

# SIGNS OF THE TIMES

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ONE PENNY

## The God of this World.

The peoples of the earth have at various stages passed through scenes fraught with danger, revolution, and tableaux of tragic circumstances. Wars, devastations, famines, tumults, and persecutions have each made their ingress upon those of past generations, and history has proved to be a record of bloodshed, strife, intrigue, tumult, and war, the reading of which leaves upon the imagination and mind only a retrospective panorama,

fearful conflict. These have been waging war since the fall of Adam, and the earth is still prepared to keep up her reputation, maintain her character, and prove that the Omega of her history for devastation, peril, and bloodshed will totally eclipse the past by the lurid hue of the conflict in which her history will end. Of all the planets in the universe the earth has the brand upon her as the place where Justice and Truth, in the person of Christ, were crucified, or to use a more significant word, murdered; and His followers all through the ages



Adown the vale, Broken by stones, and o'er a stony bed, Rolled the loud mountain stream.—Southey.

lurid in its hue, dreadful in its scenes, and terrible in its conflicts. In the past the old earth has rolled on, stained with many a battle, in which right has not always conquered, nor justice been vindicated, and the stain that is upon her has been deepened as the centuries passed by, and such a record has been achieved as no other world ever had.

This planet has been a battle ground between right and wrong, the two opposing elements in a great and

have more or less been forced to endure the same treatment as the Author of these principles.

The same spirit of evil which caused the death of Abel, crucified Christ, and martyred fifty millions of Christ's followers, is still in the field to-day; and with well skilled duplicity is everywhere preparing his agencies to fully equip them for the last conflict. Satan, with six thousand years of experience with the human race, upon which, like a great marauder, he has played skil-

fully for the souls of men, has almost obtained complete control. Any element and tool born of hell is his to use in the great controversy, nothing being too high or too low for him to use in his work of deception. He will use a king as soon as a cow-boy, a cardinal as a friar, a millionaire as a pauper, so long as his aims may be accomplished. But his one object has been, is now, and will be, ever the same, to overthrow truth, subvert justice, and lead this planet into rebellion against God, to the final destruction of all who follow his leadership.

It is his mind that has directed the world's conflicts. When armies have met upon the battlefields he has rejoiced at the booming of cannon, the clash of swords, the rattle of artillery, the cry of the wounded, and the pallor of the dead; and what nations have called glory, he has called success; yes, grim success, so far as his own wishes have been achieved. Millions have passed away under his jurisdiction and tutelage. His hand is responsible for thousands of lurid scenes that go to make up the history of the past. He has gloried in human misery and untold distress, and unfortunately for his own welfare, man, in Satan's hands, has been a willing instrument in the mighty drama of human unhappiness which past generations have been forced to play upon the stage of this world.

Having fully graduated in an arena of strife, war, deception, lying, and rebellion, Satan has received an education which has quickened all the intensity of the evil of his nature; practice has made him expert. In the great councils of the exalted ones of the earth his advice has been too frequently followed. He has often ruled diplomatists, statesmen, Parliaments, and kings. His voice has been heard in councils, and his hand has been seen in the results which followed. Nations, tribes, and peoples have trembled in misery under his rule; and withal he lives, rules, and has a mighty say in the doings of to-day. He has swamped the world with vice; he rolls the glittering ball of pleasure. In all its changing beauty he caters to the millions who follow its roll. He is seen in the liquor traffic; he educates the drunkard for the gallows, and his children for careers of crime. He is seen in the haunts of immorality, which, like a leprosy, are spreading everywhere, consuming the vitality of the national constitution. He has saturated the world with tobacco, wrecking the stamina of millions, and consuming in smoke that which should have been spent on the necessities of life. He rejoices in slaughter; desolation is his; he loves it. He is an apt teacher in the ways of death, and the heaven he gives is a hell every time. He places falsehood for truth; he seasons his lies with philosophy, and his sayings with hypocrisy and duplicity. He is an able speaker, an eloquent orator, but a liar every time. He has made millionaires and multiplied paupers; he is as well acquainted with the palace as he is with the slums. With his right hand he deals disease, and his left agony and sorrow; he rejoices over the millions who go in at the door of death. He locked the Bible up in Latin, and made a church its depository. He altered the Sabbath, and has glorified Sunday. He has attempted to change the law of God. He is the author of tradition and the hater of truth. Millions have been led by him into the broad way which leads to destruction; for broad is the path his feet tread in, and he hates the narrow way. He is captain of a mighty host, the leader of many a fray. He is an angel of light, but it is the lurid light of hell. He smatters truth with enough falsehood to make it

dangerous. He rules governments, sways kings, tells popes that they are infallible, makes autocrats tyrants, and turns workmen into serfs and slaves. He loves oppression, rolls the golden coin, and laughs grimly at the millions who chase it. "Give them gold," he cries, "gold that will lead them to hell." All his paths are slippery, and every engine he propels is upon the down grade, and the station they stop at is perdition. He is seen in the cyclone, the storm, the pestilence, the famine, the cry of the orphan, and the wail of despair. He gloats in crime. He is the author of confusion; he turns the earth into a wilderness, and the luxurious place into a desert. He personifies the dead. He is the god of the spiritist, and the author of necromancy, the midnight apparition, the seance, Spiritualism, and all the accompanying paraphernalia and fan-tan of hell. He is a gambler, a cheat, a perverter of truth, a perverse legislator. He speaks many languages; he is wiser than Daniel; he is king of modern Babylon; the scarlet beast of Rev. 17; many churches sit on his back. He deals in the souls of men. He is the outcast of Heaven, the son of perdition, the great Assyrian, the antagonist of Christ, the mystery of iniquity, Lucifer, the progenitor of sin, the way of death. His mouth is an open sepulchre, and his wages and reward is the second death.

He will come to his end by fire, and the righteous will some day walk over his ashes. This will be the end of him who said once: "I will ascend into heaven, I will exalt my throne above the stars of God." "I will sit also upon the mount of the congregation in the sides of the north. I will ascend above the heights of the clouds; I will be like the Most High." But God answers: "Thou shalt be brought down to hell, to the sides of the pit. . . . Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed cities thereof; that opened not the house of his prisoners?" Isa. 14: 13-17. This is the end of this mighty rebel, this defiant apostate; yet millions of the human race follow him to-day, and they prefer his character to the loving, gentle, and kind one of Christ, who died upon Calvary to save sinners; the Chief among ten thousands, and the altogether lovely. Repent, and believe the gospel, that ye might yet be saved. This generation has before it one choice—heaven or hell, Christ or Satan—which will you follow?—J. B.

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At Guanajuato, a city in Mexico, an extraordinary cloud-burst caused so great a flood that one thousand persons were drowned and immense damage done to property.

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The German Emperor's new travelling motor car (says the "Motorist and Traveller") is furnished like a miniature drawing-room, has a handsome writing table and four chairs, and is lighted by electricity. The floor is carpeted, and the roof covered with ivory-coloured leather.

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A bomb which was thrown at the Sultan, but missed its mark, caused great slaughter amongst those who were standing in the vicinity. The explosion killed the Sultan's aide-de-camp and the tutor of his sons, and also twenty other persons, mostly soldiers, while fifty-seven persons were wounded. Fifty-five horses were also killed, and twenty-seven hackney coaches were smashed up.



A. W. ANDERSON, EDITOR

MELBOURNE, VICTORIA, AUGUST 14, 1905.

**The Revelation of Jesus Christ. — No. 37.****The Anger of the Nations.**

"And the nations were angry." Rev. 11:18.

In number twenty-three of this series of articles, published in our issue of June 19 last, it was shown that eight great facts are associated with the sounding of the seventh trumpet. Three of these have been dealt with in the intervening chapters, viz.: The Closing Work of the Gospel; The Opening of the Holy of Holies in Heaven; and The Judgment of the Dead. Now, we leave these sublime themes for a glance at the unholy strife and commotion with which this mundane sphere has been cursed by the ambition and covetousness of man.

As we open the daily newspaper, one of the first things which greets the eye is the prominence which is given to wars and rumours of wars. The governments of the world are under an awful tension. The rulers of the great nations must watch the political barometer with feverish anxiety, for they cannot tell what a day may bring forth. France secures a little advantage in Morocco, and Germany, her natural enemy, at once seeks to nullify the compact. Britain, in order to keep a check on the growing power of Germany, throws her influence on the side of France. Germany retaliates by declaring that the Baltic must not be visited by warships other than German, Danish, Scandinavian, or Russian, a declaration manifestly directed against Great Britain. Thus the great political game goes on, and the moves and counter moves upon the international chess-board are reported daily in every corner of the world.

Intercommunication by means of our modern improvements in transit has bound up the world's interests within a very small compass. The possibility of becoming enormously wealthy by securing, either partially or wholly, a monopoly of the trade of a foreign country, plays upon the susceptibilities of selfish and ambitious men so strongly that they are willing to wade knee-deep in human blood to secure it. Oh, the cruelty of it all. Think of the thousands of homes made desolate, the myriads of orphans who have been robbed of the protection of their fathers, the broken-hearted widows, the numbers of people who have been impoverished. What for?—That the inordinate greed of some tyrannical ruler or combination of rulers might be appeased; nay, that would be impossible, for greed knows no limit.

We know there are scoffers who see nothing to cause alarm in the state of society to-day, but that is only what we might expect, for Peter tells us definitely that "there shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation." 2 Peter 3:3, 4. Concerning the fulfilment

of this scripture by this unbelieving generation a good story is told which is worth repeating. Riding on the top of a coach an infidel talked of his unbelief to the passengers. In the course of his remarks he took occasion to cast some reproach upon the prophecies. A minister who was sitting near him thereupon declared he could quote at least one prophecy which was being fulfilled. The infidel asked him to quote it, but he little expected to get such a telling reproof—"There shall come in the last days, scoffers."

Men may scoff at and ridicule the idea of a final Armageddon, in which all the nations will wreck themselves forever, but, nevertheless, to such an untimely end they will assuredly come. The word of God points to that coming battle with unmistakable distinctness; and, furthermore, it can be shown from the Scriptures that the time for that great and final "shipwreck of nations" is near. Even were there no indications whatever that such an event was likely to occur, yet those who believe God's word may be quite satisfied that it will come to pass in the near future. But what excuse can be made by the people of this generation who not only have the "sure word of prophecy" to guide them, but, in direct fulfilment of the word, they can see on every hand, in every country, the most gigantic preparations for war? So prevalent has the military fever become that even the Sunday-schools have caught it, for they have organised "Boys' Brigades," which are armed with implements of war, with which the boys are being trained in the art of shooting men. Our Saviour intended the church should train its young men to become "fishers" of men, but, alas, the church is training its youth to become shooters instead of fishers.

Satan cares little what god is worshipped by humanity so long as he can direct their attention away from the "King of kings and Lord of lords." With considerable pride, men point to the success which has attended the efforts which have been made to combat the drink traffic, and it should be a matter for universal congratulation and thankfulness that the liquor trade is growing smaller. Nevertheless, a word of caution on this subject may be in place. Let us suppose that the liquor traffic were stamped out entirely, and we sincerely hope it may be, would the enforced absence of alcoholic drinks declare that the nation had become righteous?—Nay, verily; evil is too deeply rooted and ingrained in human nature for it to be eradicated by destroying only one form in which it manifests itself. To sweep away evil by law will never make a nation righteous. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there; and the last state of that man is worse than the first." Luke 11:24-26. Thus the Saviour exposes the fallacy of banishing evil by law. By only one way can evil be banished from the human heart, and that is by the Spirit of God taking up its abode therein. "When a strong man armed [Satan] keepeth his palace, his goods are in peace; but when a stronger than he [Christ] shall come upon him, and overcome him, He taketh from him all his armour wherein he trusted, and divideth his spoils." Luke 11:21, 22.

Local option and prohibition are good, and they have our hearty support, but to trust in such measures for

the saving of the people is like throwing a straw into the water to save a drowning man. God does not make men better by removing them from temptation. He gives them power by His Spirit to resist the temptations by which they are surrounded. Human laws and regulations simply restrain the actions, or remove the temptation; they do not change the desires of the heart; therefore all such laws always fail to attain the object for which they were created. If Satan cannot control the human mind by one method, he will seek to do it by another. His experience is great; his ability to deceive unfathomable. If he cannot lead men to worship at the altar of Bacchus, the god of wine, his purpose will be quite as well served if they are willing to worship at the altar of Mars, the god of war. If men are becoming tired of spending their money and their time at the bar counter, ruining themselves with "fire water," Satan must find some other way to keep them out of the kingdom of heaven. So he sets before them the glories of war, the glittering tinsel of military lace, the improved physique which a course of military drill will impart to them, the laurels which they may win at the target, and so forth. Man yields to the temptation, follows his master on to the battle-field, and one day when it is too late to turn back, millions of noble men of strong physique, who ought to have consecrated their God-given talents to noble and useful purposes, will be lead into the final Armageddon to be left upon the mountains as food for the fowls of heaven. Eze. 39:3-5, 17-20; Rev. 19:17, 18.

Of this great battle into which the nations are madly rushing, the Revelator says:—

"And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs; for they are spirits of devils, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon." Rev. 16:13-16, R.V.

The prophet Joel also describes this final whirlpool into which the nations of the world will be drawn—

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

Jeremiah writes thus:—

"The Lord shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar upon His habitation; He shall give a shout, as they that tread the graves, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:30-33.

Read also Isa. 63:1-6; 34:1-8; Rev. 14:14-20; 19:11-18.

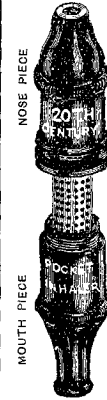
# A Difficult Question

EASILY ANSWERED



QUESTION: What is the cure for the following troubles of mankind?

**I**NFLUENZA  
**N**ASAL CATARRH  
**H**OARSENESS  
**A**STHMA  
**L**A GRIPPE and  
**E**VERY AFFECTION of the  
**R**ESPIRATORY ORGANS



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Showing Inner Case.



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## GENERAL ARTICLES

FROM OUR CONTRIBUTORS

### Pass It On.

"Have you found the heavenly light,  
Pass it on;  
Souls are groping in the night,  
Daylight gone.  
Hold thy lighted lamp on high,  
Be a star in someone's sky;  
He may live who else would die  
Pass it on,  
  
Be not selfish in thy greed,  
Pass it on;  
Look upon thy brother's need,  
Pass it on.  
Live for self, you live in vain;  
Live for Christ, you live again;  
Live for Him, with Him you reign.  
Pass it on."

### Ezekiel's Visions Concerning God's Intentions towards Israel.—No. 1.

By G. E. Teasdale.

The Israelitish people were established in the land of Caanan upon the conditions that they would serve the Lord God, and not follow in the footsteps of the nations which had been driven out before them, nor in the ways of the nations round about them. Nevertheless, in the days of their prosperity, they forgot the Lord their God, and walked in the imaginations of their evil hearts, and went backward, and not forward, doing greater abominations than the nations whose land they possessed. For many years "the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place. But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy." For this reason Israel and Judah were dispossessed of their inheritance, and were carried captive to Assyria and Babylon, and Jerusalem was laid desolate.

When their captivity of seventy years was accomplished, the Lord visited them to perform His good word toward them, and to cause them to return to their own land. "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end." "Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for My holy name." Eze. 39 : 25. He moved upon the hearts of Cyrus, Darius, and Artaxerxes, kings of Persia, to issue a decree restoring to the captives their former possessions, and also providing them with the means to rebuild their city and the temple. And they returned and builded and prospered through the prophesying of Haggai the prophet, and Zechariah, the son of Iddo, and afterwards under the leadership of Ne-

hemiah. It was God's intention to establish them more firmly, and to make their city more glorious than ever before. They were to teach the truth to all nations. "Behold, I have taught you statutes and judgments, . . . keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations." Deut. 4 : 5, 6.

"Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." Zech. 8 : 22. "Thus saith the Lord God, This is Jerusalem; I have set it in the midst of the nations and countries that are round about her." Eze. 5 : 5. "And it shall come to pass, if ye diligently hearken unto Me, saith the Lord, . . . then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain forever." Jer. 17 : 24, 25.

The last nine chapters of the book of Ezekiel contain an elaborate description of a most wonderful temple, which was to be built in Jerusalem. Measurements and instructions regarding the walls, the courts, the gates, and doors, the windows, the chambers of the priests, the furniture, and the ornaments of the temple, and the temple itself are given. With it was to have been connected an elaborate system of ordinances for the priests, princes, and people, consisting of sacrifices and oblations of burnt-offerings and peace-offerings and solemn feasts. All the ritual pertaining to Solomon's temple, and the tabernacle in the wilderness was to be continued on even a still grander scale. Moreover, they were to be the head of all people, and to them should the Gentiles seek. "And Judah also shall fight at Jerusalem, and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. . . . And it shall come to pass, that everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feasts of tabernacles." Zech. 14 : 14-19. "In the latter years," the nations of the north, inspired by greed, would come against them, thinking to make them an easy prey. But the Lord would defend His people, and, "Gog of the land of Magog, the chief prince of Rosh, Meshech, and Tubal," were to be slain with so great a slaughter, in the valley of Hammon-gog, that seven months would be occupied in burying them. Eze. 38 : 39. In these chapters are outlined God's intentions towards the people of Israel. Many were the blessings, and great was the honour He was about to bestow upon them. They were to be a light and a glory to the Gentiles, and were to teach all nations the way of the Lord.

Their city was to be, "The perfection of beauty, the joy of the whole earth," until superseded by the New Jerusalem, which will come down from God out of heaven, and which will require no temple, "for the Lord God Almighty and the Lamb are the temple of it."

That the nation, the city, and the temple were to be established prior to the first advent of Christ is very evident upon careful perusal of the prophecies referring to them. We read that all nations were to come to Jerusalem to worship "the Lord of hosts, and to keep the feast of tabernacles." Zech. 14 : 16, 19. As an act of worship the feast of tabernacles ceased at the death of Christ. The services which were to be conducted in the temple indicate that it also was to have been erected

prior to Christ, for we read of offerings, and sacrifices of animals, and numerous other ordinances of reconciliation (Eze. 45 : 15, 46), which certainly came to an end when "Christ was once offered to bear the sins of many." Circumcision also was still necessary. Eze. 44 : 9. But when Christ came, circumcision of the flesh ceased. Paul says, "If ye be circumcised, Christ shall profit you nothing." Gal. 5 : 2.

The promises of God to Israel have not been fulfilled. That they cannot be fulfilled is evident, for the time for their fulfilment is passed. Why they were not fulfilled is the subject of an article which will appear in next week's issue.

### ***The Vine and the Branches.***

*By E. Hilliard.*

Just prior to the Saviour's passion, as He and His disciples were wending their way from the impenitent city to the garden of Gethsemane, they passed by a tall vine that entwined itself round and round a large tree, reaching to its topmost boughs. Stopping at the vine, which darkened the pathway, there in the silvery light of the full passover moon, He taught the little band of disciples a lesson that after His crucifixion and ascension impressed itself deeply on their minds.

They ever remembered the lofty tree, standing by the garden wall of Gethsemane that supported the vine, and readily saw how dependent Christ was upon His Father. They knew the full meaning of His words: "I am the true vine, and My Father is the husbandman." Just as the heavy, ropy vine is dependent upon the sturdy oak or the lofty pine, so Christ, in our flesh, was dependent upon His Father for spiritual strength to meet His adversary—the devil.

The vine represents Christ our Saviour, and the branches represent all who by faith cling to Christ. Said He, "I am the vine, ye are the branches." Thus, through Christ, are the faithful believers united to the throne of the Father—the infinite God.

Wicked men trampled the Vine to the ground, and stamped it under foot. After they had done all they could to destroy it, God planted it on the other side of the wall out of sight. There it received new life, and its branches (followers of Christ) hang over the wall in the sight of a wicked, lost world. These living, fruitful branches present to the world an unanswerable argument that the Vine, which was trodden into the earth, has sprung into fresh vigour, even by the side of the one upon whom it leaned for support when upon earth.

Infinite love would not permit the malice of Satan to sever the connection between the central spot of omnipotent power and a lost, rebellious world. In order to establish and maintain this blessed connection with fallen man, the Father gave all He had to give. He spared not one thing that is for our good. He spared not Christ, the Creator of all things, how then shall He withhold any good thing from us. If we are faithful, and abide in the Vine, He will freely give us all things. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?" Rom. 8 : 32. Who can ask or desire more? Lost in wonder and amazement at such a great and glorious promise, all we can do is to fall at the foot of the cross, and with deepest gratitude of heart accept the gift and the Giver, and thank God that we shall have eternity to praise Him in.

### ***Where Happiness is Found.***

*By D. H. Kress, M.D.*

"Great peace have they which love Thy law, and nothing shall offend them." Here we have the secret of true happiness. Peace of mind does not depend on where we are, but upon what we are. Each one possesses in himself the source of his own happiness or wretchedness. Circumstances have but little to do with the experiences of the soul.

How many deceived souls think they would be happy if only their surroundings could be a little different. Sooner or later all such will discover that happiness can never be gained by a change of surroundings, the only change that can ever bring it is a change of heart.

Hagar, Sarah's maid, evidently made this mistake. It is said, "Her mistress was despised in her eyes." This stirred up Sarai, and she evidently did not use Hagar in the kindest manner. But Hagar was merely reaping the result of her sowing, for Sarai was despised in her eyes, "and when Sarah [her mistress] dealt hardly with her, she fled from her face." This was a foolish step. The Lord permitted her to be dealt with unkindly by Sarai to correct the evil feeling in her heart, and the angel of the Lord found her by a fountain of water in the wilderness. "And he said, Hagar, Sarai's maid, whence camest thou, and whither wilt thou go? And she said, I flee from the face of my mistress Sarai." She was certainly no happier in her present surroundings, for she carried the cause of her unhappiness with her. So "the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands." Hagar had an experience to gain which could not be gained by fleeing from what she supposed to be unfavourable surroundings. It was not a change of surroundings that was needed, Hagar needed a change of heart. The angel said to her what he says to every one who is fleeing from unfavourable surroundings, and is trying to secure happiness in a similar way, "Return and submit thyself."

The Lord said of Solomon, "He shall be My son; if he commit iniquity, I will chastise him with the rod of men." Solomon found this was so in his experience. Later he was able to say—"When a man's ways please the Lord He maketh even his enemies to be at peace with him." Certainly when our enemies are not at peace with us, frequently it is due to some fault in us that needs to be overcome. Had Hagar not despised her mistress, Sarai would not have dealt hardly with her. "It must needs be that offences come" just as long as sin remains in us. Not until we have overcome on every point shall our ways perfectly please the Lord, and we be free from offences and trials. Offences that injure one, prove a blessing to another. The water that proved a wall of protection to Israel, swallowed-up the Egyptians. The same flame of fire which slew the men that cast Shadrach, Meshach, and Abed-nego into the fiery furnace, only consumed the cords that bound the usefulness of these three Hebrew captives. There was not even the smell of fire on their garments.

Satan watches closely the lives of all; he makes a careful note of words and actions; he understands every weak point in character. He always assails men and women on the weakest points, hoping to destroy. God permits it, to reveal to us our weaknesses, that we may

lay hold of His grace and overcome them, and disappoint the enemy. Thus "God makes the wrath of man to praise Him." These experiences develop character, and bring peace within, which is always followed by peace without.

Whenever Israel did right the record says, "They had rest round about from all their enemies;" when they sinned the Lord permitted their enemies to assail them. When they cried for help, humbled themselves, and overcame, the Lord gave them rest again. This experience was repeated over and over, again and again with them, just as it is with us.

The trouble that comes from without is designed to correct the trouble that exists within. To take up arms in self-defence, or to flee from the surroundings, means a moral defeat. Those who know that all things work together for good, to them all things work together for good; while those who do not know this, seeing only evil in that which is designed for their good, to them it results in evil. True happiness, if ever obtained, must be found where we are.

### **"The Natural Law in the Spiritual World."**

By T. H. Craddock.

Man's salvation depends on a knowledge, yea, on a personal acquaintance with the Lord. Said the Saviour: "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." And yet, how few, comparatively speaking, have a personal knowledge of God. It has always been so; and yet, ever since sin separated man from a face-to-face acquaintance with his God, Jehovah has, in a thousand ways, striven to reveal Himself to man.

After the passing of four millenniums, the knowledge of God was well-nigh obliterated from the earth,—for even the Jews, the professed worshippers of Jehovah, had lost sight of Him in their ceremonialisms,—then, "He sent forth His Son, made of a woman, made under the law." But how few recognised Him as the Saviour of the world! To them He was not Immanuel—God with us. They recognised Jesus only as the carpenter's son. The great apostle to the Gentiles wrote: "I bear them record that they have a zeal for God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end [or object] of the law for righteousness to every one that believeth." Rom. 10: 2-4. But they had lost sight of the object of the typical law, and when "He of whom Moses and the prophets wrote" came, they hung Him to a tree, saying, "We will not have this man to reign over us."

It is even so to-day, for while "the whole earth is full of His glory," for nature is a revelation of God, men have made of it a veil to hide His face. How few to-day can unite with Isaac Watts in singing:—

"Lord, how Thy wonders are displayed  
Where'er I turn my eye;  
If I survey the ground I tread,  
Or gaze upon the sky.  
"There's not a plant or flower below,  
But makes Thy glories known;  
And clouds arise, and tempests blow,  
By order from His throne."

Can you, kind reader, see God in nature?—If so, do

you not feel like altering the headline of this article that it may read, "Spiritual Law in the Natural World"? Yes, nature, notwithstanding the blight and the mildew of the curse, reveals Jehovah "where'er we turn our eyes;" but the scientific world—falsely so-called—see in it only that which is "natural." Men deify nature, and put it in the place of God; hence such teaching as "Evolution, and the descent—or ascent—of man by the operation of natural law," etc., etc.

Behold that weak, tender blade of grass as it pushes its way through the earth! See how the coarse clods, and even the hard asphalt, gives way at its touch. Is this the workings of natural law? Is it?—No, kind friend, it is rather a wonderful manifestation of "spiritual law." What is it causes the earth to give way, and the hard asphalt to break at its touch?—It is the word of God—the life of God—forcing its way in spite of all hindrances, and in a wonderful way fulfilling its appointed work. What is the lesson? It is this, kind friend: If you will open your heart's door, and let Christ, the living Word, enter its portals, there are no opposing forces beyond which He will not carry you. Every natural weakness or deformity will be overcome by the indwelling of a living Christ. The power of God's word is most forcibly stated by the prophet Isaiah:—

"For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. 55: 8-13.

Then, kind reader, whoever you may be, be not discouraged. "Let the word of Christ dwell in you richly in all wisdom," and so, "being made free from sin, and having become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 22, 23.

"The Christian may gather worldly wealth in his pilgrimage. But let it not hinder him in his journey. Let him carry it heavenward, or it will carry him earthward. Let him consecrate it for the development of religion, or it will desecrate that religion. Let him sacrifice it on the altar of the Lord, or it will sacrifice his spiritual prosperity on its altar."

The garden of Eden, the home of our first parents, was exceedingly beautiful. Graceful shrubs and delicate flowers greeted the eye at every turn. In the garden were trees of every variety, many of them laden with fragrant and delicious fruit. On their branches the birds carolled their songs of praise. Adam and Eve, in their untainted purity, delighted in the sights and sounds of Eden. And to-day, although sin has cast its shadow over the earth, God desires His children to find delight in the works of His hands.—Mrs. E. G. White.

## World-Wide Field

### A Russian Cathedral.

The church which is the pride of St. Petersburg is St. Isaac's Cathedral. It was about forty years in building, and was finished in 1858. To provide the foundation, a regular "forest" of masts had to be driven into the ground, and even later a very costly substructure was necessary to prevent a sinking on the side next to the Neva River. The church cost about £3,500,000. It is built of marble and granite, and the statuary and trimmings are of bronze. It is in the form of a Greek cross, three hundred and fifty feet long, two hundred and seventy feet wide, and three hundred and forty feet to the top of the eighteen-foot-high cross. To the tip of the cupola inside is two hundred and seventy-three feet, and the dome is eighty-seven feet in diameter. It is gilded on top, and from a distance looks like burnished gold. There are four entrances; the two larger are on the north and south, respectively, where the roomy porches are fashioned after the Pantheon in Rome. Each of the sixteen columns in these two porches is of one piece of polished Ginnish granite, fifty-eight feet high and seven feet in diameter. The bases and capitals are of bronze, as well as the outside relief work (representing the history of the church), which these pillars support.

The massive oak bronze-adorned doors are said to have cost fifty thousand dollars. The polished white marble statues, and the two hundred beautifully wrought paintings on the walls, the thirty-three large mosaic pictures made of costly stones, the pillars covered with malachite or with lapis stone, the grandeur and beauty of the holy and most holy places—these are things of which I had not seen before the equal.

But the form, the pomp, the outward display, do not constitute true Christianity. The numerous shrines, chapels, churches, and cathedrals do not prove that the people need no gospel. A short visit to any of these churches will only convince one of the great need of the people—their lack of instruction in the Scriptures and the salvation that is free to all. God prizes the humble and contrite heart much more than all the glory that man can bring to Him.

Guy Dail.

While visiting the church at Devenish (Vic.), Pastor Hennig baptised two persons who have lately embraced the truth.

We are pleased to welcome back to our midst Bro. W. D. Salisbury; and Bro. and Sister Hindson, Australian delegates to the World's General Conference of Seventh-day Adventists, which sat in Washington, the capital city of the United States, last May. Those interested in the removal of our publishing house to Warburton will be pleased to know that Bro. Salisbury was very successful in obtaining, while in America, many things which will facilitate our operations.

### A Little Argument with Myself.

If I refuse to give anything, I practically cast a ballot in favour of the recall of every missionary, both in the home and in foreign fields.

If I give less than heretofore, I favour a reduction of the missionary force proportionate to my reduced contribution.

If I give the same as formerly, I favour holding the ground already won, but I oppose a forward movement, forgetting that the Lord never intended that His army should take refuge in a fort. All His soldiers are under marching orders always. They are commanded to "Go."

If I advance my offering beyond former years, then I favour an advance movement in the conquest of new territory for Christ. Shall I not join this class? If I add one hundred per cent. to my former contributions, then I favour doubling the missionary force at once. If I add fifty per cent., I say, Send out one-half as many more; and if I add twenty-five per cent., I say, Send out one-fourth more than are now in the field. What shall I do? I surely do not favour the recall of our whole missionary force, or any part of it. Neither am I satisfied simply to hold our own so long as this message is due to the world in this generation, and the great majority of the heathen world as yet have never even heard of Christ. I do believe in greatly increasing the present number of our missionaries, therefore I will increase my former offerings to missionary work.—Sel.

It is gratifying to learn from Brother Jones, who is stationed at Singapore, that our workers in that enervating climate are enjoying much better health than the majority of the people, not excepting even the natives of the place.

From Sumatra we have received news that an invitation has been made to our missionary, Brother Munson, to labour amongst a hill tribe numbering twenty thousand, for which nothing has yet been done by any Christian denomination.

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## HOME AND HEALTH

### *The Christian Life.—A Little Lift.*

If you were toiling up a weary hill,  
Bearing a load beyond your strength to bear,  
Straining each nerve untiringly, and still  
Stumbling and losing foothold here and there;  
And each one passing by would do so much  
As give one upward lift and go his way,  
Would not the slight reiterated touch  
Of help and kindness lighten all the day?

There is so little and there is so much  
We weigh and measure and define in vain;  
A look, a word, a light responsive touch,  
Can be the minister of joy or pain.  
A man can die of hunger walled in gold,  
A crumb may quicken hope to stronger breath.  
And every day we give or we withhold  
Some little thing that tells for life or death.

—Susan Coolidge.

### *True Happiness.*

By Mrs. E. G. White.

Christians should educate and train their affections and manners according to the pattern of the life, the Spirit, the character of the divine Teacher. A solemn work has been left for us to do for ourselves as individuals, which no other can do for us. We must watch our words and our manner, prohibiting Satan from shaping them after his own Satanic order. We must watch well the indications that tell of the state of the heart, and as faithful sentinels, check the first tendency toward evil. The kind of fruit borne by the tree will tell the nature of the tree. Christ says, "By their fruits ye shall know them." The character of our actions will tell whether we are in spiritual health or spiritual decline. A man's soul is not in a good spiritual condition while he manifests irritability of temper, and an unchristlike spirit or manner. While these deficiencies exist, it is evident that there is need of the divine Physician, who knows how to deal with these soul-maladies. But praise God, there is balm in Gilead, there is a spiritual Physician there, and to Him we

may go, and be healed of all our spiritual diseases.

It is not our right to live to please ourselves in spirit, thought, word, or action. As Christians we have duties to do for the benefit of others. We owe to all our contribution to increase the sum of human happiness. In order to do this we must draw from the source of infinite grace through our Lord Jesus Christ. We must let the bright beams of the Sun of Righteousness shine into our hearts, that we may reflect light to others. We may daily be blessed, and be a blessing to others, promoting love, joy, and peace wherever we go, and giving and receiving Christlike courtesy.

### *Discovering a Self-Irrigating Orchid.*

Mr. Suverkrop, a naturalist who has made many journeys in South America to enrich the Kew Gardens (England) with new plants, reports the discovery of a remarkable plant belonging to the orchid family. The plant has a peculiarity which seems to distinguish it from any other. When it is thirsty it lowers to the water a tube from its station on the tree of which it is a parasite. When it has imbibed the needed amount of water, the tube rolls up into a neat coil, and takes its place again in the centre of the plant.

The naturalist tells this story of his discovery: "I was sitting one hot afternoon on the shore of a large lagoon in the neighbourhood of the Rio de la Plata. I observed a number of leafless trees whose life had evidently been nearly absorbed by the growth of parasitic plants that hung upon their trunks. My attention was soon directed to a flat plant with a number of large leaves in form like spear heads, arranged like a sunburst around the centre. It was a plant I had never seen before.

"It was nearly as flat as a platter, except that there was a growth from the centre, a sort of hollow tube of small circumference which extended several feet to the water below, the end of the tube being about four inches beneath the surface. I investigated the tube more closely, and found to my surprise that it was sucking up water. I could distinctly feel the inflow as I put my finger over the mouth of the tube.

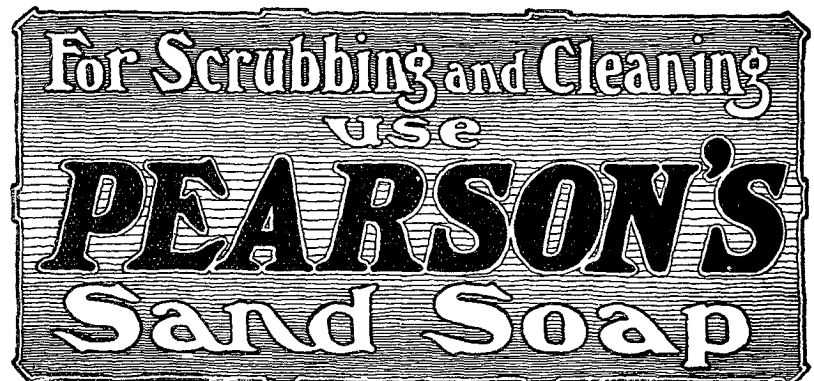
"But my astonishment was unbounded a minute later when I saw the tube begin to roll up, the process continuing until the coil thus formed had reached the middle of the plant, where it came to rest. Casual inspection would give the impression that it was a part of the growth raised a little above the surface.—"Search-Light."

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### How She Remembered.

"Of course I'll remember," said Polly,  
She was almost indignant indeed;  
"Two cookies to keep from forgetting  
Two ounces of caraway seed."

But when once before the high counter  
Wee Polly stood telling her need,  
She said, "Grandma wants, Mr. Wipple,  
Two cookies of goaway seed."

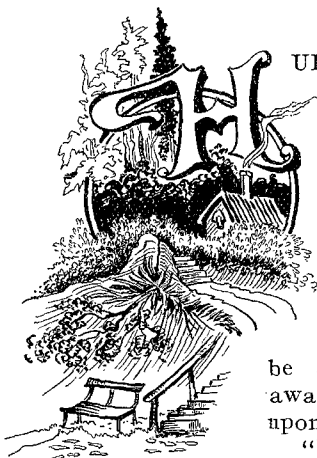
—Mrs. Adelaide Bee Evans



(ALL RIGHTS RESERVED).

By Agnes Bell.

### Chapter II.



URRAH! Marie, hurrah! here comes auntie," shouted Fred, "now for that story;" and two pair of small feet sped down the garden walk as she entered the gate, and before she was able to realise altogether what was the matter, four little arms had caught her round the neck and waist.

"Oh, children," she gasped, "what little whirlwinds you are, to be sure; you quite take my breath away," she said, loosening their hold upon her.

"You promised us the story about quicksands when you came back from the city," reminded Fred, "and we have been watching for you."

"Very well," she said, "wait till I remove my hat and gloves, and then we will go to the seat in the shrubbery, and while I sew I will tell you the story."

"Oh, my, capital," responded Fred, as he turned a somersault on the green grass of the lawn.

Aunt Lillian soon returned with her work-basket, and the children and she went to the seat among the shady trees.



Off the Coast of Kent.

"Now, children," said their aunt, when they were fairly settled, "the story I am going to tell you is about the 'Goodwin Sands,' and they are on the coast of Kent, England, and are somewhere about five and a half miles from the land, and stretch for a distance of ten miles in a north-easterly and south-westerly direction.

"These quicksands, or shifting sands, as they are called, are very perilous to voyagers, and many a life has been lost off this coast, for the sands are abounding with great danger to the mariner when going through the Strait of Dover.

"I suppose you both know what a battle-ship is like, don't you?" said Aunt Lillian.

"Oh, yes, auntie," Marie replied, "Fred and I both saw one down at the Port Melbourne pier."



"My Story is about the 'Goodwin Sands'.

"There were two," corrected Fred; "there was the large Russian man-of-war and the American one, and, oh, auntie, they had round holes all over them, and cannon peeping through every hole."

"Oh, yes, and they were great vessels," exclaimed Marie. "Uncle Jack tried to get us on to the American one, but we couldn't get a chance because of the crowds of people pushing to get on to it."

"Well, you seem to have a pretty good idea what a battle-ship is like," said their aunt.

"Now, on one occasion, on November 26, in the year 1703, a terrific gale was en-

countered, and three battle-ships,—some of England's famed vessels,—the 'Stirling Castle,' 'Mary,' and the 'Northumberland,' each carrying seventy guns, were riding in the Medway when this great storm came up.

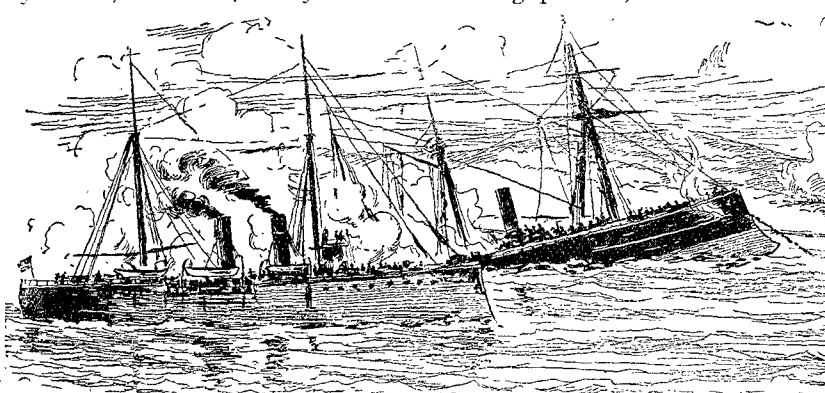
"The captains and the sailors strained every nerve, you may be sure, to keep their vessels away from the perilous sands, which was a very difficult thing to do, for the sands were shifting, and were sometimes in one place, and then in another, you know; that is why they are called 'shifting sands.'"

"The storm grew loud and boisterous, and the sea rose high, and the waves roared, and anxious hearts beat fast and still faster as the crew of the 'Stirling Castle' beheld their vessel fast being driven, in spite of their mighty efforts to avert the catastrophe, right on to these quicksands.

"Then there would be much hurrying to and fro, you may be sure, as the captain shouted his commands, and the sailors flew in every direction to obey them; and every nerve was strained to save the vessel ere she settled down, down, down, to be swallowed up in these treacherous sands.

"Oh, it must have been a terrible time to all on board, for the more they would struggle to get their

the winds, the flashing of the lightning, and the rolling of the thunder, this noble vessel went down loaded with passengers into the deadly and treacherous Goodwin sands; and so you see, children, these huge and majestic vessels, many of them floating palaces, and which look



*Ship Wrecked on the Goodwin Sands.*

so fine as they sail over the great ocean, are helpless when they are driven in upon the Goodwins.

"These are only a few vessels, children, that I have mentioned that these dreadful sands have swallowed up."

"Oh, dear, they are terrible places," exclaimed Marie, "and it makes me sorry, auntie, for I do so love the great old ocean, too."

"Oh, I can see how dangerous they must be," said Fred; "for there seems to be no getting the vessel out when once it is in."

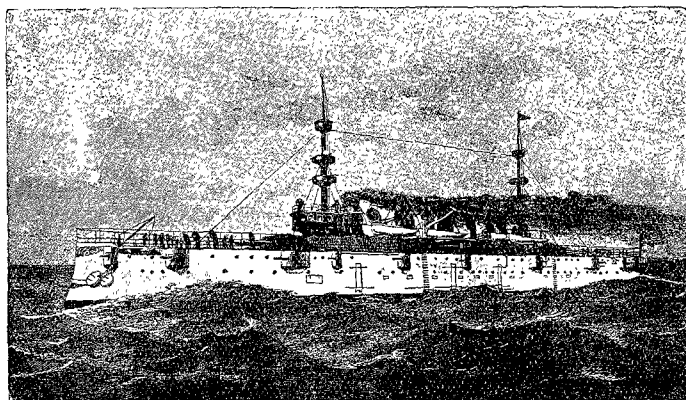
"That is so," remarked Aunt Lillian, "and it is necessary for mariners to be well aware when they are nearing the Goodwins; or, indeed, quicksands anywhere.

"Now, children, life is full of quicksands every bit as dangerous for wrecking people as those sands off the coast of England.

"Many a traveller on life's journey has been wrecked among the quicksands of temptation, and have gone down amid their snares to utter destruction."

"Oh, auntie dear, whatever did you mean by Fred being on the quicksands the other day?" said Marie.

"There, children, there is mamma calling to you," said their aunt, "now run off, and I will tell you after tea."



*"They had holes all over them."*

vessel off, the deeper she would sink; for that is the way with quicksands, you know, children.

"The only safeguard is to keep away from them altogether.

"In this same gale the battle-ship 'Mary,' and the 'Northumberland,' also were wrecked, and there were ten men-of-war besides, one after the other driven by the fury of the storm to their destruction right on to the Goodwin quicksands; and in December, 1805, a large vessel carrying troops, named the 'Aurora,' was driven by a gale in on the sands, and 300 souls perished.

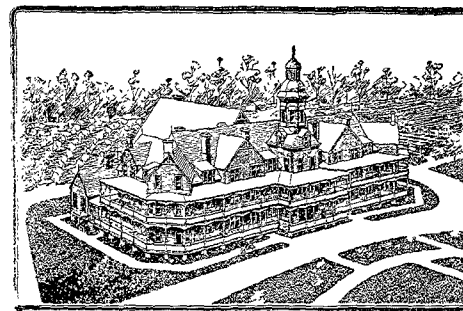
"Oh, auntie!" exclaimed Marie.

"That was terrible," said Fred.

"Yes, children," remarked their aunt, "what scenes of sadness and distress these sands have witnessed; but they are unmindful of the widows' prayers and the orphans' tears, and are ever ready to engulf all that comes in their way.

"These storms last for days at a time. On January 5, 1857, a storm arose which lasted for eight days, and during that time many vessels were wrecked, and the mail steamer 'Violet' was carried in among the sands, and amidst the shrieking of passengers, the howling of

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The governor of Fiji has warned the chiefs that if the people are not taught and given rights the race will die out in two generations.

A boiler explosion on the U.S. gunboat "Bennington," in the harbour of San Diego, California, caused the death of thirty-nine men, and wounded over eighty others.

### Opium In China.

The wrong done to China by forcing upon her the opium treaty of 1841 will not cease to disturb the conscience of the people of Great Britain until the treaty is abolished. That it will be abolished sometime we have little doubt, for truth and righteousness will ultimately prevail. Special pressure is to be brought upon Great Britain at the present time to bring about this happy result speedily. It is said that Japan proposes to ask the United States to join with her in interceding with Britain in this matter. The poverty, desolation, and woe among the Chinese, caused by the use of the drug, are terrible beyond description. It does not meet the case to say that China is now cultivating the poppy to such an extent that she can obtain a supply without the Indian product. The Chinese will never forgive Britain for compelling them to receive the foreign product until she ceases such compulsion. No doubt Great Britain would annul the obnoxious treaty at once, were it not for what are regarded as the necessities of revenue in India. But there is no necessity which involves a wrong like this. Let the prayers of Christians in all nations join with those of the Christian people of Great Britain, who deplore the position of their government, in seeking such influences from above as shall lead those in authority to abrogate the unrighteous treaty.—"Missionary Herald."

## New Home for the Signs of the Times.

Our readers will perhaps recollect that we announced in our issue of the 10th ult. that it was the purpose of the publishers of the "Signs of the Times" to remove their plant from Melbourne to Warburton, a mountain resort forty-eight miles from the city. As our journal is not being carried on for profit, but solely as a missionary enterprise, the whole of the necessary expenses, in connection with the erection of a new factory and the removal of our plant, must be provided, as in all other lines of missionary work, by voluntary donations.

Already quite a number of our friends have sent in donations, only a few of which, however, we can acknowledge in this issue, for lack of space. We extend to every reader of the "Signs" who may feel interested in our work, an invitation to help us to erect our new factory. Building operations will proceed just as rapidly as the money comes in. All donations will be acknowledged in this column.

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