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ONE PENNY.

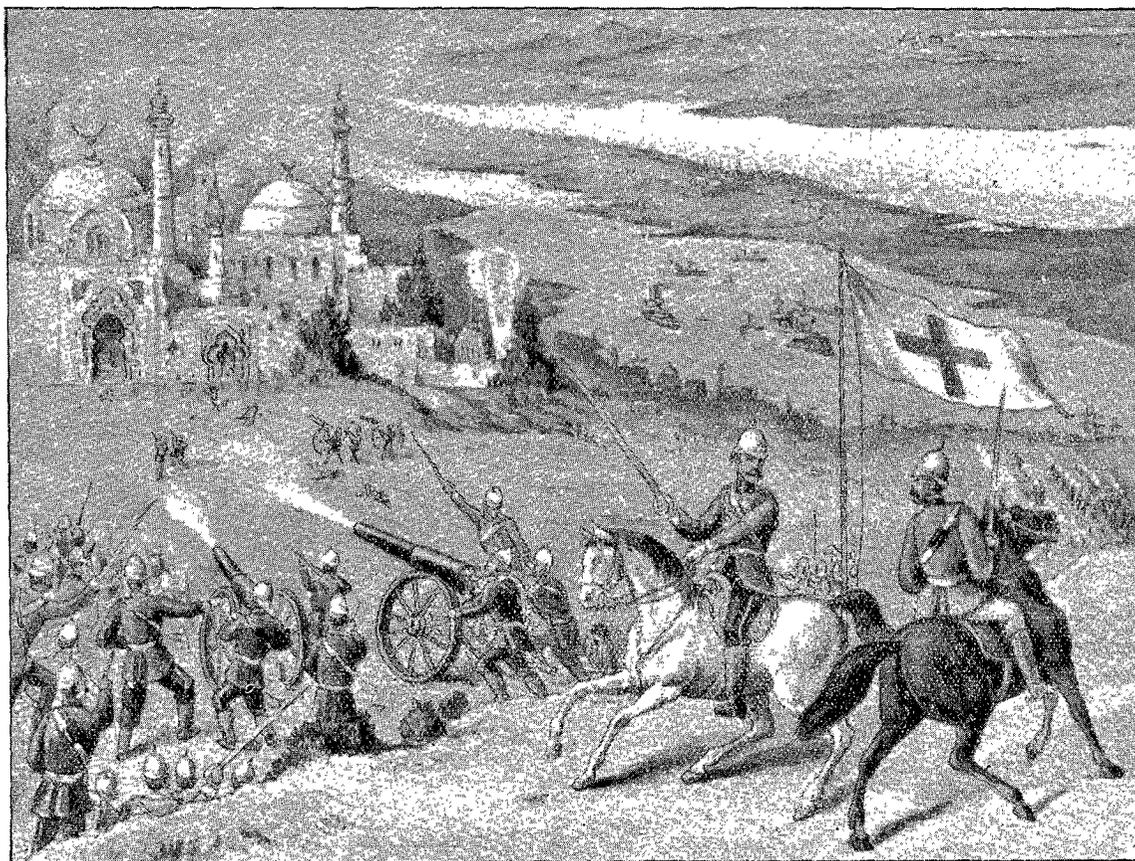
The Religious Educational Question in New Zealand.

The agitation for the introduction of Bible teaching into the State school curriculum of Maoriland is still proceeding. The matter is being pushed into prominence on similar lines to those which were pursued when this question was being agitated in Victoria one year ago.

As was the case here, the secular press are opposed

Star," of the 12th ult., the editor says of the Bible in Schools' Text-Book :—

"If once such a text-book were introduced, the door would be flung wide for the advent of sectarian intolerance and persecution in the name of Christianity, till scriptural interpretation became a part of the duties of committees and Education Boards, and heresy-hunts their constant diversion. The natural effect of such a system would be that even where bitter controversy was not roused, a premium would be put upon hypocrisy, with results more demoralising to our



A Prophetic Picture of the Fall of Constantinople.

to the introduction of religion into the State schools, and a number of able articles have appeared in the columns of the dailies and weeklies on this vexed question. Some of the writers have sufficient intuition to see the danger of allowing the State to take upon itself any responsibility in the matter of instruction in religion.

In a leading article, which appeared in the "Auckland

schools and to our children than any that could be produced by our present 'godless system' of primary education."

The selected lessons are proposed to be taught without note or comment, and, therefore, a literal interpretation of the Bible narratives must be followed. But it is surely easy enough to see how unpalatable such a system of interpretation would be to a large number of

citizens, aye, even by many church members and clergy men, too. On this aspect of the question the "Star" says:—

"The only possible inference that can be drawn by children will be in the way of literal interpretation; and thus the State will be practically enforcing rigid uniformity of belief on subjects and questions upon which hardly two intelligent people can be found to express exactly the same opinion. We need not dilate upon the disadvantages and dangers to which our education system, and through it, the whole community, would thus be exposed."

In the "Auckland Weekly News," of the 4th ult., an article by Dr. J. Giles was published, from which we extract the concluding paragraph—

"I believe this Bible-in-schools' movement is largely fictitious, and it will not be proved to be otherwise by any majority in its favour that may be obtained on a referendum; for most people, disliking as they do the trouble of thinking out the question, will regard it as a choice of alternatives for or against the Bible, and will feel that the latter alternative is objectionable. But are we to sign a blank cheque on the assurance of clerical conferences that we shall never be called upon for anything further than assent to the Christian summary of the law and the prophets? Is there no reason to fear that the wedge may hereafter be driven far enough in to admit that element of theological dogma which has always been the treacherous ally of true religion and the deadly enemy of true science?"

Not Men but Principles.

By M. C. Wilcox.

"We war with principles, not with men," some reformer has aptly said. Better still: We war with principles in order to save men. There are times when this paper, in the exposition of prophecy, refers necessarily to Roman Catholicism, the Papacy, to Mohammedanism, and Spiritism. We believe that these great systems are referred to in the prophetic word as apostate systems. At the same time, we believe there are devoted Christian men and women in the Roman Catholic Church; but we believe they are so, not because of that system, but in spite of it. They see, and their faith reaches beyond the form, beyond the man-worship, beyond the ecclesiastical cordon of police, and takes hold of the Lord Jesus Christ. What the system itself will do, the decadent nations of the Old World witness. In Protestant countries that system has been mightily affected by contact with aggressive Protestantism for the better, apparently, and it is in Protestant countries where converts are made. But the countries where the Papacy has had full sway for centuries, like Spain, Italy, and the South American States, tell a different story. Such was the experience of the Marquise des Monstiers Mesinville, formerly Miss M. G. Caldwell, who founded the Divinity College in the Roman Catholic University, at Washington, D.C., some years ago. She has entirely repudiated Roman Catholicism. She said, in a letter dated Oct. 30, 1904, published in the San Francisco "Examiner," of Nov. 16, 1904:—

"Yes, it is true that I have left the Roman Catholic Church. Since I have been living in Europe my eyes have opened to what that church really is, and to its anything but sanctity. But the trouble goes much further back than this. Being naturally religious, my imagination was early caught by the idea of doing something to lift the church from the lowly position which it occupied in America, so I thought of a university, or higher school, where its clergy could be educated, and, if possible, refined. Of course, in this I was

greatly influenced by Bishop Spaulding, of Peoria, who represented it to me as one of the greatest works of the day. When I was twenty-one, I turned over to them one-third of my fortune for that purpose. But for years I have been trying to rid myself of the subtle, yet overwhelming influence, of a church which pretends, not only to the privilege of being "the only true church," but of being alone able to open the gates of heaven to a sorrowful, sinful world. At last my honest Protestant blood has asserted itself, and I now forever repudiate and cast off "the yoke of Rome."

Would that Protestantism was what it ought to be; there would be many who would turn to its fold.

Japanese Surgery.

The war has led to a demonstration of the value of the surgical work of the Japanese, and it has been found that they prove remarkably skilful in their care of the wounded.

One hospital ship returned to Japan with two thousand two hundred wounded men aboard, and there was not a single death on the trip. Wounded Russian prisoners have also received similar care.

The temperate and simple habits of the Japanese prove a great aid to the surgeons who have their wounded in charge.—Selected.

On a trip from the Orient to San Francisco, the steamer "Algoa" encountered seas that kept one watch down in her engine-room two days. The men could not come up, and none could go down to relieve them.

A committee of the Utah Legislature has reported that the award of medals and other distinctions at the St. Louis Exposition constitutes "a gigantic fraud." The awards, it is stated, were not decided by merit, but were sold for sums ranging from five hundred to twenty thousand dollars. Awards were sold to firms that did not exhibit at all, and at the office of the official award committee, they were ready to do business by selling awards months after the Exposition had closed.

"A Japanese question," says an exchange, "is beginning to agitate California. Japanese immigration is seriously affecting the position of white workmen, underbidding them in the labour market and displacing them. The menace of Chinese immigration was a small one compared with the issues involved in Japanese immigration. The 'San Francisco Chronicle' says: 'Sufficient has already occurred here to make it plain that if Japanese immigration is unchecked it is only a question of time when our rural population will be Japanese, our rural civilisation Japanese, and the white population hard pressed in our cities and towns. The Chinese were faithful labourers, and did not buy land. The Japanese are unfaithful labourers, and do buy land.' One thing which makes this question a big one with the Californians is the fear that the close of the Russo-Japanese war will set free a million Japanese who will, in a large degree, have to seek employment outside their own land. Many of these will go to America, and their victory over the Russians will make them impatient of any restrictions which put them on a footing inferior to white men." Some of them may come to Australia.



A. W. ANDERSON, EDITOR.

MELBOURNE, VICTORIA, JUNE 19, 1905.

The Revelation of Jesus Christ.—No. 23.**The Seventh Trumpet.**

"The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. II : 14-19.

Under the sounding of the sixth trumpet we are carried down the stream of time until Aug. 11, 1840. Then followed a little space of time which was set apart for the proclamation of the mighty angel whose work is described in the tenth chapter of Revelation. It is not our purpose in this article to study the whole of that chapter, but it may be as well to look at certain statements which the angel of Revelation 10 made concerning the sounding of the seventh trumpet. A striking feature of that angel's message is the announcement that "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." Rev. 10 : 7. The "mystery of God" is the gospel (compare Eph. 3 : 3-6; Col. 1 : 26, 27; Rom. 16 : 25); therefore we may safely conclude that as we have reached the time of the seventh trumpet, we may look for the closing work of the gospel. Furthermore, it should be especially noted that the work of the gospel was to be finished in the days when the seventh angel shall begin to sound. As the sixth angel ceased to sound on Aug. 11, 1840, and the seventh angel was to commence "quickly," we may be quite sure that we are now living in the days of the voice of the seventh angel, and, therefore, in the most momentous period of this world's history.

Step by step we have traced the fulfilment of the sacred prophecies as we have compared the historic records of the fall of empires with the graphic description of these incidents as outlined by the seer of Patmos. Prophecy is history written in advance, while history is but the outworking of the drama which was shown to the prophets of God in vision. How wonderful it is that God, who knows the end from the beginning, should lift the veil of the future, that His church might know something of the meaning of the stupendous events which happen from day to day.

Military Preparations.

The most superficial observer must be struck with the peculiar conditions which present themselves in every walk of life. In international politics the great powers of the world profess the utmost friendship towards each other, yet, at the same time, are spending untold millions in the maintenance of armies and navies. When confronted with this paradoxical situation they, one and all, are ready to assert that the maintenance of the peace of the world depends upon the strength of their military and naval organisations. Arbitration treaties are signed, and alliances are contracted, all with the one object in view—self-protection. But why are these "friendly" nations so feverishly anxious to protect themselves from the attacks of their "friendly" neighbours? Is it because they are suffering from some delusion?—Nay; too well they realise the awful possibilities of unpreparedness, and so with lavish hand they expend their millions upon armaments, and impoverish themselves.

Wealth and Poverty.

Never was there a time when the world was so wealthy. Gold of a fabulous value is unearthed year by year; science has come to the aid of the agriculturist, so that he is enabled to sow and reap his crops at a minimum of expense. All the mechanical arts have benefited by the increase of knowledge during the last generation to such a degree that the ordinary mechanic may adorn his home with handiwork which, a few years ago, could only be possible to the very wealthy. These things are patent to everybody. But with all the vast accumulation of wealth, with all the increase of facilities, and the consequent reduction in the cost of products, how much has the masses benefited by it? Vast aggregations of wealth are a sure indication of a corresponding extent of poverty. Primarily, wealth is produced by the workers, but very little of the profits which accrue from their products remains in their hands. Under present conditions, practically the only relation which the workers bear to the wealth of the world is that of the producers of it. Hence the outcry of the labour agitator and the socialist. Is it not a manifest injustice that one-eighth of the people should own seven-eighths of the wealth, while seven-eighths of the people own only one-eighth of the wealth? Unfortunately, this disproportion is growing greater as the wealth of the world increases; the rich are becoming richer, while the poor are growing poorer.

Growing Evils.

The remedies proposed by men for the alleviation of these distressing conditions of society, while they contain many excellent features, are bound to fail, simply because these conditions are not the cause of the trouble, but are symptoms of the diseased state of the human heart. To remove the disease, we must attack the cause, not the symptoms. The cause is not far to seek; in fact, it is clearly pointed out in the word of God. Looking on things as they actually are to-day, Paul wrote these words: "In the last days perilous times shall come, for men shall be lovers of their own selves." 2 Tim. 3 : 1, 2. "The perilous times" are the symptoms of the disease. Rigid laws, heavy penalties for crime, changes in the methods of trade, state-ownership of lands and industries, may place some restraint upon the selfish propensities of the human heart, but all of these combined will never change it.

Notwithstanding all the efforts which are being made to rejuvenate the decaying morals of the people, failure

can be the only result; for the sure word of prophecy says, "Evil men and seducers shall wax worse and worse." For six thousand years Satan and his angels have been corrupting the human family, planting tares in human hearts. This evil work has brought the body politic into a condition of corruption which is unparalleled in the history of the world. The morality of the northern pagans who overthrew Rome would put to shame much that is done under the cloak of our twentieth century Christianity. Had they been guilty of the social sins which, like a cancer, are eating out the vitality of the nations to-day, there could be some plea made for them on the ground of ignorance, but this cannot be pleaded for the men and women of this generation. Everything has been done that could be done for the enlightenment of the people. Bibles have been circulated in every portion of the planet. Instead of the masses being unable to read and write, and being dependent upon others for information, as was the case but a few years ago, the privilege of being able to learn the will of God is now practically within every man's grasp.

Circumstances do not create character; character is developed only by the victories which an individual gets over the circumstances by which he is surrounded. It has been said, "Man is a creature of circumstances," which is true only of those men who are content to allow circumstances to control them. Take the case of Adam. What better circumstances could he have asked for than were given him, and yet he sinned. If wealth would enable a man to overcome evil, surely he had sufficient, for he had all that this world contained. If pleasant surroundings are all that is needed to enable a man to walk righteously, surely he had them. If a sound body and a strong mind were all that are required, certainly he had them also. Were every ideal of the most extreme socialist to become realised, men could never hope to secure for themselves as favourable circumstances as were possessed by their first parents. Do they, then, believe that by improving their circumstances they will overcome evil? This is but attempting to remove the symptoms without attacking the cause. As long as men are lovers of their own selves, so long they will exhibit in their outward actions the symptoms of a diseased heart.

A Change Needed.

What, then, can be done to rid this world of its intolerable burden of sin, crime, and wretchedness? Change the whole order of things, says one who is ready for a clean sweep of everything. Overturn all thrones and empires, says the anarchist. Put better men into Parliament, says a more moderate individual. Punish crime more severely, says another. These suggested remedies may change the symptoms, but that is all. The whole order of things will certainly have to be changed, but not by men. The replacement of one set of evil men who are in power by another set of evil men will never cure the body politic of its disease. "The heart of man is deceitful above all things, and desperately wicked, who can know it? It is the nature of man that needs changing, and to simply place an evil man amid better surroundings will certainly not change his nature. Recognising this truth, let us cry to God, "Create in me a clean heart, O God, and renew a right spirit within me."

But all men will not come to God for cleansing. Must this present reign of sin and misery, therefore, be perpetually continued?—No. God has determined the

boundaries of this world's evil course, and when they are reached "the kingdoms of this world shall become the kingdom of our Lord and of His Christ; and He shall reign for ever and ever." As this is the most important event which is to happen during the sounding of the seventh trumpet, it was the very first thing which impressed John, and so this glorious fact comes first in the record, although we are not necessarily to suppose that it comes first in the chronological order of the events of the seventh trumpet. Eight great facts are associated with the sounding of the seventh trumpet—

1. The closing work of the gospel. Rev. 10 : 7.
2. The opening of the holy of holies in heaven. Rev. 11 : 19.
3. The judgment of the dead. Rev. 11 : 18.
4. The anger of the nations. Rev. 11 : 18.
5. The outpouring of the wrath of God. Rev. 11 : 18.
6. The second coming of Jesus Christ. Rev. 11 : 15.
7. The reward of the saints. Rev. 11 : 18.
8. The destruction of the wicked. Rev. 11 : 18.

The nations are angry, each suspecting every movement made by the others. The most careful diplomacy is necessary to maintain the peace of the world, and to keep the nations from destroying each other's power. One of the most perplexing problems which statesmen have to face is the position of Turkey. Why do they tolerate the "unspeakable Turk" on European territory? Why do they allow his misrule to continue? Listen to the late Lord Salisbury on this question :—

"Turkey is in that remarkable condition that it has now stood for half a century, mainly because the great Powers of the world have resolved that for the peace of Christendom it is necessary that the Ottoman Empire should stand. They came to that conclusion nearly half a century ago. I do not think they have altered it now. The danger, if the Ottoman Empire should fall, would not merely be the danger that would threaten the territories of which that empire consists; it would be the danger that the fire there lit should spread to other nations, and should involve all that is most powerful and civilised in Europe in a dangerous and calamitous contest. That was a danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman Empire a matter of European treaty, and that is a danger which has not passed away."

When all that is most powerful and civilised in Europe becomes involved in a dangerous and calamitous contest over the Turkish question, then this world will enter its death throes. Then there will be "a time of trouble such as never was since there was a nation, even to that same time." Dan. 12 : 1.

Reader, you stand face to face with these great issues. You are living "in the days of the voice of the seventh angel." You have but a little time of probation in which eternal issues must be decided. Do not be deluded by the tricks of the enemy of your soul. He is telling the world of a good time coming, but that good time which is coming is only for those who make their peace with God now, and are ready for translation to a better kingdom when Christ comes. Those who do not prepare to meet the soon-coming Saviour must meet Him as a Judge, and be destroyed with the wicked. Why cling to the fleeting things of this world when an eternity of joy may be yours by yielding yourself to your Saviour?

As it is impossible in one article to deal exhaustively with all the features of the seventh trumpet, we propose to devote some space in succeeding issues for a more minute study of these momentous themes.—Ed.

GENERAL ARTICLES

FROM OUR CONTRIBUTORS

My Library.

The lords of the lyre and the laurel
Look silently down from my shelves,
And the proud theologians that quarrel
Have written their books like themselves:
They speak of their foes with aspersions,
For prejudice hinders their view,—
I'm weary of their groundless assertions,
I long for a volume that's true.

My pen has been trailing here idle,
While my eyes wandered over each book,
Now I take up my well-beloved Bible,
And in its dear pages I look;
I find there a rest for the weary,
A solace for trouble and care,
A home full of love for the dreary,
Where the mansions await over there.

I read of a life that is endless,
Where time lays his hand not on youth,
And though we were lonely and friendless,
We may walk in the sunshine of truth.
I read of a happy awakening,
In the day when the white robes are given,
And the righteous, their earth-life forsaking,
Shall enter the glories of heaven.

I read of a city of beauty,
All radiant with jasper and gold.
And for those who are faithful to duty,
Their recompense can not be told.
My pen has been lying here idle,
And the shadows of night darker fall,
But I say, as I lay down the Bible,
Thank God, O thank God, for it all.

—I. D. Santee.

The Ancient Calendar of the Week.

By W. A. Spicer.

Some years ago the late Dr. Wm. Mead Jones, of London, got out a chart of the week, showing the style of the weekly cycle in many languages, ancient and modern. It showed very vividly that the seven-day period, the week, was known from the most ancient times; and in many languages the seventh day was designated by a title meaning rest or worship day, or some name suggesting sacredness.

The agreement among the many languages, spoken by nations widely separated, bears witness to the fact that the world never lost the regular reckoning of the days of the week. In some ancient languages the common word for week was sabbath. A given number of weeks was spoken of as so many sabbaths. And the days of the week were numbered and referred to as first, second, third, etc., of or toward the Sabbath, the Sabbath being the chief, or crowning, day with reference to which the reckoning was kept.

This was the common usage of the people of Syria in Christ's time. The New Testament writers wrote accordingly. Some Sunday-rest advocates, pushed to the

last resort, have tried to confuse people by saying that the New Testament calls the first day a sabbath when it uses the phrase "first day of the week," the word for week here being the word "sabbath." One of the simplest and clearest statements as to the ancient usage in this respect is that of the eminent writer Horne, in his "Introduction" to the study of the Scriptures. He gives just such a calendar of the week as any home in Palestine would have recognised. He says of the week:—

"This division of time was universally observed by the descendants of Noah. . . . This is evident from the word Sabbath or Sabbata, denoting a week among the Syrians, Arabians, Christian Persians, and Ethiopians, as in the following ancient Syriac calendar, expressed in Hebrew characters (taken from Bishop March's translation of Michaelis's Introduction to the New Testament, Vol. 1, page 136):—

[We do not give the Hebrew characters.]

"One of the Sabbath, or week (Sunday).

"Two of the Sabbath (Monday).

"Three of the Sabbath (Tuesday).

"Four of the Sabbath (Wednesday).

"Five of the Sabbath (Thursday).

"Six of the Sabbath (Friday).

"The Sabbath (Saturday).

"The high antiquity of this calendar is evinced by the use of the cardinal numbers, one, two, three, etc., instead of the ordinals, first, second, third, etc., following the Hebrew idiom, as in the account of the creation, where we read in the original, 'one day—two day—three day,' etc. . . . It is remarkable that all the evangelists follow the Syriac calendar, both in the word sabbata, used for 'a week,' and also in retaining the cardinal number mia sabbaton, 'one of the week,' to express the day of the resurrection. Matt. 28:1; Mark 16:2; Luke 24:1; John 20:1."—"Horne's Introduction," Vol. III., part 2, page 165.

The Sabbath truth is enshrined from of old and for all time in the languages and calendars of the nations, there to be a witness against those who trample the Sabbath itself under foot. All the world uses the weekly cycle, and no one in the world has ever been able to account for such a cycle except on the ground of the Scripture record of the creation and the making of the Sabbath.

The Lord Our Righteousness.

The pattern to which all the sons of faith are yet to be conformed is not Adam in Eden innocence, but the risen Christ at the right hand of God. "Neither circumcision nor yet uncircumcision" now avails, "but a new creation." That is to say, it is no longer a question of human perfectness, whether according to the standard of the law of nature, or the revelation of it made at Sinai; but of passing out from that entire position, and gaining a new standing ground in Christ. The believer's fitness for the home before him depends upon the perfectness of Christ as Head of that creation, and his own part therein by virtue of his oneness with Him. It is not in His work we are accepted, but in Himself, and yet not in Himself as separated from His work. The Christ who now sits upon the throne is the Christ of Calvary, and the Christ of Calvary is the Jesus of Bethlehem and Bethany. There can be no union with Him save in resurrection, and we can have no part whatever in His life on

earth until we have first been made one with Him, in that death which justifies. But once united to Him we stand accepted in all the perfectness of everything He is, and of everything He has ever proved Himself to be. "If any man be in Christ, He is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17. The only-begotten Son has not come down to patch up the ruined fabric of the old creation, or wipe out the traces of the creature's fall; but closing its history for ever by His death, to bring the redeemed of earth into a new creation of which He, the Lord from heaven, is the Head. "He is made from God unto us wisdom and righteousness, sanctification, and [complete] redemption." 1 Cor. 1:30.

By the light of the full and final revelation of the gospel, I have thus sought to find the answer of the problem left unsolved upon the earliest page of Holy Writ—"How shall a man be just with God?" Job 9:2. I have shown how alone the sinner can be justified—justified not on the principle of law obeyed, but on the principle of sin condemned; "justified freely by His grace through the redemption that is in Christ Jesus." Rom. 3:24. Having thus described the sure foundation of the believer's blessedness in Christ, I have gone on to speak of full salvation yet to be realised in glory, when "the new man which after God is created in righteousness and holiness of truth" (Eph. 4:24) will be displayed in all the perfectness of Him who is the Head of that new creation.

If such be the Christian's past, and such his destiny, what a present should be his! Blameless before his fellow-men, as by grace he has been freed from every charge before his God. Marked by strict, unswerving uprightness in all his ways on earth, for he is destined one day to be conformed to the image of Christ in glory. "For the grace of God that bringeth salvation hath appeared to all men, teaching us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:11-13.—Sir Robert Anderson, K.C.B.

Does Not Count with God.

By T. E. Bowen.

So often it is said, "I do not believe God is very particular as to what day you keep for the Sabbath, just so you keep one."

But stop a moment. How do you know He does not care? When you hire a man to work for you, do you not expect that he will pay some attention to your wishes? Most assuredly.

To illustrate: Mr. Jones tells John to take the team and go to Petersburg with a load of grain, and on his return trip bring a load of coal. John starts out for the city bright and early, a distance of ten miles. When only a little distance from home he is hailed by neighbour Smith.

"Where are you going, John, with Jones' team?"

"Am going to Petersburg."

"Must Jones have his coal to-day, and is it necessary that that grain goes into town to-day?"

"Well," John in surprise says, "I did not ask him about that, but I suppose he knows his own business, and, consequently, I have nothing to say as to whether it must be done to-day or some other day. I am simply obeying his orders."

"To be sure," Smith remarks, "I suppose he knows his own business, but what I was getting at, I am very anxious to get my ploughing along, and would like Jones' team to help me out. It is such a nice day. We are on good terms, and I am sure it will be all right with Jones. It will make no difference with him."

"Yes, but how do I know?" suggests John.

"I know it won't," puts in Smith. "Jones is such a good-natured fellow he won't care. Better unhook. See this nice field. If I could only have you to-day, just to-day, we would be able to get through. I'll fix it all up with Jones, so it will be all right for you, and you may be sure both of you will be paid well."

And John goes to ploughing for Smith. Presently Jones drives down the road and comes up to his load of grain beside Smith's field.

"What can this mean? This is surely my waggon, and that is my grain. What can be the matter? Waggon is not broken. Well! well!!" he mused to himself.

Presently John comes suddenly around the corner, and discovers "good-natured Jones" down by the waggon. His heart beats very fast, but no use running.

"Gone to work for Smith, I see," calls out Jones.

"Yes," stammers out the hired man, "he said, —"

"Well," interrupted Jones, "I do not know as it is important just now as to what 'he said;' you can bring that team here and hitch onto this waggon, and the rest we will attend to later."

And John, should he be discharged, had no one to blame but himself. To his own sorrow, he ascertains Smith is no friend of the "good-natured" neighbour Jones, but was simply serving himself. John's labour for Smith did not count with Jones for obedience. Far from it.

Likewise the earnest Sunday-keeping of many profits nothing with God. It can not be accredited as obedience, or service by the Lord; for He says, "Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." Ex. 20:9, 10. "Verily My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations." Ex. 31:13. We are still among the generations—down into the very last one—and surely the "all generations" means us, and still the Sabbath is a sign between God and His people.

Jesus kept the seventh-day Sabbath during His entire life-time on earth. See Luke 4:16. Jesus was of the tribe of Judah—a Jew. John 4:22. Jesus is Lord of the Sabbath, because He is our Lord, and the Sabbath was made by Him for us. Mark 2:27, 28. He has not changed it, because the Lord of the Sabbath never changes. He does everything perfect and right on the start; hence no need for change. Heb. 13:8. Very pertinently He asked the unbelieving scribes of old, "Why call ye Me Lord, Lord, and do not the things which I say?" As then, so now, obedience only counts with the Lord.

The piety of those who believe in Christ is the world's measurement of the power of the gospel.—Mrs. E. G. White.

The Marvels of a Drop of Water.

By H.E.A.M.

Did you ever stop to think of the miracle of mechanism concealed in a molecule of water? Why does a drop of water expand with heat, and contract with cold? And why, at the moment of freezing, does it suddenly expand, and give out so much heat? What enables it to evaporate and diffuse itself throughout the atmosphere, and, as vapour, have the power of storing up in itself such vast quantities of heat? How is it that, as vapour, it acts as a shield to protect the earth from loss of heat, and brings also the indescribable beauty of the summer cloud, the rainbow, the sunset, and all the glorious pageantry of the sky?

When men invent a machine, they invent one that does one, or, perhaps, two things. But here is a machine—a drop of water—that quietly and unceasingly performs its thousand offices, and we know not how. We can only wonder. But let us wonder with intelligence. An intensely stupid man once said of some marvel that was about to be explained to him, "Don't tell me. I don't like to know. I like to wonder." That is the climax of stupid wonder. Should we wonder less or more if we could magnify a drop to such a size that we could study its mechanism as we study the parts of a watch? Such delightful study as this will be part of our occupation in the new earth.

Many eminent workers, such as Bernonilli, Lesage, Joule, Maxwell, Thomson, Clausius, and Boltzman, have endeavoured to find out whether water is the uniform homogeneous substance it is considered by some scientists to be, or whether, just as a sandstone consists of grains of sand, so a drop of water, if sufficiently magnified, would be seen to consist of grains, not further divisible. They have come to the conclusion that these grains really do exist. These grains are called molecules of water, and it is possible, they say, within certain not very large limits of error, to ascertain by experimentation and mathematical calculation their size and their distances apart.

Four methods are used for this purpose:—

1. By the electricity developed by contact of two metals.
2. From the dispersion of light in a prism.
3. By the tension of soap-bubbles.
4. From the laws of diffusion and friction of gases.

But all these various methods concur in fixing the size of a molecule of water at about one-five-hundred millionth (1-500,000,000) of an inch in diameter, and the concurrence of so many entirely separate methods is a very strong proof of the correctness of their theory. This fraction of an inch is so excessively small that we find a difficulty in deriving any idea from it.

A clearer conception can be got by supposing a drop of water to be magnified until the grains become visible. Suppose a drop of water the size of a small pea to be magnified until it is as large as the earth. The molecules then would be about as large as cricket balls. The limits of error are such that it may be pretty confidently asserted that the molecules would be larger than shot, but not so large as footballs.

To express the number of such molecules in even a drop of water almost surpasses the power of figures. It amounts to not far from a million million million millions (1,000,000,000,000,000,000,000,000)! The infinitely

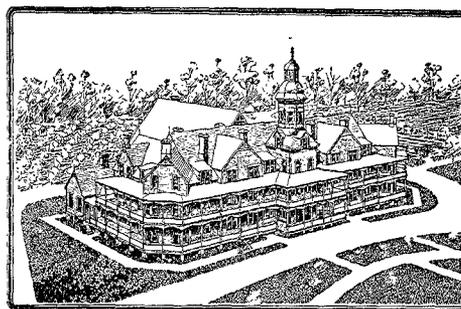
small and the infinitely great are alike beyond our comprehension, but to the Infinite mind of God they present no difficulty whatever.

It is these molecules that dart from the surface of water, and make vapour. They penetrate among the molecules of air in incessant motion, like gnats in a swarm dancing in a summer evening. They fly with a velocity exceeding that of the swiftest cannon ball, through the almost inconceivably small distances that separate molecules, and have their directions altered by collisions thousands of millions of times a second! Is there anything, apart from the human organism, that could fill the mind with more of awe, admiration, and reverence, than the constitution and properties of a drop of water and its molecules?

Dost thou love life? Then waste not time; for time is the stuff that life is made of.—Benjamin Franklin.

Zeal without knowledge is like haste to a man who is walking in the dark.—John Newton.

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World-Wide Field

The Gospel in the Dark Continent.

Speaking lately at a public meeting of the great opportunities for missionary work in Africa which awaited the church Pastor W. H. Anderson related many interesting facts.

He spoke of the king of one country, who came out to them and pleaded for help. For eleven years this tribe has been holding out its hands to our denomination, begging for missionaries. Not one has yet been sent to them.

The king of another tribe went to England at the time of the coronation of King Edward. He was shown the magnificent navy of England, the armies in parade, the great manufacturing establishments, and the imposing government buildings—all with the idea of impressing him with the greatness of the British kingdom. On his return to Africa he was asked what in England impressed him the most, and what he then considered the greatest need of his own people? He replied to the first question that he was most impressed by the education of the English people. The pomp and show of armies and navies were unheeded; but the education given the children and youth had wonderfully appealed to him. He said, in answer to the second question, that his people were in most need of missionaries. There are none even yet to respond to this need.

At another place in South Africa about two years ago, the people urged Pastor Anderson to stay with them; but he could not do so. Then they cried to him for other help, but there was none to send. Then came the pleading for leaflets, or something whereby they could learn more of the truth. But at that time there was not a page of printed matter in their language. Now we have "Steps to Christ," "Christ Our Saviour," and some Bible readings to give to the people; but where are the teachers and preachers?

From still another place where Mrs. Rogers taught a school, there came a very urgent call for a teacher. They had the building, and were willing to pay a tuition, but Brother Anderson said that no one had yet been found with a burden for the salvation of these souls. Will not these calls be answered before the door of mercy has closed?

Brother Anderson has left the Matabela Mission, and is on his way to establish another about five hundred miles north of Buluwayo. The English government gave our people a grant of land consisting of three thousand acres. And recently another grant of five thousand acres has been received. This is good land, can be well watered, and so made very productive. Brother Anderson is taking with him to this mission one or two native workers from Buluwayo. One young man who is expected to go, was taken from that country near the Zambesi when he was a child. He was made a slave by a southern tribe. His mother told him, when dying, that he must remember his native land; and that when

he grew up he must return there. Now he is exceedingly anxious to return and give the gospel to his own people. He understands and appreciates the truth, and can speak it with great power. He is a natural orator, has an excellent memory, and takes great interest in committing parts of the Bible.

Natal also is regarded as a very fruitful field of labour. The people are intelligent, and have been taught by missionaries of other denominations to have implicit confidence in God's word. Men of discretion and consecration are needed to learn the language, and give this people the truth for this hour. Are there none to answer, "Here am I; send me"?

WILLING HELPERS CORNER



"They helped every one his neighbour;
and every one said to his brother,
Be of good courage."

In response to our invitation in this "Corner" some time ago to those who would like to assist in subscribing for a club of "SIGNS OF THE TIMES," to be used in ship mission work in Melbourne, Victoria, we received donations amounting to £1 10s. This enabled us to furnish quite a large number of copies of the "SIGNS," and from reports received we learn the papers were much appreciated.

Here is a Splendid Opportunity for EVERYONE

who would like to do at least A LITTLE for the cause of present truth. We have a large list of names of those who will be glad to read and study our literature if it were placed in their hands. If any of our readers would like to have a part in supplying copies of the "SIGNS OF THE TIMES" to these persons, we will gladly do the wrapping, addressing, and mailing free of charge.

One Penny per Week

is all you need pay for the privilege of having the paper sent to one of these names. Many of our readers are now availing themselves of this opportunity, threepence per week being the usual amount laid aside for this purpose.

Will YOU be one of the Sowers?

Remember it takes the tiny seeds to make the great and glorious harvest. Lay by threepence per week, and send 12 penny stamps each month, either to us direct, or to your State Tract Society, and the papers will be gladly forwarded. Train the children in missionary work by encouraging them to give their pennies to this effort. Just think of the good a single penny may do!

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HOME AND HEALTH

Peace that Keeps.

By W. R. Carswell.

Who can know in the world of pleasure
Living for himself alone,
Aught of peace, that wondrous treasure
To the Christian hero known?
In the midst of fierce temptation
Calmly he each trial meets,
Though the hosts of Satan try him
In his home, or on the streets.

Hear His voice, 'tis Jesus calling
To His servants, "Peace I give;
It will keep your feet from falling
While in peace you daily live.
'Tis My peace that I am leaving,
Peace that few can understand;
Spend no longer hours in grieving,
But rejoice, 'tis My command."

Leave your care with the One who careth,
Trust His love, accept His peace;
Every burden Jesus beareth,
And His grace and love ne'er cease;
Joy and peace we find believing,
Then by faith obedience show;
Still the wondrous gift receiving,
Till His blessed peace we know.

—John 14 : 27 ; Phil. 4 : 6, 7.

The Home and Social Life of Girls.

What the Tongue Can Do.

Of all the people in the world, girls should be the most careful of what they say. Yet the average girl, who talks all of the time, never pauses to think seriously, if what she is saying is worth while or not. I love girls dearly, and believe in them, yet I am able to see how often unpleasant and troublesome incidents occur, both to themselves and others, through the thoughtlessly unkind remarks they make.

The tongue is your mightiest ally for good or evil. It lies wholly with you how you will use it—for or against your neighbour. There can be no real altruism in a girl's life, if she says sarcastic, careless things about her friends. Your life, though moulded so as to conform to the highest ideals of duty, can not be all it should be, if you do not keep your tongue under perfect control. It is really strange what a wonderful part in every one's life so little, and seemingly insignificant, an organ plays. And yet the sum total of a person's existence, after they have gone, is what they have said and done. What are your acts but the manifestation of your inward life to others? Your dearest desire, or it should be, is to live above public reproach. Of course, what other people say of you is not always of the most importance. There are times in every girl's life when she has her conscience only as a guide, and the world may think her in the wrong—think so for a time, but in the end they will see and laud the wisdom of her conduct.

In such cases, all you need is a clear, decisive knowledge that what you are doing is right. On the other hand, I am very sorry for the girl who says she does not care what people say of her. In the first place, it is not true, and, in the second place, she is hardening her natural refinement and timidity by taking such a stand.

What more beautiful monument could any of you wish to be erected over your grave in after years, than the memory of all who see it, that in that little plot of ground was all that was left of a woman whose life was a continuous joy and sunshine to all who knew her? To think that people would say of you, after you were gone, "There lies a girl who always had a kind, cheering word of praise or sympathy for all when it was needed, and lived with a halo of love and good-will shining about her!" Would not that be more beautiful and more lasting than the costliest shafts of cold, white marble? Think what it would mean to live on in the memory of those who knew you, as a spot of sunshine in their lives, the influence of a nature kind and gentle, with always something pleasant to say about the people you knew!

If you are optimistic in your views of life, live them out openly and clearly before the world. If you expect the best of people, say so. If you are disappointed, keep it to yourself; it will be easier to forget. Make your every-day life a practice of the old adage, "If you haven't anything good to say, don't say anything at all." Then when you have lived such a life, how beautiful it will be to linger in the memories of your friends, and be called blessed.—By a Girl, in "The Girls' Magazine."

A Novel Description of a Railway Train and Steamship.

A native of Baganda, Africa, thus describes the Uganda railway:—"My friend, I can tell you the Europeans have done a marvellous thing to make the railway and the trains. They fasten ten or fifteen houses together, and attach them to a fireplace, which is as big as an elephant, and the road it goes on is as smooth as the stem of a plantain. It goes as fast as a swallow flying, and everything you see outside flies past you, like a spark from a fire. If it were to drop off one of the bridges, not one in it would be saved, for it goes dreadfully quick. The hills it passes are as high as those of Koki, and they have bridged over great valleys, which are as deep as that you see when you look from the top of Namirembe, so deep that you cannot see the bottom when you are going over them."

His description of a steamship which was sent to that far-off land will also be read with interest by the young folks:—"Now let me tell you about the different parts of the ship. It is as deep as our two-storied house, and as wide as the King's Road in Mengo, and it is as long as from the Katikiro's fence to the gate of the King's enclosure. It has three tall poles in it, and a big throat, out of which smoke comes, which is as wide as the new drum in the church at Namirembe. The rooms in it go down three stories, and the boards of these I cannot describe to you, for such have not been seen before. There is a lot of metal work about them, too, but these also I cannot describe, for it is so fine. There are children on board, and a flock of sheep, and lavatories, and places to wash in attached to every place where a chief sleeps, such as even our king has never possessed."



Wish and Work.

The boy who's always wishing that this or that might be,
But never tries his mettle, is the boy that's bound to see
His plans all come to failure, His hopes end in defeat;
For that's what comes when wishing and working fail to meet.

The boy who wishes this thing or that thing with a will
That spurs him on to action, and keeps him trying still
When effort meets with failure, will some day surely win;
For he works out what he wishes, and that's where "luck"
comes in.

The "luck" that I believe in is that which comes with work,
And no one ever finds it who's content to wish and shirk;
The men the world calls "lucky" will tell you, every one,
That success comes not by wishing, but by hard work bravely
done.

—Eben E. Rexford.



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

Chapter XXV.

HERE comes the waggon, Uncle Ben. I know that's it," shouted Tom, "can't you hear the boys?"

And sure enough, boys and girls, we could hear them singing in the distance, and presently the great waggon rumbled along the road leading to the farm house.

Mr. Hope had arranged with Mary to have the waggon call at the farm in the early afternoon, and then to take all of us out to Wooling, a beautiful little spot at the foot of the mountain, and a favourite resort with all of the boys. After that we were to come back to the old farm to tea and to the social gathering in Robert's barn.

Tom was in Mary's class, and had become quite a favourite with the boys, and you will remember that Mr. Hope and Tom were great friends.

Of course they knew Uncle Ben, too, because I had spoken to them sometimes at the school meetings on Sabbath afternoons.

So you see we were all old friends, and you can imagine what a happy time we had together.

As soon as the waggon came in sight the children

saw us standing at the door, and they greeted us with a genuine schoolboy shout—

"Three cheers for Miss Mary! Hip, hip, hurrah!"

Tom, and Robert, and Uncle Ben all had to be cheered too. What a noise they made to be sure!

Then when they caught sight of the Union Jack and Tom's motto on the barn door they had to have another cheer.

Robert and I took our seats on the front with Mr. Hope and the driver, and Tom clambered up behind, and we could soon hear his merry laugh among the rest.

Off we went past the orchard and the old gully toward the mountain.

As soon as we reached the hill that boy Tom must have pointed out my windlass and hole, for the children, waving their caps and handkerchiefs, all gave another mighty shout, till the very hills echoed with their merry voices. "Three cheers for Uncle Ben's gold mine! Hip, hip, hurrah!"

Then away we went again past fields sweet with hay, under the great spreading gum trees which scented the air with their fragrant peppermint leaves, over hills, through valleys, and past bubbling brooks hedged with ferns and pennyroyal.

Oh, what a beautiful sight it was to be sure. What



Past Bubbling Brooks.

a truly happy new year the great and good God had given to us, a perfect revelation of His goodness, mercy,



Mr Hope arranged with Mary.

and eternal love and truth. How proud we should be to be the children of such a loving, mighty Father.



"Racing after rabbits"

"Boys and girls," I shouted, "we are all children of the great King. Let's sing it."

Mr. Hope's clear tenor voice took the lead, and we all sang with grateful, happy hearts—

"We are children of a King,
Heavenly King!
We are children of a King,
Singing as we journey.
"We are travelling to our home,
Blessed home!
We are travelling to our home,
Singing as we journey."

The old forest rang with our joyful song, as we sang it over and over again.

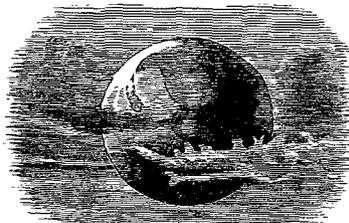
My little friends, as we go through life and meet temptation, sorrow, and trial, never let us be discouraged.

But let us always remember that the great and good God, the All-powerful One who made the earth, "who guides the mighty worlds in space," is our Father.

With all the love of His great, merciful, compassionate heart He will keep and safely guide His children over the rough places of earth to the happy Eden home.

So always let our hearts be filled with song "as we journey on." There is nothing that pleases our Father more than to see His children happy.

Well, soon we reached Wooling, and what a scamper-



"Who Guides the Mighty Worlds in Space."

ing there was among the undergrowth and the tall trees and ferns that followed the little creek.

What laughter at the jackasses and magpies as they scolded us in their pretty ways for daring to disturb their quiet home.

What grand games of hide and seek we had to be sure. What racing after rabbits, and clapping after hawks, and imitating the "caw-caw-caw" of the old black crows as they flew far overhead.

Well, my little friends, I hope you'll get a chance to visit Wooling one of these days, and then you may guess what a good time we had.

But the sun was getting low, and the boys were getting hungry, so we soon set off home again to the old farmhouse, where Mary was waiting with white apron and rosy cheeks to welcome us with smiles and apple turnovers.

UNCLE BEN.

A Wrong-Side-Out Boy.

Jack was cross; nothing pleased him. His mother gave him the choicest morsels for his breakfast, and the nicest toys, but he did nothing but fret and complain. At last his mother said:—

"Jack, I want you to go right up to your room and put on all your clothes wrong side out."

Jack started. He thought his mother must be out of her wits.

"I mean it, Jack," she repeated.

Jack had to obey; he had to turn his stockings wrong side out, and put on his coat and trousers and his collar wrong side out.

When his mother came up to him there he stood—a forlorn, funny-looking boy, all linings and seams and ravellings—before the glass, wondering what his mother meant; but he was not quite clear in his conscience.

Then his mother, turning him around, said:—

"This is what you have been doing all day—making the worst of everything. You have been turning everything wrong side out. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, shamefacedly. "Can't I turn them right?"

"Yes, you may, if you will try to speak what is pleasant. You must do with your temper and manners as you prefer to do with your clothes—wear them right side out. Do not be so foolish any more, little man, as to persist in turning things wrong side out."—Selected.

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During a fog a collision occurred on the English Channel between the battleship "Caesar" and the sailing ship "Afghanistan," which resulted in the sinking of the latter. Twenty-three of the ship's crew were drowned, and only eleven saved.

Durban, the chief seaport of Natal, has been overtaken by a disaster of a most serious nature. The city depends entirely for its water supply upon a great reservoir situated at Pinetown. A hurricane swept over this reservoir with such disastrous effects that the embankment gave way, and the pent-up waters rushed down the valley below, carrying away buildings and everything that lay in its course. Five hundred Hindu coolies and fifty white men were drowned, and the city is left without a water supply.

The Governor-General of Poland has announced that, notwithstanding the Czar's edict granting religious toleration, the Orthodox Russian Church still remains the religion of the State in Poland, and that it alone will be permitted to make converts from other faiths. What an intolerable thing a State church is! Toleration will never satisfy men who desire freedom.

Another dreadful railway collision is reported from America, twenty persons being killed and one hundred injured. Through the wreckage taking fire and exploding a large quantity of blasting powder, which was being carried on the train, the number of casualties was very much greater, and the details of the disaster more horrifying than in an ordinary collision. Through the succession of explosions which occurred as the flames reached the small boxes of powder, rescuers could not venture near enough to render assistance to the wounded and dying.

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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. Jas. Stewart, Rockhampton, Q., 5/6, June 12, 1906, "Signs" and "Good Health." Mr. R. H. Smith, S. Singleton, N.S.W., 4/6, June 5, 1906. Mr. J. McMillan, Walcha, N.S.W., 2/6, Dec. 4, 1905. Mr. A. Ingram, Hamilton, 5/6, June 5, 1906, "Signs" and "Good Health." Miss A. Dunlop, Boxwood P.O., 5/6, May 29, 1906. Mr. M. Wright, Hamilton, 2/5, Nov. 27, 1905. Mrs. F. Brown, Rylstone, 2/6, Nov. 27, 1905. Mrs. T. Webb, Mathinna, Tas., 5/-, (12 copies, 6 weeks). Mrs. J. L. Scott, Boyanup, W.A., 4/6, May 8, 1906. Mr. O. Swarbrick, Tarewa, N.Z., 2/-, Aug. 21, 1905. Mr. H. Korn, Murwillumbah, N.S.W., 4/6, May 15, 1906. Mrs. Swords, Dandenong, 4/6, May 8, 1906. Mrs. B. A. Morrish, Mullumbimby, 1/6, July 24, 1905. Mr. J. Mulvena, Richmond River, 1/6, Aug. 14, 1905. Mrs. S. Hubbard, Burkes Flat, 2/6, Oct. 23, 1905. Mr. T. Escreet, Cooranbong, N.S.W., 4/6, May 15, 1906. Mr. L. C. Moulton, Bridgetown, W. A., 4/-, Feb. 19, 1906. Mrs. T. Daniels, Bridgetown, W.A., 4/-, May 22, 1906. Mrs. M. F. Moulton, Bridgetown, W.A., 1/6, Aug. 21, 1905. Mr. W. Holden, Hamilton, 5/6, May 15, 1906, "Signs" and "Good Health." Mrs. E. Stannett, Characters Towers, Q., 5/6, May 25, 1906, "Signs" and "Good Health." Mr. R. J. Thomas, Tottryburn, N.S.W., 4/6, July 10, 1906. Mr. F. Seckold, senr., Willow Tree, N.S.W., 4/6, July 10, 1906.



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