

SIGNS OF THE TIMES

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

VOL. 20, NO. 26.

Melbourne, Victoria, June 26, 1905

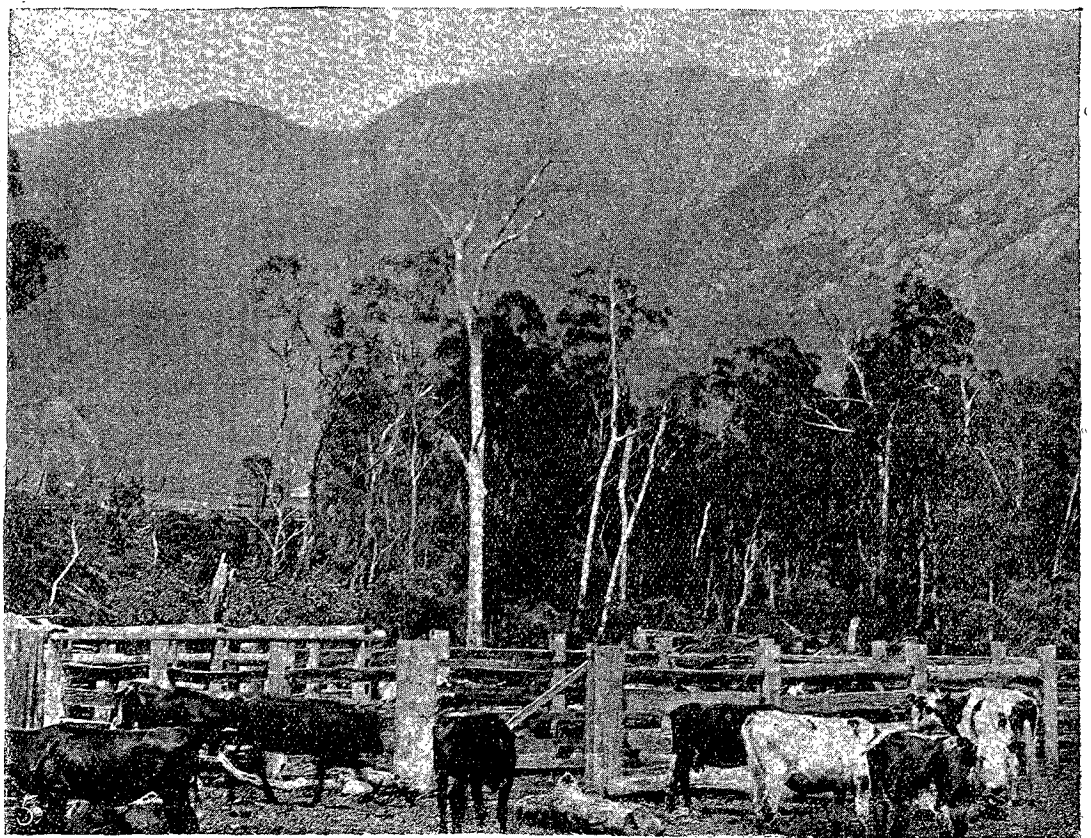
ONE PENNY.

The Decadence of Our Race and its Remedy.

Within the past twenty or twenty-five years, it seems as if the very bottom had dropped out of the human constitution, and that the race is rapidly going down. That is what you would naturally expect in biological matters. It has been found that in starvation the temperature falls a little and then remains stationary until just before death occurs. A few hours before the animal dies, the temperature suddenly falls very fast. That is the situation with the human race. Death has held sway for ages, but the race has kept on its way, but now we have come to a time when, like a starving animal, the race is very nearly at its end, and there is a sudden decline in its power of resistance. If we consider, for example, some of the chronic diseases—Bright's disease, consumption, apoplexy, diabetes, and cancer,—these five maladies have increased, according to our last census reports, at such a rate that in fifty years, should the present rate continue, they will then kill from three to six times as many as they now do, and diabetes will kill fifteen times as many people in fifty years as now. This is a tremendous increase. It is an awful prospect that these five prevalent maladies should be so increasing. And they are increasing as a ball increases its motion in rolling down hill; the farther it goes, the faster it moves. Our race is going down the hill of degeneracy at a rate that threatens speedy extinction. There is no doubt of

this. This, to my mind, is positive proof, standing beside the Bible evidence, that we are approaching the end of the race. Those who have been preaching that we have reached the dawn of the millennium can find little comfort in the light of these facts. From the way in which the race is tending, there is but little in the outlook for encouragement from an earthly view-point.

The only hope for the race is in turning square around and becoming converted physically and morally;



A Distant View of the Buffalo Mountains, Vic.

we need to return to God and to His ways, which are seen in the simpler and more natural ways of living. We need to return to nature physically and morally. If the race could be induced to do that, it might be saved from extinction. But as a race it will not do that. The race is drifting away and down from the true standard, and this is so evident that it is not possible for us to convince ourselves that the world is getting better. The

song of peace, peace, does not comfort us in the face of what now stands before us. Many pulpits no longer tell of the good time coming, and religious papers are lamenting the departure of spirituality and spiritual power. It is generally felt that we are in a time of spiritual decadence, and spiritual decadence does not stand alone, for it is equally true that we are in a time of physical decadence. Crime is increasing at an enormous rate. There were ten thousand murders in America in one year. So-called heathen India does not have the record in murder that is being made in that enlightened country. In Chicago there is a murder in every eight thousand people every year. There are more and worse heathen in Chicago, or in any of the great cities, than can be found centred in any place in heathendom. This moral declension goes right along with the physical decadence. In both these respects the world is waxing worse and worse. Evil men are waxing worse and worse, and diseased men are waxing worse and worse. Great plagues of sin and disease are already upon us. All that is necessary is for the world to drop a little lower, and then those great and terrible plagues will break forth.

Every one does not understand that every man carries around with him the agents of death. Some years ago a celebrated bacteriologist placed some of his own saliva in a germ culture of beef tea, and, after a time, injected some of the tea into a guinea-pig, and it killed the animal by infection. The experiment was tried with the saliva of other people, and the same result followed, showing that the human saliva is charged with the agents of death. Why do we not die, then? you ask. It is only because we are able to resist them. We keep them outside of our tissues. If once they find a foothold in the tissues, they would soon conquer us. So in surgical operations we are very careful to cleanse the hands and to thoroughly purify everything that is brought into contact with the wounded person, lest the germs of death be admitted to the body. After a person has been dead twenty-four hours, these deadly germs are found permeating the entire body. The body is filled with them. And often they get into the body before it is dead. If one weakens himself by bad habits,—by the use of tea, coffee, tobacco, alcohol, by neglecting sleep, by over-eating,—he brings his power of resistance down and becomes food for germs. That is the case with a man who becomes a chronic invalid. A healthy man does not contract chronic diseases. The body has power to keep above disease as long as the man lives well.

By wrong habits of living the body becomes the prey of these maladies. Professor Von Behrens, of Germany, one of the most eminent physicians living, has shown, and experiments have proved, that every person who has attained the age of thirty has had tuberculosis in some form. The body shows evidence that the germs of this disease have been at work somewhere in the body. And our only safety is in preserving our health and strength to such a degree that we shall be able to withstand its inroads, and conquer these elements of death that are all around us.—J. H. Kellogg, M.D.

Out of 92,000 would-be recruits who offered themselves for the army in the past nine months more than 20,000 were at once rejected as physically unfit, and of the remainder 24,000 were rejected after medical examination.

The Northern Pacific Railroad has made it a rule to dismiss any employee who is seen taking a drink of liquor.

"The Bank of England stands upon a piece of ground valued at £50 a square foot. If the bank ever should find itself pressed for money, it could sell its site for £6,554,000."

An Italian explorer has returned from Somaliland, where he had an interview with the Mad Mullah. He says that this warrior is nearly seven feet tall, well proportioned, and has a bodyguard of 600 young men nearly as tall as he.

The revival in Wales has been (says the "Christian") the means of making the parish of Esgairgeiliog, Merionethshire, a parish without a public-house. The proprietress of the village inn was converted at one of the revival meetings, and the first thing she did after her conversion was to get a ladder, and with her own hand pull down the signboard over the door of the house. She said, at one of the meetings, that she never felt so happy in her life as when engaged in the act of taking down the sign.

The following is a translation of a letter received by the Bible Society from a Russian officer, on behalf of his fellow-prisoners at Fukuehiyama, Japan: "Kind Sir,—I beg to notify you that we prisoners of war thank you from the depths of our hearts, and we all of us will remember you as long as we live, for the 1,099 books which have created such surprise and happiness among the prisoners. Every minute is spent in reading them. Kindly accept our sincere thanks; we shall always remember you for your kindness.—(Signed), Yakoff Kouznetsoff, Sergeant-Major."

The capacity for turning out large quantities of locomotives and rolling stock, which is possessed by some of the huge American concerns, is enormous. As an illustration of this we have simply to state that the Baltimore and Ohio Railroad Company, having decided to equip their lines with new rolling stock, they let contracts for the construction of 250 locomotives in April last, and delivery is to begin in August, and to be completed on December 1, this year. One company alone undertook to supply 245 of these locomotives within the specified time. 11,250 new freight cars are also being added this year to the equipment of the same railroad.

An English inventor, Francis Sheridan, has recently displayed a new method of copying leaves, coins, hands, and other flat objects, which would have seemed wonderful enough before the days of photography, and is believed to have a considerable field of utility, even now. The object is simply pressed on a sheet of flat paper, and the almost invisible impression can at any time be instantly developed by dusting "physiotype" powder over it, and then made permanent by a fixing solution. It is so simple and rapid a process that it should be especially useful for travellers and explorers in taking copies of plants and similar objects which they are unable to transport home.



A. W. ANDERSON, EDITOR

MELBOURNE, VICTORIA, JUNE 26, 1906.

The Revelation of Jesus Christ. — No. 24.**The Seventh Trumpet. — Continued.**

So many important things are to come to pass during the sounding of the seventh trumpet that it seems almost imperative, before closing this series of articles on the trumpets, that we should devote sufficient space to a closer study of these thrilling subjects. The first great fact which we noticed in our last article, as associated with the sounding of the seventh trumpet, was the finishing of the "mystery of God."

"In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he had declared to His servants the prophets." Rev. 10 : 7.

The Mystery of God.

What is the "mystery of God"? The word "mystery" is frequently used in the New Testament, and, says Dr. Adam Clarke, "it signifies, generally, any thing or doctrine that has not, in former times, been fully known to men." G. P. Fisher, in "Century Magazine," says: "The ordinary meaning of the term 'Mystery' in the New Testament writings, is not something which is still unknown, or inscrutable, but something which had before been concealed from human knowledge, but now had been brought to light." Peter declared that even the angels of God desire to look into the things which are revealed unto men through the gospel. 1 Peter 1 : 12. Paul, in his exhortation to Timothy, tells us that "the grace of God which was given us in Christ Jesus before the world began, is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1 : 9, 10. In his letter to the Romans he wrote of the preaching of the gospel as "the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." Rom. 16 : 25, 26. By this mystery, of which Paul declared himself to be a steward (1 Cor. 4 : 1), but which, he said, "none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." 1 Cor. 2 : 7, 8. "God purposed in Himself to gather together in one all things in Christ, both which are in heaven, and which are on earth." Eph. 1 : 10. Again, the same writer says: "By revelation He made known unto me the mystery; . . . which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel." Eph. 3 : 3-6. "The riches of the glory of this mystery among the Gentiles is Christ in you the hope of glory." Col. 1 : 27.

These passages of Scripture should be quite sufficient to convince anyone that the mystery of God is the gospel of Jesus Christ, but if any further evidence is needed we might compare Eph. 6 : 19, 20 with Col. 4 : 3. In the former text Paul requests the church at Ephesus to pray that utterance may be given unto him, that he might open his mouth boldly, to make known the mystery of the gospel, for which he was in bonds. In the latter he makes the same request, but in these words: "That God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds." Now it may be seen at a glance that Paul used the expressions, "mystery of Christ," and "mystery of the gospel" interchangeably, and, therefore, we may be quite safe in concluding that the mystery of God is the mystery of the gospel, and the mystery of the gospel is the revelation of the glorious truth of God, which, "in other ages, was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit, that the Gentiles (who were strangers from the covenants of promise, having no hope, and without God in the world) should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel." "Great is the mystery of godliness." 1 Tim. 3 : 16.

When the angel proclaimed that in the days (which in prophetic time stands for years) of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, he practically declared that in the early years of the sounding of the seventh trumpet the work of the gospel would close. As the work of the gospel of Jesus Christ is to take out of the nations a people for His name (Acts 15 : 14), we may expect to see, in the opening years of the period of time covered by the seventh angel, the closing up of the work of the gospel. In our last study we gave abundant evidence that we are NOW living in the years of the voice of the seventh angel. Is there any evidence in the world that the work of the gospel will soon close? On every hand there are signs that the work of the gospel has now entered upon its closing efforts. The truth of God is being carried into the strongholds of heathenism. Today Mohammedanism, Buddhism, Confucianism, and every form of apostasy and heathenism listens to the trumpet blasts of the gospel. The Scriptures, which have been translated into nearly 400 languages, are being circulated in every country of the world. Men and women who have devoted their lives to the work of the gospel have left home and friends to carry the glorious news of a Saviour to the regions of darkness. The great Missionary and Bible Societies of the world are all creations of modern growth. Why is it that during these last days we see such magnificent efforts being put forth to reach every country in the world with the light of the gospel?—It is because we have entered the last days of gospel work. The "mystery of God" is being finished, the work is closing up, and it should be a question with each individual, what relation they sustain to this great work; for "when this gospel of the kingdom shall be preached in all the world for a witness unto all nations; then shall the end come." Matt. 24 : 14. Carefully notice, it is not when the world shall be converted, then shall the end come, but when this gospel of the kingdom shall be preached in all the world for a witness unto all nations, then shall the end come. Some idea of how near we now are to the end may be gathered by noting the

rapidity with which the gospel is now being preached unto all nations for a witness.

How sure and certain are all the prophecies of the Scripture. Men may scoff and ridicule the sayings of God's servants; but, nevertheless, when the time comes for their fulfilment, they are always shown to be absolutely reliable. Those who have been led to study the Scriptures, and have sought for the help of the Spirit of truth to aid them to a correct understanding of the Holy Book, can acquiesce with the words of the apostle Peter—"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day-star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men spake as they were moved by the Holy Ghost." 2 Peter 1:19-21.

Education.

Thinking people, who have had the opportunity of becoming acquainted with the excellent system of education which is in vogue in the colleges and schools of Seventh-day Adventists, are recognising the many advantages of a system which aims to develop the whole being, mentally, morally, and physically. The "United States Trade Reports," a journal which is published in Cincinnati, Ohio, recently published the following recommendation for one of our leading schools in America, which, being entirely unsolicited, speaks for itself:—

A Plain Talk on Education.

"The influence of education, with its accompanying accomplishments and benefits of refinement and culture, have performed the noblest services for the world during the past centuries, and these influences and benefits will continue to increase in scope and power during all ages to come. Education gives intellectual strength, cultured and refined tastes, and polished manners, and enables its possessors to become worthy and useful members of any community, and to perform all the complex acts which make the life of the civilised man and his social governmental institutions. And we today realise these benefits in the welfare and prosperity of all civilised nations, and particularly our own, in traits of character in individuals, in shades of feelings, in displacements of judgment and personal influence.

"We are pleased that so many have written to us in accordance with our offer of free advice, asking us to recommend to them some school for the education of their daughters and sons. While such an inquiry is not of the nature usually submitted to us, we are too glad to be of service to our readers on such an important subject as this.

"In consequence, we sent instructions to all our representatives to look up this matter carefully and gather such information as would prove of practical value to our readers. Having made a careful investigation of the standing and character of all the leading institutions of the country, and with due respect to all those which offer good advantages, we beg to draw our readers' attention to the Union College, of College View, Nebraska.

"This school offers exceptional values and at terms most reasonable. The courses of study are broad and liberal and embrace every requirement of modern education, refinement, and culture. The faculty is composed of instructors especially qualified in theory and practice to teach, and one of the many good features connected with the work of this school is the attention bestowed upon the individual education of the pupils.

"The buildings occupied are large and commodious, modern in construction and equipment, and every facility and convenience is provided for the pupil. In fact, the entire tone and influence, moral, social, religious, educational, and physical, are all that can be asked by any parent for the welfare of his child.

"Therefore, in view of these carefully ascertained facts, we have not the slightest hesitancy in so strongly indorsing the Union College, of College View, Nebraska."

The excellent education which this journal recognises may be secured at Union College, we have no hesitation in saying is also available for Australians at our school at Avondale, Cooranbong, N.S.W., where the same methods are followed.

Which Day Did the Early Disciples Keep?

The following question has been asked, "Have we positive testimony as to which day the disciples kept?" The Scriptures are the only reliable authority upon this point. In 52 A.D., twenty-one years this side of the cross, there was a conference held at Jerusalem to consider the question of circumcision, and the following is written relating to the Sabbath: "Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God. . . . For Moses of old time hath in every city them that preach Him, being read in the synagogues every Sabbath day." Acts 15:21. The Sabbath here referred to is the one that had come down to them from the days of Moses.

Two years later, the apostle writes to the Thessalonians as follows: "Ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus." 1 Thess. 2:14. We have seen they kept the same Sabbath that had been handed down from the days of Moses. Hence, they observed the same day as the churches in Judea. Again, "Ye were ensamples to all that believe in Macedonia and Achaia, for from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak anything." 1 Thess. 1:7, 8.

Here are some conclusive truths: (1) The church in Thessalonica were followers of the Judean Sabbath-keepers. (2) They were a missionary company, whose influence extended far and wide. (3) The churches in Macedonia and Achaia received the word from them. (4) Their influence had extended "to every place," showing there was by some means a bond of sympathy existing among the believers. Some kind of correspondence had been kept up. (5) Sabbath-keeping and a belief in Christ, His death and resurrection, are the only points of faith which they had in common.

Again, "For this cause also we thank God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." But how and when did they receive the word of God? It was the year before that Paul and Silas "came to Thessalonica, where was a synagogue of the Jews; and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." Acts 17:2, 3. Paul was a Sabbath-keeper, and that church received the gospel by preaching on the Sabbath. There is an absence of any first day observance among the Gentile Christians. It is evidence that the keeping of the first day of the week was subsequent to this time.—"Bible Training School."

GENERAL ARTICLES

FROM OUR CONTRIBUTORS

Climbing the Hill.

By L. A. Brown.

The road uphill is pretty long, the way is oftentimes rough,
And the pilgrims' journey homeward may to some seem lone
enough.

Yet some have climbed it safely, and have placed their bur-
dens down,

And when Christ comes and calls them, they'll receive a glit-
tering crown.

So I don't see why we shouldn't, now we've started on the
road,

Keep straight ahead, and shoulder bravely up the hill our
load.

It needn't be so heavy, for the King of heaven has said,
He'll take our trembling hand in His, and soothe our aching
head.

So what more could we wish for, as our daily steps we take;
Knowing, though we're weary often, He was weary for our
sake.

Though He was Lord of glory He thought it worth the while
To come to earth, a lowly man, to rescue us so vile.

So when we get bewildered, and can't think things out quite
straight,

We must just remember always, that it's best to work and
wait;

For God's good plan's for every man, including you and me,
And it's our privilege to trust, and with Him ever be.

To rush on headlong into things is not the proper way,
But we must go on steadily behind our Guide, each day.

He knows the rugged path so well, and we can trust His care,
And rest assured, when trials are o'er, the pure white robe
we'll wear.

Temple Building.

By Wm. Knight.

A peculiar feature in the building of Solomon's temple was "that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building. 1 Kings 6:7. When near the vicinity of a structure in course of erection, we are accustomed to hear the noises arising from the operations of the artisans employed there; but in harmony with the divine instruction given to Moses centuries before concerning such undertakings, the noble edifice was upreared amid the impressiveness of a sacred solemnity that could only be realised in the absence of the din and bustle usually heard on such occasions.

In the far-away forests and quarries might be met the answering echoes of the workmen's tools, timber cutting, and stone hewing. There the processes of shaping and fitting were carried on, so that when the materials were conveyed to the place intended for them by the architectural design, they were ready for perfect adjustment.

As in the case of the temporary and movable structure, the tabernacle in the wilderness, so with this permanent and durable one. No part was of human devising. To David in the latter, as to Moses in the former, God supplied explicit directions to be followed in its erection and the provision of its furnishings. Thus the earthly temple assumed the counterpart of its heavenly pattern, and became the greatest and most perfect ob-

ject lesson to the world, illustrating the fulness and extent of the divine intentions for humanity.

Notwithstanding the extreme care in their arrangement, and the rare beauty of their adornment, the utility of these earthly buildings could never be more than local. In them the visible glory of God was exhibited; but the awe-inspiring majesty of the great Creator could not be confined within an area limited by massive piles of stone, or of wood veneered with gold. The sanctuary built for the residence of God among the people was only a means to the further achievement of dwelling in the people. In a word, living temples were sought, in which might be manifested the attributes of the divine presence, and by them revealed throughout the habitations of men. "Thus saith the Lord, The heaven is My throne, and the earth is My footstool; where is the house that ye build unto Me? and where is the place of My rest? For all these things hath Mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at My word." Isa. 66:1, 2.

The living stones needed for this "soul-throbbing" temple of divinity, lie buried amid the debris entailed by the devastating and desolating inroads of sin. Here upon the earth divine agencies are employed on the unpropitious mass, excavating, shaping, and polishing the destined material for the living temple, reducing the ugliness of unformed and misshapen character to the beautiful symmetry and proportion of the heavenly design.

Faith.

By Mrs. E. G. White.

We must have more faith. Let us begin to believe unto salvation. Let us come to God in faith, fully assured that as we surrender all to Him He will make us Christ-like in character. We must tell this to all over and over again. Then, one with Christ, we can reveal Him to the world. Then all our fitful, haphazard work will cease.

Let us honour God by showing firm faith and unswerving trust. Let us remember that He is not glorified by the manifestation of a fretful, unhappy spirit. The Lord cares for the flowers. He gives them beauty and fragrance. Will He not much more give us the fragrance of a cheerful disposition? Will He not restore in us the divine image? Then let us have faith in Him. Let us now, just now, place ourselves where He can give us His Holy Spirit. Then we can give to the world a revelation of what true religion does for men and women. The joy of a Saviour filling our hearts, gives us that peace and confidence which enables us to say, "I know that my Redeemer liveth." In His word the Lord has made it plain that His people are a joyful people. True faith reaches up the hand and lays hold upon the One who is behind the promise, "Great shall be the peace of Thy children." "Thus saith the Lord, Behold, I will extend peace to her like a river." "Behold, I create Jerusalem a rejoicing, and her people a joy." In God we may "rejoice with joy unspeakable and full of glory." "Men shall be pleased in Him; all nations shall call Him blessed." Let us strive to educate the believers to rejoice in the Lord. Spiritual joy is the result of active faith. God's people are to be full of faith and of the Holy Spirit. Then He will be glorified in them.

The Lost Dominion.—No. 1.

By E. Hilliard.

"For the Son of man is come to seek and to save that which is lost." Luke 19: 10.

When man failed in Eden, sinned against God, and changed masters, he lost his life, his home, his innocence, and his happiness. Oh, what a shameful failure! What an awful loss! Adam in his deplorable condition could not bear the thought of meeting God. When the Lord entered the garden, He called, "Adam, where art thou?"

Stripped of his purity, defamed in character, he tremblingly replied, "I was afraid, because I was naked, and I hid myself." The peaceful hours he used to spend in company with his Creator were no longer sought for. He had no desire to see or commune with Him. God, who is infinite in love, did not feel thus toward Adam. Still He could not permit him to remain in the garden. In His kindness He drove the unhappy pair from their blissful Eden home. Lest these transgressors should eat of the tree of life, and thus become immortal sinners, cherubim with flaming swords were placed at the east of the garden, to keep the way of the tree of life. Gen. 3: 22-24.

God, for our sake, would not immortalise sin. He pitied man who did not desire His holy presence. He knew that his unhappiness would increase the longer he was separated from his Maker. Christ, in His pre-existent state, laid a plan with His Father to restore man. By the sacrifice of His life He was to win the alienated affections of those who had rebelled against Him. The Lord enjoyed His visits with our first parents in Eden, and now that they were broken off by sin, He sought, through the plan of salvation, to win them back, and through man's faith renew the hours of peaceful communion.

Adam sold out to Satan on the promise of life, but took his payment in death. The lost possession must be repurchased with the same coin for which it was sold. It was sold for a finite price,—the life of man; but has been bought with an infinite price—the life of the only begotten Son of God.

As soon as the Lord promised to die for Adam's sin (Gen. 3: 15), He thereby made friendship with the fallen pair. Animosity against deception, and enmity against evil doing were firmly fixed in Adam and Eve's heart, to be transmitted to their posterity. The promise of divine blood in payment for the disobedient act of our first parents is the central support of the whole plan of man's redemption. To-day He is pleading that precious blood in behalf of every fallen son of Adam. Why do sinful men who have been bought with such an infinite price hide away from the slain Lamb? Why do they shrink from hours of peaceful communion with the One who bore so patiently the agonies of the cross, burst the barred tomb, and robbed the cold, dark grave of its dread and terror? The only answer that can be given is, the love of sin. Millions are deceived by the sinful, soul-destroying pleasures of this wicked world. Terrible delusion! Strange infatuation! Many will never awaken from their sin-charmed condition until eternally too late. When the plan of salvation is completed, and Christ appears to gather the purchase of His blood, all who cherish sin will be afraid to meet Him. Stripped of their purity, blackened in character, they will try to hide from Him who, by His life of self-denial and the ig-

nominius death of the cross, tried to win them back to a life of holiness. At His presence even kings, great men, and rich men will cry for rocks and mountains to fall on them, and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Rev. 6: 15-17.

Now is the time to make friendship with God. Now is the time to secure a title, through repentance and faith in Christ, to the promised inheritance. That inheritance is still future. Let us see what God has in store for the faithful. Whatever His design in creating the earth and placing man upon it, will be carried out. We ask, in deep interest, What, then, was His original purpose?

The prophet Isaiah, in his 45th chapter and 18th verse, tells us in the following words: "God Himself that formed the earth, and made it. . . . He created it not in vain; He formed it to be inhabited." His purpose, then, in forming the earth was that it might be inhabited. If not, then the text states that it was created in vain. But God never does anything in vain. Immediately after the formation of the earth He created man, gave him full dominion, and told him to be fruitful, to multiply, and replenish the earth. Gen. 1: 26-28. It appears that He placed the happy pair in the garden of Eden to dress and keep it. Gen. 2: 15. They were to subdue the rest of the earth. As sons and daughters were born to Adam they were to settle in different localities, and by planting gardens similar to Eden, in process of time the whole earth would have become an inhabited paradise. It was not to be inhabited with a pale, sickly race of people, but with happy, sinless beings. God never designed that any of His creatures should suffer in body or mind. He created no faces to be stained with tears, no world to be stained with blood. He is not the author of sorrow and the grave. Had man chosen to be obedient, he would have maintained his primeval happiness; from his disobedience he reaped sorrow, misery, and death. Man chose the latter, and death passed upon all men, for all have sinned. Should God extend His plan of salvation a few generations, sickness, pestilence, famine, and war would sweep off the inhabitants of the world. The death rate would exceed the birth rate. This is already the case in most of the island groups of the South Pacific Ocean. God will never permit this. Neither will He allow His original purpose of peopling the earth with sinless men and women to be defeated. The plan of salvation, laid at such an infinite cost, will fully accomplish what God designed had Adam never sinned. Had our first parents never transgressed, the earth to-day would be a peopled paradise. Sorrow and sin would be unknown. But man yielded to the tempter, and he and the earth are groaning under the curse. Yet under the weight of sin, hope and happiness spring up in the hearts of men through faith in the word, which says, "The Son of man is come to seek and to save that which was lost."

A government that tries to control a man's religious acts is no better than the government of Turkey, Russia, or any other country wherein the faith of the State is imposed, under penalty, on its subjects. When a State or individual seeks to compel a man to do any so-called religious act, it becomes tyrannical oppression, and results, not in good, but in much evil.—R. C. Porter.

No Cross, no Character

By J. Gibson.

It is no economy to cut short our prayers.

The first step in backsliding from God is taken at the closet door.

Better to fail in striving to reach a high ideal than succeed in reaching a low one.

If you are so busy that you have no time for prayer, you may be assured you are doing something God is not wanting you to do.

The sacrifice possible to the Christian church would quickly banish all poverty from the world, and preach the gospel to every creature.

There are books in heaven in which our actions are written, and amongst them there will certainly be a ledger in which our gifts to God's work are entered.

When you have fully decided to do wrong, next be very careful to search out a place where God cannot see your action.

The chief plank in Satan's policy is not to make martyrs but sleepers. He knows the axe, the stake, the scaffold, the cross, and prison cell serve only to further the cause of Christianity; whereas, the greatest, the most powerful, hindrance is a sleeping Christian.

The Last Amalekite.

By G. B. Starr.

"Utterly destroy the sinners the Amalekites, and fight against them until they be consumed."

This is the command of God; not one is to remain; not one choice sinner; not one respectable-looking sinner. There is to be war to the death between sin and righteousness. There can be no compromise. We must either join with God in the complete and utter extinction of sin out of our possessions, or sin like the Amalekites, and the plague will utterly overrun and ruin us.

Many, like Saul, say: "Yea, I have performed the commandment of the Lord," when, like him, they have

spared one fine Agag to minister to their vanity. They imagine themselves able to keep him under, to hold him in bondage; but soon, to their sorrow, they will find that he is king again, and they in bondage.

That last darling sin must be appointed to death, to complete, entire destruction. And the question will come to each of us as to Saul, if we fail to do it: "Why hast thou refused to obey the commandment of the Lord?" It must be done. We must not parley with it. Its cords are daily strengthening. Let us break with it to-day, and now.

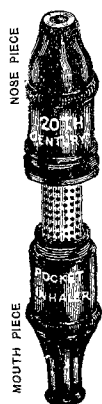
It is not God that will destroy the wicked, but our own iniquities that we refused to appoint to utter destruction as the Lord in lovingkindness advised us.

"His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins."

Let us break the cords of sin while they are tender, lest they strengthen until they bind us. Christ is able to break every cord if we consent.

Walk perseveringly in the light of a great purpose, and difficulties will disappear, even as the horizon recedes before the advancing step.—Spalding.

I watched a glorious sunset, marvelling at the beauty wherewith the evening skies were all ablaze, and adoring Him who gave them their matchless colouring. On the next evening I resorted to the same spot, hoping to be again enraptured with the gorgeous pomp of ending day, but there were no clouds, and, therefore, no glories. True, the canopy of sapphire was there, but no magnificent array of clouds to form golden masses, with edges of burning crimson, or islands of loveliest hue set in a sea of emerald; there were no great conflagrations of splendour or flashing peaks of mountains of fire. The sun was as bright as before, but for lack of dark clouds on which to pour out his lustre, his magnificence was unrevealed. A man who should live and die without trials would be like a setting sun without clouds.—C. H. Spurgeon.



OPEN.
Showing Inner
Case.



BE YOUR OWN DOCTOR



If you are suffering from a Cold, Influenza, Catarrh, or similar affection, be your own doctor by using

THE 20th CENTURY POCKET INHALER

Made of Polished Rubber.

STRONG. HANDSOME. CONVENIENT.

The only inhaler adopted extensively by physicians of all schools. Does not interfere with any other treatment. Impossible to get out of order or break.

Price of Inhaler, including one bottle of medicine with directions for use—

5/- Post Free.

Extra bottles of medicine at 1/6 per bottle, post free.



CLOSED.
Ready for Use,
Mouth or Nose.

Address, ECHO PUBLISHING CO., LTD., 14-18 Best St., North Fitzroy, Victoria, Aus.

World-Wide Field

Demon Worship in China.

By A. C. Selmon.

One evening, while sitting in front of our house, reading, we heard a great wailing in the courtyard adjoining. Two or three old women were running about, crying, "Laoho lai kia, Laoho lia kia." We found that one of the boys of the family was sick. His name was Laoho. The two words—lai kia—mean, "Come home." Although the sick boy was lying on the ground before them, yet they were calling for him to come home. He had just had an epileptic fit, and was in the deep stupor, or epileptic sleep. These poor people thought an evil spirit had snatched his soul away, and was making off with it, and this was why they were calling him home.

They continued their wailing for some time, and, as the boy seemed to be getting worse, as a last resort called for the foreign doctor. There was very little that could be done. Hot and cold applications to his spine revived him quite a little, and I told them he would waken in a few hours, and be much better. I prayed earnestly that the Lord would bless the little that I had done, so that the people might listen to the "true doctrine;" this is the name the Chinese give to our teaching.

This same idea is held by the Chinese in regard to practically all their diseases. They attribute their sickness to the evil spirits and demons, and this is why their worship is one of fear, and not of love. They worship these evil spirits in order that they may not be afflicted with sickness, and that their live stock and crops may not be destroyed. This fear of evil spirits plays an important part in the lives of the Chinese.

Although Satan, in the form of a dragon, is the national emblem of this empire, being found on the flag and on all the coins, postage-stamps, etc., yet they live in constant terror of demons and evil agencies. This fear is so great that in the household no member of the family is allowed to mention the name "mo quei"—devil—during the early morning hours, for fear of the bad influence it will have on the day's work.

They use many resources to protect themselves from these influences. At new-year's time the door of every Chinese home has pasted on it a picture of a very fierce-looking warrior, and long strips of perforated paper are pasted up over the door, and left to hang down in the entrance. The warrior is intended to frighten away the evil ones. And should they try to enter, they would become entangled in the perforated papers.

The crookedness of roads and streets, which has been mentioned by every one who has visited China, is not an accident, but is the result of this same purpose.

It is to be noticed, in naming their children, that the boys are always given names which signify very common and undesirable things; while the girls are given very pretty names, as of flowers and precious stones. They regard the boys as of far greater worth than the

girls; yet they believe that by giving them very common names, the devil will be deceived, thinking they are of no value, and will let them alone. On the other hand, they do not care if he does take the girls, so they give them very nice names.

Near by our station I noticed a young peach orchard, which had just been set out. On the side of every one of these trees was a long white mark that had been put there to keep evil spirits out of the tree. Another method they have of accomplishing this same object is to stretch a cotton string around the orchard. The Chinese boy differs very much, in at least one respect, from other boys, for he rarely, if ever, throws a stone or a clod of earth. He does not throw a stone or a ball, because, if he did, he might hit one of the spirits in the air, possibly the spirit of one of his ancestors. While repairing one of our houses, we attempted to buy two small logs which were in an adjoining courtyard. We found that the owner could not be induced to sell them; for they had been lying in his yard many years, and he did not know but that the spirit of his old father had taken up its abode in one of them.

One can hardly imagine a religion better suited to the plans and purposes of the great enemy of all truth than this religion of the Chinese people. Nothing but the true Light can pierce the midnight darkness of this land. When Christ entered Capernaum, then was fulfilled the prophecy in Isa. 9:2: "The people that walked in darkness have seen a great light; they that dwell in the land of deep darkness [margin], upon them hath the light shined." My brother, will you, as Christ's ambassador, help in the work of holding up the Light in this land of great darkness?

In Hinduism morality consists in outward observances and rules of eating and drinking. "A Brahman may be known to be a monster of wickedness,—a liar, thief, or adulterer,—but his sanctity as a Brahman remains unaffected by these crimes; but let that Brahman, even by accident, eat forbidden food, or touch an unlawful object, and the curse of uncleanness at once falls upon him."

**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.

HOME AND HEALTH

How to Succeed.

I must be doing something for the weary and the sad,
I must be giving forth the love that makes my heart so glad;
For God so fills my spirit with a joy that passeth show,
I fain would do His bidding in the only way I know,
And pray to God that every day I may some good impart,
Some little act of kindness, some little word of cheer,
To make some drooping heart rejoice, or stay some falling
tear.

—Selected.

Do You Desire Good Health?

By D. H. Kress, M.D.

If you desire good health, put your heart and mind into all you do. "Whatsoever thy hand findeth to do, do it with thy might." Few people wear out, nearly all rust out. It is not the work we do, but the way we do it that makes work a blessing. Physical work must not be regarded as drudgery, or even as duty that must be performed. It should be engaged in with pleasure just as boys engage in playing football or other sports.

Only those who delight to do what needs to be done can get out of work or physical exercise the benefits there is in it. It is better to take a short, brisk walk of one-half hour, which necessitates full expansion of the chest walls and deep inspirations of pure air, than to spend the entire day in sluggish locomotion. Women, in doing house-work, may keep the body erect and the hands and fingers moving rapidly doing what needs to be done with dispatch. When through, they may rest, and spend some time in refreshing the mind or helping in the education of their little ones or their neighbours' children. The man engaged in office work may enervise the muscles of the trunk by sitting erect. This will bring life into his efforts, and produce a feeling of well-being which will enable him to think and work rapidly, and do his work easier and quicker. The time saved may be spent in developing other muscles of the body aside from the muscles of the trunk, or, in an occasional three to five minute deep-breathing exercise in the open air or before an open window. It pays to put the heart into all we do. Try it.

A Meditation for Every Morning.

By Ernest W. Ward.

In the Lord's prayer we are told to pray for our daily bread. We are to ask for it daily. There is no need of our feasting on husks, when, by simply taking the trouble to ask, we may have more wholesome, palatable food. Yesterday's supply will not meet our needs for to-day, neither will yesterday's supply of grace. As the days come one by one, so we must live one day at a time. All our needs can be supplied at the one inex-

haustible fountain. "My God shall supply all your need according to His riches in glory by Christ Jesus."

There is not a Christian who is strong enough to carry the duties of to-day with the anxieties and worries of to-morrow stacked on top of them.

Every morning comes loaded with fresh golden opportunities, the improvement of which may result in the dawning of a new morning to some soul who is now in darkness and sin. Every morning brings in its train new duties to be performed, and upon the right performance of these duties our eternal destiny depends. Every morning brings with it the precious promise, "My grace is sufficient for thee," accompanied by the Master offering His loving hand to lead us. What a grand consolation it is to know that we are engaged in some work in which the Master Himself is interested, and even stands by our side to strengthen and encourage us. It is then that we are doing a good work, and cannot leave off to tamper with evil.

Dear reader, if we are faithful to our duties and privileges here in this sin-cursed earth, it will not be long before a more beautiful and glorious morning will break in upon us with unclouded splendour. Then there will be no need of the sun, for the glory of God doth lighten it; and there shall be no night there. When that morning dawns, may we all with one voice exclaim: "Lo, this is our God, we have waited for Him, and He will save us."

A Talk With You.

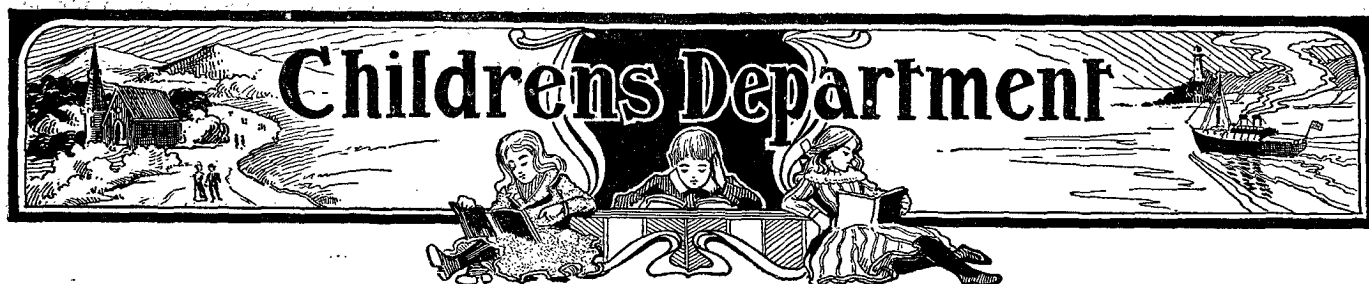
All thinking men are agreed on the importance of to-day. "Not now, but to-morrow," is the watchword of sluggards and fools. To-day is our only real possession; and no wise man will live merely in dreams of the past, or in anticipations of the future.

If a man is to fulfil life's mission with any degree of success; if he is to work out life's destiny in any true sense of the word; if he is to realise the ideal of a strong and heroic manhood, he must turn the present to account, must buy up and utilise the moments as they come, and never waste a present chance for any future opportunity.

No doubt it is quite true that memory and anticipation are important factors in the success or failure of our life. The backward glance may inspire us with hope or fill us with despondency. We may have done so well, or we may have done so ill, that the memory of our doing is bound to influence our present. So with our anticipation of the future. It is always an advantage to have a cheerful outlook. The man who hopes for nothing and expects nothing will, generally speaking, attempt nothing. "To-morrow" should always fling its light of promise upon "to-day."

Nevertheless, the man who is always waiting, and waiting in idleness, for to-morrow, will find that to-morrow never comes. He who wastes his present opportunity in dreaming of better chances in the future, will end his life in disappointment; and only one word will be necessary in writing his biography, and that word "Failure."—Rev. Silas K. Hocking.

"It is a much shallower and more ignoble occupation to detect faults than to discover beauties."



"Some Small, Sweet Way."

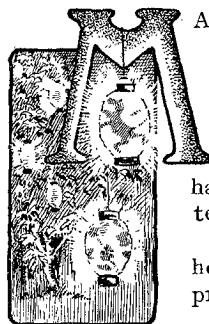
"There's never a rose in all the world
But makes some green spray sweeter,
There's never a wind in all the sky
But makes some bird wing fleeter,
There's never a star but brings to heaven
Some silver radiance tender,
And never a rosy cloud but helps
To crown the sunset splendour;
No robin but may thrill some heart,
His dawn light gladness voicing;
God gives us all some small, sweet way
To set the world rejoicing."



(ALL RIGHTS RESERVED.)

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

Chapter XXVI.



MARY was all ready for us when the old waggon rolled into the farm yard, and she must, indeed, have been working hard.

As I told you before, the old barn looked like a picture, but you should have seen it as the boys trooped in for tea!

It was just dark when we reached home, and Mary had it all lit up in the prettiest way you ever saw.

Robert's large farm lanterns were hanging over the door, and inside there were pretty little Chinese lanterns hanging almost everywhere. Two large lamps were lit, one on the platform, and the other on the centre table. And the tables—you should have seen them!

My, what a feast that girl Mary had prepared, to be sure!

Tom was surely right when he said that she knew what boys liked.

As the boys caught sight of the host of good things, how their eyes glistened; and Marv was given another hearty cheer as she came forward, carrying a large pail of home-made lemonade.

"Come along, boys," she cried, "I have tried

to do my part, but it will be all spoilt if you don't help me out by doing yours."

Where is the boy who would wait for a second invitation such as that?

He wasn't to be found in Robert's old barn, and that boy Tom wasn't the last one to get seated, I can tell you that, little friends.

How the time flew, to be sure! And how Mary's sandwiches, cakes, and peaches and apricots disappeared.

But soon the merry meal was over, the tables cleared away, the boys were anxiously waiting for the "programme," as they called it.

Well, after we all sang "Sunlight in the Heart," and had asked our dear Father to bless our meeting, and to make the new year, on which we had just entered, one of Christian joy and service, Mary went to the organ, and Mr. Hope sang, in his clear tenor voice, "Boldly Stand up for the Right."

"Now, then, boys," said he, "all join in the chorus."

And then the old barn was filled with song as a score of boys' voices shouted out:—

"Let us boldly stand up, boldly stand up,
Fearless and firm, strong in His might;
Let us boldly stand up, boldly stand up,
Helping while we're singing, 'God speed the right!'"



"A brave Soldier"



"Brave Enough to be Patient."

"My boys," said Mr. Hope, "that was well sung, and I hope, during the coming year, it will be as well done."

"When I saw the Union Jack flying —"

"Three cheers for the Union Jack!" called out one of the boys; and then what a ringing cheer we had to be sure.

"That's right, lads," continued Mr. Hope; "I like to see loyal boys. Boys who are loyal to father and mother, loyal to their country and their king, and above all, loyal to their God."

And then he went on to show the boys how to stand up for the right, how to live pure, holy lives, and how to become true soldiers for King Jesus.

"Lads," said he, "every one of you is a soldier; be sure you are fighting under the right flag."

Mr. Hope meant by that, my little friends, that we should choose Jesus as our Captain while we are young, and let our lives be guided by His word.

Then he told all kinds of interesting things about soldiers and battles, and about boys who had fought their way through poverty and sorrow right up to the very top, just because they fought under the right flag.

How the boys cheered, and how they clapped and laughed till the tears were in their eyes at his quaint stories.

And how earnestly they all listened as he begged them to be brave soldiers, daring to say "No" when tempted to do wrong, and fearlessly facing the scorn and ridicule of evil companions and wicked men.

"Then," continued Mr. Hope, "there are other kinds of bravery. There are boys who are brave enough to tell the truth, even if they have to suffer for it.

"And I know a little sick girl who is brave enough to be patient all day long.

"Another little friend of mine is brave enough to spend her play hours in reading to a poor little lonely maid who is always sick, and does not know what it is to play and be happy like other children.

"It is always brave to do right, to be truthful, helpful, cheerful, and loyal.

"Boys," said he, "do your duty bravely under all circumstances; we have a Captain who is sure to win the battle every time. So never let us fear to fight under the flag of King Jesus."

Then Mary sang us a pretty little song, and two of Mary's boys gave a temperance dialogue very nicely.

Then followed readings and recitations by some of the brightest boys.

Of course that boy Tom had his turn, and it was easy to see, by the hearty reception they gave him as he stepped on the platform, that he was a favourite with his companions.

Without a question the boys thought that our New-Year's meeting in the old barn was a great success. You could see that in their happy faces; and what a merry noise they made, to be sure!

Our Father loves to see His children happy and cheerful; that is the reason why He has made all nature so beautiful.

Just think of the merry songs of the birds, and guess if you can how sweet this music is to the great Creator's ear; and how grieved He must be when any of His little creatures are in distress, or any of His little children are unhappy.

"Now, boys," said Mr. Hope, "we will listen to what Uncle Ben has to say to us."

But I will have to tell you next week about the rest of our party.

UNCLE BEN.



"Brave Enough to Lose her Play Hours."

All Books and Tracts

Advertised in this paper can be obtained from the ECHO PUBLISHING COMPANY, LTD., Nth. 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, 127 Liverpool Street, Hobart.
 New Zealand Tract Society, 37 Taranaki Street, Wellington.
 International Tract Society, 3911 Free School St., Calcutta, India.
 International Tract Society, 28a Roeland Street, Capetown, 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	4/-
Twelve or more copies to one or twelve addresses, post free in the Commonwealth, 12 months	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	4/6
Twelve or more copies, 12 months... ..	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.

All orders for reductions in clubs must be received twelve days previous to date of issue.

Address ECHO PUBLISHING COMPANY, North Fitzroy, Victoria, Australia

The thriving town of Snyder, situated in the Kiowa farming country, U.S.A., has been destroyed by a tornado. Out of a population of 1,000, over one hundred persons were killed, and more than three hundred wounded. Every house in the town, except six, was badly wrecked or demolished, several being blown away altogether.

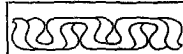
The Chamber of Deputies at Paris by 424 to 45 votes adopted Article 1 of the bill providing for the separation of church and state as follows:—

"The republic assures liberty of conscience and guarantees the free exercise of religion, the only restrictions being those in the interest of public order."

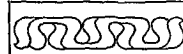
More trouble for Great Britain in its job of policing the world is imminent, according to Rev. Dr. S. M. Zwemer, who has spent ten years in various parts of Arabia as a missionary. He says that the reported rising of the Arabs against the rule of Turkey means that ere long there must be a British protectorate. The aggressive policy of Lord Curzon has practically made the Persian Gulf an English lake, for "already there are numerous turbine steamers subsidised by the Indian government, and consulates are building at such important places as Bagdad, Kuwait, and Bander Abbas." So thinks Dr. Zwemer, from his long experience, in which he has made a close study of political and religious conditions.

A lecture entitled "Bird Life in Relation to Man" was delivered last week at a meeting of the Women's Health Society, Melbourne. The lecturer, Mr. Robert Hall, a well-known authority on birds, said: "If we were to kill all the birds in the world, human life would cease to exist." A number of examples were given by the lecturer to prove his theory. Citrons and other trees were, he said, absolutely necessary to human life. But they were infested by scale insects which exuded a sugary composition, and a microscopic

fungi fed upon this. The fungi were eaten by parrots and other birds, and if this were not so the fungi would soon kill the trees, and we should have no oranges or lemons. Magpies, larks, herons, and other birds ate the snails, which harboured the fluke, which killed the sheep in our pastures. Sparrows were described as being "splendid scavengers, useful in the cities, but probably of little good in the country." These birds consumed much that would otherwise decompose and become a menace to health.



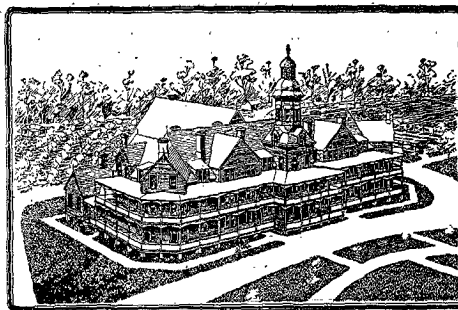
Obituary



CHAPMAN.—Alfred Chapman died at Upper Preston, W.A., May 24, 1905, at the age of 40 years 2 months and 16 days. Brother Chapman fell and was run over by a dray loaded with bricks on the 23rd inst, and died the following morning. He accepted the truth about seven years ago as a result of reading our literature and through the labour of Brother Craddock. Brother Chapman was a faithful supporter of the cause with time and means. Truly of him it can be said that he has laid up treasures where moth and rust doth not corrupt. We, with his widow and three children and relatives, mourn the loss of a faithful brother, but confidently look forward to the resurrection morning when we shall meet him again. Though stormy and rainy, a large number of friends followed him to his earthly resting place. Words of comfort were spoken by the writer. N. J. Walldorff.

TODD.—Died at Hornsby, N.S.W., May 25, 1905, Evelyn Lily Todd, youngest child of Brother and Sister J. M. Todd. This little lamb of the flock, aged 2 years and 9 months, has, since the time she began to cut her teeth, had a very hard time. For a long time there was very little hope of Lily's recovering, and her mother could not be reconciled; but Sister Todd learned to pray, "Thy will, O Lord, not mine, be done." This cherished little lamb of the flock was laid to rest in the Gore Hill Cemetery, in the confident assurance that when the last trumpet call is sounded Lily will come forth clothed in glorious immortality. F. W. Paap.

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.