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ONE PENNY

A Psalm of Praise

DAVID



I WILL extol thee, my God, O King ;
And I will bless thy name for ever
and ever.
Every day will I bless thee ;
And I will praise thy name for ever
and ever.
Great is the Lord, and highly to be
praised ;
And his greatness is unsearchable.
One generation shall laud thy works
to another.
And shall declare thy mighty acts.
Of the glorious majesty of thine
honour,
And of thy wondrous works, will
I meditate.
And men shall speak of the might of thy ter-
rible acts ;
And I will declare thy greatness.
They shall utter the memory of thy great good-
ness,
And shall sing of thy righteousness.
The Lord is gracious and full of compassion ;
Slow to anger and of great mercy.
The Lord is good to all ;
And his tender mercies are over all his works.
All thy works shall give thanks unto thee, O
Lord ;

And thy saints shall bless thee.
They shall speak of the glory of thy kingdom,
And talk of thy power ;
To make known to the sons of men his mighty
acts,
And the glory of the majesty of his kingdom.
Thy kingdom is an everlasting kingdom,
And thy dominion endureth throughout all gen-
erations.
The Lord upholdeth all that fall,
And raiseth up all those that be bowed down.
The eyes of all wait upon thee ;
And thou givest them their meat in due season.
Thou openest thine hand,
And satisfiest the desire of every living thing.
The Lord is righteous in all his ways,
And gracious in all his works.
The Lord is nigh unto all them that call upon him,
To all that call upon him in truth.
He will fulfil the desire of them that fear him ;
He also will hear their cry, and will save them.
The Lord preserveth all them that love him ;
But all the wicked will he destroy.
My mouth shall speak the praise of the Lord ;
And let all flesh bless his holy name for ever and
ever.

Psalm. 145.

A Spanish Bishop v. Religious Liberty.

By M. Jean Vuilleumier.

In Barcelona, Spain, Rosellon Street, a Protestant chapel is in process of erection, and its formal opening and dedication are to take place in the near future. Until now, no Protestant church building or chapel has been allowed in Spain to have its entrance right on the street, or wear in its architecture any signs of its religious character.

Great, therefore, is the alarm of his "eminence the Cardinal Casanas, Bishop of Barcelona." And nothing is left undone by him to prevent such a sacrilege as is now threatening the city committed to his pastoral watchcare. He tells, in a recent pastoral letter, of his earnest and multiplied efforts in this direction.

He has invited the Catholic associations of Barcelona to present a remonstrance to the government "showing the necessity of wiping off from public gaze a church building, which is an offence to the feelings of the whole Catholic community of Barcelona."

Not hearing any results from this effort, the bishop has addressed to his youthful Majesty, King Alfonso XIII., a long message in five parts, in which the prelate expresses the hope that, "by virtue of his religious sentiments and of the existing contracts with the Holy See," the ruler will not "tolerate the existence of a Protestant church building." He then goes on into an extended exposition of the Spanish Constitution and of the teachings of the Catholic Church, showing her "rights in demanding that said Protestant chapel shall disappear." I translate from the pastoral letter as summed up in "Las Noticias," of May 7, 1905.

The Spanish Constitution and Treatise on Religious Liberty.

The bishop first refers to the fact that Article II. of the Spanish Constitution states that "the religion of the State shall be the Catholic religion, and, although no one shall be disturbed in the service of another worship, still no public manifestations shall be allowed except those of the Catholic Church."

He then quotes Article First of a treaty made with the Papacy in 1851, which says: "The Catholic, apostolic, and Roman religion shall continue to be, exclusive of every other one, the only religion of the Spanish nation, and shall enjoy, in all the dominions of his Catholic Majesty, all the privileges granted her by the law of God and the sacred canons."

Cardinal Casanas then exclaims: "How can we therefore consent to a Protestant chapel whose outward adornments shall say to every one passing by: Come in, this is a house dedicated to prayer! How can I, your bishop, tolerate that you, my beloved grey, shall be deceived into such a building, and find yourselves attending a Protestant worship! Does not such a deception call for God's vengeance and the indignation of the Christian people?"

Coming to the direct teachings of the church, the cardinal says: "Liberty of worship is in itself impious and absurd, because it is an impiety and an absurdity to suppose that man has the right not to worship God or not to worship Him in the way which He requires from all." "Quite another thing is civil toleration of worship. This does not imply the approbation of evil nor the right

of doing it, but simply a permission granted in certain cases in which greater evil would result to the church or the State from complete prohibition than from toleration."

Notice that freedom of worship, wherever granted in Catholic lands, is only a matter of policy, and never of principle.

The cardinal goes on: "Until now, true philosophers have always said that nothing was so intolerant as truth. It remains for the advocates of freedom of thought and worship to declare that religious truth must be tolerant, and that we must admit as equally true both sides of a religious question. For instance, that Mary was always a virgin, as Catholics believe, and that she was not a virgin, as Protestants pretend. For that reason the Catholic, who is in possession of revealed truth, can never consent to admit that truth is not divine truth. Thus you see what becomes of the objections raised against Catholic intolerance."

Romish Sophistry.

From the above quotations the intelligent reader will see, with a little thought, that the argument of the Catholic prelate is based on a threefold confusion. First, he confuses our relations to God with our relations to man; next, he confuses the church with the State; and thirdly, he confuses truth and error as abstractions with the persons holding them.

In the first place, he declares that no man has a right to ignore or disobey God, which is perfectly true from the standpoint of man's relations with God. Then he affirms that truth can not tolerate error, or, in other words, that it would be absurd for the truth to say that error was right, which is also correct. And, finally, he says that the Catholic Church can not admit that she is not in possession of absolute divine truth, which is certainly her privilege if she so desires.

This done, the shrewd disciple of Escobar cleverly turns around, and draws from each premise a wrong and wicked conclusion. To simmer down his threefold arguments into syllogisms, we have the following:—

1. An impious man has no right to dishonour God by his godlessness; therefore the pious people must force him to be pious, too.
2. Truth is intolerant of error; therefore Catholics should refuse religious freedom to Protestants.
3. The Catholic Church can not admit that she is wrong, or that Protestants are right; therefore every Catholic State should persecute Protestantism and every dissenting religion.

May 2nd, Cardinal Casanas had the joy of receiving a very polite letter from Villaverde, one of the Spanish ministers, informing him that he had taken great pains to present his letter to the government, and that the council of ministers had decided not to allow the opening of the chapel without first ordering the taking off of all external signs obnoxious to his eminence.

The English Government, which had intervened in favour of said chapel, has been answered negatively by the Spanish Government.

Thus Spain is still clinging devoutly and blindly to the Mistress on the Tiber, the cause of so much of her shame and suffering.

Did the Reformers Complete the Reformation.

By Walter Edwards.

The early church was noted for its purity in doctrine and practice. But hardly did the apostles leave the scene of action, when corruptions in many forms began to find their way into the church. Bishops and church rulers, ambitious for power, contrived to lower the high standard of apostolic Christianity, so that the heathen might more readily be converted. In consequence, the church was filled with half-reformed pagans, who brought into it many of their idolatrous practices and false worship.

It was these things, small in the beginning, that brought darkness into the church, and eventually culminated in the Dark Ages. But even at this time the Lord did not forsake those who, in this great darkness, cherished the heavenly light. Right through the darkest periods there have been some faithful souls who protested against the downward drift of the church. But crushed by ruthless enemies, they were forced to flee into hiding in the most remote places of the earth.

But in God's appointed time a brighter day began to dawn. Men like Wycliffe, Huss, Luther, Calvin, and many others, arose, and began a work of reform in the church. But while they led out in a grand work, they did not complete the Reformation. It was God's design that the Reformation should be a work unfolding with increasing brightness until the great day when the Lord Himself should appear in the clouds. It was hardly to be expected that the Reformers should have the full measure of light on all points, emerging as they did from such gross darkness. They performed the work laid down for them nobly and well; and had their successors but followed their example, and walked in the increasing light, we would not now see so many lamentable errors among the professed churches of Christ to-day. On this point Dr. Priestly very justly remarks:—

"Luther and Calvin reformed many abuses, especially in the discipline of the church, and also some gross corruptions in doctrine, but they left other things of far greater moment just as they found them. . . . It was great merit in them to go as far as they did, and it is not they, but we, who are to blame if their authority induce us to go no farther. We should rather imitate them in the boldness and spirit with which they called in question and rectified so many long-established errors; and availing ourselves of their labours, make further progress than they were able to do. Little reason have we to allege their name, authority, and example, when they did a great deal, and we do nothing at all. In this we are not imitating them, but those who opposed and counteracted them, willing to keep things as they were."

And now God in His mercy is shedding great light upon the faithful ones who are seeking for it, it being clearly shown that the world is honouring a false sabbath. God requires the observance of "the seventh day" (Saturday), while nearly all Christians observe Sunday—the first day. This is one of the great errors the Reformers did not reform. It is one of the relics of paganism. Shall we follow the example of the Reformers in correcting errors, or shall we imitate their enemies in keeping "things as they were"?

The last message of mercy is being heralded to the world. The glory from our coming Lord is already

gilding the mountain tops. Are we getting ready to meet Him? Only those who are pure, and obey Him in all things now will stand then. Then let us make haste and do our part in the great work of reformation, as the Reformers did theirs.

"Consolidating the Competitive System."

By W. N. Glenn.

A New York paper quotes Mr. Rockefeller as saying

"When we (the Standard Oil Company) first began work in consolidating the competitive system it was said that it could not be done. To-day we are vindicated on our judgment, for we can show the world the progress achieved by consolidation and its benefits to civilisation. As we become more and more imbued with the Spirit of Jesus Christ—individually, I mean—the church will naturally follow in the same channels and tend toward one great end."

The paper from which we take this quotation adds that "perhaps Rockefeller will become a union man." But it is surprising that the editor, who flies the union label at his masthead, does not discern that the Standard Oil magnate is a top-notch "union man." His great success financially has been reached on the union principle of rule or ruin. The union theory is that the man who does not cast in his lot with the union has no right to live—has no right to any public patronage or business recognition at all. And the Standard Oil theory is that all opposition or competition must be crushed. Standard Oil stands as the exponent of confederation success, and the wrecked firms and individual enterprises that strew its pathway fairly represent the labouring men and business concerns that ignore union methods—where unionism holds sway.

Like Standard Oil, labour unionism presumes to be imbued with the Spirit of Jesus Christ. Mr. Rockefeller claims that as Christians become more imbued with the Spirit of Christ, the church will follow in the same channels of progress that Standard Oil has followed. And this labour union editor assumes that the Christian motto of "Love ye one another" is "the grand, beautiful, all-sufficient lesson of unionism," etc. It would be indeed a curiosity to know where Standard Oil ever found any one to love in the ranks of anti-monopoly business men, or where labour unionism ever showed any love for a neighbour of the non-union class.

The editor whose logic we have noted reasons in this wise:—

"If 'consolidation of the competitive system' in respect of church, or petroleum, means progress of civilisation, surely, 'consolidation of the competition system' in the field of labour is a good thing. But will Rockefeller, imbued with the Spirit of Jesus Christ, individually, as he himself intimates, agree to this?"

Of course Mr. Rockefeller would not agree to this proposition, neither would the editor agree to the reverse statement, which is equally logical. It is just as true that if "consolidation of the competitive system in the field of human labour is a good thing," surely "consolidation of the competitive system in respect of church, or petroleum," is a good thing. But the Spirit of Christ is not in either proposition. His command to "love thy neighbour as thyself" has no exceptions. His word is, "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."



A. W. ANDERSON, EDITOR

MELBOURNE, VICTORIA, AUGUST 7, 1905.

The Revelation of Jesus Christ. — No. 30.**The Judgment of the Wicked.**

When Jesus Christ shall come again in the clouds of heaven He will come to "render to every man according to his deeds" (Rom. 2 : 6); to the righteous, eternal life; to the wicked, tribulation and anguish. The sudden appearance in the heavens of the mighty host which will accompany the Saviour on His return to this earth will naturally cause consternation amongst the millions who are making no preparation to meet the Judge of all the earth. Their first impulse leads them to cry to the mountains and the rocks: "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand." Rev. 6 : 16, 17. Never in the history of this world has there been such a scene as the pen of inspiration has traced upon the sacred pages descriptive of that day. The little flock of God, which have withstood their trial of faith and have bravely held to the principles of truth despite all the opposition of the enemies of truth, have no cause for alarm. While all nature seems turned out of her course, while the elements rage and roar, yet "though the earth be removed, and though the mountains be carried into the midst of the sea," yet because they have made God their refuge and strength they can say: "Therefore will not we fear." Ps. 46 : 1, 2.

The Only Refuge.

While everything proceeded in its ordinary course they had faith enough to believe the precious word of God which points out the dangers which await the impenitent. They heeded the admonitions and exhortations of the Spirit of God, and fled from the wrath to come. When the heavens roll back as a scroll and reveal to a guilty world the heavenly host, it will be a blessed thing to be able to say: "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord, we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25 : 9. No one need be excluded from that glorious company, yet how few will avail themselves of the privilege. "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Matt. 7 : 14. "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low. . . . And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols shall He utterly abolish. And they shall go into the holes of the rocks,

and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. In that day a man shall cast His idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isa. 2 : 10-21.

God is now inviting all men to hide in the Rock, Christ Jesus. Those who heed the warning and accept the invitation will be safe even amongst falling mountains and the last mighty earthquake, but those who refuse the invitation, heeding not the admonitions and warnings of God's word will, when it is too late, seek for repentance with strong crying and tears, and finding it not, they will not be able to stand the scrutinising gaze of an infinite God, and so in agony of spirit they will seek to hide in the rocks of earth. So long as his guilt remains undetected a man can appear before his fellow men as worthy of their confidence, because they cannot read the heart. But with God, before whose vision the deepest secrets are laid bare, the case is altogether different. Our first parents in their innocence could without fear meet God in the garden of Eden; but having disobeyed His command, at the first sound of His voice, "Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." Gen. 3 : 8.

Secret Things Made Known.

Men may to some degree succeed in hiding from their fellow-men their immorality, their selfishness, their duplicity, their falsehoods, their abominations, and all other despicable traits, but when the Lord shall come He "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. 4 : 5. "Every man's work shall be made manifest." 1 Cor. 3 : 13. Manifest before whom?—To the grand jury before whom the cases of all the impenitent will be reviewed. "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?" 1 Cor. 6 : 23. "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honour have all His saints." Ps. 149 : 5-9. These words of inspiration will find their fulfilment when the saints are gathered from this earth to take their part in the judgment of the wicked.

The Millennial Judgment.

How long will this judgment continue? The Revelator tells us. He says: "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20 : 4. This judgment will, therefore, continue for a thousand years.

Where will the wicked be during this time? From a careful study of Rev. 20 it will be seen that this period of one thousand years commences at the time of the

first resurrection when Christ will call the sleeping saints from their dusty beds. This will take place at His second advent. By the sword of His mouth all the wicked will be slain, and will remain unlamented and unburied upon the desolate earth. Satan will then be bound by a chain of circumstances by which he cannot continue his work of deception, for all his subjects are in the silence of death, and all the righteous have been gathered by the angels of God, and taken to heaven. For one thousand years this earth will remain the prison-house of Satan, and he will have ample time to meditate upon the awful result of his rebellion against the government of God. During this time the judgment of the wicked will be carried on in the heavenly courts, and the measure of punishment merited by each individual will be decided.

"And when the thousand years are expired, Satan shall be loosed out of his prison." Rev. 20:7. If by the death of all the wicked Satan was bound, then we may naturally infer that by the resurrection of the wicked he will be loosed. Paul declared, "There shall be a resurrection of the dead, both of the just and unjust." Acts 24:15. Christ said: "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. From Rev. 20:5 we learn that "the rest of the dead [that is, the wicked] lived not again until the thousand years were finished."

No Second Hope.

Will this second resurrection offer another chance for the impenitent? We know there are some who build up the hopes of sinful mortals with a second hope. But the Scripture holds out no hope of a second chance. Man is now on probation. By the decision he makes now he will either gain or lose eternal life. To talk of a chance in the future life is but a trick of the enemy to entrap and ensnare the unwary. What more definite statement could be made than this?—"The soul that sinneth, it shall die." Eze. 18:20. By the deeds we are now doing, by the words we are now speaking, by the character we are now building, by the lives we are now living, we shall be judged to be fitted or unfitted for a home with the people of God throughout the ceaseless ages of eternity. "Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should turn from his ways, and live?" "Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye." Eze. 18:23, 30-32.

The End of the Wicked.

The destruction of the wicked is not an act of tyranny, but an act of mercy. The character of God, as a God of mercy and love, is being vindicated before the whole universe by His long-suffering to the children of men. When the cup of iniquity is full, and there is no remedy, the long reign of human sin will be brought to an abrupt termination at the second coming of Christ. Then the biographies of the impenitent, written by the divine record keepers, will be submitted before the grand jury of the universe, and every man will be

rewarded according to his works. The universe of God will be cleansed from every defilement, not by the conversion of the wicked, but by their destruction,—"*For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.*" Mal. 4:1. "*For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be.*" Ps. 37:9, 10. Why? not because all have been converted, and therefore no wicked can be found, as some erroneously teach, but because the wicked have been destroyed. "*The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away.*" Ps. 37:20. "*The Lord is slow to anger, and great in power, and will not at all acquit the wicked. . . . Who can stand before His indignation? and who can abide the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him. The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him. But with an overwhelming flood He will make an utter end of the place thereof, and darkness shall pursue His enemies. What do ye imagine against the Lord? He will make an utter end; affliction shall not rise up the second time. For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.*" Nah. 1:3-10.

Could language be found which would convey in a more forcible manner the utter destruction which awaits the finally impenitent? Do not trifle with God. He means what He says, and will fulfil all His promises, both to the just and the unjust. Will you heed His call? will you seek His forgiveness? "Turn ye, turn ye, for why will ye die."

Put It First.

The Old Testament creed setting forth the triple requirement which God makes, puts first what too many Christians require last: "What doth the Lord require of thee, but to do justly?" Let that requirement be held in its right place, and our labour problems would be in a fair way of adjustment. We have just heard of a man, now in an honourable position and a working Christian, who says he was for years alienated from Christianity because his employer refused him an unquestionably just increase in wages, and the same day doubled his subscription to a benevolent society. We have heard employers ridicule Christianity because Christian employees did their work in a slovenly way, broke their agreements, and showed no interest in their tasks except to get the greatest pay for the least service. Each one who does his best to fulfil this threefold requirement, putting just dealing first, where it belongs, is doing much to solve labour problems—more, perhaps, than many who propose solutions on platforms and in the press.—"Congregationalist."

GENERAL ARTICLES

FROM OUR CONTRIBUTORS

The Roll-Call.

By R. Hare.

When the roll is called up yonder,
And the battle's strife is done,
Will you answer to the summons?
Will you share the glad "Well done?"

REFRAIN.—

When the roll is called in heaven,
And the welcome home is given,
Will you hear the angels calling,
From the scenes of death appalling?
Will you join the victor's cry?
Will you answer—Here am I?

Is your name among the living,
Entered in the Book of Life?
Have you joined with Prince Emmanuel,
Fearless of the coming strife?

Soon the roll-call will be ended,
And the weary, waiting long,
Will be called to join the muster
In the Lamb's bright hall of song.

Never more to share the battle;
Never more to weep or sigh;
When the roll is called up yonder,
Will you answer, "Here am I?"

The Sin of Untruthfulness.

By Mrs. E. G. White.

No man who does not utter the real sentiment of his heart, can be called a truthful man. Falsehood virtually consists in an intention to deceive; and this may be shown by a look or a word. Even facts may be so arranged and stated as to constitute falsehoods. Some are adepts at this business, and they will seek to justify themselves for departing from strict veracity. There are some who, in order to tear down or injure the reputation of another, will, from sheer malice, fabricate falsehoods concerning them. Lies of self-interest are uttered in buying and selling goods, cattle, or any kind of merchandise. Lies of vanity are uttered by men who love to appear what they are not. A story cannot pass through their hands without embellishment. Oh, how much is done in the world which the doers will one day wish to undo! But the record of words and deeds in the books of Heaven will tell the sad story of falsehoods spoken and acted.

Falsehood and deception of every cast is sin against the God of truth and verity. The word of God is plain upon these points. Ye shall not "deal falsely, neither lie one to another." "All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." God is a God of sincerity and truth. The word of God is a book of truth. Jesus is a faithful and true witness. The church is the witness and ground of the truth. All the precepts of the Most High are true, and righteous altogether. How, then,

must prevarication and any exaggeration or deception appear in His sight? For the falsehood he uttered because he coveted the gifts which the prophet refused, the servant of Elisha was struck with leprosy, which ended only with death.

Even life itself should not be purchased with the price of falsehood. By a word or a nod the martyrs might have denied the truth, and saved their lives. By consenting to cast a single grain of incense upon the idol altar, they might have been saved from the rack, the scaffold, or the cross. But they refused to be false in word or deed, though life was the boon they would receive by so doing. Imprisonment, torture, and death, with a clear conscience, were welcomed by them, rather than deliverance on condition of deception, falsehood, and apostasy. By fidelity and faith in Christ, they earned spotless robes and jewelled crowns. Their lives were ennobled and elevated in the sight of God, because they stood firmly for the truth under the most aggravated circumstances.

Men are mortals. They may be sincerely pious, and yet have many errors of understanding and many defects of character; but they cannot be Christ's followers, and yet be in league with him who "loveth and maketh a lie." Such a life is a fraud, a perpetual falsehood, a fatal deception. It is a close test upon the courage of men and women to be brought to face their own sins, and to frankly acknowledge them. To say, "That mistake must be charged to my account," requires a strength of inward principle that the world possesses in but a limited degree. But he who has the courage to say this in sincerity, gains a decided victory over self, and effectually closes the door against the enemy.

An adherence to the strictest principles of truth will frequently cause present inconvenience, and may even involve temporal loss; but it will increase the reward in the future life. Religion does not consist merely in a system of dry doctrines, but in practical faith, which sanctifies the life and corrects the conduct in the family circle and in the church. Many may tithe mint and rue, but neglect the weightier matters, mercy and the love of God. To walk humbly with God is essential to the perfection of Christian character. God requires un-deviating principle in the minutest details of the transactions of life. Said Christ, "He that is faithful in that which is least is faithful also in much."

It is neither the magnitude nor the seeming insignificance of a business transaction that makes it fair or unfair, honest or dishonest. By the least departure from rectitude we place ourselves on the enemy's ground, and may go on, step by step, to any length of injustice. A large proportion of the Christian world divorce religion from their business. Thousands of little tricks and petty dishonesties are practised in dealing with their fellow-men, which reveal the true state of the heart, showing its corruption.

"If you would mend society, you must get at men's hearts. You may give men better dwellings and better drainage or better air. But never forget that man fell, not in a metropolitan alley or in a London sewer. He fell where the sunshine was broad, and the river deep and calm. He fell amid surroundings which God Himself had placed for his convenience and gratification. The cure is not in change of circumstances, but in change of heart."

Why Raise the Body?

By G. I. Butler.

If all the good people who have ever died, from righteous Abel to the present, are in the enjoyment of all the bliss of heaven in the presence of God and Christ, as happy as it is possible for human beings to be, of what value can the resurrection be to them? It could not make them more happy. It would be folly to suppose that they were not happy under such conditions. What advantage could it be to them to return to this earth to resume their connection with the body? How could that add to their bliss? Their supposed happiness in heaven for ages was complete already. Why disturb it by leaving heaven and the glorious joys of such an abode, to secure a body already dust, to then return to heaven once more? Who can conceive of any sense in such a transaction?

The same principle applies in the supposed condition of the lost who have died through the ages past. Those who hold that view believe that they have been burning in the flames of hell from Cain's time till the present. They are taken out, some of them after ages of torture, to be reclothed with their old body, and then return to the same place of torment.

What propriety, consistency, or common-sense can we discern in such a procedure? There is nothing connected with such views that appeals to our reason or sense of the Creator's wisdom. They belittle and completely undermine and set aside the resurrection. And it is not strange that multitudes of professed believers in the immortality of the soul have no faith in the resurrection whatever.

The words of Paul (1 Cor. 15:12-19) ought to undeceive all such. He clearly shows that all hope of a future life depends upon the resurrection from the dead. Let us note the consequences which grow out of the rejection of the doctrine of a literal resurrection:—

1. Then Christ never arose from the dead.
2. In that case all Christian preaching, all believing on Him, all faith in the Saviour's life or in salvation through Him, is utterly vain. We are all still in our sins. Then the Bible is not true; for that declares over and over that He died and rose again, and ascended to heaven in His resurrected body.
3. Then all that are dead "in Christ are perished." Webster defines "perish" as follows: "To be destroyed; to pass away; to become nothing; to be lost; to die," etc. What would the Christian's hope of the future life amount to under such circumstances? It would be gone forever.

Have the Righteous Dead Perished?

Let us briefly test the truthfulness of the two doctrines by Paul's words of inspiration.

Suppose, for the argument's sake, that the soul is immortal, and goes to heaven at death; and no resurrection occurs for ten years after; has that happy soul "perished"?—Certainly not. He is very happy in heaven. Should it not occur for one hundred years, has he perished?—By no means; he is still happy in heaven. For a thousand or a million years?—The same result is seen. Suppose the resurrection, then, should never occur through the eternal ages of the future, has that happy soul "perished"?—Oh, no; he is perfectly happy in heaven. Then the words of inspiration have proved

untrue. That doctrine cannot be harmonised with Paul's statements.

Let us now notice the Bible position that "man is mortal." "The soul that sinneth, it shall die." "The dead know not anything." In the very day of death "their thoughts perish." The dead remain in their graves till the resurrection. They are called forth when the resurrection trump sounds. Suppose, then, there is no resurrection for ten years after death, one hundred years after, a thousand years after, or a million years after; what about that dead man?—He lies sleeping in the dust. Suppose, then, there is never any resurrection?—That life has gone out for ever and for ever. Then, indeed, all those who sleep in Jesus "are perished" to all eternity.

And therefore the only hope of a future life for the Christian is in the grand and glorious fact stated by Christ Himself: "All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

What You Bury.

There is room enough on earth to find graves for the finest abilities and noblest powers. The ground which received the one talent will also receive the five. Every man can be his own sexton. You can easily find a spade to dig a grave for your talents and abilities, your money and your time. But understand that in burying your talent you are burying yourself; in burying aught that God has given you, you are burying part of your very life.—Joseph Parker.

The Gift of God.

By C. M. Snow.

Never, in all the history of this world, was there a sane man who could look up at the stars in their eternal courses, and not feel welling up in his soul the intense desire to live forever. So the great question of this sin-bound race has been, "If a man die, shall he live again?"—Yea, verily, by virtue of the Bread of Life, he may. Christ declares of Himself, "I am that Bread of Life. . . . I am the living Bread which came down from heaven; if any man eat of this Bread, he shall live forever." John 6:47-51. And again: "He that believeth in Me, though he were dead, yet shall he live." John 11:25. And here is His promise through the trumpet of the Old Testament: "Thy dead men shall live, together with My dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19.

The national hatred of the Bulgar for the Turk manifested itself in a barbarous attack which was made last week on a party of thirty Turks who were cutting firewood in the Belesdagh Mountains. Three hundred Bulgarians surrounded the Turkish peasants and butchered them with hatchets. It is now expected the Turks of the district will lose no opportunity to take revenge upon the Bulgarians.

World-Wide Field

A Catholic Professor of Theology Baptised at Rome.

The truth through the blessing of God is winning victories in this centre of Catholicism. Last April I had the privilege of baptising and receiving into our little church at Rome a professor of Latin and Greek in the best college of Rome, a school patronised by the aristocracy of the city. He is one of the finest Latin scholars here, which means much when we remember that we are at the headquarters of the Latin Church.

Late one night after I had retired it was announced to me that a gentleman wished to speak to me. I arose and dressed myself, and entered the parlour to find there a gentleman of tall stature (about 6 ft.), broad shoulders, a strong personality, and a highly intellectual face. He stated his case in a few words. He said that he had no hope of eternal life, and from what he knew of this world he believed that the next one would be very beautiful. "Now, pastor," he said, "if you can give me the assurance of being saved in God's everlasting kingdom I shall be eternally grateful to you, and that is all I ask, and the only reason for which I am here." Then he added, "I wish to put myself at your disposition as a child of five years, and you teach what I must do." When he spoke these words there was a deep earnestness in them, and his face looked as if he were carrying the world on his shoulders. A man so humble, I thought to myself, surely can get help from the Lord. I appointed a day for him to come and study the truth. He wanted to come every day, but I was not able at the time to teach him so often. I might say that the reason he had confidence in me was because there was a young officer that had studied with me, and had been so greatly struck by the truth that when he found this professor, a friend of his, seeking in vain for light, he told him that he would bring him to a person that he might embrace with open arms, for he was a man that knew the Bible. He told him that I taught the prophecies. "Well," said the professor, "I do not know about the prophecies, that is something obscure; but, at any rate, I want to see him if there is any help for me."

I assured him that I could eliminate from the list of the possible true churches in two studies the church of Rome. This declaration pleased him very much, as he saw we had something definite to offer him. I succeeded with the second and seventh chapters of Daniel in showing him that the Catholic Church is not the true church. But I saw that he did not need simply argument but the deep movings of the Spirit of God to help him; for at the first study I had with him he prayed so pathetically for the Lord to give him the hope, the joy, and the peace that other Christians spoke of having, and which he did not possess. At the close of the study I gave him "Steps to Christ," and told him to read it without losing a single word. When he returned next time he told me that he thought that the author of that

book must have been inspired, for otherwise she could not have adapted the words so well to the needs of the human heart. He now began to get a glimpse of a sweeter life. I gave him twenty chapters of "Desire of Ages" that Sister Chiellini has translated, and he read that with great earnestness. Well, without going into more particulars, allow me to say that he went forward day by day, and his countenance brightened each time, till he told me, "Now I could peacefully go if God called me from this life, whereas before I was afraid."

One day he asked me what he must do to unite with our people, and I told him that he must be baptised, and for that he said he was ready. Then I told him that we did not use tobacco nor liquor in our church, and in a few simple words I explained to him the reason, and he smiled and said, "How true that is, and to think I have lived so long before finding it out. I have a cigar in my pocket, but I will throw it away when I get downstairs." At the next study he failed to appear, but at the following time he told me that he did not come because he had been sick from the effects of stopping the tobacco and wine, for he had been a great smoker. But after persevering, he was able to say one day, "I worked four and a half hours without interruption, whereas while I was smoking I could work only three hours at a time."

His work is very exacting, for outside of school he is given the work of correcting Latin manuscripts for the press, which demands great care and ability. His experience has, therefore, shown that stimulants are not essential for good mental effort. Then he had the question of the Sabbath to meet as the college holds sessions on Sabbath. He presented the matter to the president, who said that he would not refuse him, but as it was a question of every Sabbath he would have to present the matter to the faculty for their decision, and in the meantime he, the president, would teach his classes on the Sabbath.

After his baptism he gave his testimony, which was very touching and at the same time very beautiful.

He was born of parents very strongly Catholic, and was educated for the priesthood. He rose step by step until he became professor of theology in one of the large Catholic seminaries where priests are educated. While there, doubt began to arise about a number of the Catholic doctrines, and especially that of transubstantiation. By studying, he became convinced for himself that Christ was the Word, and by eating the Word we eat Christ, and not by eating the host. He communicated his views to the head of the seminary, who became very angry, and said that the Catholic Church never changes, for it is founded on God, and as God never changes so the church never changes. There commenced then a difference between them, and he left his position. They tried their best to get him back. They wished to call him before the Board of the Inquisition, and make him recant. He refused, for as he told me, had he complied he would have been imprisoned in some old monastery. Knowing no other religion than the Catholic when he left it, he became an infidel, and believed no longer in God nor anything else. He told me that one can't imagine the despair in which he found himself during the time when he had no hope and no God. He often said if there be a God why not send him death as he had nothing to live for. While in Florence he began to consider, as he thought of the world about him, and as he read a little tract that he

found, that there must certainly be a God. So he came to Rome for the express purpose of studying what the other denominations taught. He procured himself a position as professor, and in the meantime studied the different churches. He studied the Methodist Church a month, and also the Waldensian, but he found no help. Then he studied the Baptist Church for three months, but still he was hopeless and full of doubt. They offered to baptise him, but he said he was not convinced, and therefore would not be baptised.

Then he came to us, and we did not need to urge, but he himself asked for the privilege of uniting with us. Everyone of us have seen the great change that has come over him. His countenance now is so bright and speaks of the joy and peace of heaven. Even the Baptist pastor whom he visited afterwards said that he had never seen such a change in a man.

During the time that he was studying with me he was called up by what purported to be a committee of citizens, but when he presented himself in response to the call he found a committee of dignitaries of the church of Rome who wished to speak with him. They offered him a position as editor of one of the large Catholic reviews. But he answered that in the past he had worked along those lines, but now he did not believe that way. They replied that he should not let that stand in his way as this was a great position with a large salary. He replied that he would never sell himself, and that ended the matter. While in Florence the Catholic leaders have tried before to regain his services by offering him a good position, for they knew his ability. I pray that God may make him a power for the truth in this dark land.—Chas. T. Everson, Rome.

A visitor to China was one day passing along a street of Fatshan, when his attention was attracted to a house from whence proceeded loud screams. The door being open he saw a group of women bending over a little girl whose feet were being bound. Stepping in, he remonstrated with the father, who was sitting by, ap-

parently quite unconcerned. The Chinese replied with his blandest smiles: "Yes, sir, it is a cruel practice, as you say; customs differ the world over. In our country we bind girls' feet, but I notice in Hong Kong your Western ladies bind their waists."

Between the great things that we cannot do and the small things we will not do, the danger is that we shall do nothing.—Adolph Monod.

Dr. R. H. Habenicht, our medical missionary in Argentina, recently baptised eight natives in the Gran Chaco, the wild region of Argentina, which, although now beginning to be settled, still is quite largely a wilderness, inhabited by the native Indians.

Curious are the happenings in missionary work in Japan. A missionary of the Church Missionary Society had gained permission to give a lantern lecture to wounded soldiers. When he reached the place provided by the officers for the meeting, he found it was a Buddhist temple. There, at one side of the high altar, and under the shadow of Buddha, he stood and preached Christ to a most attentive audience. This missionary had to tramp that night seven miles in the rain to reach his home, but his heart was light, for joy of having had the privilege of that talk to the friendly soldiers.

It is the church which goes that Christ is with. He says: "Go ye into all the world, make disciples of all nations, preach the gospel to every creature, and, lo, I am with you all the days, even to the end of the age." The conjunction is a connective, linking command and promise, conditioning the assurance upon the obedience. We must not put asunder what God hath joined together. This promise is the incentive and recompense of aggressive action. No church and no Christian that is apathetic and inactive about this world-wide work of Christ can plead or possess this promise of His presence.—A. T. Pierson.

The Judgment is in Session

WE trust our readers are being benefited by the studies from The Revelation which are appearing from week to week. It has not been possible to discuss the different subjects as fully as desired on account of our limited space, but we are pleased to be able to state that we have a supply of excellent volumes, both large and small, treating on the prophecies of this wonderful Book.....A PAMPHLET, entitled:

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"Don't Grumble, Lad."

Don't grumble, lad, don't grumble
About the load you bear;
For grumbling makes it heavier,
And sinks you to despair.

Don't worry, lad, don't worry
Because the way is drear;
For worry makes it harder,
And fills the soul with fear.

There's nothing half so helpful
As a little song of cheer,
When the burden groweth heavv,
And the way becometh drear.
Find in your heart a cheering song,
And sing it as you move along.

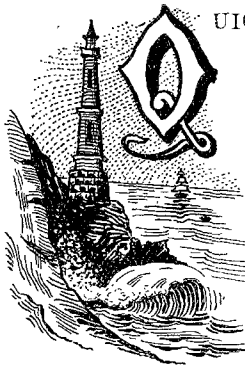
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By Agnès Bell.

Chapter I.



"QUICKSANDS, Aunt Lilian, did you say? Whatever are quicksands, and however is Fred on quicksands!" exclaimed Marie, as she hastily looked up from the book which she was reading.

Fred had just come in from school with an ugly scowl on his usually good-natured face, and throwing himself on to a chair looked very sullen and ill-tempered.

As Marie spoke Fred's countenance changed somewhat, and an expectant glance was cast at his aunt.

"Quicksands," said she, "is a very dangerous place on which to get, and one usually gets there before he is aware of it, and woe be to the person who gets on to them."

"Tell us about it," exclaimed both children at once.

"That's it, Fred," she remarked, as he slipped down from his chair with his usual smile again, "keep away from the quicksands, my boy."

"What are they, anyway," inquired Fred. "I haven't been near any sand to-day, so I don't know what you mean, auntie."

Fred was only a little fellow, and did not know a great deal yet, although his aunt overheard him the other day telling Marie that he was about the smartest boy in creation, for he could beat all the other chaps at school in leap-frog and racing.

Marie's reply somewhat took the wind out of Fred's gallant sails, for she said: "In creation, Fred? why, creation takes in all the world, and you are only a little boy, a very little boy, and, besides, Reggy Clarke carried off your class prize, you know."

"Oh, well," exclaimed Fred, but his tone of voice was not quite so proud, "I can leap higher than he anyway."

Marie's happy laugh sounded through the house at this piece of news, at the same time saying, "Humpty Dumpty sat on the wall. Humpty Dumpty had a great f——"

"I didn't fall," shouted Fred.

"No, you didn't, either," said Marie, "for cousin Frank saved you that trouble."

So you see, my little readers, our little hero had quite a good opinion of himself, which, if carried too far, would be the cause of much trouble.

"Oh, auntie, do tell us about quicksands," urged Fred, whose interest was now fairly aroused.

"I do love stories, and this sounds as though it would be a capital one, don't it, Marie?"

"Yes," answered Marie, "I like Aunt Lilian's stories; but you know, Fred, that you said you always feel as though the boy in the story was meant for you, and it makes you feel kind of uncomfortable."

"Do be quiet, now, Marie," said Fred, "can't you see that auntie is trying to think, and, besides, the boy in the last story was only six, and I am eleven," answered Fred, pushing his hands into his pockets and drawing himself up till he looked like his eleven summers, and his breast heaved with his own importance.

Marie's rippling laugh sounded



"I am Eleven, said Fred."



The Home of Marie and Fred.

through the room as she eyed Fred with a mischievous twinkle in her eye, saying,—

"Are you not afraid you will fall, Fred?"

"Fall, how can I fall, Marie, don't be silly."

"Don't you remember what Uncle Jack told you last night, Fred?"

"What did he say?" asked Fred with a questioning look at Marie.

"He said," remarked Marie, "that 'pride goes before a fall,' and that you were going the right way to get a tumble."

"What does he know," said Fred.

"Oh, Fred, Uncle Jack—"

"There, children, there goes the tea bell," their aunt remarked, "I will have to tell you the story about quicksands again."

Marie's remark was cut short, and the two children scampered off to tea.

The home of the Langleys was situated in a picturesque place near to one of our large cities. The father was a well-to-do business man, and the house stood on an elevated piece of ground, and was surrounded by several acres of orchard, lawns and gardens.

The river could be seen in the distance, the banks of which were fringed with the willow and the wattle, which at this season of the year were covered with their golden blossoms; and away in the distance could be seen the blue mountain ranges.

Such was the home, my little readers, of Marie and Fred with whom our story opens.



No Seeds, No Weeds.

In some things it is very necessary to look forward and think of what may come by-and-by. By doing this we can often prevent evil.

"Harry," said papa, in the late summer, "I saw some weeds growing in the part of the garden that you

promised to take care of. Pull them up this very day."

"But, papa," said Harry, "what's the use of taking the trouble now, when summer is almost over? The flowers in that bed have all gone to seed, and why should I weed the bed as if they were just beginning to grow, and had not finished for the year?"

"Because, my boy, the weeds will go to seed, too, and there they'll be next year, bright and early, you may depend. Get rid of them for next year, at least in part, by pulling up all you can get hold of now."

This was good advice for a small gardener, and it is good advice for all who want to take good care of the heart-gardens as well. Be careful about allowing bad habits to grow ever so little in the present, lest by-and-by they spread like bad weeds gone to seed.—"The May-flower."

A simple way to test water is to take a clean glass, put in some of the water and a teaspoonful of white sugar. This should be covered to keep out the dust, and set in a warm place, but not in direct sunlight. If in two days the water becomes cloudy, there is organic matter present in sufficient quantity to render the water decidedly unsafe to use. If the water remains clear, it is not an absolute proof of its purity.—"Youth's Instructor."

Uncle Ben's Letter Box.

[We will always be pleased to hear from our little readers, and will try to find room for a reply. Write neatly, and tell us about your home and Sabbath School and what you are doing for Jesus.]

North Hill, Forbes, N.S.W.

Dear Uncle Ben,—I write these few lines in answer to one of your letters in the "Signs." I am very glad to say that I have found some of the true gold. I attend the Sabbath School every Sabbath, also my brother and two sisters. Our teacher teaches us about Christ in the temple, Jesus' temptation, and the birth of Jesus. I pray that God will help me to overcome temptation. I close my letter with Christian love. From one of your readers; I remain,

MALCOLM McAULEY.

Be of good cheer, Malcolm. If you keep on asking, God will surely give you constant help. I am very pleased to know that you have found some "true gold." Uncle Ben returns Christian love and every good wish.

The following note has been received by our Signs Department from Cooranbong:—

Dear Uncle Ben,—I have been selling sixteen "Signs" lately. I hope you will reach the 20,000. I like reading the reports from the children. I like reading Uncle Ben's Gold Mine, and I am sorry it is stopped; I hope "Quicksands" will be as nice. I remain yours truly,

S. BUTLER.

This looks like business. If our little friend, by his faithful efforts does not discover treasures of "true gold," Uncle Ben is much mistaken.

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Two thousand three hundred Japanese coolies in Hawaii have struck work. This has shattered the hopes of many employers who have always supposed that Oriental coolies have never shown a tendency toward collective action. Evidently the Jap is becoming thoroughly Occidental.

A South American paper reflecting on the misery that abounds in certain parts of the world, and the plenty that only awaits the advent of workers in other parts, says: "We have to recognise that the world, in spite of its boasted civilisation, is not yet civilised, otherwise the lack of equilibrium, the congestion and desolation noted, would be impossible. The problem of the landless man, and the manless land, is really a world-problem, and such it will remain until the nations think less of exterminating each other, and more of preserving and improving the various races of the earth than they now do."

The Decadence of City Populations.

The effect on the race of the conditions which prevail in the crowded central parts of large towns is so calamitous that if those central districts were isolated, their population would rapidly die out. Researches in Germany and France and England prove that families migrating to towns die out in the third generation. Most families, permanently resident in London, do not survive beyond the third or fourth generation, and among a great mass of the people of London hardly any great grandchildren of permanent Londoners can be found. The type evolved by the large town as a whole, without its suburbs, is most painfully deficient in the higher qualities. Strength of body and intellect decline to a low degree, and no great man can possibly arise from the degenerate stock. Honesty, hospitality, generosity, fall into the crucible, and lose their quality in the flux of base material. The peasantry, which was noble, however indigent, in the country, withers in the hideous fumes of the music-hall, the public-

house, and the street, while religion itself as scarcely survives as the roses and the oaks. The home ceases to exist as a quiet and permanently beloved centre, with beautiful associations and influences, and with the perishing of home perishes much that most dignifies human nature. The cotter's Saturday night is no longer holy; family prayer is almost unknown in the tenement, and is not replaced by high thinking or unselfish aspirations. The familiar type of larrikin or factory girl seems to belong to another race from the type of fine British peasantry which migrated to this wilderness of streets.

At present the town obtains a continual stream of recruits from the country or suburbs which keep it living. But the debasement of the race cannot fail to follow from urban conditions now prevailing, and the effect of the positive evils of towns and of the absence of the myriad delights of the country day after day upon the moral nature cannot be estimated. —"First Conditions of Human Prosperity."

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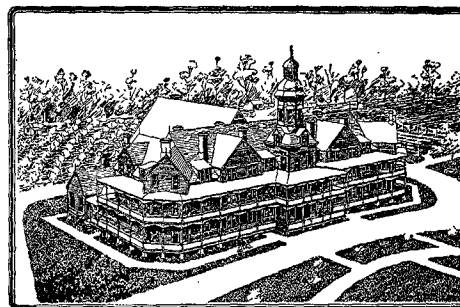
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