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**SIGNS OF THE TIMES**

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ONE  
PENNY



A Winter Scene in Russia.

## The Outlook

### MINIMISING THE LIQUOR TRADE.

An experiment is being made in the liquor trade in Raleigh, North Carolina, U. S. A., which is being watched with considerable attention. The civic authorities control the business, and liquor is served in places which possess no outward attractions. No liquors are sold to be drunk on the premises, and it is declared that the arrests for drunkenness were fewer by nearly 50 per cent. during the first half of this year, as compared with the same period last year, under the licensed saloon system.

Storekeepers are doing a better business, and their accounts are being more promptly paid. The financial result of the experiment is an eye-opener, showing that the profits of the "trade" are enormous, the receipts for the half-year amounting to £15,800, and the expenses less than £1,000. The yearly revenue from saloon licenses had been only £1,600. So successful has this experiment been that it is expected other localities will adopt a similar system of dealing with the liquor trade.

### THE RACE FOR NATIONAL SUPREMACY.

The secretary of the United States Navy says, "The navy of the United States should be the most formidable in existence," upon which an American journal makes the following caustic remarks:—

"Any one who looks beneath the surface of things should quickly discern the drift of the big navy policy in our international relations. It means war, and all the cant of navy boomers about defence and protection to American interests and the extension of civilisation cannot obscure the truth.

"We may be sure that the ideas of naval increase indorsed by Secretary Morton cover lurking ambitions in world affairs which will sooner or later involve imperialistic and militaristic debauches. Nothing more absolutely inimical to true national progress and glory in a democratic republic could be devised than a scheme to make the United States a greater naval power than Britain, because such a scheme necessarily has its root not in any national necessity, but in the barbaric itch to dominate the world."

### SLAVERY IN AMERICA.

A dispatch to the Chicago "Tribune" from Savannah, Ga., says that State Senator Foye of Egypt, Ga., has been taken there under arrest by federal officers on a charge of holding negroes in bondage. Foye is one of the wealthiest men in southern Georgia, and is a democratic leader. He conducts several large turpentine farms near Egypt, and federal officers assert that he is holding many negroes as slaves. The negroes are confined at night in stockades, and are worked in chains during the day.

### NOTHING NEW UNDER THE SUN.

The penny-in-the-slot machine is not by any means a modern invention. In the old Egyptian temples, devices of this kind were employed for automatically dispensing the purifying water. A coin of five drachmæ dropped into a slot in a vase set a simple piece of mechanism, like a well-sweep in motion; a valve was opened for an instant, and a portion of the water permitted to escape. This apparatus was described by Heron, of Alexandria, who lived 200 years before the Christian era.—*Selected.*

### SHOULD CHRISTIANS SMOKE?

A strange question has been raised in a Scotch parish, by a minister taking temporary duty, viz., ought elders to stay smoking in the vestry after the service has begun? Probably it would make very little difference to them whether they did or not; they would carry the stupefying, numbing influence of the nicotine in their bodies and minds until the service was over. A more practical question would be, Is there any real difference between gratifying the carnal man by such an unclean indulgence, and the burning of incense to Baal in the temple consecrated to God's worship, of which Israel was guilty? Jer. 7:9. Tobacco-using is one of

Satan's most successful inventions for checking and stifling spiritual life. Many a man under the conviction of the Holy Spirit has driven away the conviction by "having a smoke and thinking it over." As the smoke beclouds his brain, his guilty conscience is set at rest, and in a little while "the soothing pipe" has made him feel perfectly satisfied with himself. It is next to impossible for God to make any lasting impression on a man who smokes. A spiritual nature cannot develop under the blighting influence of nicotine. Every Christian ought to recognise that tobacco is a powerful ally of sin, a chosen instrument of Satan, and an accursed thing that no loyal servant of Christ should taste or handle.—*Present Truth.*

A medical authority says that among the upper classes in the United Kingdom over-fatness is becoming more and more common.

I attribute my good health and capacity for work largely to two things: My open air exercise and my daily baths.—*Sir Thomas Fitzgerald, C.B., T.R.*

The Sunday law began its career as a law against heresy, and while it may have changed its profession, it has never changed its character.

No man should be either required or forbidden to do any act contrary to conscience, however erroneous that conscience may be, unless the doing or forbearing to do that act trenches on the equal rights of others.

Brains seem easier to furnish than brawn at the United States naval academy. At the recent entrance examinations at Annapolis 199 young men passed the mental tests, but of that number 114 were rejected as physically unfit.

Owing to the demands, backed by a naval demonstration, which the United States Government are making upon Turkey, Russian newspapers declare a European coalition against America is imminent.

The Presbytery of Melbourne South has expressed itself as favourable to State control of the liquor traffic.

During the progress of a great fire in a meat-packing factory in New York, the tanks of ammonia in the freezing chambers exploded. Fifty of the firemen, who were attempting to extinguish the fire, were overcome by the fumes, and numbers of others were blinded.

The German Government has purchased the extensive coal mines owned by the Hibernia Mining Co. at a cost of about £5,000,000. This transaction was entered into in order to protect the State railways from being victimised by the high prices, which would result from the formation of a coal combine in Germany.

Famine is feared throughout large districts of southern Russia, owing to a lack of moisture at the planting season and unseasonable frosts. The situation seems to be worse in Bessarabia, where the harvest is said to be almost a complete failure. Many peasants are begging, and there is a great increase in the number of thefts.

The Vatican is reported to regard the present rupture with France as most serious, "entailing consequences which may result in a second reformation like that of the sixteenth century." All lovers of liberty and true re-

ligion would rejoice if such a glorious result should follow upon the present difficulty between France and the Pope.

Preliminary to the work of digging the Panama canal, the canal zone is being put in sanitary condition under the direction of Governor Davis and Dr. Gorgas. The work consists of the cleaning up of towns and villages, covering ponds of water with kerosene oil to prevent breeding of mosquitoes, and draining swamps. One hundred thousand yards of wire mosquito-netting will be used to screen the various buildings along the course of the canal.

It is asserted by a medical writer in the "Daily Mail" that of all forms of exercise which are in popular use, "short swims" are the most beneficial. By a series of microscopical examinations of the blood of athletes before and after exercising, he discovered that the number of red corpuscles in the blood were increased in the following ratios:—

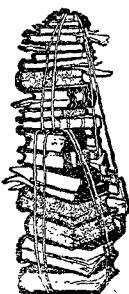
Running two miles	8.8 per cent.
Long bicycle rides	12 "
Long walks	12.8 "
Long distance swimming	13.9 "
Short bicycle rides	16.4 "
Short walks	16.8 "
Short distance swimming	22.5 "

Dr. D. P. Robbins, in the "Dietetic and Hygienic Gazette," gives strong testimony against tobacco. He bases his conclusions upon experience gained as

medical examiner for life insurance companies. He states his observation that four-fifths of the applicants for insurance use tobacco, and that four-fourths of the tobacco-users are perceptibly injured by the habit. One-fourth are dangerously poisoned, and at least one-eighth have "smokers heart."

During the stockyards strike at Chicago a sensational riot took place. The trouble started when five strike-breakers from one of the machine-shops were leaving the yards and tried to board a street car to go to their homes. The motormen on twelve cars refused to stop, and a crowd standing near by began hurling stones at the non-union men. The policemen guarding the entrance went to the assistance of the non-union men, but by this time fully 1,000 angry persons were trying to get at the strike-breakers. Retreating into the machine-shop, the policemen sent in a riot call for reinforcements. When the additional policemen arrived, a charge was made on the rioters. The crowd was armed with bricks and stones, and when the policemen started forward every man who could find room enough threw a brick, and two of the policemen dropped, having been hit on the head. The other policemen made another charge on the crowd, and fully fifty of the rioters were beaten to the pavement before they showed any signs of scattering.

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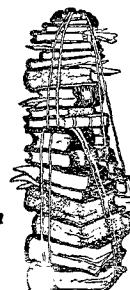
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WHY NOT ?

Elijah was a man of old,  
With passions like our own,  
Who knew discouragement and fear,  
And felt both sad and lone,  
E'en once forgot that God was nigh,  
And ran away and wished to die.

And yet God used him in His work,  
And heard him when he prayed,  
In famine sent him food and drink,  
And cheered him when afraid,  
Was with him in temptation's hour,  
And gave him overcoming power.

By faith he grasped Almighty strength,  
And rose above his fears,  
And finished grandly all his work—  
When lo! a light appears,  
And he is taken up on high,  
To live with God beyond the sky.

If one just like us gained the sky,  
Then why not you? and why not I?

—*Jessie F. Waggoner.*

**THE WORD MADE FLESH.**

BY MRS. E. G. WHITE.

The union of the divine with the human nature is one of the most precious and most mysterious truths of the plan of redemption. It is this of which Paul speaks when he says, "Without controversy, great is the mystery of godliness; God was manifest in the flesh."

This truth has been to many a cause of doubt and unbelief. When Christ came into the world,—the Son of God and the Son of man,—He was not understood by the people of His time. Christ stooped to take upon Himself human nature, that He might reach the fallen race and lift them up. But the minds of men had become darkened by sin, their faculties were benumbed, and their perceptions dulled, so that they could not discern His divine character beneath the garb of humanity. This lack of appreciation on their part was an obstacle to the work which He desired to accomplish for them: and in order to give force to His teaching He was often under the necessity of defining and defending His position.

By referring to His mysterious and divine character, He sought to lead their minds into a train of thought which would be favourable to the transforming power of truth. Again, He used the things of nature with which they were familiar, to illustrate divine truths. The soil of the heart was thus prepared to receive the good seed. He made his hearers feel that His interests were identified with theirs, that His heart beat in sympathy with them in their joys and griefs. At the same time they saw in Him the manifestation of power and excellence far above that possessed by their most honoured rabbis. The teachings of Christ were marked with a simplicity, dignity, and power heretofore unknown to them, and their involuntary exclamation was, "Never man spake like this Man." The people listened to Him gladly; but the priests and rulers—themselves false to their trust as guardians of the truth—hated Christ for the very grace revealed, which had drawn the multitudes away from them, to follow the Light of life. Through their influence, the Jewish nation, failing to discern His divine character, rejected the Redeemer.

The union of the divine and the human, manifest in Christ, exists also in the Bible. The truths revealed are all "given by inspiration of God;" yet they are expressed in the words of men, and are adapted to human needs. Thus it may be said of the Book of God, as it was of Christ, that "the Word was made flesh, and dwelt among us." And this fact, so far from being an argument against the Bible, should strengthen faith in it as the word of God. Those who pronounce upon the inspiration of the Scriptures, accepting some portions as divine, while they reject other parts as human, overlook the fact that Christ, the divine, partook of our human nature, that He might reach humanity. In the work of God for man's redemption, divinity and humanity are combined.

I don't believe in bringing the Bible down to the level of my own experience, but in bringing my own experience up to the level of the Bible.—*Torrey.*

IN HIS NAME.—No. 2.

BY T. H. CRADDOCK.

More than a century ago,—about A.D. 1789, Wm. Cowper wrote:

"The world appears  
To toll the death-bell of its own disease;  
And by the voice of all its elements  
To preach a general doom."

If this storm-tossed, sin-cursed earth appeared to the poet as in its death-throes a century ago, how would he regard it to-day? Enveloped in germs—for the very air we breathe is disease-laden, and the earth itself permeated from centre to circumference with the curse. Surely nothing but the judgment fires can make it clean! The ravages of disease are to be seen in every direction. It has left its mark on both the animal and vegetable kingdom. The whole world is sick; yes, sick unto death. From the four points of the compass the cry is heard: "What must I do to be saved?" "Is there no balm in Gilead? Is there no physician there?"

Were this the cry of the sin-sick soul there would be hope, even in this late stage of the world's malady; for "there is indeed balm in Gilead," and the "great Physician" still lives. "Thou shalt call His name Jesus; for He shall save His people from their sins." In your searching for a remedy for your sickness, do not forget that sin is the first of all causes of disease. Sin is the tap-root of every ailment. Had sin not entered, disease could not have come. According to the Bible, forgiveness of sins must precede Divine healing. Hence the Psalmist writes: "Bless the Lord, O my soul, and forget not all His benefits. Who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103 : 2, 3. The apostle James says: "Confess your faults one to another, and pray one for another, that ye may be healed, and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5 : 16, 15.

To show how intimately connected with the healing of disease was the forgiveness of sins, Jesus healed the man sick of the palsy; and it is recorded that all men might know the truth. Said the scribes: "Why doth this man speak blasphemies? Who can for-

give sins but God only? And immediately when Jesus perceived in His spirit that they so reasoned within themselves, He said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee, or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (He saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house." Mark 2: 7-11.

#### Conditions required for Faith Healing.

Agos ago Jeremiah asked: "Is not the Lord in Zion?" "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of My people recovered?" The reason for sickness both in Jeremiah's days, and ours, yes, from the day that mother Eve listened to the voice of the serpent, is alienation from God. To be Divinely healed is supposed by most people to undergo a mysterious spiritual operation apart from ordinary conditions. It is a suggestion of the enemy, and is not true. The Lord is anxiously waiting to heal; the only thing lacking to perfect health, is unconditional surrender to Him, and a genuine co-operation on our part with His plans to save. Even an earthly physician will not undertake to help a patient unless the patient promises to comply with his instructions. It is even so with the Lord. He cannot undertake to make a man every whit whole while he tramples the conditions of health under foot. No one should lose sight of the fact that disease does not come without a cause. Our duty is to seek for the cause of our sickness, and, having found it, conscientiously correct the evil; then God can bless and heal. But supposing that, having done all in our power to search out and put away the cause of our disease, it be found, after all, that the cause of the malady is beyond our power to remove, then, if the sole aim of our getting well is that we may glorify God and keep His commandments, we may with perfect confidence, and in full assurance of faith, ask the Lord to heal; and He will do it.

To ask, and expect God to take

away disease, while you knowingly and wilfully continue the cause of that disease would be presumption in the highest degree. Such a request would be asking the Lord to set Himself against Himself, and work contrary to His eternally established principles. This the Lord cannot do. It is not a question of will not, but cannot. And so it is clear that when a person is not willing to put away the cause of disease, then the only reason for seeking Divine healing is for his own personal pleasure, and not God's glory. The Bible injunction is: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31. If the glory of God be our sole aim in getting well, then it is our highest privilege to call on the great God "who created the heaven, and earth, and the sea, and the fountains of waters," and He will save us; for the Lord shares in the pains and sufferings which sin has brought into this world; and His great arms of love would enfold and protect all His creatures, if they would only comply with the conditions.

#### Miracle Working No Evidence of Divine Power.

In the closing days, so keen will be the rivalry between the conflicting forces of Christ and Satan, that Satan will attempt to personate, even to an exactness, the works of God. However, none need be deceived. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa 8: 20.

In conclusion, we would say, the quality of a person's work can always be judged by the character of the worker. Familiarity with the Lord is no guarantee of an acknowledgment by the Lord, unless there is a corresponding loyalty to His cause. "It is not every one who says to Me, 'Master! Master!' who will enter into the kingdom of heaven, but only those who do the will of My heavenly Father. On that day many will say to Me, 'Master, Master, was it not 'in your name' that we drove out evil spirits, and 'in your name' that we did many miracles?' and then I shall say to them plainly, 'I never knew you. Leave Me, you live in sin.'" Matt. 7: 21-23.—*Twentieth Century Testament.*

#### WITTY BUT TRUE.

Some of the sayings of that pious but witty English clergyman, the Rev. Rowland Hill, were remarkable for hitting the nail on the head. Not another blow was needed to drive it home.

Being very much grieved at the conduct of some of his congregation who were frequently unpunctual, he once offered the following prayer: "O Lord, bless those who are in their places, have mercy on those who are on the road, and save those who are getting ready to come."

He once said of a man who knew the truth but seemed afraid to preach its fulness: "He preaches the truth as a donkey nibbles a thistle—very cautiously."

On a wet day a number of persons took shelter in his chapel during a heavy shower; while he was preaching he remarked, "Many people are greatly to be blamed for making their religion a cloak, but I do not think that those are much better who make it an umbrella."

Entering the house of one of his congregation, he saw a child on a rocking horse. "Dear me!" exclaimed the aged minister, "how wondrously like some Christians! there is motion, but no progress."

A professed Christian, who was addicted to drinking, asked him, impertinently, "Now, do you think, Mr. Hill, that a glass of spirits would drive religion out of my heart?"—"No," he answered, "for there is none in it."

A lady who professed religion, but whose daily practice was not in harmony with it, once said to him, "I am afraid lest, after all, I shall not be saved." "I am glad to hear you say so," replied Mr. Hill, "for I have been long afraid for you, I assure you."

#### MR. MOODY ON ENTHUSIASM.

Mr. Moody told the following story as an illustration of Christian enthusiasm:—

"There was an old man I wanted to see when I first went to Europe in 1867. I was told not to fail to go, to Edinburgh and see Dr. Duff of the Assembly. I stayed in Edinburgh a week to get a little of the old man's fire. He was pleading for India, and at

the end of an hour and a half he fainted away. They took him up and carried him to the vestibule. When he revived, he said, "I didn't get quite through; let me go back and finish." They said, "If you go back it will cost you your life." "Well," he said, "I shall die if I don't." So they carried him back. As they passed up the aisle the people rose, and tears flowed down every cheek at the sight of the old veteran. He said to them:—

"Fathers and mothers of Scotland, is it true that you have got no more sons to give to India? I have spent twenty-five years of my life there, and I have come back to die; there is plenty of money in the bank, but your sons are not willing to go. If a call comes from the Queen to go there in the army, they are ready. Is it come to this, that the Lord calls for recruits for His kingdom, and they will not go!" And turning to the moderator, he said, "If there is no one to go to India, I will return to them, and will let them know that there is one old Scotchman that can die for them, if he can't live for them."

My friends, this is what I call enthusiasm.

### TURN ON THE SEARCH-LIGHT.

BY ALICE WOODWARD.

God's people are living in a time when it is necessary to sit alone with Him and search their hearts that He has declared to be deceitful above all things, and desperately wicked. The time is just before us when it will not be possible to hide beneath a mere form of godliness actions that would put our Lord to open shame. It is time for every one who takes the name of Christ upon his lips to look well to his own ways. Too long the fault-finding finger has been pointed at another, and the lips that should be guileless have opened only to speak words that had been better left unsaid.

Let us see only our own misdeeds, and in God's name set them right. Let us help and not hinder; let us speak truth every man to his neighbour; let us love and not hate. "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and work-

eth righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. Ps. 15: 1-3 "There is nothing covered, that shall not be revealed; and hid, that shall not be known." Matt. 10: 26.

Let us turn on the search-light, and get everything out that we have need to be ashamed of, while there is yet opportunity for us to confess them, and these hateful sins will be forgiven, and covered forever with the precious blood of a loving Saviour.

### A NECESSITY ABUSED.

Leadership is one of the necessities of human nature. Some are born to lead, others to follow; in every department of life we see the leader and the led. Led, not in the way a flock of sheep are led, with little or no thought of their own, but led in the sense of guidance. The most of men must have guidance—some one to mark out the right course of action and take the initiative step; and when men find a trustworthy guide they are willing to yield willing obedience. Thus we have officers, presidents, directors, premiers, and kings. "Neither was that," says Carlyle, "an inconsiderable moment when wild armed men first raised their strongest aloft on the buckler throne; and, with clanging armour and hearts, said solemnly: Be thou our acknowledged strongest (well named King, Kon-ning, Can-ning, or Man that was able). What a symbol shone now for them,—significant with the destinies of the world! A symbol of true guidance in return for loving obedience; properly, if he knew it, the prime want of man."

This necessity of leadership likewise applies to the church. Jesus confirmed this when He chose His twelve apostles. When Christianity began to expand, we read of the bishop or pastor of Jerusalem, the pastor of Antioch, the pastor of Rome, etc. It is the purpose of Christ that in all ages there should be, in His church, a band of men devoting the whole of their time to preaching and organising; and it is im-

possible for the church to dispense with these leaders.

A leader has no right to impel, or control, or restrain the thoughts and actions of his followers; his work is to devise the best course of action, take the initial step, and sustain the lead, and defend that course by his superior faculties. Jesus was the greatest of all leaders, yet not once do we read of Him using coercive measures to make men follow Him. He rebuked, He exhorted, but never coerced.

Sad it is to consider how many have abused the power of leadership. At first the honour was bestowed upon them by their fellows, little by little they began to think it their right to lead, then they began to imagine it their right to govern. The desire for increasing power is one of the most unsatisfiable cravings that can be awakened in the human breast. How often have men sought it at the risk of their lives! We all know how a king has become a despotic monarch, grinding and crushing his followers. We all know how the minister has become the priest, how he has placed himself between the soul and God, how he has sought the help of the civil authorities to enforce his mysterious dogmas, how he has seated himself on the throne of Cæsar and ruled the kingdoms of the world; and all to satisfy the desire for power. The greatest have yielded here. Satan, "the covering cherub," desired to possess greater power; he desired to be as God, and fell. Everyone that abuses leadership, the power of guidance entrusted to him, by seeking for power to control—falls.—*J.G.*

God's mercy has been revealed, and has brought with it salvation for all; it leads us to renounce irreligious ways and worldly ambitions, and to live discreet, upright and religious lives here in this present world, while we are awaiting the fulfilment of our blissful hopes in the revelation of the glory of our great God and Saviour Christ Jesus. For He gave Himself on our behalf, to deliver us from all wickedness, and to purify for Himself a people who should be peculiarly His own, and eager to do good.—*Paul to Titus.*

AUSTRALASIAN  
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 And THE BIBLE ECHO.

A. W. ANDERSON - - EDITOR.

**PROPHETIC HISTORY OF THE  
 WORLD.**—No. 11

*Daniel 11: 34-35.*

**The Dawning of the Morning.**

"Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries." Verse 34.

Someone has well said, "When night is darkest dawn is nearest." In church history this natural phenomenon found its counterpart.

"During the generation which preceded the Reformation, the court (of Rome) had been a scandal to the Christian name. Its annals are black with treason, murder, and incest. Even its more respectable members were utterly unfit to be ministers of religion. They were men like Leo the Tenth, men who, with the Latinity of the Augustan age, had acquired its atheistical and scoffing spirit. . . . Their years glided by in a soft dream of sensual and intellectual voluptuousness. Choice cookery, delicious wines, lovely women, hounds, falcons, sonnets, and burlesque romances in the sweet Tuscan, just as licentious as a fine sense of the graceful would permit; plate from the hand of Benvenuto, designs for palaces by Michael Angelo, frescoes by Raphael, busts, mosaics, and gems dug up from among the ruins of ancient temples and villas—these things were the delight, and even the serious business of their lives."

—*Macaulay.*

After his visit to Rome in 1511, Luther said: "It is almost incredible what sins and infamous actions are committed at Rome. One would require to see it and hear it in order to believe it. Hence, it is an ordinary saying, that if there is a hell, Rome is built upon it. It is an abyss whence all sins proceed." It should be observed that at the time Luther made these strong denunciations of the iniquities of Rome, he was a devout monk of the Augustine order.

Many of those who condemned the worldly practices of the pre-

lates met a martyr's death. But in time truth prevailed, and the light of the Reformation broke through the pall of darkness which enshrouded the world. The noble messages which God delivered to the church by His faithful servants, Wickliffe, Huss, and others, had met with opposition and condemnation by the church of Rome. The strongest measures were put into action in order to prevent the teachings of these noble men reaching the people, but these efforts were fruitless. For instance, when the Archbishop of Prague caused two hundred volumes, containing the writings of Wickliffe, Militz, and others to be burned, this arbitrary act only brought upon himself contempt and ridicule. "Ribald and satirical songs, of which he was made the subject, were openly sung in the streets of Prague, to the purport: 'The archbishop has yet to learn his A. B. C.; he has caused books to be burned, without knowing what was in them.'" The burning of books like the burning of men is a useless task, for although untold numbers of volumes were committed to the flames, and millions of noble martyrs perished at the stake, the principles which the books taught, and for which the martyrs died, still live, such attempts to stifle truth by force only serving to increase the zeal and enthusiasm of its advocates.

**Luther's Call.**

The appointment of Martin Luther to the theological chair of the University of Wittenberg in A. D. 1508 may be regarded as one of the important factors in the Reformation, for in accepting this position, Luther was required to promise to preach the Holy Scripture "faithfully, to teach it purely, to study it during his whole life, and to defend it by discussion and by writing, as far as God should enable him to do so."

Luther applied himself to the faithful discharge of his duties with characteristic zeal. "His mode of explaining the Scriptures was such that in the judgment of all pious and enlightened men, it was as if a new light had risen upon doctrine after a long night. . . . He laboured more and more to make all comprehend the great and essential doctrines of conver-

sion, of the forgiveness of sin, of faith, and the true consolation which is to be found in the cross. The pious were charmed and penetrated with the sweetness of this doctrine, while the learned received it gladly. One would have said that Christ, the apostles, and prophets were coming forth from darkness and a loathsome dungeon."—*Melanchthon.*

The sale of indulgences by John Tetzel, in Germany, stirred up Luther to write his famous ninety-five theses, which he nailed upon the door of the church at Wittenberg.

This bold act was heralded to every part of Germany within two weeks, and, it is asserted, that within four weeks it was known almost throughout Christendom. It was "as if the angels themselves had been the messengers, and carried them before the eyes of all men." Luther was cited to appear before the papal authorities to answer the charge of heresy, and being called upon to retract, without any attempt being made by his accusers to show the errors in his teaching, Luther, of course, refused. So far was Luther from being intimidated by the church dignitaries, that in writing to a friend, he said, "The more their fury and violence increase, the less I tremble."

His published denunciations of the iniquities of Rome were circulated throughout Germany, and produced a tremendous effect. The people saw in his writings the truth of God, and thousands were awakened to the need of a Reformation. To Pope Leo X. Luther sent a personal letter pleading with him to accept the gospel, and separate from Rome. "It was God's call even to the Pope to forsake Babylon."

Luther's confidence in the keeping power of God and the Bible was marvellous. Standing almost alone, with emperors, kings, princes, pope, cardinals, and priests against him, he derived comfort and encouragement from the thought that the great reformers of past ages also stood alone. He said, "Moses was alone on coming out of Egypt; Elijah alone in the time of King Ahab, Isaiah alone in Jerusalem, Ezekiel alone at Babylon. . . . God never chose for a prophet either the high priest or any other great personage. He

usually chose persons who were low and despised. . . . I do not say I am a prophet; but I say they ought to fear just because I am alone, and they are many. One thing I am sure of, the word of God is with me, and is not with them."

At last the appalling abuses which were perpetrated in the name of the Roman church called for reform; the open and unblushing evils had become a scandal to Christianity. Outwardly it appeared that Luther had little or no influence or support. Aleander, the Pope's legate at the Diet of Worms, attempted to cast contempt upon the work of the Reformer by referring to the Lutherans as a "motley rabble of insolent grammarians, corrupt priests, dissolute monks, ignorant lawyers, and degraded nobles, with the common people whom they have misled and perverted. How greatly superior is the Catholic party in numbers, intelligence, and power!" But, while it was true that the Papacy had political power and influence on its side, Luther and his friends had God on their side, and though all the world arrayed itself against one man of God who spoke by the power of the Holy Spirit, he would have more power than all his enemies.

#### Luther Tried for Heresy.

The very fact that the emperor, Charles V., summoned Luther to appear before the Council at Worms was in itself a "signal victory over the Papacy. The Pope had condemned the man, and he was now standing before a tribunal, which, by this very act, set itself above the Pope. The Pope had laid him under an interdict, and cut him off from all human society, and yet he was summoned in respectful language, and received before the most august assembly in the world. The Pope had condemned him to perpetual silence, and he was now to speak before thousands of attentive hearers, drawn together from the furthest parts of Christendom. An immense revolution had thus been effected by Luther's instrumentality. Rome was already descending from her throne, and it was the voice of a monk that caused this humiliation."

Luther's faithful adherence to

the principles of true Christianity was the means of emancipating the church, and beginning a new and a better era. His influence not only affected the church during his lifetime, but has continued to exert its power up to the present time.

#### False Teachers.

The triumphs of the Reformation were not permitted to go unchallenged by Satan and his allies. Finding threats and persecution unavailing, the wily foe clothed himself in sheep's clothing, and entered in among the flock. Said the angel to Daniel, "Many shall cleave to them with flatteries." The Reformation had been established upon the word of God, and these foes of the truth arose and declared that they had been divinely commissioned to lead the Reformation. Of these men, Melancthon said: "There are indeed spirits of no ordinary kind in these men; but what spirits?" While Luther was at the fortress of Wartburg, in the safe keeping of the elector Frederick, he heard of the work of these false teachers, and expressed his alarm by saying, "I always expected Satan would send us this plague."

There are those who are always ready to secure popularity, even at the expense of principle, and so in every work of reform that appears likely to become successful, there are numbers who ally themselves with the movement who possess no idea whatever of the principles which underly it, and who are not actuated by pure motives. It is a dangerous thing to blindly follow impulse, for the work of God has in all ages been marred by men who allow their feelings to guide them rather than the word of God.

"And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed." Verse 35.

The spirit of intolerance did not die at the time of the Reformation. Whenever an opportunity presented itself this monster of iniquity caused men and women to be led to the stake; or to suffer some form of persecution. This evil was to continue "even to the time of the end," which, we have shown in previous studies, refers to that period of time commencing

in 1798, when the Papacy was overthrown by the French.

The glorious principles of the Reformation are little understood to-day, notwithstanding that we owe to that movement, under God, the liberties of conscience which it is our heritage to enjoy. But few sense, even in a small degree, what our liberties have cost.

Truth and love are invincible.

"All Thy commandments are righteousness."

Time is a ship which never casts its anchor.

The earth is the Lord's, and not the landlord's

Give light, and the darkness will disappear of itself.

Satan may hedge the Christian round, but he cannot roof him in.

Courage is as indispensable to effect a reformation as to take a town.

He who relates the faults of others to you designs to relate yours to them.

The ruin of some persons dates from some idle hour. Occupation is an armour to the soul.

The righteous shall never be removed; but the wicked shall not inhabit the earth. Prov. 10 : 30.

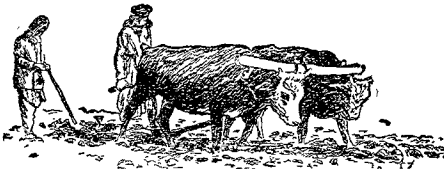
The Christian is very frequently the only Bible the world will read. How sad that the copy should be so defaced.

Smiles are to humanity what sunshine is to flowers; seeming trifles, but the good they do is inconceivable.

Don't quarrel over circumstances, nor fret over impossibilities. It's far better to climb mountains than curse them.

It is neither with the sword nor the musket that Christians fight, but with suffering and the cross. Christ, their Captain, did not handle the sword; He hung upon the tree.—Luther.





## WORLD-WIDE FIELD.

### THE MESSAGE ENTERING KOREA.

BY S. A. LOCKWOOD, M.D.

The knowledge that a new field has been entered should be a source of encouragement to all who are looking for the soon coming of our Lord, reminding us, as it does, that His coming draws near.

Korea, the "Land of Morning Calm," has until recently been without a single representative of the truth we hold dear, and had she awaited the coming of a messenger from abroad, this would even yet be true. A large number of Koreans have emigrated to the Hawaiian Islands during the last few months, and many of them have stopped in Kobe for several days, awaiting the coming of the large ocean liners which would take them the remainder of their journey.

About the first of May, one of these emigrants, dressed in the quaint garments peculiar to his country, was strolling along the street on which our rented church building is located. His attention was arrested by the sign at the gate, which is written partly in Chinese and partly in Japanese characters, and, translated into English, reads, "Meeting hall of the Seventh-day Adventist Church."

He appeared to be so much interested in this sign that one of our brethren signalled to him to enter. He did not understand a word of Japanese, and Brother Kuniya did not understand Korean, so they were quite at a loss to know how to communicate with each other. At last the happy thought suggested itself of using the Chinese characters. The Korean, being a well-educated man, understood these readily, and thus they carried on a silent, yet animated conversation.

It was found that he had been a member of the Episcopal Church for several years, but he said he

had never heard such wonderful things in all those years as he heard in the conversation that day. Again and again he returned for Bible study, accompanied by another of his countrymen, who was also a Christian. Both seemed to be hungering for the truth, and step by step as the various points of our faith were presented, and were found to be in harmony with the Bible, they readily accepted them.

On the evening before the day on which the ship was to sail for Honolulu, a Bible reading was held on the subject of baptism, which lasted until nearly midnight. The younger of the two men could not read Chinese, hence any remark which Brother Kuniya or I made for his benefit had to be translated orally into the Korean language by the older man. With tears in their eyes, they expressed their gratitude to God for showing them such light, and they desired baptism before they should leave Kobe. As the boat was expected to leave early on the morrow, a small company, carrying paper lanterns, assembled shortly after midnight at a pool below the Nunobski Falls, and these brethren were buried in baptism.

The older man, Ryn Un Hyun, went on to Hawaii, but hopes to return ere long to Korea. The younger, Son Fun Cho, has gone back to his home, and purposes to devote his time to spreading the truth which he learned here. On his journey home he became acquainted with a Korean missionary who was returning from Honolulu, and succeeded in interesting him in the closing message. This native missionary wrote us that he longed for an opportunity to study these things more fully, and he hoped the time would soon come when Seventh-day Adventist missionaries would enter Korea.

Do not these things show that the time has fully come for our messengers to enter this field with its ten million people? Who will answer their cry, "Come over and help us"?

About fifty boys and girls are now in attendance at our Matabele Mission School, where they are taught English and Zulu, geography, arithmetic, writing, and other practical subjects, together with Bible truth.

### NOT DOING ANYTHING.

Twenty years ago a discouraged young doctor in one of our large cities was visited by his father, who came up from a rural district to look after his boy.

"Son," he said, "how are you getting along?"

"I'm not doing a thing."

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the "Free Dispensary," where the young man had an unsalaried position.

The father sat by, a silent but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor while he bent his skilled energies to his task; but hardly had the door closed on the last patient, when the old man burst forth: "I thought you told me that you were not doing anything! Not doing anything! Why, if I had helped twenty-five people in a month as much as you have in one morning, I would thank God that my life counted for something."

"There isn't any money in it, though," exclaimed the son, somewhat abashed.

"Money!" the old man shouted, still scornfully. "What is money in comparison with being of use to your fellow man? Never mind the money; you go right along at this work every day. I'll go back to the farm, and gladly earn enough to support you as long as I live."

"That speech," I said to a friend of mine, one who had spent many years as a conspicuously successful teacher, "went into the bones of the young man's life, and strengthened him for a life of unselfish usefulness."—*Selected.*

In Korea, a correspondent of the London "Daily Mail," following the Japanese army, was astonished more than once by seeing villagers come smiling forth from their hiding places to ask him, "Are you a Jesus man?" This childish belief that safety and good-will is the atmosphere surrounding the "Jesus man" is a testimony to the character of the Christians whom the Korean villagers have known.

## CHILDREN'S ...CORNER...

### TEDDY'S QUERY.

One brother was tall and slim,  
The other chubby and short;  
Teddy sat looking at them one night,  
Apparently lost in thought.  
"Mamma," he asked at length,  
"Which would you like the best:  
For me to grow north and south, like  
Tom;  
Or like Willie, from east to west?"  
—*Companion.*

### A BIRD INCIDENT.

BY E. J. BURNHAM.

A few years ago I spent a summer at my sister's home in the country. We used often to go to the barn; and every time we went through the door, there was a sudden rush of startled wings, and with a graceful sweep a little bird darted past us. We soon found out what it meant. A pewee, or phoebe-bird, had a nest on the casing over the granary door; and she seemed to think it safer not to be at home when we called, we were so frightfully large when compared with her tiny self.

We never molested the timid mother; and, for all her fears, she hatched her eggs and reared her brood in safety. After a time the small home was very full, and little brown birdies began to show above its walls.

One morning when I went to the barn, Mr. and Mrs. Phoebe and some of their friends were outside, evidently intending to give the young birds their first lesson in flying. Just as I entered the door, a tiny bird fluttered out of the nest, and fell at my feet. The cat was there too, and she instantly grabbed the bird and ran with it. I caught puss, and took the bird away from her; and finding that it was still alive, I put it carefully back in the nest.

The pewees outside watched the whole scene with the deepest interest, and they seemed to draw their own conclusions. For though Mrs. Phoebe continued house-keeping there, and reared a second brood after the first one

was disposed of, she never showed any fear of us again. I have seen my sister stand and talk to her five minutes at a time, I should think, and Mrs. Phoebe would sit quietly on her nest, peering over the edge with bright curious eyes.

It pays to be kind to God's pretty, harmless creatures, "our little brothers" of the earth and air. When they learn that they can trust us, they show themselves affectionate, intelligent, and very interesting. And I don't see how we can help pitying them, they are so hunted. They have foes of their own kind, and also human foes, for a great many men and boys delight in "killing something." To such an extent are their lives hunted, that one close observer says that nearly every death among them is a tragedy.

God never meant it to be so. He loves and pities all His creatures. Their lives were safe and happy when He made them, and brought them to Adam to be named; and they would be so still if sin had never entered the world. If you will read Isa. II: 6-9 and 65: 25, you will see that there will be animals in the new earth; and there God's purpose in creating them will be carried out, just as will His purpose for us. None of the animals will be fierce and wild and prey upon others, neither will any one kill them; for even "the lion shall eat straw like the ox;" and "they shall not hurt nor destroy in all My holy mountain, saith the Lord."

### A STORY OF A CANARY AND A BULLFINCH.

George Henschel, in "Nature," tells a story of a bullfinch and a canary that deserves permanent record. The bullfinch belongs to his sister, and can pipe the whole of several tunes, "God save the King" among them. The canary's cage was in the same room, and in about a year the canary learned the whole of "God save the King" from the bullfinch, and often piped it independently. Mr Henschel lately heard the bullfinch pipe part of the tune (six bars) and then pause. To his amusement the canary took up the tune where the other had left it and finished the tune (eight bars)! At this time the two birds were in different

rooms. Nothing could be more authentic than the story, or more amazing.—*Selected.*

### TO THE CHILDREN.

Are there not many children who would like to have a part in circulating the "Australasian Signs of the Times?" We are sure there are. Now, children, we have a plan to suggest by which you can not only engage in excellent missionary work, but you will also receive something for your trouble.

To all who will send us their name and address we will mail free ten copies of the "Signs" for one week, if they will promise to use the money thus secured as capital on which to work in selling more papers. After you have sold the ten copies and have sent us the money, we will put your name on our list, and send you one dozen papers each week, as soon as your weekly payment of tenpence is received.

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## HOME AND HEALTH

### THE SONG OF THE GOSSIP.

One old maid,  
And another old maid,  
And another old maid—that's three—  
And they were a gossiping, I'm afraid,  
As they sat sipping their tea.

They talked of this,  
And they talked of that,  
In the usual gossiping way,  
Until every one was as black as your  
hat,  
And the only white ones were they.

One old maid,  
And the other old maid—  
For the third had gone into the street—  
Who talked in a way of that third old  
maid  
Which would never do to repeat.

And now but one  
Dame sat alone—  
For the others were both away,  
"I've never yet met," she said, with a  
groan,  
"Such scandalous talkers as they."

"Alas! and alack!  
We're all of a pack,  
For no matter how we walk,  
Or what folks say to our face, our back  
Is sure to breed gossip and talk."

—Harper's Young People.

### HEALTH IN THE AIR.

BY G. H. HEALD.

Civilised people, especially those living in the cities, have come to be almost afraid of the air. Perhaps not so much is now said about "night air" as formerly; still many people sleep with rooms tightly closed, and wonder why they awake with a bursting headache, or why they feel more tired when they get up than when they go to bed, or why they lack appetite and ambition.

Notwithstanding all that has been written regarding the importance of having an abundant supply of pure air day and night, there are many who through habit, or indifference, or ignorance, still cling to the practice of shutting all ventilation out from their sleeping and living rooms. There seems to be a belief that free ventilation will increase the likelihood of contracting colds; but

an abundance of pure air is the surest method of preventing colds.

In one family a mother and two daughters had been sleeping out all summer, either in camp or on a porch. When the nights became quite cold, the mother and the younger daughter went into the house to sleep, and contracted colds which lasted a number of weeks. The older daughter continued to sleep outside, and escaped a cold.

Stories are told of soldiers, who, after submitting to all kinds of hardship and exposure in bad weather without catching cold, have caught cold on returning home and sleeping inside of a house, and indulging—after a long life of soldiers' rations—in an old-fashioned "square meal."

Some may not know, although all ought to know by this time, that most remarkable cures of tuberculosis are wrought by the open-air method. Sometimes this with nothing else is sufficient to check the disease. Patients are kept out on porches or in shanties with one side entirely open.

It is not exposure that causes colds. This had been demonstrated. There must first be a susceptibility to colds, caused by such unhygienic practices as over-eating, living in an artificial, hot-house climate during the winter, and breathing impure air. Many people contract colds who have been extremely careful to avoid draughts, wet feet, and other ordinary so-called causes of cold.

We must not overlook the influence of germs in the causation of colds; but germs are always present. They may be more prevalent at one time than another, thus producing epidemics of cold; but they are nearly

always present in sufficient numbers to set up an inflammation in the air-passages of any one who, through wrong habits, has undetermined his powers of resistance.

On a frosty morning the tendency is to hug the fire; but let one break away from habit, and take a brisk walk, noticing the tonic effect of the exercise. The step will be elastic and bounding, the face will glow with the increase of circulation, there will be a general buoyancy, and what an appetite!

In summer we stay in to avoid the heat, in winter we stay in to avoid the cold. Except during the hottest weather when heat prostrations are possible, one should get out, sun or no sun. If it is too warm during the middle of the day, one can get out during the early morning hours, perhaps as early as four o'clock, and enjoy nature at her best.

The fresh-air habit, with abstemiousness in diet, is the surest preventive of lung and throat troubles.

Horace Greeley once said, "Show me a drunkard who does not use tobacco, and I will show you a white blackbird."

J. B. Gough once said that the difference between a moderate drinker and a drunkard is that the first could stop but don't, while the other would stop but can't.

If you want to have good eyes, give these organs an occasional rest. When talking, listening to music, or thinking, close the eyes. You have to use them anyway, ten times as much as your grandfather did his.

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The Labyrinth in Egypt contains 300 chambers and 12 halls.

A seat on the New York Stock Exchange was recently sold for £14,400.

The annual British report of births, deaths, and marriages indicates that the length of life shows a slight increase, but marriages are later, and children are fewer. Deaths from tuberculosis have diminished, but those from cancer have increased, and deaths from alcoholism show a serious increase.

It has transpired that three serious attempts were made to destroy the new American battleship recently launched at the American Navy Yard at Brooklyn, New York. It is suspected that New York labour unions were responsible for the attempts to destroy the "Connecticut," because while the battleship was being built they tried to unionise the Navy Yard and failed.

The cheap advantages of civilisation have their unpleasant side. Glasgow sanitary inspectors have been investigating the beds on which the citizens sleep. Out of 3,163 examined 2,471 were found to be stuffed with flock, most of which had been made from masses of dirty, disease-laden rags, which had been converted into bedding without the slightest attempt at cleaning, or even disinfecting. Half a pound of the flock, bought new from a manufacturer, contained nearly eleven times as much dirt as an

equal quantity of Glasgow sewage. Another experiment with flock taken from a bed purchased from a large furnishing firm in Glasgow gave even worse results. It is said to be well known by the sanitary inspectors that the same state of things is to be found in London.

### REMARKABLE WORKS OF HUMAN LABOUR.

Nineveh was 14 miles long, 8 miles wide, and 46 miles round, with a wall 100 feet high, and thick enough for three chariots abreast.

Babylon was 60 miles in circumference, its walls being 87 feet thick, and 350 feet high, with 150 brazen gates.

The Temple of Diana at Ephesus was 420 feet to the support of the roof; it was a hundred years in building.

The largest of the Pyramids was 481 feet in height, and 953 on the sides; the base covers 11 acres; the stones are about 60 feet in length, and the layers are 208; it employed 320,000 men building.

### HOW THE CHURCH LOST ITS SPIRITUAL POWER.

It was in truth the spiritual order which the church had at first undertaken to defend. But to protect it against the resistance and attacks of the people she had recourse to earthly means, to vulgar arms, which a false policy had induced her to take up. When once the church had begun to handle such weapons, her spirituality was at an end. Her arm could not become temporal and her heart not become temporal also. Ere long was seen apparently the reverse of what had been at first: After resolving to employ earth to defend heaven, she made use of heaven to defend the earth. Theocratic forms became in her hands the means of accomplishing worldly enterprises. The offerings which the people laid at the feet of the sovereign pontiff of Christendom were employed in maintaining the splendour of his court, and in paying his armies. His spiritual power served as steps by which to place the kings and nations of the earth under his feet.—*D'Aubigne.*

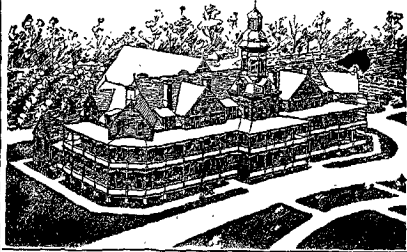
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