

SIGNS OF THE TIMES

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

VOL. 20, NO. 8.

Melbourne, Victoria, February 20, 1905

ONE PENNY.

Why Go to Jerusalem?

In response to the messages and exhortations of two missionaries from America eighty-six persons, a few days ago, embarked upon a large vessel at the Port Melbourne pier. After a sojourn at the gathering place in Michigan, U. S. A., they propose to congregate at Jerusalem, the ancient city of David.

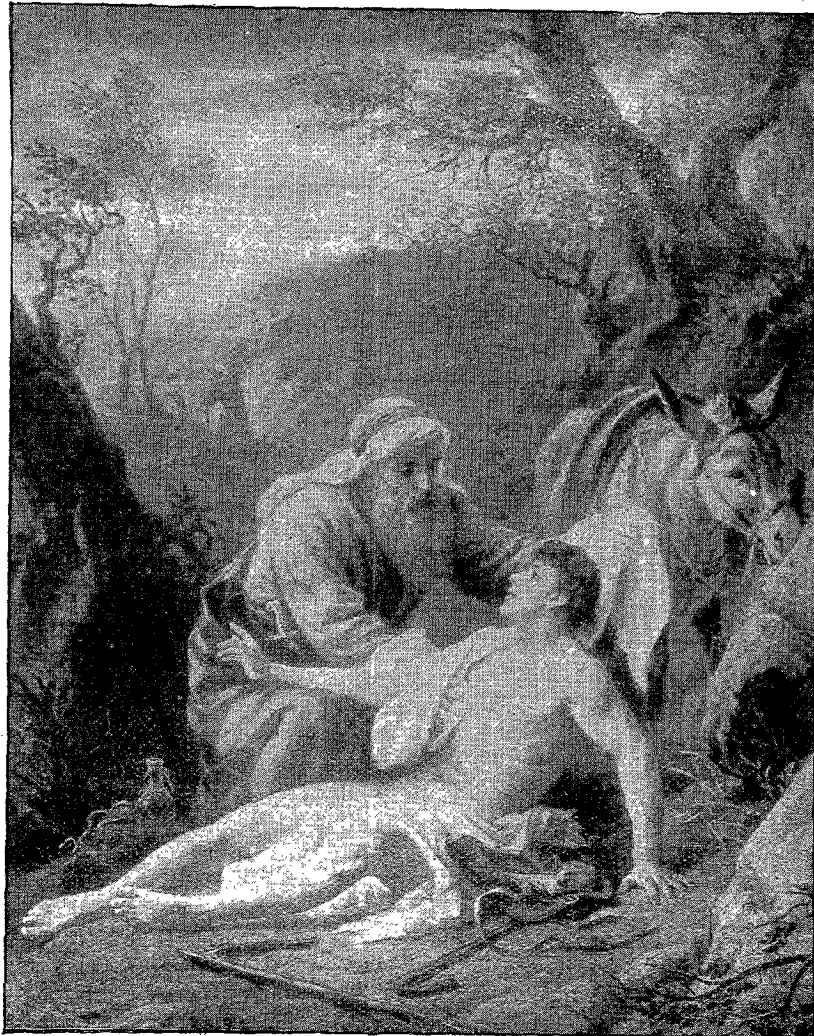
Why this ancient, once important, but now dilapidated, sterile, miserable, and even God-forsaken city (for the curse of the Almighty lies heavily upon it); why this ancient city of desolation, rebellion, sorrow, and gloom, with its Oriental, turbaned Asiatics, where the Koran misplaces the Bible, and the harem supplants the institution which God has provided, should become a position for centralisation; and why any sane people, with a Bible in their hands, and under the gospel lights which are now burning, should resort thither, is a mystery to any person who knows and understands the truth for these times. There is no text in the Bible which invites, or commands, the true Christian to make headquarters at Jerusalem to-day. Not one. The whole Bible is silent upon this subject, and those who thus

construe the word of God are dwelling in an atmosphere of delusion, and are leaving themselves open to the deceptions of Satan. We are sorry that conscientious people are thus being led completely astray. The present movement is one that will end only in disaster and peril; and those who contemplate uniting in this movement should pause ere they launch upon such a journey. This is but another addition to the many delusions which are now engaging the minds of men.

We agree with this people that the end is near, and that this generation will see the close of all things, and we would that thousands understood the perils of the near future. But why Christ should come to the present dilapidated home of the Turk, in preference to any other spot, is a mystery too great to solve.

Jerusalem of all places to-day, except for missionary endeavours, is rather a place to be avoided. It stands as a landmark of the locality where Christ was crucified. The sins of its ancient people brought upon it the curses of God. See Jer. 19. Daniel, in speaking of it, says

that "the end thereof shall be with a flood, and unto the end of the war desolations are determined." In fulfilment of this prophecy the Romans left it desolate, and after a series of overthrows it is now in the hands of the



Practical Christianity.

infidel Turk. Upon the evacuation of Constantinople by the Mussulman in the near future, Jerusalem will become the headquarters of the atrocious Turk, when its final overthrow will come to pass, by becoming the fearful and awful theatre of the last Satanic conflict of the nations, when the plains of Esdraelon, the mountains of Carmel and Lebanon will resound with the thunder of the last great battle of Armageddon. This is what awaits the emigrant to Jerusalem—The battlefield of the nations, where the hatred, fury, cannon and clash of armies and artillery will electrify and convulse the earth; and if men read their Bibles correctly, they would see that this is so. The present movement, which is the subject of this article, is only one of many which will disturb the surface of the religious world as things approach the end.—J. B.

The Obliging Passenger.

An American traveller, who tells the story in a letter, was travelling, not long ago, in Norway. He bought a ticket for Drontheim, and engaged and paid for what the company called a first-class berth. But when he came to take the train, he found himself put into a second-class compartment, with three other men, one of them a consumptive. The berth assigned to him was an upper one; and altogether he felt injured and angry. Losing his temper, he began to complain loudly.

The conductor, a big Swede, listened patiently, but said he could do nothing. The American became more and more angry. One of the other three men, who had listened without saying a word, now came forward. He had a lower berth, he said, but he was quite willing to exchange. Would the gentleman take his berth, and give him the upper one? The American jumped at the chance. The obliging passenger was a quiet, pleasant fellow, and they fell into conversation.

Next morning the obliging passenger left the train at a way station. He held out his hand, as he said goodbye to the American. "I hope," he said, "that some time you will think of Prince Bernadotte." Then came the American's turn to feel small, when the other passengers told him, as the train went on, that it was, indeed, the second son of the king of Sweden who had changed berths with him. Prince Bernadotte, they told him, further, had renounced the succession in order to marry the woman of his choice, and had taken up missionary work. He was on his way, at this time, to preach among the Laplanders.

The American went on his way with new ideas of true royalty. It is safe to say that the next time he did not complain so loudly of discomfort. Some sermons are preached without words, and the princely missionary reached others besides the Laplanders that time.—William Rittenhouse.

Prof. J. T. Stenson, director of pomology at the St. Louis Exposition, claims that the liberal use of apples will improve the disposition and elevate the moral nature, removing disagreeable feelings and making existence more enjoyable for all. He also maintains that eating raw apples is an infallible cure for alcoholism and the tobacco habit. As a proof of his faith in his theory he purposed distributing one million apples on a certain date.—Selected.

Sunday-Law Discussion in Pittsburg.

From one of a series of lectures by Rabbi J. Leonard Levy, D.D., reported in the Pittsburg "Times," we take the following extract:—

"Those who believe in the Sunday laws, and those who clamour for their observance, either know, or ought to know, that Sunday is not the Sabbath, that it was not so regarded by Jesus of Nazareth, nor by the apostles, nor is there any statement in the Scriptures which warrants the transfer of the seventh-day Sabbath to the first day of the week. The student of history knows full well that it was not until the time of Constantine, or nearly 300 years after the death of Jesus of Nazareth, that the pagan day, 'the venerable day of the sun,' became established as the basis of the modern 'Sun-day.' At that time Sunday was a mere heathen holiday, and it has been left to the theologians, acting on human authority, to gradually transfer the Sabbath idea of the fourth commandment to the pagan and heathen holiday instituted by Constantine the Great. It was but a step from the Lord Apollo's day (as Sunday was originally known) to the Lord's day, as it was only a step from God's Sun's-day to God's Son's-day.

"As a reader of the New Testament, I have been greatly charmed by the picture of the gentle Nazarene going about doing good, healing the sick, curing the blind, lifting the fallen, helping the lame to walk, and I well remember with what a sense of approbation I have always read of His plucking the ears of corn on the Sabbath day, and justifying His action by the splendid Jewish saying that 'the Sabbath was made for man, and not man for the Sabbath.' Were this gentle and loving Jew to come to Allegheny County on a summer's day, and desire to practise His generous art, by the modern method of purchasing ice, forsooth, His followers would cry out against Him, and charge Him with breaking the laws of 1794, for doing the very thing they so highly approve when reported in the Scriptures.

"But this is merely a detail, and unworthy of men who are pledged to the high calling of teaching religion. If there be no better way of displaying love for an ennobling faith than to become part and parcel of an inquisitorial system; if there be no better way of proving witnesses to the truth, than by persecuting in a manner (in my judgment contrary to the true intent of the Constitution of this land) those who deal in what we in our day feel to be necessities on Sunday, then woe worth religion, and woe worth the men who thus malign and misrepresent the true principle of religion, and woe worth those shepherds who are the primary cause, through maintaining the blue laws, of forcing many to make Sunday a red-letter day.

"Let those who agitate for a legal Sunday remember that when it is instituted, they will obtain that which Jesus opposed."

Improving the Memory.

Probably the most common defect, and the one that causes the greatest annoyance in the mental life, is the possession of a poor memory. Some persons are gifted with a memory that forgets nothing, faces, facts, names, dates, nor anything that is once seen or heard. These have no excuse for making failures of themselves; they ought to grasp success at the very outset.

Those who have not inherited a good memory may, we are told, cultivate a possibly good one, and an exchange offers the following good suggestion. The rules are simple. Their sole difficulty lies in the relentlessness with which they must be pursued until the desired end is reached. Here, in short form, are the most important: (1) Pay strict attention; (2) listen intently; (3) observe keenly; (4) cultivate alertness of all the senses.

Attention is the essence of memory. Nothing that has once thoroughly claimed the attention is ever for-

gotten, and it is always the inattentive person whose memory is poor.

Memory is a function of the nervous system. Anything that tones up the nervous system and the general intelligence can be relied upon to benefit it also.

After establishing better habits of attention, definite training for each special sense is the next step. Impairment of memory frequently arises in some condition of nervous exhaustion, such as physical illness, strain, overwork, grief, overfatigue, emotional shock, and monotony of life. Restore the physical and mental health in such cases, and you restore the memory. The means of accomplishing this are the natural ones prescribed by reason and common sense. Some of the quickest of them are, good fresh air, exercise, recreation, study, social intercourse, rest, and play. A good memory demands a good circulation of the blood. It demands blood rich in the materials that feed the brain and build up the tissues of the blood. Sports, especially those of the open air, are excellent blood tonics. So is the daily bath and the continuous presence of fresh air. Nothing in nature needs quite such fresh air as a nerve.—Selected.

A most serious drought now extends over Western Pennsylvania and Eastern Ohio. Many mills have been forced to close because they can not get water enough to make steam.

It is said that one of the most beautiful epitaphs ever carved upon stone is that chiselled upon the small white monument that marks the grave of a little girl. The inscription reads: "A little child of whom her playmates said, 'It was easier to be good when she was with us.'" It would not be amiss for every student in our schools, whose life necessarily influences many for good or evil, to consciously strive for the attainment of the ideal suggested in this epitaph.—"Youth's Instructor."

A missionary in Borneo writes to the "Missionary Review":—

"I learned a lesson from a Dutchman who had been three months one hundred miles farther up the river buying rubber, and one hundred miles from any civilised person. I said: 'Isn't it lonely up there?' He answered, after a shrug of his shoulders: 'Yes, but that is the place for rubber.' So, if you ask me if I am lonely, I may say: 'Yes, but this is the place for the missionary work.'"

In his charge to the grand jury at Montgomery, Ala., recently, Judge Thomas uttered strong warning against the increase in the number of homicides in America, and emphasised the necessity for stricter enforcement of the law, especially in the punishment of crimes of violence. He quoted figures to show that the number of homicides in the United States for three years was one-third larger than either the total number of persons killed upon the American railroads in the same period, or the total losses of the British army in the war in South Africa. The exact figures given by the judge were: Killed on railroads, 21,847; British soldiers killed in Boer War, 22,000; homicides in the United States, 31,395.

The Irish village of Cloonshiever has been nearly overwhelmed by a moving bog, covering seven square miles. Within three days after it commenced to slide, it had travelled almost a mile, the villagers having to gather up their belongings, and flee for their lives.

In the very depths of yourself dig a grave. Let it be like some forgotten spot to which no path leads; and there, in the eternal silence, bury the wrongs that you have suffered. Your heart will feel as if a weight had fallen from it, and a divine peace will come to abide with you.—Selected.

A convert in India is translating articles and tracts into his own language and distributing them at his own expense. In his own words, he is impelled to do this because, "we have but a short time to work for the Lord, and to give the message for this time to the world; for the coming King is surely at the door. We must give the trumpet a certain sound, and tell the people to prepare to meet their God." This brother has never seen one of our people, but the Spirit of God is leading him to proclaim the everlasting gospel.

Frequently the very measures which the enemy of truth puts into action, in order to hinder the work of the gospel, are the means which God uses to bring the truth before the people. A short time ago one or two of our brethren in Russia were sentenced to seven days' imprisonment for preaching the message. Before the expiry of their term they were turned out of the prison because it was discovered they were converting their fellow-prisoners to the truth. Evidently the authorities prefer their prisoners to remain criminals rather than accept the truths taught by Seventh-day Adventists.

A missionary in Ceylon says that the giving of the tithe has been so carefully taught there, not as a duty merely, but as a privilege, that the average of giving is much higher than that of Christians at home. In Jaffna, when the girls at school measure out the rice for the day, a certain proportion is set aside for the Lord. As the girls pass into their own homes they teach their little ones to put aside for the Lord a handful of rice. This daily handful from the Christian families (aside from the tenth) supports mission work on the surrounding islands.

It is quite a mistake to fancy that religion belongs only to the highest, and what are called holy, duties of life. While she rises to the highest, she stoops to the meanest occupations. They are doing the work of the Lord who sweep a floor, or guide a plough, or sit over a desk, with a desire so to do their work that God may thereby be glorified. All work done from such motives, and for such an end, becomes the work of the Lord; and thus our life, in all its phases, entirely spent in the work of the Lord, should flow on like a river, which, however rough its bed, short or long its course, tame or grand the scene through which it passes, springs from a lofty fountain, and, born of the skies, bears blessings in its waters, and heaven reflected in its bosom.—Thomas Guthrie.

GENERAL ARTICLES

FROM OUR CONTRIBUTORS

Fading Scenes.

By R. Hare.

I stood on a lofty mountain,
And gazed from its snowy height
Over a smiling landscape,
Crimsoned with morning light.

Beyond, the rolling ocean,
Girded by earth and sky,
Lifted its voice of waters
In nature's lullaby;

And yonder the crystal rivers
Threaded their silvery way
Down where the forest shaded
Their streams by night and day.

Earth, sky, and sea, enchanting,
I gazed with raptured eye,
And thought in that glad moment
The vision could never die;

But ah! 'twas only a moment,
And then the mist-wreath cloud
Gathered around that mountain,
Like the foldings of a shroud;

And the vale and streams and ocean
Were hidden away from sight,
While the crimson blush of morning
Was changed to gloom of night.

I thought as I looked on the picture,
Transformed by mist-wreaths now,
How often in life's long journey
We gaze from that mountain brow;

And scenes that charmed with beauty
Through morning's sunny glow,
Are hidden before the evening
Under some cloud of woe.

Then I longed for loftier mountains
That rise on Canaan's shore,
Where mist-wreaths cannot gather,
And visions fade no more.

I longed, as you've longed so often,
For something that will not die;
Some glory kindled vision
The soul to satisfy.

Up, then, from rolling cloud-steeps
Faint echoes seem to rise,
"The fadeless—the eternal,—
Is all beyond the skies."

Saving, Not Stoning, Sinners.

By E. J. Waggoner, M.D.

"He that is without sin among you, let him first cast a stone."

These well-known but little heeded words of Christ are of great importance. The effect of this counsel from our Saviour is, if heeded, to make us very considerate of those whose sins constitute their strongest plea for help from us, because it reminds us that we are all sharers in one common, fallen humanity.

"But I do not do the things that I condemn," we are very likely to say. Perhaps not; but the question is,

Do we indulge in some other sin, which doesn't seem so bad to us, because it is our own? If so, then we are most certainly out of place in casting stones at our neighbour, and will find that sooner or later they will rebound and strike us. "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

While a specific sin was under consideration when the Saviour spoke the words of our text, He did not say, Let him that has not committed this sin cast the first stone, but, "He that is without sin." There was no specification as to the kind. Anybody who has sin is disqualified for sitting in judgment upon any other sinner. All sin is one, and he who condemns another condemns himself. "For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."

In our narrowness of view we often make differences where there are none. The drunkard has long been held up to the public gaze for pity and condemnation; and the sin of drunkenness is by no means to be minimised, for we are assured that no drunkard has inheritance in the kingdom of God; but it is well to note wherein lies the essential evil of drunkenness. Is it not in this, that the drunkard is the slave of his appetite? Many do not consent in their minds to be drunkards, and would gladly be free, and determine to break the bonds; but when they pass a saloon or get the smell of liquor, or feel a desperate craving, their resolution breaks down, and they indulge again, "just this once." The trouble is with the will. Now wherein is the difference between the victim of alcoholic liquor and the one who indulges his appetite for anything else against his better judgment? Both are slaves to appetite; only there is this difference,—that the slaves to alcohol are usually more unwilling slaves than are those who eat to gratify a perverted appetite, and not the legitimate, real demands of the body.

This is only one point; there are many others where we can make a similar application; and the effect of the Saviour's words, if kept in mind, is to make us more charitable for our neighbours and more strenuous with ourselves. Well for us and for the world is it that while our sinful nature makes it impossible for us to judge others, it does not prevent us from working for their salvation. The work of the gospel has been committed to sinners, so much so that even He "who knew no sin" had to be made sin for us, in order that He might save us from sin. We are best able to help others while conscious of our own failings, and while struggling, in God's strength, against them.

One thing should not be forgotten, and that is, that even if we get so pharisaical as honestly to believe that we are not as other men are, we have no divine warrant for judging, for Christ, the sinless One, did not cast stones. He said, "I came not to condemn the world, but to save the world," and the two things can not possibly go together. So then, "Let all your things be done with charity."

The Saviour's Love.

By J. Gibson.

Every act which Jesus wrought, and every word which He spake was filled with blessings to men; they were the expressions of intense love and sympathy. Open the Gospels where we will, we see the golden thread of love which ran continuously through His whole life. He rejoiced with them that rejoiced, and wept with them that wept. At the beginning of His ministry we see Him and His disciples present at a marriage in Cana of Galilee. Amongst the Jews this was an occasion of great joy and festivity, yet He accepted the invitation, not that He might frown upon the joy created, like some severe ascetic, but to give His congratulations like the others present, and heighten the enjoyment. By visiting this feast Christ showed His approval of all innocent joys.

His chief sympathy, however, was not with them that rejoiced, but with the sad, the suffering, and the sinful. We find Him spending Himself day after day in healing the sick, giving sight to the blind, speech to the dumb, and hearing to the deaf. Again and again was He exhausted through doing good to the bodies and souls of men. There was no class so low as to be beneath His love and sympathy. He not only taught the publican and the sinner, He sat and dined with them. When the malignant Pharisee reproved Him for having such companionship, He replied reprovingly, by telling such touching parables as the lost sheep and the lost son, and said, "I am come to seek and save the lost."

Though He was so high and exalted in thought and purpose, He chose as His disciples, rough, uneducated men. He did not place Himself as their superior, and issue edicts and commands like a pontiff, but became their companion. He called them friends—"No longer do I call you servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I heard from My Father I have made known unto you." John 15:15. He travelled with them on foot from village to village, slept in their dwellings, sat at their tables, partook of their plain fare, told them His secrets, and communicated to them His divine message in the simplest of forms; and though they often misunderstood Him, and never received His full meaning until even after the resurrection, He was never wearied with teaching them. So familiar was their intercourse that Peter reproved Him with affectionate zeal for saying He must needs be crucified, and we see John resting upon His bosom, a sign of intimate love. When the time came that He must leave them, their hearts were saddened, both He and they felt the parting. He comforted them with the thought that He would come again, and receive them to Himself, that they might then live together forever.

Though He had much grief of His own, though He was the Man of sorrows, He did not keep Himself to Himself. He did not centre His sympathy upon Himself, and say, "I have enough suffering and anguish of My own without being acquainted with that of others." When struggling up Calvary's side, wearied and worn, racked in mind and body with the bitterest sorrow and pain, His eye alighted on a company of women, bewailing and lamenting for Him; turning to them He said: "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children." Whilst on the cross,

when His life was fast being poured out unto death, He observed His mother and John standing near. His sensibilities as a son and friend were as loving as ever. To His mother He said, directing her to John: "Behold thy son. I leave My beloved disciple to take My place, to perform My filial offices, and to enjoy a share of the love with which you have followed Me through life;" and to John He said: "Behold thy mother; I bequeath to thee the happiness of ministering to my dearest earthly friend."

His malignant enemies, unsoftened by His dying agonies, gathered round the cross, and cast insult after insult upon Him, by reminding Him of the high offices and character He had claimed. His only answer is the prayer, "Father, forgive them, they know not what they do."

"Were the whole realm of nature mine,
That were an offering far too small;
Love, so amazing, so divine,
Demands my soul, my life, my all."

Seeing Into Every Room.

By T. E. Bowen.

Government post-offices in America are so constructed that from little openings near the top an inspecting official can look down unobserved into every room, beholding the conduct of all employees.

This is done that in case any dishonest dealing should be traced to a particular city, detectives might continue their work of inspection until the individual offender be discovered and brought to justice.

As the employees chance to see the little window, it ought to serve as a reminder that possibly an eye is even then upon them, and it is to their best advantage to be honest and upright in all their conduct.

Could we all remember that into every room of the heart, large and small, the Creator has so arranged that His eye can behold all that is going on, it ought to be a strong incentive to us to do those things which are pure and right. "Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4:13.

Yes, into every room, however secret, the Lord can look. Every one is at liberty to choose whether or not he will be obedient, but the reaping time is sure to come, and the nature of the harvest can be determined by the seed being sown.

Reader, do not forget the little opening in the secret chamber of your heart, through which all there is open unto the eye of Him with whom you have to do.

Who Shall Possess the Earth.

Blessed are the meek; for they shall inherit the earth. Matt. 5:5.

Evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. Ps. 37:9.

He that putteth his trust in Me shall possess the land, and shall inherit My holy mountain. Isa. 57:13.

For the upright shall dwell in the land, and the perfect shall remain in it. Prov. 2:21.



A. W. ANDERSON, EDITOR.

MELBOURNE, VICTORIA, FEBRUARY 20, 1905.

The Revelation of Jesus Christ.—No. 7.**The Church of the Last Days.**

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous, therefore, and repent. Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he will with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 3: 14-22.

Six stages of church history have been reviewed in our previous studies, and now we enter upon the consideration of the seventh or concluding period. The name Laodicea, which is said to signify "the judging of the people," was selected for the final stage of the history of the church. To each successive period Christ addressed His message in a somewhat different manner. For instance, to Ephesus He represented Himself as holding the seven stars (ministers) in His right hand, and walking in the midst of the seven golden candlesticks (the churches). To Smyrna, the church that suffered tribulation, He was the One "who was dead, and is alive." To Pergamos, the church which became contaminated by worldly influence and popularity, He was the One who "hath the sharp sword with two edges." To Thyatira, He was "the Son of God, who hath His eyes like unto a flame of fire, and His feet like fine brass." To Sardis, He was that Being which hath the seven Spirits of God. To Philadelphia, He was the "holy and true, that hath the key of David; He that openeth, and no man shutteth; and shutteth, and no man openeth." To Laodicea, the concluding period, He is "the Amen, the faithful and true Witness, the beginning of the creation of God."

This faithful and true Witness testifies of Laodicea that she is "neither cold nor hot." This is the deplorable condition in which the Lord sees the church of these last days. The exalted privileges of the church to-day, the opportunities for service, the facilities for reaching every part of the world with the gospel, the millions of Bibles printed in hundreds of different languages, the increase of knowledge, and the education of the masses, these, together with an abundance of other advantages too numerous to mention in a brief article, present to

the church of to-day a field for energetic, self-denying labour, which it has never been the privilege of any preceding generation to possess. But the energies of the church to-day are, when compared with her opportunities, devoted largely to seeking her own comfort and ease. Thousands of pounds are devoted to the erection of buildings and the up-keep of church services in the cities of civilised countries; while, at the same time, mere pittance are allocated for the promulgation of the gospel in "the regions beyond."

In no sense of the word can the church of to-day be called "hot." The zeal and fervour which should have increased as opportunities and facilities improved, have degenerated into a lukewarm inifference, so distasteful to the Lord that He would prefer to see the church "cold." When an individual becomes cold there is some hope that he will arouse himself and endeavour to increase the circulation. He recognises his danger, and at once takes steps to improve his condition. This is evidently the idea which we may gather from the statement, "I would thou wert cold or hot." The church of Laodicea is neither, "so then," says Christ, "because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

What a revelation of the condition of Christianity to-day! Thinking herself to be "rich and increased with goods," and to have need of nothing, and yet knowing not that she is "wretched, and miserable, and poor, and blind, and naked." The mistake of modern Christianity lies in supposing that her large revenues, her noble buildings, her exalted position in the world, her influence in the press and the pulpit count for character in the eyes of the Faithful and True Witness. The Judge, who is now weighing the characters of men in the balances of the sanctuary, sweeps aside all these externals. These things may deceive men, leading them to suppose that all is well, when they are but poor, and blind, and naked. Seeing the hopeless condition of Laodicea, the Lord exhorts His people to buy of Him "gold tried in the fire, that they may be rich; and white raiment that they may be clothed, and that the shame of their nakedness do not appear; and to anoint their eyes with eyesalve, that they may see." It is God alone who is able to furnish the true riches. His people may be poor in this world's goods, but rich in faith. They may have but little inheritance of earthly possessions, but they have a clear title to imperishable mansions in their future heavenly home. They may be possessed of but poor apparel now, but a robe is being woven for them in the loom of heaven, which they will wear in the presence of the King of kings. That they may be prepared to enter into their inheritance, their Heavenly Father rebukes and chastens His children in love. Let us submit to His chastenings as an evidence of His love, knowing that He will not remove one atom more than is necessary in order to fit us for a place in His heavenly temple.

To the church at Laodicea the Lord represents Himself as standing at the door, knocking. What a beautiful figure. He desires to make the hearts of men His dwelling-place, but so pre-occupied are they with earthly cares, and business, and pleasures that little heed is paid to the entreaties of the Saviour. He will not force an entrance into your heart. He gently knocks, that you may open the door and invite Him in. Why make any delay? With His presence in the heart there comes a peace which passeth all understanding. His power to

defeat the enemy of our souls may be ours by simply opening the doors of our hearts that He may come and abide therein. Will you listen to His entreaties in vain? Delay is dangerous, therefore why hesitate to reply to the Saviour's knocking? Think of the glorious future which awaits the believer! "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

Heart Cleansing.

By G. B. Starr.

"Now the works of the flesh" of every man "are these," and are manifest whenever we exhibit ourselves—"Adultery, fornication, uncleanness, lasciviousness, idolatry, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Gal. 5:19-21. This is the testimony of Him who "needed not that any should testify of man; for He knew what was in man." John 2:24, 25. The records of every court of law on earth will confirm this list, of all who have been brought to justice; but the great majority escape the judgment of earthly courts, who will find themselves arraigned at the bar of God to answer for some portion of this list, unless pardoned through Christ before that time. We screen ourselves in every way possible; we apologise for our weaknesses; we do everything but just what God has commanded all men everywhere to do, and that is, "repent." Acts 17:30, 31. Rather let us acknowledge with Paul, frankly: "I know that in me [that is, in my flesh] dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not." Rom. 7:18. Found not in himself, but he did find the power outside of himself, and preached it, and recommended it to every struggling soul on earth. "This I say then, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." Gal. 5:16. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2. FREE; freedom! Blessed words; free from the law of sin that had held him in slavery so long. And this same freedom Christ has proclaimed to every soul that will believe on Him. "Whosoever committeth sin is the servant of sin. If the Son therefore shall make you free, ye shall be free indeed." John 8:34, 36. This freedom in Christ is wrought in us for the very purpose of accomplishing in us what we could not do in ourselves; "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4. And Christ died for us, "that we might receive the promise of the Spirit through faith," and, receiving it, ever after having the fruits of the Spirit appearing in our lives. Blessed fruits! Fruits, not works; not put forth by effort, just borne, following on a wealth of sweet blossoms. The outworking of the life of God. Therefore, before good acts, good fruit, can be seen in the life the tree must be made good. Matt. 12:33. Then we shall be called "trees of righteousness, the planting of the Lord, that He might be glorified." Isa. 61:3. Being made trees of righteousness we shall bear the fruits of righteousness. But God will say: "From Me is thy fruit found;" for He alone can produce righteousness. We shall respond: "Lord, Thou wilt ordain peace for us; for Thou hast wrought all our works in us." Nothing but our wills can possibly stand in the way

of God working in us; for it is the desire of God to work in us, "both to will and to do of His good pleasure." Phil. 2:13. It is God's good pleasure that His Spirit should enter the heart of every man, and cleanse its most secret recesses, so that from the heart should ever after flow streams of living water. The Spirit is the only remedy for the heart's difficulties; but it is the remedy.

Of the household of Cornelius, who opened their hearts fully to the Spirit's working, Peter reported to the conference: "As I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptised with water; but ye shall be baptised with the Holy Ghost. Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, PURIFYING THEIR HEARTS BY FAITH." Acts 11:15-17; 15:8, 9. They opened their hearts by faith to the promises of God, and God bare witness immediately to their faith, and purified their hearts. But to the unbelieving heart, the door is closed against the Spirit's working. The man or woman who believes that sin in them is stronger than God's power to conquer; that the flesh will always overcome the Spirit, denies God as an Almighty God, and closes the heart's door against the entrance of the word of God. And as a man thinketh of God, and of sin, so is he; and as he thinks he will always be, so will he always remain until his mind changes. This very mental act of unbelief in the word of God prevents its entrance into the heart. Believing the word of God, the heart is opened to its entrance and to the effectual working of its power.

There is but one way of knowing Christ. We must place ourselves near Him, see Him, hear Him, follow Him from His cross to the heavens, sympathise with Him, and obey Him, and thus catch clear and bright glimpses of His divine glory.

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World-Wide Field

The Missionary's Call.—No. 1.

By R. W. Munson, Padang, Sumatra.

"As the Lord hath called every man, so let him walk."
"Called of God as was Aaron."

From these texts of Holy Scripture we see that there is a call to the servant of God which infallibly indicates what his place and work is to be in the economy of God's grace and kingdom. The important question each one must answer is, "Am I in the place to which God calls me?"

There are many aspects of this subject which might be profitably discussed, but it is not my purpose to speak of more than one of them, and that is the missionary's call to his work and field.

I have no doubt that to many, young people especially, who are now preparing for service in our schools and other institutions, this is a very serious question, and it is more particularly for their benefit that I write this series of articles. Nearly twenty years of experience in this field is my apology for presuming to speak on so important a theme.

It may be said that the missionary's call in no respect differs from that of the doctor or nurse, carpenter or farmer. In a broad sense this is no doubt quite true. Still there are some peculiar circumstances that attend the foreign missionary's life and service, who is called to live and labour among an alien race in a remote land, that differentiate his case from that of the professions referred to. When a man enlists, to use a military figure, in the home militia, his case is somewhat different from the man who is enlisting for service in a foreign land among a hostile people.

Special fitness and adaptability are questions of much more importance in the latter circumstances than in the former. This fact I think will be patent to the most careless thinker.

When God calls a man or a woman to special service, He must, in the very nature of things, give them a special call to that work. Perhaps I should say, a specific call to a specific work. Certain it is God will guide the obedient soul in the way he should go.

If He calls a man to the profession of doctor, thus showing him the nature of his work, will He not also indicate to him in some way the place as well? I think there can be no manner of doubt about it. In fact I am sure that He does. In proof of this we need only read the account of the three missionary journeys of Paul in order to discover the truth of this assertion.

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon, that was called Niger, and Lucius of Cyrene, and Manæen, which had been brought up with Herod the Tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

Here is a specific call to a specific work, and how vast were its consequences to the world!

On his second journey Paul arrived at last at Troas, because the Spirit "suffered them not to go into Bythynia." Here Paul and Silas waited for some divine intimation as to their next step, and they did not wait long. The Lord is never at a loss to know how to indicate to obedient servants their next duty. When we consider the great results that were to follow their next move, and how serious would be a mistake should they make one, we wonder that the Lord should have chosen the medium of a dream to point out the way to those devoted servants of God. But that is the way God works. Man would have chosen some striking, and, it may be, tragic, method of telling these missionaries that they were to invade Europe, and begin one of the most important works ever undertaken by man.

God often speaks in visions of the night, and when He does He leaves no particle of doubt in the mind as to its being the voice of God. Let us read:—

"And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony."

It is abundantly evident that God called the apostle out of Asia, his native land, to a new country and people, and He gave him a very definite intimation as to where he was to go, and what he was to do. He heard a voice say, "Come over into Macedonia, and help us." In like manner will He call His devoted servants now, and leave them in no doubt whatever as to where He would have them labour, and what He would have them do.

The Lord of the harvest is just as fully awake to the interests of His kingdom now as He was in the days of Paul and the other apostles. When He was assembled together with His disciples on that last day of His earthly life, He said to them—

"All power is given unto Me in heaven and in earth, go ye therefore, and teach all nations; baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

This is called the great commission. It is for the church in all ages. It is for the church now. Just as the early disciples after Pentecost went everywhere preaching the word, so must we in this age, the last of this world's history, find our Pentecost, and go forth with the message until the whole world has heard its sound, and then the Lord will come.

This call to the entire church is a call to each individual in the church, for those who can not go can send. Still, God does not stop with this general call to His church to evangelise the nations. He gives an individual call, as in the case of Paul and Barnabas, and that call will usually come, as it did with them, through the brethren in the church. God knows best where our particular gifts and talents can find the freest channels, and He will lead us in a plain path until we find the place He has designed us to fill.

This assurance is a source of great consolation to the mind and heart of the perplexed child of God when seek-

ing, in the midst of distracting voices, to learn the will of God for him. When we are right with God, there comes naught but peace and quietness, serenity and joy at the contemplation of even the greatest and most difficult undertakings, for we know that God's strong hand will uphold and guide us.

Thus it was that Wm. Carey was called to India, Adoniram Judson to Burmah, Livingstone to Africa, and Morrison to China. It is the same Spirit that calls our brethren to Egypt and Turkey, to Japan and Korea, to Polynesia and Malaysia. Many have already responded, but many, many more must respond before the present generation has heard the warning message of Christ's second advent and the dissolution of all present earthly kingdoms.

Eight hundred millions of heathen are still sitting in the darkness of idolatry, and in bondage to the devil. Who will respond to the call for labourers in this portion of God's wide field where workers are so badly needed?

The Missionary Nurse.

The medical missionary work and the work of the gospel ministry together make a great whole. Unless medical missionaries are gospel missionaries, with a deepening realisation of the value of the cross of Christ in their own lives, they are not qualified to reach the hearts of men and women. Medical missionaries, more than any others, should be earnest students of character. Pain and toil and sacrifice will be coveted by every follower of the Master, in order that he can better enter into the heart struggles, temptations, and pleasures of others. Seek to become acquainted with the Saviour's methods. His every touch put new life and encouragement into hearts grown weary with the coldness of the world, and awakened an intensity of purpose which was realised in added purity of life. The hand-touch of those who have rested with God in the secret place can bring soothing to the fevered brow, and comfort to the discouraged mind. The successful worker together with God is that one who can, by loving sympathy and godly counsel, engage the hearts of his fellow-men in nobler and purer service for humanity. It is not fastening that love of this one or that one upon one's self that makes a successful worker, but the drawing out of the heart's dear service to God.

The most successful nurse is the one who spends hours in the audience of the great Physician and Healer of human woes. To know how to carry a case successfully, both from the divine and human standpoint, the nurse must be conversant with the methods of the great Master Teacher, and drink deeply of the pure snows of Lebanon, leaving the murky streams of the valley. That life will be a series of triumphs, and an inspiration to others to drink more deeply of the life-giving stream. God's workman is to be as an oasis in the desert; a signal to the weary and thirsty that the river of life still flows in the desert.

The Christian medical missionary never works independently. In employing rational methods, the first thought is, this is an agency through which the Master works. In skilfully manipulating the living tissues, the medical missionary will reveal the touch of the Master, and it may be that opportunity will be afforded for a

few appropriate words which will open the way for an entirely new train of thought to the patient.

The gospel missionary will maintain Christian dignity of deportment, never for a moment countenancing the frivolous. Cheerfulness and sunniness will be the chief characteristics, and the entire bearing of such a nature as to recommend the religion of Jesus Christ and the message for this time. "When the love of Christ is enshrined in the heart, like sweet fragrance, it cannot be hidden. Its holy influence will be felt by all with whom we come in contact. The Spirit of Christ in the heart is like a spring in the desert, flowing to refresh all, and making those who are ready to perish eager to drink of the water of life."

Lily M. Thorpe.
Christchurch, N.Z.

At a general meeting of Seventh-day Adventists held in Europe delegates were present who represented nearly thirty languages.

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The Wolf.

My dear little friends, you never will meet
A wolf in the garden, the wood, or the street;
Red Ridinghood's story is merely a fable—
I'll give you the moral as well as I'm able:
Bad temper's the wolf which we meet everywhere,—
Beware of the wolf! little friends, O beware!

—Adapted.



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

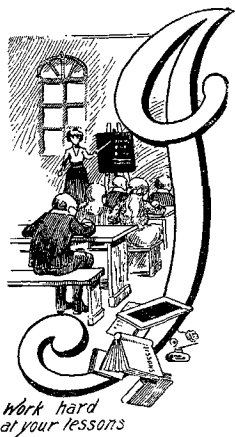
Chapter VIII.

HEARD Mary telling Tom a very interesting story the other day, and I thought: Now, I'm sure my little friends would like to hear *that*.

You will remember that I told you about Mary having been at one of the large city schools.

Well, I can tell you, boys and girls, she *has* learnt a lot of useful things.

I hope all of my little friends will make the very best of their school days, and learn everything they possibly can while they have the opportunity.



Uncle Ben has sometimes heard men say: "Oh, *how* I wish I had learnt my lessons better when I went to school.

Well, little friends, *now's your chance* and it will never come again. Work hard at your lessons, and do not get discouraged.

Here is a good little verse every lad and lassie should learn:—

Have you got some work to do?—
Push it through!
And with joy your play-hour fill—
With a will!
For the boy who with his might
Works and plays from morn till night,
Soon will reach the *top* all right
Of the hill.

"That's it, Ben," my dear old wife would say; "that's what the good old Book tells us: 'Whatsoever thy hand findeth to do, do it with thy might;' so it *must* be the best thing to do."

So, my little friends, let us first be sure we are doing *right*, and then let us do it *hard*.

But I mustn't forget to tell you about what Tom heard.

The boy soon found out that Mary was a good hand at telling stories, and then you can be sure he quickly made friends with her.

What a boy he is for stories!

"Look here, Mary," said he, "I heard you telling Uncle Ben the other day that it was *wonderful* how we could understand what people were talking about. Now I don't see anything wonderful in *that*. I should think it was strange if we couldn't."

"Then you will certainly think it strange, Tom," said Mary, "when I tell you that if you could only go back two or three hundred years into old England, you



Here's a book, Uncle Ben.



In Old England.

wouldn't be able to understand a word that the people were talking about. You would think that they were all Germans or Frenchmen, and couldn't believe that you were in England at all."

"Why, Mary," said I, becoming just as interested as Tom was, "can that be possible?"

"Here's a book, Uncle Ben," she said, pulling down a peculiar-looking old volume from the book-case, its

covers and leaves brown with age; "now let me hear you read a chapter to Tom and me."

"Well, I declare, boys and girls, I could no more read it than I could Greek. I couldn't even make out the first word."

"Why, Uncle Ben," said she, laughing at me with her merry face, "can't you read *that*? That was good English when the book was printed, and it's not so very old."

Tom thought that Mary was having a good joke at my expense, and laughed heartily at my puzzled face.

"Come now, Mary," said I; "let us hear something about this funny old kind of printing."

"Why, Uncle Ben," she answered, "*that's* not very funny. It was supposed to be wonderful printing in those days. It was ever so much better than they had a few hundred years before."

"But I see," she said laughing, "that you and Tom are both looking for a story, and if you will give my garden some water, and Tom will bring me in the kindling wood for the morning, I'll tell you a good story after tea."

"All right, Mary, that's a bargain," laughed Tom.

"My word, my boy," said I; "I'm afraid you've been getting Uncle Ben's stories too cheaply. Mary seems to have a good eye to business. I'll have to remember that."

UNCLE BEN.



*Have you got some work to do?
Push it through!*

How to be Happy.

The story is told of an old man who lived with his family on a small farm. They were all very poor, but the good old man was doing his best to keep the family in food and clothes.

Every day before starting his work in the field he would take off his boots and leave them by the fence to save wearing them out.

One day, toward evening, three boys were passing by and happened to see his boots there

Knowing that he would soon be ready to put them on to return home, one of the boys, whose name was Jack, said:—

"Let's fill them up with mud, and then hide here in the bushes to see what he will do!"

"I think that would be rather cruel," said Henry, "but I say, Jack, I thought I saw quite a bit of money in your purse to-day when you opened it. Why not put a little of that in?"

Jack thought a minute. "Well, yes, that would be better," he said.

So he took out his purse and put a bright sixpence in each boot. Then the boys hid behind the bushes and watched for the old man to come. Soon they heard the rustling of the grass, and, sure enough, he was coming.

He put on one boot and thought he felt something hard in it. So he took it off again, and turned it upside down, supposing it to be a little stone or something of the kind. But, to his great surprise, a bright sixpence rolled out! He at once lifted up his hands and thanked God, and asked Him to bless the one who had put it there.

Not expecting to find another piece of money in the other boot, he put it on; but, again he was much surprised to find something hard in that one, too. So he took it off, and there was another sixpence! He then got down on his knees and thanked God for remembering him in his need.

Jack said he had learned a lesson,—that the way to be happy was to make others happy.—Selected.

Boys Who Became Famous.

A Swedish boy fell out of a window and was badly hurt, but with clenched lips he kept back the cry of pain. The king, Gustavus Adolphus, who saw the boy fall, prophesied that the boy would make a man for an emergency. And so he did, for he became the famous General Bauer.

A boy used to crush the flowers to get their colour, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist, Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said: "That boy will beat me one day." And he did, for he was Michael Angelo.—Christian Work.

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With this issue we commence a most interesting series of articles entitled "The Missionary's Call," by Pastor R. W. Munson, one of our missionaries in Malaysia. Having spent many years in the mission field, Brother Munson is well qualified to write on this important question.

A syndicate has just obtained a concession from the Peruvian government to dredge or drain the lake of Titicaca, to find, if possible, the gold and silver vessels, cast overboard centuries ago, which are believed to lie in heaps on the bottom.

The oldest workshop in Europe, it is believed, has been unearthed at Winznau, Switzerland. It is in the cave of Koesloch, which seems to have been inhabited before the Neolithic epoch, and to have been constantly tenanted from 3,000 to 1,000 B.C. The remains include not only stone instruments and pieces of decorated vases and oyster shells, but many bones of men, ruminants, and wild animals.

A recent dispatch from Turkey tells of the first labour demonstration that ever occurred in that country, which proved to be a more serious matter for the agitators than the latter anticipated. According to the London "Daily Mail," "the workmen in a factory of the tobacco monopoly became enraged by the introduction of machinery, and attacked their superiors, threatening to strike unless their wages were increased. The police decided that a strike would be equivalent to a revolutionary movement, and that its instigators should therefore be arrested. As a result 220 persons are now in prison for their connection with the trouble."

News which comes from Poland presents a terrible picture of the situation which prevails there as an outgrowth of Russia's war with Japan, and the action of the Russian government in drafting Poles into the army. It is stated that "more than forty thousand reservists have just been mobilised and sent to the front, in spite of their protests that

Russia is not their fatherland, and that they prefer to die in Poland fighting for liberty and independence to becoming food for Japanese cannon." Wives of drafted Poles throw themselves under the trains which are taking their husbands to Russia. One father, a widower, on receiving marching orders, hanged his three young children, because, he said, he had no one to leave them to. Another widower who received orders on the day of his wife's death, killed his two young children with a hatchet, and put them in the coffin with their mother. Many other such incidents are reported, giving glimpses of the terrible situation in that unhappy country, the Russian government, meanwhile, making great efforts to prevent such news from reaching the outside world.

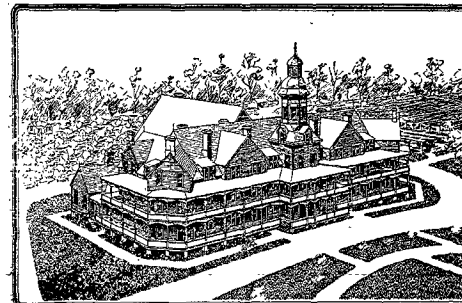
New Railway Signals at Crossings.

A new system of railway alarm signals at grade crossings has recently been tested with success in Germany. Each signal-box contains a small electric motor actuating a hammer, which strikes a bell. In addition to the audible warning thus given, a 16-candle power light is simultaneously turned on, which makes visible in plain letters the words, "Zug kommt," "train coming." The entire apparatus is automatically worked by a series of electric track contacts made by the train. The first contact, as the train approaches, turns on the double alarm; the second stops the alarm when the train passes the point of danger; and the third resets the apparatus in readiness for the next train—"Youth's Companion."

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