honouring His parents, and carrying out their wishes in helpful ways, according to the ability of a child. But at each stage of His development He was perfect, with the simple, natural grace of a sinless life. The sacred record says of His childhood, "The child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him." And of His youth it is recorded, "Jesus increased in wisdom and stature, and in favour with God and man." Luke 2:40, 52.

The work of parents and teachers is here suggested. They should aim so to cultivate the tendencies of the youth that at each stage of their life they may represent the natural beauty appropriate to that period, unfolding naturally, as do the plants in the garden.

Those children are most attractive who are natural, unaffected. It is not wise to give them special notice, and repeat their clever sayings before them. Vanity should not be encouraged by praising their looks, their words, or their actions. Nor should they be dressed in an expensive or showy manner. This encourages pride in them, and awakens envy in the hearts of their companions.

The little ones should be educated in childlike simplicity. They should be trained to be content with the small, helpful duties and the pleasures and experiences natural to their years. Childhood answers to the blade

in the parable, and the blade has a beauty peculiarly its own. The children should not be forced into a precocious maturity, but should retain as long as possible the freshness and grace of their early years.

The little children may be Christians, having an experience in accordance with their years. This is all that God expects of them. They need to be educated in spiritual things; and parents should give them every advantage, that they may form characters after the similitude of the character of Christ.

As parents and teachers try to teach these lessons, the work should be made practical. Let the children themselves prepare the soil and sow the seed. As they work, the parent or teacher can explain the garden of the heart with the good or bad seed sown there, and that as a garden must be prepared for the natural seed, so the heart must be prepared for the seed of truth. As the seed is cast into the ground, they can teach the lesson of Christ's death; and as the blade springs up, the truth of the resurrection. As the plants grow, the correspondence between the natural and the spiritual sowing may be continued. The things of nature should be looked upon as a lesson-book which His children are to study, and from which they may obtain knowledge as to the culture of the soul.

He who causes the seed to spring up, who tends it day and night, who gives it power to develop, is the Author of our being, the King of heaven, and He exercises still greater care and interest in behalf of His children. While the human sower is planting the seed to sustain our earthly life, the Divine Sower will plant in the soul the seed that will bring forth fruit unto life everlasting.

Those Germs.

Lecture by D. H. Kress, M.D., at the Sydney Sanitarium.

Not many years ago germs were unknown. It is true they existed, but our stalwart forefathers possessed such vitality that germs could do them but little injury beyond causing a slight indisposition for a few days. Simplicity in diet and outdoor life accounted for this immunity. Under such conditions germs were perfectly harmless. When Captain Cook landed in New Zealand it is said the Maoris possessed such vitality that when they met with a bullet wound they merely plugged the wound with a little moistened clay to prevent hemorrhage, and healing would immediately take place. Their tissues possessed so much life that they readily destroyed the few germs that might be introduced.

As the vitality of the human family became lowered through luxury and wrong habits of living, germ diseases increased, then epidemics of disease would occasionally occur, and weed out the physical degenerates. After this was accomplished, the epidemic would cease without any special effort on the part of anyone to arrest its progress. The germs still existed, but they could do no injury to the strong, or to the survivors, necessarily the epidemic would cease, until a similar need of weeding again existed.

As in the time of the flood, the totally degenerate were swept away, and righteous Noah was kept alive to propagate the race; so nature, by these epidemics, swept out the physically degenerate, while the strong and robust remained alive, thus preserving racial vigour. These epidemics naturally created alarm, and the causes were

inquired into by medical men and scientists. Careful researches were made, and, finally, it was discovered, by the aid of the microscope, etc., that they were due to small microscopic plants or creatures termed germs. This led to the belief that the only safety and hope for the weakened race was in the destruction of these deadly germs. Ever since the discovery of germs, therefore, every effort has been put forth to discover something that will destroy these unwelcome guests. Disinfection, improvements in sanitation, and strict quarantine laws have done much towards preventing the spread of germ diseases, by affording protection to the weak. But while every eye has been directed towards the destruction of germs, the need of improving the vitality of the people seems to have been considered a secondary matter. The most deadly poisons which were found capable of destroying germs outside of the body were often administered, for the purpose of killing the germs on the inside, which often resulted in death, not only to the germs, but to the individual also.

When the children of Israel passed through the wilderness on their way to the land of promise, they were miraculously protected from the deadly serpents that surrounded them. When they transgressed and expressed their dissatisfaction at the food and drink provided to keep them in health, this divine restraint and protection was removed, and the serpents bit them, with the result that many of them perished. The people became alarmed, not because they were transgressors, but because of the serpents, and requested Moses to call upon the Lord for their removal. It is true the serpents were responsible for their disease, but the serpents were perfectly harmless as long as the people obeyed God's laws, and cheerfully partook of the simple food and drink provided for them. The Lord did not remove the serpents, however; this was not the way out of their difficulty. He pointed them to a remedy. The remedy consisted in the confession and forsaking of sin, and a look at the One through whom forgiveness is granted, and the grace provided to enable men to sin no more. This alone could afford relief and assure future protection.

We are passing through a wilderness infested with germs, which are just as deadly as those serpents. By obedience to the laws of health we may build up our own barriers of defence and claim divine protection, and we, too, shall be preserved from these supposed enemies. The promise to us is the same as it was to them: "If you obey My statutes, I will bring none of these diseases upon you." Germs, like the serpents, are harmless as long as we are obedient; they only fasten upon the disobedient or transgressors of God's laws, which include the laws of health.

There are germs everywhere present, in the air, on the soil, in the food, etc. Efforts put forth to destroy germs, hoping in this way to eradicate disease, are just as foolish and hopeless as an effort to destroy the serpents would have been in the wilderness which was infested with them, thinking in this way to save the people from death.

The only thing that can ever afford permanent protection is to "cease to do evil, and learn to do well." Had the same efforts been put forth, or one-half of the means been expended in calling the attention of the people to the need of forsaking their wrong habits of breathing, eating, drinking, and dressing, which produce in the system an accumulation of poisonous impurities, thus undermining the tissues and preparing the soil for the

cultivation of germs, that has been expended in searching out the specific germs which are responsible for various diseases, much more permanent benefits would have accrued. It is strange, indeed, that only of recent years have we made the discovery that consumption, a germ disease, which carries off 150,000 of our young men and women every year, may be cured, not by drugs or pills, but by the patient refusing to breathe vitiated and impure air, and by eating pure food, and forsaking other wrong habits. What is true of consumption is equally true of every other germ disease. By building up the vitality of the tissues germs are found to be harmless.

The best remedy for all our ills is found in the following prescription: "Let thine heart keep My commandments, for length of days, and long life and peace shall they add to thee." "Keep them in the midst of thine heart, for they are life unto those that find them, and health [or medicine] to all their flesh."

How to Extract a Splinter.

Here is something worth knowing. When a splinter has been driven deep into the hand, it can be extracted without pain by steam. Nearly fill a wide mouthed bottle with hot water, place the injured part over the mouth of the bottle and press lightly. The suction will draw the flesh down, and in a minute or two the steam will extricate the splinter and inflammation together.—Selected.

An English physician says: "A boy who early smokes is rarely known to make a man of much energy of character, and he generally lacks physical and muscular as well as mental, energy. I would particularly warn boys who want to rise in the world to shun tobacco as a deadly poison."

It is said: "The heart of a vegetarian beats on an average of fifty-eight to the minute; that of the meat-eater seventy-five. This represents a difference of 24,000 beats in twenty-four hours." This is quite a saving of labour for this vital organ. Excessive meat-eating, no doubt, is in part responsible for the many cases of deaths reported to be due to heart failure.

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Just to be tender; just to be true;
 Just to be glad the whole day through;
 Just to be merciful; just to be mild;
 Just to be trusted as a child;
 Just to be gentle, and kind, and sweet;
 Just to be helpful with willing feet;
 Just to be cheery when things go wrong;
 Just to drive sadness away with song;
 Whether the hour is dark or bright,
 Just to be loyal to God and right;
 Just to believe that God knows best;
 Just in His promises ever to rest;
 To all your neighbours just to do
 As you'd have others do to you.
 This is the way to find *true gold*.
 To be happy all day, and "never grow old."

—Adapted.



(ALL RIGHTS RESERVED.)

By the Author of "Uncle Ben's Cobblestones."

Chapter XXI.



YOU will remember, boys and girls, that Mr. Hope is Tom's favourite minister. He always gives the children a little address on Sabbath afternoons, and Tom would sooner miss his dinner than miss hearing Mr. Hope.

And you know, little friends, that is saying a good deal. Tom likes his dinner just about as well as most of my healthy little readers.

The boy's bright face, as he entered the room one afternoon, made me think that he had really been listening to something unusually good.

"Well, Tom," said I, "what was Mr. Hope's text?"

"He was talking about gold, Uncle Ben," answered Tom. "It was in Isaiah thirteenth chapter and twelfth verse."

"Ah, Tom," said I, "that's an easy place to remember; but I wonder if you could repeat the text?"

"I think so, Uncle Ben, 'I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.'"

"Well, my boy," said I, "that was a beautiful text, and no mistake, what did he say about it?"

I could see, boys and girls, that my brother Robert, who was sitting over by the window, had dropped his paper, and was listening to what Tom had to say. So I thought that the boy might have a message for him, and I don't think I was mistaken.

You know, little friends, my brother Robert used to think that our dear Father was cruel and unjust in taking away the wife he loved so much. But he does not feel that way any more.

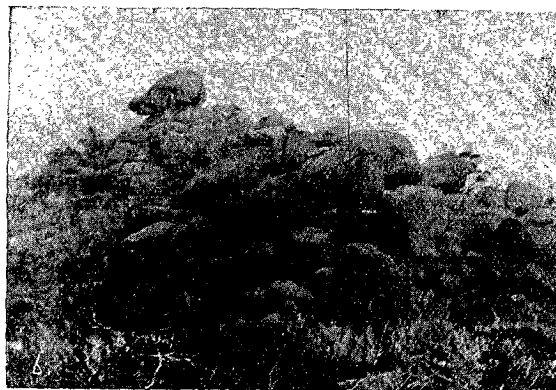
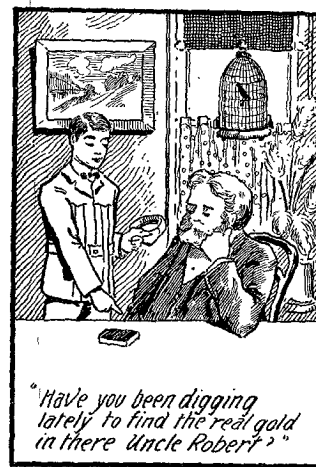
"Ben," said he the other day, "I know I should not question God's goodness, and I don't now." And then he told me how he came to look at things the right way.

"That boy Tom," said he, "dragged me out of the old hole I had fallen into. He got me to tell him what my trouble was. I declare I don't know why I did it, for you know, Ben, I don't often talk about the old times.

"When I told him that I couldn't find any good in religion any more, he said:—

" 'Why, Uncle Robert, I thought you were a good digger!'

"Well, my boy," I answered, "they used to say I was



"Like rough old Stones."

very lucky in striking the rich spots, in the old days."

" 'Did you ever find the gold without hunting for it?' he questioned.

" 'What do you mean, boy? of course not.'"

"Then he laid his little Bible on the table in front of me, and said: 'Have you been digging lately to find the real gold in there Uncle Robert?'"

"Then he went off whistling. Well, Ben," Robert continued, "I own up I felt *ashamed* and I made up my mind that I would leave off finding fault with God, and see if I could not find something to be thankful for."

"And I must say," he continued, "I have found some good gold in your 'gold mine,' as Tom called his little Bible."

"But, Ben," said he, "I'm afraid I'm good for nothing. God can't see much good in an old fellow like me, especially when I've lived without Him all these years."



"Tidings of Great Joy."

Of course I had a good talk with my brother Robert; but I could see that he was not satisfied.

That was why I thought that, as Tom had already reached the old man's heart, perhaps he could say words that would help him out of all of his difficulties.

"What did Mr. Hope say, Tom?" I repeated, as the boy stood thinking.

"Do you know what gold leaf is, Uncle Ben?"

"Yes, Tom," said I, "gold beaten out into a very thin sheet is called gold leaf."

"Well, Uncle," he continued, "Mr. Hope told us all

about that, and how it was used. He said that if you took a rough old stone and covered it with gold leaf, nobody could tell but that it was a real big nugget of the finest gold."

"Yes, Tom, that's true," I said, "but what did Mr. Hope mean by *that*?"

I could see that my brother Robert was listening carefully to what Tom was saying.

"Well, Uncle Ben, Mr. Hope said that we boys, and men and women, too, were like rough old stones, of no use to anybody, and often in the way. But God took us, just as we were, and covered up all our roughness and sin with a beautiful golden garment."

"And then, uncle," Tom continued gravely, "Mr. Hope said that in God's sight we were more precious than if we were made of solid gold."

Robert's ears were catching every word, and I could see that he was really in earnest now.

"Tom," said he, "how do you get the garment? Did Mr. Hope tell you *that*?"

"Yes, uncle," answered Tom, "he said that the garment was Christ's righteousness, and that all we had to do to get it was to ask for it, for God had a golden garment for every man."

Robert's head dropped on his hands, and I could see that the truth had reached his heart. Tom had been the means in God's hands of bringing true happiness again into Robert's home. I can't tell you, my little friends, how happy it makes Uncle Ben to know *that*.

Mary's face the next morning was like sunshine. I could see that she like the shepherds of old had heard "tidings of great joy."

"Oh, Uncle Ben," she said, "thank God forever that you and Tom came to Australia!"

UNCLE BEN.

Uncle Ben's Letter Box.

Here is part of a very interesting letter just received from Eketa-huna, N.Z.:-

"Dear Uncle Ben,—I hope I am included in your list of writers; I am fourteen. A little while ago I went to Pahiatua, and we formed a young people's missionary Society. My other little friends live in the town, and are doing a good work with the 'Signs.' I sold all my little papers while I was at Kaiparoro, and got one regular subscriber. I like the 'Signs' so much. We have 'Sabbath School' by ourselves at home. There are three children in our family; my brother is sixteen and my little sister is ten. I must get your book of 'Cobblestones' for her. My one great wish is to go to Avondale to learn more of my dear Master. With much love to the cousins and yourself, I remain your loving niece,

ROSA WILTON.

Your letter was really interesting, Rosa, and valuable, too, for it tells of good, hard work done for the Master. I am so pleased that you and your little friends love the 'Signs' work. God will water the seed thus sown, and bye-and-bye you will surely see a golden harvest. I sincerely hope that your desire to go to Avondale may be realised. Accept Uncle Ben's best wishes for a life full of 'true gold.'

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For the first time within living memory ice has been seen this winter in several parts of India. The street hydrants in Simla have been frozen up.

The Standard Oil Company is planning to pump oil from its wells in the Indian Territory to the refineries in Long Island City. This will require an underground pipe line of two thousand miles.

"The American Inventor" states that an electric railroad of the rack type is under construction on Mont Blanc, the highest peak of the Alps. The railroad will be about eleven and a half miles long, reaching the summit of this lofty mountain. Long tunnels will be necessary near the top, but the greater part of the road will be in the open air. "The summit of Mont Blanc is three miles above sea level."

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Detailed figures of Japan's foreign trade for 1904 up to December 1 show a surprisingly small effect from the war. When the returns are analysed it appears that Japan's foreign trade has remained practically stationary. The increase of previous years is not shown, but at the same time there is no sign of retrogression. One cause of this somewhat unexpected showing is unquestionably the fact that for the greater part of the time, interrupted only by the raids of the Vladivostock cruisers, Japan has held undisputed command of the sea. This has given confidence to merchants, and encouraged trade.

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