

SIGNS OF THE TIMES

(Registered at the G.P.O., Melbourne, for transmission by Post as a Newspaper.)

VOL. 20, NO. 7.

Melbourne, Victoria, February 13, 1905

ONE PENNY.

Revolutionary Times, What They Mean.

The attention of the world during the past week has been centred on events which have been transpiring in Russia, for the great Muscovite nation has been subject to an upheaval which, apparently, has shaken it to its foundations. The country has been upon the verge of a great revolution, which bodes anything but good to the present system of bureaucracy which is paramount, and which, with a hand of iron, makes itself felt in the despotic rule of that nation.

So far is Russia behind the freedom of British institutions that she has not yet reached the first stages of the Magna Charta which the English barons wrenched from John in the beginning of the thirteenth century. The great bulk of the people of Russia have a liberty little above that of slaves, and live amid the fogs of ignorance and superstition; while the thinking classes, and those who have a just estimation of freedom, are anything but satisfied with the bones which are thrown to them from the bureaucratic tables of their aristocratic overlords and rulers. The internal state of the nation is seething with discontent, which, during the past few weeks, has so prominently manifested itself in the appalling scenes of bloodshed and

horror which have taken place in the principal cities of that nation.

Russia has been on the verge of a crisis which, with a little fanning, might have spread into a conflagration that would have equalled, and, perhaps, have surpassed the French Revolution, and it only wanted a Napoleon to appear to mould the military and public mind, when a repetition of deeds might have happened which would have equalled the times of Robespierre, and the Czar and his nobles might have suffered after the manner of Louis XVI. As it is, the atrocities which have shocked the whole civilised world, in which the lives of many people were callously and ruthlessly taken, whatever the future of the present ruler might be, will ever stand as a record against him in the minds of men. The Czar figures as an exponent and a sample of a modern barbarism, which places the Romanoff almost on a par with some of the old emperors of Rome; and as a sovereign

who rules with the attributes of selfishness and force, and who is devoid, as actions show, of the finer qualities of justice and love. The massacres recently perpetrated by the Cossacks upon his unarmed populace are examples of what Russian authority will do when petitioned by a deputation of citizens who, ground down and



crushed by circumstances, meekly petition their sovereign to so ameliorate their positions as to grant them liberty to live.

The time is fast coming, if these scenes mean anything, which they certainly do, when the words of God will be fearfully fulfilled, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." If we recognise the most prominent signs, not only in Russia, but throughout the whole world at large, we must be impressed that this world is now upon the very verge of the time of trouble prophesied by Daniel, and with which its history closes. There are signs everywhere which justify these impressions: anarchy, misrule, oppression, commercial depravity, monopolising combines which exhibit the exquisite finesse of selfishness, strikes, degeneracy of the races, disease, increase of crime, declining birth rate, prostitution, social immorality, wars, and the universal unrest in every nation, as it grapples with problems far beyond its control—these signs all absolutely point to the fact that we are on the eve of a crisis.

The unerring accuracy of the prophetic word unmistakably points to this generation as the one that will reach the end. Happy is the man who heeds the warnings, and who fully recognises the solemnity of the days in which his lot is cast. Amidst scenes of coming revolutions, wars, plagues, disasters, and perils, he will have an abiding trust in the One who alone is mighty to save, and before whom emperors, sultans, kings, prelates, and people must ultimately stand. Through the trying scenes which the future presents, and to which the nations are now hurrying, Christ alone will prove a never-failing refuge in every time of peril. J. B.

The War's Lesson on Health Reform.

By L. A. Smith.

A remarkable testimony to the value of the principles of dietetic reform which constitute an essential part of the reform message borne to the world by Seventh-day Adventists, comes from the theatre of military operations in the Far East. While many individual proofs of the hygienic importance of an abstemious diet have been given in the history of the health reform movement, it remained for a terrible war to furnish a demonstration of the same thing on a scale which brings this truth at once before the eyes of the whole world. Such an object-lesson is being furnished by the Japanese army. The facts were brought before the Association of Military and Naval Surgeons, in session at St. Louis, October 12, by Major Louis L. Seaman, who went to Japan, and thence to Manchuria in June last to investigate Japanese medical methods in war. From a report of his address, which was published in the New York "Sun," we take the following:—

"The Japanese soldier has been taught how to treat his intestines; and, consequently, his intestines are now treating him with equal consideration. His plain, rational diet is digested—metabolised and assimilated. It is not an irritating, indigestible, fermenting mess, acting as a local irritant, and producing gastritis, duodenitis, enteritis, colitis, hepatitis, and the long list of inflammatory intestinal processes with which we were all so familiar in the hospital wards at Camp Alger, Chattanooga, Tampa, Cuba, Porto Rico, Montauk Point, etc., in 1898.

"The great hospitals are there, interne, contagious, and infectious departments, their conspicuously empty beds voicing, more eloquently than words, the most important lesson of the war. A few cases of diseases of the respiratory system are found—colds, bronchitis, and an occasional pneumonia, contracted through exposure in fording rivers, exhaustive marches, and bivouacking on wet ground, a few more of typhoid (I saw only three in Manchuria), occasionally one of dysentery, and a number of cases of beri beri, that former scourge of Oriental armies.

"But of all the many thousands gathered in these institutions, there were but a few medical cases, and of these scarcely a baker's dozen came under the heading of 'diseases of the digestive system.' Therein lies one of the greatest secrets of the Japanese success. Napoleon never made a more truthful statement than when he said: 'An army fights on its belly.' The Japanese have that belly, and they take good care to keep it in fighting order, not by insulting it three times a day by cramming it with material totally unsuited to the soldier's necessities, thereby exciting irritations and disease, but by supplying it with a plain, palatable, easily prepared and easily digested ration that can be thoroughly metabolised and converted into the health and energy that make its owner the ideal fighting machine of the world to-day.

"The organisation of the medical department of the Japanese army and navy is modelled after that of the Germans, with many added improvements. Too much praise can not be bestowed upon the medical department of the army and navy for their splendid preparatory work in this war. The Japanese are the first to recognise the true value of an army medical corps. The medical officer is omnipresent. You will find him in countless places, where in an American or British army he has no place. He is as much at the front as in the rear. He is with the first screen of scouts, with his microscope and chemicals, testing and labelling wells, so the army to follow shall drink no contaminated water. When the scouts reach a town, he immediately institutes a thorough examination of its sanitary condition, and if contagion or infection is found, he quarantines and places a guard around the dangerous district. Notices are posted, so the approaching column is warned, and no soldiers are billeted where danger exists. Microscopic blood tests are made in all fever cases; and bacteriological experts, fully equipped, form part of the staff of every divisional headquarters.

"The medical officer is also found in camp, lecturing the men on sanitation, and the hundred and one details of personal hygiene—how to cook, to eat, and when not to drink, to bathe, and even to the direction of the paring and cleansing of the finger nails to prevent danger from bacteria. Up to August 1, 9,862 cases had been received at the reserve hospital at Hiroshima, of whom 6,636 were wounded. Of the entire number up to that time, only thirty-four had died.

"If the testimony of those conversant with the facts can be accepted, supplemented by my own limited observations, the loss from preventable disease in the first six months of this terrible conflict will be but a fraction of one per cent. This, too, in a country notoriously unsanitary. Compare this with the fearful losses of the British from preventable disease in South Africa; or, worse, with our own losses in the Spanish-American War, where, in a campaign the actual hostilities of which lasted six weeks, the mortality from bullets and wounds was 268, while that from disease reached the appalling number of 3,862, or about fourteen to one, or seventy per cent.—1 per cent. against seventy per cent.

"Naturally one asks, Were these results anticipated? As an answer, the statement of a distinguished Japanese officer, when discussing with me the subject of Russia's overwhelming numbers, is pertinent. 'Yes,' he said, 'we are prepared for that. Russia may be able to place two million men in the field. We can furnish five hundred thousand. You know in every war four men die of disease for every one who falls from bullets. That will be the position of Russia in this war. We propose to eliminate disease as a factor. Every man who dies in our army must fall on the field of battle. In this way we shall neutralise the superiority of Russian numbers, and stand on a comparatively equal footing.' "

"We have in the church three kinds of persons—workers, jerkers, and shirkers."—Rev. Depledge Sykes.

Labour Troubles.

Labour troubles in the United States during the last two years and nine months have been accompanied by so much violence that a statistical report of these events, as published in "The Outlook," reads more like a description of a hostile military campaign than anything else. So many difficulties attend the compilation of such statistics that it is asserted the figures greatly understate the actual truth; yet it is known there were no less than 198 persons killed, and 1,966 persons injured. The fearful acts of violence, which are the usual concomitants of strikes, show how little practical Christianity is actually possessed by the most civilised nations. During a strike in the State of Pennsylvania, May 1 to Nov. 3, 1902, "there were thirty occupied dwellings dynamited; forty trains obstructed or wrecked; four dams and bridges dynamited; scores of houses burned, stoned, shot into, or otherwise attacked; unnumbered riots and assaults with clubs, stones, and other weapons; cattle poisoned; doctors forbidden to attend the sick; ministers boycotted for ministering to the dying."

Surely legions of the Satanic hosts must have united their powers to control the men of Pennsylvania, in order to lead them to perpetrate such acts of wickedness against their fellow mortals. Of the causes of the strikes, and the merits or justice of the claims which are made by the opposing parties, we have nothing to say, but we do not hesitate to express the opinion, that, be the cause in which men are engaged a righteous or an unrighteous one, no justification whatever can be made for such fearful outrages against law and order. Verily the world is getting ripe for destruction, for the earth is filled with violence "as it was in the days of Noah."

Fixing the Responsibility.

The children's court law of Colorado goes a step farther than any other law of the kind in America in holding parents responsible for the behaviour of children. In the first six months of 1904 Judge Lindsey, of Denver, sent thirty fathers to gaol because their boys were law-breakers. These fathers knew the boys were habitual truants, stole rides on trains, and did other disorderly things, and failed to discipline them. But the judge was not so foolish as to lock up the fathers during the work days. He sentenced each to a year in gaol, the year to be made up of week-ends, from noon Saturday till breakfast-time on Monday. After the first week-end in gaol he suspended sentence indefinitely, to give them a chance to reform the boys—with the assurance that if the reform failed they would be reincarcerated.—"Youth's Companion."

While crossing the Atlantic from Antwerp to New York, the steamer "Kroonland" was struck by a tidal wave, which brought the vessel to a standstill, and deluged her decks with water. The wave dashed higher than her funnels, and swept the hurricane deck, injuring several persons. The officers describe the weather they experienced on the trip as the worst they ever encountered.

The learned quarrel to provide amusement for the ignorant.

I am afraid we can not hope for much better times until the Lord Jesus Christ comes a second time. Often do I cheer myself with the thought of His coming. The shout shall be heard, "Allelujah! allelujah! the Lord God Omnipotent reigneth!" For that day do I look; it is to the bright horizon of that second coming that I turn my eyes.—Charles Spurgeon.

If a man gives himself up to money making, or to the pushing of business plans, and drives at it year in and year out, he is a "very enterprising fellow." If he is carried away with political partisanship, he is "a wide-awake citizen." If he lives for pleasure, and pursues it recklessly day and night, he may be called "a little fast." But if he is in dead earnest in his purpose to honour Christ and to save souls, then he is "a religious enthusiast," or a "fanatic."—H. Clay Trumbull.

President Roosevelt in his message to Congress said that it would be a "wicked thing" for the civilised Powers to completely disarm. If complete disarmament would be wicked, how should we describe the ever-growing warlike preparations in which the "Christian" (?) Powers are ceaselessly engaged? What word could be used to convey the awfully sinful character of the efforts of the nations to outdo each other in securing the best methods for the wholesale murder of their fellow-men?

No child can be good-natured and happy with its stomach gorged with rich, indigestible food, or if hampered in its movements by ill-fitting garments, or if living in an impure atmosphere; and no person can be a spiritual-minded, strong, happy Christian with his heart gorged with a love for the wealth and pleasures of this world; or if he is hampered in his religious life by associating with sinful companions; or if he willingly abides in an atmosphere polluted with saloons and dens of infamy.—Selected.

**YOU MAY
BE RICH** ☉

But if you have gained
your wealth at the ex-
pense of health

You are poor indeed

HAVE YOU READ

The Australasian Good Health ?

If not, you have missed a great blessing in your home. The "Questions and Answers" and "Home Department" of the journal are in themselves worth the price of the journal to you.

This journal aims to impart knowledge in eating, drinking, cooking, dressing, the care of children, treatment of diseases, etc., etc., so as to prevent bodily and mental indisposition, and to secure length of days, peace and prosperity.

BECOME THE PHYSICIAN OF YOUR OWN HOUSEHOLD
By subscribing to this journal

Price, 2/6 Per Annum; Post Free

Special rates for "Signs of the Times" and "Good Health" to one address

"Signs of the Times," ordinary price . . . 4/6
"Good Health," ordinary price 2/6

If both papers are ordered at the same time, price 5/6; thus effecting a saving of 1/6.

Send 2/- extra for postage to New Zealand and Pacific Islands.

Address: Good Health Office, Cooranbong, N.S.W.

GENERAL ARTICLES

FROM OUR CONTRIBUTORS

How Readest Thou?

Luke 10:26.

- " 'Tis one thing, friend, to read the Bible through,
Another thing to read to learn and do;
'Tis one thing, too, to read it with delight,
And quite another thing to read it right.
- " Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Bible seek.
- " Some read to bring themselves into repute,
By showing others how they can dispute;
Whilst others read because their neighbours do,
To see how long 'twill take to read it through.
- " Some read the blessed Book, they don't know why;
It somehow happens in the way to lie;
Whilst others read it with uncommon care,
But all to find some contradictions there.
- " One reads with father's specs. upon his head,
And sees the thing just as his father did;
Another reads through Campbell or through Scott,
And thinks it means exactly what they thought.
- " Some read to prove a preadopted creed,
Thus understand but little what they read;
And every passage of the book they bend
To make it suit that all-important end.
Some people read, as I have often thought,
To teach the Book instead of being taught." —Selected.

Why did Christ Rise from the Dead on Sunday?

By R. Hare.*

Christ was crucified—put to death on the cross. This was not, as some may suppose, the first time the cross had been used in that way. The cross was at that time, and had been for centuries, the symbol of sun-worship. On the sun-temples, first reared for the immoral worship of the sun-god,—supposed by the ancients to have been the male deity,—the symbol selected for the purpose of pointing out these places of worship was a figure of the male organ of generation. See "Two Republics," pp. 162-201. After various changes this object finally took the form of a cross, and that instrument was used for the purpose of putting to death all those who offended against the sun-god. So when Christ was put to death by the Romans, He died as an offender against the sun-god.

Satan had directed men to worship the sun. First he taught them to forget the God of heaven and His creative power, and as a substitute pointed them to the sun and its apparent creative power, as seen in the pro-

ductions of spring and summer. Sun-worship was, therefore, Satan's counterfeit for the worship of Jehovah. The conflict between these two systems of religion raged for centuries—the power of Satan behind the one, and the hand of Jehovah behind the other. When at last Christ was crucified, it appeared as the final triumph of a false religion. The Son of God was put to death upon the symbol of the false worship set forth by the "god of this world."

It was no fancy sketch pictured by Paul when he spoke of Christ "enduring the cross, and despising the shame." Sun-worship was a great system of prostitution. Eze. 16:17, 24 (margin). It had been so for ages, and nearly all the references made to it in Scripture show this Baal-worship to have been the veritable climax of uncleanness and wickedness. See Ex. 36:6, 7, 25. The cross symbolised the very organ of prostitution used as the instrument of punishment for those who offended against this god of uncleanness, whose worship was regarded by Jehovah as the greatest abomination on the earth. See Eze. 8:15, 16. So Christ went forth bearing the "thing of shame," to die as an offender against the sun-god. He did die, and the legions of darkness rejoiced over His execution.

When men first began to worship the sun as the god of light, the day on which light was created was dedicated to that god. This was the first day of creation week, and as the first day it was dedicated to the sun-god, to be known as "Sun's day," or Sunday. It stands at one end of the week, and the Sabbath of the Lord at the other. There is absolutely no relationship or connection between these days; but under the false ideas suggested by the enemy, Sunday has long usurped the place of the true Sabbath in the minds of many people.

In all the Bible record of Christ's life and work He makes no mention of the first day of the week. He had evidently no intention of bestowing any honour upon that day. Hence the simple fact—He was crucified on the symbol of sun-worship, but He rose again from the dead on the first day of the week, as the very day dedicated to the worship of the great sun-god, so as to demonstrate His superiority over that false god whose worship was celebrated on Sunday.

Had He designed that any honour should be placed upon that day because of His resurrection, He would surely have made mention of it. His resurrection on that day was rather a demonstration of divine power over the power of the sun-god, on the symbol of whose worship He had been put to death.

The cross and Sunday may well stand together as they do with Rome. They both belong to the same system of false worship, under which the Son of God was put to death. But what has the child of God to do with either of these remnants of Paganism? Surely it were an insult to offer either in worship to the God of heaven! Christ lives triumphant over the sun-god, and His servants can have nothing whatever to do with any remnant of that great system of uncleanness. The purity of Christ's holy life was an offence against the sun-god; but in His resurrection on the very day dedicated to that god, He openly triumphed over the great system of deception whereby Satan has thought to deceive the very elect of God.

Who is Melchisedec?

By S. N. Haskell.

Many speculations have been circulated in answer to this question; but the only sure way to arrive at right conclusions is to carefully study what the Lord has written of Him.

Melchisedec occurs eleven times in the Bible; eight of the instances refer to the priesthood of Christ, as follows:—

- Ps. 110 : 4
 Heb. 5 : 6 Thou art a Priest forever after the order
 Heb. 7 : 17 of Melchisedec.
 Heb. 7 : 21
 Heb. 5 : 10. Called of God an High Priest after the order
 of Melchisedec.
 Heb. 6 : 20. Jesus made an High Priest forever after the
 order of Melchisedec.
 Heb. 7 : 11. Priest should arise after the order of Melchisedec.
 Heb. 7 : 15. After the similitude of Melchisedec there ariseth
 another Priest.

The three remaining passages that speak of Melchisedec are descriptive of His character and work. In Gen. 14 : 18-20 we have the first mention of Melchisedec, and in Heb. 7 : 1-10 we have a further description of Him, the name Melchisedec occurring in the first and tenth verses. A careful reading of these last texts will give us the following facts in regard to the work and character of Melchisedec.

1. King of Salem.
2. King of Righteousness.
3. King of Peace.
4. Priest of the Most High God.
5. Blessed Abraham.
6. Received tithes from Abraham.
7. Without father.
8. Without mother.
9. Without descent (margin, without pedigree).
10. Having neither beginning of days, nor end of life.
11. Made like unto the Son of God.
12. Abideth a priest continually.
13. Descent is not counted from them (Abraham or Levi).
14. Greater than Abraham.

Who is Melchisedec?—The one who fulfils all these characteristics given by inspiration.

Is it Christ?—No, for Christ has a Father and also had a mother, and His genealogy is traced in the Bible. He has a descent. Melchisedec is "made like unto the Son of God," and therefore could not be the Son of God.

Is it the angel Gabriel?—No, for the angels are created beings, and therefore had beginning of days. The whole of the first chapter of Hebrews is given to show that Christ is far above the angels, and that they in no way compare with Him; therefore Melchisedec, who is "made like unto the Son of man," could not be any one of the angels. Gabriel is not a king. Angels are messengers sent to minister.

The Holy Spirit, "the third person of the Godhead," the soul of Christ's life, and the light and life of the world, is the only one to whom all of the above specifications will apply. The Holy Spirit is the third person of the Godhead, and therefore is "King of Righteousness, and after that also King of Salem, which is King of Peace."

The "Spirit itself maketh intercession for us with groanings which cannot be uttered, and He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to

the will of God." Rom. 8 : 26, 27. Therefore the Spirit "abideth a priest continually," and is a "priest of the Most High God."

The Spirit is the "third person of the Godhead," and therefore has no more beginning of days nor end of life" than God Himself. There is no record of father, mother, or pedigree given of the Holy Spirit. As the third person of the Godhead, it is greater than Abraham, and could bless him.

The Spirit comes to the world as a representative of Christ, and thus is made like unto Christ. The Holy Spirit has visibly appeared to man under different forms. The Holy Ghost descended in a bodily shape like a dove upon Christ. Luke 3 : 22. It came as cloven tongues of fire upon the disciples on the day of Pentecost. To Abraham it appeared as a King, Priest. To-day it comes as a blessed Comforter to every one who will open his heart to receive it.

Scripture Sign-posts.

- "If you are out of sorts, read Hebrews 12.
 "If your faith is below par, read Paul.
 "If you are getting lazy, read James.
 "If people pelt you with hard words, read John 15.
 "If there is no song in your heart, listen to David.
 "If you are getting sordid, spend a while with Isaiah.
 "If you are getting weak-kneed, take a look at Elijah.
 "If you are down with the blues, read Psalm 28.
 "If you feel lonesome and unprotected, read Psalm 91.
 "If you are just a little strong-headed, go and see Moses.
 "If you find yourself losing confidence in men, 1 Cor. 13.
 "If there is a chilly sensation about the heart, read Revelation 3.
 "If you are impatient, sit down quietly and have a talk with Job.
 "If you feel chilly, get the beloved disciple to put his arms around you.
 "If you don't know where to look for the month's rent, read Psalm 37.
 "If you are getting discouraged about your work, read Psalm 126 and Gal. 6 : 7-9.
 "If you are losing sight of the future, climb up to Revelation, and get a glimpse of the Promised Land.
 "If the stove pipe has fallen down, and the cook gone off in a pet, put up the pipe, wash your hands, and read James 3."—Selected.

We have no need to go outside of the Bible to know anything of God and His saving will towards us. The whole growth of the true religion, up to its perfect fullness, is set before us in the record of God's dealings with Israel, culminating in the manifestation of Jesus Christ.—Dr. Robertson Smith.

Angels are the messengers of God. They run and return like a flash of lightning, and delight to minister to the saints of God on earth. They are so intimate with this world that they know when a sinner repents of his sins and turns to God, and "there is joy in the presence of the angels of God over one sinner that repenteth."—Selected.



A. W. ANDERSON, EDITOR.

MELBOURNE, VICTORIA, FEBRUARY 13, 1905.

The Revelation of Jesus Christ.—No. 6.**The Advent Church.**

"And to the angel of the church in Philadelphia write. These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept My word, and hast not denied My name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out; and I will write upon him the name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God; and I will write upon him My new name. He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 3 : 7-13.

Under the proclamation of the first angel's message, which John, with prophetic eye, saw being carried to every nation, kindred, tongue, and people under the symbol of an angel flying in the midst of heaven, thousands of God's people separated from the churches of the Sardis period to prepare for the second advent. The preaching of the advent message, the everlasting gospel, bound the body of believers heart to heart, and the hope of the expected coming of the Saviour led them to forsake worldly plans, and to truly consecrate themselves to the work of God. The anticipation of meeting their Lord filled every heart with joy and every tongue with praise. Is it any wonder that the name "Philadelphia," which signifies "brotherly love," was chosen to represent this happy period of Church history?

Unlike the Church in the Sardis period, no word of reproof is uttered against Philadelphia, but her victories are made prominent in the words: "Thou hast a little strength, and hast kept My word, and hast not denied My name." Her faithfulness called forth that beautiful promise, "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Then follows the glorious promise, "Behold, I come quickly," followed by the exhortation, "Hold fast that which thou hast, that no man take thy crown."

To the overcomer is held out the promise that he shall be a pillar in the temple of God, to bear the name of God, and the name of the city of God, the New Jerusalem, and the new name of Christ. The pilgrimage from earth to heaven, is made bright with the eternal hope of an entrance within the pearly gates of that

"city which hath foundations whose Builder and Maker is God." This hope has buoyed up the people of God in all ages. Patriarchs, prophets, kings, priests, apostles, and believers of every generation, have been encouraged and strengthened to "hold fast," by the glorious vistas which God has given of that inheritance, the entrancing beauties of which "eye hath not seen," and the music of which "ear hath not heard;" yes, and of which no conception of the glory that awaits the overcomer has even entered the mind of man. A few short years of faithful service and obedience in this vale of tears God rewards with an eternity of unspeakable, inconceivable joy; and that we might escape the just sentence for sin, and partake of the glories of heaven, Jesus came and took our place. "Christ was treated as we deserve that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours that we might receive the life which was His."

A most interesting feature of this period of Church history is brought out in the thought which is expressed in verses 7 and 8: "He that openeth, and no man shutteth; and shutteth and no man openeth.", "Behold, I have set before thee an open door."

"To understand this language, it is necessary to look at Christ's position and work as connected with His ministry in the sanctuary, or true tabernacle above. Heb. 8 : 2. A figure, or pattern, of this heavenly sanctuary, once existed here upon earth in the sanctuary built by Moses. Ex. 25 : 8, 9 ; Acts 7 : 44 ; Heb. 9 : 1, 21, 23, 24. The earthly building had two apartments—the holy place and the most holy place. Ex. 26 : 33, 34. In the first apartment were the candlestick, the table of showbread, and the altar of incense. In the second were the ark, which contained the tables of the covenant, or ten commandments, and the cherubim. Heb. 9 : 1-5. In like manner the sanctuary in which Christ ministers in heaven has two apartments. Heb. 9 : 24. See also verses 8 and 12 and chapter 10 : 19, in each of which texts the words rendered holiest and holy place are plural in the original, and should be rendered holy places. And as all things were made after their pattern, the heavenly sanctuary has also furniture similar to that of the worldly. For the antitype of the golden candlestick and altar of incense, in the first apartment, see Rev. 4 : 5 ; 8 : 3 ; and for the antitype of the ark of the covenant, with its ten commandments, see Rev. 11 : 19. In the worldly sanctuary the priests ministered. Ex. 28 : 41, 43 ; Heb. 9 : 6, 7 ; 13 : 11, etc. The ministry of these priests was a shadow of the ministry of Christ in the sanctuary in heaven. Heb. 8 : 4, 5. A complete round of service was performed in the earthly tabernacle once every year. Heb. 9 : 7. But in the tabernacle above, the service is performed once for all. Heb. 7 : 27 ; 9 : 12. At the close of the yearly typical service, the high priest entered the second apartment, the most holy place of the sanctuary, to make an atonement; and this work is called the cleansing of the sanctuary. Lev. 16 : 20, 30, 33 ; Eze. 45 : 18. When the ministry in the most holy place commenced, that in the holy place ceased; and no service was performed there so long as the priest was engaged in the most holy place. Lev. 16 : 17. A similar opening and shutting, or change of ministrations, must be accomplished by Christ when the time comes for the cleansing of the heavenly sanctuary. And the time did come for this service to commence at the close of the 2,300 days (Dan. 8 : 14), in A.D. 1844. To this event the opening and shutting mentioned in the text under consideration can appropriately apply, the opening being the opening of His ministrations in the most holy place, and the shutting, its cessation in the first apartment, or holy place."—"Thoughts on the Revelation."

What a blessed thing it would have been had the Church of God continued to live up to the exalted privileges which were placed in its possession at the time when the great light of the advent movement was given

to it. Great opportunities call for great deeds. Failure to live up to the advancing light, to progress as the light of truth comes to us, leaves us in darkness, for "if that light which is in you become darkness, how great is that darkness." This law applies with equal force to churches as to individuals. The great light which shone in the Church of the Smyrnan period was succeeded by the darkness of the Pergamos period. The faithfulness of the Philadelphian period was followed by the lukewarm indifference, the blindness, the nakedness, and the poverty of the Laodicean period. Let us examine ourselves and ascertain whether our experience in the Christian life is of the character of Philadelphia or Laodicea. The study of the Laodicean Church will follow next week, and as this applies to the Church of to-day, the last period of Church history, it should be of special interest.

The Man of Sorrows bore His cross to give you help in bearing yours.

The man who never makes any mistakes, never makes anything. Many chips, broken instruments, cuts, and bruises, belong to the history of any beautiful statue. Persist in spite of everything.—McD. Babcock, D.D.

Lift up your eyes and see Him, your living, present Christ, and give Him your hand of faith and love. Draw every breath in His fellowship, take every step as He leads you, meet every assault of the tempter from behind His grace as your shield. Write His name on every duty, and it will change into gracious privilege. Let every cross rest partly on His shoulders, and you will forget that it is a cross. Bring all the little tasks and responsibilities to Him each day, and you and He do them together, and the way that has seemed, perhaps, a rugged one will be smooth to your feet.—Abbott E. Kittredge.

Don't Whine.

Some one has said: "Whining is poor business; it identifies you at once with the under dog, and does not get you any sympathy at all." The man who whines confesses his weakness, his inability to match his environment. He cannot command the situation. It is too much for him; all he can do is to kick and complain. The whiner never gets anywhere; never accomplishes anything.

The man or woman who uses up vitality in complaining, finding fault with circumstances, kicking against fate; who is always protesting that there is no justice in the world, that merit is not rewarded, that the times are out of joint, and that everything is wrong, is put down—and rightly—as a weakling, with a small, narrow mind. Large-minded men and women do not spend their energies in whining; if they meet an obstruction they go through it and pass on about their business. They know that all their time and strength must be concentrated on the work of making a life. The whiner not only wastes his time and strength, but he prejudices people against him. No one feels inclined to help a man who is always complaining of conditions and blaming his "hard luck." Somehow we get the feeling that he does not deserve help so much as a good scolding.

The practical business man has no sympathy with the man who complains that he "cannot get a job." A great many employers object to having people around who complain that "luck has always been against them," they fear, perhaps, not without reason, that they will create evil conditions. The complaining person, the whiner, by his own conduct, places himself at a fearful disadvantage with a possible employer—nobody wants the man who poses as a victim of "hard luck," who says he cannot get a job. Everybody wants the man who is in great demand.—"Success."

"I am all for federation, I am all for co-operation, but I am dead against organic union."—Dr. Bevan.

 50,000 PRINTED THE FIRST YEAR 

The Home [Over There

Is a theme in which all are interested; an eternal home, where sickness and sorrow are no more, where partings cease, and where there will be no stain of the curse of sin.

This soul-inspiring subject, the Christian's hope, has been the foundation of an interesting little volume by S. H. LANE, entitled....

"OUR PARADISE HOME"

128 Pages, Illustrated, board covers, cloth back (postage 3d. extra), 9d.

...ORDER FROM OUR AGENTS, OR FROM...

ECHO PUBLISHING CO. LTD. NORTH FITZROY, VICTORIA

World-Wide Field

The Christian Experience of a Young Chinese.

Timothy is a young Chinese Christian who visited us at Singapore while returning to Sumatra from China, where he had been to learn a certain Chinese dialect. The following testimony, given in his own words, will be a source of encouragement to others who "seek a proof of Christ" in the believer:—

"In February, 1904, I left Sumatra for China. I knew that God was always with me, but the devil also came, and when two days out on the voyage, I began to be troubled about my arrival in China, because the devil said to me, 'Now you have finished with your work, did you know that you have no friends, or any of your mission in China? and also your keeping the Sabbath, sure, nobody is going to teach you, or make a friend of you.' When I began to think all these wrong thoughts, and I saw the moon so bright, and I began to cry, then a text came to my mind (Rom. 8:31), 'If God be for us, who can be against us?' These words just make my heart rejoice and full of thanks to God for it. Next day I began again to stand up and fight against my enemy the devil, and I knew that Jesus was helping me, because when I am in trouble I shout to Jesus, for Jesus said, If you need anything, ask, and it shall be given you. I did not ask Him for money or riches, but to help me, and make me strong in His work, and give me wisdom to preach the truth to the people in darkness. From that day I began to preach the truth in the ship, and God found me friends on board; some very interested to hear the truth, and some very angry. I kept on day by day preaching the words of God until we arrived at Penang. Many people in the ship were very friendly with me, and helped me in every way they could, also finding me a place to stay in Penang. You see how God blesses those who are not afraid to obey His commandments.

"I stayed in Penang about a week to wait for another steamer for China. In that time I visited from house to house preaching the truth. I found one young man very interested, and began to show him the gospel from 7 p.m. till 1 o'clock in the morning, and I prayed with him. Next night I found again a rich woman. I began to tell her again this truth, and she was so happy, promising me that she would obey, and keep God's Sabbath. My study with her was from 8 till 12 o'clock at night. Oh, how happy I am when I give this truth to the people in darkness. When I open my mouth to tell the truth of God I just feel I don't like to eat or sleep, if only I can save my brothers and sisters in danger."

This is only a small portion of Timothy's testimony, with more to follow, which shows us what Jesus can still do through a willing, obedient, and humble believer. Even a poor Chinese boy is chosen as a vessel to convey the water of life to the needy. Let us all take courage and arise to our opportunities. Malaysia is a dark, heathen field, awaiting for more Timothys. Who will respond? "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place."

G. F. Jones.

Special Divine Protection.

In view of the fact that, on an average, about twenty thousand persons are killed by snake bites every year in India alone, and thousands slain by wild beasts, the following report by a student of missionary history is worthy of special emphasis:—

"It is a notable fact that though missionaries, especially those in India and Africa, are constantly exposed to danger by reason of wild beasts and venomous reptiles, there is not, so far as the writer has been able to discover, a single case on record of a missionary who has met death in this way. The peculiar promises made to the seventy (in Luke 10:19) and to the disciples (in Mark 16:18) seem to have been wonderfully fulfilled."

Times without number missionaries have been in such peril from reptiles and beasts that they were conscious of the fact that only the special interposition of God could have saved them. In such times these promises have been very towers of refuge. God, from His throne in the heavens, actually sends angels to stand by and protect His servants.

W. A. Spicer.

Pastor Hennig reports the addition of two new members to the Church at Devenish (Vic.). They were baptised by him on his recent visit to that district.

South Australia.—The annual conference and camp-meeting of the Seventh-day Adventists of South Australia will be held on the recreation ground at Gawler. Workers' meetings will commence the 28th of February. The camp will open to the public March 2nd, and will continue for ten days. We trust that all delegates from the churches will be present at the first meeting. We are looking for the blessing of the Lord to attend this annual gathering. Let all the people come.

W. W.

Tent Services, Neutral Bay.—The interest following the camp-meeting at Neutral Bay is being continued in a fine forty foot tent on the same grounds as that upon which the camp was held. Services are held on Sabbath and Sunday afternoons, and every evening except Saturday night. Several persons have begun the observance of the seventh-day Sabbath, and a Sabbath-school of about thirty members is being formed. Another tent for similar services is being erected at Mosman to-day, Jan. 25th, under the charge of Pastor F. L. Paap, Pastor Colb, and the writer, assisted by W. R. Carswell and wife, and a few other self-supporting workers are in charge of the first-mentioned interest.

G. B. Starr.

A few months ago a travelling Korean, passing a hall in Kobe, Japan, was attracted by a Seventh-day Adventist sign, partly in Japanese and partly in Chinese characters. Being a Christian he was struck with the peculiarity of the name, and while meditating upon it a Japanese invited him to enter the building. He became convinced of the truth, and after his return to Korea invited one of our missionaries to go to that field. This invitation was responded to, and there are already four fully organised churches in Korea, with about one hundred and fifty Sabbath-keepers, and the truth is making rapid progress in spite of the unsettled condition of the country.

HOME AND HEALTH

Near to Christ.

With joyous haste along the busy street,
Close in the Master's steps Anselmo went;
But, seeing one in need, he stayed his feet,
And words of cheer with kindly service blent.

"Thanks, brother, for thy help!" the stranger cried;
"May He who loveth thy soul reward!"
But searching near and far, Anselmo sighed,
"Alas! in tarrying, I have lost my Lord!"

Yet while he spoke his heart within him burned,
For, lo! apart, beneath the palm tree's shade,
The Master, waiting, toward His follower turned,
And gracious answer to his grieving made:

"For know," He said, "not thus shall hindrance be;
For loving deeds but draw thee nearer Me."

—Mary B. Sleight.

Art Thou in Health, My Brother?—No. 10

By A. W. Semmens.

Thus far in our study of health we have touched three of the most essential elements, viz., air, food, and blood. This being the last of this series, we wish briefly to review the points covered:—

Man was created for God's glory, spiritually and physically perfect, enjoying absolute health, with no dimming veil between them.

When sin entered, the bloom of health disappeared; sickness and suffering became the lot of humanity as a result of sin, the transgression of God's law. Man became a slave of appetite, and the farther he separated from his Creator the more diseased he became, until, in this present century, the human race is on a rapid down grade in spite of the many laudable efforts which are being made to combat disease.

To overcome the evil effects of the fall, God provided a scheme whereby man may be helped, so that he may have better health. The gospel saves from sin, that germ which destroys both spiritual and physical health, and every one who lays hold of the gospel by faith, God will finally restore to perfect physical soundness. All the pain will be removed, because sin, the cause of suffering, will be no more. "And the inhabitant will not say, I am sick."

It was shown that man was made, not by evolving, but by the miraculous power of God. "He spake, and it was done; He commanded, and it stood fast." He breathed into man the breath of life. The necessity of pure air, its effects on the body and circulation were dwelt upon; also the effects of bad air, as well as the results of restricting the breathing by corsets and tight lacing. The necessity of the thorough ventilation of sleeping rooms was also impressed.

The source of blood was next studied. From what is it made?—Food. This led us to the study of the origin of food. What was given man in his primeval state?

It was plainly revealed that the food from whence good, pure blood could be made was from the vegetable kingdom. Not till after the flood was divine permission given to eat animal food; but wicked men before the flood took the life of animals, and ate largely of their flesh, which made them cruel and bloodthirsty, until they came to the place where they did not value human life.

We gave three reasons why God took the life of the first animal. 1. For sacrifice. 2. The skin with which God clothed our first parents after their transgression was a type of the moral covering provided by God—His own righteousness. 3. The curse which was pronounced upon the earth produced a change in the atmosphere, and the covering of skin was needed for protection from heat and cold. The gospel, therefore, makes provision to save man wholly—body and soul.

After the flood God gave permission to eat of the clean animals. Gen. 9:3.

Flesh-eating reduced longevity, so that the length of life has now decreased to one twenty-fifth of man's original lease of life. One of the great reasons for this is, that the various poisons which circulate continually through the animal's body are incorporated into the meat-eater's own body. One of the most harmful of these poisons we found to be uric acid, which is responsible for a large amount of disease, and manifests itself in various ways in the human system. Unfortunately, the articles most loved by the majority of people contain the largest amount of uric acid. These are not foods.

Food supplies three conditions, viz., it repairs tissue; gives energy; facilitates nutritive processes. True food will not be injurious or detrimental to the structure of functions of any part of the human body.

This series has but faintly covered the great subject, "Art thou in health, my brother?" But we have endeavoured to show the divine harmony between the spiritual and physical, and that whatever affects the one, affects the other. The law of God is written upon every nerve and fibre of our bodies; whether we transgress a moral or physical law, we transgress the law of God, and the sequence follows. But in it all we see the marvellous love of God displayed in His wonderful provision that He has made through Christ to keep us in perfect health. He says, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." "And the very God of truth sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Jesus is soon to appear in His own glory, and the glory of His Father, and of the angels; and "if ever there was a time when the diet should be of the most simple kind, it is now. Meat should not be placed before our children. Its influence is to excite and strengthen the lower passions, and has a tendency to deaden the moral powers. Grains and fruits, prepared free from grease, and in as natural a condition as possible, should be the food on the tables for all who claim to be preparing for translation to heaven."

May God grant that these few lines may help some soul to come into harmony with our divine Lord, and finally share in the triumph of the cross.

Subtlety of intellect can never change truth into error, or error into truth.



Sowing.

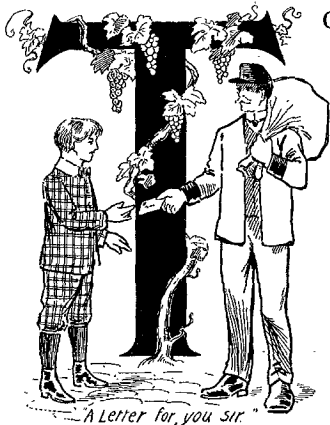
Are we sowing seeds of kindness?
 They shall blossom bright ere long;
 Are we sowing seeds of discord?
 They shall ripen into wrong.
 Are we sowing seeds of honour?
 They shall bring forth golden grain;
 Are we sowing seeds of falsehood?
 We shall yet reap bitter pain.
 Whatsoe'er our sowing be,
 Reaping, we, its fruits must see!



(ALL RIGHTS RESERVED.)

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

Chapter VII.



TOM couldn't see that it would matter very much if we couldn't write. "For then," he said, "I wouldn't have to fill up my old copy books. I don't like writing, you know, Uncle Ben."

"Of course it wouldn't matter, either, Tom," I said, "if you didn't get any letters from mamma or little Maggie?" I answered, looking at the boy pretty sharply.

(Tom looks forward with great pleasure to the days when he expects letters from home, and I don't know what he would say if they didn't come.)

"Oh, uncle," he said, "I forgot the letters. I couldn't possibly do without them."

"Then, Tom," I continued, "I suppose you mean that it wouldn't matter if we didn't have God's holy word to read and study. For without the art of writing we could never have seen it?"

"Uncle Ben," said he, "I'm sorry I said that."

"Tom, my boy," I said, putting my hand on his shoulder, "don't forget that the things which are hard and un-

pleasant to do always give us the most pleasure when they are done. We can't find gold unless we dig for it."

And don't you forget this lesson, boys and girls, and as you go through life it will help to make many a hard task seem much easier.

Well, now, I told you I was going to tell you a story about writing, and how wonderful it is in the eyes of poor heathen islanders. Many years ago, when the great Mr. Williams was missionary in the South Seas, he was building a church, and came to his work one morning without his square.



Picking up a chip of wood, he wrote a few words to his wife, and gave the chip to a native chief who stood near.

"Give this to my wife, please," he said.

"Take that!" said the native; "she will laugh at me if I take that."

But Mr. Williams told him that it would be all right, so the chief consented to go.

"What must I say?"

"Nothing," said the missionary; "the chip will say all I want."

The chief really thought that Mr. Williams was playing a game with him.



A Native Village.

"How can this speak," he said; "it has no mouth!"
 When he got to the house, Mrs. Williams read what was on the chip, threw it away, went off and got the square, and handed it to the native.

"How did you know Mr. Williams wanted that?" he asked.

"The chip told me," she answered.

"Why," said the astonished chief, "I didn't hear it say anything!"

"If you didn't, I did," was the reply.

Running out of the house, he picked up the chip, and holding it above his head, he shouted as he ran through the village: "See the wisdom of these English people! They can make chips talk!"

Mr. Williams tried hard to explain to him how he sent the message, but he could not be made to understand what seems to us so simple.

The poor native thought so much of the chip that he tied a piece of string to it, and wore it around his neck for a long time.

Now, little friends, if we had never seen writing before, we would probably be just as surprised as was the poor native.

Never let us despise this great blessing, but thank our kind Father daily for the grand opportunities He has given us of learning to read and write well.

A little native boy once came to the missionary, and begged to be taught how to read and write.

The bright little fellow thought that such wonderful knowledge must be precious indeed, and wondered what ever he could give the teacher in return for his lessons.

He had no money, of course; but he heard the missionary say one day that he would like to find a baby tiger.

So the brave little fellow decided that he would capture a tiger kitten, and give it to the missionary in return for the wonderful knowledge that he longed so much to obtain.

Who knows how many dangers the little lad must have faced, and how many weary hours he must have waited and watched, before he was able to secure the little animal!

But one morning he carried two little, restless tiger kittens to the missionary's hut, and made his request.

The little boy's courage was appreciated by the missionary, you can be sure, and he learned how to read and write very quickly, and grew up to be of great use to the mission.

I wonder if any of my little friends think as much of their grand opportunities to learn as did this little native boy?

How much richer we are, to be sure, than many other little boys and girls.

Now, I wonder how many of my little friends know what the people used to do in those old days instead of writing when they didn't know anything about our common A. B. C.?

UNCLE BEN.



"What a brave little fellow he was."

"That's How."

After a great snowstorm a little fellow began to shovel a path through a large snowbank before his grandmother's door. He had nothing but a small shovel to work with.

"How do you expect to get through that drift?" asked a man passing along.

"By keeping at it, sir," said the boy cheerfully; "that's how."

That is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how large or how hard it is, but go at it, and little by little it will grow smaller and smaller until it is done.—Selected.

All Books and Tracts

Advertised in this paper can be obtained from the ECHO PUBLISHING COMPANY, LTD., North Fitzroy, Victoria, Australia, or from—

OUR GENERAL AGENTS.

- Victorian Tract Society, Oxford Chambers, 473-482 Bourke St., Melbourne.
- New South Wales Tract Society, 80 Hunter Street, Sydney.
- Queensland Tract Society, 136 Edward Street, Brisbane.
- North Queensland Tract Society, Eyre St., Nth. Ward, Townsville.
- South Australian Tract Society, 93 Franklin Street, Adelaide.
- West Australian Tract Society, 246 William Street, Perth.
- Tasmanian Tract Society, 131 St. John Street, Launceston.
- New Zealand Tract Society, 37 Taranaki Street, Wellington.
- International Tract Society, 3911 Free School St., Calcutta, India.
- International Tract Society 28a Roeland Street, Cape Town, South Africa.
- International Tract Society, 451 Holloway Road, London, N.

For Scrubbing and Cleaning
 use
PEARSON'S
 Sand Soap

SIGNS OF THE TIMES

We send out no papers that have not been ordered, if persons receive THE SIGNS OF THE TIMES without ordering, it is sent to them by some friend, and they will not be called upon to pay.

We hear sometimes of subscribers not getting their papers. We shall take pleasure in promptly rectifying all such mistakes if you will call our attention to them.

PRICE, PAYABLE IN ADVANCE :

For twelve months, post free in the Commonwealth	4/6
For six months, post free in the Commonwealth... ..	2/6
For three months, post free in the Commonwealth	1/6
Five or more copies to one or five addresses, post free in the Commonwealth, 12 months each	4/-
Twelve or more copies to one or twelve addresses, post free in the Commonwealth, 12 months each	3/4

PRICES TO NEW ZEALAND.

For 12 months, post free	6/6
For Six months, post free	3/6
For three months, post free	2/-
Five or more copies, 12 months each	4/6
Twelve or more copies, 12 months... .. each	3/6

All to be sent to one address.

To other countries in the Postal Union	8/6
Single Copies, postage extra	1d.

All orders sent direct to the publishers or their agents, either for single subscriptions or for clubs, must be accompanied by cash.

Address ECHO PUBLISHING COMPANY, North Fitzroy, Victoria, Australia.

When Galileo used his new telescope to find the moons of Jupiter, Signor Libri, mathematical professor of Pisa, refused positively to look through the mischievous instrument, and denied that there were any moons of Jupiter. Every church has its Libris, but it is our duty to see to it that they do not lead the church in this day as they did in that. The moons will certainly not stop shining. We have heard of some nervous people, even in this enlightened century, who fear to read the "Signs of the Times" for similar reasons to those which caused Libri to refuse to look through Galileo's telescope. They are afraid some old theories may be shattered.

During the month of November no cases of lynching were reported from the United States. To many people there may seem to be nothing remarkable in this, but when, on the authority of the "Chicago Tribune," we say that November was the first full calendar month to pass without a lynching for nearly twenty years, it will be better understood why a complete lapse of lynching for a whole month, should be made the subject of comment. It is to be hoped that as the murderous spirit which prompts these outrages has been held in check in the United States for one whole month, men will profit by the experience to such an extent that the press may have no reason in the future to make any comments concerning the absence of lynching cases as something unusual or remarkable.

Japan possesses a remarkable timepiece. It is contained in a frame three feet wide and five feet long, representing a noonday landscape of great beauty. In the foreground plum and cherry trees and rice plants appear in full bloom. In the rear is seen a hill gradual in ascent, from which apparently flows a cascade, admirably imitated in crystal. From this point a threadlike stream meanders, encircling rocks and islands in its windings, and finally losing itself in a far-off stretch of woodland. In a miniature sky a golden sun turns on a silver wire, striking the hours on silver gongs as it

passes. Each hour is marked on the frame by a creeping tortoise, which serves the place of a hand. A bird of exquisite plumage warbles at the close of each hour, and as the song ceases a mouse sallies forth from a neighbouring grotto, and, scampering over the hill to the garden, is soon lost to view.—Selected.

Subscriptions Received.

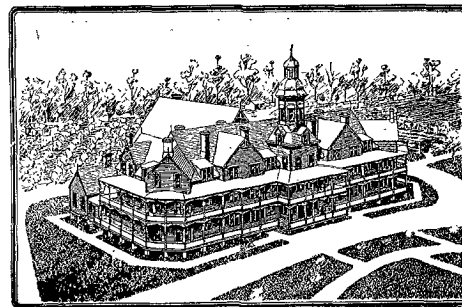
Under this heading we will give a list of single cash subscriptions to "The Signs of the Times." When sending money, if your name, and the date when your subscription expires, does not appear within a reasonable time, please write to this office.

Mrs. M. Patterson, Richmond R., N.S.W., 4/6, Jan. 24, 1905. Mrs. Caldwell, Portarlington, Vic., 4/6, Dec. 25, 1905. Mr. C. Rust, Wedderburn, Vic., 4/6, Jan. 24, 1906. Mrs. W. Pearby, senr., Greyland, N.S.W., 4/6, Jan. 31, 1906. Mrs. J. Cooper, Nth. Carlton, Vic., 4/6, Dec. 25, 1905. Mrs. B. W. Brown, Kensington, Vic., 4/6, Jan. 3, 1906. Mr. S. N. Walter, Laura, S.A., 4/6, Feb. 7, 1906. Mrs. S. Doyle, War-randyte, Vic., 2/6, Aug. 2, 1905. Mrs. S. Cassell, Scotts Creek, Vic., 5/-, Feb. 21, 1906. Mr. A. A. Sandland, Maryborough, Vic. (2 copies), 12/5, 1 copy Feb. 26, 1907; 1 copy Feb. 28, 1906. Mrs. C. J. Davern, Narrabri, N.S.W., 11/-, (2 copies of "Signs" and "Good Health"), Jan. 24, 1906. Mr. G. D. Miles, Bannockburn, Vic., 4/6, Jan. 24, 1906. Mr. A. Gregory, Auckland, N.Z., 6/6, Jan. 11, 1906. Mr. A. Corker, U. Blackwood, W.A. (2 copies), 9/-, Jan. 24, 1906. Mrs. W. Stanner, Hall P.O., N.S.W., 2/5, July 24, 1906. Mr. T. Schmidt, Grantham, Q., 4/6, Feb. 7, 1905. Mr. A. T. Fisher, Adelaide, S.A., 2/6, July 17, 1905. Mr. Morrison, Moonee Ponds, 2/6, June 26, 1905.

FOR SALE.

Motor Bicycle for Sale.—This machine has only been in use for about a year, and is in good order. As the owner is leaving the country, he will sell the machine very cheaply for cash. A full description and the price will be sent on application. Address, "Signs of the Times," North Fitzroy, Victoria.

The Sydney Sanitarium



The aim of the Sanitarium is to cure the patient, and not merely remove a few disagreeable symptoms. It furnishes a place where the sick may receive medical treatment by RATIONAL METHODS.

The Remedies Principally Relied on are Water, Massage, Electricity, &c.

A HYDROPATHIC INSTITUTE

Gives Special Attention to the treatment of Rheumatism, Gout, Paralysis, Bright's Disease, Diabetes, Dyspepsia, Diseases of the Nervous System, Diseases of Women, &c. CORRESPONDENCE INVITED

SYDNEY SANITARIUM, WAHROONGA (near Sydney), N.S.W.

Printed and published by the ECHO PUBLISHING COMPANY, LTD., 14, 16 and 18 Best St., Nth Fitzroy, and registered as a newspaper in Victoria.