

# SIGNS OF THE TIMES

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ONE PENNY

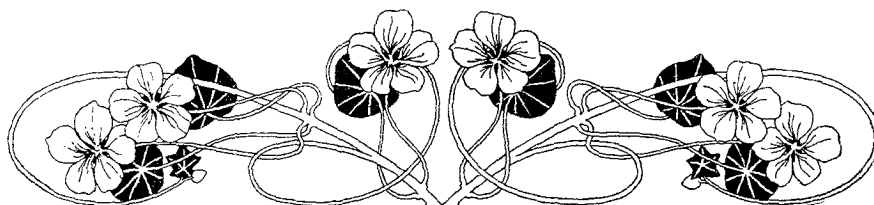
## God of the Open Air



THOU who hast made Thy dwelling fair  
With flowers beneath, above with starry lights,  
And set Thine altars everywhere—  
On mountain heights,  
In woodlands dim with many a dream,  
In valleys bright with springs,  
And on the curving capes of every stream;  
Thou who hast taken to Thyself the wings of  
morning, to abide  
Upon the secret places of the sea, and on far  
islands, where the tide

Visits the beauty of untrodden shores,  
Waiting for worshippers to come to Thee in Thy great out-of-doors!  
To Thee I turn, to Thee I make my prayer, God of the open air!  
Seeking for Thee, the heart of man lonely and longing ran,  
In that first solitary hour, when the mysterious power  
To know and love the wonder of the morn  
Was breathed within him, and his soul was born;  
And Thou didst meet Thy child,  
Not in some hidden shrine,  
But in the freedom of the garden wild,  
And take his hand in Thine—  
There all day long in paradise he walked,  
And in the cool of evening with Thee talked,  
Lost long ago that garden bright and pure,  
Lost that calm day too perfect to endure,  
And lost, the childlike love that worshipped and was sure,  
For men have dulled their eyes with sin,  
And dimmed the light of heaven with doubt,  
And built their temple walls to shut Thee in,  
And framed their iron creeds to shut Thee out.  
But not for Thee the closing of the door, O Spirit unconfined!  
Thy ways are free as is the wandering wind,  
And Thou hast wooed Thy children, to restore  
Their fellowship with Thee,  
In peace of soul and simpleness of mind.

—HENRY VAN DYKE. D.D., in "The Century."





## THE OUTLOOK

### **"Babylon is Fallen."**

A profession of Christianity never yet saved either an individual or a nation; for the most serious and calamitous events have happened to nations when they presented the greatest religious pretensions to the world. Ancient Babylon had no scarcity of magicians, astrologers, soothsayers, and wise men when she fell; men, who under any and every pretension, held communion with the gods, and whose teaching, eloquence, oratory, science, skill, duplicity, and knowledge led the educated and guided the masses. If their profession was not upon the lines of true worship, it had, undoubtedly, these pretensions engraved indelibly upon its every superscription: We have communication with, and knowledge of, the "Great Invisible;" we know the minds of the gods; and the oracles, images, rites, and ceremonies were referred to, bowed to, observed, and performed with an energy and zeal worthy of a better cause. They professed to serve a supernatural agency, who had a supervision over the things and affairs of earth. There was no lack of religion in Babylon when she fell. The place was saturated with it, such as it was; and her soothsayers, wise men and magicians were the great and leading men of the day.

But with the exception of Daniel and a few men of like faith, Babylon was a luxuriant fig tree, covered with leaves, having great pretensions, but yielding no fruit; and having served its time and proving useless God cursed it, and it withered; and the once mighty nation that swayed the world became like a blasted and lightning stricken oak,—a mere blazoned spectre, a record of divine anger, retribution, and wrath,—when the cry went out like a lamentation on the air, "Babylon is fallen, is fallen." So it had been with Nineveh; so it was with Tyre, with Sidon, and with Jerusalem.

Jerusalem with its temple, with its marble walls, and burnished roofs, the resort of the Pharisee, the Sadducee, the lawyers, and the scribes, that city with its synagogues and its schools, presented to the world in its ceremonies, its sacrifices, its teachings, and its Biblical history, a panorama of associations which made it from every light a sacred city. The people of that city professed to show to the world a knowledge of Jehovah, the true God. Yet at a time when its profession of religion was the greatest, Christ, the world's Redeemer, cursed the fig tree which grew upon their own mountains, cursed it till it withered. Why?—As a lesson to Jerusalem which, like the fig tree, was a failure, a lamentable failure, being all pretensions and leaves, but producing no fruit.

The question might be asked, Which presents the greatest results to-day from the curse, Jerusalem, or the fig tree, whose sudden death so minutely foreshadowed the doom of that city? What a judgment fell upon that misguided city when the ruthless Roman legions besieged her walls. Think of her fanatical, de-

luded, and terror-stricken people who ate their own children in the straitness of the siege. "Weep not for Me," said Christ, "weep for Jerusalem." And, alas, for nineteen centuries that once honourable and ancient people have been aliens and intruders amongst the nations; and the Moslem mosques of Mahomet now mark the place where the temple once stood in its grandeur, and where David ruled in his glory. That nation crucified the Messiah, and they did it in the name of religion. Their teachers in a loud voice cried: "Away with Him; crucify Him. His blood be upon us and upon our children," and the people cried, Amen, amen. Think of the history of that people since the day of the crucifixion. Bloodshed and terror have followed them; and, to-day, that same people are still drinking from the cup of retribution; for to the end "desolations are determined." Dan. 9: 27.

Let us now look at the present situation. What better is the religious world to-day than either the Babylonians of old or the Hebrews of the past? Do the teachers of the present age impart to the world a correct knowledge and worship of the true God? or does the present condition of the religious world fulfil in a striking manner the words of Paul that it has "a form of godliness, but denying the power thereof"? Are we living in a modern Babylon, and are we therefore Babylonians? Have we not an abundance of necromancers, higher critics, sceptics, infidels, theosophists, spiritists, mediums, sorcerers, seers, and propagandists of every delusion? Is not the sun-god being honoured by multitudes who observe the day of the sun in preference to the Sabbath of the Lord? Are there not wise men who lead the people into every avenue of error? Are there not idols many and gods many? Has not the world to-day its philosophers, its orators, and its soothsayers? In the diversity, multiplicity, and confusion of its doctrines, theories, and practices, is it erroneous or inconsistent to say that we live in a modern Babylon? Are we Babylonians or Christians? that is the question. If we are Babylonians, then we shall receive Babylon's reward—plagues famine, and death. Rev. 16. If Christians, we may expect tribulation in this life, but in the end, life everlasting.

May God prosper the Daniels of to-day who dare to stand alone in this modern Babylon. Soon the hand of God will write against this modern Babylon the words which spread consternation amongst the lords and nobles in the court of Belshazzar, "God hath numbered thy kingdom and finished it." Dan. 5: 26.—J. B.

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### **Jews in China.**

According to the "Standard," there are Jewish settlements in Inland China. They were discovered three hundred and fifty years ago by the Jesuits, and are believed by some authorities to have emigrated about 1100 B.C., or about the time when Eli was in power and Samuel was a boy. The Jesuits reported that these Jews had never heard of Christ, and this circumstance, together with certain peculiarities of language, indicated the antiquity of these Chinese Jews.

### Pernicious Literature.

All observant persons travelling by the earlier morning trains or trams, chiefly patronised by the office boys and business youth of the city (says a recent writer in Melbourne "Herald"), must have noticed the class of literature which they mainly affect. It belongs in very great measure to that sensational order in which the astute criminal is a match for quite half a dozen thick-headed detectives, who blunder along on false clues from the first page to the last if the criminal hero, as a slight concession to the fitness of things, does not hand himself over to his pursuers in the final chapter.

This is a fairly modern order of "penny dreadful," and is more insidiously dangerous than the older form of melodramatic, battle, murder, and sudden death type, because the mind perpetually dwells upon and becomes familiarised with some form or other of crime, and the sympathies are almost entirely with the criminal. This class of mental pabulum may be harmless enough where the average normal power exists of dissociating the world of imagination from the world of reality; but all are not so happily constituted.

We have, however, the emphatic declaration of the celebrated Detective Pinkerton, to the effect that the constant study of this class of writing is answerable—especially among the weaker minded—for a very large percentage of the criminal element in large cities. The detective, in fact, goes so far as to say that the dissemination of this form of literature should be made a punishable offence. Suggestion is being more and more recognised as a very potent factor. A very severe indictment is brought against demoralising literature by an able English writer in a recent article on "The Psychology of Crime." He maintains that "the quality of thinking determines consciousness, and consciousness determines character." Hence, habitual dwelling on vice and crime causes an infection of the general consciousness, and an eruption here and there of crime.

In these days, when the physically baneful cigarette is receiving so much attention, it might not be amiss to consider, in the interests of impressionable youths, the moral aspect of the unrestricted importation and sale of an unhealthy type of popular literature.—"Australian Boys' Paper."

### Chinese Boycott Against America.

The boycott of American goods in China, as a result of the Chinese protest against the exclusion act, is developing rapidly, says a dispatch from Hong Kong. Work at the Standard Oil Company's new premises at Canton has been stopped, a boycott committee having ordered the workmen off the building.

Advices from Hong Kong state that mass-meetings of guilds continue to be held at Canton and Hong Kong, at which arrangements are making to further boycott against the United States, delegates have been appointed to visit different guilds in China, and a board has been arranged to gather data from Chinese in America regarding their disabilities, the information to be published in pamphlet form for distribution throughout China, and circular letters will be sent to Chinese

in America urging them not to be disheartened, but to stand staunchly by the movement. Chinese vernacular papers are printing columns of bitter attacks against the United States, and recounting stories of alleged degradations and outrages practised upon Chinese in America which aid in inflaming the people of South China.

In order to utilise the services of the immense army of Russians now released from active service in Manchuria, it has been decided to duplicate the Siberian railway line, which it is estimated will cost £20,000,000.

King Edward's humane disposition is again displayed in the prohibition of the use of steel traps for rabbits, hares, and other small game, in all the royal parks, as well as in his private estates. It will be remembered that long ago he expressed his disapproval of the overhead rein for horses and the trap-shooting of pigeons, and that he also pronounced against the wearing of egrets on the plumes of officers of the army—a judgment which bore heavily against the whole bird-slaughtering business for women's bonnets. This trait of Edward is one that will be borne in mind with gratitude by every lover of bird and beast.—Selected.

Thomas Edison again announces that he has solved the problem of electric storage battery traction. This has particular bearing, of course, on the automobile industry. Mr. Edison says that his new cells are no smaller than the present lead cells, but that they weigh only about half as much. A friend of the inventor's is reported to have made a recent trial of an automobile weighing two tons, and equipped with the new Edison cells, and to have easily attained a speed of thirty-three miles an hour. Mr. Edison says that with these cells an automobile can be run from New York to Philadelphia without recharging them, and that their life is about eight or ten years, compared with one year as at present.

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A. W. ANDERSON, EDITOR

MELBOURNE, VICTORIA, SEPTEMBER 25, 1905.

**The Revelation of Jesus Christ. —No. 37.****The Gospel Church.**

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child cried, travailing in birth, and pained to be delivered."—Revelation 12 : 1, 2.

From the twelfth chapter of Revelation and onward there is opened before us a most interesting outline of the great controversy between Satan and the church of Jesus Christ told in symbols. It will be noticed several symbols are used in the verses quoted above; therefore, it will, perhaps, be necessary that an interpretation of these should first be sought, in order that we may better comprehend its meaning. A great "sign" (margin) appeared, "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." What does this woman represent? It is evident, not only from the context, but by references to other passages of Scripture that this woman represents the church. Through the prophet Jeremiah, the Lord says: "I have likened the daughter of Zion to a comely and delicate woman." Jer. 6 : 2. In Eze. 23 : 2-4, a corrupt woman is used to represent an apostate church. This woman, or church, is clothed with "the sun," which we may understand to represent "the light and glory of the gospel dispensation," while "the moon" under her feet represents the Mosaic dispensation. "As the moon shines with a borrowed light derived from the sun, so the former dispensation shone with a light borrowed from the present. There they had type and shadow; here we have antitype and substance."—"Thoughts on the Revelation," U. Smith. The crown of twelve stars may symbolise the twelve apostles. In verse 2 we are carried back a little way in the history of the church to that time just before the advent of the Messiah when the church was anxiously looking for the promised Redeemer.

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne."—Revelation 12 : 3, 4, 5.

We are left in no doubt whatever concerning the identity of the one who is represented by the great red-dragon, for in verse 9 John tells us definitely that this great dragon is "that old serpent, called the Devil and Satan, which deceiveth the whole world." The purpose and intention of the devil to defeat the wonderful plan of redemption is also here set forth. Knowing that all the hopes of the church lay in the Redeemer who had been promised should take upon Himself the frailty of our nature, yea, even the helplessness of a little babe,

Satan is represented as standing ready to devour the infant Redeemer as soon as He should be born. This calls to mind the wicked designs of Herod, the agent of Satan, who was much troubled when the wise men from the east came to Jerusalem, saying: "Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him." Matt. 2 : 2. Having ascertained from the chief priests and scribes that Christ should be born in Bethlehem, this wicked king sent the wise men there, and desired that they would search diligently for the young child, saying, "When ye have found Him, bring me word again, that I may come and worship Him also." But in a dream God warned the men not to return to Herod, and so they departed by another way. Then Joseph was told by the Lord to take the Saviour into Egypt, "for Herod will seek the young child to destroy Him." Matt. 2 : 13. Then Herod issued that murderous decree that all the children in Bethlehem and the surrounding districts should be slain. While Herod was the visible actor in this tragic scene, yet he was actuated by the dragon, the real enemy of Christ and His people, the one who leads and directs all the efforts to defeat the plan of salvation.

A peculiar feature of the dragon which represented Satan was that "his tail drew the third part of the stars of heaven, and did cast them to the earth." These stars, doubtless, were the angels who yielded to the deceptions of Satan, and allied themselves with him when he set himself against the government and authority of God. He purposed in his heart to exalt his throne "above the stars of God," yea, even to be "like the Most High." Isa. 14 : 13, 14. The result of this rebellion led to his ejection from heaven, and those who allied themselves with him were cast out also. Rev. 12 : 7-9. Not content, however, with this defeat, Satan proposed to defeat the plans of God when the Redeemer should come to the world, and so the warfare between Satan, as a fallen angel, and Christ, clothed with humanity, was carried on during Christ's ministry on earth. But Christ overcame His adversary by the very means by which Satan thought to defeat God. He reasoned that if He could take the life of the Saviour the battle would be his, but it was by the death of the Saviour that God wrought victory. Through death He destroyed "him that had the power of death, that is, the devil," and delivered them who "through fear of death were all their lifetime subject to bondage." Heb. 2 : 14, 15.

Having gotten the victory, the "man-child, who was to rule all nations with a rod of iron, was caught up to God, and to His throne." Verse 5. Having raised Him from the dead, God set Him "at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all." Eph. 1 : 20-23.

Christ being removed from the power of Satan, the dragon directed his efforts against the church on earth, but we must leave the consideration of this until next week.

## GENERAL ARTICLES

FROM OUR CONTRIBUTORS

### Go Work!

O hide not thy talent! go use it with care;  
Secure for the Master the usury fair;  
Go spread for the Saviour His message abroad,  
Go earnestly, bravely—so teacheth the word.

The harvest is white, but the labourers few.  
"Go work in My vineyard;" He says this to you.  
Go gather the lonely ones, wandering by night,  
The erring ones turn into paths that are right.

The reward is in readiness, linger no more;  
Go work for the Master, who stands at the door;  
Go help right the wrong; go lighten the woe;  
And soon the blest joy of the Lord you shall know.  
—Selected.

### The Unspeakable Gift.—No. 4.

By R. Hare.

#### The Divine Treasury.

The collection of crown-jewels, possessed by the Sultan of Turkey, is said to be the finest set of crown-jewels in the world. They are valued at the great sum of £8,000,000, and so precious are they esteemed to be that they are watched over and guarded night and day.

But even the very crown-jewels of earthly kings are subject to depreciation and probable loss. In fact, there is no earthly treasure that abides or is absolutely safe. Thieves may break through and steal, the fire may destroy, or the hand of time may tarnish the brightest lustre of every earthly gem. The very things that men esteem to be of great value may become valueless, and that which is of great price may become worthless. Then, too, the crown treasures of earthly monarchs may change owners when the kingly head lies low.

But the crown-jewels of heaven change not. They are not subject to either depreciation or loss, nor can any unworthy hand ever appropriate them. Hidden in the divine treasury, they are held in reserve for the saints of God. "Eye hath not seen, nor ear heard . . . the things that God hath prepared for those that love Him." But the time will come when the eternal treasures will be revealed to immortal eyes, and when they behold the "riches in glory" every heart longing will be satisfied.

God has made Jesus Christ the divine treasury, and in Him alone can the true riches, either for time or eternity, be found. Thus it is written: "For all God's treasures of wisdom and knowledge are found to be stored up in Christ." Col. 2:3.—20th Century New Testament. Again it is written of Christ: "Who of God is made unto us wisdom and righteousness and sanctification and redemption." Paul further states, "I was appointed to tell the heathen the good news of the undreamt of wealth that exists in the Christ." Eph. 3:8.—20th Century New Testament. It is, therefore, evident that he who would obtain any gift from God

must first recognise that gift as being found only in the divine treasury. For it is there that God has stored all the treasures of wisdom and knowledge for man. In fact, all that God has for His people either here or hereafter, either now or in the eternity beyond, must be secured through Jesus Christ. Child of earth, do you live for God? Do you walk with eyes fixed on that which is not seen? If so, then hear God's promise: "My God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19.

In the great gift of His Son God has pledged Himself to the bestowal of all other good gifts. "He that spared not His own Son, but freely gave Him up for us all, how shall He not with Him also freely give us all things." Rom. 8:32. Here the question is not, "How can God give us all things? But, having once given the greatest gift, how can He then refuse any other gift?"

Christ thus becomes at once the assurance, the pledge, and the source of every gift that Deity offers to man. Just as "without Him was not anything made that was made" in creation, so without Him there is nothing given that is given in redemption. He who knows not the Son can never open the treasury of God.

True, in His love and pity Jehovah bestows blessings on the evil and on the good, and sends rain on the just and on the unjust. But to ask and receive from the treasure-house of Heaven, the man who prays must first recognise the gift of God. Without that recognition the prayer, unless whispered through want of knowledge, must remain unanswered.

The signet-ring of ancient monarchs represented the royal will and authority, and he to whom that signet was given might ask whatsoever he would, for in that signet there lay kingly assurance. The name of Christ is on Heaven's royal signet, and thus it is written, "Whatsoever ye shall ask the Father in My name, He shall give it you."

Salvation in all its forms, with all its attendant blessings, with all its hopes both for time and eternity, must come to man through Jesus Christ. Thus it is written: "For there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Some years ago when Nicholas, the Czar of Russia, was walking through the soldiers' quarters, he passed a young officer who was bending over a table, with his head resting upon his arm. Before him lay a paper on which there was summed up a long catalogue of liabilities that he knew not how to meet. Confronted with what appeared an impossibility, he had written underneath the question of his soul, "Who will pay all this?" and had then fallen asleep. In passing, the Czar glanced at the paper, then at the sleeping officer; looked again at the sum of figures, then took the pen and wrote underneath the one word "Nicholas." Wakening after a time the young man found, in glad surprise, the name attached to his bill of liabilities that released him from all financial embarrassment, for that name was all-powerful at the banks in Russia.

It is even so with the child of God. All the promises of the Eternal are registered in the name of "Jesus." "For however many are the promises of God, in Christ is the confirming 'Yes.' Therefore also let 'Amen' be said by us to God, to His glory through Christ." 2 Cor. 1:20.—20th Century New Testament. That holy

name is all-powerful in heaven, and the divine treasury opens at its bidding. Then to appropriate the things of God you must first appropriate that name that "is above every name." The "unspeakable gift" may not mean much to you, but it means everything to God.

## Peace and Unity.

By E. H. Wilbur.

"That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in Him." Eph. 1:10.

God alone can restore unity. Christ is our peace (Eph. 2:14), and in Him alone can men have peace with each other and with God. When all accept Christ, when all are taught of God, then, and not until then, will "all come in

### "The Unity of the Faith."

There can never be unity of faith without a uniform standard, and the word of God must be that standard. It is apparent, then, that we cannot come in the unity of the faith without conformity to the word of God, without submitting our will to the will of our Maker. All endeavours to bring about unity of the faith in any other way than in God's way, and by any other standard than God's standard, must prove a failure.

### Church Unity.

The question is often asked, "Why are there so many different churches? Why do they not all unite? Why so much division?" Some say that the different denominations are but a part of God's plan to utilise many men of many minds. "Is Christ divided?" 1 Cor. 1:13. Does God teach one man to observe Saturday, and another to observe Sunday? Does He teach one man that all are mortal, and another that all are immortal?—I think not. "Can two walk together except they be agreed?" Amos 3:3. Can there be church unity without unity with Christ?—Evidently there can not. Then, so long as there is one professed worshipper of God whose teachings are contradictory to the teachings of God and Christ, there can never be complete church unity. The fact that men have persisted in teaching doctrines that were contradictory to the word of God has given rise to the numerous religions found in the world to-day, and the fact that professed Christians have persisted in teaching doctrines that are contradictory to the doctrines of Christ has given rise to more than six hundred denominations of professed Christians.

### Origin of Church Names.

Without taking time to consider the origin of the different religions, it might be well to consider briefly the origin of a few church names. Just as man found it necessary to have names by which different objects might be distinguished, so it was found necessary that people of different belief should have a name by which they might be distinguished.

### The Church of God.

In the New Testament the church is frequently spoken of as the church of God. This name distinguished those who worshipped the true God from those who did not. This name has also been taken by every church which claimed to worship God. Out of all the hundreds of denominations of professed Christians, there is, perhaps,

not one that does not claim to be the true church of God. Foremost in making this claim we find the Roman Catholic Church, of which the following from one of their writers will serve as an illustration: "None shall ever escape the eternal wrath of God who belong not to the (Catholic) Church of God. From all that has been said concerning the marks of the church of God, it is most clear that the Roman Catholic alone has the fairest claim to them all."—"A Sure Way to Find out the True Religion," page 102. In the days of our Saviour the professed church of God was divided into various sects or denominations, who were distinguished from each other by the names—Pharisees, Sadducees, Essenes, etc. The followers of Christ were known as Christians. Acts 11:26; 26:28; 1 Peter 4:16.

### The Christian Church.

After the falling away spoken of by the apostle Paul (2 Thess. 2:2, 3), many false doctrines were brought into the Christian Church, and this gave rise to various sects or denominations. Passing over the earlier divisions of the professed Christian Church, we find the Roman Catholic Church assuming to be the true Christian Church. When she had so far departed from the teachings of Christ and the apostles as to substitute the traditions of men for the word of God, and the commandments of men for the commandments of God, those who protested against these false doctrines became known as

### The Protestant Church.

Because they protested against the false doctrines of what the world then knew as the church of God, or the Christian church, did they deprive themselves of all right to be called by these names?—No. The fact that they chose to conform to the teachings of Christ proved that the Protestant Church was the most entitled to be called "The Christian Church," or "The Church of God." When the Protestant Church became popular, and had ceased to protest against evil, new denominations sprang up, each great reformer discovering some error that had crept into the church, but had not been previously noticed.

In the early part of the nineteenth century it was found that the doctrine of the second coming of Christ had been almost lost sight of, and those who became active in proclaiming the nearness of this event were known as Adventists, and the church they formed is known as the Adventist Church. When the Adventists were numbered by the thousands, it was found that they, together with many other denominations of professed Christians, were violating one of the most sacred commands of God, the Sabbath commandment. To distinguish those Adventists who observe the seventh-day Sabbath from those who do not, we have the name—

### Seventh-Day Adventist Church.

That this church is indeed the Christian Church, the true Church of God, in the world is evident from the fact that it accepts no doctrines except those that are in harmony with the teachings of the Holy Bible. But, says one, "if it is the true church of God, why is it not called by that name?" It is called the church of God, as could easily be shown from the writings of its standard authors. But, in view of the fact that there are over six hundred churches that are also called the church of God, and are known as Christian churches, it is necessary that this church, as well as all others, must have a distinguishing name. Before any organisation can

transact business, it must have a distinct name. A case came under my observation where two ministers, living in the same locality, representing two different denominations, both claiming to be the church of God, made application at a railroad office for clergyman's half-fare permits. Before the second applicant could get his permit he had to distinguish his church as "The Seventh-day Church of God." Charles, John, Will, and James Brown are brothers. Each is known as Mr. Brown, but to distinguish them they are called Charles Brown, John Brown, etc. "The name, Church of God, is too indefinite for the remnant people of God, for the most absurd errors are concealed under this name. . . . The name Seventh-day Adventist carries the true features of our faith in front, . . . and is a strong rebuke to the Protestant world, and will lead some into repentance toward God and faith in our Lord Jesus Christ."

### The Power of Vocal Music.

By Mrs. E. G. White.

The history of the songs of the Bible is full of suggestions as to the uses and benefits of music and song. Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring of temptations. But, rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.

As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children of to-day gladden their pilgrim life. There are few means more effective for fixing His word in the memory than repeating them in song. And song has wonderful power. It has power to subdue rude and uncultivated nature; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.

It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard-pressed and ready to despair, memory recalls some words of God's,—the long-forgotten burden of a childhood song,—and temptations lose their power, life takes on a new meaning and a new purpose, and courage and gladness are imparted to other souls!

The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure, and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another. As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is a prayer. If the child is taught to realise this, he will think more of the meaning of the words he sings, and will be more susceptible to their power.

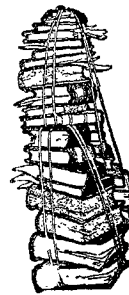
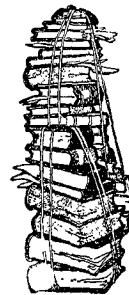
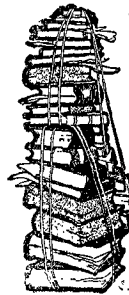
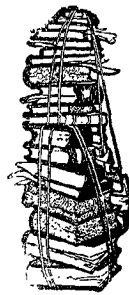
As our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angel's song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here the keynote of its praise,

### Peace—Where Found.

By Annie Cartwright.

We are living in a time of unrest, but the Lord tells us that in Him we may have peace. In the world we shall have tribulation, but we are to be of good cheer, because Jesus has overcome the world. John 16:33. Satan is a conquered foe, and in Jesus we are more than conquerors.

In order to have peace, we must have the fear of God in our hearts. Prov. 19:23. Without the fear of God we cannot have peace. Rom. 3:17, 18. "There is no peace, saith my God, to the wicked." "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Isa. 57:20, 21. There is no peace, no satisfaction outside Christ, but in His presence there is fulness of joy, and at His right hand there are pleasures forever more. Ps. 16:11.



## One More Chance

As stated last week, we are now prepared to place in the hands of our readers a few volumes of excellent publications on different medical and religious subjects, at prices which we have never offered before.

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## World-Wide Field

### *A Visit to the Iberian Peninsula.*

By L. R. Conradi.

While I had visited almost every other country in Europe, it was not my privilege to see Spain and Portugal until last March. In order that I might be of greater assistance to our brethren in that field in counsel, I accepted their invitation to spend a short time with them, and left Hamburg March 9, stopping in Berlin, Friedensau, Basel, and Gland, and reaching Barcelona March 14. There was quite a difference in the snow-covered landscape of northern Germany and the blossoming almond trees of the sunny south.

I was glad to find the home of Brother and Sister Robinson, who had been labouring faithfully in this field for about a year. While Spain has a population of nineteen million, only eight thousand of these are Protestants, whose faith has been tolerated by the Romanists for a very short time. Spanish history is very much like the history of other Catholic countries, and even to-day there are still many difficulties that stand in the way of the advancement of the pure gospel of Christ, unmingled by human traditions, unadulterated by man-made theories.

In the province of Cataluna, of which Barcelona is the chief city, they do not speak the real Spanish, but a dialect; however, this is the most progressive province in Spain, and commerce and industry flourish here. Barcelona, a city of five hundred and fifty thousand, is the chief commercial centre of this part of Europe. After getting my bearings here, I took a direct route to Madrid, where I stopped two days—the sixteenth to the eighteenth.

En route to the Spanish capital, I found much rocky country. In many places in Spain one sees only the bare rocks, as in parts of Scandinavia. In general, the rivers do not contain much water, and where water is to be found, it is used for irrigating purposes, and the land that is supplied with sufficient moisture seems to be very fruitful.

During the day the weather was very warm, but at night it was quite chilly; and as the ordinary cars are unheated, I was glad I had my good warm blanket with me. As a rule, the trains move slowly, and about fifteen or twenty miles an hour is as much as one can make.

While Madrid, the capital of Spain, has by no means a beautiful location, yet it contains some fine buildings. The city lies over two thousand feet high, and its climate is anything but favourable. The most interesting part of my visit at this place was the time I spent with the sons of Pastor Fliedner, who came here years ago from Germany to do missionary work. They had to be satisfied with very narrow, unhealthy quarters. Later the way opened for them to purchase, at a reasonable figure, some property outside of the city, not situated on a good road. Still later they purchased

another property, and as the city desired a part of the first land for their water-works, the pastor was able to sell for a good price, so that he could pay for the property last purchased, and still have a considerable sum left. When he wanted to begin building, and the Spanish architects learned that he was a Protestant, they declared they would not put up an institution for a heretic. He secured a German architect, and then the cardinal of the papal legacy tried in every way to prevent his securing the necessary permission to build. Finally, the pastor succeeded, and there is now a beautiful college, where hundreds of young people are educated.

From the school one obtains a fine view of the whole city of Madrid. One can even see, away in the distance, the monastery Escorial. The terrible persecutor of Protestants, Philip the Second, built this monastery among the mountains, as he desired a place where he might spend his life in retirement. It cost nearly £700,000. The immense building forms a rectangle six hundred and eighty feet long, and five hundred and thirty feet wide, and the combined length of the corridors is said to be one hundred miles. While superintending the details of the construction of this remarkable structure, Philip lived in a small building near by for a number of years; and strange as it may seem, that small building has since been converted into a Protestant orphanage, so that where once the power of the Spanish Inquisition was supreme, to-day the Holy Scriptures are being taught, and Protestantism is doing its deeds of mercy.

I enjoyed my visit with Mr. Fliedner, who is president of the college, and also with his brother, who is editor of several Spanish papers. He knew of our work, and was much interested in our literature. One of the great journalists of Spain, Senr. Echegaray, was celebrating his jubilee, and all the newspapers were filled with articles about it; but when Mr. Fliedner made use of this occasion to republish a speech the gentleman once made in the House of Representatives (1869) in favour of religious liberty, he had the greatest difficulty in securing permission for getting out a reprint of the document. I was glad to learn from Mr. Fliedner of the wonderful manner in which the eight thousand Protestants of Spain have been brought together; and surely if Protestantism, with only a part of the great truth for this time can gain such a foothold, we, with the message God has committed to us, ought certainly to gain a footing here.

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### *All are Missionaries.*

A bishop once asked a returned missionary, "How many missionaries have you now on your station?" "Three thousand," was the reply. "I did not ask you how many converts you had," said the bishop, "but how many missionaries." "I quite understand your lordship, and again I can reply, three thousand; for all our converts are missionaries."

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News has just been received from Canton of the safe arrival of Dr. and Mrs. Law Kiem, who reached Hong Kong July 26. A company of missionary workers was expected to follow them about one month later.



## HOME AND HEALTH

### *The Difference.*

Some murmur when the sky is clear  
 And wholly bright to view,  
 If one small speck of dark appear  
 In their great heaven of blue.

And some with thankful love are filled  
 If but one streak of light,  
 One ray of God's good mercy, gild  
 The darkness of their night. —Selected.

### *A Pathetic Incident.*

One of the women workers at the University Settlement, New York City, was telling how poor children almost worship flowers, how some of them have never had a flower in their hands, just as there are poor little girls who have never had a doll. And she mentioned one case that seemed to me unutterably sad.

There was a little tenement boy whose parents were so poor they could give him no food for his school luncheon, but sometimes they would give him a penny to buy a piece of bread. As the days passed, the little boy grew thinner and paler, and finally they discovered that he was spending the money for flowers, not food. Half famished though he was, he preferred to go hungry and give his penny—all that he had—to some push-cart peddler for a faded pink or a bedraggled rose, picked from a garbage can, perhaps, but still a flower with something of the fragrance and beauty that his poor heart was starving for.—Cleveland Moffet, in "Success."

### *Mr. Gladstone When a Boy.*

It is not always safe to follow the example of good and great men, even when advised to do so. The following personal incident once related by the famous English statesman, Gladstone, to a small visitor, is a case in point. He said:—

"When I was a little chap, just leaving off my kilts, my father sent me to dine with Beaconsfield, who, having taken a fancy to me while visiting in Norfolkshire, wanted to have me as his guest.

"My good father, as he parted with me on my way to his lordship's, said, 'Now, William, when at his lordship's board, be sure you do exactly as he does.' Well, I went to the good man's house, and sat down at the table and anxiously watched my host while he served the guests, bent, of course, on following my father's orders to do exactly as his lordship. When the guests had been served, his lordship looked up from his plate, and soon sneezed several times. I watched him, and soon I sneezed the same number of times I had noticed he had done. Nothing was said, the meal continued without interruption for a few minutes, when his lordship exclaimed, 'A beastly draught,' and wheeling

around in his chair, called to his valet to close a door that had been left open near his lordship's seat.

"Again I watched him, then, repeating the exclamation he had uttered, I wheeled around in my chair, and gave a similar command to the valet.

"There was silence; his lordship's brow knitted, his lips closed, and he gave me such a hard and inquiring look that I trembled from head to foot.

"At last he spoke, his voice not harsh, but determined.

"'See here, William, are you imitating me?' he asked.

"'Oh, no, your lordship,' I stammered out.

"'Well, what does this mean?'

"'Only, your lordship, that I am doing what father told me. He said I was to watch you at the table and do exactly as you did.'

"His lordship laughed merrily, then, turning to his guests, said: 'I am taught a lesson. I must not do that which I would not have others do.'

Then, closing his story with his little visitor, Mr. Gladstone said: "Little man, always be careful never to do anything because other people do it, unless you are certain it is good and pleasing unto God."—Selected.

### *Choice Recipes.*

**Pumpkin Pie.**—A pumpkin pie which needs no spices to add to its toothsome-ness may be made as follows:—

One quart of milk, 1 pint of sifted pumpkin, 1½ cups of dates (measured after being seeded and ground very fine with a food chopper), ½ cup of sugar, 1 tablespoonful of brown flour, 1½ tablespoonfuls of nut butter, 1 egg, ¼ teaspoonful of salt.

Heat the milk to boiling. Mix the remaining ingredients, and add to them the boiling milk. Pour into two crusts, and bake slowly for threequarters of an hour.

**Date Cream Pie.**—Line a pie tin with nut-meal crust, building up a scalloped edge, and bake in it a filling made as follows:—

Three cups of milk, ¾ pound of dates, and 2 eggs.

Seed the dates, and stew them till tender and dry, then rub them through a colander. Heat the milk to boiling. Beat the eggs, and add them to the dates, then add the hot milk and mix thoroughly.—"Life and Health."

No greater mistake can be made than to adopt a new diet without carefully ascertaining that it contains all the required elements in full proportion, agreeably to each constitution. The variety of dishes which can be derived from the plant world is incomparably greater than from the carcasses of beasts, and the flavour more clean and exquisite. Some Eastern nations, and the Italians, produce most tasty and wholesome meals from very ordinary materials.—Hon. R. Russell.

Very remarkable testimony is borne by the American naval surgeons to the evil effects of smoking upon boys. Of the lads who apply for admission to the navy as apprentices, one-fifth are rejected on account of heart disease, and the surgeons declare, as the result of their long-continued examinations, that in ninety-nine cases out of a hundred this weakness arises from smoking.—Selected.



### Life's Aim.

Each little child should strive to be  
Gentle, meek, and mild,  
Such does Jesus ask of thee,  
He was once a child.

Each little child should work to give  
A life of service-love,  
He wants you this life to live,  
Then join with Him above.

—R. S. McCants.



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By Agnes Bell.

### Chapter VIII.



"O, mamma dear!" exclaimed Marie, as she returned home from school one afternoon, and throwing her bag of books down upon the table, "I do not like that school at all that I go to now.

"The teachers are all very nice, but, oh, some of the girls are just horrid, and I am sorry that I have to go to it."

"But, Marie, my child," said her mother, "it is time that you attended such a school now, you know, and this is one of the best."

"Yes, I know all that, mamma, but they are such disagreeable girls, some of them.

"They speak such unkind words to me because they think that I have passed the examinations which are held every quarter.

"You know I have been to this school three quarters now, mamma, and each time I have done my best to pass the examination, and I believe I have too.

"There is to be another in a month's time, and we were talking about it to-day when one of the girls said—

"Of course you intend to pass, don't you, Marie? You are going to show us how clever you are. The rest of us will have to take a back seat. Marie is going to carry off the prize, girls."

"This same girl is always saying disagreeable things to me, mamma," and Marie's eyes filled with tears.

"Of course she has carried off the prize for about four years, and now she thinks that there is a chance of her losing it, but we do not know yet who has passed, for the results are not told to us till the end of the year.

"But she with others seems to be jealous of me because I always know my lessons."

"Well, my dear," replied Mrs. Langley, "never mind the girls, but do the very best you can. Your papa and I are very anxious to see the progress you have made since going to this school."

"Oh, well, then," said Marie, "I will just let them say what they please, and I will study hard, and see if I can't gain the prize; and, besides, I would like to take it away from that girl Alice Meek.

"She is not very meek, mamma, for she is just horrid, and likes to be first in everything.

"She has never had 100 per cent. yet in the examinations. She only gets about 80 per cent. or thereabouts.

"The other girls try hard to gain the prize, but she has always been clever enough to get it; but she will have to look out when I come along, mamma," and Marie straightened herself up, and threw back her brown curly head, and a look of determination crossed her face.

"All right, Marie," said her mother with a smile to herself, "it is quite right that you should try to pass the examination, and I only hope you will do so, but do it in the right spirit, my dear.

"Try hard because you know that money is being paid for your education, and that it is right for you to pay attention to your studies."

"Yes, mamma, I will keep that in mind, too; but I do dearly want to take the prize away from that girl, and show her what I can do."

"Look out for the quicksands, Marie," said Aunt Lillian, for she had just caught Marie's last remark as she came into the room.

"Oh, auntie, there you are, you find a quicksand for everything.

"What quicksand am I about to be wrecked upon now, do you think?"

"To judge from your last remark, I should think that you were up to your ears in self-importance."

"Oh, auntie, do you think so?"

"Yes, Marie, you give me occasion to think so; and you will have a struggle to get free.

"It is not a good thing to be carried away with a big idea of one's self; because, you know, 'pride goes before a fall,' and this self-important spirit, if indulged in and encouraged, only leads to trouble.

"It is best to be humble, Marie, like our Saviour. He was always thinking of the good of others."

"I do try, auntie," replied Marie, "to remember all

you tell me, but I have been so provoked at school today."

"Well, never mind, dear, but just go along in your own quiet little way, and speak a pleasant word to all, and let the unpleasant things pass by with little notice."

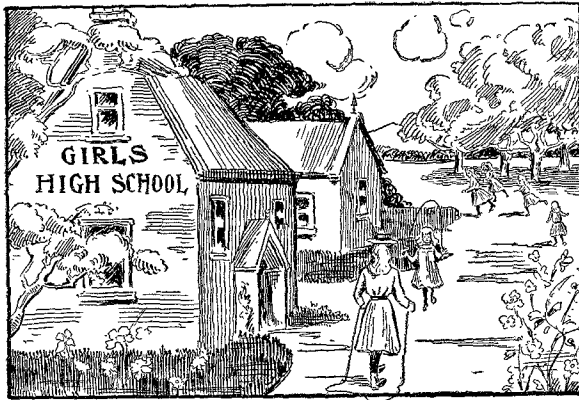
"But, auntie," said Marie, "I *must* pass this next examination, for I think I have passed the others, and then I will have the prize!

"Oh, yes, I *must* pass it," continued Marie, "for many reasons I *must* pass it."

"All right, little girl, pass it if you can, but be sure your reasons are good, and not with the idea of showing how clever you are."

"Very well, Aunt Lilian, I will study hard to pass because it will please my parents, for they will like to have their daughter well up in her studies, won't they?"

"But," continued Marie, in a thoughtful way, "Alice Meek *will* be vexed if I take the prize.



"And, auntie, if I make up my mind to get it, why, then, I'll get it, that's all," said Marie.

"All right, Marie, it is a good thing to be determined if it is in the right you are.

"Go ahead, dear, and get the prize if you can; but don't do it for the sake of annoying another.

"But," continued Aunt Lilian, "I do not like this plan of offering prizes; for it may teach children to be jealous of one another's abilities."

"But, then, auntie, if I have the ability to gain it, and so take it from the other girls, why should I not have it," replied Marie, "and if they like to be jealous

of me, why that is *their* fault; and, besides, auntie, most of them are, and especially Alice Meek."

"Well, Marie dear, look out for the quicksands anyway," answered her aunt.

"Oh, my, capital!" exclaimed Fred, coming in, "is Marie's ship on a quicksand, auntie?"

"Is it the Goodwin Sands she is on?"

"It's that prize that is stranding her."

"You be off now, Fred, and mind your own ship," replied Marie, as she passed out.

**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.]

Horsham Vic:

Dear Uncle Ben,—I am very glad to have the opportunity of writing to you. I read the "Signs of the Times" every week. We are digging for the "true gold." We are Sabbath keepers. We have Bible readings and hymns Sabbath morning, and in the afternoon our lessons. I am 12 years old. My father is in West Australia. With every good wish, I remain your loving friend,

LINDSAY BAUDINETTE.

I am pleased to hear from you, Lindsay. You must be mother's little man while father is away. I am glad that you are digging for the "true gold." If you learn to be a kind, helpful, loving boy, what big nuggets you will find, to be sure!

**He Would Not be Tempted.**

A certain boy, who had been taught the nature of strong drink, and who had promised ever to shun it, was sent to a school the master of which was not a teetotaler. One day the master, being in a friendly mood, offered the boy a glass of wine, which he declined. Wishing to see how far he could be tempted, he urged the boy to drink the wine, and finally promised him the gift of a watch if he would only drink. The boy declined, saying, "Please don't tempt me; if I keep a teetotaler, I can some day buy a watch of my own; but if I drink and take your watch, I may later on have to pawn it to get bread."—"Temperance News."

Eagles sometimes rise to a height of 6,000 feet, and larks, crows, storks, and buzzards often rise up 2,000 feet. The average bird seldom goes 1,000 feet above the earth.

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The Zionist congress held at Basle, Switzerland, has decided not to establish a Jewish colony in the British wilderness of Uganda in East Africa.

Australians will be interested to know that Dr. Morrison, a Victorian, the famous correspondent of the London "Times" at Peking, was called to Portsmouth, U.S.A., to direct the "Times" bureau during the recent Peace Conference. His knowledge of Oriental matters fitted him for this important position.

Dr. Gibb, chairman of the New Zealand Bible in Schools League, says the "Messenger," has had a vote of censure passed upon him, by Parliament, for writing to several of the legislators whom he considered had broken their pledge to support the referendum on Scripture instruction in schools, pointing out that agents of the league would visit their electorates, and explain the position to the electors.

The Health Commissioner of New York is urging the authorities of that great commercial centre to expend about £5,500,000 in a huge filtration plant for the purification of the city's water supply, offering as a reason for such an expenditure the fact that during the last five years the deaths from typhoid fever in New York have reached the total of 16,360. This fearful loss of life is attributed to the pollution of the water supply by sewage, and the only alternative to the construction of the filtration plant would be to purchase the watersheds around the various sources of supply, which would cost about £40,000,000.

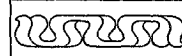
An American pilgrimage to Rome was received by the Pope in private audience. After giving each member of the party his hand to kiss, the pontiff made an address, saying that he loved all Americans, even the non-Catholics, the latter for the liberty they allowed the church. He ended by saying: "America has a good right to be called the eldest daughter of the church, for although she entered last among

the nations, she has given proofs of her loyalty, devotion, and tolerance. The Catholics in America are not only protected but respected." He, therefore, sent his blessing to all Americans. After the audience the Pope was photographed, surrounded by the entire pilgrimage. He then retired, after having shown what may be considered entirely unprecedented benevolence.

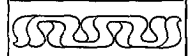
## Subscriptions Received.

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

Mrs. E. C. Smith, Tologa Bay, N.Z., 6/6, Jan. 31, 1907. Mrs. C. McMillen, Chiltern, Vic., 1/6, Sept. 25, 1905. Mrs. Watson, Yanbuk, Vic., 10/-, July 13, 1907 ("Signs" and "Good Health"). Mr. Aberdeen, Yapeen, Vic., 4/6, July 23, 1906. Mrs. W. Dallas, Cobargo, N.S.W., 1/3, Nov. 13, 1905. Mr. W. G. Gaston, Kalgoorlie, W.A., 4/6, Aug. 7, 1906. Mrs. W. P. Thompson, Millicent, S.A., 2/-, Dec. 8, 1905. E. Dhapan, Arthur River, W.A., 4/6, Aug. 7, 1906. Mrs. Burke, Walkerville, S.A., 2/6, Feb. 14, 1906. Mrs. M. Neilson, Collingwood, 2/6, Feb. 14, 1906. Mrs. S. Doyle, Warrandyte, 2/6, Feb. 21, 1906. Mrs. G. Ireland, Upper Dee River, W.A., 2/6, Feb. 14, 1906. J. W. H. Geiss, Bathurst, N.S.W., 4/6, Aug. 28, 1906. Mrs. F. Smith, St. Lawrence, Q., 4/6, Aug. 14, 1906. Mr. G. J. Hiscox, Quellington, W.A., 4/6, Aug. 21, 1906. Mr. H. Humphreys, Hurstville, N.S.W., 5/6, Aug. 28, 1905 ("Signs" and "Good Health"). Mr. E. Taylor, Mt. Rokeby, W.A., 4/6, Jan. 3, 1907. Mrs. A. Cameron, Tingha, 1/6, Dec. 4, 1905.



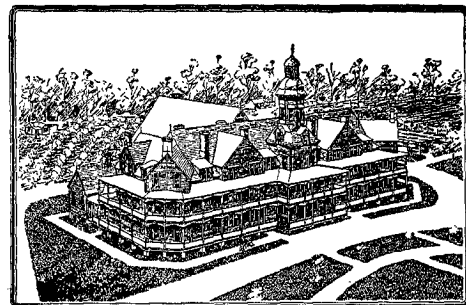
## Obituary



SOMMERVILLE.—On the 8th. September, Brother F. A. Sommerville, of Broken Hill, aged 77 years, passed to his rest after a short illness, consequent upon an attack of influenza. He had been connected with our church at the Barrier for about ten years, where he faithfully filled the office of deacon. His loss will be felt not only by his family, but by all the members of the church. He sleeps until the great awakening shall take place, when the voice of the Archangel and the trump of God shall call to the enjoyment of eternal bliss all the faithful in Christ Jesus.

F. Cory

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