

# SIGNS OF THE TIMES

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ONE PENNY

## Is the Cable Strong Enough?

The devil has woven chains, fetters, and cables around the human race, and especially round those of this present generation, and to these cables he has attached anchors which will hold. Satan is carrying and piloting his ship into port. What port? The answer comes, the port of Perdition, Desolation, Despair, and Death.

Here is one of his cables, and if figures have any weight upon the thinking mind, they may give some slight idea of the strength of the cable, and what hold a pernicious custom has upon the human race. According to a recent and accurate computation, it is reckoned that during the reign of Queen Victoria the money expended by England upon drink alone amounted to the colossal sum of £4,712,000,000. Think of it, four thousand seven hundred and twelve million pounds sterling expended by that civilised and Christian nation upon drink alone! Not a bad cable to anchor up with, especially in the hour of God's judgment, and with the end of all things in sight. These figures being taken from an article by the venerable Basil Wilberforce, D.D., Archdeacon of Westminster, in his letter to the "Quiver," on "Why I am an abstainer," they may be accepted as reliable. There is no mistake in

the position; it is correct; and if we put the other great nations under the glasses of inspection during that limited period, the figures would amount to something enormous.

Drink to-day is one of the devil's cables, but he reckons it a good one. The results please him. He has thrown into the contract, as a result, millions of criminals, bankrupts, paupers, felons, murderers, outcasts, suicides, orphans, widows, idlers, vagrants, gouty nobles, wealthy champagne vats—besotted, muddled, blear-eyed, red-nosed, bloated lovers of the goblet glass and claret cask. Men who travel through life freighted with beer, wine, or cognac, and who are in mind and reason always below Plimsol's mark with ardent spirits. There are millions of them upon the earth to-day. It is outside of the possibility of human computation to actually portray the blighting, withering, degenerating, evil, pernicious, and deadly results which accrue from the drink traffic alone. Yet it is an universal traffic, an accepted custom, and an established agency, strong enough to consume the now limited vitality of the human race. Keep the smell of the brandy flask well under the national nose, is the motto of the devil to-day. Give the people drink, and every so-called Christian nation responds, Yes, yes; it is the backbone of our constitution; it is our source of revenue. Men



And Ruth said, Intreat me not to leave thee, or to return from following after thee: for wither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God. Ruth 1: 16.

to-day dance round the cognac cask with as godless a nonchalance as the daughter of Herodias displayed at the festival of Herod; or the concubines of Babylon at the feast of Belshazzar. The world to-day, like Herod of old and the symbolical woman of Revelation 17, staggers under the wine cup that it holds to its lips.

During the reign of Queen Victoria, one of the best monarchs who ever graced the British throne, England alone has drunk her £4,712,000,000 worth of spirituous drink; money that, had Britain done her duty as a Christian nation, should certainly have been expended in far more beneficial channels, in the amelioration of distress, the prevention of disease, and the spread of the gospel. Had she preserved and conserved her vital energies to the extent of those figures, with their interest added, the cry of the consumptive would not be heard as it is in the land to-day; and the dilapidated homes of White-chapel could have been turned into comfortable dwellings and palaces, and the minds of her people, unobscured by narcotics, alcohol, and poison, would have had a clearer vision to discern and obey God's last message of salvation and warning, the message of the third angel (Rev. 14:9-12), which is presented to the world to-day. Sin is a reproach to any people, and the drink traffic of Britain and her colonies is a curse that grapples at the citadel of their strength.

Sobriety in its many aspects is not certainly a sign of our times. Within a radius of half a mile in this city the writer can count twenty-nine hotels, all licensed by the Government to sell drink. This thing is a blight to civilisation. It shows the taste of the community, and the atmosphere socially in which it lives. "Give strong drink to him that is ready to perish," this is what the government of every nation is doing to-day. Oceans of it are legally supplied to the people, and it has been the cause of nine-tenths of the misery of the population of every land, and it will be now until the end. John says, and his words are relative to our times: "And I heard another voice from heaven saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Rev. 18:4, 5. God knows that Great Britain, during the reign of one queen, has spent £4,712,000,000 on drink, and the question might be seriously asked: Has this stupendous sum linked up the nation with God; or has it demoralised her energies, sapped her vitality, and placed the chains and grappling irons of Satan severely upon her? We talk of foreign enemies, and make treaties to secure the Empire against foreign invasion, but the enemy is within the gates. He is buying men, women, and children, body, soul, and spirit with drink, and all the other vices of our present civilisation, and the effects of the curse, and curses, is, and are, seen all over the land. Grapes never grow upon thistles, neither is a nation's prosperity and salvation achieved in the multiplicity of its brandy casks, nor in the baneful results strong drink leaves upon its civilisation.—J. B.

"He only knows true liberty, he only works for the permanent conservation of his own liberties, who grants to the other man—be he his most bitter and relentless, religious and political opposer—the rights he asks for himself."

## Church and State in Spain.

Under the heading "A Twentieth Century Inquisition," an article has been published in "Public Opinion," which should open the eyes of those who feel quite confident that no interference with our religious liberties is at all likely to be made in these enlightened days. It will be remembered that there was recently a good deal said in the newspapers concerning the action of the bishop of Barcelona in seeking to prevent the erection of a Protestant church in his diocese. Failing in his attempts he wrote to the king of Spain. Replying to this letter the youthful king said,—

"As a Catholic king and submissive and devout son of the only true church, I am deeply pained at the new attempt against the faith of our ancestors, and against the religion of the State, the destinies of which have been confided to me by divine providence. I do not hesitate to assure you, Senor Cardinal, that I will do everything possible to crush the plans which your eminence has disclosed to me."

The Protestants allege that they are called upon to suffer many indignities which are contrary to the spirit of the law, and they have petitioned the authorities for an observance of the rights which are guaranteed by the constitution. They assert many of their number are hindered from securing employment, and that Spanish Protestants in the hospitals at the hour of death have been persecuted and compelled to accept the office of a priest instead of a minister of their faith. The British ambassador is lending his powerful support to the petitioners. Such are the complications and grievances which the minority are called upon to suffer in any State where the ecclesiastical bodies are permitted to dictate to the powers that be. Yet there are many in our midst who would like to introduce such an amalgamation of conflicting interests into this Commonwealth.

The Southern Presbyterians of the United States have founded three churches in Greece, and all three of them practise immersion. Dr. W. D. Powell, of Mexico, recently wrote from Athens, in Greece, as follows:—"I found that all churches in Greece—the Presbyterians included—are compelled to immerse candidates for baptism, for, as one of the professors remarked, 'the commonest day labourer understands nothing else for *baptizo* but immersion.' . . . I asked a professor what *baptizo βαπτίζω* meant, and he said: 'It has but one meaning—to submerge, to immerse. Why do you ask?'"

In reply to an editorial in the "Christian Observer," of Louisville, Kentucky, Dr. Powell writes to the "Western Recorder," Jan. 8th, 1891, as follows:—"I asked Brother Sakellarios, who has charge of the Baptist church in Athens, if the Greek word could mean anything but immersion, and he said: 'No.' To my inquiry how the Presbyterians managed this question, he replied: 'Very easily—by having a baptistry made, in which they immerse infants just as the Greek priests do.' Said he: 'Once they sprinkled some children, and it created such a scandal that it came near breaking up the church, and they were compelled to have a small baptistry made.' . . . In Greece, Bulgaria, Asia Minor, Syria, Palestine, and wherever the Greek language is spoken, immersion for baptism is practised."



A. W. ANDERSON, EDITOR

MELBOURNE, VICTORIA, OCTOBER 23, 1905.

**The Revelation of Jesus Christ.—No. 41.**

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12 : 17.

By this scripture we are brought face to face with the controversy between Satan and the church of the last days. By the influence of the Reformation the church was given a little respite from the severe persecutions of the early and middle ages, for as it is stated in verse 16, "the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." But Satan was not to be defeated in that way; his anger, instead of diminishing, became more intensified, and so we find him set forth in the symbol as being wroth with the woman, and making war upon "the remnant of her seed" (the last church). But the prophecy is more definite still, for it points out a certain section of the church against which his anger is directed, a church which keeps the commandments of God, and has the testimony of Jesus Christ.

Look around the world to-day, and take note if there is a section of the church on earth of whom it can be said, they keep the commandments of God and have the testimony of Jesus Christ. Many churches will be found which not only lay no stress upon the importance of the commandments of God, but actually boldly and openly teach that those commandments which God wrote with His own finger upon imperishable stone are abolished, and that no one is under any obligation to obey or keep them. Others there are, who, while not venturing to make such a heaven-daring statement, regard obedience to the law of God as a secondary matter. Their whole gospel is summed up in one word, "believe." But does faith nullify our obligations to obey God's law?—Certainly not. Listen to the apostle as he makes his grand argument concerning righteousness by faith, in his masterly epistle to the Romans: "By the deeds of the law there shall no flesh be justified in His sight, for by the law is the knowledge of sin." Rom. 3 : 20. "Therefore we conclude that a man is justified by faith without the deeds of the law." Verse 28. There you have it, says the antinomian, a Christian is under no obligation to obey the law. But hold, my friend, and listen to the apostle as he proceeds further. He asks, "Do we then make void the law through faith? God forbid; yea, we establish the law." Verse 31. Again, he asks, "Shall we sin, because we are not under the law, but under grace? God forbid." Rom. 6 : 15. Now, if the law has been abolished, sin cannot be imputed to the sons of men, for "sin is not imputed where there is no law." Rom. 5 : 13. "For where no law is, there is no transgression." Rom. 4 : 15. "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3 : 4. Paul again asks, "Is the law

sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7 : 7. What law is it which says, "Thou shalt not covet"?—The law of God which He spake in tones of thunder on Mount Sinai, which law the apostle says is holy, just, and good. Rom. 7 : 12.

How different this teaching sounds to much of the modern theology which men are compelled to listen to as it is expounded from the pulpits of many of the popular churches. By many preachers the law of God is treated as something almost contemptible, a yoke of bondage from which God has mercifully set us free. But such teachers will yet find to their cost that God will not regard such erroneous teaching lightly. Paul asserts that "as many as have sinned in the law shall be judged by the law . . . in the day when God shall judge the secrets of men by Jesus Christ," "for not the hearers of the law are just before God, but the doers of the law shall be justified."

The apostle is not alone in setting forth the relation of the law and the gospel, for the close connection between the two is taught throughout the entire New Testament. Says the Saviour—

"Think not that I am come to destroy the law of God, or the prophets. I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5 : 17-19.

John says, "Hereby we do know that we know Him, if we keep His commandments." 1 John 2 : 3. "By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John 5 : 2, 3. One of Christ's last messages to His church is,—

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22 : 14.

Perhaps enough has been said to convince any who are willing to be convinced that Christians are under obligation to keep the law of God. This, however, opens up a serious question for millions of people who are identified with the various great branches of the church on earth, for almost the whole of Christendom are making no attempt whatever to keep the fourth commandment. Sunday is almost universally observed as the Sabbath, but God has never set apart the first day of the week as the Sabbath. Christ never kept the Sabbath upon any other day than the one which commemorates creation, viz., the seventh day, "for the seventh day is the Sabbath of the Lord thy God." The apostles never kept any other day than that which God sanctified, hallowed, and blessed in the beginning. What warrant, therefore, has the Christian church to-day for the observance of Sunday?—None but tradition. Can any church which is openly and deliberately violating one of God's commandments claim to be that remnant church, alluded to in the Apocalypse, which keeps the commandments of God?—Certainly not: "for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2 : 10. It is evident, therefore, that for a church to be singled out as keeping the

commandments of God, that church must be teaching the necessity and obligation of keeping, not only nine of them, but the whole ten.

Now, can a church be found which teaches and practises the observance of the whole of God's commandments?—Yes; the Seventh-day Adventist Church is proclaiming in all parts of the world the importance of the law of God. Wherever their work is carried on they are met with more or less opposition, for if there is one thing which Satan desires above all else shall not be done, that is that the attention of men and women shall be called to their obligations to God's law. Nevertheless, God is doing His work in His own way, and the truth upon this question is reaching the uttermost parts of the earth, notwithstanding the tremendous efforts which religious teachers are making to thwart and hinder the work. During the last decade more persons embraced the gospel, as taught by this people, than during the previous fifty years, and there is now scarcely a country in the whole world that has not heard the third angel's message. The deliverance of this message means much to the world, probably more than anyone can conjecture, for the Saviour has pointed to this world-wide proclamation of this gospel of the kingdom as a sign of the end. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24 : 14.

Are you ready for the end of all things? Can you meet the Judge of all the earth? Are you prepared to have your case tried before the great tribunal by God's ten great precepts? Are you deliberately turning your back upon His truth, following custom and tradition, studying convenience and popularity? If so, what excuse will you have to offer in that great day "when God shall judge the secrets of men by Jesus Christ"? God is pleading with you to repent of your sins, and to enter into His ark of safety, that you may be kept safe in the day of His wrath. Will you heed God's invitation to come out of the world "that ye be not partakers of her sins, and that ye receive not of her plagues," and unite with that company of whom the Revelator said: "Here are they that keep the commandments of God, and the faith of Jesus"? Rev. 14 : 12.

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### **Befooling and Misleading the People.**

By W. W. Prescott.

There was printed in London in 1653 a book with the title "A Christian Caveat to the Old and New Sabbatarians," in which the author discussed, among other things, the claim even then being made "that the Lord's day, or first day of the week, namely Sunday, may be called the Sabbath." While defending the observance of Sunday according to the custom of the church and on the authority of the church, he showed that Sunday was not the Sabbath of the fourth commandment. His indictment against those who attempted to establish the Sunday sabbath upon a Scripture foundation is clear and forcible. In the following paragraphs he charges them with befooling and misleading the people:—

"In vain, therefore, it is, and most absurd, for you, our opponents, to charge us with befooling and misleading the people. Your own practice, your own doctrines, shall bear witness betwixt us.

"You who say one while, that God did not appoint the seventh day, the day on which He rested, to be kept holy, but a seventh day, and so one day in seven be observed, no matter which of them; another while, that by this commandment God enjoins us to keep holy the first day of the week on which He began His work of creation—do you not befool and mislead the people?

"You who (forgetting your own doctrine of the fourth commandment) do teach that the keeping holy the first day of the week, or Lord's day, was appointed and practised by Christ and His apostles, yet can not produce so much as one example for it, much less a precept—do you not befool and mislead the people?

"You who infer, because St. Paul, and the disciples at Troas, spent the whole night of the first day of the week in praying, preaching, and heavenly conference, in regard He was to leave them and depart on the morrow; therefore, St. Paul and the disciples at Troas met that night to keep holy the day past, therefore the disciples at Troas met every first day of the week, to keep that day holy; therefore the church at Philippi, the church in Cilicia, and all Christian churches, did then keep holy the first day of the week; therefore all the apostles did constantly keep holy that day; therefore Christ and His apostles appointed the first day of the week to be forever celebrated, instead of the Sabbath—is not this pitiful logic? Do you not befool and mislead the people?

"You who tell stories of an old sabbath and a new sabbath, a Jewish sabbath and a Christian sabbath, a sabbath of the seventh day, and a sabbath of the first day of the week; that so you may slyly fix the name sabbath on the Lord's day, and then persuade the simple and ignorant that all those texts of Scripture wherein mention is made of the Sabbath day, are intended for the Lord's day: when, indeed, to call the Lord's day the Sabbath, is as senseless as to call Sunday Saturday, or the first day the last day of the week; when throughout the Old and New Testaments we have not the least intimation of any other weekly Sabbath, save the old, Jewish, seventh-day Sabbath; when you yourselves confess that the name Lord's day is more proper and particular, and less obvious to exception, than the name Sabbath: and that the name Sabbath is in dignity inferior to both Lord's day and Sunday—do you not befool and mislead the people?

"You that condemn the yearly observance of Christ's birthday as heathenish, yet acknowledge this feast to be a constitution of the ancient primitive church—do you not befool and mislead the people?

"Take ye heed; these are not small matters; consider well with yourselves what it is to stand guilty before God of belying Christ and His apostles, and wilfully wresting the Holy Scriptures. Be advised; take time while time is to repent of those notorious slanders wherewith you have aspersed the ancient approved ways of God's worship; and let the sincerity of your repentance appear by the speedy abandoning of your unchristian practices and principles; lest the heavy judgment of seducers, to wax worse and worse, fall upon you, and God in the end deliver you up to such strong delusions that you should believe your own lies."

The practise of befooling and misleading the people concerning the Sabbath is not yet obsolete, and the methods are much the same now as in the seventeenth century. There is no call for such juggling with the Scriptures when we are willing to accept and obey the plain teaching of the word.

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### **A Good Answer.**

An old Scotch lady had a difference with her pastor that was very serious, but for all that she never missed a service. When someone asked her how she could take this course, she said: "I have no quarrel with the gospel nor with the Lord, and I will not allow myself to stay away from the Lord's house because I have a difference with the minister."

## GENERAL ARTICLES

FROM OUR CONTRIBUTORS

### *The Coming Day.*

By R. Hare.

In the day that is coming this song shall be sung  
By all the redeemed ones below—  
"Lo, this is our God, we have waited for Him,  
And He His salvation shall show."  
Oh, that sad day, that glad day, the day of delight,  
It bringeth the morning, it bringeth the night.  
"Lo, this is our God," the waiting ones cry,  
While thunders re-echo the word.  
"Yes, this is our God, we have waited for Him,  
Our blessed, adorable Lord!  
'Tis peace and release He bringeth at last,  
For the harvest has come, and the winter is past."  
In the day that is coming the wicked shall hide,  
And cry in their anguish and pain,—  
"O mountains, fall on us, and hide from the face  
Of Him who cometh to reign;  
For the dark day, the sad day, has found us at last;  
Now the summer has ended, and harvest is past."  
In the day that is coming, say, where will you stand  
When the thunders roll loud in their might?  
When the mountains remove, and the heavens grow dark  
With the gloom of the bitterest night?  
Will you hide by His side, 'neath the sheltering wing,  
Or meet the despair that His judgments must bring?

### *The Unspeakable Gift—No. 8*

By R. Hare.

#### *The Peace Divine.*

"My peace I give unto you." The life of Jesus Christ developed amid the worries and hurries of earth-life, of city activities and city confusion, and yet in that life there was perfect peace—just such peace as the troubled hearts of the world need to-day.

The peace allowed by the world depends altogether upon external conditions, and if the conditions are wanting, the peace is not to be found. But the peace of Christ can fill the soul irrespective of conditions external. Christ possessed peace at all times. Even when the betrayers and murderers were on His track, He could say to the disciples, "Peace I leave with you; My peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid."

It is the worry in life that kills; the unrest that takes the peace out of the soul. But it is the purpose of God, through the gift of peace, to remove the worry and the unrest that fill life so full of pain.

True confidence in God is an important element in the continuance of abiding peace. Unbelief and unrest go hand in hand, but the confidence that can sing,—

"God's in His heaven,  
All's well with the world,"

is ever ready for the peace of God—that peace which passeth all understanding.

The world could not vex Christ, nor cause Him to worry. Neither personal abuse nor insult could rob Him of the peace that placed His life beyond human un-

derstanding. Even when the howling mob thirsted for His blood, and the profane soldiers spat upon and mocked Him, His life was serene, and He could stand the silent Christ before the rage and jealousy of unholy multitudes. Just behind Him lay the garden of Gethsemane, while before Him there stood the cross of Calvary, but in the valley between there was peace.

But peace such as that seen in the life of Christ cannot be manufactured nor yet discovered by any personal effort. It is the gift of God, and it must be accepted as a gift, or it can never be obtained. It is given through Jesus Christ, the Prince of Peace, and it can reach the human heart in no other way. Hidden in the wondrous treasure-house with all divine things, it must be bestowed by the divine hand.

The peace that made beautiful the life of Jesus Christ was altogether divine, and the peace that would make your life beautiful must be divine also.

"There comes to my heart one sweet strain,  
A glad and a holy refrain,  
I hear it again and again,  
Sweet peace, the gift of God's love."

### *A Convenient Season.*

By G. Stewart.

"Go thy way for this time; when I have a convenient season, I will call for thee." Acts 24 : 25.

These words were uttered by Felix as he sat trembling while the apostle preached to him of righteousness, temperance, and the judgment. Paul told him he believed all things written in the law and the prophets, and when presenting the subject of the judgment, he taught that the law of God is to be used as a standard in the courts of heaven. As this Roman governor heard that his life was to be compared with that righteous law, he realised that he had not lived in harmony with it. The Holy Spirit was striving with him, and while convicting him of sin, it also implanted within his heart a desire to be changed. But as he thought of the pleasures and allurements of the world, he felt that he could not, just at that time, give them up; if he could have a little more time to enjoy them, he would then be willing to turn and give his attention to eternal matters. It seemed that this message had come to him at a very inconvenient season; at some future time, under different circumstances, it would be much easier to obey his convictions.

How many people stand to-day in relation to eternal things in exactly the same position as Felix did. When the claims of the moral law are presented, it is surprising to find how many say, It is inconvenient for me just now to obey the fourth commandment; my circumstances are such that I can not see my way clear just yet; I fully believe the seventh day is the Sabbath, and I hope at some future time to be able to keep it. But they go on disobeying their Creator, while waiting for a convenient season. Those who do this stand in a dangerous position, for it should be remembered the convenient season never came to Felix, and those who parley with truth as he did may never have another call.

Faith will remove all the mountains of difficulty. Here we can learn a lesson from the experience of the children of Israel. The Red Sea was not divided until their feet touched the water. They never would have

been delivered from the land of bondage if they had waited till they could see a clear path to Canaan. The Lord expects us to walk by faith, not by sight. When He gave the commandments He did not say, if it is convenient then you must keep them just as they read, but if you find it is convenient, then you can change them to suit your circumstances. Such conditions are not required, because all His commandments are enablings, and by receiving them into our hearts, we at the same time obtain sufficient power to enable us to keep them under all circumstances. The Saviour's life is our example, and we do not find that He ever made obedience to God a matter of convenience. And why is it that so many laud the martyrs, and yet so few are willing to follow in their footsteps, by doing right regardless of consequences?

The religion of Jesus Christ is not convenient to the natural heart. While on earth He learned obedience by the things which He suffered, and only those who are willing to take up their cross now and suffer inconvenience for His sake will obtain the overcomer's reward. When we make an excuse for disobeying God it clearly shows we consider something else of greater importance. We count temporal interests of more value than the things of eternity. We will not be interrupted in our worldly pursuits, and so we say to the messenger of peace: "Go thy way for this time, when I have a convenient season I will call for thee." How will such feel when the heavens depart as a scroll and the Saviour appears? They will then be ready to sacrifice everything, but it will be forever too late. So inconvenient will it be for them to meet the One whom they have denied that they will call to the rocks and mountains to hide them from His presence. But how different it will be with those who are willing now to sacrifice their personal feelings, and are ready to walk in every ray of light as it shines on their pathway. Happy are they who take up their cross daily, realising that the Saviour is with them, helping to bear the scoffs and frowns of an unbelieving world. And when He comes in glory they will be found worthy, because their motto in this life has been, "Now is the accepted time; now is the day of salvation."

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### **Saved by a Gift.**

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A man of wealth and culture had just buried his wife and child, whom he idolised. He was in utter despair, for he was all alone in the world. As he walked the streets one night trying to get courage to commit suicide, he was met by an outcast child, who begged him to give her something to eat. Impatiently he flung a coin at her feet and then followed her to see what she would do with it. She bought a loaf of bread, and ate it as only a starving child could eat. His interest was aroused, he forgot his own trouble, and then and there undertook the support of the child, and lived to become a Christian philanthropist. He was saved by a gift to an unknown beggar. "A heart opened by love for man," writes Ida Q. Moulton in "The Record of Christian Work," "soon comes to know the love of God and gives to Him." Giving not only creates, but increases love.—Selected.

### **A Pathetic Story and a Valuable Lesson.**

*By Thos. H. Craddock.*

As I write I have before me a picture on which the artist has sketched three women. One is represented as sorrowfully wending her way toward the village on the hillside, while two of the women—dressed in the loose robes of Oriental custom—stand on the foreground of the picture locked in each other's embrace. What is the story and lesson the artist designs to teach? Ah! there lies behind this painting a most pathetic story, a Bible story, carrying with it an important lesson which none can afford to miss. This is the story:—

"Now it came to pass in the days when the judges ruled, that there was a famine in the land, and a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there. And Elimelech, Naomi's husband, died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth; and they dwelled there about ten years. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband."

Death, cruel death, with its relentless hand, sweeps over the great human family irrespective as to whom it slays—the infant of days, the child of tender years, the maiden, the youth, and the aged; all, all fall under his death-dealing sting. It separates friend from friend, brother from sister, and husband from wife. Hourly, yes, momentarily, for every time the pendulum of the clock swings one of Adam's family dies. Sixty-five a minute—more than four thousand an hour—pass over to the great majority, making the once fair earth a vast burying-ground, until—

"All that tread the globe are but a handful  
To the tribes that slumber in its bosom."

And the hearts of the living are crushed and made sad; and daily, above the rattle and din of life, is heard the sound of weeping—

"For the touch of a vanished hand,  
And the sound of a voice that is still."

But the end of all this draws on apace. Death, the last enemy, will be destroyed; for over every sepulchre is stretched the pierced hand of Calvary, and a voice proclaiming—

"I am the first and the last, and the living One; and I was dead, and, behold, I am alive for evermore, and I have the keys of death and nades (the grave)." Rev. 1:18, R.V.

Agas before the prophet heard a voice proclaiming—

"I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction." Hosea 13:14.

But, returning to our story, these three lone women—Naomi, Orpah, and Ruth—dried their tears, and set their faces toward the land of Judah; for Naomi "had heard in the country of Moab how that the Lord had visited His people in giving them bread." But, on the way—

"Naomi said unto her daughters-in-law, Go, return each to her mother's house; the Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them, and they lifted up their voice, and wept."

One of the women, Orpah, accepted her mother-in-



law's advice, and returned to her mother's house; but Ruth, embracing her mother-in-law, pleaded—

"Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, I will die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me."

Such a tender attachment as this Naomi naturally reciprocated, and "when she saw that she was steadfastly minded to go with her, then she left off speaking unto her. . . . So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab; and they came to Bethlehem in the beginning of barley harvest."

Now, according to the laws of those days, the next of kin to the deceased man should take his widow to wife, and the firstborn of the marriage succeed to the name of the husband that was dead, "that his name be not put out of Israel." (See Deut. 25.)

Now Ruth applied to a wealthy farmer named Boaz for permission to glean in his fields, and Boaz noticed her with favour, instructing his servants to reproach her not, but rather: "Let fall also some of the handfuls of purpose for her, and leave them, and rebuke her not." So she gleaned all day in his field, and at even, as she presented to Naomi the barley she had gathered, Naomi asked:—

"Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she showed her mother-in-law with whom she had wrought, and said: The man's name with whom I wrought to-day is Boaz. And Naomi said unto her daughter-in-law, Blessed is he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our kinsmen."

Now the end of this was, after a nearer of kin than Boaz had refused to make Ruth his wife, the opportunity of redeeming the lost inheritance, and making Ruth his wife was given to Boaz. This he seized right gladly, for we read—

"So Boaz took Ruth, and she was his wife, . . . and she bare him a son. . . . And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women, her neighbours, gave it a name, saying, There is a son born to Naomi; and they called his name Obed; he is the father of Jesse, the father of David."

Do you ask, kind reader, for the lesson in all this? Prominently it teaches that, although to the Jews were entrusted the "living oracles," and that "salvation is of the Jews," that salvation is for every man who will comply with the conditions of the gospel, for—

"There is neither Jew nor Greek, there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3 : 28, 29.

Why the history of this particular family is recorded is evidently because it had been promised that Messiah should come through the tribe of Judah, and that he should be of the family of David. Therefore, to prevent suspicion, and also for all full understanding of the prophecies concerning Jesus the Christ, the history of this family and tribe had to be written before the prophecies should be fulfilled. By the marriage of Boaz and Ruth, the Gentile world was brought into direct relationship with Christ the Saviour. And to you, kind reader, whoever you may be, if you will comply with the conditions, you may be grafted into the great divine-human family, of whom Jesus, of the line of David, the son of Jesse, the son of Obed, the son of Boaz and Ruth, is Saviour and King, for—"The gospel is the power of God unto salvation to every one that believeth."

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## World-Wide Field

### *The Work in Portugal.*

By C. E. Rentfro.

As I go from place to place in this city (Lisbon) I am reminded of the scripture, Rev. 6 : 12 : "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake." Many marks of the great earthquake reveal the fact that the approaching "time of the end" was near in A.D. 1755. The tidal wave immediately following left its marks great distances from the River Tagus, up in the hills where the city is built. It is all the more remarkable, because the ocean is two or three miles from the main part of the city, which shipping approaches by way of the large river.

We are slowly making friends with the Portuguese, and English as well. Of the latter there are about a thousand living here. There are missionaries representing the Episcopalian, Scotch Presbyterian, Methodist, and Plymouth Brethren. They carry on school work among the people, and have quite a following. I was told that one mission was established in 1866, but such is the character of the people that it is not self-supporting yet. The people need as much training as the very heathen. I have had quite a number of interesting talks and Bible studies with the missionaries; some did not want anything to do with our ideas, while others were willing to talk and listen to truth.

As showing the inharmony between them all on the Sabbath question, one says he is "not under the law;" another says the Sabbath is done away; another says one-seventh of time is sufficient, and if the majority kept Friday, he would. One noble Bible student, however, is not inoculated with "higher criticism," but reads the Bible as literal unless symbols are used; at such a time the Bible is its own dictionary. He also understands the two laws, saying the keeping of the moral law is a proof that we are God's children. For the latter I ask all the readers of the "Signs" to pray, that he may accept present truth.

The Young Men's Christian Association in Lisbon have a nice hall, and are carrying on services. They are continually increasing in numbers.

Just now there is a great desire in many Portuguese minds to learn English, and they are glad to have assistance. Taking all these things into consideration, I am convinced that right now more workers, who may be citizens of the British Empire or the United States, could do good work; and, while Protestants are not allowed to proselyte from the State religion, yet the moral backing these two governments may give will forestall trouble, while native workers are often hindered.

For example, a few weeks ago a colporteur selling Bibles was arrested, and saw the inside of a prison for five days; but he was turned loose without a trial, because they did not desire prominence given to the incident. If a citizen of the United States or England were arrested, he could demand a trial; and, as they know it

would bring the persecution into prominence, they would be slow about carrying the law into effect just now. Of course we know that, sooner or later, such protection will not be afforded.

I have been told that about four or five years ago the Jesuits were dismissed from this territory; and they are hated by the Portuguese in general.

Our need now, I believe, is literature on the "second coming of Christ," the "signs," etc., to be published here; because a large duty is charged on literature in the national language published outside the country.

Another thing needed is workers. About one Protestant missionary to every 50,000 or 100,000 persons leaves a large field for more; and, as there is myself and wife to 5,000,000 people, too great a task to be accomplished in this generation, I believe God has laid the burden on some strong, faithful persons to come to our help, and to the help of a poor, blind people.

### *A Visit to Quorn, South Australia.*

After returning from the Union Conference Council, which was held in Melbourne, it was our pleasure to visit the township of Quorn, where, in company with Brother A. H. Rogers, we conducted tent-meetings last season. Fourteen adults are now observing the Sabbath "according to the commandment" in that place, and others are still interested in the truths they have heard, and are feeling their way into the light. May the Lord guide them into the full light and liberty of the gospel for to-day. The Sabbath-school numbers twenty-five. Sabbath, Sept. 30th, we formed the little company into a church, and together partook of the ordinances of the Lord's house. Hearts were made tender by the presence of the Holy Spirit, as the emblem of Christ's body and spilt blood were handed round; and Paul's words to the church at Corinth were much appreciated: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." The promise: "I will come again," has gladdened the hearts and inspired hope in the lives of the faithful all down the centuries since the promise was made, but, to-day, as we look round and read a thousand evidences that that time is near, we feel much encouraged.

Monday, October 2, we journeyed twenty-five miles by train to Port Augusta, where, surrounded by nature, under the canopy of heaven, at the sea beach, we buried nine of these precious souls in a watery grave.

That these dear souls may "hold their confidence steadfast unto the end" is the prayer of the writer.

T. H. Craddock.

A camp-meeting was opened on the 12th inst. at Marrickville, Sydney, in a beautiful situation at the corner of Marrickville and Livingstone Roads. Visitors from Sydney may reach the ground by the Dulwich Hill and Marrickville trams.

From Italy Brother C. T. Everson writes that the professor who accepted the truth and resigned his position in the college because they refused to give him the Sabbath, obtained other employment within a few days in the home of one of the leading Members of Parliament as family tutor. The young military officer who was also interested has decided to unite with the church.



# HOME AND HEALTH

## Choose.

If you'd like to be healthy and wise and good,  
Do all of the things that you know you should;  
Or, if you'd be sickly and ignorant and bad,  
Do things that you shouldn't, and then you'll be sad.

If you'd like to be loved for your goodness on earth,  
Sow seeds that will bloom into blessings of worth;  
Or, if you'd be hated for badness down here,  
Do deeds that can't fail to make all your life drear.

If you are a positive, good, helpful force,  
You'll aid the old world to adopt a right course;  
But if you are negative, bad, weak, and blind,  
Your world will remain where it is, you will find.

"You always will be what you will be," dear one.  
In the end you'll have won every race that you've won;  
So wisely decide which will be for the right,  
And battle with skill till you've won a brave fight.

—Benjamin Keesh.

## The "Homing" Instinct.

One of the most wonderful things in the body we can possibly conceive is the so-called instincts of the body. For example, a "homing" pigeon taken five hundred miles out to sea, flies straight home when it is let loose. Put that pigeon asleep in a box and shut it up; then take it out to sea six hundred miles, and when it is released it will go straight home. If put under the influence of chloroform—for such a thing has been done—and made insensible, and carried out to sea, when it is let loose it goes straight up in the air, makes a great circle, and then makes a bee-line for home. Can you account for that? We cannot understand how the pigeon knows that it should go this way instead of that way.

The instinct of the pigeon is God speaking to it, saying: "This is the way." What a comfort it is for us to know that this same voice is speaking to us, if we will hear. The pigeon is not a very intelligent bird, but it does what God tells it to do, and He leads it home. This "homing" instinct is in every man drawing him towards his true home. Are you listening to it, or are you trying to smother it?—J. H. Kellogg, M.D.

## Tea Spoils Beauty.

It is noticeable that there has been a distinct falling off in recent years of that rich, healthy bloom which gives the complexion its unequalled charm, and it is due to the increased consumption of tea. Bad complexions invariably accompany bad digestions, and there is no beverage in the world so bad for the digestion as tea. In treating a case of bad complexion, my first order is, "Give up tea." I know the craving, and how hard it often is to break off the bad habit, but one cannot have a good digestion, and its natural outcome—a good complexion—and go on drinking tea.—"The Messenger."

## Choice Recipes.

**Baked Indian Pudding.**—Two quarts of milk, 7 tablespoonfuls of cornmeal,  $\frac{3}{4}$  cup of sugar,  $1\frac{1}{4}$  cups of ground dates, grated orange peel,  $\frac{1}{2}$  teaspoonful of salt. Heat the milk in a double boiler. Add the cornmeal, and stir until the meal does not settle. Cook one hour. Add the remaining ingredients, put into a baking pan, and bake one hour.

**Date Bread Pudding.**—Soak stale bread in milk, and put layers of the soaked bread and seeded dates in a baking pan. Pour over this a raw custard made of 1 quart of milk, 1 cup of sugar, 4 beaten eggs, and 1 teaspoonful of lemon flavouring. Allow it to soak thoroughly, and bake till the custard is set. This pudding is nice served with cranberry sauce.

"The continual use of drugs, including all drinks of the nature of poisons, such as alcohol, tea, and coffee, very deeply affects the intelligence and vitality of descendants. In the shepherd's hut of Scotland, in the Irish cabin, in the remote Australian bush, this daily drugging is exercising a tremendous cumulative effect upon the brain. In Russia, under the encouragement of officials, immense damage results from the general use of vodka. In addition to these poisons consciously imbibed, an enormous increase has taken place in the adulterants and preservatives used in almost every kind of food. Some of these are harmful to a degree which is not at all generally appreciated, and are even fatal to young children."—Hon. — Russell.

Some may say, "I have given my promise, and shall I now retract it?" I answer, If you have made a promise contrary to the Scriptures, by all means retract it without delay, and in humility before God repent of the infatuation that led you to make so rash a pledge. Far better take back such a promise, in the fear of God, than keep it, and thereby dishonour your Maker.—Mrs. E. G. White.

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### God Hears the Children.

"God is so good that He will hear  
Whenever children humbly pray;  
He always lends a gracious ear  
To what the youngest child can say.

"He loves to hear an infant tongue  
Thank Him for all His mercies given;  
And when by babes His praise is sung,  
Their cheerful songs are heard in heaven."



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By Agnes Bell.

### Chapter XII.



WHEN Marie arrived home that afternoon from school, she was full of trouble, and throwing her arms around her mother's neck she burst into a flood of tears. "Oh, mamma," she sobbed, "I have spent an awful day; I have been treated shamefully,

and it is all through that wicked girl telling falsehoods about me," and Marie's grief burst forth again.

"What is it, my precious child," her mother exclaimed; "calm yourself, and tell me what has happened to upset you so."

"Oh, mamma, Alice Meek has put it all round the school that I cheated to get the prize, and that she saw me copying my answers, and most everyone believes her."

"Yes, that is so," said Fred, just then coming in from school, and overhearing Marie's remark, "I heard it in our school to-day. Joe Meek said to me this morning in front of a whole lot of chaps: 'So your sister got the prize last night in class 4, Fred; but she did not get it honestly; my sister had her eye on her.'"

"Oh, Fred," exclaimed Marie, whose cheeks flushed red, "what did you say?"

"It took me all my time to keep still," said Fred; "I never felt so like hitting a fellow as I did him, but I kept it down, Marie, and told him that it was an untruth, and no one knew that better than he himself."

"That's right, Fred," said Will Jennings, "anybody that knows Alice Meek knows that she does not stick to the truth. Marie Langley got the prize, and she's jealous, that is all."

"Oh," said Marie, "I wish that the girls in my school would not believe her; it's awful to be thought dishonest."

"Never mind, Marie, dear, I will speak to your papa, and we will have this thing put right. It is only just that Alice for her own sake should be stopped in thus bearing false witness."

In the evening after tea, Marie's parents decided that Aunt Lillian should accompany Marie to school and have this matter laid before the principal next day.

So Marie retired that night with a lighter heart than she returned home from school with, feeling that Aunt Lillian would do much to put things straight, and prove the falsehood of Alice Meek's statement.

"Oh, my, capital!" said Fred next morning, when the family met around the breakfast table, "won't Alice Meek be floundered to-day when Aunt Lillian turns the searchlight on her. She will think that her ship has run on to the Goodwin quicksands, won't she, auntie?"

"I'm afraid she is adrift, poor girl," replied Aunt Lillian, "and if I can do anything to help her out of the quicksands of jealousy and the bearing of false witness I will gladly do so."

When Marie and her aunt arrived at school that morning they were ushered into the principal's private room, and Aunt Lillian placed the matter which was troubling Marie before her.

The principal was much surprised, and said she had no idea that such a thing was going on, but that she would see about it. She asked Aunt Lillian and Marie to come with her to class 4.

The principal called the class to order, at the same time placing a chair each for Marie and her aunt, and bade them be seated. There was a look of surprise on all the faces of the girls, but none dared speak, for they could see that the principal meant business of some sort.

She then stated that a report had come to her ears that Marie Langley had gained the prize by being dishonest, and she wished to know if anyone could prove that to be true; she would like her to stand up. Marie herself denied it.

The principal waited for a few moments, but no one arose.

Alice Meek was shifting uneasily on her seat under the stern eye of the principal who had looked at her from the very beginning.

Again the principal's voice was heard. "I ask the one who started this report to stand up."

Again there was silence, but no one arose.

Every eye was now on Alice, whose face was flushed and head bent low.

"Marie Langley," said the principal, "do you know who started the report?"

"Yes, madam," answered Marie, "it was Alice Meek."

"Oh, I never did," replied Alice.

Then there was a hum of excitement in the class, and many of the girls said, "She did, oh, she did."

This was too much for the principal. She called Alice to the front of the class, and told her that it had been proved beyond a doubt that she had been telling falsehoods, and that if she did not confess to it, and ask Marie's pardon she would be sent home in disgrace.

Alice, seeing no other way out of it, confessed that she had told an untruth in regard to Marie, and asked her pardon, and the whole school sympathised with Marie in the position in which she had been placed.

On their return home Fred met them with, "Well, auntie, is Alice Meek a total wreck?"

"Yes, my boy, lying and envy are two terrible quicksands, which have destroyed the lives of thousands, and

I could do as He has done; for I am afraid that at times, anyway, I would get in among the quicksands."

"Yes, my dear, but by watching and by prayer you can receive help and strength, and God is willing to help to the very uttermost all that come unto Him."

"We can't do it ourselves," remarked Fred, "can we, auntie? We must have the help of the Lord Jesus, mustn't we?"

"Yes, my dear boy, we must have His help; for He says, 'Without Me ye can do nothing.'"

### Which is of More Consequence?

The little fellow that came to our house about eight years ago, and ever since has slept with us and eaten at our table, whose school reports we sign, and whom we call "Boy," recently came tramping through the hall, leaving tracks of mud on the lately cleaned carpets. I saw him and yelled, "O Boy, get out there!" He ran out wounded.

I went back to the library. I thought of the little fellow now out in the orchard, hurt by my harsh words. Which was of more value, the carpet or the boy? Why, I would have burned up a hundred carpets rather than have anything happen to that boy. But here I was, hurting him and destroying my influence over him—and all for a little mud.

I know a woman who said she planned to keep abreast of her husband in intellectual work. I remarked that it must be difficult, while she had so much house-work. She straightened up, and said, "I am of much

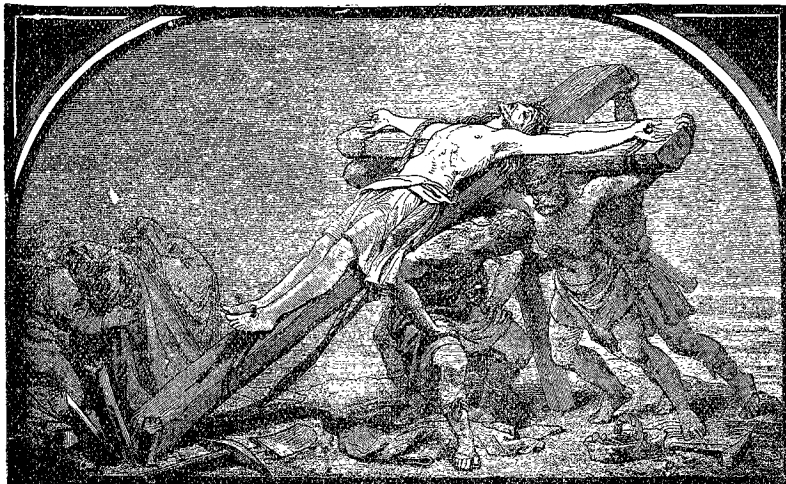
more consequence than my house."

The French have a proverb, "He was born a man, but died a merchant." That wouldn't make very good reading, would it? He was born a man, but died a clerk, or a manufacturer; was born a woman, but died a housekeeper, or a teacher.

Mud, or the Boy—which shall we pay attention to? —Sydney Strong.

"A wise son maketh a glad father; but a foolish son is the heaviness of his mother." Prov. 10:1.

"A wise son heareth his father's instruction; but a scorner heareth not rebuke." Prov. 13:1.



Father, Forgive Them.

I hope that Alice Meek will benefit from the lesson she has received."

"Oh, auntie, dear," said Marie, "I am so glad that trouble has cleared away; for I feel so different now."

"Yes, my dear," replied Aunt Lillian, "God is good, and He wishes us to be Christians through evil report as well as good report."

"Jesus, you know, Marie, was often reviled, falsely accused, and was even treated as a malefactor on the cross, yet He opened not His mouth in rebuke, and His last sincere prayer was, 'Lord, forgive them, for they know not what they do.'"

"Oh, I do love Jesus, auntie," said Marie, "I can see the beauty of His character, but from what I have just gone through, and what I have felt, I don't think that

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In the July issue of the "National Waifs' Magazine," the organ of the famous Barnardo Homes, some interesting information is given concerning the splendid work which is being done by that organisation. In the year 1904 no fewer than 3,827 boys and girls were admitted to the shelter of the Homes from destitution, neglect, or evil moral conditions. At present over 8,500 young people are under care and training, of whom about 1,300 belong to the helpless class, including deaf and dumb, blind,

cripples, incurable or infants. 60,000 children in all have been rescued. No child who is destitute is ever turned away from the doors of this institution, and these doors now stand open night and day, not merely in London, but in fourteen provincial centres. It is clear, however, from the statements in the body of this magazine that the work is being carried on under great and increasing difficulties, and that the demands upon the Association are outrunning its resources. We learn that at least £240 are required every day for food alone. The magazine is well illustrated from photographs, and the general contents are of exceptional interest. We are authorised to say that a copy of the magazine and report will be forwarded gratis and post free to any applicant who sends name and address to the Head Offices of the Homes, 18 to 26 Stepney Causeway, London, E.



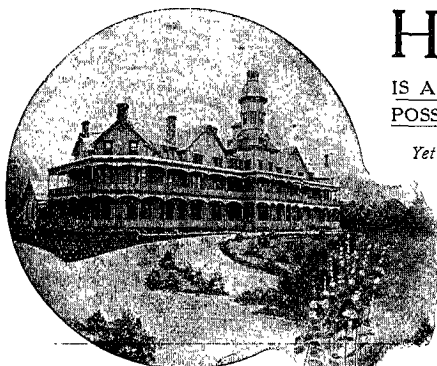
After much careful consideration on the part of the members of the board, in conjunction with the architect, the plans of the building of our new factory were advanced last week to such a stage that we were enabled to call for tenders for its erection. Four contractors were asked to submit prices, and so closely did they estimate that there was a difference of only £85 between the lowest and the highest tender. The lowest tender was that of Mr. C. E. Anderson who, a few years ago, erected two of the buildings which comprise our factory at North Fitzroy, and so the board decided to entrust him with the building of our new premises at Warburton. Work will be commenced at once, and the contractor has undertaken to complete the building within three months.

One difficulty confronts us which we hope may soon be removed, viz., the bad state of the road between the railway station and the land we have purchased. The local municipal authorities are anxious to put the road into better condition, but are hindered from lack of funds, but as the shire has been promised government assistance towards the improvement of its roads, we are hoping the time is not far distant when we shall not be compelled to suffer the inconvenience of a road which at present is next to impassable.

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