

SIGNS OF THE TIMES

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

VOL. 20, NO. 9.

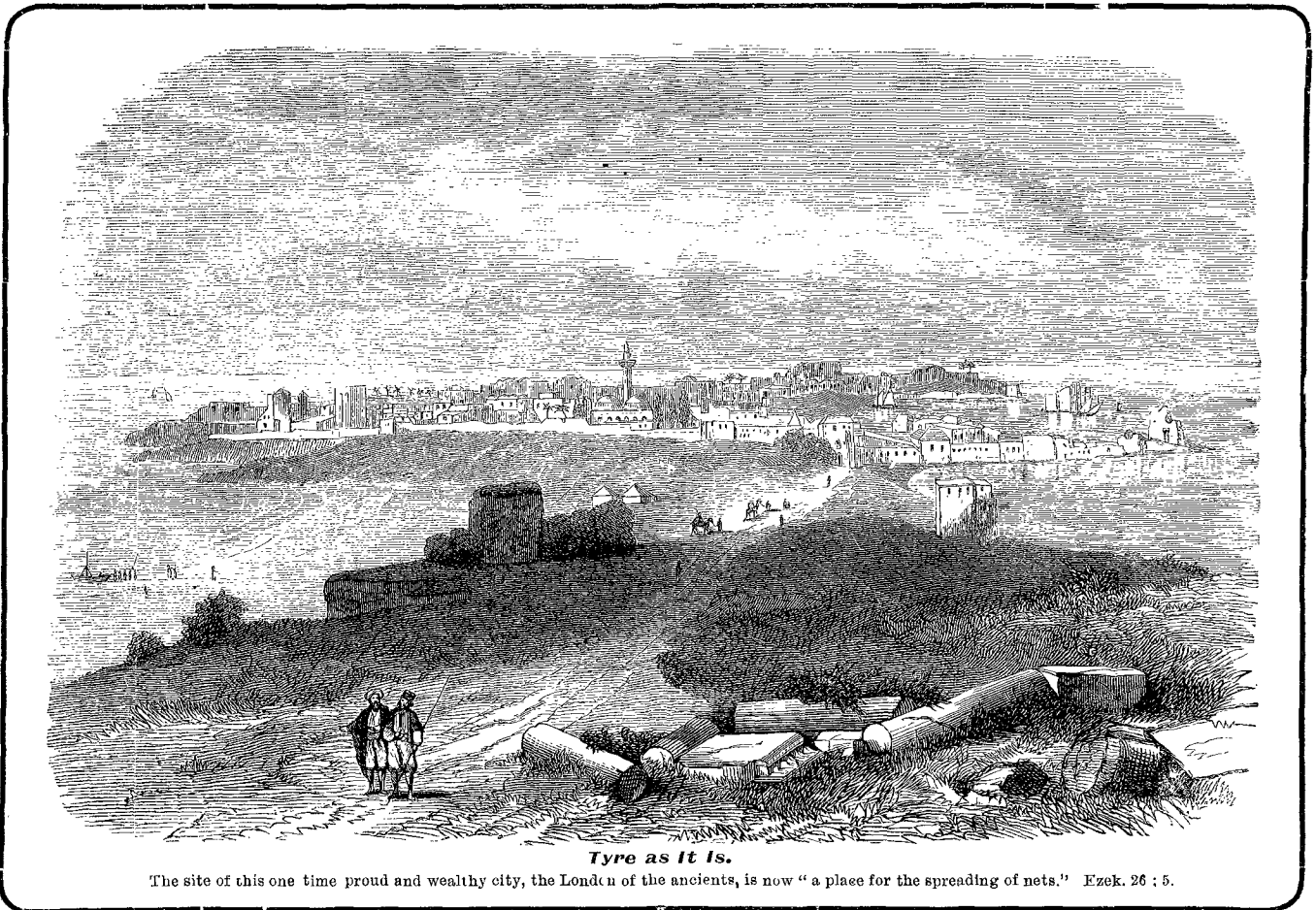
Melbourne, Victoria, February 27, 1905

ONE PENNY.

"Will the Cities Fall."

The wrath which fell upon the cities of Sodom and Gomorrah was a mark of the anger of God against sin, crime, and the absolute disrespect of both natural and moral laws; also to stand through all time as an example to the world of the fate which awaits the large cen-

sin in following the devices of its own heart to the total disrespect of God, His authority, and every principle of right, was swept away in the waters of the flood. Man, woman, and child, the hoary patriarch, the sturdy youth, the beautiful woman, the lovely maid, young and old, rich and poor, went down amid the howling of winds, the roar of waters, the flash of



Tyre as it is.

The site of this one time proud and wealthy city, the London of the ancients, is now "a place for the spreading of nets." Ezek. 26 : 5.

ties of population when they once more become on a par with the cities of the plain. These cities were overthrown and destroyed by the direct action of God.

The cities of the old world in the antediluvian period had reached the heights of sensuality which only obliteration could rectify, and that stalwart race of sinners, which had given itself up unreservedly to all the ways of

lightning, and the booming of the artillery of heaven. Terror-stricken, dismayed, appalled, they found a watery grave. Why?—Because the cup of their iniquity was full. Sin and crime had reached the limit which the forbearance of God could no longer permit, and from the teeming millions of that era only one man and his family were saved. In the face of these undeniable facts of his-

story, thousands of the present generation ask the question, "Is there a God?" Sinners before to-day have found to their cost that there is a God, and a powerful one at that. Not only does all Nature in her every aspect, from the roll of the ocean to snow-capped mountain, proclaim that there is a God, but the history of the rise and fall of nations also gives unmistakable proof that there is a Supreme Being who has His hand on the helm, and to whom individual man, as well as nations, is accountable. God has had something to say in the rise and fall of nations.

The agonised face of the antediluvian discerned the strength of His anger when it was too late. The people of Sodom and Gomorrah saw something of Him when their cities were enveloped in flames. He still lives, and His omniscient eye must regard with no favour the doings of to-day. It was the same God who sent Jonah on his message to Nineveh. It was His hand which wrote the doom of Babylon in the days of Belshazzar. It was He who destroyed Tyre and Sidon. It was He who foretold the destruction and fall of ancient Rome. Dan. 11:14. History abounds with the fulfilment of Scripture written centuries ago, and the same God who smote Sodom and Gomorrah, destroyed Jerusalem, and devastated Egypt, speaks also of the fall of the great Babylon of to-day: "Mystery, Babylon the Great, the Mother of Harlots, and abominations of the earth."

This symbolic city comprehends the vast extent of the earth and the inhabitants, for she consists of multitudes, peoples, and nations, and tongues (Rev. 17:15); and she reigns over the kings of the earth. Rev. 17:18. The very kings of the earth do her bidding. She is a vast amalgamation of Church and State, and when John saw her in vision, it was when the golden cup in her hand was full of the filthiness of her fornication (Rev. 17:4), and at a time when her judgments were near. The time when the cup in the hand of Babylon will be full, must be very near at hand, and when that time is reached in this world's affairs nothing can avert the final crisis. The nations of the earth will again find that there is a God, and a God who has risen to judgment.

When Babylon the Great falls it is at a time when she least expects it; for arrayed in scarlet and decked out with jewels, in the height of her popularity, she says in her heart, "I sit a queen, and am no widow." Rev. 18:7. The seven last plagues of Rev. 16 then smite her with death, mourning, and famine; and her fall spells universal disaster to this world. The fate of Sodom and Gomorrah is hers; "for strong is the Lord God who judges her." Rev. 18:8.

We are again approaching a time in history when great events will transpire, and the call of God to all is to leave Babylon before she falls: "Come out of her My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. There is a rumour on the earth that her fall is approaching, and God is calling out from Babylon a people who will keep the commandments of God, and have the faith of Jesus. Rev. 14:12. Will you accept His invitation?—J. B.

There never was a time when people talked more of liberty and patriotism than now, and never a time when they knew so little of either. How important, then, that we hold up the torch of true liberty, that all men may clearly distinguish between true and false principles.—Selected.

Rome and Paganism.

It can easily be shown that every departure from the faith and every unscriptural ordinance that exists in the Roman Church came from the superstitions of Paganism that were absorbed and adopted. The doctrine of transubstantiation, though formally enunciated by Pope Innocent III., in 1215 A.D., originated in Gnostic teaching, a fact not generally known, because only recently discovered. Mr. W. St. Chad Boscawen, lecturing on some remarkable Egyptian papyri in May, 1900, observed that the Gnostics borrowed from Greek, Persian, and Syriac sources. In one of their texts occurred these words, plainly written in Greek, and described as being said over a cup of wine: "This is not wine, this is the blood of Osiris." Then, over a piece of bread: "This is not bread, it is the very body of Osiris," i.e., Nimrod, the Babylonian god. Some of your readers are doubtless aware that ritualistic and popish "altars" are decorated with curious symbols and cryptic letters, such as I. H. S., A. O., a round disc, an ear of corn, palms, triangles, etc. These are invested with Christian meanings, but are derived exclusively from heathen sources, through Egyptian Gnostics principally, precisely as transubstantiation is derived. Those original sources are Babylonian. Hence Babylon comes up at the last for final judgment—she has corrupted both church and the State.—"Watchword and Truth."

Infanticide.

"Without natural affection." 2 Tim. 3:3.

One of the distressing features of our times is the large number of infanticides which are continually being brought to light in the Coroner's Court. That human beings, and especially mothers, can become so lost to all natural feelings as to take the lives of their own offspring, or consent to allow other persons to murder their babes, is a shocking revelation of the depravity of the human heart. The most blood-thirsty animals will defend their offspring against the attacks of an enemy with their last breath. Race-preservation is a natural law which finds a place in the instincts of the whole animal world. But so perverted has the human mind become through centuries of sin that the very beasts of the field can show a greater exhibition of natural love than many of the men and women who walk the streets of our cities to-day. For instance, here in Melbourne, within the last three weeks, the bodies of eight infants have passed through the Morgue. Each of these poor innocent children were the victims of a violent death, and in some of the cases the murderers had fearfully mutilated the little bodies after death, in order to make sure of their diabolical work. Commenting on these wretched crimes the Melbourne "Age" says:—

"The disposal of unwelcome infants seems now to be regarded as a regular, and probably highly lucrative, business by heartless baby farmers, who seem to think no more of taking the life of a helpless infant than they would of twisting the neck of a chicken. There is also the deplorable certainty that in most cases the mother is a party to the hideous deed. The matter is becoming so serious as to require special inquiry."

Less than thirty years ago there was not one native Christian in all Central Africa. To-day the native Christians number over ten thousand.

In Japan no person under twenty years of age is allowed to use tobacco, and the use of opium by young or old is strictly prohibited, its importation, manufacture and use being illegal. In this Japan is in advance of Occidental nations.

The native population of Fiji continues to decrease very rapidly. This is causing much concern to those who have the welfare of the people at heart. Last year it is estimated the shrinkage in population was 2,000. As western civilisation progresses in Polynesia, the vitality of the natives diminishes—a sad commentary on the habits, vices, and practices of white men.

A farmer had a weather-vane made for use on his barn, in which were wrought the words, "God is love." Some one said to him, "You have placed an immutable truth on a changeable thing." "Well, sir," replied the man, "I want you to understand that that means God is love whichever way the wind blows." There is more truth in that saying than in some sermons an hour long.—Selected.

A new vegetable for table use is the "Crambe tataria," an umbelliferous plant resembling sea-kale. The sweet roots, raw and cooked, are eaten by Tartars and Cosacks, and for these and the sprouts also it is recommended for cultivation by a prominent member of the Academie de Cuisine of Paris, who declares that it is finer in flavour than asparagus and cauliflower, which it suggests. The roots are boiled in salt water, and seasoned with butter, a salad of young leaves and slices of root being another dainty luxury.

Shall we condemn a man for following the example of the God of heaven? "No," you say, "of course not." Then why arrest and fine any person for working on the first day of the week?

We may, if we choose, make the worst of one another. Everyone has his weak points; everyone has his faults; we may make the worst of these; we may fix our attention constantly upon them. But we may also make the best of one another. We may forgive, even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place.—Selected.

In connection with the revival in Wales numerous stories are told which go to show the remarkable power of the movement. The driver of a baker's cart interested himself so earnestly in the welfare of his customers that he induced large numbers of them to quit frequenting the public houses, and to become Christians. So effectual was his work that the publicans made a protest to his master, and induced him to give him a month's notice unless he promised to desist. He accepted the month's notice, and went on working for Jesus Christ.

An Italian biologist has recently been experimenting on dogs to find out the result of certain essences which are largely used in flavouring dishes, etc. He finds that many of them have a distinct effect on certain portions of the brain, causing a fall in the blood pressure in those regions. All the essences do not produce the same effect, camphor being the most active, followed by mint and cinnamon, while aniseed is among the least active. The experimenter believes that under certain cerebral conditions these essences might possibly produce dangerous effects. Their results are most probably caused by the separate chemicals, of which they are composed, acting on the nerve centres of the brain.—"Science Siftings."



NOT IN OUR CATALOGUE

WE ALWAYS CARRY A GOOD STOCK OF BIBLES RANGING IN PRICE FROM 1/- UPWARDS.

All of these are well-worth the money, and are suitable for children, young people, and adults.

We are pleased to state, however, that we have just purchased a supply of

The Very Latest Oxford Bible

This is printed from a heavy faced type which enables even an elderly person to read it with the greatest of ease. Usually when a Bible contains this special feature it is so large that it cannot be handled conveniently. This new style is compact, as it measures only 7 x 5 x 1 inches. The references are printed in the centre of the page. Maps and index are also included. India paper, overlapping edges ::::::::::

We have this style in four bindings: Prices **10/-, 12/6, 20/-, 27/6**



When ordering mention number A 1791y



Order from ECHO PUBLISHING COMPANY, LTD., North Fitzroy, Victoria, or any of our General Agents

GENERAL ARTICLES

FROM OUR CONTRIBUTORS

Faith Sight.

There are those who, like the seer of old,
Can see the helpers God has sent;
And how life's rugged mountain side,
Is white with many an angel tent.
Let such, for earth's despairing ones,
Hopeless, yet longing to be free,
Breathe once again the prophet's prayer,
"Lord, ope their eyes that they may see."

—Selected.

Thoughts for the Thoughtful—Young and Old.

By S. M. Cobb.

It is impossible to satisfy the ambition of the growing mind without activity and development. It may be in the right direction, or it may be in the wrong; this depends largely upon the early training and natural bent of the mind. And while development in the right direction is the only way for any one, and especially the young, to ever reach the uppermost round of the ladder of usefulness, I would suggest a few thoughts that may be of value to those who will weave them into the practical duties of life, and especially when studying and endeavouring to grasp thoughts that are dim to their understanding, and distant to the realm of usual thought. It is the art of thinking.

All are endowed with the power of thought, and there is nothing more necessary for us than to think, if we think correctly. But this "day dreaming," allowing the thoughts to rove at random, purposeless, and without effort, is not thinking. There are no rules applicable to this sort of thinking; but much indulgence in it weakens the mind, and benumbs all but the purely animal faculties and instincts. It has proved, and will yet prove, the ruin of many promising youth.

The kind of thought worthy of the name, which strengthens, instead of weakens, the mind, is what we mean when we speak of thinking as an art. This kind of thought is the pleasant labour rather than the luxurious ease of the mind. But it is only perfect when under complete subjection of the will; therefore, the first great thing to learn is to bring thought under subjection to the will.

Too much cannot be said, nor too much stress laid upon the importance of perfect command over thought. How many of our young find a lack of this power the chief hindrance to progress! How many a lesson must be re-read, or rather re-learned, to compensate for lapse of thought. In the possession, or absence, of this power over mind lies the chief difference between mental strength and mental weakness.

Some youths, and even some men, think as a child plays with a hammer, striking little blows here and

there at any time, or at any object within their reach. The action of a strong mind may be compared to a stone-breaker's sledge hammer, dealing stubborn blows upon one spot till the hard rock cracks and yields. When this command over thought has been acquired through exercise of resolute will, the power to arrange ideas and to think systematically will come with it, and no thinking amounts to much unless it is systematic. This, then, may be considered the second important step in the art of thinking. The power to classify and arrange ideas in proper order is one that comes more or less slowly to the best of minds.

In proportion as this faculty is strengthened, wasted effort is dismissed, and the less likely will the mind be to wander in an aimless and purposeless manner. Then, when the mind acts, it acts to some purpose, and can begin where it left off without going over the whole ground again to get the thread of thought.

Concentration and thinking are the chief elements of the art of thinking. To cultivate the first, constant watchfulness to detect the least wandering, and the immediate exertion of the will to call back and hold the mind upon the subject under consideration, should be exercised with a great deal of earnestness. To secure the latter, the practice of considering the different parts of a subject; first, separately, then in their relation to each other, is good exercise, and one that can be practised with great profit to those who desire to develop. Mental laziness is a great barrier to development of the mental faculties, and no mind can ever become great or useful that is not disciplined to hard thinking, and that is not brought under the power of the will.

These principles will hold good in every line of study, and may be applied with profit by the minister, the student, and the business man. By the careful exercise of the will, and the submission of thought to the will, as indicated above, great good can be derived from the proper exercise of the mind, and study will strengthen the mind and develop those faculties that need strengthening in our natures.

The world is not suffering to-day for a lack of talent, but because talent has not been rightly cultivated. The minds of the young have not been trained to think properly, and, as a matter of course, the life will be what the mind demands.

It is thought by many that we must be able to attend college until we graduate if we ever amount to much in the world in this advanced age. But while we would encourage a college education, and while we believe we can become more proficient in our life-work with this advantage; yet, let none think that this is the only way to success. Close, hard study and well-disciplined thought will accomplish wonders for the mind that desires to grow; and if they will continue to study, they can stand side by side with those who have had many more advantages than they, and many times advance far beyond the college graduate who is not studious and thoughtful.

Diligent study and proper control of the mind, with an intelligent exercise of the will in lines that are refined and elevating, cannot fail to strengthen the character and ennoble the life of those who so do.

May this spirit permeate the old and young, until the Spirit of the Great Teacher shall be infused into every soul.

Mercy Without Limit.

By T. H. Craddock.

When Moses besought the Lord to show him His glory, the record says that "The Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. 34:5-7.

Such, then, is the character of the Christian's God. But observe closely that while the heart of Jehovah melts with pity for His creatures, a point is reached in the history of sin beyond which the mercy and longsuffering of Jehovah cannot reach. "He can by no means clear the guilty." Is this because there is a limit to the mercy and longsuffering of the Lord?—No, indeed, for—

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

"There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour,
There is healing in His blood.

"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

"With Him is no variableness, neither shadow of turning." "I am the Lord, I change not." Where, then, comes in the limitation?—It is with sin. There is a point in the history of sin beyond which it cannot go. To Moses the Lord said: "Thou canst not see My face; for there shall no man [sinful man] see Me, and live. And the Lord said, Behold, there is a place by Me, and thou shalt stand upon a rock; and it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand while I pass by; and I will take away Mine hand, and thou shalt see My back parts; but My face shall not be seen." Ex. 33:20-23.

But why was Moses denied the privilege of seeing the face of God?—Because Moses, "being born in sin, and shapen in iniquity," could not gaze upon the face of the Infinite without being consumed; for "Our God is a consuming fire." Here Moses stood as a type of the whole human family; and the rock on which he stood was a type of the Rock Christ Jesus; and the cleft of the rock which sheltered him was a type of the crucified Christ, in whom the sinner may hide from the consuming rays of God's presence.

"The Lord's our Rock, in Him we hide,
A shelter in the time of storm;
Secure whatever may betide,
A shelter in the time of storm."

But when the time is reached in the controversy with sin for Jehovah to reveal Himself unveiled, and the universe shall "see Him as He is," then sin reaches a limit beyond which the longsuffering and mercy of God cannot avail.

In the history of nations, some have already reached that point. For example, the world before the flood, the destruction of Sodom, and the destruction of the Amalekites. These are all notable examples of the des-

truction of the wicked. Glancing at 1 Sam. 15, we learn that when the Amalekites had sinned beyond the point of redemption, the Lord instructed Saul, through the prophet Samuel, to—

"Go, and smite Amalek, and utterly destroy all that they had, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."

If Saul had been faithful to his commission, he would, in the hands of Deity, have closed forever the possibility of any more sin through that particular tribe; for, even the sucking child must not be spared; for, though the babe was itself innocent of personal sin, it must share the fate of its unrepentant parents; thus teaching us that, when Jehovah destroys the wicked from off the face of the earth, it will be done with such a besom of destruction that, as the psalmist says: "Thou shalt diligently consider his place, and it shall not be."

But in the case of the Amalekites, Saul did not obey the word of the Lord; for we read:—

"But Saul and his people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly."

This action on the part of Saul also filled up his cup of disobedience. With the cattle that he spared Saul said he would offer sacrifice unto the Lord. But wherein comes the sacrifice? A sacrifice is something that the giver feels; it is an offering that costs something. But did these creatures cost Saul anything?—Surely not. And yet, with creatures on which the curse of God was already resting, he proposed making sacrifice to the Lord. What a farce! what mockery! Could the Lord accept such an offering?—By no means.

"Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

With Jehovah, kind reader, there is no change. "He is the same yesterday, and to-day, and forever." Obedience is the price of liberty. "To obey is better than sacrifice;" for "obedience is the highest form of worship."

When the Lord shall be revealed with flaming fire, it will be only those who "keep the commandments of God and the faith of Jesus" who will be able to endure the searching light of His presence. Speaking of that revelation the prophet Malachi asks—

"But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and fuller's soap."

Clearly, kind reader, there is no limit to the mercy and love of God; for "He hath loved us with an everlasting love." But with sin there is a limit. And I, for one, am glad; so glad that the time is coming when sin shall be no more.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Let us unite with David, the sweet singer of Israel, in his glad song of praise unto the God of heaven: "For His mercy endureth forever."

Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.



A. W. ANDERSON, EDITOR.

MELBOURNE, VICTORIA, FEBRUARY 27, 1905.

The Revelation of Jesus Christ.—No. 9.

Revelation 4.

The Heavenly Sanctuary.

From earthly scenes, where the work of God is marred, with the sins and the imperfections of frail humanity, the attention of the seer of Patmos was called to the glories of the heavenly sanctuary. In trumpet tones a voice invited the beloved apostle to enter the temple of God, and immediately he was in the Spirit beholding the grandeur of "the true tabernacle, which the Lord pitched, and not man." The first object which attracted his attention was the Divine Being seated upon His throne. "Round about the throne were four and twenty seats" (R.V., thrones), and upon these thrones there were seated four and twenty elders, clothed in white raiment, and wearing crowns of gold. There were also seen four living creatures in the midst of the throne and round about it. Who are these? Let them answer for themselves. In chap. 5, verse 9, of this company, we read:—

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."

In this song, that redeemed host, who had been gathered from the nations of earth, give expression to the experience through which they had passed. Doubtless Paul refers, in his epistle to the Ephesians, to this same company when he says—

"Wherefore, He saith, When He [Christ] ascended up on high, He led a multitude of captives captive, and gave gifts unto men." Eph. 4 : 8, margin.

It will be remembered that one of the most notable events which occurred in connection with the crucifixion and resurrection of the Saviour was the resurrection of many of the sleeping saints who came out of their graves, and appeared unto many in Jerusalem. Matt. 27 : 52, 53. Thus we have in the sacred volume the record of the resurrection and ascension of that glorious company whom John, when he was in vision, saw around the throne of God.

Before the throne there stood seven lamps of fire, the antitype of the golden candlestick, which was placed in the first apartment of the sanctuary in the wilderness. Another feature of the heavenly sanctuary mentioned by John is the "sea of glass, like unto crystal." Language fails to picture the glories of that heavenly tabernacle, even the most precious stones and the most beautiful objects known to man convey but a faint idea of the magnificence by which the Creator of the universe is surrounded. That multitude of redeemed men, who were privileged to participate in the glorious ascension of the risen Saviour, continually offer up the beautiful anthem, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." And when those living creatures "give glory and honour and thanks to Him that sat on

the throne who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power, for Thou hast created all things, and for Thy pleasure they are and were created."

Rome and America.

A most significant feature of the recent United States Presidential election has come to light. Mr. F. E. Leupp, the biographer of the President, is reported to have stated that the influence of the Roman Catholic Church was thrown in favour of the republican ticket during the campaign, and he believes, and evidently has good reason for so doing, that "this action will have an important bearing on the future colonial policy of the United States."

From a letter which he wrote to the New York "Evening Post," we take the following extract:—

"The Catholic Church believes that the republican administration stands in the Philippine Islands for the maintenance of the claims of the Roman organisation to the church property, as against the demands of the Aglipayan schismatics. The latter argue that the churches were built by the community through forced labour, and accordingly belong to the community, as its majority may determine. This idea has not been sustained by the Taft government. In helping to save the islands from the Aglipayan movement, which was believed to be at heart as much devoted to an independent government as to an independent church, the Roman Catholics feel kindly disposed toward the republican administration. More than that, they believe that to set the Filipinos adrift as an independent people would lead to an independent church; and from this time forth the Catholic Church can probably be counted as in favour of maintaining the status quo in the Archipelago. Whether future administrations will acquire more colonial territory cannot now be foreseen; but wherever the church issue is involved a valuable ally may be counted on in advance."

From the above it will be seen that the policy of the United States has changed considerably since the development of the imperial sentiment, and that the present administration and the Roman Catholic Church have united in one common purpose to defeat the aims of the Filipino party which is endeavouring to secure national independence. By the government of the United States the efforts of the Aglipayan schismatics are considered as rebellious, being in opposition to their colonial expansion policy, while it is also believed by the Roman Catholic Church that should the Aglipayan movement succeed in the effort to establish an independent Filipino government severance from Rome would assuredly follow. Hence the interests of both the American Imperialistic Party and the Roman Catholic Church are one, and Mr. Leupp is evidently justified in concluding that the influence of the Roman Catholic Church will have "an important bearing on the future colonial policy of the United States."

Furthermore, it is frankly stated that the fact of the championship of the church's cause in the Philippines by the government of the United States, together with the fact of the recent break between France and the Vatican, "proves that the hierarchy can hope for much more liberal treatment from a non-Catholic government like

America, than it could from the French, or probably from any strictly Catholic country."

This "liberal treatment" comes in for strong comment by the editor of the "Springfield Republican" in an article on this stirring question. He says:—

" 'Liberal treatment' is a phrase to dwell upon for a moment. What this has meant heretofore in the relations between the United States government and the church, and all it has meant, has been freedom in common with all other religious bodies, without governmental interference on the one hand, or assistance on the other, to practice and extend its worship as it is able in its own legitimate powers to do. But here we have 'liberal treatment' given a meaning new to American history. Here it becomes expressive of a relation between the government and the church for the protection of the peculiar interests of the church in the Philippines against schism or other adverse movements, and in return the church in America will throw its influence in support of the party which maintains such a relation on the part of the government.

" If this is not, practically speaking, an alliance between the church and the national administration, what is it? When has 'liberal treatment' before, in this country (United States) meant an arbitrary exercise of the power of government to maintain the integrity of any religious denomination whatsoever? But this is apparently the sort of 'liberal treatment' which the Roman Church now has reason to expect from the United States government, just so long as that government sticks to the unrepugnant policy of holding and governing people in a state of political servitude. Imperialism, in a word, has managed to identify the interests of the Catholic Church with its own, and the two are evidently expected to work together from this time on. And as imperialism is deep in the politics of this country (United States), so must the Roman Church be henceforth. Evidently, and there for its own especial interests rather than those of the United States. The gravity of such a development as this will be obvious to everybody."

While there may be many who sense to a degree the gravity of this development in American politics, yet we fear but few have the faintest conception of what this alliance means, not only to America, but to the whole world. To the student of prophecy this turn in American politics need cause no surprise, for in the thirteenth chapter of Revelation we read of a power which John saw "coming up out of the earth" about the time the Papacy ("the first beast") was led into captivity, viz., 1798. Rev. 13:11. One of the principal acts predicted of this power was that it would cause the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. Until recent years the American government has held itself aloof from all entanglements with religious denominations. Liberty has been given to all sects to promulgate their doctrines, but the nation, as a nation, has not lent its influence on the side of any religious party. For the American government, therefore, to fulfil the specifications of the prophecy it certainly necessitated a change of policy, and the weight of evidence being in favour of the interpretation that this scripture does apply to the United States, it has been expected that such a change would be brought about. Many events of recent years have confirmed this idea in the minds of those who have closely watched the developments which have been taking place in the great republic. The enactment of Sunday laws, the growth of the Imperialistic policy, the colonial expansion schemes, the gigantic military and naval preparations all point to a growing change of sentiment, and this public confession of identity of interests on the part of the national government and the Roman Catholic Church confirms the interpretation, and proves the ac-

curacy of the prophecy which was written by John more than eighteen hundred years ago.

As we have stated before, this movement not only affects America, but the whole world. This is but another step in the fulfilment of that prophecy which unfolds to the student of the word the final acts in the world's great drama. It is another milestone, indicating the nearness of the end of this world's history. Did men and women devote sufficient time to study the true meaning of the perplexities which are to be met with in every part of the world; could they be induced to study with diligence the prophetic utterances of Christ and His apostles and prophets; could they be persuaded to turn their attention from the pleasure-seeking of this generation to the consideration of the momentous and eternal issues which hang like a death-knell over their heads, there would follow such an awakening to the importance of making preparation to meet their Lord and Saviour that this world has never seen. To those who have had their spiritual eyesight opened to these things by the Holy Spirit, the carelessness and indifference of their fellowmen concerning the future is too dreadful to contemplate. The condition of international politics, the perplexities of commerce, the degeneracy of religion, the depravity of society, all things animate and inanimate in earth and sea and sky, seem to swell in a grand chorus in harmony with the prophetic utterances of the Bible, warning this generation of the approaching end. "Blessed are those servants, whom the Lord, when He cometh, shall find watching." "And what I say unto you, I say unto all, Watch."

In the morning, when you awake, accustom yourself to think first upon God, or something in order to do His service; and at night also, let Him close thine eyes; and let your sleep be necessary and healthful, not idle and expensive of time, beyond the needs and conveniences of nature; and sometimes be curious to see the preparation which the sun makes, when he is coming forth from his chambers of the east.—Jeremy Taylor.

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.

World-Wide Field

The Missionary's Call.—No. 2.

By R. W. Munson, Padang, Sumatra.

Where Am I Called to Labour?

There usually exists in the mind of most young people who are trying to decide this momentous question, the pertinent query, How can I be perfectly sure that I am not mistaken with reference to my vocation and the field where I am to exercise it?

This is a fair question which deserves a plain answer, and it is my purpose to give one that I think will be satisfactory.

It is a self-evident proposition that God does not call everyone in the same way any more than He calls all to the same work or field. There are four things that will enable each one to determine when and where he is called.

President Charles Finney, the great evangelist of the early part of the last century, a man of extraordinary intellectual power and spiritual penetration, used to say that consideration of these four things would determine whether the believer was in line with God's purposes or not: Namely, God's word, God's Spirit, God's providences, and our own highest and best judgment. The first addresses the intelligence, the second the heart, the third the understanding. When two or more of these agree in pointing out any given course of action, be perfectly sure that it is the way God has chosen for you to walk.

But this is not sufficient. I desire to specify more definitely some of the tokens by which we may know the mind of the Lord concerning us. First of all, let me say, there must be a willing mind. If we are having a conflict with God over the question of our call, we are not in any condition to discern the voice of the Spirit, or of God's providences. There must be no controversy with God, else we shall imperil not only the cause we are seeking to promote, but also the salvation of our own souls. When the believer is unreservedly submissive to the will of God in all things, and is ready to obey at any and all costs, then, and not till then, can God guide him in a plain path. Every earthly ambition must be crucified and forever abandoned. Self in every form must die, and "Jesus only" be the controlling motive of the heart. Then he will be heard like Isaiah of old crying out from a full heart, "Here am I, Lord, send me!"

When the young soldier of the cross in this attitude of mind prays earnestly, "Lord, what wilt Thou have me to do?" he, like Paul, will soon be told what he must do. When this question has been settled to his entire satisfaction, the next consideration, and it is an important one, is, "Am I fitted for this work?"

Moses thought he was fitted by his long and splendid education as the son of Pharaoh's daughter to set his people free, but he was altogether in error. It took him forty years to arrive at the conclusion that he was somebody, and then it took the Lord forty years more to show him that he was nobody. Then he was ready

to liberate Israel. Modesty with reference to his own fitness or ability is one of the surest proofs of a young man's call to the work.

Youth is prone to be conceited. But where there is real merit and true devotion this will be tempered by the hand of God to an eager hope that he may be of some use in the Lord's service.

Fitness, I say, is a paramount consideration. A square peg in a round hole is a homely illustration of this principle, but it is a forcible one. A man may be admirably fitted to run a printing press, but he would make a wretched failure of preaching, it may be. Or a successful minister might not earn his livelihood at the canvassing work. There are men who could do all three successfully if necessity demanded, but, as a rule, each man has his own calling.

This does not mean that a young man who is looking forward to entering the foreign work should not get all the practical knowledge he can, for it will be perfectly certain to serve him a most important turn sooner or later. But it does mean that each man should be well prepared to do some one thing well, and then in a lesser degree he may learn to do other things that fall to the lot of a missionary in a distant land.

Educational Work in India.

By J. L. Shaw.

We have two native schools here in India. Karmatar is the training centre for our native work. It was a great disappointment to lose the help of Brother and Sister Burgess in this work. Sister Burgess had succeeded in making the language her own, and they both had hoped to give their life to this work; but ill-health made it necessary for Brother Burgess to seek a more invigorating climate. It is at such times as these, brethren and sisters, when our workers are taken away, and we know not where to turn for help, that our Heavenly Father makes manifest His saving and guiding power. At this time a gentleman who has been a teacher in one of the leading schools here, and who has been studying the truth for the last two years, and understands the language and the people, desires to unite with us, and give his life to the training of young people here in India.

The other native school, at Simultala, for the Santal boys, is conducted by Brother Barlow. He has, in all, fifteen bright students. I visited this school, and baptised three of the students, one of whom had been recently converted from heathenism. It was very encouraging to see the interest these young men take in learning to read the word of God, and it was touching to see the sacrifice they make to get a little education. Brother Barlow connects industrial work with the school, and is seeking to encourage the people to work more with the soil, and the Lord is blessing his efforts. As these young men learn to read, using the Bible as their text-book, they will receive the gospel of Christ, and, as they return to their villages, they can teach their own people what they have learned.

At a baptismal service held in the Windsor (Vic.) church last week Pastor Hennig baptised five male candidates.

HOME AND HEALTH

Mother.

Nobody knows of the work it makes
To keep the home together;
Nobody knows of the steps it takes,
Nobody knows—but mother.

Nobody listens to childish woes
Which kisses only smother;
Nobody's pained by naughty blows,
Nobody—only mother.

Nobody knows of the sleepless care
Bestowed on baby brother;
Nobody knows of the tender prayer,
Nobody—only mother.

Nobody knows of the lessons taught
Of loving one another;
Nobody knows of the patience sought,
Nobody—only mother.

Nobody knows of the anxious fears
Lest darlings may not weather
The storm of life in after years,
Nobody knows—but mother.

Nobody kneels at the throne above
To thank Thee, Heavenly Father,
For that sweet gift—a mother's love;
Nobody can—but mother.

—H. C. Dodge.

Timely Advice to Women.

If there is one thing more than another upon which women think a man incapable of giving them advice, it is dress. Dress enters so largely into the sphere of womanhood that she feels she can safely follow her own ideas on this question without the intervention of the masculine branch of the family. Unfortunately, however, she is quite willing to be unconsciously led into the adoption of foolish and extravagant methods of adornment by skilled fashion artists of the male sex, who are employed for that purpose. Custom, with almost irresistible power, commands obedience to the dictates of the fashion designer. Commonsense, like a still small voice, whispers to her, Study your health and convenience in preference to the fashion plate. Yet how few there are who resist the forceful demands of custom, and follow the suggestions of common sense. From an editorial in a daily newspaper we extract the following good advice :—

"Won't you try to realise that the great Power which created you knows a great deal better than the man milliner what you ought to look like ?

"Get small hats that fit your skull, not huge things with a crown the size of a thimble, that make you walk stiff-necked for fear they will blow off.

"Wear loose, comfortable waists that will give you a chance to breathe.

"Have short skirts and good, broad shoes with low heels in which you can walk or jump comfortably. If you think a

man wants to marry two deformed feet, you are mistaken—China is the market for such goods.

"Wear your gloves one size too large, not two sizes too small. Your heart uses up its energy trying to pump blood to the extremities, your hands and feet, and you use all your infantile ingenuity to squeeze those extremities so that the blood can not go there.

"Wear sensible things, simple things, clean things—and you will be much more popular than the poor, foolish female who makes herself the victim of every foolish fancy."

Cookery as a Fine Art.

A business man wants a capable stenographer, a good lawyer, an able minister, but, strangely enough, he is willing to trust any ignorant girl to prepare his food; as long as she can flavour it so that it will tickle his four square inches of taste surface, even though it ruins his nerves and fails to nourish his body, yet he considers her a good cook. If he is a manufacturer, he insists that his engineer shall know the kind of fuel best adapted to his furnace; but seldom, if ever, does the thought enter his mind that it is equally, if not more, important for his cook to know what kind of food elements are necessary to maintain the vital activities of the human machine.—Selected.

Memorising Chapters.

A strong, active woman was stricken with blindness when she was forty years old. For the first year the burden was almost greater than she could bear. Then the depression was slowly lifted, and she became the light and cheer of the household.

"There's one thing for which I can never be thankful enough," she said to a visitor. "I had made it a practice ever since I was a girl to read the Bible through every year. Just three years before I lost my eyesight it occurred to me that for a year or two I would give the time I had for the Bible to learning some of my favourite chapters by heart. So I memorised passage after passage, and they have been worth everything to me since I have been blind. Wasn't it a wonderful blessing that I should have had that thought? It seems to me I never appreciated my memory until I was blind, and I am sure I did not know what comfort there is in the Bible."—"Youth's Companion."

Thoughts from President Lincoln.

My faith in the proposition that each man should do precisely as he pleases with all which is exclusively his own, lies at the foundation of the sense of justice in me.

The doctrine of self-government is right—absolutely and eternally right. When the white man governs himself, that is self-government; but when he governs himself, and also another man, that is more than self-government—that is despotism. Allow all the governed an equal voice in the government, and that, and that only is self-government.

I believe each individual is naturally entitled to do as he pleases with himself and the fruit of his labour, so far as it in no wise interferes with any other man's rights.



Somebody.

Somebody did a golden deed;
 Somebody proved a friend in need;
 Somebody sang a beautiful song;
 Somebody smiled the whole day long;
 Somebody thought, "'Tis sweet to live;"
 Somebody said, "I'm glad to give;"
 Somebody fought a valiant fight;
 Somebody lived to shield the right.
 Was that somebody you?

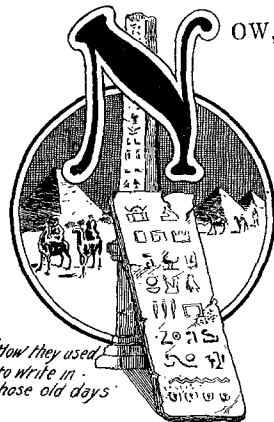
—Selected.



(ALL RIGHTS RESERVED.)

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

Chapter IX.



How they used
 to write in
 those old days.

OW, then, Mary," said Tom, after Mary had cleared away the dishes and we had gathered round the old log fire, "let's have that story."

"To tell you how writing was started," said Mary, "I will have to take you away back thousands of years."

"Suppose we go to old China first, and see how they used to write, and how their peculiar looking letters convey to their minds the same ideas as our alphabet."

"Did you ever see Chinese writing, Tom?"

"Yes, Mary," said Tom; "it looks like a lot of sticks thrown together in little heaps."

We both laughed at Tom's description of the old Eastern characters.

"Well," continued Mary, "the Chinese don't call them letters like we do, but *images*. And they are quite right, too, for nearly all of their writing is made up of images of different things which they have tried to imitate."

"But, Mary," said Tom, "how can you say that? I am sure that I could read it if that were so. But I never saw a single thing yet in Chinese writing that looked like anything I ever saw before."

"That is quite true now, Tom," answered Mary; "because they have changed so, just as our language has changed, you know. But many years ago, when the images were first made, you could tell very plainly what they meant."

"Indeed, they had a very good written language, only they had to use such a large number of signs."

"Do you know any of the signs they used to write, Mary?" asked Tom.

"Yes, I think I can tell you a few."

"Now, Tom, suppose you wanted to write the word 'sun,' and didn't know anything about our A.B.C., how would you do it?"

Tom thought for a moment or two.

"I think I would make a ring, Mary," said he, "and perhaps put some lines running away from it, like rays."

"That's good, Tom; then you would be writing in just the same way as the Chinese and people of old Egypt used to write."

"For in China the sun was always made as a circle

with a dot in it, and in Egypt a circle with rays meant 'light and clearness.'

"If the Chinese wanted to write 'mountain,' they would make three peaks; if they wanted to write 'friends,' they

would make two halves of a shell-fish, because they were close together, don't you see? If they were writing about a workman, they would make a *hand*, for that is what the man works with."

"Then they would put two or three images together to make them mean other things. For instance, to write 'rain,' they would put dots over a line. If they wanted to write 'tears,' they would make 'water' and



They have found the story of the Flood.



Many things have been dug out of the ground.

an 'eye.' Don't you see this would suggest the idea of tears as well as possible?"

Tom was quite amused at such funny ways of writing words.

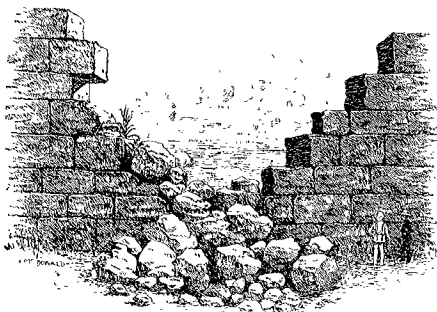
"Then," said Mary, "the Egyptians had stranger signs still. Indeed, it is said by men who have studied their old writings that they had really beautiful ways of writing down their ideas.

"Of late years many things have been dug out of the ground where the great Egyptian cities used to be, which show us just how they used to write in those old days.

"And many of these writings," continued Mary, gravely, "have proved to us the truth of God's holy word, where it has spoken about various things which happened in the days of Joseph and Moses.

"Men who had no faith in God's word used to laugh a few years ago at some of the Bible events that have now been proved by the wonderful writing on stones and tiles.

"They have found the stories of the creation, of the flood, of the children of Israel in Egypt, and have even found the mummy of the great Pharaoh who refused to let God's people go!



Wicked men have broken down the wall

"How wonderful it is," Mary continued, "that God has preserved these writings under the earth for thousands of years, in order that men in our day might know for certain the truths of His great word."

"Yes, Mary," said I, "wicked men have broken down the wall of God's truth; but our dear Father wishes us to build it up again. What splendid material He gives us to be sure. I hope that all of my little friends are good builders.

Uncle Ben means by that, that we should all be earnest, hard workers for God, living right, speaking right, and doing right, every day.

Then, too, if we know that these things are true, we can also know for certain that the great and good God lives and loves us, and leads and protects us, as the good old Book so often tells us."

How thankful we should be, my little friends, that we know God as a loving Father. If we were not Christians, how dark this world would be to be sure.

But God's light in our hearts makes sunshine everywhere, and paints a silver lining to every dark cloud.

UNCLE BEN.

A Noble Boy.

Well! I saw a boy do something the other day that made me feel happy for a week. Indeed, it makes my heart fill with tenderness and good feeling even now as I write about it. But let me tell you what it was. As I was walking along a street of a large city, I saw an old man who seemed to be blind walking along without any one to lead him. He went very slowly, feeling with his cane.

"He's walking straight to the highest part of the curbstone," said I to myself; "and it's very high, too. I wonder if some one won't tell him, and start him in the right direction."

Just then a boy about fourteen years old, who was playing near the corner, left his playmates, ran up to the old man, put his hand through the man's arm, and said: "Let me lead you across the street." By this time there were three or four others watching the boy. He not only helped him over one crossing, but led him over another to the lower side of the street. Then he ran back to his play.

Now this boy thought he had only done the man a kindness, while I knew that he had made three other persons feel happy and better, and more careful to do little kindnesses to those about them. The three or four persons who had stopped to watch the boy turned away with a tender smile on their faces, ready to follow the noble example he had set them. I know that I felt more gentle and forgiving towards everyone for many days afterwards.

Another one that was made happy was the boy himself, for it is impossible for us to do a kind act, or to make anyone else happy, without being better or happier ourselves. To be good and do good is to be happy.

If any of you boys and girls who may chance to read this little account doubt that it makes one happy to do a kind deed, suppose you try it for yourselves. I am sure you will prove it true, and that you will be so well pleased with that method that you will keep on at it.—
"Our Boys and Girls."

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, 186 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, 39/1 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



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.

The tallest building in New York has been erected by the "New York Times." It consists of thirty-one storeys, and its extreme height is 476 feet.

To show what wastage war involves, it is only necessary to note that lately one sugar company in South Africa was given more than 1,500,000 tins of preserved beef, for the trouble of carting it away. It made, no doubt, useful manure, but the charge has been brought that much of it was still fit for food, and a native who stole and ate some was sent to prison.

An important discovery in the realm of wireless telegraphy has been made by Major George O. Squier of the United States Signal Corps. He has found that every living tree will act as a vertical antenna for both sending and receiving wireless messages; also that the ground surrounding each tree may be used for the receipt of such messages. Living trees and the leaves of trees and plants are found to be very sensitive to electric waves. A living tree may also be used to complete the circuit of an ordinary telephone system.

The idea has been freely expressed in many quarters that the phantom torpedo boats, so clearly seen by Admiral Rojestvensky were the direct result of an extra glass of vodka, taken for the purpose of warding off the chill of the night air in the North Sea. That this intoxicant is quite capable of producing such visionary effects upon those who indulge in its use may be seen from the following extract concerning vodka, which appeared in the Chicago "Post" recently:—

"This delicious drink was introduced into Chicago by Baron Schlippenbach, and we learn from those who have tried it that as an instigator of visions it beats anything that can be found on a wine card. The only surprise is that the admiral saw merely two torpedo boats, and this clearly shows that his system must have become measurably injured, as one less hardy and more imaginative would not have failed to see a fleet of battle ships and cruisers under the same conditions."

An agitation is on foot in China to create an army of half a million men fully equipped with modern weapons and backed up with a navy consisting of at least fifty up-to-date warships. The "Yellow Peril" is beginning to assume a practical shape, and will assuredly in the near future make its power felt in the world's politics.

Another exhibition is to be held in America, the location of this new attraction being Portland, Oregon, which is the termini of four trans-continental railways. Four hundred and two acres of land adjoining the residential district of Portland will be occupied. The natural beauties of this location are pronounced by a competent authority as scenically "the finest exposition site in the world."

Subscriptions Received.

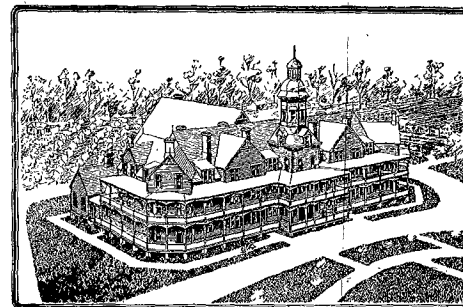
Under this heading we will give a list of single cash subscriptions to "The Signs of the Times." When sending money, if your name, and the date when your subscription expires, does not appear within a reasonable time, please write to this office.

Mr. W. Hindson, Auckland, N.Z., 6/6, Feb. 7, 1906. Mrs. M. Markey, Newcastle, W.A., 4/6, Feb. 7, 1906. Mr. J. Nankervis, Daylesford, 4/6, Feb. 7, 1906. Mr. D. Sheppard, Katamatite, 4/6, Feb. 7, 1906. Mrs. L. M. Gilbert, Stawell, 4/6, Feb. 14, 1906. Mrs. M. Chitty, Newcastle, W.A., 4/6, Feb. 7, 1906. Mr. U. Harmer, Geraldton, W.A., 4/6, Feb. 7, 1906. Mr. H. Long, Ballarat, 2/6, Aug. 7, 1905. Mrs. B. A. Morrish, Mullumbimby, N.S.W., 1/6, April 24, 1905. Mrs. B. Worth, Sydney, N.S.W., 2/5, Aug. 7, 1905. Mrs. G. Ireland, Mt. Morgan, Q., 2/6, Aug. 14, 1905. Mrs. A. Goodison, Trentham, 2/6, Aug. 2, 1905. Mr. E. Timmins, E. Doncaster, 2/6, Aug. 14, 1905. Mrs. E. Robinson, Alledale, 5/6, Jan. 24, 1906.

LITERATURE WANTED.

Clean, late copies of the "Signs of the Times," "Good Health," "Our Little Friend," or tracts for missionary work. Always prepay postage. Address, "Signs of the Times," North Fitzroy, Vic.

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.