

# AUSTRALASIAN SIGNS OF THE TIMES

Vol. 19, No. 47

Melbourne, Vic., Aust., November 21, 1904

[Registered at the G.P.O., Melb., for  
transmission by Post as a Newspaper.]

ONE  
PENNY

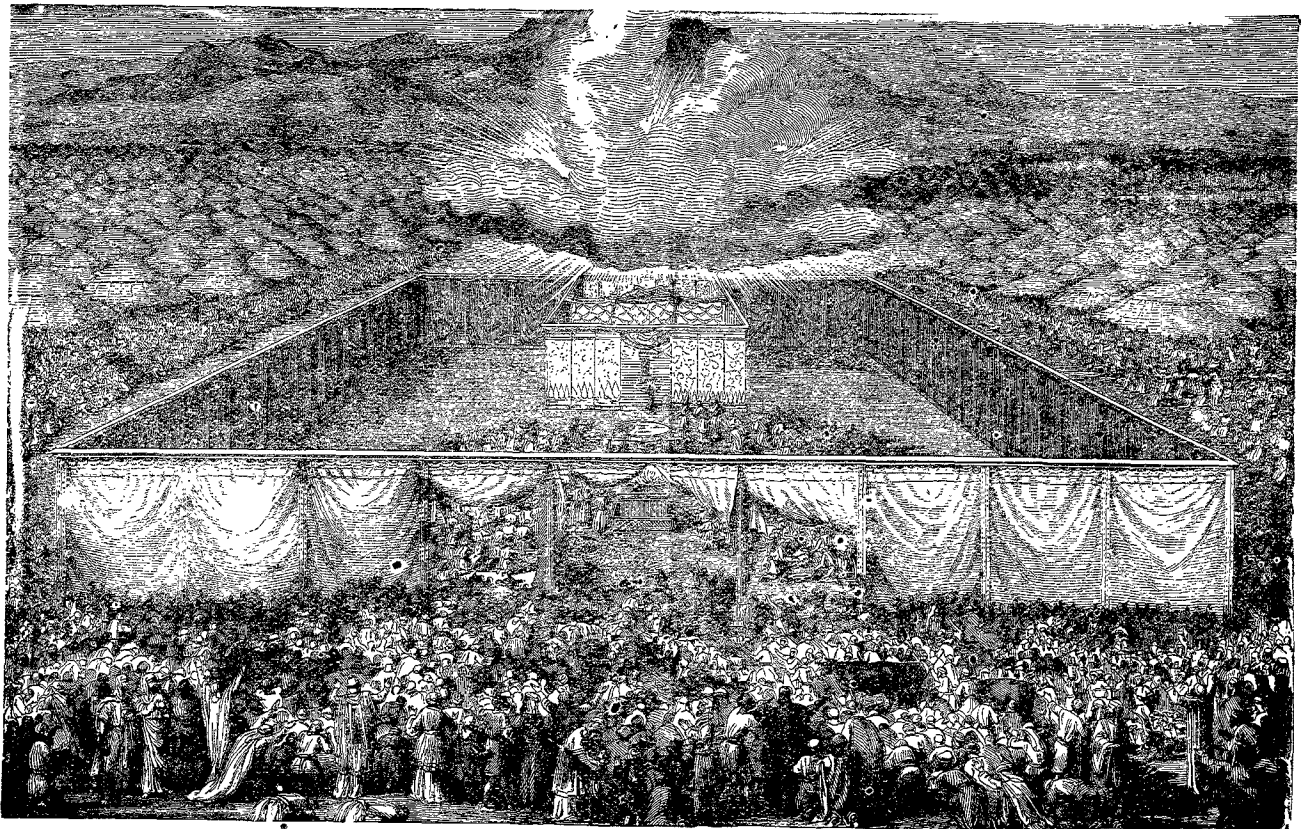
## The Outlook

### A PUBLIC NECESSITY.

The need for some stringent regulations which will ensure a pure food supply is at last being recognised by the Victorian Gov-

Those who shun the use of alcoholic drinks, using instead so-called "temperance drinks," run a great danger of contracting some more or less serious physical trouble. Out of one hundred and sixty-two samples which the analyst tested only eleven were pure.

the samples were shown to be "unfit for food for anyone with a digestion inferior to that of an ostrich." Sixty-eight samples of fresh sausages were collected from fifty-eight distinct shops, and not a single sample was found to be without adulteration. This, of course, will not alarm vegetarians.



The Sanctuary in the Wilderness. — See page 4.

ernment. An investigation which has been conducted by the Government Analyst reveals a shocking state of affairs, and one which calls for immediate action in order that the public may not be permitted any longer to continue the prey of unscrupulous traders.

The lovers of sausages will be shocked to know that these "bags of mystery" when subjected to chemical analysis were found in some instances to contain dangerous chemicals, which had been introduced as preservatives, or for other ulterior motives. Some of

During the examination of food-stuffs two hundred and eleven articles were tested in the Government Laboratory, and of this large number only twenty-four were discovered free from adulteration.

The sad state of affairs which is brought under the notice of the

public by this analytical examination, we are convinced, discloses but a portion of the frauds through which the public are daily victimised by dishonest and unscrupulous traders, for we may be sure fraud is not confined to the manufacture of food-stuffs.

Were such penalties imposed here in the future as are inflicted in France on traders guilty of similar frauds on the public, the evil would doubtless be considerably minimised. A correspondent to the Melbourne "Age" gives the following method as the one pursued at the French capital in such cases:—

"When a man is convicted, the courts have the power to order the distribution of placards setting forth the disgrace of the offender, thus:—

"Jean Jacques was, on the above date convicted of having sold as a pure article 1 kilogramme of butter, which on analysis was found to contain 25 per cent. of margarine, contrary to the Act. The said Jean Jacques was fined the sum of 300 f., and was ordered by the court to exhibit this placard in a prominent place in the shop window, and to keep it there for three calendar months."

Punishment of such a nature may be considered in some quarters too severe, but surely the health of the community should be treated as of the greatest importance; and if the manufacturers of food-stuffs regard with indifference the misery caused by fever epidemics and other diseases, and the consequent loss of life, which are directly attributable to the admixture of deleterious substances in their products, it is certainly the duty of the State to protect its citizens from their trickery.

The most elaborate precautions are taken to prevent the ingress of a foreign foe to our sea-ports. Should we not display as much or even more diligence in coping with the machinations of such foes to health and happiness as food-adulterators, who make the public welfare subservient to their greed?

During a furious storm which raged in New South Wales, a church building at Lawson was lifted from its foundation and turned completely over; and the Protestant Hall at Maclean collapsed. Roofs of houses were carried for a distance of half a mile, and several cottages were demolished.

## THE TEETH OF OUR CHILDREN.

By D. H. KRESS, M.D., Medical Superintendent  
Sydney Sanitarium, Wahroonga, N.S.W.

"The teeth of the rising generation was the concern of a deputation from the Educational Committee of the Dental Association, which recently interviewed the N. S. W. Minister for Public Instruction. The deputation was introduced by Mr. Broughton, M. L. A., and comprised Dr. Arthur, M. L. A., Dr. Lever, Dr. Henry Peach, and Mr. Martin, the general secretary of the A. N. A. The deputation made three requests: First, that competent dentists should be permitted to make an examination of the teeth of the school children, and make a report on the matter for the information of the department, and also with a view to having those children whose teeth were defective treated at the Dental Hospital. They were also asked that a song which they produced, and which has teeth for its romantic theme, might be sung in the schools, this being, they contended, a very effective way of impressing certain desirable precepts about the care of the teeth on the juvenile mind. In addition they asked that an essay which they had prepared should be embodied in the reading books."

At Strassburg, in Germany, from July, 1900 to January 31, 1901, a systematic examination was made of the mouths of all children attending the communal schools, the ages being from six to fourteen years. Ten thousand and five children were examined, among whom only 430 had completely healthy mouths (4.29 per cent.) 9,575 possessed among them 102,456 bad teeth, 51,219 being missing, most having already been extracted because of decay.

The causes of dental decay are many, but there is no doubt that the use of flesh foods, both directly and indirectly, is responsible for a large percentage. Little particles of meat get between the teeth, and encourage the growth of destructive germs. It is well known that the same germs that cause decay of flesh also cause decay of bone, and, therefore, destroy the teeth. It is necessary that the mouth should

be kept entirely clean, and free from fragments of flesh foods, and this can be most easily accomplished by putting nothing of the kind into the mouth. The sound teeth of our ancestors may be attributed to the fact that their habits and food were of such a nature as to build up healthy bones and sound teeth. The Japanese and Chinese, who live largely upon rice and other grains, and fruits, give us a remarkable example of constitutional preservation of sound teeth. The absurdity of the theory held by a thoughtless few, that flesh food is necessary to supply the system with bone-making material is shown by Thoreau in referring to the farmer who says: "You cannot live on vegetable food only, for it furnishes nothing to make bone with, walking all the while he talks behind the oxen, which, with vegetable-made bones, jerk him and his lumbering plough along in spite of every obstruction."

Seldom do we see or hear of swollen cheeks, or the formation of abscesses due to decay of teeth, among the animals that are free to select and eat the foods furnished by the vegetable kingdom. Dental decay is also uncommon in countries where people live upon the products of the earth. This is conclusive proof that all the elements needed by the human system are stored up in these simple foods. It is a peculiar fact in highly civilised countries where meat eating is common, dental decay prevails. This is not wholly due to the flesh lodging between the teeth, forming culture beds for bone-destroying germs, but it is due principally to the fact that the flesh foods themselves are deficient in bone-forming elements. A little thought will convince the most sceptical of this. After the vegetarian animal has eaten the food containing both muscle and bone-forming elements, the food is digested and absorbed; the bone-forming elements are then stored up as bone in the creature, while the muscle-forming elements are stored up as muscle tissue, or beefsteak. Beefsteak contains, therefore, only the muscle-forming elements, and must be deficient in bone-forming elements. But, says one, are not the bones of the flesh eaters as large as the bones of

vegetarians?—Yes; but they lack something. The one who lives largely upon meat may have normal sized teeth or bones, but they are of an inferior quality, and readily decay. In countries where dental decay is common, hip-bone diseases and other bone diseases are also common. It is the quality of the dental structure that is at fault. Teeth decay for the same reason that fruits decay. The decay does not depend upon the size of the fruit, but the quality. When fruit decays we recognise that it is of little value merely to fill the decayed cavities of the fruit; we conclude the tree is poorly nourished, or some needed element is lacking in the soil. The intelligent gardener recognises this, and begins to dig round the tree, and adds to the soil the elements that are lacking to properly nourish the tree. This is the only way to improve the fruit. When dental decay is present, it is because the bone-forming elements are deficient in the food. To remedy this evil it is necessary to go about it just as intelligently as does the gardener. We must put into the food that which is lacking. Until this is done, dental decay will continue in spite of the multiplication of dentists, and vigorous use of tooth brushes, pastes, and powders.

Dr. Winters says :—

"One of the most unfortunate evil consequences of an early and liberal meat diet is the loss of relish it creates for the physiological foods of childhood—milk, cereals, and vegetables. Meat, by its stimulating effect, produces a habit as surely as does alcohol, tea, or coffee, and a distaste for less satisfying foods. The foods which the meat-eating child eschews contain in large proportions certain mineral constituents which are essential to bodily nutrition and health, and without which the processes of fresh growth and development are stunted. These mineral constituents cannot be introduced into the system in an assimilable form except in organic combination with an albuminous molecule; and in such combination they are found in sufficient proportion to meet the child's needs only in certain vegetables, fruits, and cereals."

In a horse race at Melbourne, which lasted not quite three minutes, £50,000 was transferred from the pockets of the general public into the pockets of a single bookmaker.


HEROES OF THE MASSES.

They say it is true that you have an invaluable clue to the character of any people in the character of their heroes. . . . It is certainly true that the heroes of the masses at the present time are, first, jockeys; secondly, wrestlers and prizefighters; thirdly, football and cricket athletes; and, fourthly, in all probability, music-hall artists, and I say that if you are to judge a people by the character of its heroes, the men and women whose names are in all their mouths, who are noted through all their ranks, then, at any rate, any visitor to our country would form a very unfavourable opinion of the country in which we live.—*Horne.*

The power and wealth of the Greek Church are immense. There are 66,780 of these churches in the Russian Empire. During last year 833 new places of worship were consecrated. In connection with these churches there are 16,658 monks and 36,146 nuns. There are 2,050 head priests and 43,743 ordinary priests. These, together with 58,156 deacons and under-deacons, make a grand total, along with seven other divisions, the figures of which are not given exactly, of 170,000 persons in official positions. A sum of nearly six million pounds was paid by the Russian people last year for the support of this vast organisation.

When the war chest of Frederick the Great was exhausted, he appealed to the women to lay their jewels on the altar of patriotism, promising to return jewels of iron for jewels of gold, bearing the inscription, "I gave gold for iron for the sake of the fatherland." Out of this response to an appeal to German patriotism, there arose the Order of the Iron Cross. What we need in these last days is a new order of living, that will mean a life of economy, a life of plainer living, plainer dressing, plainer eating, less expensive recreation, a giving up of much that we want, that we may give the gift of eternal life to those who are dead in trespasses and sins.—*Selected.*

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- OUR -  
**CORRESPONDENTS**

**HOPE ON.**

BY R. HARE.

Hope on, hope ever through the shading  
years,

The years that lie thy life and heaven  
between!

Dream not of "by-gones," neither let  
thy soul

Grieve deeply o'er "what might have  
been."

Life's mingled cup pressed to thy lips  
to-day,

Holds much of blessing if thy trembl-  
ing hand

Accepts it as a gift from one divine—  
A gift His love has kindly planned.

The future prospect holdeth most for  
thee,

Though in the darkness now thy soul  
may grope.

The dead past, buried 'neath its tears,  
But points thee on and bids thee hope.

God calls thee on; mourn not o'er with-  
ered leaves;

Earth's buried treasures quickly turn  
to clay.

The angels point where crowns immortal  
shine,

And moments measure endless day.

Hope on, hope ever through the shading  
years,

The darkest hour but heralds morn-  
ing's glow.

Thy soul-hopes registered so long in  
heaven,

Wait the revealing, and then thou  
shalt know.

**GOD IN NATURE.**

BY MRS. E. G. WHITE.

Upon all created things is seen the impress of the Deity. Nature testifies of God. The susceptible mind, brought in contact with the miracle and mystery of the universe, can not but recognise the working of infinite power. Not by its own inherent energy does the earth produce its bounties, and year by year continue its motion around the sun. An unseen hand guides the planets in their circuit of the heavens. A mysterious life pervades all nature,—a life that sustains the unnumbered worlds throughout immensity; that lives in the insect atom which floats in the summer breeze; that wings the flight of the swallow, and feeds the young ravens which cry; that

brings the bud to blossom, and the flower to fruit.

The same power that upholds nature is working also in man. The same great laws that guide alike the star and the atom, control human life. The laws that govern the heart's action, regulating the flow of the current of life to the body, are the laws of the mighty Intelligence that has the jurisdiction of the soul. From Him all life proceeds. Only in harmony with man can be found its true sphere of action. For all the objects of His creation the condition is the same—a life sustained by receiving the life of God, a life exercised in harmony with the Creator's will. To transgress His law, physical, mental, or moral, is to place one's self out of harmony with the universe, to introduce discord, anarchy, ruin.

To him who learns thus to interpret its teachings, all nature becomes illuminated; the world is a lesson-book, life a school. The unity of man with nature and with God, the universal dominion of law, the results of transgression, cannot fail of impressing the mind and moulding the character.

These are lessons that our children need to learn. To the little child, not yet capable of learning from the printed page or of being introduced to the routine of the schoolroom, nature presents an unfailing source of instruction and delight. The heart not yet hardened by contact with evil is quick to recognise the Presence that pervades all created things. The ear as yet undulled by the world's clamour is attentive to the Voice that speaks through nature's utterances. And for those of older years, needing continually its silent reminders of the spiritual and eternal, nature's teaching will be no less a source of pleasure and of instruction. As the dwellers in Eden learned from nature's pages, as Moses discerned God's handwriting on the Arabian plains and mountains, and the Child Jesus on the hillsides of Nazareth, so the children of to-day may learn of Him. The unseen is illustrated by the seen. On everything upon the earth, from the loftiest tree of the forest to the lichen that clings to the rock, from the boundless ocean to the tiniest shell on the shore, they

may behold the image and superscription of God.

So far as possible, let the child from his earliest years be placed where this wonderful lesson-book shall be open before him. Let him behold the glorious scenes painted by the great Master Artist upon the shifting canvas of the heavens, let him become acquainted with the wonders of earth and sea, let him watch the unfolding mysteries of the changing seasons, and, in all His works, learn of the Creator.

**THE SANCTUARY.**

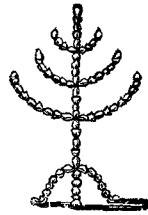
BY G. E. TEASDALE.

During the same year in which the children of Israel left Egypt, while they were encamped in the wilderness of Sinai, the Lord called Moses up into the mount, and spake unto him, saying, "Speak unto the children of Israel, that they bring Me an offering; of every man that giveth it willingly with his heart ye shall take My offering. . . . And let them make Me a sanctuary; that I may dwell among them." Ex. 25:2, 8. While in the mount the Lord made known unto him the plan of the building, its size, shape, and kinds of material to be used in its construction, and every article of furniture which it was to contain. It was a beautiful and most expensive structure, about 55 ft. long and 18 ft. wide and high, and so constructed that it could be taken to pieces and carried about by the people during their forty years' wanderings.

Upright boards of acacia wood, 18 ft. long and 2 ft. 9 in. wide, set in sockets of silver, and held together by bars and pillars, formed the two sides and one end of the building. These boards, with their connecting bars, were overlaid with gold; and the rings, through which the bars were passed, were made of gold, thus giving the whole building the appearance of massive and solid gold. The roof was composed of four sets of curtains. The inner set was of fine twined linen of blue and purple and scarlet, in which figures of angels were beautifully wrought. Over this was a larger covering of goat's hair, and a third covering of rams' skins dyed red, and a fourth of badgers'

skins. A curtain of the same beautiful material and design as the innermost curtain of the roof divided the structure into two apartments. It was suspended from four gold plated pillars of acacia wood, which were set in sockets of silver, two-thirds the length of the building from the door. The door, which was always placed toward the east, was also a curtain, similar in design to the inner one, and suspended from five pillars set in sockets of brass. The priests ministered

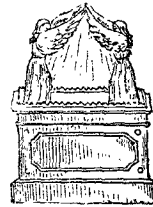
wood and overlaid with brass, with its pans, basons, and flesh-hooks all of brass. The brazen laver stood between the altar and the door of the sanctuary. It was here the priests washed their hands and their feet before officiating at the services. Entering the first apartment of the sanc-



tuary itself, to the left was the seven branched candlestick of elaborate design, with its seven lamps, which were kept continually burning. On the opposite side of

the room stood a beautifully wrought table of wood overlaid with gold, on which were placed, fresh every Sabbath, twelve loaves of showbread to represent the twelve tribes of the children of Israel. Immediately in front of the inner veil was placed the altar of incense, or the golden altar, as it was sometimes called. It was of a design and workmanship corresponding with the other furniture, and was used for the burning of sweet incense with the sacrifices. The ark of

the testimony was in the second apartment. It was a wooden chest about four feet long, and two feet six inches in width and height. It was overlaid within



and without with pure gold, and had a crown of gold round about it. On the top of it, and covering it, was a mercy-seat of gold, with a cherub at each end beaten out of the same piece of metal. "And the cherubim spread out their wings on high, and covered with their wings over the mercy-seat, with their faces one to another." The Shekinah of God's presence was manifested between the cherubim, over the mercy-seat. From there He made known His will to the people. The two tables of stone, on which were written, by the finger of God, the ten commandments, were deposited within the sacred ark. In the side of the ark was placed a book, written by Moses, which contained the terms of the covenant between God and the children of Israel, and also laws pertaining to the social economy of the nation. Deut. 31 : 24, 26.

To execute such a magnificent piece of workmanship was beyond the limits of ordinary ability; so God specially endowed certain ones with His Holy Spirit to qualify them for the work. When the tent was pitched, and the court reared up round about, and all the articles of furniture set in their places, "then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle."

**THE STRONG WEAK MAN.**

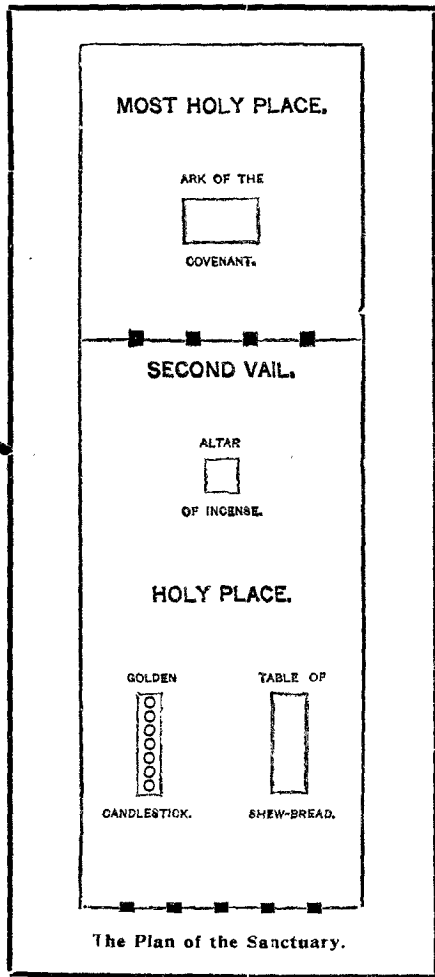
"When I am weak, then am I strong." 2 Cor. 12 : 10.

A child walking along the verge of a precipice feels the danger of the situation. His father says, "Now place your hand in mine, and I will guide you safely." The little one lifts up his hand, and glories in his weakness as long as he can rest in the strength of the father.

Such was the condition of Paul. Few realised their weakness so much as he, yet he gloried in that weakness because it made him rest upon God, and thus made him feel that the strength of God was his. "Most gladly, therefore, will I rather glory in my weaknesses, that the strength of Christ may rest upon me."

Do you feel your weakness? May it cause you to know your own insufficiency, and the need of placing your hand in God's! Blessed is he whose hand is placed in the hand of the Omnipotent God!—J. G.

What is our life? It is a mission to go into every corner we can reach, and re-conquer for God's beatitude His unhappy world back to Him. It is a devotion of ourselves to the bliss of the Divine Life, by the beautiful apostolate of kindness.—Faber.



daily in the first apartment, or holy place; but into the second apartment, or most holy place, no one might enter and live, except the high priest once a year. Around the holy tent was an open space called the court of the congregation, which was surrounded by hangings of fine linen, suspended by silver hooks from pillars standing in brazen sockets.

Within the court the piece of furniture nearest the gate was the altar of burnt offerings, built of

## Bargains

Be sure to read the advertisement on the last page.

## LAST DAY REFORMS.—No. 5.

BY R. HARE.

**Christ's Warning.**

"Guard yourselves against your minds ever being dulled by debauches or drunkenness or the anxieties of life, and against that day coming suddenly on you like a trap. . . . Always be on the alert, and pray that you may succeed in escaping all that is about to happen, and in standing in the presence of the Son of man." Luke 21 : 34, 36. — *Twentieth Century New Testament.*

This warning given by the Saviour relates directly to the last days. He knew that the people of the earth, enslaved by appetite, controlled by wrong habits of life, with minds beclouded, and all spiritual powers paralysed, would then be unable to make decisions for God. For this reason Jehovah requires that His people return to the natural laws of health and life, and to His own bill of fare, so that the mind may not be "overcharged" with surfeiting, or the spiritual powers benumbed by drunkenness.

The great majority of the human race are slaves to appetite to-day, and they are altogether unfit to weigh eternal interests. Narcotics and stimulants, wrong methods of living, injurious kinds of food and drink have blunted and paralysed the sensibilities and powers that would make man capable of working and living for God. The slavery of Egypt was not half so hopeless as that of appetite to-day. Nor were its captives half so numerous.

When Israel left the home of their slavery God gave them "the corn of heaven" for food, and water from the rock for drink. And he who would escape slavery to-day must return to God's plan in eating and drinking. Then the mind, freed from its thralldom, will be able to make choice wisely between the things of time and the things of eternity.

**The Hidden Manna.**

God can find but few willing to deny self for the power to serve Him. Those who do thus accept God's plan will find that "man does not live by bread alone." It was Christ's meat and drink to do the will of His Father, and to every Christ-follower the "hidden manna" is promised. To-day over 80,000,000 bushels of grain are annually destroyed in the manufacture of poisonous drinks. Every day 1,000,000 living victims are sacrificed on the altars of appetite to appease man's craving for flesh. Because of these wrongs the "graves of lust" mark all the journey of human life. God

cannot take the "flesh-pots of Egypt" to the Promised Land. He must find a people who will consent to leave these things behind, and that people He will bring over in triumph to the land of their everlasting inheritance.

The joy of doing God's will may be to you as "light bread." It may be despised as Israel despised the heaven-sent manna. The Sabbath may appear to you as a small matter—small as the forbidden fruit appeared to Eve in the garden of Eden—but these are great things with God! "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58 : 13, 14.

The promise made by God to Abraham, that he should be "heir of the world," was also repeated to Isaac and to Jacob. But they did not receive the promise. It will be fulfilled when the earth is made new. And the inheritance will then be shared by all those who obey God.

**The True Land of Promise.**

Ancient Israel did not obtain the Land of Promise; they could not enter in "because of unbelief." But God's antitypical Israel will enter, and there abide forever. Over that people the flesh-pots of Egypt had no power. With them opiates, narcotics, and stimulants are set aside, and the mind thus liberated will be willing to obey God in all that He has spoken.

Before God can bestow His promised blessings He must find the spirit submissive, and the mind that is willing to obey. "Bring ye all the tithe into the storehouse, . . . and prove Me now herewith, . . . if I will not open the windows of heaven and pour you out a blessing." This is the plan on which God works; and to-day He is seeking for men and women to whom He can fulfil His promises.

This earth is to be renewed, the fires of its glory are to be rekindled, its Edenic beauties are to be restored, the splendours of its sun-set visions recreated, its time-worn garment re-beautified, and then "the meek shall inherit the earth." That will be the true land of promise—the final home of the redeemed. And for that better country God is now preparing a people.

**CHILDREN'S GOSPEL BAND.**

*A number of children have taken advantage of our offer to send ten copies of the "AUSTRALASIAN SIGNS OF THE TIMES" for one week free of charge provided that the money thus secured would be used as capital with which to purchase a certain number of papers each week. Here are some of their letters:—*

"I would like to join the Children's Gospel Band. Please send me ten copies of the 'Signs.'"

"I would like to sell some of your papers ('Signs'), so please send me ten copies."

"Kindly forward me ten copies of the 'Signs.' I will sell the same, and become one of the Children's Gospel Band."

"I have been successful in selling those papers you sent to me. I wish you would send me twelve more copies."

"Please find enclosed ten stamps for another lot of 'Signs.' I sold all except one of the last lot."

"I have had great success in selling your papers which I received yesterday. I like doing missionary work very much. I have got one order for a paper every week till the new year. Will you kindly send me one dozen more papers, which I hope to sell with the same success."

*Are there not many more children who would like to join the CHILDREN'S GOSPEL BAND, and receive the blessings to be gained by circulating the "Signs"? We will be pleased to give you particulars.*

**AUSTRALASIAN SIGNS OF THE TIMES, North Fitzroy, Victoria.**

AUSTRALASIAN  
**SIGNS OF THE TIMES**  
 And THE BIBLE ECHO.

A. W. ANDERSON - - EDITOR.

**THE MISSION OF THE "AUSTRALASIAN SIGNS OF THE TIMES."**

Controversies of a more or less serious nature are being waged at the present time in almost every part of the civilised world, the cause of which may be traced to one thing—the desire of the ecclesiastical parties to dictate the policy the State shall pursue in certain matters. Students of the book of Revelation are fully alive to the meaning of this present world-wide agitation, which, without a doubt, is one of the most significant signs of the times.

That the people in Australasia may be enlightened as to the ultimate result of this movement is one of the primal objects the publishers of this journal have in mind. For one object, and one only, do the publishers issue this journal, viz., the proclamation of the third angel's message, the last message of the everlasting gospel. We are fully aware that from a purely commercial standpoint no sensible men would embark upon such an unpopular enterprise; yet, believing as we do that this most important subject is now due to the world, and that it is "present truth," we feel somewhat as the great apostle to the Gentiles must have felt when he uttered that memorable expression: "Woe is me if I preach not the gospel."

Some will undoubtedly ask,  
**What is the Third Angel's Message**

which is declared to be of such importance? To which we reply, It is God's last message of mercy to a guilty world. It is a solemn warning to prepare the world for the second advent of Jesus Christ, that all men may be without excuse when the unmingled wrath of God is poured upon the world. The Revelator says:—

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and

kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14: 6-11.

Inasmuch as the first angel preached the everlasting gospel to every nation, kindred, tongue, and people, and he was followed by the second and the third angels, it is evident that all three messages are co-extensive, reaching to earth's remotest bounds, yea, even to every nation, kindred, tongue, and people. These messages are here called the everlasting gospel. What are their chief characteristics? They may be summed up briefly as follows:—

1st. A command to fear and worship God who made heaven and earth and the sea and the fountains of waters, because the hour of His judgment is come.

2nd. A proclamation concerning the moral fall of the church resulting from her unholy alliance with the nations of earth.

3rd. A warning against the worship of the beast and his image, and the fearful judgment awaiting those who fail to heed the warning.

It is worthy of note that in connection with the deliverance of these world-wide proclamations a people is seen of, whom it was said:—

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Verse 12.

Three principal features are mentioned concerning the faith and practices of this people: Patience, obedience to God, and the faith of Jesus. A reference to Heb. 10: 35-39 will throw additional light on the characteristics of the people of God in the last days. Notice what is here said:—

"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. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10: 35-39.

Here the apostle reminds us of the need of patience, "that after ye have done the will of God," or in other words, after ye have kept His commandments "ye might receive the promise." "For yet a little while and He that shall come will come, and will not tarry. Now the just shall live by faith."

The same three prominent features are here mentioned: Patience, obedience, faith. Mark it well! This is spoken of a people who are living in the "tarrying time," just a "little while" before the advent of our Lord and Saviour.

The third angel's message has been going to the world for nearly sixty years. During all that time the prominent features of that message have been the commandments of God and the faith of Jesus.

God is calling the attention of men in every part of the world to their duty and obligation to obey Him. Satan is busily at work with specious delusions of the most innocent looking and beneficent appearance, delusions clothed in robes of pharisaical righteousness, which are entrapping their thousands. His paths are made easy for life's pilgrim; they are surrounded with objects which calm any anxieties man may have for the future, and lull to sleep with a sense of false security, the unwary. Many great and apparently noble works are wrought by false christs and false prophets, "insomuch that if it were possible they shall deceive the very elect."

Charmed with these signs and wonders many will enter the broad road that leads to destruction. To counteract the deceptions of the enemy, God is calling upon the world in trumpet tones to serve and obey Him. Will you heed the message of the third angel, and escape the doom that awaits the unbeliever?

We invite the reader to carefully study this important theme in succeeding issues.

## WORLD-WIDE FIELD.



## EDUCATION IN CHINA.

BY H. W. MILLER, M.D.

Although there are private schools, and literature in circulation, they have very little influence on the Chinese, yet at one time in China's history the works of Confucius were read and studied to such an extent that it is claimed a lost parcel was always returned to its rightful owner. As one looks over this land, only the decay of a once prosperous nation is to be seen.

While there is only one written language in China, the spoken language varies in every province, and the dialect is different even in adjoining cities.

The illiterates constitute a great army among the men. Out of a company of one hundred, only three or four will be able to read the Gospel of John, and among the women only one out of six thousand is able to read, and a large number that are able to read do not understand the meaning of the characters, but simply know their sound.

The imperial government makes no provisions for youth desiring an education. It holds examinations to test the students who have studied in private schools, and makes these examinations a test for office. Those passing these examinations are granted a degree of B. A., which makes them eligible to the office of mandarin, but this position is more often secured through money than merit. It is said there are a thousand eligible persons for every office. These examinations are held once a year in each province. The students are placed in booths just large enough to sit in and write, and are locked in for three days. After a short vacation they return to their booths for another three days, which are followed by a short vacation and another three days in the booth. During this time they must eat and sleep in these small booths,

which are only about three feet square.

The examination is in session in this city at present. The students have been locked up for one week in those small booths, the temperature being on the average blood heat, ninety-eight degrees Fahrenheit. The candidates are of all ages from twenty to eighty years old. The older the applicant, the more likely he is to pass, as age is greatly respected.

The parents consider it a waste of time to educate a child that is going to be a carpenter, blacksmith, or cook. So only the children of teachers and officials have this privilege, as they are destined to follow the occupation of their fathers.

## A Chinese School.

To a foreigner it is of interest to visit a Chinese school. While stopping at a Chinese inn, I heard in the adjoining room a continuous chatter, so I took occasion to go in. The teacher was a middle-aged man, who was sitting on the edge of the bed, smoking his pipe; the children were sitting around a table, reading, at the top of their voices, out of some books that their fathers or older brothers had used. The one who could make the most noise was the favoured one by the teacher. The teachers claimed they could not tell whether the students were studying if they did not hear them. If the instructor should notice that one's voice was getting a little weak, he would speak out to him very harshly.

The subject-matter studied is composed largely of the Chinese classics, including the history of the emperors, and their temple worship. They have very little idea about the outside world, their knowledge of geography is limited to a radius of fifty miles surrounding their home, and they think that if any one should get beyond the great wall of China he would fall off the world.

There are a few good books written by Chinese, especially one called the "Sacred Edict," which contains right principles; but as the Chinese themselves say, they are read and considered better for the other man than for themselves to follow. The principal theme throughout all their literature is ancestral worship.

Many of the missionary societies have started high schools in the treaty ports, where the foreign method of education is used, but many disadvantages seem to be connected with this work; for very few of the students afterward choose the evangelistic work, or desire to teach their own people, but seek a paying position in a business house.

Where we are located in the centre of China, a school conducted after the foreign school would be very unpromising. The evangelist could not, after completing such a course, teach the people, using examples involving modern methods; for example, to illustrate God's power by likening it to the power stored in an electric wire, would mean nothing to a man who had never dreamed of electricity. The resources of the field must be used, and the students must be educated in the field. Paul taught the heathen at Lystra by drawing illustrations from nature, and as conditions here are very similar, we shall do well to follow his example. Outside the Bible, geography is the only essential study here. Many other missionaries are conducting schools on this plan, with the best results yet reported. As rapidly as we have converts and establish churches, it is our purpose to place the children in schools; but to take a large number of children now, whose parents are in heathendom, and educate them is not promising. Already we have a demand for a school for the children of our converts, which we hope soon to open. We also hope to have a Bible school to train evangelists. As regards the medical education of Chinese, the best method is to have the students assist in treating the sick, and while doing this, describe the disease. In a short time they will learn to recognise the ailment, and be able to treat it independently. I have one boy now who has made good progress by this method. The practical medical work is the most valuable. We hope to be led of God that His plan may be carried out, and certainly this branch of the work will constitute a great factor in preparing this people for Christ's soon coming.



### PROVIDENTIAL<sup>7</sup> GUIDANCE.

Being forbidden to preach the gospel in Cape Town, Barnabas Shaw bought a yoke of oxen and a cart, and putting his goods into the waggon, he and his wife seated themselves therein, and headed the lowing oxen toward the interior of the country, not knowing whither they went. Thus they journeyed on day after day, till they had travelled three hundred miles. On the twenty-seventh day of their journey they encamped for the night. They discovered a company of Hottentots halting near them. On entering into communication with them, they learned to their astonishment that this band of heathen, headed by their chief, were journeying to Cape Town in search of a missionary to teach them "the great Word," as they expressed it. Had either party started a half day earlier or later, they would not have met; but as it was, they met just in the nick of time, and that nick of time proved such a juncture of Providence as has rarely occurred in the history of God's church.—*The Holy Spirit of Missions.*

### CHINESE DREAD OF OPIUM.

The fear that Chinese opium-smoking fathers have that their sons may follow in their steps is strikingly shown in the fact that they will put their sons in charge of the missionaries, on purpose that they may be shielded from opium-smoking and other vices. Mr. T. James, of the China Inland Mission, gives us two instances of this. In one case, the two sons of a wealthy man named Yang came, the one by conviction, and the other by his father's express wish. The father told Mr. James that, having read some of the books, he knew that his sons would receive only good from the missionaries, and that if it had not been for his opium, he himself would have become a Christian. In the other case, the son was sent by the father to Mr. James, for the express purpose of keeping him from secret societies and opium. One result of the young man's association with the missionaries was that he refused to burn incense to the idols or paper money to his ancestors.

Whether such a result had been foreseen by the father or not we do not know, but apparently he was willing to run the risk of his son's becoming a Christian rather than let him become an opium-smoker.—*Britain's Opium Harvest.*

### SOUTH AUSTRALIA.

On Sunday afternoon, Oct. 16, about one hundred persons were present at the River Torrens to witness the baptism of five persons, three of whom united with the Kensington church, and two with the Prospect church. As we witness these scenes we feel drawn nearer to the great object of dying to self, sin, and the world, that we may be living witnesses for our blessed Lord amidst the wickedness of this generation. "Surely I come quickly," says Jesus. Shall we not hold fast that no man take our crown?

We are now pitching our tents for the summer's work. Brethren Craddock and Rogers will open up work at Quorn, S. A. Bro. Woodford and wife, Miss Wyatt to assist in visiting and Bible work, and Bro. Orton as tent master, will conduct a mission at Laura, S. A. We desire the prayers of those who love the Lord, that the message may reach hearts, that souls may be rescued from the powers of darkness, and made ready to meet the Lord at His appearing.—*W. W.*

### OLD NATURE MUST GO.

A stingy Christian was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear-trumpet directed upward, toward the preacher. The sermon moved him considerably. At one time he said to himself, "I'll give ten dollars;" again he said, "I'll give fifteen." At the close of the appeal he was very much moved, and thought he would give fifty dollars. Now the boxes were passed. As they moved along, his charity began to ooze out. He came down from fifty to twenty, to ten, to five, to zero. He concluded that he would not give anything. "Yet," said he, "this won't do—I am in a bad fix. This covetousness will be my

ruin." The boxes were getting nearer. The crisis was upon him. What should he do? The box was now under his chin—all the congregation were looking. He had been holding his pocketbook in his hand during this soliloquy, which was half audible, though in his deafness he did not know that he was heard. In the agony of the final moment he took his pocketbook and laid it in the box, saying to himself, as he did it: "Now, squirm, old natur'!" "Here is the key to the problem of covetousness," says an exchange. "Old natur'" must go under. A few experiments of putting in the whole pocketbook may cure.—*Selected.*

Pastor Quinn, of Queensland, passed through Melbourne en route to America last week. He has been called from his field of labour to visit his father, who is not expected to live but a very few weeks. He is travelling by the G. M. S. "Scharnhorst."

The Victorian camp-meeting, at Ascot Vale, was opened on the 10th inst., under favourable conditions. Situated in a valley, the camp, from the surrounding elevated districts, presented a picturesque sight, and was an object of considerable attraction to thousands of travellers by rail and road. The new pavilion, erected for the first time for this occasion, was much appreciated, being a great improvement on the one which has done duty for so many years.

The annual session of the Victorian Conference of Seventh-day Adventists was held on the camp ground. Delegates from the various churches in the suburbs of Melbourne, and from Bendigo, Ballarat, Geelong, and many of the country districts attended the meetings. Pastors Irwin and Gates, from New South Wales, were also present, and delivered a number of practical addresses to the delegates and visitors. At the principal public meetings addresses on live religious questions were delivered by Pastors Hennig, Hare, Woods, and Hilliard. Interesting and instructive health talks were delivered by Drs. Kress and James, and each day the youth and children attended meetings in a small pavilion erected for the purpose.

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

"Behold a bird's nest!  
Mark it well, within, without!  
No tool had he that wrought, no knife  
to cut;  
No nail to fix, no bodkin to insert,  
No glue to join; his little beak was all!  
And yet how neatly finished! What nice  
hand  
With every implement and means of art  
Could compass such another?"

### AN INGENIOUS INSECT.

The deliberate use of a tool by a little sand-wasp might well be supposed to indicate reasoning power. A well-known naturalist, Dr. Peckham, watched a wasp dig a hole in the earth and deposit therein an egg, together with a spider, which she had stung into paralysis, to feed the grub which should be hatched in due course. Then she filled up the hole with sand or earth, and jammed it down with her head. "When at last the filling was level with the ground, she brought a quantity of fine grains of dirt to the spot, picked up a small pebble in her mandibles, and used it as a hammer in pounding them down with rapid strokes, thus making this spot as hard and firm as the surrounding surface. Before we could recover from our astonishment at this performance, she had dropped her stone and was bringing more earth. In a moment we saw her pick up the pebble, and again pound the earth into place with it. Once more the whole process was repeated, and then the little creature flew away." "The whole of this performance," writes Sir Herbert Maxwell, in "Memories of the Months," "is so unexpected that even Doctor Peckham's high reputation as a scrupulous observer might fail to convince sceptics that he had not

been deceived; but similar behaviour on the part of a wasp of the same species has been recorded, independently, by Doctor Williston, of Kansas University." *Selected.*

### A DOG STORY.

In Woolahra, a kind woman sheltered a homeless dog; it was no beauty, and was called "a cur," but he had a home in the yard, and received kindness.

His friend had some hens and reared chickens; one hen had a fine brood, in which was one puny creature, which seemed to irritate

brood came out, she regularly presented them to her old protector.

The friendship of the dog and this hen is perfectly true. — *The Band of Mercy.*

### THE GRAPE VINE.

Of all the fruit trees of the garden when stripped of their leaves the grape vine, is the most unpromising, with its slender, gaunt, dry-looking stem and ragged bark. It must have been at this season when the prophet said of it: "Shall wood be taken thereof to do any work? or

will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire devoureth both ends of it, and the midst of it is burned. Is it meet for any work?" See Eze. 15: 1-7, and learn the lesson, which is to be repeated. Rev. 14: 18, 19.

But as we look at the grape vines to-day putting forth graceful branches covered with leaves and tender blossoms, we wonder and

admire this manifestation of life in that which seemed so dry and dead, and think of the words: "Take us the foxes, the little foxes that spoil the vines, for our vines have tender grapes." Song Sol. 2: 15. It was the much pruning that led to abundant fruitage, as promised by our Lord Jesus when speaking of Himself as "The true Vine, and His Father as the husbandman (John 15: 1-8), and the necessity of abiding in Him, the true vine, for life and power to bring forth the good fruit of the Holy Spirit, that many through us may be taught the way of life.

"The fruit of the Spirit is love, joy, peace longsuffering, gentleness, goodness, faith, meekness, temperance.



What nice hand . . . could compass such another.

her, for she constantly pecked at it, and drove it from her.

One day she was ill-treating the little thing, when it suddenly dashed over to where the dog was lying, getting between his front legs. Doggie understood it, and crossed his paws in front of it, evidently assuring it of safety; the hen also understood him, for she retired from the chase.

From that day the chicken remained with the dog, nestling in his long hair, and feeding near him, till it grew strong and old enough to become a mother-hen. When her first brood came out, it was touching to see her with her young ones always near the ugly dog, and so as each successive

# HOME AND HEALTH

## KEEP A-TRYING.

Say, "I will!" and then stick to it—  
That's the only way to do it.  
Don't build up awhile, and then  
Tear the whole thing down again.  
Fix the goal you wish to gain;  
Then go at it heart and brain,  
And, though clouds shut out the blue,  
Do not dim your purpose true  
With your sighing.  
Stand erect, and like a man  
Know "they can who think they can."  
Keep a-trying.

—Selected.

## HOW CHRISTIAN WOMEN SHOULD DRESS.—No. 1.

BY D. H. KRESS, M.D.

"Do not conform to the fashion of the age; but let your minds be transformed by your new attitude of mind, so that you may discern what God's will is—all that is good, acceptable, and perfect." Rom. 12:2. —*Twentieth Century New Testament.*

The words of God do not encourage carelessness in dress, neither do they sanction extravagance. Christian women should be models of neatness, and their attire should be simple, appropriate, and becoming. Their aim should not be to be odd or peculiar, or to dress differently from the world. They should aim to dress modestly and healthfully, or to have their dress conform to the standard of God's word. If in so doing they find themselves out of harmony with the existing fashion, well and good. But if the world should introduce a convenient and modest attire, there would be no virtue in dressing differently merely to appear peculiar. But when the fashion demands distorted and crippled, useless feet, as in China, it is sin to conform to fashion. If it demands compression of the waists by tight lacing, thus crippling the lungs and interfering with their action, preventing the waste matter from being eliminated, and making it impossible to take in the full supply of life-giving air—the breath of life—Christian women should refuse to conform to such a fashion.

Christian women cannot comply with a fashion which calls for heavy, trailing skirts, that sweep the filth and germs off the streets, for it is both unhygienic and extravagant. The wearing of artificial hair-pads produces unnatural heat of the brain, by inducing an excessive amount of blood to that organ. This congestion causes headaches, neuralgia, and may produce recklessness in morals. Christian women should, therefore, steer clear of such a fashion.

The high heeled boots and shoes are another modern abomination. Nature calls for elasticity in walking, but the high heels prevent this, the walk becomes stiff, the sensitive spinal cord, nerves, and brain are jarred, causing irritability and nervousness.

To be compelled to conform to these fashions would mean spiritual death in a short time to the most saintly woman, for in order to have spiritual health, every organ must be permitted freedom of action to do its appointed work, and the brain and the nerves, through which the Creator communicates, must be sacredly guarded. It is safe to say compliance with the demands of fashion has done more to mar the image of God in man, and to destroy the human family than any other one thing. Here is sufficient cause for the rapid degeneracy of the race, to which attention is everywhere being called. Deformities, displacements, cancers, and a host of other diseases are among the evils due to these fashions. As a result of conformity to fashion by their mothers, infants are born with weakly bodies and dwarfed minds; they come to remain but a few days, having barely sufficient vitality to survive their advent into the world.

## RUSKIN'S ANALYSIS OF MUD.

"What dirty, dreadful, disgusting stuff!" exclaimed a man, regarding that peculiarly unpleasant compound, the mud of London streets.

"Hold, my friend," said Ruskin. "Not so dreadful after all. What are the elements of this mud? First there is sand; but when its particles are crystallised according to the law of nature, what is nicer than clean, white sand? And when that which enters into it is arranged according to the still higher law, we have the matchless opal. What else have we in this mud? Clay. And the materials of clay, when the particles are arranged according to their higher laws, make the brilliant sapphire. What other ingredients enter into the London mud? Soot. And soot in its crystallised perfection forms the diamond. There is but one other—water. And water, when distilled according to the higher law in its nature, forms the dewdrop resting in exquisite perfection in the heart of the rose.

"So in the muddy lost soul of man is hidden the image of his Creator; and God will do His best to find His opals, His sapphires, His diamonds, and dewdrops."

## TEMPERATURE OF DRINKING WATER.

For general drinking purposes cool water, from sixty degrees to seventy degrees temperature, is the most wholesome. Water is cold when below sixty degrees; tepid, when from ninety-two degrees to ninety-eight degrees. Above that water is hot. Hot water drinking, although a temporary stimulus, in the end has the effect to debilitate the stomach.

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An arbitration treaty between France and the United States has been signed at Washington.

Mr. Paderewski, in the course of an interview, says he has met more talented pianists in Australia than in any other part of the world.

The orders for the manufacture of torpedoes which have been received by the Whitehead Company will occupy them for two years.

A young woman in France was convicted of murdering her husband, her brother, and her grandmother for the purpose of obtaining their life assurance money. She was sentenced to twenty years' penal servitude.

The engineers employed on the hoisting machinery of the bituminous coal mines of the State of Illinois, have struck work against a reduction of 5½ per cent. in their pay. The strike of the engineers has thrown 50,000 miners idle.

A miniature meteoric shower was witnessed a few days ago shortly before daylight at Leongatha, Victoria. The shower lasted for fully five minutes, during which the stars fell in small numbers at very short intervals. The sky was partly obscured by clouds, or the display would have been seen to better advantage. It was noticed in several parts of the district.

A disastrous fire broke out at Colingwood, a small township in the province of Nelson, New Zealand, which practically destroyed the place, only three or four houses on the beach being saved.

The British Consul-General at San Francisco has issued a warning to persons who are contemplating going to California in search of employment. In a communication to the Governor-General he states that many Australians have applied to him during the last few months to be sent home or relieved. He says it is useless for anyone to go to California with the hope that he will, without hard work, make a fortune or a competency by farming. He points out further that the labour market is so over-stocked that it would be unwise to go to California in search of employment, as there are thousands of good men, artisans and clerks, out of employment at the present moment.

Swimming is one of the lessons in the school curriculum at Northwich, and since the scheme was started 800 boys have become proficient swimmers. The Manchester Corporation now admit school children to the second-class public baths, and during the holidays no fewer than 130,000 having taken advantage of the privilege. Lessons in swimming to persons fully dressed are being given in Blackburn.

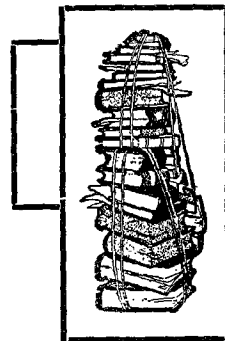
It is sin that creates all the problems over which politicians labour in vain; therefore, the Christian worker is the true statesman. Old age pensions are one of the dreams of politicians, but according to Mr. T. P. Whittaker, M.P., the working classes spend one-seventh of their income upon drink, and this one-seventh would be sufficient to provide them with pensions from the age of sixty-five to the end of their lives, not on a five-shillings a week scale, but at the rate of £2 per week. — *Present Truth, London.*

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