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ONE PENNY.

"Will History Repeat Itself?"

The times of Charles II., King of England, were times of persecution to a vast number of England's people. The restoration of the Stuart line, after the fall of the Commonwealth, when England was governed by Cromwell and his Puritan army, had the effect of placing a king upon the throne whose religion, if he had any, was that of Roman Catholicism. Charles was a profligate, a libertine (the merry monarch who varied his amusements between the table, the theatre, and his mistresses). Social, astute, courageous, he hoodwinked both the nation and parliament, and secretly made England little better than a dependency of France, by accepting bribes from Louis XIV.

France was the home of Roman Catholicism, and it was an understood thing between the French king and Charles that the latter should do all that he could to restore Catholicism to England. The nation professedly was Protestant. Charles upon his coronation had promised to support religious toleration, but the bulk of the nation, although dissatisfied with Puritanism, as represented under the Commonwealth, was decidedly Protestant, and dreaded any return of Roman Catholicism. However, under the many dissembling features of Charles' life, his one real aim, and to which he bent all his secret endeavours, was to reinstate Catholicism. He died a Roman Catholic.

Religious life in England was represented by Episcopalianism, Presbyterianism, and Puritanism, and a host of Dissentients and Non-Conformists. A revulsion of feeling occurred with the Restoration, and the bodies of Cromwell, Bradshaw, and Ireton were torn from their graves, and hung upon the gibbets at Tyburn, while those of Pym and Blake were taken from Westminster Abbey to the churchyard. Episcopalianism, that is, the English church, took the lead. The solemn league and covenant of Presbyterian dissent was ordered to be burnt by the

common hangman, and the civil rights of the Puritans were attacked.

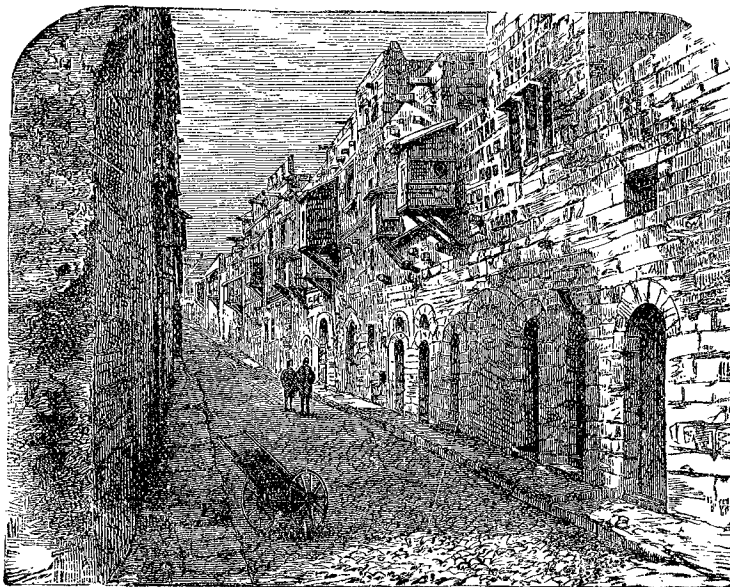
The strongholds of the Puritans were the corporations and the civic bodies. In order to reach them, and deprive them of office, a Corporation Act was passed, requiring a reception of the communion according to the rites of the Anglican Church, and a renunciation of the league and covenant. Then, on top of this came a renewal of the Act of Uniformity wherein the Episcopalian prayer and the prayer-book only was enforced in all public worship; and beyond this, assent was demanded from every minister of the church to all it contained; and, besides, all orders outside Episcopalianism, or those conferred by the bishops, were legally disallowed. Here

was a sweeping enactment bearing upon the civil and religious rights of Englishmen. The result of this gentle move was that two thousand rectors and vicars were driven from their parishes as Non-Conformists. Historians say that no such sweeping change in the religious aspect of the church had ever been seen before. This happened on St. Bartholomew's day of 1662—a favourite day for persecution. France had honoured that day with blood. England, in a more moderate manner, revives the memory. The clergy thus driven out for con-

science' sake were the flower of the English nation.

Having expelled some of the best of her clergy, the Episcopalian Church became stagnant, and, like Rome, she has made but little change from that day to this—it is still the prayer-book and little else. Episcopalianism and Presbyterianism combined would have made England an ecclesiastical prison.

Having driven out the Dissenters, persecution proceeded, Roman Catholic priests were banished, and those who attended any meetings composed of more than five persons for any religious worship, were liable to fine, imprisonment, and transportation. Then came that celebrated Act, known as the Five-Mile Act of



A Street in Damascus.

1665. Every clergyman who was driven out was required to swear that it was unlawful under any pretext to take up arms against the king, and that he would at no time endeavour to make any alteration of government in church and state. In case of refusal, he was forbidden to go within five miles of any borough or city. Clergymen were driven from their homes; meetings were broken up; preachers were set side by side with thieves and felons; gaols were crammed; 4,000 Quakers were sent to prison; these increased to 12,000; ministers' wives and children starved; brown bread and water was the common fare. The outcasts were jeered at by the players, hooted by the mob; some preached in the fields; many perished in the gaols. The prisons over England were full. John Bunyan spent twelve years in Bedford gaol, from whence he gave to the world his "Pilgrim's Progress;" and Alleyn, the author of the "Alarm to the Unconverted," died in Taunton gaol. The whole of England suffered. This is but a slight picture of what the union of church and state did for England in the seventeenth century.

But, strange as it may seem, the England of that day also suffered in other ways. A plague of the most unexceptional severity broke out in London—the black death. It ravaged the capital for six months, and in the city alone a hundred thousand Londoners died. This visitation was followed by the great fire, which reduced the city to ashes, from the Tower to the temple; 1,300 houses and 90 churches were burnt to the ground. History says that the Treasury was empty, neither the ships nor the forts were manned, and the Dutch fleet even appeared in the Thames, and burned several men-of-war anchored in the river.

These few facts speak for themselves, and throw some light upon what the church will do when joined with the state. What it has done it will do again when the same union is completed, for the future will again see the same *modus operandi* in action. The time is not far distant when the dragon (Satan) shall be wroth with the woman (the church), and shall "make war with the remnant of her seed (the last church), who keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. The seven last plagues will follow this final crusade upon the realms of conscience, and the conflagration of Great Babylon will be the final result.—J. B.

One method of hindering Dissent that is followed in England is for land-owners, who often hold whole villages and country-sides, to refuse land on which a chapel may be built. Welsh members of the British House of Commons have brought in a bill to make it impossible for these mean-spirited gentry to refuse a congregation a home.—"Spectator."

It is proposed to levy a tax in New York of \$2 per horse power on all automobiles above ten horse power. Some idea of the number of these conveyances in use in that State may be gathered from the fact that it is expected the revenue from this source would approximate \$200,000 the first year, and would eventually yield \$1,000,000. The receipts are to be used for the improvement of the roads.



A. W. ANDERSON, EDITOR.

MELBOURNE, VICTORIA, JUNE 12, 1905.

The Revelation of Jesus Christ.—No. 22.

The Fifth Trumpet.—Continued.

Rev. 9:1-11.

We have already seen how accurately the prophecy of the fifth trumpet has been fulfilled by the Mohammedan power. In our last article the rise of Mohammedanism was traced to the thirteenth century, when "they had a king over them." Prior to the consolidation by Othman of the various Mohammedan tribes under one central government, their power to "hurt men" was not nearly so great as it became when united under one man. Controlled by a strong and able ruler, the ability of these fanatical hordes to wage war increased enormously, thus fulfilling the words of Scripture by which this power is called "a destroyer."

"Their power was to hurt men five months." Rev. 9:10. This being prophetic time we must apply the divine rule, which counts a day for a year. Eze. 4:3-6. This period of five months is, therefore, equal to one hundred and fifty years. Can we ascertain when Othman began to destroy the remains of the Roman Empire?—Yes, for we are told by Gibbon that "It was on July 27, A.D. 1299, that Othman first invaded the territory of Nicomedia; and the singular accuracy of the date seems to disclose some foresight of the rapid and destructive growth of the monster." Is it not singular that this celebrated historian should point to this power as a "destructive monster," and also that he should be led to comment on the "singular accuracy of the date"? As we proceed with our study, we shall see that the "singular accuracy" of this date is providential.

One hundred and fifty years from July 27, 1299, would reach to July 27, 1449. During this time the Eastern Empire passed through its period of "death sickness," and the nation was reduced to the direst straits. By the Turks, Grecian children were torn from their homes, and educated as Mohammedans in the household of the Sultan. In 1361 the Greek Emperor became the vassal and tributary of the Sultan Amurath I., and to all appearances it seemed that Constantinople would soon fall into the hands of the Turks, "when, with one of those turns of the wheel of fortune, which form the surprises of history, Bajazet, the most powerful of all the Ottoman rulers, was defeated and taken prisoner by Timur the Tartar, at the battle of Angora (1402), and civil war setting in between his sons gave the Eastern Empire a new lease of existence." ("Encyclopædia Britannica.") Twenty years later Amurath II. besieged Constantinople, but failed to take it. The time had not come for the empire to pass away, and therefore all the power of the Turks could not finally overthrow the decaying remnant of the mighty Roman Empire until the "five months" of prophecy had expired, which, as we have seen, was 1449. "Nov., 1448, the Greek Emperor

John Paleologus died. There were rival claimants to the succession—Demetrius and Constantine. Demetrius was present to seize the throne; Constantine was absent. 'The empress-mother, the senate and soldiers, the clergy and people were unanimous in the cause of the lawful successor,' Constantine. Yet, with all this power in his favour, there was at that moment another power that must be consulted—the Turkish Sultan, Amurath II. Accordingly, in 1449, an ambassador was sent to the Court of Amurath at Adrianople. 'Amurath received him with honour, and dismissed him with gifts, but the gracious approbation of the Turkish Sultan announced his SUPREMACY, and the approaching downfall of the Eastern Empire.'—"Decline and Fall of the Roman Empire," Chap. 57, par. 14.—"Great Nations of To-Day," p. 71.

The independence of the Constantinopolitan Emperor virtually passed away when he condescended to ask the permission of the Turkish Sultan to ascend his own lawful throne.

The Sixth Trumpet.

"One woe is past; and, behold, there come two woes more hereafter. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great River Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." Rev. 9: 12-21.

Soon after Constantine had secured from the Sultan Amurath II. permission to reign, Amurath died, and was succeeded by Mohammed II., who at once set his heart on securing Constantinople for the capital of his rapidly growing empire. "The four angels mentioned in the scripture, that were bound in the great River Euphrates, and that were loosed, refer to the four great Sultanies—Bagdad, Damascus, Iconium, and Aleppo,—of which at that time the Mohammedan power was composed. The command to loose these signifies, in short, the letting loose of all the elements of Mohammedanism for the final sweeping away of the last element of the Empire of Rome." Myriads of horsemen, whose appearance the Revelator described so graphically in verse 17, poured in upon Constantinople; but its mighty fortifications, which had withstood for eleven hundred years the attacks of Goths, Huns, Avars, Persians, Bulgarians, Saracens, and Russians, presented before them an impregnable wall. These must be battered down. How should the task be accomplished? It was reserved for a deserter from the Greek service, named Urban, to show Mahomet II. how the city could be entered. This man was a cannon founder, and upon being questioned as to his ability to cast a cannon capable of throwing a projectile of sufficient weight to destroy the walls of Constantinople, he

said: "I am not ignorant of their strength, but were they more solid than those of Babylon, I could oppose an engine of superior power; the position and management of that engine must be left to your engineers."

"On this assurance, a foundry was established at Adrianople; the metal was prepared; and at the end of three months, Urban produced a piece of brass ordnance of stupendous and almost incredible magnitude; and the stone bullet weighed about six hundred pounds. A vacant place before the new palace was chosen for the first experiment; but, to prevent the sudden and mischievous effects of astonishment and fear, a proclamation was issued that the cannon would be discharged the ensuing day. The explosion was felt or heard in a circuit of an hundred furlongs; the ball, by the force of gunpowder, was driven above a mile; and on the spot where it fell it buried itself a fathom deep in the ground." This experiment quite satisfied Mahomet II. of the utility of artillery, and so a number of batteries were prepared to break the walls of the ancient capital.

On May 29, 1453, Mahomet II. entered Constantinople, and the Eastern Empire was blotted out; Constantine XII. fell fighting at one of the breaches in the wall of his capital. In verses 18 and 19 John describes the scene which was presented before him. "By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt." It is easy to see in these sentences the reference to the agents which the Turks used to overthrow Constantinople, gunpowder, firearms, and cannon. The tails like serpents may refer to the artillery which was used for the first time by the Turks.

The Period of Turkish Supremacy.

When the sixth angel sounded his trumpet, John heard "a voice from the four horns of the golden altar which is before God, saying, . . . Loose the four angels which are bound in the great River Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." Rev. 9: 13-15.

For one hundred and fifty years (five months, prophetic time) after the time Othman established a central government over the Mohammedans, they were engaged in "tormenting" men. This period commenced on July 27, 1299, and extended to July 27, 1449. Then the command went forth that the four great Sultanies, which at that time represented Mohammedanism, should be loosed "for an hour, and a day, and a month, and a year, to slay the third part of men," which expression, as we have already seen in the study of the first four trumpets, has reference to the tripartite division of the Roman Empire. Constantinople represented almost all that remained of the eastern division of that mighty empire, and, therefore, it is at Constantinople where we must look for a fulfilment of this prophecy. On the scriptural mode of computing prophetic time,—a day for a year,—we may easily ascertain the date when this period expires.

1 year	=	360 years
1 month	=	30 years
1 day	=	1 year
1 hour	=	0 years 15 days

Total 391 years 15 days

By adding 391 years 15 days to July 27, 1449, we

reach Aug. 11, 1840. It may be questioned why we calculate only 360 days to the year and 30 days to the month. Scripture must be interpreted by Scripture. By referring to Genesis 7 : 11 we find that Noah went into the ark on the seventeenth day of the second month. In Gen. 8 : 4, we are told the ark rested on the seventeenth day of the seventh month. This period of five months we are told in Gen. 7 : 24 amounted to one hundred and fifty days. Other scriptures could also be cited to prove that in the Bible thirty days are counted to the month, but these, perhaps, will be sufficient for our purpose.

The time which was allotted for Mohammedanism to be "loosed," or, in other words, to maintain its supremacy, was 391 years 15 days. At the commencement of this period the supremacy of the Turkish power was acknowledged by Constantine XII., by the very fact of his asking the permission of the Turkish Sultan Amurath II. to sit upon his own lawful throne. The Greek emperor voluntarily acknowledged the supremacy of the Turkish power in 1449, and by that act the Turks were "loosed." But they were only to be loosed for 391 years 15 days, which period we have found terminated on Aug. 11, 1840. The Mohammedans were loosed by the voluntary acknowledgment by a Christian power of the supremacy of the Turks, therefore we may naturally infer that at the end of this period, for which the Mohammedans were to be loosed, the Turks would voluntarily acknowledge the supremacy of another power, thereby acknowledging the loss of their independence.

Reasoning thus, Mr. J. Litch, an Adventist, published in 1838 a pamphlet setting forth his convictions, based on this scripture, that the Turkish independence would pass away on Aug. 11, 1840. This prediction, made two years before the event, was fulfilled on the exact date. For several years prior to 1840 Egypt had been engaged in war with Turkey, but in 1838, through the influence of foreign ambassadors, hostilities ceased. In 1839, however, trouble broke out again, and the Sultan's army was destroyed by the Egyptians, and his fleet captured. It appeared to the European Powers that Egypt would soon throw off the Turkish yoke. This they would not allow, and so it was determined by Britain, Russia, Austria, and Prussia to settle the question. The Sultan, conscious of his own weakness, agreed to the propositions of the Christian powers. At a conference held in London an ultimatum was drawn up, to be presented to the Pasha of Egypt. Should the Egyptian ruler fail to comply with the conditions of the ultimatum, the Powers decided to take the matter into their own hands. Rifat Bey was despatched to Alexandria by the Sultan to deliver to the Pasha this ultimatum. Arriving at Alexandria on the 11th day of August, 1840, the document was at once placed in the hands of the Pasha, and ten days' time was given for him to decide what he would do.

The following is an extract from a letter dated Aug. 12, 1840, from the correspondent at Constantinople of the London "Morning Chronicle," of Sept. 18, 1840 :—

"I can add but little to my last letter, on the subject of the plans of the four Powers; and I believe the details I then gave you comprise everything that is yet decided on. The portion of the Pasha, as I then stated, is not to extend beyond the line of Acre, and does not include either Arabia or Candia. Egypt alone is to be hereditary in his family, and the province of Acre to be considered as a pashalic, to be governed by his son during his lifetime, but afterward to depend on the will of the Porte; and even this latter is only to be granted him on

the condition of his accepting these terms, and delivering up the Ottoman fleet within ten days. In the event of his not doing so, his pashalic is to be cut off. Egypt is then to be offered him, with another ten days to deliberate on it, before actual force is employed against him.

"The manner, however, of applying the force, should he refuse to comply with these terms—whether a simple blockade is to be established on the coast, or whether his capital is to be bombarded, and his armies attacked in the Syrian provinces—is the point which still remains to be learned; nor does a note delivered YESTERDAY by the four ambassadors, in answer to a question put to them by the Porte, as to the plan to be adopted in such an event, throw the least light on this subject. It simply states that provision has been made, and there is no necessity for the Divan alarming itself about any contingency that might afterward arise."

What better testimony could be adduced that on Aug. 11, 1840, the independence of the Turk was gone. When inquiring of the foreign ambassadors in his own capital what steps it was proposed to take in order to bring a rebellious portion of his own territories into subjection to his government, he was told that "provision had been made," and there was no necessity for him to alarm himself "about any contingency that might afterward arise." This answer was made to him on the 11th day of August, 1840. From that time until the present, the affairs of the Turk have been guarded by the Powers of Europe. Britain and the other Powers have maintained the Turk on the Bosphorus for the sake of peace, and for three-quarters of a century the maintenance of the Turk at Constantinople has been a most perplexing question. This "Eastern Question" is a matter which still causes no end of international trouble, and the greatest diplomacy, on the part of all the statesmen who have had anything to do with it, has had to be shown, in order that war might be averted.

This state of things, however, cannot always continue, for of the Turk we are told in the book of Daniel that "he shall come to his end, and none shall help him. And at that time shall Michael [Christ] stand up [reign], 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." Dan. 11 : 45 ; 12 : 1.

For over sixty years the Turk has been helped, but the time is coming when none shall help him. That time is very near. When the Powers resolve finally to withdraw all help from the Turk his fall will rapidly follow. Then this world will enter upon a scene of conflict such as has never before been witnessed. But of this we shall have more to say in our next issue, in the study of the "Seventh Trumpet."

"It is not by regretting what is irreparable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have. What we are, and where we are is God's providential arrangement—God's doing, though it may be man's misdoing. Life is a series of mistakes, and he is not the best Christian who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes."—F. W. Robertson.

GENERAL ARTICLES

FROM OUR CONTRIBUTORS

Righteousness by Faith.

By H. G. Lucas.

Trembling, before Thy glorious throne,
O Lord! I bring my heart of stone.
I pray that Thou wilt break and bless,
And plant in me Thy righteousness.

I know that evil dwells within,
And binds me fast to lust and sin.
I know that nothing can atone
But Jesus' blood, and that alone.

If men could righteousness attain
By wealth or stealth, by work or pain,
By other than just faith, and love,
They'd surely reach the world above.

So clear and simple is the way,
That rich and poor are led astray
By him who seeks their shame and death,
Because they seek not Christ by faith.

The just shall live by faith divine,
And walk in love in God's design,
Till Jesus come to give him life
And end sin's struggle and earth's strife.

Self-Control.

By M. C. Wilcox.

Temperance, whenever used in the New Testament, comes from a Greek word meaning "self control." And the term "self control" is the best expression of what true temperance is—the proper balance and co-operation of all the faculties and powers of heart, mind, and soul. It is temperance in all things; a legitimate, normal use of that which is proper and good, but a total abstinence from that which is evil. Surely it would seem that there is no man with the right use of his senses who would not choose such a life as that.

What a blessed world it would be if all were thus temperate. Yet here comes in one of the seeming paradoxes of truth. Man can not, though it be his duty, control himself. We do not mean by this that he can not impose upon himself certain onerous tasks and do them. He can live and die a "holy" hermit; he can hold his clinched hand above his head till the nails grow through the palms and the muscles harden and wither; he can sit in meditation like a stone statue till people worship him as a god; but all these are not examples of self-control. True self-control withers no organ, dwarfs no faculty, kills no noble inspiration or affection of mind or heart, nor does it shut itself from human kind, its needs, its joys, its sorrows.

Alexander controlled men to conquer the world, but he could not control himself, and the latter has been true of earth's sons who depend upon themselves to control themselves. Man is sinful, inherently sinful, ever tending to the indulgence of the flesh. He is a slave, "sold under sin." At times he strains like a lashed hound for freedom, but inevitably falls back into the bondage of sin

and Satan. Hence another Bible paradox: He who would be truly free must yield to become God's servant.

We have not space to argue the philosophy of it; we only proclaim the glorious blessed fact: "For he that is called in the Lord being a servant (literally 'bond slave') is the Lord's free man; likewise also he that is called being free is Christ's servant." 1 Cor. 7:22. For he who yields himself in heart and soul and flesh to God in Christ Jesus shall know the truth, and the truth shall make him free. "If the Son, therefore, shall make you free, ye shall be free indeed." John 8:32, 36.

Powers and faculties under the bondage of Satan and self are released from their enslavement to do the things for which they were created. The soul is freed in the glad joy and strength of Jesus Christ, and yet, is he a servant; but he is in bondage to infinite love, free to do; aye, free to go back to the mire and the wallow of sin; for God holds none in His service save by constant love and the soul's own free choice.

To what absolute self-surrender of your sin-bound, helpless soul and body he invites you, dear reader. While you now may say with one: "I know, O Lord, the way of man is not in himself; it is not in man that walketh to direct his steps," you may sing the song of deliverance in Christ Jesus: "Oh, Lord, truly I am Thy servant. I am Thy servant. . . . Thou hast loosed my bonds."

There the service will be the service of life, not death, and the fruits of the Spirit will be love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance (self-control).

"I've found a Friend; O, such a Friend,
All power by Him is given,
To guard me all my earthly way,
And end that way in heaven.
Nought that I have my own I call,
I hold it for the Giver—
My heart, my strength, my life, my all,
Are His, and His forever."

What a Baptist Clergyman Thinks of the Prophecies.

By E. Hilliard.

The following words from the eminent Baptist clergyman, Emory W. Hunt, pastor of the Clarendon Street Baptist Church, Boston, Mass., U.S.A., are refreshing, and to the point. Especially are they pertinent at this time when so many pastors of various denominations are saying that the prophecies of God's holy word are obsolete, mysterious, and that we have no business searching into them. Although spoken at the International Prophetic Conference, held in Boston, Dec. 10-15, 1901, they are even more pertinent now than then. He gave the address of "Welcome."

In his introductory remarks he said he thought the conference was very timely, in view of the fact that there was so much in these days which sought to destroy the blessed Book, and supplant it with something else. He made three strong points, which were indeed relevant:—

1. "Whoever discounts the prophetic elements of the Bible, really discounts the whole book. The Bible is a unit. We cannot place discredit on one part without discrediting the entire Bible. The Old Testament and the New must go hand in hand; and if we attempt to disbelieve the Old Testament, we shall eventually disbelieve the New. If we discredit the prophecies of the Old

Testament, we shall be apt to discredit the miracles of the New. If we discount what we call the hardest part of the Bible, we shall eventually reject the whole thing.

2. "To eliminate the prophetic part of the Scripture is to place a discredit upon the whole Bible. One great reason why the supernatural is being so lightly regarded is because prophecy, as a part of the inspired record, is not believed. There is only one supposition that prophecy is from heaven, is supernatural, and that is, there is a God. There being a God, prophecy is possible. In order to eliminate prophecy, it is necessary to first eliminate God.

3. "The study of prophecy is needed in these days, especially to confirm the faith of the saints. We are exhorted earnestly to contend for the faith which 'was once delivered to the saints.' In the teachings of Jesus He told His disciples great truths before they transpired, so that when they did transpire, they might have a stronger and sturdier faith in Him, and in the blessed Bible. With the many rationalistic views, and the higher criticism abroad in the earth to-day, the tendency of which is to undermine the faith of the people of God, the study of the prophecy ought to be revived, that the faith of Christians in these days might not grow dim, but may be strong and sturdy."

A Good Criticism on "The Third Day."

By W. A. Spicer.

From the figurative language of Christ to the carping Pharisees, in Matt. 12:40 ("three days and three nights in the heart of the earth"), some argue that the crucifixion was on Wednesday, and that the resurrection was in the closing hours of the Sabbath. This would place the resurrection on the fourth day, and would squarely contradict the oft-repeated Scripture phrase "the third day," bringing confusion into the whole narrative.

The phrase "the third day" naturally suggests a series of three days, the events of the first being separated from those of the third by one full day only. An old writer and Greek scholar, Dr. Pearson, Bishop of Chester (England), shows that this plain suggestion in our English usage is most emphatically enforced by the original. His criticism on the phrase "the third day," is so simple that the force of it is plainly apparent even to those of us who are not students of Greek. He says:—

"According to the constant language of the Greeks and Hebrews, he can not be said to rise to life on the third day who died upon any other day between which and the day of His resurrection there intervened any more than one day."

He illustrates the usage by referring to our modern word "tertian" (from a root signifying third), commonly used by physicians to describe a fever that comes on every third day, one day intervening between the attacks. Any good dictionary gives the word. Dr. Pearson then quotes from the old Greek grammarians and medical writers to show the same use of the word "tritaïos" among the Greeks, and concludes:—

"If the fever be a 'tritaïos,' the day of intermission is but one, if 'tetartaïos,' two. . . . Thus if our Saviour were one whole day in the grave, and died the day before, and rose the day after, He did rise 'tritaïos;' if He were two whole days in the grave, He rose 'tetar-

taïos.' . . . From 'trite' comes 'tritaïos,' and from 'tetarte,' 'tetartaïos,' in which 'hemera' [day] is always understood. . . . Thus Christ did certainly rise 'te trite hemera' [the third day], He did rise according to the Greeks, 'tritaïos,' . . . that is, one day only intervening between the day of His death and the day of His resurrection."

The whole record agrees with this. Jesus was to be crucified and rise again "the third day." Late on that Sunday, as the two disciples walked to Emmaus, they told their unknown companion about the crucifixion, and said, "To-day is the third day since these things were done." Jesus showed Himself to the disciples on that third day, the first day of the week, not at all to honour the day, but in order that they might be witnesses to the fact that "He rose again the third day according to the Scriptures."

The Epistles of Paul.

The language employed by the apostle Paul in his Epistles, while it was no doubt the language in current use at the time, was scarcely adequate to convey the full meaning of the ideas which had been revealed to no one but himself as God's special messenger to the Gentiles. This may, perhaps, not unfairly be implied in his second Epistle to the Corinthians (Chap. 12:5), when he states "that he was caught up into Paradise, and heard unspeakable words which it is not lawful [possible] for a man to utter." That is to say, the words Paul used, and was obliged to use, under divine direction, as the only ones available, meant, in the way he used them, very much more than he could make them convey, as those words were then usually understood by the people to whom they were addressed. It may, perhaps, be not too much to say that in Paul's hands those words really constituted a new language containing ideas foreign to a Hebrew mind, coloured as they must have been by his specially revealed knowledge, and appreciable only by those who had "ears to hear."

Thus with all his explanations Paul was far from being fully understood, even in his own day. Does not the apostle Peter say that "in all his epistles" our beloved brother Paul hath written "some things hard to be understood, which they that are unlearned and unstable wrest unto their own destruction." 2 Peter 3:15, 16. So when Paul died, and his own emphatic declarations were no longer heard from his own lips, the impressions so made became faint, and his teaching became adulterated by his successors.

Later on, the theology of the Reformers of the 16th century, crystallised in their creeds and confessions, only partly corrected the serious adulterations of the doctrines contained in the New Testament Scriptures which had accumulated in the teaching of the Church of Rome. But those creeds and confessions were adopted because they were believed to be complete statements of true Christian thought, or perfect expressions of the ideals of Christianity. They are now, however, being challenged as far from perfect and inadequate to the purpose designed.

Since the Lord's personal revelations to Paul as His special ambassador to the Gentiles, and the public divine testimony to the authoritative teaching and acts of the other apostles as recorded in the book of their Acts, "The world has never witnessed a public manifestation

of God's presence or His power."—"The Silence of God," *Sir Robert Anderson*. So students of religion have been restricted to the Bible alone for reliable, authentic information as to the character and purposes of the divine Being, and, it may be added, to the illustrations of Bible teaching in the history of all nations to which the Bible refers.

It unfortunately happens, however, that the Bible is too often consulted not so much to obtain original views of things as taught by it, as to seek confirmation of pre-conceived ideas or opinions. The consequence of such references is that the Bible, or rather a series of selected texts from it, has been made to say what it was wanted to say.—"Australian Christian World."

Perilous Times.

By W. C. Wales.

We are nearing the end. The race is nearly run. The battle is almost fought. The gospel ship is almost home. We have already sighted the harbour. As floating branches assured Columbus of the proximity of land, so evidences thicken on every hand that the gospel ship is nearing port.

But special dangers menace the staunch vessel as she nears the harbour. Here lies the treacherous bar, here are the hidden rocks, here are the breakers, here the narrow, difficult channel. Special vigilance is needed, special precautions must be taken. All hands are on the lookout. Deep-sea seamanship is now incompetent. The skilled pilot is taken on board. The experienced captain who has guided his trusty ship through howling storm and roaring wave now relinquishes all control. He obeys another's voice. The pilot is given supreme and unquestioned command.

Beloved reader, you who have thus far independently guided your own frail bark over life's stormy sea, you who have never entirely yielded your will to another, let me entreat you to do so now.

Jesus is coming. The last days are here. Signs everywhere foretell the judgment day near. The world is waxing old. Riches are being heaped up for the last days. The poor and oppressed are growing restless and desperate. Evil men and seducers are waxing worse and worse. Men are crying peace and safety, but strife and commotion prevail. Stupendous preparations for war are universal. The time is at hand. The prophecies of God's word are fulfilled.

The last gospel message is sounding. Knowledge increases. Men run to and fro. This is the "time of the end." Read Dan. 12:4. Repent, the kingdom of heaven is at hand. Beware! beware! "In the last days perilous times shall come."

Satan knows that time is short. He is familiar with the prophecies and understands their fulfilment. He sees the fast-fulfilling signs of Christ's coming, and he works with greatly increased energy. "The devil has come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

Just at this time Jesus says, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. . . . Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to

pass, and to stand before the Son of man." Luke 21:34-36. No victory now without prayer, no safety without watching.

Dear reader, are we ready to meet Jesus? Are we ready for the final trial? Are we prepared to receive the King? Are our hearts right? Have we overcome by the blood of the Lamb and the word of our testimony?

O, what a glorious achievement to stand with confidence and security in that great day. We must all appear there. No one will be excused. Shall we flee in shame, or shall we confidently stand with joy and triumph?

If ever we needed the omnipotent Pilot at the wheel, it is now. Let us entrust our all to His care. Ship and cargo and passengers—all are safe under His control. He knows every danger. He is familiar with every rock and shoal. His voice controls every gale, the rudder obeys His word. What He casts overboard is no loss. Every order given is for safety. He loves every passenger. He has already given His life to bring each to port. Can He not be trusted?

Success in all our endeavours, victory in every conflict, salvation to ourselves and others, depend upon our yielding all to His supreme control. Let us watch constantly, pray unceasingly, work untiringly, that self may be subdued, and a full and unreserved surrender of all we have and are to Jesus may be our daily living experience.

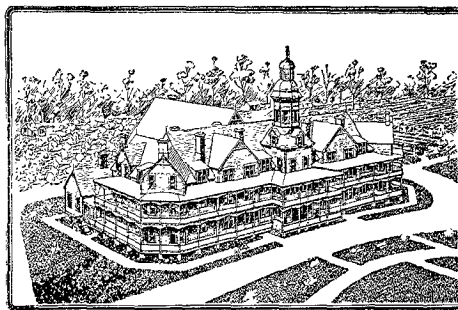
"Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple."

Utter Only the Best Thoughts.

The habit of letting every foolish or uncharitable thought, as it arises, find words, has a great deal to do with much evil in the world. Check the habit of uttering the words, and gradually you will find that you check the habit of thought too.

A resolution always to turn to some distinctly good thought, when a complaining or unkind one arises in the mind, is a great help—as it is to turn every thought condemnatory of our neighbour into a prayer for him. We never can long continue to dislike people for whom we pray.—Selected.

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World-Wide Field

Korean Sketches.—Among the Country Folk.

By F. W. Field.

A trip through the country districts of Korea furnishes the traveller an opportunity to become acquainted with the people, and familiar with their manner of life. The most common mode of travel is on foot, and nearly all the so-called roads are mere paths through the fields. The dwellings of the people are grouped into small villages. As we near these, our approach is announced by the barking of numerous dogs, every household seeming to possess at least one noisy cur. Groups of children run out to watch the strangers, and the older people pause in their work while we pass.

We notice that there is no regular arrangement of the houses into streets, but narrow paths lead from house to house. In front of nearly every house is a cleared place where the grain is threshed. This threshing-floor lies just outside a small dooryard, usually enclosed by a fence or stone wall. These garden walls sometimes form three sides of a kind of shed which is roofed with thatch the same as the house. The side next the house is generally left open. This shed is used as a sort of store-room; here also the family pig is often tied, and the donkey or pony stalled. Some part of this shed may even be enclosed to form a guest-room.

After a long tramp across country, we are glad to accept the hospitality offered us. We leave our shoes at the door with the slipper-like sandals worn by the natives, and find seats upon the mats which cover the floor. The Koreans sit with their feet crossed tailor fashion, and never with the feet folded under the body, as the Japanese do.

At meal-time the food is served on tiny tables about a foot high, and as large as a common tray. A generous bowl of rice and beans cooked together forms the principal dish. Dried fish, a kind of egg omelet generously salted, and a salad of coarse vegetables and red pepper, are common side dishes. The only form of bread I observed was griddle-cakes made of bean meal. The principal meals are eaten in the morning and at evening, only a light lunch being eaten at midday. The people eat heartily and hastily of this soft, poorly cooked food, and as a result indigestion and dyspepsia are very common.

At night the mats upon the floor form the beds, and smooth blocks of wood do service as pillows; but some families have quilted mattresses, and pillows of rice chaff. We thought ourselves fortunate to secure such a mattress, thick as an ordinary comforter. Then, spreading over this a woollen deck robe and a pair of blankets, we slept to dream of anything but woven-wire springs, hair mattresses, and feather pillows. Yet who could complain when the people freely provide the best they have to offer?

These country villages are without stores or shops of any description. All purchases must be made at the large cities and towns. In these same towns are the

only post-offices; letters addressed to country places are delivered by private messengers in a very irregular and uncertain manner.

Because of their isolated condition and the inconvenience of travel, the country people live almost independently of the outside world. They eat the produce of their farms; cotton is grown, spun, and woven into the coarse fabrics which form their every-day garments; shoes are braided from straw, marsh grass, and a few strips of old cloth. A few kitchen and household utensils, and the material for their better clothes are the principal purchases made in town.

In the work of the farm all have a part; the women as well as the men and boys may be seen working in the fields. The harvested crops have all to be carried over the narrow paths to the village. The men and boys carry heavy loads on their backs, the women place their burdens on their heads. The cattle are used as beasts of burden rather than as producers of milk and butter. Ponies and donkeys are also common. One may travel day after day, and not see any sort of wheeled vehicle.

The village well or spring is a very busy place. Here the women do the family washing; vegetables and fish are brought here to be prepared for cooking. Water is carried in large earthen vessels upon the heads of the women in true Oriental style, and with an ease not unbecoming.

A Korean village forms a picturesque part of the landscape; the thatched cottages do not intrude themselves upon the eye as our modern dwellings do. But upon closer inspection, the beauty of the scene is marred by much disgusting filth. These people are greatly in need of instruction in the science and art of cleanliness. Here is a great field for missionary effort. The observance of a few simple sanitary rules would do much to improve the health and to increase the comfort and self-respect of these easy-going, unambitious villagers.

In those countries where the obstacles to the truth seem greatest, the power of the gospel is most manifest. In Russia last year, although there were only four Seventh-day Adventist missionary workers, the numbers of the believers almost doubled.

We are pleased to announce the opening of a Bible Study and Lecture Room in Sydney. A very central and accessible location has been selected for this Lecture Room, and Sydney residents and visitors are heartily invited to call and enter into the Bible studies which are conducted there. The hours for conversation and Bible study are from 10 a.m. to 2 p.m. daily, and on Thursday afternoons at 3 o'clock a study for ladies only is conducted by Mrs. G. B. Starr. On Monday, Tuesday, Wednesday, and Thursday evenings at 7.45 lectures will be delivered on the subjects of the prophecies, health and temperance, and other interesting themes.

The Lecture Room is in charge of Evangelists G. B. Starr and F. W. Paap, and will be found in the Temperance and General Life Insurance Co.'s Building, 301 Pitt St., Sydney. Sydney readers of the "Signs of the Times," who may have questions arising in their minds concerning the important truths which are dealt with in this journal, we recommend to call at the Lecture Room, where you will meet with a cordial reception, and the attendants in charge, we are confident, will do their utmost to answer any inquirer after truth.

HOME AND HEALTH

Work that Wins.

Somebody near you is struggling alone
Over life's desert sand;
Faith, hope, and courage together are gone,
Reach him a helping hand;
Turn on his darkness a beam of your light;
Kindle, to guide him, a beacon-fire bright;
Cheer his discouragement, soothe his affright,
Lovingly help him to stand.

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

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

The Woe in the Patent Medicine Bottle.

By David Paulson, M.D.

The patent medicine evil has now become a formidable rival of the saloon itself. The day is past when a man can maintain his respectability and yet make regular visits to the saloon on the plea that he is drinking liquor "for his health," for well-informed people have learned that alcohol is a most prolific cause of disease.

But during the last few years disguised intemperance, in the form of patent medicines, has grown at a most alarming rate, and the astonishing part of it is that clergymen, statesmen, and other eminent men who protest against the use of beer containing two to five per cent. of alcohol furnish glowing testimonials encouraging the use of various well-advertised patent medicines containing, in most instances, more alcohol than ordinary whisky, forgetting that the alcohol which is sold over a drug counter is just as destructive as that sold over a bar.

Dr. Osborne, professor of materia medica and therapeutics in Yale College, in a paper read before the last American Medical Association, spoke of one patent medicine firm that uses 500 barrels of whisky each week. He mentions a highly recommended "sure cure" for alcoholism which is nearly one-half alcohol! Another remedy which has been advertised so extensively that in some communities one out of every four of the population buy it, is nearly one-fourth alcohol.

A widely advertised catarrh snuff contains a liberal quantity of cocaine, and is already producing a prolific harvest of victims for insane asylums. One of the most

widely advertised soothing syrups has unquestionably killed a thousand times more children than Herod ever slew, for it contains half a grain of morphine to every two ounces of the drug, and infants are peculiarly susceptible to the influence of narcotising drugs. This is one reason why the cigarette evil is playing such havoc with the boys of our nation.

It has been estimated that there are a million morphine and cocaine fiends in this country. This is not surprising when the child is introduced to its bewitching effects, and its nervous system is made to demand unearned felicity, even before he is old enough to ask for it. "Train up a child in the way he should go, and when he is old he will not depart from it," is just as true when it is trained in wrong habits as when it is trained in correct ones.

The real foundation for this evil is a mistaken idea about the cure of disease. Genuine and permanent healing of the body can not be put up in bottles and bought and sold at so much an ounce. It results from coming into harmony with nature's laws and a proper use of nature's own remedies, such as exercise, pure air, pure food, hygienic measures, electricity, and a simple trust in God. The physician who can intelligently and skillfully bring these influences to bear upon his patient will find but little use for drugs, and certainly not for a wholesale and universal dosing with alcohol, morphine, cocaine, and other habit-forming drugs.

Dr. Bernado says that 99 per cent. of London's homeless children are made so by the drunkenness of one or both of the parents.

During the last thirty years liquor has destroyed 7,500,000 lives in Europe, or more than have been killed in all the wars of the nineteenth century.

"Several thicknesses of newspapers laid between the bedsprings and mattress are equal in warmth to another mattress. Laid between the blanket and quilt they equal an extra blanket."

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your wealth at the ex-
pense of health

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Thanksgiving.

For sowing and reaping, for cold and for heat,
For sweets of the flowers and gold of the wheat,
For ships in the harbours, for sails on the sea,
O Father in heaven, our songs rise to Thee!

For parents who care for us day by day,
For sisters and brothers, for work and for play,
For dear little babies, so helpless and fair,
O Father! we send Thee our praise and our prayer.

For teachers who guide us so patiently on,
For frolics with mates when our lessons are done,
For shelter and clothing, for every day's food,
We bless Thee, our Father, the Giver of good.

For waking and sleeping, for blessings to be,
We children would offer our praises to Thee;
For God is our Father, and bends from above
To keep the round world in the smile of His love.

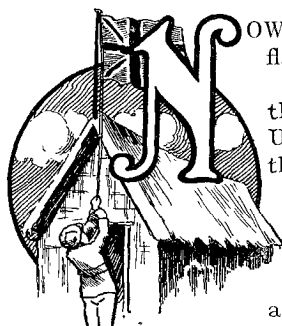
—Margaret E. Sangster.



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

Chapter XXIV.



Hoisting the Colours.

NOW, then, Tom," said I, "up with the flag."

And Robert, Mary, and I watched the boy as he hoisted the brand new Union Jack that Mary had made for the occasion.

As it floated gracefully out to the new year's breeze Tom threw his cap into the air with the heartiest "Hip, hip, hurrah!" you ever heard, and struck up the national anthem on his new mouth organ.

(You can see, my little friends, that Tom thinks a great deal of his country and his King.)

We had been decorating up the old barn ready for our New Year's party, for Mary declared that she hadn't a room in the house large enough for the boys to enjoy themselves in.

"Mary is a real jolly girl," said Tom. "She knows just what boys like."

(Judging by the piles of good things on the kitchen table, and the mingled smell of cakes and pies coming

out of the kitchen window over there, I shouldn't wonder if she knows what boys like to eat, too.)

You ought to have seen that old barn, boys and girls. It was a *picture*, and no mistake.

It made a fine, big room, for Robert had moved all the hay to the far end, and left a large, clear space. Tom and I swept it out, and gathered armfuls of evergreens for Mary's part of the work.

Right up the old posts nearly to the roof Mary had twined long sprays of river clematis, and at the bottom of each she had tied a cluster of large fern leaves from the hill tree ferns.

On the walls she had tacked several pretty mottoes with evergreen borders, and from the beams overhead hung beautiful pots of ferns and creepers drooping their graceful leaves and tendrils almost as low as our heads.

Then at the opposite end to where the hay was stacked we fixed up a platform, and put a little table on it, and Mary's cabinet organ over on one side.

Two large tree ferns in tubs stood at each end of the platform, pot plants all along the front, and a big bunch of all the prettiest flowers that Mary could find was neatly arranged in a large vase on the table.

At the back of it all was our "masterpiece," as Tom called it. Mary had made some pretty letters out of ivy leaves and red geraniums, and Tom and I tacked them up according to her directions.

The girl had drawn, on a large sheet of paper, a picture of an old digger washing for gold. In his dish you could see some of the precious yellow metal. This she had us put in the middle of her motto, and round about it, in a pretty oval, were the good words: "Seek, and ye shall find."

I mustn't forget to tell you about Tom's motto. He had painted on white calico, with black and red ink, "A Happy New Year," and hung it over the barn door on the outside.

We got all the tables and boxes we could find to make room enough for the boys, and Mary covered them over with white cloths, and put a pretty little buttonhole by



"As Happy as a Bird."

each plate. So you can imagine Tom's delight as he finally hoisted the flag on the pole that he had persuaded my brother Robert to put up at the end of the old barn.

"Why, Uncle Ben," said he, looking as happy as a bird, "this is going to be the best New Year I ever had."



"You should have seen that Old Barn"

What a perfect day it was. We had had a thunderstorm the night before, and the wind had changed to the south.

So the morning broke with the bluest of blue Australian skies and the whitest of white clouds.

It was indeed a golden New Year, fresh from the hand of the great and good God. And what a splendid time we had, to be sure!

UNCLE BEN.

Uncle Ben's Letter Box.

[We will always be pleased to hear from our little readers, and will try to find room for a reply. Write neatly, and tell us about your home and Sabbath School and what you are doing for Jesus.]

Here's part of a letter from a little girl who has forgotten to tell us where she lives:—

Dear Uncle Ben,—I go to Sabbath School and enjoy learning the lessons very much. I have a brother, his name is Howard, and a little sister, her name is Dorothy Enid, she is only a month old. I am trying to search for the "true gold," but I don't think that I have found any yet. I have not seen the baby, for she came when I was away from home. From one of your readers.

ELLIE JAMES.

I shouldn't wonder, Ellie, if you decide that you have found some "true gold" when you see the new little sister. Don't you think you are a rich little girl to have Jesus for your Saviour, such a nice home, and such kind parents? Uncle Ben thinks that you must have a good share of the "true gold." Try being real thankful, kind, loving, gentle, and helpful, and I'm sure you will find it.

"Children, you will be saved from many temptations if you resolve to see not, to hear not, and to speak not to the tempter."

A Royal Letter.

A few weeks ago a poor sick child in London, named Victoria, was made very happy. It all came about this way. Vicky, as she is called, was told that Princess Victoria was ill also. She forgot her own suffering for a little while, and wrote to the Princess. Vicky told the Princess how sorry she was for her, and said she would pray that she might be made well.

What was Vicky's delight when she received this letter from Princess Victoria: "Miss Knollys is desired by Princess Victoria to thank her little namesake very much for her nice letter, and to say how much Her Royal Highness hopes and prays that God will soon make them both well again. The Queen sends a few flowers which she thinks little Victoria will like to have by her bedside."

I think we should all be happy to receive such a kind letter from a member of the royal family of England. But did you ever stop to think that we have all received a letter from a greater King than King Edward? That King is God Himself, and the letter which He has sent to us is the Bible.

In this letter the King says that He "so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." And as Princess Victoria prayed for little Vicky, so Christ, the King's Son, has prayed for us. Said He to His Father, "I pray for them; I pray not for the world, but for them which Thou hast given Me."

There are many other beautiful things in this letter that God has sent to us, and let us all read it more than we ever have before. If we do so it will make us happy, just as the letter from the Princess made the little sick girl happy.—T. C. O'Donnell.

In some of the Southern States of America there is an ant called the agricultural ant. It is very fond of a certain seed; so it clears a large space around its nest, sows the seed, and harvests the crop when ripe. If during the winter the seeds become damp, the ants look them all over, dry them, and store them again.

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"What Does the Future Mean?"

The great Russian Empire, like the patriarch Job, might at present bitterly complain, "Changes and war are against me." The empire of the Muscovite has experienced another great reverse in its struggle with Japan—this time upon the sea. The Baltic fleet, representing the power of Russia upon the ocean, in its run and dash for Validvostock, has, at the hands of its Asiatic enemy, been almost annihilated, and this great empire, which has ruled its dependencies with a rod of iron, has now but little to represent its naval strength. The flower of its navy is gone, and the little Japanese are to-day polishing up the guns that once belonged to the Czar.

Russia, in all her career, has never had such a humbling as the one that she has recently received at the hands of Japan. Both on land and sea this great nation has experienced defeats, and her Manchurian army, the strength of her power upon land, is in the position of almost "a forlorn hope." Hundreds of thousands of men have perished as the result of this war, and homes have been made desolate; whilst millions of the nation's bullion have been expended.

Nations, like individuals, have their bounds, and God, through a series of circumstances, can say to a nation, as He says to the ocean, "Thus far shalt thou come, and no farther." There is an unseen power whom men to-day scarcely recognise when drawing their conclusions regarding enterprises which they consider their own, and wherein their selfish interests are involved. This campaign has not turned out at all satisfactory to the councils of the great Russian Empire; disaster has followed disaster; calamity, calamity; till to-day Russia faces absolute defeat. All her projects have failed; and crippled, humbled, and stunned, she must retire from the struggle, to secretly bewail the loss of her prestige, and the position which formerly she confidently assumed in international affairs. The success of Japan, a nation which a few years ago was looked upon as a mere heathen community, has given her a voice and action in the international politics of the world. God raiseth up one and putteth down another, and to-day we see the balance of power in the Far East secured for a little longer. The angels of Rev. 7:1-4 are still at their posts, and the final commotion and fierce strife amongst the nations are held back by these divine agencies, until the

people of God are sealed in the forehead. When that work is finished, probation in human affairs ends; then things upon this earth will assume a terrible aspect. That day now is fast approaching, and the many elements of disorder that we see around us and everywhere, are signs of the coming conflict. The time of trouble such as never was since there was a nation (Dan. 12:1) is now not many years ahead of present affairs. The tokens of the present point with an unmistakable declamation to the future as a time of trouble, of war, of revolution, of famine, of plague, of pestilence, of anarchy, of demoralisation, of disease, of crime, and of the breaking of the bands of law and order, to the ingress of every intruder, which will level with the ground the pillars of established institutions, both governmental and social. Every evil voice which made itself heard in the French Revolution is again clamouring for precedence to-day, and the world is preparing to reap the harvest from the seed that it has sown. It is in the maelstrom now; the rapids of that great national time of predicted trouble are already being entered.

What is anarchy, with the knife of assassination, the bomb, and the secret council, going to do for the future? What is Socialism going to do for it, with its levelling ideas and its controlling centralisation of industry, property, talent, and wealth? To reach its aim, existing institutions must fall, and bad as things are now, would the result be any better than we have it to-day?—No, certainly not; its latter end would be worse than its beginning. These agitations denote a time of trouble.

What is the struggle between labour and capital going to do for the future, with its unions, its associations, its coercion, and its strikes? Is it a sign of commercial peace, prosperity, enjoyment, and ease?—No, it means conflict, contention, agitation, and blood. Is the panacea in the hands of the monopolist, the trust promoter, the gigantic syndicate, and the millionaire, and the magnate who annually corners the produce, the staples, and fruits of the earth, upon which the people live? Do his actions speak of philanthropy, benevolence, and love? Do they? If any one thinks so, let him ask the poor who are starving. What is he going to do for the future? Will his riches save him when the poor rise like a flood? If any one thinks so, let him read the fifth chapter of the epistle of James. What does the cry of the unemployed mean, the submerged poor, the starving mechanic, with his empty meal-chest and his ragged children? What does the gleam in his agitated and desperate glance mean? Will he figure in the final struggle or not? He petitions Parliament for work and bread to-day. What will the future do for him and his hungry millions? Is he a sign of peace?—No, certainly not. What will the constitutions that are wrecked by the drink traffic, the tobacco evil, the drug and the narcotic habit do for the future? Will they turn it into a garden of health, or an epoch of extended and universal disease? The earth groans under its heavy burdens. What does all the trouble betoken for the future? Will it give back the national vitality that has departed? or will a dirge pass over the land in regard to health, that the wail will be Ichabod! Ichabod! in a prolonged and deep lamentation?

Reader, there is help only in God. These are only a few of the questions which the conditions by which we are daily surrounded lead us to ask. God is now restraining the angry nations for divine purposes. Rev. 7:1-4. What will the world be in the future when His command is to "let go"? In the Russo-Japanese war we have some of the results before us when nations, in respect to one another, use those words. But what will it be when the God of heaven speaks in regard to all earthly things, and when His command to the angels of Rev. 7:1-4 is, "To let go," to devastate and to destroy? Then the stupendous issues which are now smouldering will burst forth into mighty flames; then element shall contend with element, faction with faction, nation with nation, and God's people only will be secure. Ps. 91. Then Christ shall come again, not as the lowly Nazarine, but as Captain of the Lord's host, as Generalissimo of the armies of heaven; to ransom His people, to open the graves, to destroy the wicked, and to give an inheritance of eternal life to those who, in the faith of Jesus, have kept His commandments, His statutes, and His laws.—J. B.