

SIGNS OF THE TIMES

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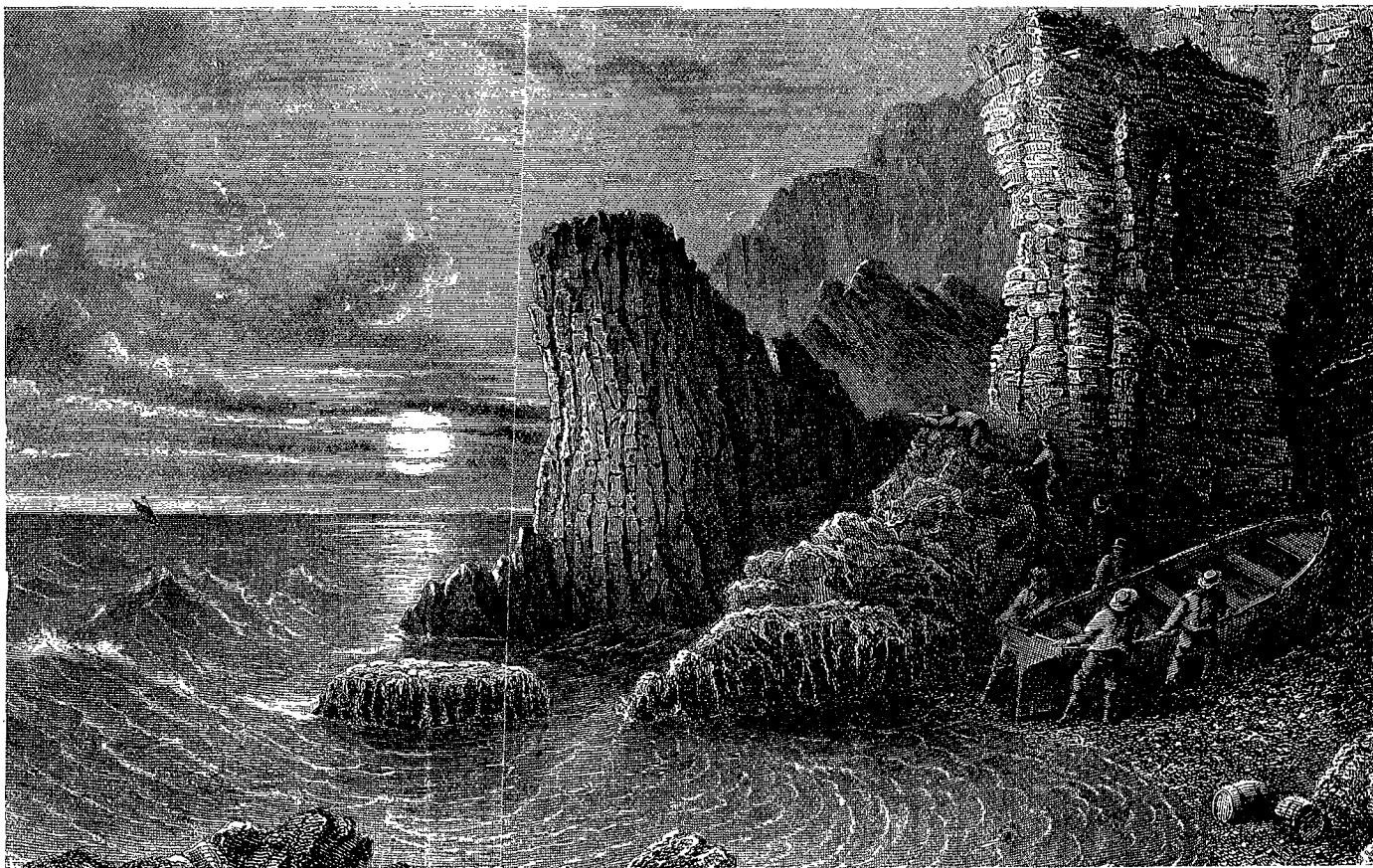
Melbourne, Victoria, September 18, 1905

ONE PENNY

"De Witte Amazed."

To the astonishment of the whole world, the empires of Russia and Japan, through their plenipotentiaries, who recently met at Portsmouth, U.S.A., have concluded a peace treaty, apparently much to the satisfaction of Russia. The eyes of all nations during the past

ance of the war which has raged in the Far East, when suddenly, to the astonishment of all, and even to the amazement of De Witte, the Russian envoy, the Russian terms were accepted by Japan, and peace was decided upon. De Witte exclaimed upon that unique occasion: "It seems incredible, and I do not believe that any other man in my place would have dared to hope that peace was possible in the circumstances." The Russian



A Coastal Scene in Tasmania.

few weeks have been watching with interest the proceedings at Portsmouth, and up to the eleventh hour, from current reports of the procedure of the delegates, it seemed that negotiations would be broken off, and that the late disastrous war between the two nations would be resumed with determined zeal and doggedness. Russia was mobilising, and Japan was still furthering the progress of her armament, and Europe expected a continu-

envoy by these words has only expressed the astonishment of all.

Still, there is an underlying reason in all this which neither the diplomatic Russians nor the astute Japanese, whose representatives had sat during the negotiations like graven images when confronted with Russia's proposals, were able to discern. There is a reason which the Powers are unable to recognise which

overrules human decisions; which decisions, if realised, might, and would, hasten national complications, which would, doubtless, lead to a wholesale European conflict. It is no less an overruling hand than that of God. God, through an unseen agency not discerned by men actively engaged in settling the affairs of nations, has a hand in results when decisions opposite to His desires would conflict with a special work which He has upon the earth. This is so at the present time, and instead of a prolonged war, leading to, perhaps, a world-wide conflict, we have an unexpected peace. We are living in the closing years of history; years in which a special message is going to the world, comprising a final warning, the obedience to which concerns every human being under the sun, and upon which the destiny of all is involved. It is the message of Christ's second advent. This message, ere it completes its mission, is to be proclaimed to every nation, people, kindred, and tongue. Therefore, when moves occur amongst the nations that are likely to obstruct and stop the progress and deliverance of this message, God has the means at hand to overrule events to the interest of His special designs. This He has evidently done in the present instance. Go this message must. The world is to be traversed by it, and a limited time is allotted to its proclamation, and now it is approaching the final appeal and the loud cry of the message. A world-wide conflict would stop the progress of it, and as the Japanese and Russian embroglio upon resumption was likely to prove much more than a duel between two nations, therefore, in the interests of the third angel's message we have peace instead of war, and concessions are made which astonish all.

In the interests of this final, impressive, and solemn message, God has stationed four mighty angels at the four corners of the earth (see Rev. 7:1-3) to counteract the wars, strifes, and commotions likely to impede its progress. These angels, in the interest of this message, took up their position on the earth about the year 1844 A.D. These same angels are at their posts to-day, and when things take such a course that would be likely to obstruct God's work upon the earth, they are ready with their counteracting influences, the obstruction is removed, and things resume their former course. The evidence of their restraining influence upon the affairs of nations may be plainly seen in the action which, at the present time, has so unexpectedly given peace to the world. The winds (wars) are held back, allayed, stopped. Why?—In order that the last message may fulfil its mission. This is the transcendental reason why the war that threatened to involve all Europe is stayed, and why things assume their normal aspect. De Witte, Roosevelt, and the Japanese are merely the actors seen by the world in the transaction, but the four angels of Rev. 7:1-4 have more to do with results than the world is ever likely to acknowledge, or even know. These angels know their work, and the world has to-day the evidence of the skill with which they work. It is time men recognised the over-ruling hand of God, observed the purport of it, and more fully obeyed Him. The world can thank Him for the restraining influences which, through His angels, check the actions of men, and make this world at intervals a place more comfortable to live in.

But a change is fast approaching national affairs. The message of the third angel of Rev. 14:9-12 is finishing its work, the end is approaching; then the four angels of Rev. 7:1-4 will be commanded "to let go." When every clashing force will come together in a storm,

their restraining influences will be withdrawn. Then forces, long controlled, held in check, and restrained, will rush together with the fury of hell; the plagues fall; probation closes; the earth becomes a pandemonium of war, bloodshed, and horror. Dan. 12:1, 2. Christ comes, and His own people are rescued. Those who obeyed the last message will look up and exclaim: "Lo, this is our God; we have waited for Him, and He will save us."—J. B.

The European Equilibrium.

The response of European conditions to the readjustment of the balance of power caused by the defeat of Russia in the Far East has been very quick and scarcely less striking. The new position of Japan, as everyone expected, was bound to affect profoundly the situation in the Orient, but less thought has been given to the reaction of the Far East upon Europe. Before the outbreak of the present war there had come about a hardening of continental relations, due to the prolongation of fixed conditions, which had been embodied in the two great military alliances, the *dreibund* and the *zweibund*. The shaking-up already discernible in such events as the secession of Norway from the union with Sweden and the virtual attack by the German Emperor upon the Anglo-French entente, both of which are not unrelated to the Russian catastrophe, serves to invest European affairs with an interest far livelier than anyone has been able to feel in ten years. And the question now in the minds of observers is to what extent will the changed equilibrium among the European Powers transform the continental system?

With Germany's position as the first power on the continent well established as the result of the downfall of Delcasse and the successful attack upon the Anglo-French agreement, the future becomes alive with interesting possibilities. For the most striking effects upon Europe of the far eastern war we must await future developments. Prophecy is to be avoided, but it may turn out that things will happen to the Austro-Hungarian Empire after the death of Emperor Francis Joseph that would not have happened had not Russia's power received so severe a blow in her far eastern adventure. The dissolution of the dual monarchy may come the sooner, now that the Hungarians have less to fear from the Russian autocracy, which suppressed their uprising for independence fifty years ago; and the much-dreamed-of consolidation of German-speaking Austria with the German Empire may take place the easier as the result of the new equilibrium in European affairs. With Berlin and Vienna again in the same empire, the new Germany would debouch upon the Adriatic, and become literally a Mediterranean power.

The final realisation of the pan-Germanic dream of consolidation in central Europe seems more of a possibility than it did before February, 1904. The fate of Holland, as well as of Austria, is involved in developments of this character, for Germany naturally must crave ultimate control of the mouth of the Rhine. English naval power will probably constitute a permanent barrier to the growth of a German colonial empire, but even English opposition is scarcely formidable enough on the continent to prevent the political consolidation of the Germanic people, in case such a movement should now gain headway.—"Springfield Republican."



A. W. ANDERSON, EDITOR

MELBOURNE, VICTORIA, SEPTEMBER 18, 1905.

The Revelation of Jesus Christ. —No. 36.

Rev. 11 : 18.

The Seventh Trumpet. —Concluded.

After an exposition of the seventh trumpet, which has already supplied matter for thirteen articles, we have only one more subject to deal with before concluding our study of this wonderful prophecy. In this series of articles the great facts which are associated with the sounding of the seventh trumpet have been considered—The Closing Work of the Gospel; The Opening of the Holy of Holies in Heaven; The Judgment of the Dead; The Anger of the Nations; The Wrath of God; The Second Coming of Christ; The Reward of the Righteous; and now we must consider the one remaining feature, which is spoken of in connection with this subject, viz.,

The Destruction of the Wicked.

A time is spoken of in Rev. 5 : 13 in which "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," were heard saying, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Certainly before a fulfilment of this prediction could be accomplished a great change from present conditions would be necessary. How little adoration of God is seen in the world to-day. Notwithstanding all the mighty efforts which are being made throughout the world to turn men to righteousness, evil men and seducers are waxing worse and worse, a condition of affairs which is in harmony with Paul's prophetic description of the last days.

Some seize upon this apocalyptic prediction as proof positive that all men will finally be saved. In this they err, as many others have erred in the past, "not knowing the Scriptures." That, ultimately, God will cleanse the universe of sin, no one who believes the Scriptures can doubt, but will that great work be accomplished by the conversion of all sinners? and, if so, when will these sinners be converted? That all sinners will not be converted when Christ comes the second time is evident, for we read of a great company of men, kings, great men, rich men, captains, and mighty men, bondmen, and freemen who will hide themselves from the presence of the Son of man when He comes in the clouds of heaven, and who will say to the mountains and to the rocks: "Fall on us, and hide us from the face of Him that sitteth upon 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 : 15-17.

Therefore, those who hold that God will save all men are driven to conclude that He will do so *after* Christ comes again. But such a position is contrary to the whole teaching of Scripture. By the judgment, the reward or punishment of each member of the human fam-

ily is irrevocably fixed, the decisions being based upon the records in the books of heaven of the deeds done in the body. Rev. 20 : 11-15. If we turn from the direct and positive statements of the Scriptures to build upon some fallible ideas of man, we will assuredly find ourselves in a hopeless dilemma. God has definitely stated that "the unjust are reserved unto the day of judgment to be punished." 2 Peter 2 : 9.

Of the nature of this punishment we are left in no doubt whatever, for "the wages of sin is death." Rom. 6 : 23. "The soul that sinneth it shall die." Eze. 18 : 4-20. When will transgressors receive their wages?—After the judgment of the wicked, which we found in the studies on the judgment will not take place until after Christ comes the second time. On those who have a part in the resurrection of the just "the second death hath no power" (Rev. 20 : 6); we may, therefore, infer that the second death will be experienced only by those who do not have a part in the first resurrection. What the second death is we are told in Rev. 20 : 14, 15. "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." The lake of fire is, therefore, "the second death." Then will be fulfilled the words of the psalmist: "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 : 10. After God has poured out upon the transgressors the punishment which He has decreed shall follow sin, there will be neither a sinner nor any place for a sinner in God's great universe. "They shall be as though they had not been." Obad. 16.

The most striking figures have been used by the sacred writers to enunciate the fact that the wicked will perish, as the following instances will show: "Thou shalt dash them in pieces like a potter's vessel." Ps. 2 : 9. "As wax melteth before the fire, so let the wicked perish at the presence of God." Ps. 68 : 2. "As the whirlwind passeth, so is the wicked no more." Prov. 10 : 25. They are likened to garments consumed by moths. Isa. 51 : 8. "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. "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." "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet." Mal. 4 : 3. "He will burn up the chaff with unquenchable fire." Matt. 3 : 12. Peter likens certain classes of the wicked to "natural brute beasts, made to be taken and destroyed, who shall perish in their own corruption." 2 Peter 2 : 12. Christ likened the wicked to tares which were gathered into bundles to be burned: "As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire." Matt. 13 : 40-42.

Could language be used which more forcibly illustrates the final utter extinction of sinners? That no misunderstanding should be made concerning this matter, the Spirit of God has given us the most definite instruction, using the plainest illustrations to show the

impossibility of any future probation. Fire is designated as the agent of destruction, and the most inflammable materials are used to illustrate the position of the unrepentant—Chaff, stubble, tares, withered branches, and fat. Nothing is left but smoke and ashes; they are to be destroyed root and branch.

Escape from this fiery doom is offered to all men through the gospel of Jesus Christ. He is the only way to eternal life. "He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John 5:12. He came that men might have life. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

Dead Ages Unearthed.

During the month of July, there were on public exhibition at the University College, Gower Street, W.C., London, a wonderful collection of antiquities, formed from those which Professor Flinders Petrie, Mr. C. T. Currelly, Drs. Grenfell and Hunt, and Mr. Montagu Porch have unearthed at Sinai during their past year's work for the Egypt Exploration Fund and Egyptian Research Account.

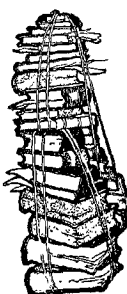
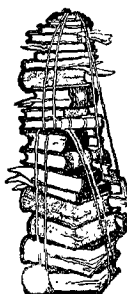
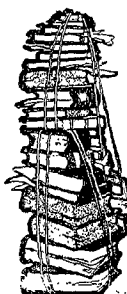
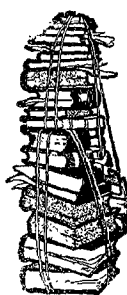
Some of the most important are relics of Seneferu (4000 B.C.), the first Egyptian ruler who built a pyramid. Seneferu's great tablet at Sinai, of which photographs and copies now come to us for the first time, and show the wonderful fineness of the draughtsmanship, was believed to be the earliest existing inscription. But Professor Petrie has found one of King Semerkhet, six centuries older (4600 B.C.), and the drawing at that early date makes it obvious that the artists were no mere beginners.

Many of these antiquities show that the ancient Egyptians had reached a much higher art culture than was supposed. The neck of a broken jar was found with the "cork" still in it sealed with clay stamped apparently with a signet ring, the work on which is exquisitely fine. But a gem is the head of Queen Thyi, carved out of black steatite. It is only about the size of a large walnut, but so excellent is the sculpture that a photograph enlarged to natural size looks as life-like to-day as the Queen herself did thousands of years ago.

Other relics show that the later Egyptians had secrets of glass-making superior to anything we now possess. There are others no less interesting which show how like to us of to-day they were in other respects. The marbles of little boys who played long before the far-off days when the Egyptians forced the Jews to make bricks with straw. The dice of men, the jewels and toys of women. Even the rag-dolls of the Egyptian babies are there. And there are also the moulds which were used by the counterfeit coiners of those days.—Selected.

That the war has stirred the religious depths of Japan, bringing about a revival of the life of the ancient religions, especially Buddhism, is not a danger, says the

New York "Churchman," but an advantage to true Christianity. With such a religious movement affecting the people at large, and with the prevalence of this open-minded attitude, the ultimate result must be a gain for truth and righteousness, and truth and righteousness are most clearly expressed and manifested in Christianity. Japan will turn more and more toward Christianity, because it embodies and expresses those ideals of devotion and service that are moving the hearts of the nation to-day. Not a few of the leaders of her people, both men and women, are even now Christians; and, although the number of professing Christians is not large absolutely, yet their influence is altogether out of proportion to their number. There were no Japanese at the first Pentecost, but surely Japan will have its part to play in the ultimate outpouring of the Spirit of God in the world.



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GENERAL ARTICLES

FROM OUR CONTRIBUTORS

Alone.

"Alone with God!" the keynote this
Of every holy life,
The secret power of fragrant growth,
And victory over strife.

"Alone with God!" in private prayer
And quietness we feel
That He draws near our waiting souls,
And doth Himself reveal.

"Alone with God!" earth's laurels fade,
Ambition tempts not there;
The world and self are judged aright,
And no false colours wear.

"Alone with God!" true knowledge gained,
While sitting at His feet;
We learn life's greatest lessons there,
Which make for service meet.

—E. M. Exton.

The Old and New Covenants.

By E. Hilliard.

Some claim that the Lord's commanded covenant (the ten commandments, Deut. 4:13) is the old covenant, which Paul says decayed, waxed old, and vanished away. But such, when called upon to closely examine the nature of the ten commandments, are forced to the conclusion that nine of them cannot be dispensed with; hence it is claimed that through the agency of Christ they are incorporated into the new covenant. These nine precepts, according to their idea, with the Sunday as a substitute for the seventh-day Sabbath added, constitute the new covenant. Let us examine these positions in the light of Scripture.

1. The Scriptures nowhere call the ten commandments the old covenant. If they are, then surely they have all decayed and waxed old; for whatever constituted the old covenant did, as Paul declares, decay, wax old, and vanish away. But were this even so, would Christ, or any one else, be so unwise as to put nine-tenths of this old, decayed material into the new covenant?—Never. If Christ did away with the ten commandments as the old covenant, then built up nine of them in the new, He made Himself a transgressor; for, says Paul, "If I build again the things which I destroyed, I make myself a transgressor." Gal. 2:18.

Let us take two of the ten commandments which are said to be a part of the old covenant, and see if it was ever possible for them to decay or wax old. "Thou shalt not steal." "Thou shalt not bear false witness against thy neighbour." Suppose Christ should stand up in the presence of a band of robbers and liars, and with His hand raised to heaven, should say: "Truth-telling, which the ninth commandment supports, and honesty of heart, which the eighth commandment enjoins, have decayed, waxed old, and are done away; would not such a statement encourage that band of robbers to continue their

work of robbing and lying?"—Certainly it would. "But," says one, "Christ incorporated these two commands with the other seven into the new covenant." Before He could do this, He must declare them decayed, waxed old, etc. Now, truth-telling and stealing never did, and never can, wax old, except with liars and thieves. If Christ ever took the position for one moment that the command, "Thou shalt not bear false witness," waxed old and vanished away, that moment He became a liar. It is utterly impossible for truth-telling to wax old, or to be dispensed with, without defaming the character. We can see from the very nature of the ten commandments that it is impossible for them to form any part of the old covenant, which did wax old and vanish away.

2. What, then, is the old covenant?—It was a covenant, or agreement, made between God and His chosen people, at Sinai, before He spoke or wrote the law. They covenanted with God to obey His voice, and He agreed to be their God as long as they were obedient. Ex. 19:5-8. The Lord entered into this agreement with them that they might better understand their inability to obey His voice without His aid. They soon broke their part of the covenant, and learned their weakness. Because of this, Paul says, the Lord found fault with them; not with the ten commandments, as some teach. "For finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant." Heb. 8:8. It was far from God or Christ, far from them, to find fault with the ten commandment law. In Ps. 19:7 the spirit of inspiration declares, "The law of the Lord is perfect," and Jesus says, in Luke 16:17: "It is easier for heaven and earth to pass, than one tittle of the law to fail." Christ did not find fault with a perfect law, every jot and tittle of which will remain till the heavens and earth disappear; but He did find fault with those disobedient people who broke their covenant with Him. They were faulty, and the first covenant made at Sinai was not faultless. Had it been, says Paul, "then should no place have been sought for the second." Heb. 8:7, 8. Both they and their covenant being faulty, God sought out a remedy. Not, however, by making use of that first faulty covenant; but by writing the second covenant, even His own perfect law of commandments in their hearts, out of which are the issues of life. Then their lives, under this new covenant work, would be according to God's holy, just, and good law. This work of writing the ten elements of Christian character in the hearts of men is done through the agency of the Holy Spirit. It is the new covenant, and is sealed with the blood of our sin-pardoning Redeemer. Whoever calls the ten commandments the old covenant, declares them abolished, and fails to relinquish this position, can in no case enter into covenant relation with Him who seals the covenant with His precious blood. Oh, that all men would sav from the heart, with David, "Oh, how love I Thy law: it is my meditation all the day." Ps. 119:97. That men, made in the image of God, would so prize the blood of Christ that they would allow the Holy Spirit to seal in their hearts the transcript of the Saviour's character, even the ten holy precepts spoken from Sinai.

3. It has been stated by some that all there is in the new covenant distinct from the old is the Sunday, which takes the place of God's holy Sabbath. Those who hold this theory tell us plainly that there is no law in Scripture for the observance of Sunday, the first day of the week. They seem to forget that the new cove-

nant is made by Christ writing His laws into the minds and hearts of men. "This is the covenant that I will make, . . . I will put My laws into their mind, and write them in their hearts." Heb. 8: 10. If Christ has no law for Sunday observance, which is certainly the case, how then can it be written in the heart?—It cannot be. There is no divine law for it, therefore it forms no part of the new covenant.

4. The new covenant is sealed with the blood of Christ shed upon the cross. This being the case, nothing could be added after the death of Christ. After a covenant has been sealed, or confirmed, even though it be a man's covenant, nothing can be added or taken from it. Paul says, "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or added thereto." Gal. 3: 15. No provision whatever for the substitution of Sunday, the first day, in place of the seventh-day Sabbath, was made prior to the cross; therefore it never could be added this side of the cross. It comes in too late to find any place in the new covenant.

In the great gospel commission, Christ tells those commissioned to teach the gospel to teach only what He has commanded. He said: "Go ye therefore and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway." Matt. 28: 19, 20. He never commanded Sunday observance, therefore no one has any authority for teaching it. It has no place either in the new covenant or the gospel commission. Let us remember that He who suffered the shameful death of the cross will never accept a substituted day in place of the one He has sanctified, blessed, and commanded us to keep, and which has never been changed. He requires faithful, implicit obedience. It is His to command, and ours to obey. Let us do so humbly and willingly. "If ye be willing and obedient, ye shall eat the good of the land." Isa. 1: 19.

The Unspeakable Gift.—No. 3.

By R. Hare.

Love's Offering.

Selfishness may be induced to make large offerings. It may even appear to forget self in the magnificence of its gifts. But, after all, it will be found that the offering is made with the hope that in some way self may be glorified. It is love alone that can make a true sacrifice.

Many and great were the offerings cast into the treasury by the rich and great. The temple rulers cast in of their abundance. But the poor widow's two-mite-gift was the only one that the Lord thought worthy of notice. Love prompted that offering, and self-sacrifice made it great. The odour from Mary's box of ointment filled the room, but its perfume was sweeter to Christ than to any of the beholders, because He knew that she "loved much." The love and sacrifice that lay behind that gift meant more to Christ than all the "three hundred pence" that selfishness thought to have been thrown away in that offering. If you would offer a great offering it must be the gift of love.

Such was the offering made by Jesus Christ, who was Himself the gift of God. "Christ loved the church, and gave Himself for it." Eph. 5: 25. More He could not have given; this was the greatest gift, and love—deep,

unselfish love—prompted the sacrifice. Surely such a love and such a gift must appeal to every heart that can be touched by the nobility of self-sacrifice.

Christ was in the glory with the Father before the world was. By Him and for Him were all things created, whether thrones, or dominions, or principalities, or powers. He was before all, and in Him all things were placed together. The King of eternity honoured His Son by having all things created for Him. Col. 1: 16, 17. So, then, in contemplating the gift of Himself Christ had first to decide on the renunciation of all the treasures of the universe. Though His by right as the Son of God, and the One for whom all things were created, yet the very treasures of heaven must be given up so that as a man in poverty He might touch the poor, might join hands with the needy, and by that poverty make it possible for many to be made rich.

Christ came to this earth in poverty. He owned all the treasures of eternity before. But "though He were rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8: 9. This was not a make-believe poverty. It was real. Christ walked the earth without a home. He could point to the birds with their nests and to the foxes with their holes, declaring as He did so, "The Son of man hath not where to lay His head." In a world of His own creation, a world that once belonged to Him, and yet in poverty—yes, in poverty so deep and real that when at last His lifeless form was laid to rest He had to be buried in a borrowed grave.

In addition to the renunciation of all heavenly treasures there was also before Christ the humiliation of uniting Himself with a fallen race. This would not be in the bonds of a temporary union that could be measured by days or years, or even ages of time, but in a union that must last forever—a changeless tie that might never be broken. (Even now in heaven Christ appears in human flesh.) Neither was it a union with humanity as God made man in the beginning when all was holy. But it was a union with flesh as that flesh appeared after four thousand years of sin, when pain and misery had marred God's handiwork, and made it "sinful flesh" indeed.

Christ consented to this union with all its humiliation and imperfections. He would join Himself to the unholy that they might become holy. He would link hands with the unrighteous that they might become righteous. He would step down to behold the lowest that man might step up to behold the Highest! The Son of God did step down. He took upon Him human nature, and was made in the "likeness of sinful flesh." He walked in a world of sin, and tabernacled among sinful men. Yet He did no sin. In every feature of His life the human was subjected to the divine, and so in His humble union with humanity Christ worked out God's will.

Then, again, after the renunciation of all the heavenly treasures and His union with human, sinful flesh, there yet remained another step to be taken. The life—the pure, free, and holy life of the Son of God—must be surrendered to replace the forfeited life of man. Through transgression man became subject to mortality, and it could only be through the transfer of a life at once holy and obedient that the dying might again hope to live.

But can love yield up its life? Can the Son of God make the great atonement? Can He renounce the

power of that endless life—the life that He might have retained forever? Can He, for man's sake, make Himself of no reputation, and die that the man of no reputation might live? Can He? Can He? Oh, wonderful, wonderful love; no offering is too great for Thee! Well may heaven and earth rejoice to hear the answer: "Lo, I come; in the volume of the book it is written of Me; I delight to do Thy will, O My God."

From highest heaven descending,
To lowest earth He came,
To show the Father's glory,
And justify His name.
Touched by man's sorrow, pain, and woe,
He wept with all who weep below.

Willingly, gladly Christ took up the great work that called Him to become a homeless stranger, so that the homeless ones of earth might find an everlasting home. He consented to bear the image of the earthy that all of earth, who would might bear the image of the heavenly. He willingly gave up His life that the dying of earth might live.

But the sacrifice demanded in this great offering of love, and the changes involved in making that sacrifice must abide forever. Christ can never take back His gift, neither can He ever undo the tie that binds Him to humanity. Made the Son of man forever, He, even now, ministers before the throne in human flesh; with the wound prints still on His hands and the thorn marks still on His brow He waits by the Eternal in the temple above. "Having loved His own, which were in the world, He loved them unto the end." Like the Father, He loved "with an everlasting love," and the evidence of that love is "graven" upon the palms of His hands. Isa. 49:16. That engraving can never be obliterated. It is in living flesh, and must abide forever.

"The End of the Lord."

By G. A. Wantzlick.

"Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy." James 5:11.

No one will gather from this scripture that it is in any way intended to convey the idea that "the Lord," the great Originator of all that exists, has come, or is to come, to an end; but, rather, that the Lord has in all His undertakings a specific and definite "end," or object, in view.

In Job's case "the end," or purpose, of God was to establish patience. And because Job endured the trying hour, the crucial test, "the fiery trial," he was rewarded accordingly for his integrity and patience in not "charging God foolishly" through murmuring or complaining. He yielded himself into the hands of his Maker, trusting that the "end" of the present chastening would yield "the peaceable fruit of righteousness." "So the Lord blessed the latter end of Job more than his beginning."

"Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come." "There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temp-

tation also make a way to escape, that ye may be able to bear it."

"For His eyes are upon the ways of man, and He seeth all his goings." It is the "end of the Lord" that all may understand the "present chastening" to be finally blessed with righteous Job.

The way may rougher grow,
The weariness increase;
We gird our loins and hasten on—
The end, the end is peace.

"The End of the Law."

"For Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4.

Righteousness and how obtained being the grand theme under consideration in the text above cited, it becomes a marvel how any one could gather therefrom that it teaches the abolition of the law of God. And yet this is a common position held by many modern religious teachers.

The will of God expressed in and through His holy and perfect law of ten commandments, was fulfilled in Christ, who bore witness thereto, declaring, "I have kept My Father's commandments, and abide in His love."

Israel of old, not having a clear and right conception of the holy and exalted character of the requirements of God, unwittingly exclaimed, "All that the Lord hath said we will do, and be obedient." Failure stands recorded against this lofty resolution. Dark unbelief stepped in and hindered them from seeing that "without faith it is impossible to please [obey] God."

With a tender, compassionate desire that all who strive to obtain a crown of immortal life might not come short of it, the following positive assurance is made by Christ: "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." "I am Alpha and Omega, the beginning and the end, the first and the last," "the Author and Finisher of our faith."

Thus Christ becomes the "end" (or source) through whom weak, sinful man is enabled to walk in uprightness and obedience to his Maker's will.

Paul's testimony is, "I of myself can do nothing. But I can do all things through Christ which strengtheneth me." This righteousness came to Paul by faith, and is promised "unto all that believe." So ye may receive "the end of your faith, even the salvation of your souls."

Spiritual Irrigation.

A man bought a strip of arid land in California, on which nothing could be made to grow. But it had this advantage, it lay near enough a mountain stream, so that by much labour he led it through his plot. Behold the miracle of irrigation! All growth is luxurious and abundant. The geraniums are like trees. The roses smother the fences with bloom. The orange tree, as Dr. Hillis puts it, "with its feet in the water, its head in fire, distils into orbs of gold." "Without me," says the mountain stream, "ye can do nothing."

Thus, though "barren and unfruitful" of ourselves, by faith that brings to us the indwelling Spirit of Christ, we know with Paul, "I can do all things through Christ which strengtheneth me."

World-Wide Field

The New Zealand Maories.

New Zealand was discovered in 1642 by Tasman, the Dutch navigator. It was surveyed by Captain Cook in 1769, and the first settlement of Europeans was established there in 1814. For a time the country remained a dependency of New South Wales, but in 1841 it became a separate colony.

New Zealand consists of three islands, known respectively as the North, South, and Stewart's Island. The islands lie north and south, and form a long, narrow, irregular portion of land. Its three divisions are separated by two straits, one eighteen and the other fifteen miles across. In length the islands measure over 1,000 miles, while in breadth they measure about 250 miles. The climate of the North Island is mild and warm, but in the South Island snow and ice are frequent.

The New Zealand natives, a dark race called Maories, are a strong, hardy people, well developed and muscular, and had it not been for the white man's curse, they might still have remained an undiminished nation. At the time of the European settlement in 1814 the natives numbered 100,000. They were then divided into eighteen nations, and these were divided into many tribes. The natives were thus almost constantly at war, for this seemed the only way they could maintain their territory, or avenge their wrongs. Nearly all the tribes were cannibals, it being customary for them to eat the men slain in battle, and also those taken as prisoners.

The Maories are a branch of the Malayo-Polynesian family. Both their language and appearance indicate that relationship. They are of medium height, their hair is generally coarse and black, while the colour of their skin ranges all the way from olive-brown to the negro blackness. A large mouth, dark-brown eyes, broad nose, and tattooed lips, are striking features of the native face.

The original diet of the natives consisted of berries, fern-roots, animals, birds, fish, and men—wars were not infrequently undertaken that they might secure either the living or the dead of another tribe for food. Their method of cooking was simple, but effective—a hole was made in the ground, over which a fire was built, and on top of the wood a number of large round stones were placed. As the wood burned the stones heated, and, finally, over them some fern leaves were spread. On these leaves the food was placed; water was sprinkled to produce steam, the whole being covered by other leaves and a thickness of earth. After an hour in the primitive oven, the food would be served in small baskets made from flax.

In 1814 the Church Missionary Society of England established a mission at a place called the Bay of Islands. Many of the natives were friendly, and remained loyal to the interests of the missionaries. In 1840 a

treaty of peace, known as the "Treaty of Waitangi,"—place of the crying waters—was signed by about fifty chiefs. By it the chiefs ceded to England the sovereignty of the islands of New Zealand.

But peace did not last, for in 1860 an insurrection broke out among the natives. This was owing to the unjust treatment the natives received from unprincipled white men who took away their land. This resulted in a war that lasted till 1866.

One tribe of natives, known as the Han-Haus, inhabiting the interior of the North Island, have for many years observed the Sabbath. Their religion is a mixture of pagan forms and Christianity, but they still cling to the recognition of the seventh day.

The Maori race have decreased from 100,000 to their present standing of 40,000. They are now rapidly dying off. This is, no doubt, largely owing to the evils introduced by white men. About three-fourths of the race profess Christianity. Many of them are adherents of the Catholic Church, and of late the Mormon faith has found many followers among them.

A very pathetic message was recently sent to the Premier, Mr. Seddon, from the people of the Wanganui district. The message was sent as an appeal for the continuance of the village scheme. It read thus:—"We are dying fast, and want you to show us how to live and work, so that we may not all go down to the grave."

The natives of New Zealand, like the natives of all other lands, need just the light that the "third angel's message" can give. That alone can show the true path to life at this time, and God has entrusted us with the heavy responsibility of giving that message to those who sit in darkness.

God's last message must gather a people "from every nation, kindred, tongue, and people," and among the redeemed there will be found some from among the dark sons of New Zealand. A few of them have accepted the message, but the field lies waiting, for the labourers are few. May God give His people courage and faith to carry His message to the dark places of every land.

R. Hare.

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In a noiseless, tender way.

Days will come, and days will go,
Yet 'tis well;
For in joy or sorrow's hour,
Life shall spell
God's dear message, line by line,
In this life of yours and mine.

—I. Mench Chambers.

Beauty of Manners

The Greeks believed that any violation of good taste or breach of courtesy was morally vicious. They kept beauty and goodness together. That which was uncouth and forbidding could not be good to a Greek. To him manners and morals were one. What we call blemishes or defects he called vices. It is our habit to separate morality and esthetics, and to place immeasurably more emphasis on the former than on the latter. In this we are in danger of going too far. We certainly do go too far whenever we so minimise the value of decorous behaviour as to lead any one to think that it is a matter of comparative insignificance. Rude and boorish people may have in them a streak of piety, but they are saints only in the rough. The full-statured saint is beautiful in all his ways. He does not offend delicate ears by boisterous or ill-mannered speech, nor does he shock refined hearts by ill-considered and clownish action. There is no reason why a Christian should be disagreeable, nor have we any right to think that the Lord will hold him guiltless who constantly irritates by eccentric behaviour those with whom he deals. The psalmist felt it desirable that men should worship the Lord in the beauty of holiness, and equally desirable is it that they should inject that same beauty into their daily intercourse with their fellow-men. The Christian is bound to be a gentleman, for he professes to be a follower of Jesus, of whom the poet Dekker says:—

"The best of men
That e'er wore earth about Him was a sufferer;
A soft, meek, patient, humble, tranquil spirit,
The first true gentleman that ever breathed."
"The Wellspring."

Just Such Neighbours.

"A man stopping at a tavern for rest and refreshments began to talk about his journey. He had come from a neighbouring town; he was moving away, and glad enough to get away, too. Such a set of neighbours as he had there, unkind, disobliging, cross, and contrary. It was enough to make any one want to leave the place, and he had started, and was to settle in another region, where he could find a different set of inhabitants.

"Well," said the landlord, 'you will find just such neighbours where you are going.'

"The next night another man stopped at the inn. He, too, was on a journey—was moving. On inquiry, it was found that he came from the same place from which the former traveller had come. He said he had been obliged to move from where he lived, and he did not mind leaving his home so much as he did leaving his neighbours; they were so kind, considerate, accommodating, and generous that he felt very sorrowful at the thought of leaving them and going among strangers, especially as he could not tell what kind of neighbours he would find.

"Oh, well," said the landlord, 'you will find just such neighbours where you are going.'

"Does it not seem possible that men will generally find such neighbours as they are looking for? Some people are always in trouble; others 'follow peace with all men.' Who knows but we can have just about such neighbours as we wish for, simply by treating them as we ought to?"—Selected.

Children.

Self-control in any marked degree should not be expected of young children. The too common cruelty of surrounding them with objects they must not touch, and allowing them to witness activities they must not imitate, is a monument to the prevailing ignorance of nature's laws. There was sound psychology in the exhortation to the parents of the apostolic church, "Provoke not your children to wrath," rather than, "Teach your children to control their tempers." Self-control should, indeed, be learned in childhood gradually, as the child is able to bear increased stress; but it should not be demanded of him prematurely.—Mary Lawsen Neff, M.D., in "Medicine."

Would Rather Give up Anything than the Signs.

The following letter just received is only one of a large number expressing appreciation of the "Signs of the Times":—

"I am sending my subscription for another twelve months. I could not do without my old friend the 'Signs.' I have been getting it so long that I really could not do without it. I would rather give up anything than my paper, for it has been my teacher, my friend, and my comfort for many years. I thank God for this paper, for it is a great blessing to me, and may our Heavenly Father bless the 'Signs' wherever they go and to all that read them. Yours in Christian love,

* * *



Thy Kingdom Come.

A little hand can sow
The seed of truth below ;
A little voice can tell
How Jesus loved us well.
O teach us, Lord, to pray,
"Thy kingdom come," each day,
And then with willing heart
To do our little part.

—Selected.



(ALL RIGHTS RESERVED).

By Agnes Bell.

Chapter VII.



It was evening, the family were gathered in the sitting room.

It was the social hour of the day, all loved it, and it was looked forward to by each member of the family.

The father looked around on his little household, and the mother, ever busy, had sewing in hand.

Marie, finished with her lessons, was placing her books in her bag; Aunt Lilian was engaged reading, and Fred, with elbow on table and head resting on hand, had a far away look in his eyes; for

he was building castles in the air.

Little boys often build them, all to be knocked down.

"Father," said he at length, rousing himself, and with an air of importance, "I want when I am a man to be great."

His mother stayed her needle and regarded her son in wonderment.

His father gave him a steady look, and Marie's rippling laugh ended in the word "quicksands." "Look out for the Goodwin Sands, Fred," she said, "for you are sailing right on to them."

"How am I?" asked Fred, feeling somewhat uncomfortable, "where is the harm in wanting to be great; one who has plenty of money, fine houses, good clothes, numbers of servants, and a carriage or two, and a name that everybody knows?" said Fred.

"What is your idea of a great man, as you term it?" asked his father.

"Why, one that everybody talks about, who has a lot of money, like Tommy Brown's uncle, and one when you are walking out you hear the people say, 'There goes Mr. Brown.' Tommy was telling me about his uncle to-day, and I was thinking about him.

"It must be grand to be very rich. Oh, I would like it, father, I would just like to be a great man," and Fred sat upright in his chair and looked at his father.

"The rich fall into many temptations which the poor are not liable to meet, Fred," answered his father, looking keenly at his boy.

"The love of riches is the root of much evil; it is one of the most dangerous quicksands to be met with in life.

"Many a life has been wrecked on those sands, Fred," said his father.

"Many a young man has thought that by gaining riches it would mean heaven to him, but it has proved his ruin. 'What will a man give in exchange for his soul?'

"Happiness is not to be found in riches, Fred. That is not where God has placed it.

"You remember the story of the rich man and Lazarus. The rich man was what you would call great, Fred.

"He had plenty of houses and lands, numbers of servants, and, no doubt, everybody knew him as the rich Mr. So-and-so; but he has left a record behind him that is anything but a credit to his memory, and he went down among the quicksands of riches.

"They swamped him, and he went down a poor, miserable, wrecked human being. His money dragged him down to perdition.

"Thousands are going the same way to-day, Fred. The love of riches shall prove their ruin, their quicksands, and when you get among them they hold, Fred, they don't let you go," and the father looked solemnly at his boy.

Fred sat in silence, for he was turning the matter over in his mind.

"Still, father," he said at length, "I would like to be great.

"You know what I mean, father, great, not like the rich man or Tommy Brown's uncle, but great, truly great.

"Is it wrong to wish to be truly great?"

"No, my son," answered his father, "certainly not; but what God calls great and what man calls great are often two opposite things.

"The world loves its own. Rich men are courted for their riches, their power, their houses, and their lands,

but the greatest man that ever lived was born at Bethlehem, and He was only a carpenter, and made tables and chairs, and lived quietly among the hills for thirty years in the little town of Nazareth.

"He was obedient to His father and mother. Who was He, Fred?"

"He was Christ," answered Fred.

"Who was Christ, Fred?" asked his father.

"Why, the Son of God," solemnly returned Fred, looking at his father.

"Yes," said his father, "and was He great?"

"Yes, oh yes," answered Fred, thoughtfully, "for He made the world, father, and all that is in it—the ocean,



"The Carpenter's Son."

the birds, the fields, and the flowers, and man, too."

"Well," said his father, "was Christ as great as the carpenter's son as He was as the Creator of the universe?"

"Yes," said Fred, "just the same."

"Yet He lived in Nazareth amongst the hills, and His name at that time was not upon everybody's lips."

"No," said Fred, "that is so, father."

"Then true greatness does not lie in being rich and your name being upon everyone's lips, does it, my boy?"

"No, father," answered Fred.

"The man or boy, then, who would be great, must be noble and good," said his father; "for 'tis only noble to be good," and Jesus has left us an example of what true greatness really means.

"It is right for a boy to improve all his opportunities, to cultivate his ability and talents, and to become a useful man in the world. It is only right and our duty to do that; and God expects it of us.

"You know, Fred, the question will be asked of us how we have used our talents, and God has placed us in the world to do good to others; and the only way to be great as you have a wish to be, is to be a true servant of God in any position of life which His providence may place you in. Success in life depends upon being great where we are."

"Yes, father," answered Fred, "does it not say in the Bible somewhere, 'He that ruleth his spirit is greater than he that taketh a city?'"

"Yes," said Mr. Langley, "it does."

Fred turned the subject over in his mind, and saw that God recognised greatness in many actions that are unobserved by man.

A Horse that Loved Negro Boys.

Sympathy will do much to make an animal's life a joy or a vexation. We are told of a very valuable American racehorse that had been trained amongst negro stablemen, but was afterwards sent to New York, and received due attention from white-skinned boys. His appetite fell off, he got thin and miserable. The horse doctors and their physic could do him no good. One day a negro lad came in from another stable, and when that horse saw the black boy he whinnied (or cried) with delight. He poked his nose into the bosom of the boy, and generally showed how glad he was. You see, he loved the negro boys. The horse's owner was standing by when all this was happening, and he guessed what it meant; for he straightway engaged a couple of negro stable boys to look after that animal. Soon the beast began to get well again, and all rejoiced. Never forget that animals as well as human beings love and hate. Be ever good to an animal, for are you not one of God's children?—Selected.

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The editor desires to acknowledge with thanks the receipt of a number of interesting extracts on the subjects of the Sabbath and baptism, sent to him by an anonymous correspondent.

The city of Adrianople, in Turkey, has been devastated by fire. It is estimated that the damages total £1,000,000. The Post Office, the great Mosque of Adrianople, and many notable buildings were destroyed, and many lives lost.

The output of gold by the Transvaal mines has again reached the total which was yielded prior to the war. During the month of May 416,000 fine ounces of gold was extracted, an amount which exceeds the highest record made before the outbreak of the Boer war.

There has recently been introduced in the Spanish Cortes a bill, authorised by the King and Ministry, for the rebuilding of the Spanish fleet. The programme includes eight battle-ships of 14,000 tons each and five armored cruisers. The expenditure is to be distributed over six annual budgets. The money will be largely wasted, because the ships would be sunk if Spain should go to war with any real naval power; while in peace such a fleet would not be needed.

General Booth is reported as viewing the prospects of emigration to Australia by British agriculturists most enthusiastically. He regards the vast, undeveloped tracts in this Commonwealth with all their resources as offering a splendid opportunity for the overcrowded denizens of British cities. While the distance which separates Australia from England is a great disadvantage, yet he holds that this is more than compensated for by our climatic conditions.

The tremendous demands for artillery, which are reported from the great Krupp foundry in Germany, cannot come alone from the actual belligerents in the Far East. The very size of the orders mentioned indicates as much. It is apparent that other Powers are arming themselves at renewed pressure,

doubtless ordering new equipments of artillery as a result of lessons learned on the field in Manchuria. Germany would seem, on the face of things, the power chiefly concerned. Thus the ruinous waste goes on, and "the armed camp of Europe" grows more and more a reality.

NOTICE.

Notice is hereby given to the members of the constituency of the SYDNEY SANITARIUM AND BENEVOLENT ASSOCIATION, Ltd., that the third Annual Meeting of the said Association will be held at the Sydney Sanitarium, near Wahroonga, N.S.W., the general office of the company, on SEPTEMBER 21, 1905, at 11 a.m. The object of the meeting is to consider the annual report and balance sheet, and to transact any other business that may legally come before the constituent body. A full attendance is desired.

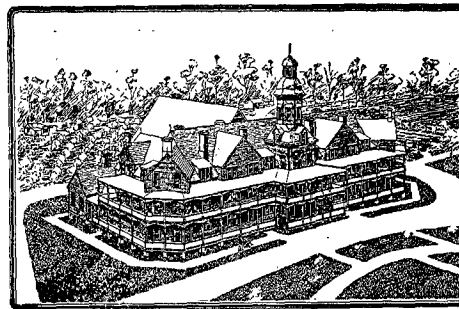
E. M. GRAHAM, Secretary.



The first building in connection with our Warburton enterprise is now complete. To facilitate our operations it was thought advisable to erect this building at the rear of the factory site, so that it could afterwards be used as an engineer's workshop, where our repairs and other necessary work, not immediately connected with our printing business, could be carried on. Our friends are responding nobly to the call for funds to complete our buildings, and we are pleased to be able to acknowledge the following additional amount sent us from Tasmania:—

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