

SIGNS OF THE TIMES

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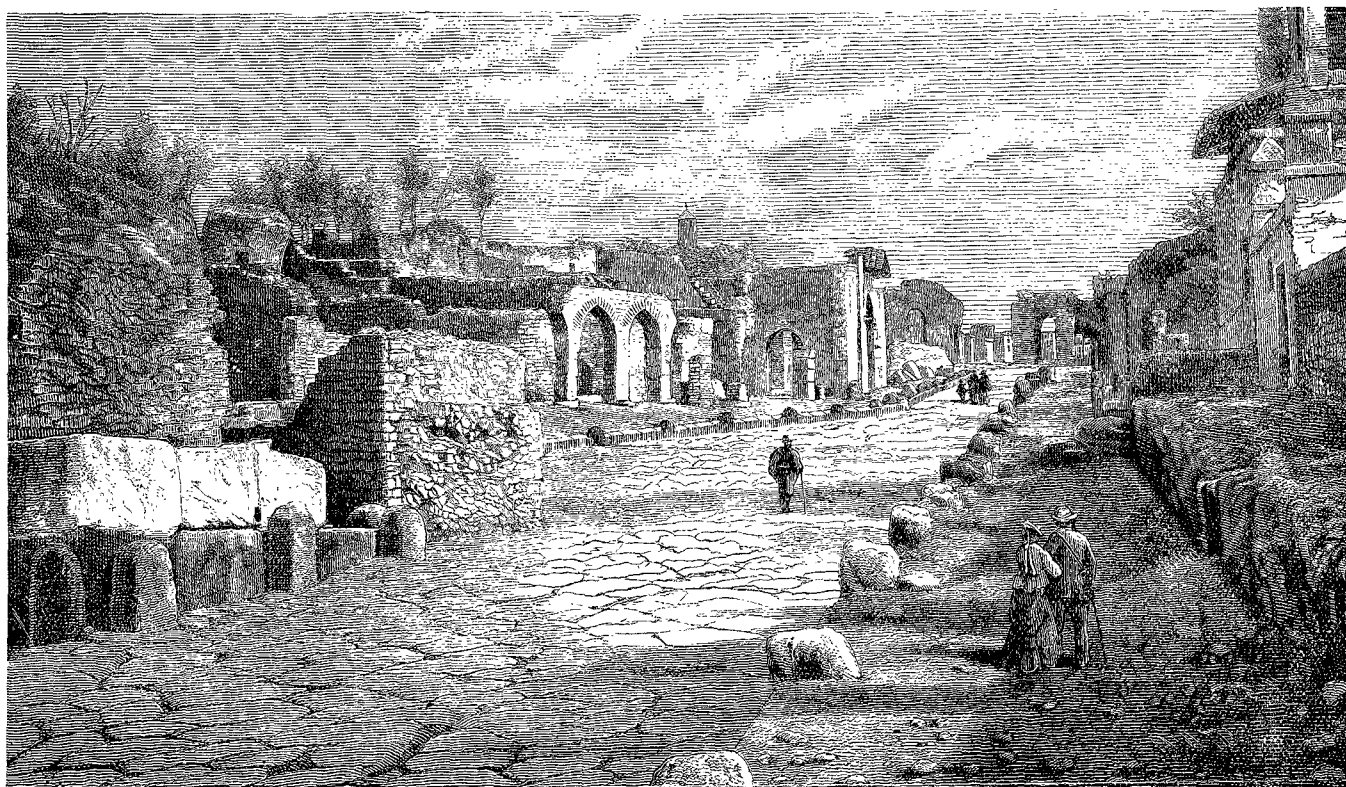
Melbourne, Victoria, August 28, 1905

ONE PENNY

A Coming Crisis.

By the Scripture Instruction Bill now before the Parliament of Victoria, our legislators are asked to consider the question of opening the State schools to the reading of the lessons selected by the Royal Commission, and very determined efforts have been made by the body known as the Scripture Instruction Campaign Council to force the State of Victoria to throw open the doors of the schools to the ingress of these lessons.

is our position. But as a people we are totally opposed to any amalgamation of church and state and the combination of the two forces. In the closing scenes of history, according to the word of God, these forces, when united, will form a mighty weapon in the hands of Satan, the author of the combination, to wage a final war against the liberty and freedom of God's people in every part of the world. It, therefore, necessitates us, and all lovers of religious freedom also, to denounce, expose, and warn against any movements which may be



Ruins of Pompeii.

As a people engaged in giving a weighty, all-important and momentous gospel message to the world, Seventh-day Adventists have no objection to the circulation of the Bible in any and every part of the earth, by any agency whatever, whether it be in gifts to the heathen, or in the wholesale distribution of the sacred Book amongst the State schools of Victoria, for the Bible is the word of God. In this matter we say, Let every one have a Bible. The option of reception or rejection of the gospel should be with the recipient. This

promoted for the union of the two forces of church and state.

Throughout the earth the state is to be used by the church as the tool for forcing the mark of their rebellion, viz., the mark of the beast of Rev. 14:9-12, upon the people of the earth. In the face of future circumstances we have every right to show the danger of allowing the church to use its present power to make the state subservient to its authority. Things in this matter are reaching a crisis in Victoria. The church through its

agency, the Scripture Instruction Campaign Council, in order to coerce the civil rulers into action, has addressed a circular letter to all legislators of Victoria of both Houses to concede to their plans under the threat of the loss of their seats as legislators should they vote against the Scripture Instruction Bill. This is simply wholesale coercion in a religious matter, showing clearly the tendency of the undercurrent which has already commenced to flow, and which will in the near future, in fulfilment of the word of God, enforce the mark of the beast upon the people. We see, therefore, in this present movement not only the plausible intimation of the introduction of scriptural lessons into the State schools, but the foundations and the underlying strata for the final position in which church and state will find itself in united co-operation and rebellion against the God of heaven. Rev. 14:9-12. Legislators, when they once become the tools of the church, whether it is as at present by coercion or otherwise, will find to their dismay that they are in the tentacles of an octopus, and that shortly ahead of this State school business will be the enforcement of arbitrary religious laws.

Now, let no one misinterpret our intentions. We have no objection to the wide world circulation of the Bible and the reading of Scripture, but believing, as we do, that the present movement is but a step in the direction of a union of church and state, a movement which is making such tremendous strides in other countries, we deem it our duty to lift our voices in warning, for when such a union is fully consummated, all the civil and religious liberties we now enjoy will cease.—J. B.

Truth v. Expediency.

The Methodist Church have lately had their attention called to the question whether the eternal torment of the lost is a Bible doctrine or not, in a very striking way. One of their best-known men, Dr. Agar Beet, for many years Professor at the Richmond College, has resigned his chair in order that he may be free to publish his book on the "Last Things." Dr. Beet takes a very moderate position in the controversy. He is not prepared to state what will be the end of the wicked, but he is quite clear on one point, and that is that there will be no eternal torment.

Dr. Beet said to his students and friends at a presentation meeting:—

"I resign my chair as the only means of rescuing a book which God has blessed more than any other book I ever wrote. The last eight years have been in many ways a time of strain; but it has also been a time in which, as I have moved about among Wesleyan people, I have received from many their deep and heartfelt thanks. And the thanks have been for that book. I have many pathetic letters from those in deepest difficulty to whom the book gave light and rest. But an effort was made to destroy that book. What did that amount to? They could not destroy the fact that everybody knew that my opinions about the doom of the lost were not the same as those held by our forefathers fifty or sixty years ago. The only effect of destroying the book was to hinder people from examining the reasons on which my opinions were based. I leave you to consider whether that is a worthy thing. To destroy a book is not the way to answer it. No one has ever tried to answer it; no one has ever met me with an open Bible. They have tried to destroy the book, but not to answer it, and that is an attempt worthy of the Roman Church and the Dark Ages. I was resolved not to submit. I felt I could serve Christ better by anything than by submission."

Dr. Beet had consented some years before to withhold his book for a time, and the reason why he so consented throws an interesting light on the way in which leading men, who enjoy the highest confidence of the churches, subordinate Bible truth to temporal expediency. Those who teach the Bible truth on the nature of man, pointing out that God only hath immortality, and that man's one hope of a future life lies in the resurrection, are always being asked, "If this is Bible teaching, why do not the leaders of the churches, men of deep education and undoubted piety, believe and preach it?" The following extract from Dr. Beet's speech shows that one man, at least, of world-wide fame, recognised that Dr. Beet's position was a Bible one, and yet wanted it kept in the back-ground lest it should interfere with the raising of money for the Century Fund.

"I will tell you the reason I made a concession. It was not to those who made the demand that I yielded—to them I would never have yielded—but I yielded to my friend Hugh Price Hughes, who stood by me through the whole, and who more than anyone else prompted me to write 'Last Things.' He rejected as strongly as ever I did the popular belief about the doom of the lost. But he came to me as President—we were preparing for the Century Fund, and he was anxious that the year should be a good one—and put before me what he considered a great emergency. He begged me to withdraw the book and assured me it would only be for a time, as he acknowledged at the Manchester Conference. He made this request, and I told him if I agreed this would leave me free to write another book in five years. He was supported by many others, they pressed me as it was a great emergency; they assured me that the rising tide, that everything was on my side, and they begged me to do as they asked. Well, I admit that I yielded rather too readily. I might have made better conditions as to re-publication. I had the matter in my hands, but against Mr. Hughes who could make any terms at all? Then came the Manchester Conference, and at that time Mr. Hughes was in very poor health. He was extremely anxious about this case of mine—more than I was. He was afraid it would be a case of losing my chair, and thought that would be a calamity. He begged me to continue the concession I had made."

If his friends had been as ready to commit themselves in public as they were in private, Dr. Beet believes that it would not have been necessary for him to resign. He says:—

"I will tell you plainly that the events of the last eight years have compelled me to revise my estimate of some members of the church. They are not bad people. I do not mean that, but they are very timid, and in great crises they are very incapable. I am on very good terms with even the worst of them, but they are timid, and this is no time for timidity. It is a time of great stress, of great unrest, not merely about last things, but about the authority of the Bible and other things. . . . I am in the hands of Christ. He led me into the ministry of the Wesleyan Church, and brought me to teach here. I am thankful that He did. He guides me still, and will guide me to the end, and I do not doubt that with me as with Paul, the things that happen will advance the kingdom of Christ.

"I want to say to my brethren also in these days of restlessness and doubt, get convictions of your own. Do your best at all times to bring your convictions into harmony with the truth. The man who treats merely his own personal opinions as the truth does not know what it is. Ever seek to be corrected, ever seek to bring your own convictions into harmony with the truth and then ask God for the courage of your convictions and speak them out."—"Present Truth."

Experiments with X-rays upon persons suffering with leprosy, which have been conducted by American surgeons at Manila, appear somewhat successful. In twenty-five cases six have apparently been cured.

The Large Gifts of the Rich.

By W. N. Glenn.

The donation of £20,000 to the foreign mission cause by Mr. Rockefeller, of Standard Oil fame, and its acceptance by the Board of Commissioners for Foreign Missions, has given rise to much discussion of the propriety, or impropriety, of accepting money for church purposes that was acquired by the questionable means generally imputed to Standard Oil Trust methods. According to the discussion it would seem that the whole subject hinges on the principle of Christianity's obligation to people who donate to its cause. Now this recognition of an obligation on the part of the church to any one who donates a large sum to the work is the root evil of the whole matter. And about every one who has publicly discussed the subject has recognised this obligation, the question being as to whom or to what class of givers the church can afford to be obliged.

Without exception, there is not a denomination of Christians, or a Christian association of any kind, that has not in some way lauded the big givers, thereby acknowledging an obligation. There is not a denomination that has not, in some way, at some time, held up the large donations of the well-to-do as incentives to the poor to give more. It has always been a rare exception when it was not aimed to head a subscription or pledge paper with the larger sums. It has ever been that the common people were urged to give, and to give more, as a matter of duty, without an intimation of obligation to the givers; but the moment a wealthy man adds a large sum, although small in comparison, the "bouquets" are thrown. It is this very thing that often discourages poor people from giving what they can, yet every one knows that it is the aggregate of small donations by the poor, given in a spirit of self-denial, that swells the treasury of the Christian cause.

This voluntary recognition of obligation to large donors has encouraged rich men, and men seeking popular influence, to give largely to professedly Christian enterprises. The church has, although unwittingly, encouraged the hope that money will buy Christian recognition and Christian support, and that it will also act as a bar to adverse criticism of methods. In other words, the idea has been encouraged that large donations would work out the practical indulgence of questionable ways. This has been especially demonstrated in the illicit intercourse of the liquor traffic with the church. The Rockefeller and kindred examples are simply the climax of acknowledging a false obligation to human donors to the church treasury.

If the cause is simply the cause of the church members, then they may acknowledge obligation to whomsoever is willing to help them; but if it be God's cause, He is not under obligation to any one. All that is given by rich or poor is but a return of His own; and we have no right to give the glory to any human being. Were it not for the folly of giving praise to men for their gifts toward religious work, there would be no Rockefeller incidents to discuss. If any class are to receive commendation for their donations, it is the "poor-widow" class, who, in their poverty, make real sacrifice. Christ has set us an example in this.

In Russia only six people out of every hundred can write, and possibly at least ninety per cent. of the people cannot read.

Earthquake shocks of considerable severity have been felt during the past week in the French Alps and at Macao, the Portuguese settlement on the Canton River. Slight shocks were also felt at Hong Kong.

The new law against the use of the cigarette is being rigidly enforced in the State of Indiana, for news comes by last mail of a manager of a show who was arrested and fined for exhibiting a performing monkey smoking a cigarette.

A serious affray occurred at Londonderry in the north of Ireland between a party of Nationalists and a party of Orangemen. So fiercely did the opposing parties fight with stones and other weapons that much damage to property resulted.

A bill has been introduced into the Nebraska State Legislature prohibiting football, and making it a felony. In this connection it is argued that football played by the young men of to-day is fifteen times more fatal than prize fighting, long condemned as the most brutal of sports, and not allowed except in a few States.

Sir Frederick Treves, surgeon to King Edward, and perhaps foremost of living surgeons, at a medical college dinner in Birmingham recently, in addressing the students and graduates of the Queen's College of Medicine, took occasion to condemn the eating of ices, the smoking of tobacco, and the drinking of intoxicating liquors.

Damascus is to have electricity. Three thousand years ago, in the days of Abraham, it was the capital of all the country round about. It is still the most important city of Syria, having a population of nearly 150,000. It is the seat of a Turkish governor. The report that electric lighting, an electric street railway, and telephones are to be put into the ancient city is taken as indicative that the Sultan is about to terminate his prohibition of electric devices, except for telegraphic purposes, in all parts of his dominions.—"World's Events."

An important decision affecting the legal standing of non-union workmen has been rendered by the Massachusetts Supreme Court. A non-union workman in a Haverhill shoe factory was discharged at the instance of a leader in the Boot and Shoe Makers' Union, and sued to recover damages. The union set up the charge of unfair competition in defence of its action, but the court held that this did not constitute a good defence, and awarded the plaintiff damages to the amount of £300. The court held that the attempt to force all labourers to combine in unions is against the policy of the law because it aims at a monopoly of the labour market, and said: "We have no desire to put obstacles in the way of employees who are seeking by combination to better conditions for themselves and their families. We only say that under correct rules of law and with a proper regard for the rights of individuals, labour unions can not be permitted to drive men out of employment because they choose to work independently."—"Review and Herald."



A. W. ANDERSON, EDITOR

MELBOURNE, VICTORIA, AUGUST 28, 1905.

The Revelation of Jesus Christ. — No. 33**The Second Coming of Christ.**

"And the seventh angel sounded, and there were voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Rev. 11:15.

For all the perplexities, the harassing cares, the sore trials and tribulations of mankind, the only true solution which can be found is in the glorious fact that Jesus, the King of kings and Lord of lords, will soon take to Himself the government of this world. By Him all wrongs will be righted; the widow, the orphan, the helpless, and the friendless who accept His promise now and make Him their refuge and strength will then find the realisation of the blessed hope which is the portion of God's people. To His waiting people God says:

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come, will come, and will not tarry." Heb. 11:35-37.

For ages, the second coming of Jesus Christ has been the hope of the church. All the sacred writers from the earliest times have made this subject a prominent feature of their writings. When Christ comforted His disciples just before His death, He promised them He would come again and receive them unto Himself. John 14:3. As He ascended into the heavens, and was hidden from them by a cloud, two angels said:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

How definite are the words of these angels. "This same Jesus," the very Jesus who walked in Galilee healing the sick, and casting out devils; "this same Jesus" who took the children into His arms and blessed them; "this same Jesus" who was despised and rejected of men, the Man of sorrows who had not where to lay His head, and who submitted to the mockery of Herod's soldiers and the taunts and reproaches of the Jewish ecclesiastical rulers, who endured the cross and despised the shame; "this same Jesus shall so come in like manner as ye have seen Him go into heaven." How did He go?—"He was taken up, and a cloud received Him out of their sight." Acts 1:9. How will He come?—"In like manner as ye have seen Him go." We may, therefore, be quite sure that He will come in the clouds of heaven just as He went in a cloud.

"Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." Rev. 1:7.

With such positive declarations of Scripture, how unnecessary it seems that men should speculate concerning the manner in which Christ will appear at His second advent. One class of religious teachers believes He will appear at Jerusalem, and that the news of His arrival will be cabled to all the world. Another believes He will

come to Zion City, another to Salt Lake City. Others claim He has already come, while others try to convince us that we need not look for a visible return of the Saviour. There are some individuals who are bold enough to assert that they themselves are the Messiah; and so easily are people duped by these latter-day deceptions that men are not only deceived into believing that they are the Messiah, but they actually find followers who believe their blasphemous claims. Only recently the world has been shocked by the announcement of the birth of a pretended Messiah. This infant has been named "Glory," and has been worshipped and adored by a body of people who have been deceived by the pretensions of a false Messiah who has renounced his claim to Messiahship in favour of his illegitimate child.

The Saviour has given us, in His great prophecy, timely warning against these monstrous claims:—

"If any man shall say unto you, I, or here is Christ, or there: BELIEVE IT NOT. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." Matt. 24:23-27.

None need be deceived, for ample warning has been given in the Scriptures that such deceivers would arise in the last days and do great wonders. Familiarity with the word of God will make us proof against every snare of the enemy; for not only has the Saviour told us how He will come, but He has also given us many signs by which we may know when that coming is near.

Danger lies in treating this important subject with indifference. Many feel that they are too busy to take any notice of the signs of the times. They are too intent on money making to give any heed to the warning to get ready. Others are too engrossed with the pleasures of this world to take any notice whatever of the approaching time of trouble. To such God says:—

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting [gluttony], and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. 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.

That great event, the crisis of the ages, when the kingdoms of this world shall become the kingdom of our Lord and of His Christ, is just before us. This is the supreme point to which the prophecy of the seven trumpets leads us. The sixth trumpet ceased to sound when the Turkish government allowed the great powers of Europe to settle its dispute with Egypt, Aug. 11, 1840. (See article No. 22, published June 12, 1905.) The sixth trumpet is the second woe, and after that woe is past we read, "The third woe" (seventh trumpet) "cometh quickly." Sixty-five years have passed since the sixth trumpet ceased to sound, and we have been living for years amid the mighty events of the seventh trumpet. But little time is now left for the world to get ready for the return of its King. The whole earth seems to be groaning for deliverance from the oppressor, yet how few realise the stupendous change which will take place when the heavens roll back as a scroll, and reveal to a terrified world the same Jesus who ascended into the heavens nearly nineteen hundred years before. "Even so, come, Lord Jesus."

GENERAL ARTICLES

FROM OUR CONTRIBUTORS

A Song of Trust.

By G. C. Tenney.

I may not see God's hand, but I can feel the power
That leads and guides and keeps and helps me every hour.
Just at the time, perhaps, I can not see the love,
But, looking back, I trace His grace in every move.

O blessed thought, that God has given me to know,—
Not simply hope or trust, but always know—
That all things work together for my good, both now
And in eternity, though yet I see not how.

Our Heavenly Father's wondrous grace transforms my life,
My sinful heart controls, and calms the storms and strife
That rage 'twixt flesh and spirit there, and gives to me
Such peace as comes to tempted souls with victory.

And more, far more, than this, God weaves into His plan
Concerning me, my sins, my wrongs to God and man,
All my mistakes, and from my deep unrighteousness
He glorifies Himself, and makes my heavenly dress.

Lord, I adore Thee for the grace that conquers sin,
From darkness brings forth light, from weakness strength,
and in

My soul gives peace just when I've said, as Jacob said,
"All is against me now," and clouds hang overhead.

I trust in Thee. I follow on to know the end.
Whate'er the way, it will be right. I can depend
Upon Thy word, Thy wisdom, and Thy changeless love
To guide my wayward steps from earth to realms above.

The Sinless Saviour.

By J. Gibson.

"In Him is no sin." 1 John 3 : 5.

To sin is to transgress the law, to err, to miss the mark, to fall short of God's perfect character. "All have sinned, and all fall short of God's glorious ideal." Rom. 3 : 23.—Twentieth Century Version.

Millions of people have lived upon the earth, millions are living to-day, and only of Christ can it be truthfully said: "In Him is no sin." How startling is such a declaration!

To Christ's sinlessness many have borne testimony. The Pharisees and scribes keenly watched Him to see if they could find a fault that they might accuse Him, but none could they find. Their many attempts to malign His character only made it shine the brighter, and brought confusion upon themselves. They said He was in league with the evil one. "When the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub, the prince of the devils." In the mock trial which He was given, their fruitless attempts again appeared. "Meanwhile the chief priests and the whole of the high council were trying to get evidence against Jesus to warrant His being put to death, but they could not do so; for though there were many who gave false evidence against Him, yet their evidence did not agree. Presently some men stood up, and gave this false evidence: We ourselves heard Him say, I will My-

self destroy this temple made with hands, and in three days' time build another made without hands." Mark 14 : 55-58.—Twentieth Century Version.

Both Pilate and Herod realised they were in the presence of a man, pure and holy in life, in whom there was no sin, and against whom no true accusation could be brought. "And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I having examined Him before you have found no fault in this man touching those things whereof ye accuse Him. No, nor yet Herod."

When we examine our own lives and consider the many times we fall into sin, we see to some extent the true beauty and grandeur of His sinlessness. In one day how often we transgress in thought, word, deed, disposition, and omission; yet not once in the whole of His life did He commit the least sin! He lived our life, the human life; He had the same temptations and sufferings, and at every point He conquered. Some will say He overcame because of His divinity. How can they so insult Him by denying Him the victories He has so nobly won? God is willing to help every child of man, even as He helped the Saviour; it is His desire that man should be perfect. The purpose of Christianity is to make us like Christ. Would God mock us by telling us to be perfect if it is impossible to be so? We trow not.

Christ, the Model Teacher.

By J. H. Woods.

The immediate followers of Christ, in the days of His flesh, looked upon Him as their divine model. John, the beloved apostle, wrote, "He that saith he abideth in Him ought himself also so to walk even as He walked." 1 John 2 : 6. In 1 Peter 2 : 21 we read: "Leaving us an example, that we should follow in His steps." Paul exhorts, "Be ye followers of me, even as I also am of Christ." 1 Cor. 11 : 1. And Christ, the model Teacher, says, "Learn of Me." Matt. 11 : 29. The only way, then, to become successful teachers in the work of God is to copy our Pattern in each point that made His life-work so successful. His was a life of

Prayer.

We understand something of Christ's success between the mountain and the masses as we understand His secret life of prayer. His petitions in public were ever short, but in secret prayer whole nights were spent. While the inhabitants of Judea were asleep He was pouring out His soul to God, so that He might receive help and strength to successfully carry out the work that confronted Him. It is with no astonishment that we read: "As He was praying in a certain place, when He ceased, one of His disciples said to Him, Lord, teach us to pray." Luke 11 : 1. They heard His petitions, and beheld how He prevailed with God, and successfully laboured with men. They realised that prayer was the secret of power and life. It was the greatest lesson that Christ ever taught them. Power with God first, then power with our fellowmen. Christ talks to us through His word—His voice to man. We talk to God through prayer. Being our best and most needful Friend, communication should be uninterrupted. "We

should pray without ceasing." The spirit of prayer, breathed out by us, would create an atmosphere in which we could continually live. "Ask, and ye shall receive"—always count confidently on an answer—is with Christ the beginning and the end of all His teaching. In "Steps to Christ" we read: "Prayer is the key in the hand of faith that unlocks the treasury of heaven." Another has stated, "Prayer is the power that moves the hand that moves the universe of God." Christ, in His prayer recorded in John 17:20, embraced all the faithful, loyal hearts that should believe in Him. He even mentioned them by name. Luke 22:32. As teachers, we should thus remember our scholars.

But prayer must be accompanied by

Faith.

When Christ prayed at the grave of Lazarus He said: "Father, I thank Thee that Thou hast heard Me, and I know that Thou hearest Me always." He thanked God for raising Lazarus even before His voice called him from the dead. He gained the victory through wrestling with God beforehand. Faith, based upon the word, took hold of God. This is but in harmony with His teaching,—"All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them." Mark 11:24, R.V. Every prayer we offer in harmony with His will, and touching His kingdom, thank Him for answering it before we leave our knees, even though it is not immediately worked out in our experience. It is well in these days of doubt and unbelief, when men are placing so many restrictions and conditions around God's promises, that the child of trust takes them as the great Teacher intended: "All things, whatsoever, . . . believe that ye have received them, and ye shall have them." Faith laughs at impossibilities, and cries it shall be done." Faith is the most substantial thing in all the world. It "is the substance of things hoped for." It brings to view eternal things, and makes them more sure and safe than the things we see around us. "The just shall live by faith"—faith strong and abiding. It is "through faith and patience we inherit the promises." Every step Christ took was a step in faith; in fact, without faith "it is impossible to please God." Prayer and faith on our part, connected with the Holy Spirit and grace on God's part, supplies the Christian with power to

Work,

power in prayer with God, and power to work with men. Christ's life was filled with ceaseless effort and untiring labour for others. His great heart of unselfish love reached out after all. He was no respecter of persons. Whether labouring with Nicodemus, one of Israel's greatest rulers, or the woman of Samaria, whose life had been spent in degradation and sin, we notice the same earnestness to convince of sin, the same desire to reach the heart and save the life. He wasted no time, missed no opportunities, turned none away. He came to seek and to save that which was lost, to work the works of His Father, and glorify Him by a life of obedience. His meat and drink was to do His Father's will, and that fact was kept continually before Him during all His earthly mission.

His Knowledge of the word

commenced in childhood, and through study and exercise daily became strengthened. With the word He astonished the doctors in the temple when but a boy, and in

manhood, by the same means, put to flight the enemy of souls in the wilderness of temptation. His success, of course, depended on His personal knowledge of what the Bible contained; so, too, with every teacher. Knowing the Scriptures will make us proof against the delusions and deceptions of these last evil days. "It is written," will still cause the enemy to depart.

Christ's Manner of Teaching

was simple and attractive, and couched in language which could be understood by the most illiterate; "the common people heard him gladly." The children loved His company. The sick and sorrowing regarded Him as their benefactor. From the creatures of His creation and care, in sky and sea and land, He drew lessons that pointed the mind of finite man to the infinite Source of unfailing love. He entered into the feelings of each, visited the homes of the people, and came very close to hearts. He saw divine possibilities in the lives of all He met, and in His teaching sought to save them. Christ is Heaven's Model—the great Teacher sent from God. He came to teach us how to pray, to exercise living faith, to bestow unselfish love and labour on all, to stand upon the word of God alone.

"Let Not Your Heart be Troubled."

By N. P. Neilsen.

Ringling down through the ages come the cheering words from the lips of the Saviour of mankind, "Let not your heart be troubled." Perplexity, trouble, and distress are found on every hand, but "let not your heart be troubled." Anchor your soul in Jesus. He speaks peace to the troubled heart. The storms of life may rage, the billows of sorrow roll, and the waters of trouble sweep over your head, but listen to the cheering words: "Let not your heart be troubled." "Come unto Me, . . . and rest." Sweet indeed is this rest, buried in the depths of the soul beyond the reach of the rising tide! When men's hearts are failing them for fear, "and for looking after those things which are coming on the earth," remember the blessed words, "Let not your heart be troubled;" and, unruffled by the troublous times, you can sweetly rest in the Saviour's love. Trembling soul, take courage! The Saviour loves His own. He loves them unto the end. Soon the dark night of sin will be ended, and the eternal reign of peace be ushered in. Then you may rest in the city of God, and the storms will rage no more.

Hold fast His hand, though the sword pierce thine also.

We are taxed twice as heavily by our pride as by the State.

Adversity has slain her thousands, prosperity her ten thousands.

Great thieves wear gold chains, while little thieves have iron ones.

Creds can be dictated and enforced to order, but not convictions.

He that is too busy to pray is busier than God wants him to be.

God and Nature.

By Mrs. E. G. White.

Next to the Bible, nature is to be our great lesson-book. But there is no virtue in deifying nature; for this is exalting the thing made above the great Master-BUILDER who designed the work, and who every hour keeps it operating according to His appointment. As we sow the seed and cultivate the plant, we are to remember that God created the seed, and He gives it to the earth. By His divine power He cares for that seed. It is by His appointment that the seed in dying gives its life to the blade, and to the ear which contains in itself other seeds to be treasured, and again put into the earth to yield their harvest. We may also study how the co-operation of man acts a part. The human agent has his part to act, his work to do. This is one of the lessons which nature teaches, and we shall see in it a solemn, a beautiful work.

There is much talk about God in nature, as if the Lord were bound by the laws of nature to be nature's servant. Many theories would lead minds to suppose that nature was a self-sustaining agency apart from the Deity, having its own inherent power with which to work. In this men do not know what they are talking about. Do they suppose that nature has a self-existing power without the continual agency of Jehovah? The Lord does not work through His laws to supersede the laws of nature. He does His work through the laws and properties of His instruments, and nature obeys a "Thus saith the Lord."

The God of nature is perpetually at work. His infinite power works unseen, but manifestations appear in the effects which the work produces. The same God who

guides the planets works in the fruit orchard and in the vegetable garden. He never made a thorn, a thistle, or a tare. These are Satan's work, the result of degeneration, introduced by him among the precious things; but it is through God's immediate agency that every bud bursts into blossom. When He was in the world in the form of humanity, Christ said, "My Father worketh hitherto, and I work." John 5:17.

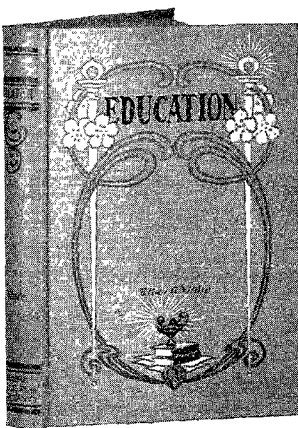
Like Christ.

By W. W. Prescott.

There is only one standard for the Christian. He is to be like Christ. Here is the test of true religion. Our Lord's own words settle this question: "If any man would come after Me, let him deny himself, and take up his cross daily, and follow Me." He has travelled the road before us, and we are to "follow His steps." There is only one way in which this experience is possible, and this is clearly set before us by one who had sought perfection through his own works and had failed. He writes: "It is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me." Our Example gives Himself to us as the fulfilment of the standard of perfection. The demand for His life in us is met by the gift of His life to us. He asks us to be like Him, and makes it possible for us to meet the requirement, by promising to take up His abode in the heart of those who will open the door to Him. Such is the outworking of divine love.

MEN WANTED!

"The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."



This is an extract from an excellent volume from the pen of Mrs. E. G. White entitled

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HOME AND HEALTH

A Warning.

By W. R. Carswell.

There is death in that glass, O my brother,
'Tis the venom of the serpent lurketh there;
And I tell you (as we ought to love each other)
It brings shame, it brings ruin, and despair.

'Tis a cruel, base deceiver, O my brother,
That is hidden in the likeness of a friend;
It will ev'ry true and holy feeling smother,
And will keep you in its bondage to the end.

Do you spurn what dearest ties can give you
As a parent, or a husband, or a son?
And turn from all your duties? Lord, forgive you,
And aid you till at last the victory's won.

There is death in the glass, O take warning
Ere the tempter has you fastened in his snare;
Though pleasant to the eye, yet in the morning
There is sorrow, and dishonour, and despair.

"What Shall we Eat?"

By D. H. Kress, M.D.

"Eat ye that which is good."

By instinct alone man is not capable of determining between evil and good. Even the beasts of the field have the pre-eminence over man in this respect. A beast would never try to quench its thirst at a pail of beer, or satisfy its hunger by eating tobacco leaves, pickles, mustard, or pepper. Yet it is not uncommon to hear people say, "This is good whisky; this is good beer; this is good tobacco," etc., etc., thus calling evil good.

The children of Israel despised the pure food given them in the wilderness, the very bread from heaven prepared by angel hands, and said: "There is nothing at all beside this manna before our eyes;" "our souls loathe this vile bread." They longed for the leeks, onions, and flesh-pots of Egypt; they lusted after evil things, choosing the evil instead of the good. These things are written for our admonition, for as surely as we are controlled merely by the taste, by instinct we shall follow their example, and call the good food the Creator has prepared for us evil, and the evil He tries to withhold we shall pronounce good. Human nature has undergone no change—"The heart is deceitful above all things, and desperately wicked."

We need an unerring guide. Such a guide we find in the word of God. But we cannot follow the example of those who have lived before us, whose lives have been written for our learning; doing so accounts for polygamy and many other errors. They came to Christ and said, "Moses commanded us to write a divorcement, and put away our wives." To this He replied, "MOSES BECAUSE OF THE HARDNESS OF YOUR HEARTS SUFFERED such things, but from the beginning it was not so." In the beginning God made man and woman, and said, "They TWAIN shall be one flesh," and "what

God has joined together let not man put asunder." To understand the marriage relation we must go to the creation, before sin entered into the world.

In order to understand what to eat we are also referred to the beginning.

When God made the plants He provided for them in the soil and air the elements needed for their sustenance; they still adhere to the divine plan. The lily, although surrounded by filth, sends its roots beneath it, gathering to itself the elements it needs to make up its snow-white purity.

When God made man He planted him in a garden of fruits, then said to him, "Of every tree thou mayest freely eat." He was to select his food from the simple products of the earth. These were the food created for man, to be received with thanksgiving of them that believe and know the truth; for it is sanctified (set apart) by the word of God and prayer.

In the absence of these foods, or where there exists a scarcity, or where a lack of knowledge exists as to their use, man is justified in appropriating the coarser foods—the herb of the field, foods that were designed for animals whose digestive tracts enable them to digest them. Man is even justified, in the absence of these, to slay and eat. After the flood, when all vegetation was destroyed, God said to man, "Every moving thing that liveth shall be meat for you, as the green herb have I given you all things." This may be considered an emergency diet to be used only in the absence of other nourishing food, or until the earth could again produce her bounties. Good sense should lead him to discard the harmful and choose the good, the herbs of the field if nothing better can be obtained; but when fruits, grains, and nuts can be obtained, these should be selected in preference to all else, because they are the foods created for man at the beginning, the foods best adapted for his needs. That which is good may not at first taste good to a perverted palate. This is wholly a matter of educating the palate. It is possible to undergo a complete change, so that we shall hate the things we once pronounced good, and love the things we once pronounced evil; in other words, we will pronounce good what God's word pronounces good, and pronounce

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evil what He pronounces evil. "Fix upon that course of life which is best, and custom will render it the most delightful."

The tobacco devotee cannot understand why that which seems such a comfort to him should be despised by me. He thinks I am practising great self-denial by abstaining from its use. He does not know that it would be an act of self-denial on my part to use it.

So the man sitting by my side, seeing me eat the simple products of the earth may think I am making a great sacrifice, but not so. I am able to detect flavours in these products that he with his palate calloused with irritants as pepper, mustard, tobacco, etc., cannot possibly detect.

All have gone astray. The sacrifices which we are called upon to make are merely so many steps toward the path of life, and peace, and true happiness, which we have forsaken. The cross necessarily comes before the crown, but the satisfaction and joy once experienced by adopting the good makes it easy ever after to endure the cross, which we must bear in the forsaking of that which is evil. It makes right doing a delight, whether it be in eating, drinking, or whatever it may be.

How to Prolong Life.

I have often wondered, says Prof. Irving Fisher, in "The Outlook," what would happen to the human race if it should suddenly adopt sleeping out of doors, ventilating dwellings, factories, and schools, taking proper time for meals, learning the art of relaxation and the habit of equanimity. It is certain that life would be longer, and also fuller. Professor Shaler, of Harvard, says that the normal duration of life for mammals is five times the growing period. Horned cattle take about four years to mature, and they live about twenty. Horses take five or six years, and live nearly thirty. Elephants mature in forty, and live two hundred years. Man, according to Professor Shaler's criteria, takes about thirty years to come to his full maturity, and by this calculation ought to live to be a hundred and fifty. This may never happen, and may be physiologically impossible, but we have wandered so far from nature that there is certainly room for much improvement between the forty-one years which is the average lifetime of an American and the hundred and fifty years just mentioned.

Before any great progress can be made, however, our

change of habits must be radical, however gradually adopted. We must open our bedroom windows wider, and at the tops rather than at the bottoms. We must substitute electric lights for oil and gas, one jet of which is the equivalent of three or four persons in its power to vitiate the air. We must learn anew what pure air is, and insist on having it, not only at home, but in our offices, our clubs, theatres, churches, and sleeping-cars, and, above all, in our factories and our schools. We must lengthen our lunch hours and our hours of sleep and recreation. We shall find that our work will go better and faster, and more will be accomplished in the end. We must take up seriously, and religiously even, the cultivation of healthy mental attitudes, and the consequent elimination of fear, anger, depression, and other morbid states. We must be "born again." Such thorough change of heart must of necessity come slowly.

A Medical Authority on Alcohol.

Sir Frederick Treves has made some strong statements concerning the evil effects of alcohol upon the human system, which we reprint in the hope that they may lead some who are addicted to the use of that poison as a beverage to desist, as well as to deter others who may be tempted to commence that dangerous practice. The London "Daily News" reports Sir Frederick Treves as follows:—

"There was no denying the fact that alcohol was year by year being less used by the medical profession. Looking back upon hospital practice extending over twenty-five years, he could say that the use of alcohol was most emphatically diminishing. It was not an appetiser, and even in small amounts it hindered digestion. It modified the nourishment of the body very much indeed, with the result that drunkards became ill-nourished. It was true that alcohol had a stimulating effect, but it lasted only for a moment, and after it had passed away the capacity for work fell enormously. On the march to Ladysmith the soldiers who were drinkers dropped out as if they were labelled.

"Dealing with the action of alcohol on nerve centres, Sir Frederick said alcohol was inconsistent with fine work, and absolutely inconsistent with surgical work, or any other work which required quick, keen, and alert judgment. He had been much struck lately with one thing, and that was how many professional men who worked hard during the day had discontinued the use of stimulants in the middle of the day, for no purpose except that they found that they could not work with it. For a young, healthy person to want alcohol was preposterous. They might as well want morphia or strychnine."

All Books and Tracts

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There is Something to Do?

There is something on earth for the children to do,
For the child that is striving to be
Like the One who once murmured, in accents of love,
"Let the little ones come unto Me."

There are sweet, winning words to the weary and sad,
By their glad, loving lips to be said;
There are hearts that are waiting, by some little hand
Unto Jesus, the Lord, to be led.

—Selected.



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By Agnes Bell.

Chapter IV.



The Breakers.

THE children were up early next morning; it was a holiday from school. The day was fine, and Fred and Marie, full of glee, had accompanied Aunt Lillian down to the sea shore.

The white sea-gulls were circling overhead, and some cormorants were sitting on the waves, and occasionally diving. Several steamboats could be seen making their way towards the Heads, and the white breakers came rolling in on the sand.

"Oh, Aunt Lillian," exclaimed Marie, "I do love the ocean, and the roar of

it is music, nature's music, and it makes one think of God, doesn't it?"

"Yes, what a powerful Being He is indeed. He holds the mighty ocean in the hollow of His hand. The winds and the waves obey Him. He says unto them, 'Thus far shalt thou come, but no farther;' and you remember how that on the night of that terrible storm on the Sea of Galilee, when the lightning was flashing, and the thunder rolling, and the little boat was tossed on the waves, that Jesus stood on the prow of the vessel, and rebuked the elements with the words, 'Peace be still;' and immediately there was a great calm."

"Yes," remarked Fred, "the disciples did not know that they had such a Pilot on board, did they, auntie, that the wind and the waves would obey Him?"

"He is the only One who can help us out of the difficult places, Fred," replied Aunt Lillian.

"Sand is not a very good foundation on which to build," said she, as she turned it over with Fred's spade.

"I wouldn't care about building my house upon it," said Fred, looking important.

"How do you know you will ever have a house to build?" said Marie, laughing.

"Well, when I do," replied Fred, "I won't build it on sand, anyway."

"Listen," remarked Aunt Lillian, "to what the Lord says on the subject"—

"Every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand."

"Do you do all His sayings, Fred?"

"I am afraid not, auntie," said Fred.

"Well, then," replied Marie, "part of your house is built on the sand already."

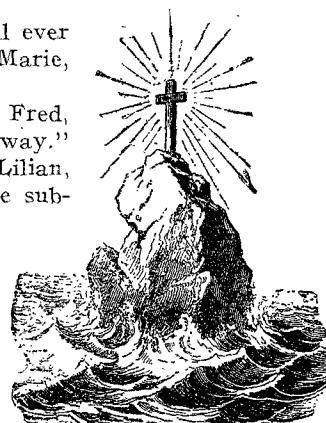
"Now, children," remarked Aunt Lillian, "there are two classes of builders on the earth.

"One class are building their characters upon the sand, while the other are doing altogether different; they are building upon the Rock, the solid Rock.

"What did Christ say of those who built upon the sand, Marie?"

"He said that the rain descended, the floods came, and the winds blew and beat upon that house, and it fell; and great was the fall of it," answered Marie.

"Yes," said Aunt Lillian, "thousands are building upon the sand to-day. Men, women, and children are everywhere doing it. You see how careful we ought to



The "Solid Rock"



The Storm on Galilee

be to take care that our characters are built upon the Rock.

"What is the Rock, Fred, upon which we should build?"

"On Jesus, the Rock of Ages," said Fred.

"I have seen some old castles in England," continued Aunt Lillian, "that were built on the rock, and although in ruins they must have stood for ages. Grand old places covered with ivy. But still, as I say, they had signs of decay; but the character that is built upon the Rock of Ages will stand forever, and show no sign of weakness; and Paul says 'we are labourers together with God;' we are God's building, and the sayings of Jesus woven into our daily experience will rear up characters that God will approve of."

"Look at those fisher boys in the boat out yonder!" exclaimed Fred.

"I was just watching them," said Marie.

"They are hauling in their nets," cried Aunt Lillian, "let us run along the beach and see them pull their nets in."

All three were just in time to see the haul of fishes as they were pulled ashore.

"Oh, what did they blow that horn for, auntie?" asked Marie.

"That is the signal for the fishers' wives, I expect, to come down."

"Here they come!" exclaimed Fred, and soon there was a little company on the beach.

"What a pretty sight it is, to be sure," said Marie.

"Look at the silver beauties," cried Fred, as he danced around.



"Peace be Still."

"Some are escaping," called Marie to the fishermen.

"Oh, we will soon fix that, Miss," said one, as he raised the net with stakes.

"That is as pretty a sight as I have seen for many a day," remarked Aunt Lillian, as the silvery fishes sparkled on the sand.

The fishers' wives were jubilant; it was the "catch" of the season they said.

Baskets were now brought, and Fred was soon in the thick of it throwing the fish into the baskets along with the fisher boys.

"What kind of a fish is that?" asked Fred, pointing to an ugly-looking, good-sized one.

"Oh, that is a shark, youngster," replied the fisherman; "out with him," he said, as he threw him by the tail out on to the beach. "Good enough for him," said he gruffly.

The baskets were soon heaped up with shining fish, which were carried away by the fisher folk.

"I am glad that I saw that sight," said Marie.

"It was a grand piece of fun," said Fred. "I enjoyed it. We are having a good day, auntie; only I wouldn't like to be the fish."

"How did the scene affect you, Marie?"

"Oh, auntie, I thought about the fishermen on the Sea of Galilee, and how they toiled all night and caught

nothing. But at the words of Jesus, they cast their nets on the right side of the boat, and, oh, what a haul they had!

"It must have been like the one we have just seen."

"Yes, Marie, that is just what I thought, and Christ



The "catch" of the Season

wants us all to be missionaries; for He said unto Peter, 'Leave your nets, and follow Me, and I will make you fishers of men.'"

The children had a happy day on the beach; the sun went down throwing its golden beams over the ocean, and well satisfied with their outing, the evening train carried them safely to their destination.

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.]

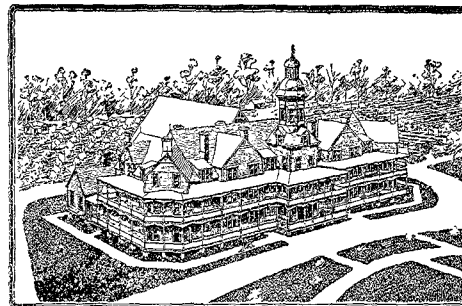
Mount Gambier.

Dear Uncle Ben,—I am trying to be one of God's workers. We have two meetings every Sabbath, one in the morning, when we have singing and prayers; and in the afternoon we have Sabbath School. I am eleven years old. Father got me "Uncle Ben's Cobblestones," which I soon read; then I lent it to one of my classmates. We have a missionary meeting every Sunday, and our teacher shows us how to fold and address "Signs" and "Little Friends," then we post them to different places. I like reading the children's corner in the "Signs." Good bye, Uncle Ben. From your friend,

WILLIE EUSTACE.

[Good, Willie. I can see that you are learning to be a useful little worker. Don't be afraid to scatter around plenty of your "gold." That is the way to make the "true gold" increase.]

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The railways now existing, or under construction, in China aggregate 2,235 miles.

The mineral production of the Transvaal during the past financial year totalled £20,499,478.

It has been estimated that Australia spends more in drink than she raises from her gold mines. What consummate folly !

A "revival" is being experienced in Norway of a similar character to that which has been going forward in Wales. Many conversions of thieves, murderers, and their consorts, as well as numbers of respectable and law-abiding persons, are reported.

The St. Lawrence River Bridge.

The U. S. Consul at Halifax reports that the new steel bridge now under construction over the St. Lawrence River at Quebec is a remarkable structure. The weight of this bridge will be about 35,000 tons. Its span of 1,800 feet crosses the entire St. Lawrence River at such a height as not to interfere with navigation, and will be the longest in the world, the Forth Bridge in Scotland being 1,710 feet long, the Brooklyn Bridge 1,680 feet, and the new East River Bridge in New York 1,600 feet. There have been manufactured by the Phoenix Bridge Company, Phoenixville, Pa., to date, and partly shipped to the site of the bridge, about 10,000 tons of steel. It will take about two more years to complete the structure. The masonry piers are entirely finished, and the temporary false works, of steel, are now in place on the south shore. The 1,800 feet of steel-bridge work between the piers will be erected without any false work in the river. The bridge is to be eighty feet wide over all, carrying a double-track railroad, a double-track trolley and highway, and two sidewalks.—"American Inventor."

ANNUAL MEETING OF THE ECHO PUBLISHING CO., LTD.

NOTICE TO SHAREHOLDERS.

The annual meeting of the shareholders of the Echo Publishing Company, Ltd., is hereby appointed to be held at the S.D.A. church, Alfred Crescent, North Fitzroy, Victoria, Tuesday, September 12th, 1905, at 7 p.m. The meeting is called to receive the treasurer's balance sheet and the annual report of the Directors of the Company, the election of Directors for the ensuing year, and the transaction of such other business as may properly come before the meeting. A cordial invitation is extended to all who are interested in the work of the Company to be present.

W. D. SALISBURY, President.

New Home

for the

SIGNS OF THE TIMES.

It is with gratitude that we acknowledge herewith the following additional donations towards the building fund for the new factory at Warburton. As reported last week, operations have already commenced, and by the time this issue will reach our readers in the distant parts of Australasia, we hope to have the erection of a small workshop completed. Portions of the new machinery are already on the way from America.

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