

# SIGNS OF THE TIMES

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ONE PENNY.

## *How It will Come About.*

The Sunday question is at present the point at issue for contending forces, and this old unscriptural institution, to use a nautical phrase, is being "raked fore and aft." Sunday, that day on which the ancient pagans worshipped their sun god, erroneously called by many

manner of its celebration by the vast majority of the masses of to-day, which has literally changed the "y" into "i" in this old English word, has given umbrage to those who connect a sanctity to its origin, and who think that it is an offence against God that Rome's old festival should not be recognised as the Sabbath. Therefore there are two contending parties in the field to-day



*The Queen of Sheba visiting Solomon.*

modern Christians, the Sabbath, but which any true reader of Scripture knows is false (Ex. 20:8), is at present creating considerable stir in the Victorian press as to how it should be observed by the people of the twentieth century.

The question at issue at present is as to whether it should be observed as a holy-day or a holiday, and the

as to how this venerable legacy should be observed. The pleasure-seekers, with a vast army of happy faces, baskets, hampers, bottles, and corkscrews, have inundated the trains, the excursion steamers, and pleasure gardens; and amid bands, steam whistles, ribbons, sun-bonnets, and smiles, have taken full possession of the trains, cars, and boats, until every accessible seaside

resort, fern gully, and picturesque place has been made to echo with their holiday voices, and every means of transit, from a van to a motor car has been enlisted for their pleasure.

On the other hand, an army of prelates, with faces as sober as Oliver Cromwell's Ironsides, and features of puritanical mould, with their fingers upon the text, Exodus 20:8, which says: "Remember the Sabbath day to keep it holy" (only, unfortunately for them, this text reads that the seventh day is the Sabbath, not Sunday)—this army of gentlemen approach the Government with the other side of the question, and pointing to a multiplicity of almost empty churches, cathedrals, Sunday-schools, and halls behind them, declare, petition, and pray that the Government should favour their side of the question by closing down on the pleasure-seekers, and by compelling them to stay at home, thereby assisting the prelaty to capture the presence of these lovers of pleasure more than lovers of churches. Amid a chorus of cries they seek legislation against a continental Sunday, desiring Sunday, as a sacred institution, to be placed under the protection of the State; as if the great God of the heavens required the aid of State laws to compel men to worship Him.

When the leaders of religion ask the State to enforce the keeping of a day which God has neither authorised nor blessed, what wonder is it that the masses go pleasure-seeking, that the churches are empty, that spirituality is almost extinct? The truth of the matter is summed up in the words of God relating to our times, viz., Babylon is fallen, is fallen. Babylon is a symbolical term used to designate the churches of the last days. Why are they fallen?—Because they refuse to walk in the light of present truth, and fail to put into practice one of God's divine precepts. They refuse to recognise the authority of God, who says, "The seventh day is the Sabbath of the Lord thy God." God made the Sabbath without the help of man; and divine aid will never be granted to support an institution which has supplanted the memorial of God, the birthday of the world. But an opposite character will support this false position, and that is the power who has controverted truth from the beginning, viz., Satan; and to cause Sunday to be recognised as a sacred day is the point to which Satan is marshalling his forces to-day. This ancient mark of Rome will again successfully assume its presumed sanctity, and in that respect be recognised almost universally; while those who obey God will keep the Sabbath in opposition to it. Rev. 14:12.

But how can all this be, says one, seeing that Sunday is becoming continentalised, and that pleasure-seeking is sweeping over the masses like a wave, and that Sunday is now becoming regarded throughout Christendom as a holiday, and not a holy-day. Reader, the reversion of this present state of affairs will, doubtless, be successfully brought about by the introduction of an element which has not yet made its appearance in the controversy, that is, the element of miracles; Satan will yet work with great power, signs, and lying wonders to maintain the sanctity of Sunday. These miracles will astound the universe. Listen to the word of God on this subject:—

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by

a sword, and did live. And he had power to give life unto the image on the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." Rev. 13:13-16.

Thus we can see that through the miraculous intervention of Satan, that which to-day to many might seem an impossibility will in the future be an accomplished fact. Rev. 13:13-16; 2 Thess. 2:9-12. May God keep us all faithful, and give His angels charge concerning us, for that time is near.—J.B.

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## Labour Trusts and Religious Trusts.

By Leon A. Smith.

A report made at the late Episcopal convention by a commission on capital and labour, in which were Bishop Potter and ex-Mayor Seth Low, of New York City, and Jacob A. Riis, draws a parallel between the labour trust which seeks to dictate terms to those who would enjoy the right to work, and the religious trust which formerly dictated to the people in religious matters, and would now, in some places, compel all men to accept Sunday as the Christian Sabbath, and pay homage to this religious institution, under penalty of forfeiture of their civil rights. The report says:—

"The question of the closed shop is like the question of the closed State. Men whose Puritan ancestors strove to maintain a State whose privileges should belong only to members of the church, ought to be able to understand the struggle of their brethren to maintain a shop in which no man shall serve except a member of the union. They may not agree with these brethren, but they ought to appreciate their self-sacrifice. The labourer has learned from the capitalist to despise order and break law. He has learned from the churchman to pursue the dissenter with menace and violence. The recent tragedies in Colorado do not follow at a far distance the massacres which in the sixteenth century ensued upon the withdrawal of Holland from the ecclesiastical union."

This is a recognition of the truth that the same spirit actuates men in the invasion of the rights of others, both in secular and in religious matters. The same spirit that is now stirring up strife in the industrial world is ready to cause trouble in the religious realm, and will surely do so, in fulfilment of inspired prophecy. Out of the existing strife in civil and in religious affairs will come, ere long, the decision that no man may buy or sell save he that has the mark of the "beast"—the ecclesiastical power described in Revelation 13. To that end all things are now tending.

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The newly-elected mayor of Huddersfield has determined to signalise his year of office by demonstrating that the present appalling wastage of infant life in industrial districts is preventable. The parents of every child born in his district will receive, on the birth of a child, a promissory note for £1, to be paid when the child is twelve months old. If it dies before that time nothing will be paid. The mayor believes that by the exercise of a little care in following printed instructions, which he supplies gratis, nearly all of the children can be brought safely through the critical period of their first twelve months.

Since 1857 New South Wales has exported over £300,000,000 worth of wool against £36,000,000 of gold. This year the wool clip of the mother State is valued at seven and a half millions sterling.

An illustration of the change that is coming over the feelings of the Chinese towards Christianity is afforded by the fact that the Dowager Empress of China is contributing nearly £3,000 to the erection of a medical missionary college in Peking.

A Roman Catholic archbishop, speaking in Chicago, has declared that in fifty years, if things continue as they are going at present, the Catholic Church will control the west. He believes the success will come by means of Catholic schools, and that as the result of their educational policy, the next generation will be a Catholic one.

The low price of cotton led some of the planters of Georgia to formulate a scheme to raise the price of that commodity by burning 2,000,000 bales of the surplus crop. Cotton to the value of £20,000 was already destroyed when New York bankers made a proposition to assist the planters to hold their produce until a better outlook presented itself.

The Jews of New York have discovered a wonderful cantor from Russia, named Schlossberg, whose voice is not baritone, tenor, or basso, but all of them together. He can reach, say enthusiasts, the highest note possible to a famous grand opera soprano, and then switch to deep bass without the least difficulty. Sometimes it seems that he has two or three musical instruments in him. Great crowds are packing the synagogues where Schlossberg is retained as cantor. He is of a religious turn of mind, and refuses to appear on the secular stage.

The necessity, under present conditions, for large national expenditure on navies is recognised by all governments. In support of an increased naval estimate, the French "Budget" states the following, which is equally true of all the great nations:—

"It is in vain to hope for a reduction of these onerous charges in order to improve the economic system, or to give to the democracy the laws of social thrift which it has been demanding for so long. There is no progress possible for peoples without security, and at the present day security is bound up with the power of the navies."

A serious condition of affairs will be experienced by Australian manufacturers if the strike of wheelers on the Newcastle coal fields continues for any length of time. Owing to the price of coal falling, a reduction in the wages of 10 per cent. was proposed, which the wheelers determined to resist. It is to be hoped that the evil consequences of another protracted coal strike may be avoided, and that the parties to the dispute may view the matter as liberally as possible, thus saving the infliction of a period of distress and hardship on thousands of workers who are employed at trades which depend upon a regular supply of coal in order to continue in operation.

The news of the fall of Port Arthur, after so remarkable a defence by its beleaguered garrison, came as no surprise to the world, for it has been known for the last two or three months that ammunition was getting scarce, and the guns were wearing out. The horrors of

such a protracted siege are too dreadful to contemplate, and by those who escaped from Port Arthur it was likened to "a living hell."

The world now looks forward with considerable anxiety to the future. What will this Japanese success mean? What effect will it have upon the future history of nations? Some European journals regard the matter as one that will awaken the yellow races to a sense of their military power, and which will lead them to regard their dominance by white races as something which can be thrown off in the near future. At all events, the downfall of Port Arthur will not make for peace, but, in all probability, will tend rather to increase the danger of other nations being drawn into the strife.

An atheist in Finland some time since bequeathed his farm "to the devil," and the courts of that country have upheld the title. According to the finding of the judges, the land in question must not be touched by any human hands. It must be left alone, suffered to revert to its native wilderness again. But that awakens some curious questionings. Why is it assumed that to leave things alone is to leave them to the bad. Why is it held that the way to convey land to his Satanic majesty is to enjoin the plough and shut up the harrow and forbid the hoe? Why do things go to the bad when left to go their own gait? Is there anybody living who would expect land thus abandoned to produce "the finest of the wheat?" Everybody knows the judge to be correct in his decision that a farm abandoned to nature is abandoned to noxious weeds and venomous reptiles and ravenous wild beasts. But why is this so if there be not a blight resting upon the world? The facts are so patent that nobody who has attempted so much horticulture as is involved in the care of an onion-bed, can deny them. Was the Finnish judge correct in his decision that an acre of land—or shall we say a boy or girl—left to nature, is left to the sure possession of the devil? The old-fashioned doctrine of the "fall of man" seems to fit the facts pretty well. Does any other theory supply a key?—"Interior."

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## GENERAL ARTICLES

FROM OUR CONTRIBUTORS

### *How Sweetly Dawns the Sabbath Day.*

By H. J. Willis.

How sweetly dawns the Sabbath day, with hallowed thoughts divine,  
When we our worldly thoughts and cares can unto God resign;  
While the mighty host of nature His praise pours forth in song,  
With a shout of adoration that pervades the various throng.  
For our thoughts this day are higher; and we feel His presence sweet;  
And we fall in holy worship at our great Redeemer's feet;  
For we feel in all around us, in every wind that blows,  
The love that He diffuses; the fire that from Him glows.

### *Simplicity in Dress.*

By Mrs. E. G. White.

Fashion rules the world. She is a tyrannical mistress, often compelling her devotees to the greatest inconvenience and discomfort. Fashion taxes without reason and collects without mercy. She has a fascinating power, and stands ready to criticise and ridicule the poor, if they do not follow in her wake at any cost, even at the sacrifice of life itself. Satan triumphs that his devices succeed so well, and Death laughs at the health-destroying folly and blind zeal of the worshippers at Fashion's shrine.

Many of the mother's burdens are the result of her effort to keep pace with the fashions of the day. Terrible is the effect of these fashions on the physical, mental, and moral health. Lacking the courage to stand firm for the right, women allow the current of popular feeling to draw them on in its wake. Much precious time is devoted to needless stitching and ruffling, to add to the outward adorning. Children are robbed of the time that should be devoted to gaining for them the beauty of holiness,—the inward adorning, which, in the sight of God, is of great price.

In order to follow fashion, many of the youth incur expenses that are out of proportion to their condition in life. Children of poor parents endeavour to dress as do those who are wealthy. Parents tax their purses and their God-given time and strength in making and remodeling clothing to satisfy their children's vanity.

Mothers can not be slaves to fashion and at the same time exert a sanctifying influence in the home. Too often professedly Christian mothers sacrifice principle to their desire to follow the multitude who make fashion their god. Conscience protests, but they are not brave enough to take a decided stand against the wrong.

It is not only the privilege, but the duty of every one to increase daily in the knowledge of God and the truth. Satan's object is gained if he can invent something that will so attract the mind that God will be

forgotten, and he uses fashion with great success to do this. He knows that women who constantly have a feverish desire to follow the fashions, have benumbed their moral sensibilities, and do not realise their real spiritual condition. Worldly minded, they are without God, without hope. They take no time to pray, or to search the Scriptures in order that they may understand the truth, and teach it to their children.

We do not discourage neatness in dress. Correct taste is not to be despised nor condemned. Our faith, if carried out, will lead us to be so plain in dress, and zealous of good works, that we shall be marked as peculiar. But when we lose taste for order and neatness in dress, we virtually leave the truth; for the truth never degrades, but elevates. When believers are neglectful of their dress, and are coarse and rough in their manners, their influence hurts the truth. "We are," said the inspired apostle, "made a spectacle unto the world, and to angels, and to men." All heaven is marking the daily influence that the professed followers of Christ exert upon the world. My sisters, your dress is telling either in favour of Christ and the sacred truth or in favour of the world. Which is it? Remember that we must all answer to God for the influence we exert.

Simplicity of dress will make a sensible woman appear to the best advantage. We judge of a person's character by the style of dress worn. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of a simple, appropriate attire. The young women who break away from the slavery of fashion will be ornaments to society. The one who is simple and unpretending in her dress and in her manners shows that she understands that a true woman is characterised by moral worth. How charming, how interesting, is simplicity in dress, which in comeliness can be compared with the flowers of the field.

The worst enemies are those which establish themselves in our breast. The man who lacks force of principle and purpose is a slave, however free the air he breathes. The mind, after all, is our only possession, or, in other words, we possess all things through its energy and enlargement, and civil institutions are to be estimated by the free and pure minds to which they give birth.—Selected.

"Consider the lilies, how they grow." This is one of the texts that Jesus picked up off the embroidered field of nature. He did not need to open a book and quote some great prophet or philosopher, or go far off or deep down to find something to preach about, but He could just take anything in sight, a fishing-net lying on the beach, or a bird in the air, sheep bleating on the hillside, or a flower growing on the bank, and from it draw matchless music that would go singing through the ages and never die. Everything had something to say to Him about God and man, life, and destiny. Under the touch of His hand earth and sea and sky, forest, vine, and flower grew luminous and eloquent with spiritual truth. More than any other teacher He found tongues in trees, "sermons in stones, books in the running brooks, and good in everything." We need to cultivate this power and habit of seeing divine meaning and beauty in all the world around us.—Selected.



## THE SECOND COMING OF CHRIST

BY ROBERT HARE.



### *The Signs of His Coming.*

From the lips of Christ Himself we learn of the signs that are to precede His coming, and of the events that are to indicate the nearness of that time.

"In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13:24.

The period known as "those days" is frequently referred to by Christ. They were days of persecution and affliction for the people of God, and except "those days" had been shortened, there would have been none of the righteous left alive. He evidently refers to the days of persecution that came upon the church in the Middle Ages, when it seemed as though the light of truth would be extinguished forever. Had that persecution continued with unabated power for the full period of "those days," there would surely have been few remaining. Fifty millions of martyrs fell during the time of Rome's supremacy, though that power did not continue to slay for its full term of years.

In Revelation John refers to the same persecution, and states that the woman (the church) fled into the wilderness where God preserved her life for 1260 "days." Using the prophetic measuring line, of a "day for a year," we have 1260 years of persecution brought to view. This period began in 538 A.D., when the Papacy was established, and ended in 1798, when Pope Pius VI. was taken prisoner and sent into exile. The persecution waged by this power against the church of God closed in 1776 when the last martyr perished. From this date down to the year 1798 we have a period of twenty-two years, and as it was "in those days, after that tribulation," that the signs were to appear, we must find them somewhere between 1776 and 1798.

#### *Darkening of the Sun.*

It is a very remarkable fact that right in this short space of years there did appear the very signs that were to give the first testimony concerning Christ's return. The darkening of the sun took place May 19, 1780, just at the very time that fulfils the prophecy. This was the most remarkable darkening of the sun known to history. The obscuration began about 9 a.m., and continued during the remainder of the day. That night the moon, that had but fulfilled the evening before, was dressed in a garment of blood. Speaking of that dark day and the darkening of the sun Herschel, the great astronomer, says:—

"The dark day of Northern America was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain."

When Christ came the first time the darkness manifested in connection with the crucifixion appeared in the Eastern Hemisphere. When He is to come the second time it is but fitting that the phenomenon of the darkened heavens should be seen in the Western Hemisphere.

#### *Falling Stars.*

The next sign mentioned by Christ is the "falling of the stars." This took place on Nov. 13, 1833. Of that great display of falling stars Professor Olmstead writes, "Probably . . . the greatest display of celestial fireworks that has ever been seen since the creation of the world. . . . Millions followed in the track of millions more."

About the time of this great display of falling stars men began to preach the second coming of Christ, and soon after, the darkening of the sun and moon, and the falling of the stars were proclaimed as signs of that event. We now stand between the falling of the stars and the last sign—the shaking of the heavens—that must precede the coming of Christ.

#### *This Generation.*

Hear the greatest Prophet speak again:—"This generation shall not pass away till all be fulfilled." Luke 21:32.

God has wisely hidden the definite time of Christ's coming from the children of men, but Christ points out the generation that must see the fulfilment of all these things—the generation to whom these signs are proclaimed as the evidence of His coming. But just as the flood came upon the people to whom Noah preached of the deluge, so Christ will come to the people to whom these signs are set forth as the heralds of His coming. Of the unbelievers in His day Christ said, "Neither would they be persuaded though one rose from the dead." It is even so to-day, nothing will convince the wilfully unbelieving, but God's people will see these things, and rejoice that the day of deliverance draws near.

The little cloud, small as a human hand, gave all the evidence that Elijah required, though it meant nothing to Ahab or his people. When we see the trees bursting into bud and blossom we know that the summer is near. "So may you, as soon as you see these things happening, feel sure that He is at your very doors." Mark 13:29, T. Cent. N. T.

"Now, Nannie, what if after all your praying, and watching, and waiting, God should suffer you to be lost?" asked a minister of a poor Scotch woman who lay dying. Raising herself on her elbow and pointing to her open Bible, she said, "Ay, dear me! is that a' the length you have got, man? God would have the greatest loss. Poor Nannie would but lose her soul, and that would be a great loss indeed; but God would lose His honour and His character. Haven't I hung my soul upon His 'exceeding great and precious promises'? And if He break His word He would make Himself a liar, and a' the universe would rush into confusion."



### **At Jesus' Feet.**

At Jesus' feet—that is our place of privilege and of blessing, and here it is that we are to be educated and fitted for the practical duties of life. Here we are to renew our strength while we wait on Him, and to learn how to mount on wings as eagles; and here we are to become possessed of that true knowledge which is power. Here we are to learn how real work is to be done, and to be armed with the true motive power to do it. Here we are to find solace amidst both the trials of work—and they are not few—and the trials of life in general; and here we are to anticipate something of the blessedness of heaven amidst the days of earth; for to sit at His feet is indeed to be in heavenly places, and to gaze upon His glory is to do what we shall never tire of doing yonder.—Hay Aitken.

### **Our Duty.**

By E. Thorpe.

At the battle of Trafalgar that famous message was signalled by England's greatest admiral, "England expects every man to do his duty." It was the duty of every man to fight until the last; in this was their success. Every man who responded to that signal showed his loyalty and love for his king and country; and judging from the results of that battle, every man did his duty, as a great victory was gained.

Now, that message was a call to serve an earthly sovereign, but the King of kings has also set up a standard, clearly showing what our duty is to Him. It is this: "Fear God, and keep His commandments; for this is the whole duty of man." Eccl. 12:13. Not a part of his duty, but the whole. The commandments referred to are no other than the ten commandments of God's law. In them man's duty to God and his neighbour is clearly pointed out. Christ said, "If ye love Me keep My commandments." This is a test of our love to God. If we love Him we will keep His commandments, and His commandments are not grievous. David, a man after God's own heart, said: "I love Thy law; Thy law is the truth."

It is claimed by some that the law of God has been abolished since Christ came. Do not be deceived, for Jesus plainly said, "I have not come to destroy the law and the prophets, but to fulfil." "I delight to do Thy will, O My God, yea, Thy law is within My heart." He came to do His Father's will, and in doing His Father's will He kept His commandments.

It was because of man's transgression of the law of God that the Saviour died on the cross. That holy law is the standard by which we shall be judged, and it is impossible that the law of God can ever pass away, for the Saviour said, "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." Matt. 5:18, R. V.

While some are trampling on God's standard, will you rally round and raise it up, by living out its holy principles? God says the seventh day is the Sabbath;

but men say the first day of the week is the Sabbath. Do you show your love and loyalty to the King of kings by keeping all His commandments? Now is your time to show your loyalty. God says, "For them that honour Me, I will honour, and they that despise Me shall be lightly esteemed."

### **The Will of God.**

The hardest, the sweetest, the last lesson which man has to learn upon this earth, is submission to the will of God. It is the hardest lesson, because to our blinded eye-sight it often seems a cruel will. It is a severe lesson, because it can be only taught by the blighting of much that has been most dear. It is the last lesson, because when a man has learned that, he is fit to be transplanted from a world of wilfulness to a world in which one Will alone will be loved, and only one Will be done.—F. W. Robertson.

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A. W. ANDERSON, EDITOR.

MELBOURNE, VICTORIA, JANUARY 16, 1905.

**The Revelation of Jesus Christ.—No. 3.**

“And unto the angel of the church in Smyrna write : These things saith the first and the last, which was dead, and is alive ; I know thy works, and tribulation, and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer ; behold, the devil shall cast some of you into prison, that ye may be tried ; and ye shall have tribulation ten days ; be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches ; He that overcometh shall not be hurt of the second death.” Rev. 2 : 8-11.

The period of church history designated by the term Smyrna may be said to extend from A.D. 100 to the time of Constantine. During this period the church of Jesus Christ passed through severe trials, not only by reason of outward oppression, but from false teachers, who sought admittance into the true fold. Persecution and tribulation, however, produced an opposite effect to that which the enemy of truth designed to accomplish. Christ noted their tribulation and poverty, and their sufferings were recorded in that book of which the psalmist wrote when he penned the words, “Thou tellest my wanderings ; put Thou my tears in Thy bottle ; are they not in Thy book?” Ps. 56 : 8. Though God’s people were poor and despised, the offscouring of all things, yet God regarded them as rich, “rich in faith,” “heirs of the kingdom.” They had no treasure on earth, but possessed an abundance of riches in the bank of heaven, where thieves do not break through and steal, and where no moth can carry corruption.

One difficulty they were called upon to face was the “blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan.” From the language here addressed to a Christian church, it is evident that the expression “Jews” cannot refer simply to some national distinction. Men whom God regarded as belonging to Satan claimed the honour of being true Jews. While it is possible they may have descended from the Hebrew race, yet that distinction by no means entitled them to figure as members of the true Israel. When the Saviour walked on the earth He met many Jews who claimed Abraham as their ancestor, but whom Christ declared were children of the devil. John 8 : 44.

The blasphemous assumption of men who say they are Jews, and are not, opens up the whole question as to what is the meaning of the term as used here by the Lord Jesus. It might be noted first that this term, when applied to an individual by the Lord, is expressive of a very different idea to that popularly held. Nowadays people use the term almost as an expression of contempt. To say a thing is Jewish conveys to many minds something that should be shunned. This is the great objection raised to the Sabbath of the Lord. “It is Jewish ;” those who advocate its observance are

“Judaizers ;” such expressions too frequently have a similar effect to that which the yellow flag exerts which floats over the quarantine grounds.

Let us analyse the expression a little further. If we are to shun everything that is Jewish we should be without a Bible and without a Saviour, for both are Jewish. The prophets were Jewish, and so were the apostles. The great apostle to the Gentiles was a Hebrew of the Hebrews. The New Jerusalem itself, which will be the home of people gathered from every nation, kindred, tongue, and people, will bear the names of Jews on its foundations and upon its gates. But, mark it well ! What kind of Jews are they whose names are selected for these positions of honour ? They are the representatives of the Old Testament Church and the New Testament Church. They are the true seed of Abraham, whose inheritance is due, not to the fact of their natural birth into the Jewish nation, but because of their spiritual birth into the heavenly Jerusalem, which Paul declared is the mother of us all. In Rom. 2 : 28, 29, Paul says—

“He is not a Jew, which is one outwardly ; neither is that circumcision, which is outward in the flesh ; but he is a Jew, which is one inwardly ; and circumcision is that of the heart, in the spirit, and not in the letter ; whose praise is not of men, but of God.” Rom. 2 : 28, 29.

Again in chapter 9 : 6, 7, he says—

“For they are not all Israel, which are of Israel ; neither, because they are the seed of Abraham, are they all children ; but, In Isaac shall thy seed be called.” Rom. 9 : 6, 7.

Evidently the term “Jew” is not to be defined as an expression of contempt, but rather something to be coveted, and thus there were persons in the Smyrnan period of church history who hypocritically represented themselves as Jews, but who belonged to the synagogue of Satan.

**Christianity v. Paganism**

The introduction of Christianity into the Roman Empire brought into conflict two opposing forces. One of the ruling principles of Roman law was this :—

“Whoever introduces new religions, the tendency and character of which are unknown, whereby the minds of men may be disturbed, shall, if belonging to the higher rank, be banished ; if to the lower, punished with death.”

As Christians were mostly from the lower classes of society death was the inevitable penalty for those individuals who undertook to promulgate Christian principles. Looking forward to the time of trial which awaited the church the Saviour said : “Fear none of those things which thou shalt suffer ; behold the devil shall cast some of you into prison, that ye may be tried ; and ye shall have tribulation ten days.”

Doubtless the fearful persecutions of Diocletian, which were hurled against the church in the decade 302-312, are here predicted. Following the year-day principle of prophetic interpretation, this expression, “ten days,” would refer to a period of ten years. It would hardly seem probable that a persecution of only ten literal days would be a matter of prophecy. This is another proof that this line of prophecy is not to be applied to only the local churches whose names are used ; for the same conditions which brought persecution upon the church at Smyrna also brought trial upon the churches of all other cities throughout the Roman world.

Faithfulness in trial ensures a final entrance into reward. The crown of life is promised to the faithful, and to the overcomer in this life is made the glorious proclamation that they shall not be hurt of the second

death. The greatest terrors and threatenings of men can only affect the present life; therefore we are exhorted to "fear not them which kill the body, but are not able to kill the soul."

As the church passed through a period of persecution there was no place given to worldliness, and it became pure, a sweet-smelling savour unto God. It is significant that the name "Smyrna," meaning "myrrh," was chosen to represent that period of church history against which the Lord brought no charge of corruption, of backsliding, or neglect of His work.

## World-Wide Field

### A Significant Movement.

The missionaries of the United Presbyterian Church in Egypt and India have recently made appeals "for one ordained missionary and one unmarried lady missionary for every fifty thousand within the bounds of these mission fields. The call is for one hundred and eighty new missionaries for India and two hundred and eighty for Egypt."

The basis of this appeal is set forth in the following resolution :—

"That we believe it to be the duty of the church to secure the evangelisation of this field within the period of a single generation—that is, so to bring the essential principles of the gospel to the attention of all classes in that time that no one of mature understanding could say that he was not acquainted with the way of everlasting life."

Other mission workers have given much study to this same problem, and have reached the conclusion that it is the duty of Christians to give the gospel to the whole heathen world in this generation. They have gone into the matter in detail, and have shown that it is possible to do this, if professed believers will do what it is within their power to do. The claim is not put forward that the world can be converted in this generation, but that it can be evangelised in a single generation. This means that the gospel could be preached "in the whole world for a testimony unto all the nations" during the present generation, and an urgent call is being made for volunteers to undertake this work.

Viewing this movement from the standpoint of our belief that this third angel's message must go to "every nation and tribe and tongue and people," and that our Lord must come in a very short time, there is to us much significance in the fact that other Christian workers have undertaken the task of carrying the gospel to the dark parts of the world in this generation. The Lord can use all agencies, and employ all means to His glory in the furtherance of His work, and those who live up to the light of truth as fast as it comes to them will all unite as one body of believers and workers in this message before it closes. This will be the outcome of the various plans and efforts to evangelise the world in this generation.

With the Bible translated into every known language

and scattered over the face of the earth, and with the minds of a goodly number of men stirred over the problem of evangelising the world in this generation, everything is in readiness for a quick work in preparing the way for our Saviour's return. It remains for us to do with zeal and faithfulness the part which in the providence of God has been committed to us. The Lord's word will not fail. His purposes will be accomplished. The work will be finished in this generation.—"Review and Herald."

### An Institute in Prison.

The following extract taken from a letter written by Dr. George, one of our missionary workers at Constantinople, should serve to remind us of the many privileges we enjoy in being allowed to worship God and to preach His word without let or hindrance of the civil authorities :—

"Brother Baharian had been planning for some time on having a workers' institute at Aintab. But now the authorities—or Providence, one or both—have gathered him and all but one of the workers in that part of the country, to the prison at Urfa, where they are now having their contemplated institute. This is doubtless the safest place for them to hold it. They have liberty to study the Bible together, and also to teach the prisoners. Pray that God will bless their little institute, and also, when it is finished, give them liberty to go forth to preach the message in that field."

South Australia.—Interesting meetings are being held in the tent mission at Dinabara. The tent is well filled. Some are deciding to obey the Lord; others are halting; yet we hope to see several take their stand for God's truth.

W. W.

From a letter just received from Pastor G. A. Irwin, President of the Australasian Union Conference of Seventh-day Adventists, who is now touring in Malaysia in the interests of mission work in that field, we extract the following interesting paragraphs :—

"I have been gone from Sydney twenty days—almost long enough to have reached the United States, but have not gotten very far from the Australian coast. In that time, however, I have visited five different places, several missions, and have seen hundreds of natives, and learned many things that I believe will be useful to us in planning for the extension of our island work. I have been impressed as never before with the magnitude of the work in this direction.

"I find there are hundreds of inhabited islands that are not marked on any of the ordinary maps. By the aid of the captain's chart, I found scores of islands between New Britain and New Guinea that are inhabited, some of which we passed on our way close enough to hear the natives shouting to us to land. The last place we stopped, known as 'Yule' Island, is not marked on our missionary map, yet it is over three miles long by two wide, and contains a native population of over 300, besides being the headquarters of a large Catholic mission.

"Take the Philippine Archipelago as another example. By looking at the missionary map you will count less than twenty islands, but there are 1,200 in the group, 408 of which are inhabited. We have been sailing nearly all day in the midst of islands, some of which the officers tell me are inhabited. While there are not large numbers on some of these islands, yet they must have an opportunity to hear the message, for the prophecy says 'the isles shall wait for His law.'"



## Children's Department

### The Disobedient Fly.

"Take care," said mother fly;  
"Keep off that sticky paper,  
Do as mother tells you now,  
Don't cut any caper."

"Bother!" said her naughty son,  
"Don't you talk such folly,  
I know what is good for me,  
And—I say, it's jolly!"

"Get my shoes all muddy? Pooh!  
See me fly above it;  
Touch and go—go and touch!  
Why, it's sweet!—I love it!"

"See me wade in it—oh, dear!  
Down I sink—to smother!  
Wish I'd taken her advice—  
Wish I'd heeded mother!"

—J. M.



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

### Chapter III.



ELL, my little friends, it took Tom some time to get over the surprise of finding out that Mr. Hope, the minister, was the Frank Hope who had left England for the gold-fields so many years ago, as I told you in my last story, you know.

Tom had got his head so filled up with the thought of "finding gold, and getting plenty of money," that it was hard for him to think that, perhaps, after all, the common gold wasn't the *very* best thing to find.

I wonder if any of my little boys and girls who are reading this have ever felt that they would give a great deal if they could only be rich.

If so, little friends, Uncle Ben wants to tell you that you *are* rich now; but, like Tom with his armful of gold, you don't know it.

"Why, Uncle Ben," I fancy I hear someone say, "how can that be? If you could only see my worn boots, or

my old shabby hat, or faded dress, you wouldn't call me rich, I'm sure!"

Now wait a minute, boys and girls, I don't know so much about that. Do you have enough to eat?

"Why, of course, Uncle Ben," you will say, "we have enough to eat. What a funny question to ask us."

And yet, little friends, there are thousands of boys and girls in our great cities who would think they were rich indeed if they could get enough food to keep hunger away.

Think of it some day when you get real hungry. What *would* you do if papa or mamma were to say, "I'm sorry, dear, but I have no food for you."

Now, Uncle Ben knows what it is to get *real* hungry and *real* thirsty, and he hopes that none of his little friends will ever suffer for the want of good bread and water.

But never let us forget, boys and girls, that while we have these blessings of the great and good God in such abundance, we are indeed rich, very rich.

And then I have heard that some of the wealthiest men in the world have said that they would give all of their money, and houses, and lands if they could only have good health again.

So, don't you see, boys and girls, that if you have good health you are richer than some of the great millionaires, because *you've* got what they can't buy.

And there are lots of other things that all of you now have which are so precious that money could not buy them if you should happen to lose them.

Suppose you should wake some morning and find that your two bright eyes were gone, and you could never again see all the beautiful things that God has made.

You would think, then, my little friends, that you would never, *never* complain about being poor if you only had your eyes again.

Yet think how many poor blind folks there are on earth.

So you see that even if you may not have mansions to live in, or ponies to ride on, and even if you haven't got as nice a suit, or as pretty a hat as Tommy Smith or Isabel Jones, you are just as rich as they are.

Yes—let me whisper a secret in your ears—you are certainly *far richer* than they are if you are only *contented and happy*.

For it is true that some of these rich little boys and girls who have all they want, and more, get cross and impatient and unhappy; because they get tired, so tired of having everything their own way, and wish they were like other boys and girls who, though poor, seem to be so happy.

My little friends, I am sure you will agree with Uncle Ben that you are indeed rich in many ways; and we will try to find out in these little stories the best ways to discover the mines of *true gold*; so that we will never have any fear of becoming poor.

"Well, Tom," said I, when he had got through thinking, "I'm going to take you down into my gold mine one of these days, and show you some gold that will do your eyes good."

UNCLE BEN.



"You wouldn't call me rich I'm sure"

## HOME AND HEALTH

### *The Busy Mart and Grassy Ways.*

I am tired of the city's sounds and sights,  
Tired of the glare of the noisy town;  
I long for the quiet farmhouse lights  
That shine through the trees when the dusk comes down.  
I long for the scent of the berry vines  
That over the hedges climb and fall—  
For the song and the breath of the wind-blown pines,  
And the stars and the darkness o'er all!

I am tired of the city's sin and strife,  
Of the bargain mart and the busy maze—  
I dream of the dear old country life,  
Of the blossomed fields and the grassy ways;  
And I yearn, like a homesick child, to steal  
To my garret room, by the starlight's gleam,  
In the dear old home of my youth—to kneel  
And pray, like a child—and sleep—and dream!  
—“Ladies' Home Journal.”

### *Art Thou in Health, My Brother?—No. 6.*

By A. W. Semmens.

So far we have considered one of the most vital functions of the body, that of breathing pure air. As before stated, we can live weeks without food, and days without water, but only a few moments without air. It is most essential that we breathe well, and without restriction, so that our blood may be kept thoroughly oxygenated, that no part of the body may become clogged by impurities.

We now pass to the next point of importance, that of the formation of the blood. In order for the air to purify the blood we must have material from which to make blood. For the blood is the life of the body; it is the vital fluid that supplies all the vital processes of the human organism. From whence, then, does it come? The blood is produced from the substances we call “food.” This will now receive our careful consideration.

In order to get a clear understanding of food, let us glance back to the beginning of the history of man. The Bible is the most ancient and authentic book on this subject. In fact, it is the only book that gives the true origin of man, sin, nations, and the fall. It also sets before us in the clearest terms the food designed by an all-wise Creator, adapted to supply every need of the human body. “After the earth, with its teeming animal and vegetable life, had been called into existence, man, the crowning work of the Creator, and the one for whom the beautiful earth had been fitted up, was brought upon the stage of action. To him was given dominion over all his eye could behold; for God said, ‘Let us make man in our image, after our likeness; and let them have dominion over . . . all the earth.’ ‘So God created man in His own image, . . . male and female created He them.’”

Here is clearly set forth the origin of the human race; and the divine record is so plain that there is no occasion for erroneous conclusions. God created man in His own image. Here is no mystery. There is no ground for the supposition that man was evolved by slow degrees of development from the lower forms of animal or vegetable life. Such teaching lowers the work of the Creator to the level of man's narrow, earthly conceptions. Men are so intent upon excluding God from the sovereignty of the universe that they degrade man and defraud him of the dignity of his origin. The genealogy of our race, as given by inspiration, traces back its origin, not to a line of developing germs, mollusks, and quadrupeds, but to the great Creator. Though formed from the dust, Adam was the “son of God.”

This may appear an apparent digression from our subject, but we wish to establish the fact that the same Divine Intelligence, who, by His miraculous power, brought the first man Adam into existence, knowing his need, and the bill of fare most suited to his condition, stated most emphatically and definitely, “Behold, I have given you every herb bearing fruit, which is upon the face of the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food.” Here, then, was the model upon which the system of dietetics was to be built for all time. That bill of fare is, practically, fruit, grains, and nuts. The first pair dwelt amid odoriferous trees in Eden, the most beautiful place on earth; they themselves tall and beautiful, their food was ambrosial, and never failed them.

The diet in Eden has often been spoken against as the one that man ate before he evolved from his savage state to a higher intelligence, and that to obtain that higher wisdom flesh became a part of his bill of fare, many claiming that the flesh of animals gives a higher degree of mental power and vigour. But this we must relegate to the absurdities of human reasoning. The God of the Bible is the true God. He says, “There is none beside Me, for the gods of the heathen are idols.” Our God says, “My thoughts are not your thoughts, neither are My ways your ways, saith the Lord. For as the heavens are higher than the earth, so are My ways than your ways, and My thoughts than your thoughts.” So in the matter of man's dietary, we must give God the pre-eminence. He gave our first parents the food He designed that the race should eat. The fruit of the trees in the garden was the food man's wants required. “God called it very good.” He also says, “Eat that which is good.” The food given by Him for the use of man He pronounced good; He does not say that of flesh. If our first parents had remained loyal to God, no other would ever have been required.

The tree of life, in the midst of the garden, possessed a glory which surpassed that of all other trees; its fruit was beautiful, its object being to perpetuate immortality; its leaves contained healing properties.

God designed there should be no death in Eden—in wisdom He gave a bloodless diet. It was contrary to His plans to have the life of any creature taken.

The beautiful Eve was beguiled by the serpent to eat of the fruit of the only tree of which God had forbidden them to eat, or even to touch it lest they died. Eve doubted God's word, and permitted reason to set aside faith; then appetite triumphed over reason; her intemperate desires led her to partake of the forbidden fruit, and through her influence her husband ate also, and a

curse rested upon them both—the curse of sin. “By one man sin entered into the world, and death by sin, so death passed upon all men.” Here, then, is the beginning of sorrow, woe, and sickness that has cursed the earth from the fall until the present hour—the result of an unholy appetite.

The food supplied to our first parents for the benefit of the human family was pure and free from the taint of sin, and would produce a pure blood supply, the life-giving power and energy to glorify God in our bodies and in our spirits, “which are God’s.”

### Does It Pay?

Is it a paying game, I asked, when my children begged me to play a game of “tig” with them? Could I not be doing something more profitable than running about with children playing “tig,” I thought?

How can you little ones get any pleasure by one of my age making one of such a party? I was rather tired after my day’s work, and had about made up my mind not to play, and I did not think it would be much disappointment to them. But I thought very differently a few minutes afterward when the youngest came begging again and asking would I play if in return they gave me a penny. Now, they don’t get many pennies, and yet they were willing to give me money for the pleasure I was withholding from them. We had the game, and I was well repaid, but not with their pennies. The satisfaction which they experienced was worth more than money. Let us remember that “like as a father pitieth his children, so the Lord pitieth them that fear Him,” and His great heart of love is made to rejoice as He sees the happiness of His creatures.—George Johnson.

### Known by His Berries.

In a terrible flood in Kansas one man’s bravery and skill in rescue work made him distinguished above other men. His heroism was to be long remembered.

This man raised fruits for the market. The year after the flood many of the women in the town bought their berries from him, with a definite belief that only honest measure of fruit would be sent from his place.

“His fruits,” said one housekeeper, “are almost more remarkable than his work last year. They came to me

absolutely perfect. Hardly a single berry could be found with even the slightest blemish on it—the largest, sweetest, most perfectly packed berries I ever saw. Such honest berries I never had before. They say he was known by his fruit long before ever the floodtime gave him a chance to show the hero in him.”

The berries were, in fact, as actual a revelation of the man’s character as was his heroism in the flood. And they gave in part an explanation of his bravery in time of peril. This man aimed at perfection in his daily work. He gave the best measure on principle. When the crisis came he gave the same measure, the best measure that he could possibly give, for he offered even his life if that were required. “By their fruits ye shall know them.”—“The Wellspring.”

### Sitting in Judgment.

“I never saw her before, but I am sure she is selfish,” was the comment of a shrewd observer upon a young woman whom he had met at a friend’s house.

“Why, how do you know that?” asked the friend. “Henrietta is such a condemner of selfishness in others that it was a long time before I ever thought of her being selfish herself. Lately, I have found it out in a hundred ways. It is not an aggressive selfishness, though; it is quiet and thorough. I don’t see how you detected it so quickly.”

“My detective method is swift and sure,” was the answer. “You had the secret of it yourself when you found Henrietta a condemner of selfishness in others. I notice that people who continually sit in judgment on any particular fault or sin in others always have that fault or sin themselves. It is easy to explain. How would Henrietta know the selfishness of others unless it conflicted continually with her own? A really unselfish person is always willing to give up, and hardly notices doing it. A truly peaceful and loving spirit thinks no evil. It’s the ill-tempered man who finds others ill-tempered. The person who habitually sits in judgment on others gives himself away, to use the slang phrase, every time. Just notice it for yourself. You’ll see it is true.”—“Forward.”

If we did but know how little some enjoy the great things they possess, there would not be much envy in the world.

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During the last fifty years the population of Belgium has increased 50 per cent., but the number of public houses has increased 258 per cent. There is now one public house for thirty-six inhabitants.

The annual conference of the Australasian Students' Christian Union was held this year at Healesville, a picturesque tourist resort lying amidst the beautiful mountain ranges to the east of Melbourne. Representatives from all the Universities in Australasia attended the conference. One of the most important questions brought before the delegates was the adoption, as a watchword, of the following significant sentence: "The evangelisation of the world in this generation." Surely the Lord is awakening the minds of His thinking people to the importance of carrying the message of salvation speedily to all the earth.

### Peace or War.

The suggestion emanating from the United States that there should be another peace conference of the Powers brings the mind back to the last conference at the Hague. In 1899, as a result of the famous peace rescript issued by the Czar the previous year, representatives of the Powers met to discuss the question of universal disarmament, and a peaceful method of settling disputes. The whole world followed with attention and interest the proceedings of the conference, and hopes were expressed that at last a start had been made in the direction of a rational method of settling international disputes. The belief was general that one result at least would be the easing of the tremendous burden of taxation imposed upon the nations for the upkeep of armies and navies. But, as though the discussions had merely opened the eyes of the rulers to the possibilities of naval enterprise, the peace

conference was followed by an immediate and extensive increase in expenditure on the navies. . . .

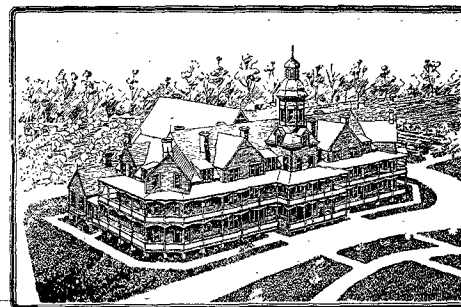
To-day the annual naval expenditure of the world is about £106,000,000, and this year will probably be over £120,000,000. Add to this the cost of the armies and all that belongs to them, and we can get some idea of what is the expense to the world of the preservation of peace. In 1898 the European Powers and the United States spent in all £53,179,000 on their fleets. In 1903 they spent £92,536,000, an increase at the rate of 46 per cent. Here, then, is the first result of the famous peace rescript and the gathering of diplomats which it brought about. The machinery for voluntary arbitration in disputes has not been largely availed of, and the general feeling among the nations has seemed to be that no ties of friendship, of alliance, of kinship, even of commercial interest, were sufficient to protect them from attack, unless their preparations for war were on a sufficiently extensive scale to guarantee them immunity. . . .

And all the time the people are paying heavily for their guarantees of peace. The strain is very great, and in the case especially of some of the European nations, cannot last. If the burden be so heavy during the time of peace, it may be imagined what it would be in case of war. A naval war in particular, is no longer so much a test of valour or of seamanship—it becomes a contest of money bags. In the last event the nation with the longest purse wins, whether the battle is one of peaceful building of ships—a trial of endurance—or whether their ships meet in the crash and thunder of a great sea fight. Knowing the feeling which exists between the Powers; hearing the continuous snarling of the hardly chained dogs of war, it seems scarcely worth while talking about a new peace conference. It is most unlikely to do any good, and it is scarcely worthy of the great nations to so clearly show the holes in the cloak with which they hide their feelings of "malice and all uncharitableness." —"Hobart Mercury."

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