

# AUSTRALASIAN SIGNSOFTHE TIMES

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PENNY

## The Outlook

### COMBINATION.

#### ITS MODERN DEVELOPMENT.

The world-wide tendency of nations, corporations, companies, trades, religious denominations, friendly societies, etc., to combine is so general and pronounced that it is not necessary to do more than mention the fact to bring the matter before the mind of the reader. No statistics are required to prove that we are living to-day in a world of "combines." Nations form alliances with other nations, in order to obtain more power in the political world; commercial corporations and companies combine together in order to reduce expenses and secure a more stable position in the business world; religious denominations form unions, leagues, councils of churches, and other combinations for various purposes; working-men unite together to defend their interests against capital; and capital meets the position thus created by forming a union of capitalists. It may be urged that this is not a new development, for men have always sought to strengthen themselves by union.

While it is certainly true that combination is by no means a recent invention of man, yet it will be admitted that in modern times it has developed to a remarkable degree. Furthermore, its development is still growing at a marvellous rate, and thinking persons are curiously watching its

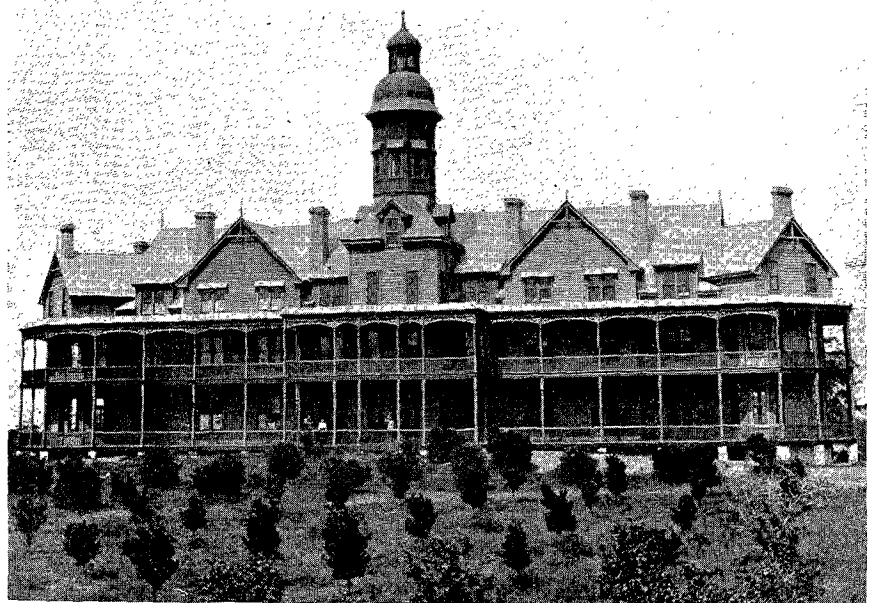
growth, and wondering what will be the outcome of the movement. It is reported that Mr. J. P. Morgan, the American millionaire, said recently: "We have hardly begun the consolidation of industry, and *greater aggregations than we have dreamed of will be made.*"

This is a most significant statement. Think of the great trusts which have come into ex-

istence recently, and then note the fact that the greatest trust organiser says, "We have hardly begun!" These trusts are absorbing the railways, the shipping, the iron and steel industries, the oil wells, the coal mines, the whisky, the salt, and the biscuit trades, and even the pie-makers and flower-sellers in New York have organised themselves into trusts. It is evident that it is only a

matter of time when the business of the world will be controlled by trusts, and when they in turn organise one great combination, it will be a simple matter to secure the enforcement of the decree against God's people who refuse to worship the beast or his image. Rev. 13: 17.

We shall probably have something more to say on this subject in future issues.



The Sydney Sanitarium. (See page 8).

### RELICS OF BARBARISM.

Those who are interested in South Sea Island curios will find a most valuable collection at the National Museum, Melbourne.

One of the most imposing of the exhibits is a Tomako, or Head Hunting Canoe, which was captured at one of the Solomon Islands in March, 1901.

This canoe, which is about fifty feet long, is a monument of the skill of the natives of those islands. It is built of separate planks fastened together by ties of cane, and the seams are caulked with a vegetable putty, made by rubbing down the kernel of the "Tita" nut on a stone. The putty is beautifully inlaid with a species of pearl, and it is further decorated with shells neatly threaded on cane. Carved idols tattooed with pearl are one of the many features which bear testimony to the ingenuity of the islanders.

In former times as many as thirty of these canoes would proceed to a village in order to attack it. At dawn the head hunters would make a sudden and unexpected onslaught on the sleeping village. Men, women, and children were indiscriminately butchered, and their heads cut off, and thrown into the bow of the canoes. On returning home, these heads, after being smoke-dried, were placed as trophies in the canoe houses. Notwithstanding the fact that the government has forbidden even the manufacture of these canoes, this barbarous practice is still carried on in one or two of the largest islands of the group.

Not legislation, but the new birth, will change the hearts of men who have a desire for such wholesale murder.

It is reported that there is a much more hopeful outlook for missionary work in China now than has been the case for years.

South Australia is the only State in the Commonwealth which has produced more wheat than will be required for its own requirements.

American ports on the Pacific coast are being called upon by Australian wheat buyers for large shipments of the staple article of food. The disastrous drought prevented our farmers from producing enough wheat even for our own consumption, consequently between two and three million pounds' worth of wheat or flour will have to be imported from abroad.

### FINANCIAL REPORT OF THE SANITARIUM BUILDING.

(Report of the Business Manager, Mr. J. A. Burden,  
read at the opening of the Sydney Sanitarium)

The sanitarium enterprise embraces more than the building that we are dedicating. Directly connected with it is the eighty acres of land, part of which is in orchard; the Vegetarian Cafe; the Health Food store; the "Good Health" magazine in Sydney; and the Food Factory at Cooranbong. There are other enterprises indirectly connected with it throughout Australasia. Our financial report will be confined to the erection of the sanitarium building. The building, as you will notice, is not yet completed; so the financial report will include only what is finished.

In July, 1899, at the Union Conference held at Cooranbong, an effort was made to raise funds for the erection of this building. Nine hundred pounds were subscribed, in amounts ranging from £1 to £100 by persons who were interested in the principles which the institution is to demonstrate. These subscriptions have been increased from time to time until the building fund has grown to £4,484 10s. 4d. As the work proceeded, it was apparent that some systematic way of raising means was necessary to keep the work progressing. At the Union Conference, held at Cooranbong in July, 1901, it was recommended that all friends of the enterprise pay a tithe, or tenth of their income, to help forward the work. This second tithe has amounted to £1,474 4s. 2d. The Sabbath-schools of the denomination fostering the enterprise, have also been interested in the work, and contributed one quarter's donations to the fitting up of the treatment rooms. This, with the ingathering service, has amounted to £201 7s. 7d. Dr. J. H. Kellogg, of Battle Creek, Mich., has been deeply interested in the success of the institution, and, aside from his personal donation to the building fund, has donated a portion of the royalty on his health books sold throughout Australia, to assist in fitting up the treatment rooms. The past year this has amounted to £333 3s. 9d. F. Lassetter and

Co., Sydney, who have furnished most of the hardware for the building, donated a fine set of door trimmings, that will be found on the ground floor of the main building. Others have contributed by this kind of material. Our funds for the erection of the building up to the present time are as follows:—

RECD ON BUILDING FUND:—	£	s.	d.
From friends in Australia	2440	14	0
From friends in America	2043	16	4
On second tithe	1474	4	7
Sabbath-schools	201	7	7
Royalty on medical books	333	3	9
Loans	2150	0	0
	£8643	6	3

EXPENSES:—	£	s.	d.
Material and labour	7191	17	5
Furnishing and medical appliances	1262	1	0
	£8453	18	5
Cash on hand	189	7	10
	£8643	6	3

You will notice that there is still much to be done before the enterprise can successfully accomplish the work it is designed to do. First: I would mention the furnishing of the building, and the equipment of the treatment rooms. We are much in need of an electric light plant to supply the treatment rooms with electric light bath, and other accessories for electrical treatment.

The building is yet to be painted, and the grounds are to be fitted up. There are many other conveniences that should be added, as the work progresses. A gymnasium for daily physical culture, and a chapel for religious services should be erected in the near future. We take this opportunity to thank the friends for their liberal support in the past, and hope that they will not forget that the institution is still but a babe, to be nourished and cared for if it is to grow into a strong institution.

Preliminary arrangements are being made for the holding of a great Pan-Anglican Missionary Congress in London, at which British missions and missionary societies of every denomination will be represented.



### A SONNET TO HYGIENE.

Who cometh over the hills,  
 Her garments with morning sweet;  
 The dance of a thousand rills  
 Making music before her feet?  
 Her presence freshens the air;  
 Sunshine steals light from her face;  
 The leaden footsteps of care  
 Leap to the tune of her pace.  
 Fairness of all that is fair,  
 Grace at the heart of all grace!  
 Sweet'ner of hut and of hall,  
 Bringer of life out of naught—  
 Hygiea, oh, fairest of all!  
 The daughter of Time and Thought.  
 —*Boston Medical and Surgical Journal.*

### THE GOSPEL OF HEALTH.

(Address of Pastor G. A. Irwin at the opening of  
 the Sydney Sanitarium.)

Lexicographers define the gospel as good news, but the Bible tells us that it is "the power of God unto salvation." Salvation implies a lost condition, or an imminent danger of being lost. There is but one source of reliable information upon a subject of this character, and that is the word of God. By consulting it we find that in the beginning God made man upright; He gave him noble traits of character, with no bias toward evil. He endowed him with high intellectual powers, and presented before him the strongest possible inducements to be true to his allegiance. Obedience, perfect and perpetual, was the condition of eternal happiness. On this condition he was to have access to the tree of life. The holy pair were not only children under the fatherly care of God, but students, receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between. They were full of vigour, imparted by the tree of life, and their intellectual power was but little less than that of the angels.

By transgression, man in the beginning of his history lost his innocency; lost the dominion God had given him over all the

earth; lost his beautiful home, and access to the tree of life; and thus became subject to sickness, decay, and death.

#### RESULTS OF SIN.

The abnormal and uncontrolled appetite that opened the flood-gates of human woe upon the world, has been the bane of mankind from that day until the present time. Excessive eating and drinking, which produced lustful desires and practices, caused the destruction of the antediluvians. Our Saviour says of them, "They were eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark, and knew not until the flood came, and took them all away." Pride, fulness of bread, and abundance of idleness, caused the destruction of Sodom.

There is abundant evidence both in the word of God and in secular history to show that the declension in virtue and the degeneracy of the race are chiefly attributable to the indulgence of perverted appetite. The average length of human life, having dropped from 912 years in the days of Noah to thirty-five years in our time, is a significant fact that should arrest our attention, and cause us to seriously consider these things.

#### A PROMISED SAVIOUR.

Amid the general ruin and sadness that came as the result of the first transgression, there was, however, a ray of hope; for even before they were expelled from the garden, the promise was given that the "seed of the woman should bruise the serpent's head."

A few men of every age in the past grasped this promise by faith, and overcame through the strength imparted. But in the fulness of time, when the world had reached its most corrupt stage, Jesus Christ, the promised Seed, the second Adam, was born into the world, and in human form took up the controversy right where the first Adam failed—on the point of appetite. Seemingly to impress the fact upon the minds of all that the battle would turn upon this point, the one who was sent to prepare the way for the coming Messiah was a man of abstemious habits, subsisting upon a plain and simple diet.

#### VICTORY GAINED.

In order to make the victory complete, and once for all secure eternal redemption for man, our Saviour, at the beginning of His public ministry, was led into the wilderness to be tempted of the devil. After a fast of forty days and nights, while hungry, weak, and emaciated, the tempter came to Him, and said, "If Thou be the Son of God, command that these stones be made bread."

Although suffering the pangs of hunger, and having the power as the Son of God, He would not obey Satan to work a miracle in His own behalf, but trusted His Heavenly Father to supply His need in His own time and way. Christ's reply to the tempter, "It is written, that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," was the turning point in the contest, so that after two other minor temptations the enemy left the field a beaten and vanquished foe. So as Eden was lost through the indulgence of appetite, it was regained by denial, and our only hope of regaining it is by entering into the victory of Christ through faith, and by a firm denial of appetite.

#### A COMPLETE GOSPEL.

Any so-called gospel that ignores man's physical condition and needs, or sanctions his giving loose rein to the appetite, will fail of meeting the case. "The good news," or "power of God unto salvation," must be as broad as the offence and its consequences. That this includes the body as well as the soul, is clearly proved, not only by the nature and consequence of the transgression, but by the teaching and practice of Him who came to seek and save that which was lost. The Scriptures clearly teach that the curing of disease and the healing of physical maladies were considered a very important part of the gospel. Furthermore, we find upon a careful study of His earthly ministry, that our Saviour devoted more time to the healing of the sick than to preaching.

Satan is the originator of disease. Jesus came to "destroy the work of the devil." "In Him was life," and He says, "I am come that they might have life,

and that they might have it more abundantly." Christ, in His own person, was the embodiment of the gospel in its fulness and completeness. As He passed through towns and cities, He was like a vital current diffusing life and joy wherever He went.

The aged apostle John, in writing to his friend Gaius, reveals clearly his belief in regard to the intimate relation that exists between physical health and soul prosperity, when he says, "Beloved, I pray above all things, that thou mayest prosper, and be in health, even as thy soul prospereth."

Of the great apostle to the Gentiles, it is recorded that, "God wrought special miracles by the hand of Paul; so that from his body were brought unto the sick, handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out of them." Yet later we read these words from his own pen, showing his belief in regard to healthful living, and its influence and effect upon one's spiritual welfare and prosperity: "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection: lest by any means, when I have preached to others, I myself should be a castaway."

We are not our own. Our bodies are God's property, having been purchased at an infinite cost, even the blood of the Son of God. So whatever we do, whether we eat or drink, we are to do all to the glory of God. The laws governing our being are just as much the law of God as are the ten commandments, and to violate either is sin, for sin is defined as the transgression of the law. The gospel is salvation from sin, both moral and physical; hence the "gospel of health," or a complete gospel, enjoins a thorough knowledge of the laws governing our being, and a conscientious and faithful compliance therewith.

A constant recognition of God's ownership in us lies at the foundation of all true education and reform, and will result in peace and happiness in this life,

and insure us an entrance into our Edenic home when it is restored to its original place never again to be removed.

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### LONG LIFE.

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He liveth long who liveth well,  
 All other life is short and vain.  
 He liveth longest who can tell  
 Of living most for heavenly gain.  
 He liveth long who liveth well,  
 All else is being flung away.  
 He liveth longest who can tell  
 Of true things truly done each day.  
 —Selected.

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### ORIGIN AND DEVELOPMENT OF THE SANITARIUM IDEA.

(Address by Dr. D. H. Kress, read at the opening of the Sydney Sanitarium.)

A little over forty years ago, a few noble men and women, imbued with the spirit of reform, began to lay the foundation for an extensive missionary and reformatory reach to earth's remotest bounds. The pioneers in this work travelled extensively, lecturing wherever they went, advocating, among other reforms, total abstinence from all intoxicants and the disuse of tobacco; and later, tea and coffee were added to the list. One by one other advanced reformatory ideas were adopted and advocated, especially in relation to diet and dress.

Later, or about the year 1866, a health journal was established, for the purpose of promulgating these principles. This sixteen-page journal soon acquired an extensive circulation.

The same year, an institute known as the Health Institute, but later on as the Battle Creek Sanitarium, was opened, the object being to furnish a place where the sick could receive medical treatment by rational methods, and where invalids might at the same time be instructed in the principles of healthful living, or the art of remaining in health.

Provision was made for the poor as well as for the rich, by a generous action on the part of the stockholders, whereby the directors were instructed, that instead of distributing the dividends or profits to the stockholders, to use the entire earnings of the institution, not required for necessary improvements, in the treatment of

the worthy sick poor, and the extension of its work to other needy fields. This institution differed from other institutions for the care of the sick; first, in the idea contained in the fact that disease is the result of a violation of natural law, and can only be cured by the employment of rational measures, whereby the provoking causes may be removed. The second idea recognised the necessity for the instruction of both the sick and the well in the principles of healthful living, so that health, when once recovered, might be maintained through the avoidance of the causes of disease.

The marvellous development of the work since 1866 shows that the organisers and promoters built with great wisdom—we may safely say, with more than human wisdom, since the small work then established has, in the years that have followed, grown and developed, until it has attained mammoth proportions, having, through its various branches and lines of work, well nigh encircled the world.

During the first ten years of its existence, the Institute cradled its principles as in a manger. The work was carried on in small wooden buildings. The Institute laboured under many disadvantages in consequence of numerous obstacles which are always in the way of every new enterprise, and because of popular prejudice and opposition resulting from a misapprehension of the nature of a work based upon ideas so much at variance with commonly accepted notions. These had to be met and overcome.

In spite of prejudice and opposition, at the end of ten years the patronage of the institution had increased to such a degree that larger buildings were required. A new building was erected four stories in height, and 136 feet in length. New methods and appliances were continually being added for the treatment of disease. It was discovered by those who once opposed the work that the sanitarium idea rested on a thoroughly scientific basis, and as a natural result it grew in the confidence of the public and physicians. The number of patrons increased, until six years later another addition was found to be necessary. This addition con-

sisted of a five-story extension, including a large dining-room on the first floor, capable of seating four hundred persons. Twelve years later another five-story extension was added. A little later, a separate building was also erected to accommodate surgical cases—60 x 100 feet, and six stories high. Four years later a brick dormitory five stories high, 120 x 90 feet, was erected for the accommodation of young women who were connected with the institution as nurses and helpers, numbering several hundred. Cottages and other buildings were added from time to time as needed, until twenty buildings of various sizes clustered around the main building.

date from one hundred to one hundred and fifty patients.

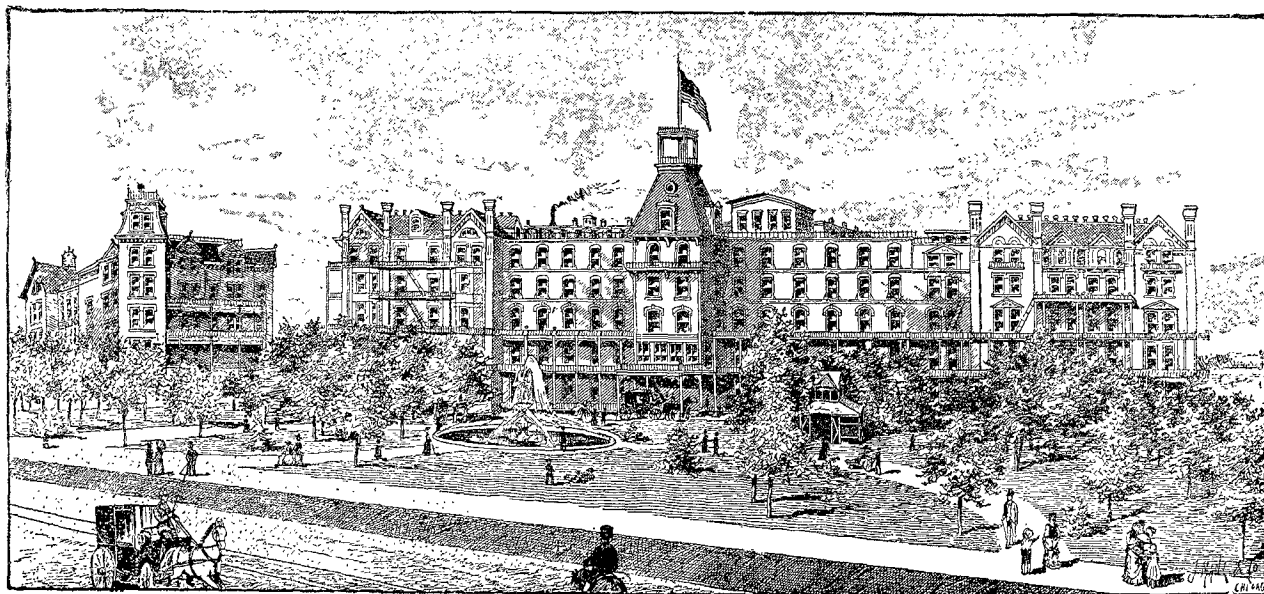
The new Sydney Sanitarium is one of the latest outgrowths of the Sanitarium idea. We have every reason to believe the same success and prosperity will attend this institution that has attended the work of sister institutions, being based on similar principles. No doubt we shall meet with obstacles; but obstacles are helps, not hindrances, to the advance of truth and spread of reforms.

There are now published twelve monthly journals in various languages, devoted to the dissemination of health principles. These several journals have an aggregate circulation of nearly two hundred thousand copies monthly.

great proportions which are but faintly represented in the facts stated here.

Having briefly traced the history of our Sanitarium work, it may be proper to say a word further respecting the general method of dealing with the sick, which has come to be quite widely known as the Sanitarium method.

The central and fundamental idea upon which all its methods of treatment are based is embodied in the fact that restoration to health is not to be secured by swallowing pills, nor by the use of patent medicines or nostrums, nor, indeed, by any other means than by the removal of the causes of disease, and the cultivation of health. The education of the in-



Sanitarium, Battle Creek, Michigan, U. S. A.

During the year 1901, five thousand patients received treatment at the Battle Creek Sanitarium alone. The monthly register ranged from six hundred and fifty to one thousand and fifty. Nearly fifty thousand chronic invalids received treatment at this institution during the period of its existence. This vast company of invalids necessitated a corps of workers numbering nearly a thousand.

Similar institutions are now located, not only in America, where the Sanitarium idea had its origin, but in Germany, Ireland, Switzerland, Mexico, South Africa, Samoa, Hawaiian Islands, India, New Zealand, and Australia. Some of these accommo-

In Australia, our health journal, the "Good Health," has now a monthly circulation of nearly ten thousand. In addition to these monthly publications, a variety of pamphlets and books has been published and circulated in the interests of the work, which has amounted to many millions for the pamphlets, and for the bound books a total of nearly a million. Every one of these, pamphlets, magazines, and bound volumes, has gone forth as a missionary in behalf of the principles of the work, which, from its beginning forty years ago in an obscure country town, has grown, by the inherent force of the truth which it represents and the fostering care of a divine Providence, to the

valid, the training of the body by suitable exercises, judicious diet, etc., constitute the only means by which the cure of chronic maladies can be effected. To accomplish this, all the patient's habits of life must be controlled, and brought in conformity to such principles as will modify the disordered propensities in the most effectual manner.

Such a plan, it can be readily seen, requires the most thorough investigation of each individual case. It is well known that the body is dependent for its life and existence upon certain forces surrounding it, and outside of itself, which act upon it as natural stimuli. These forces, which for the most part are heat, cold,

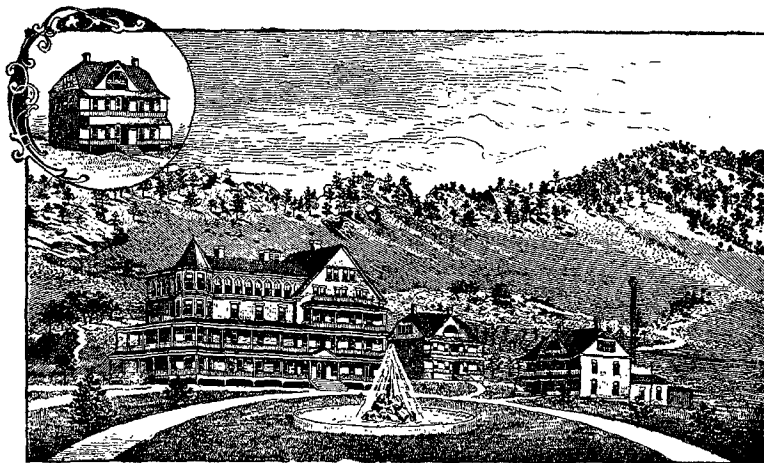
light, air, etc., help to maintain the normal function of the internal organs of the body through external impressions made upon the skin. A proper and intelligent use of these agents is far more efficient and corrective in its action on diseased organs than the poisonous drugs which only produce changes in the functions of organs by virtue of an irritant and poisonous action, and which, if continued, simply increase the trouble

Physical suffering is often due to other than purely physical causes. Many a case of severe physical suffering has its origin in the mind, or is largely influenced by sorrow or mental distress. Mental influences are conveyed to every organ of the body. While a merry heart doeth good like a medicine, by sorrow of heart the spirit is broken. Many a sick body carries within it a sick heart, which only the Great

fruit trees laden with a variety of beautiful, fragrant, and delicious fruits, are all pleasant to the sight, and soothing to the irritated nerves and depressed minds.

To accomplish the greatest good, it is necessary, therefore, to locate our Sanitarium away from the bustle and the impure atmosphere of the cities, in the very heart of nature, where the pulse-beats of the Creator may be distinctly felt; where His love stands most clearly revealed; where only the beautiful greets the eye; and where the breath of life, the air we breathe, is pure and untainted. Here we are brought face to face with the Creator. In the midst of such surroundings there is health, there is life, for God is there: "In Him we live, and move, and have our being," and "in His presence there is fullness of joy." The sick are encouraged to leave their rooms and spend much of the time in the open air, cultivating flowers, plucking the ripened fruit, or doing other light, pleasant work, so that their minds may be called from self and their disagreeable symptoms to something health-giving.

Exercise in the open air forms part of the daily programme and prescription of each patient able to be about. Sedentary habits and idleness favour the retention of waste products in the system, and are frequently a cause of dis-



Sanitarium, Boulder, Colorado, U.S.A.

which they are supposed to correct, and often develop other and more serious diseases in different organs of the body. Water is one of the best agents for making outward impressions of heat and cold, to influence internal action. Each internal organ has a reflex area in the skin with which it is in direct communication, and through which it is possible to speak to it, and increase or diminish its activity at will. The skin is really the key-board of all the internal organs. Through applications made to the skin, the circulation of the blood by which life is carried to the various organs, may be slowed or quickened, and the harmonious action and health of these organs may be restored.

While water, being the most convenient, is the principal remedy employed in the treatment of diseases, it is not the only remedy employed. Electricity in its various forms, massage, correction of all bad habits of life, careful regulation of diet, pure air, exercise, rest, and a variety of other potent agencies for healing, are also recognised; in fact, all rational means are employed; none are rejected.

Healer can help. While no creed is thrust upon any one, we feel it a privilege to help the weary, discouraged heart to cast itself upon the love and power which is able to heal both the diseased body and wounded spirit.

Each day the workers meet together for united prayer, that He who so tenderly regards the creatures of His hand, may bless the means applied for the recovery of the sick, and give a double healing. Thus we aim to carry in one hand remedies for the relief of the body, and in the other remedies for the relief of the mind; both are essential. Peace of mind, confidence, and trust must be restored in many cases in order that they may recover from their physical maladies.

Cheerful and attractive surroundings are great aids in the restoration of the mind. Rooms must be clean, light, and airy. Chronic invalids as a rule have gotten into the habit of studying their numerous symptoms. In nature, the Lord's garden, the sick will always find something to divert their attention from themselves. The lofty trees, the green carpet covering the earth, dotted here and there with flowers, the



New Zealand Sanitarium.

ease. Thus through exercise in the open air disease products are more readily eliminated, and relief is more apt to come to both body and mind. Pure air, good water, pure food, sunshine, the beautiful surroundings of nature—these are some of the natural agencies relied upon in restoring the sick to health in natural ways. These

remedies, though not far from every one, are almost entirely ignored by the health-seeker. As a result, few there be that find health. These are all safe remedies, they are Nature's great medicinal resources, reviving, quickening, and strengthening the vital functions of every organ.

Under such influences, combined with the careful scientific treatment outlined, and given at our sanitariums to assist Nature in her efforts to expel disease products from the body, some of the most obstinate cases respond after other methods of treatment have failed. Through such agencies we are brought into harmony with the Creator, and cooperate with the great Healer,

portly, robust-looking men so full of disease that the prick of a pin might kill them, and there are other men so clean and healthy, that you might almost run them through a threshing machine, and the fragments when put together would knit and heal."

As an apt illustration of this fact the same paper relates the following incident:—

"A young labouring man was brought to a certain hospital with a badly lacerated hand. He had fallen upon an old cotton hook, and it had gone entirely through the palm of his hand, carrying with it rust and dirt. The wound was kept open so that it would

away, "do you use alcohol in any form?"

"No, sir."

"Do you use tobacco?"

"No, sir."

"That is what saved your hand."

... Notes ...

The Vegetarian Cafe, located at 283 Pitt St., Sydney, continues to enjoy a large and influential patronage.

At an enthusiastic temperance meeting, held in Port of Spain, Trinidad, seventy-two signed the teetotal pledge before the service closed.

Brother and Sister Horner have treatment rooms in Jaffa, Palestine, and are treating a large number of patients each day with good results in almost every case.

Dr. Lauretta Kress, of the Sydney Sanitarium, is a specialist in the diagnosis and treatment of the diseases of women and children, and has had a long and very successful practice.

The sanitarium in Christchurch, New Zealand, is very favourably situated for its work, and many have found health and encourage-

NEBRASKA SANITARIUM

COLLEGE VIEW NEB.

A WELL REGULATED AND SCIENTIFICALLY EQUIPPED INSTITUTION FOR THE TREATMENT OF ALL CHRONIC DISEASES

"who forgiveth all our iniquities, and who healeth all our diseases." This affords Him an opportunity to do for us exceeding abundantly above all we can ask or think; the impossible is thus made possible, and incurable cases are often found to be curable.

WHAT SAVED HIS HAND.

The New York "Witness," in speaking of some of the manifold benefits to be derived from pure, clean habits of life, says, very truly, that "the time may come to any one of us when the question of life or death will depend on our sobriety and general healthfulness. There are great,

suppurate freely and be readily cleansed.

"As time passed on, the hand became very much swollen, turned black, and the surgeons watched very carefully for signs of blood poisoning, fearing that the entire hand would have to be amputated to save the life of its possessor.

"These signs not appearing, it then became the question whether more of the hand could be saved than the thumb and the first two fingers. As the hand became no worse, the surgeon delayed operating on it, and after a time, it began to mend, and finally healed entirely, to the surprise of the surgeon.

"Young man," said he to the patient, as the danger was passing

ment in consequence of their stay there.

The Hydropathic Institute, in Adelaide, South Australia, has had more than its usual number of patrons the past few months. Mr. A. W. Semmens, the Superintendent, has recently given quite a number of public addresses on health topics, which have been much appreciated.

The Bath Parlours, at Rockhampton, Queensland, have passed through trying experiences on account of the drought-stricken country; but Mr. and Mrs. Robie, the trained nurses in charge, have ministered to many in distress, and have manifested commendable courage in spite of their unfavourable surroundings.



E. W. FARNSWORTH - - - EDITOR.

### OPENING OF SYDNEY SANITARIUM.

There is always special import attached to the beginning of any worthy enterprise. The launching of a ship, the opening of a church or college, the commencement of any institutional work of a philanthropic character—any and all of these are occasions fraught with more than ordinary interest.

Such was the prevailing sentiment in the minds of those present at the dedicatory exercises connected with the Sydney Sanitarium, January 1, 1903, of which a cut is found on our first page in this issue. The large parlour was filled with friends of the enterprise, who gathered to show afresh their sympathy in the work of the institution. There was no effort to make a display, and it seemed much like a family social gathering. Pastor E. W. Farnsworth was requested to take the chair, and the exercises were of a simple, yet entertaining character. Ferns and flowers tastefully arranged lent their charm to the occasion, and the room presented a pleasant and attractive appearance.

"It was three years ago last July that the first meeting was held in the interests of the Sydney Sanitarium," said the Chairman, "and the foundation of the institution was laid in sacrifice. The first question propounded after the necessity for a sanitarium had been pointed out was, How much will you give toward the erection of the building? and the few friends present at that meeting pledged over £900 to start the enterprise. Since that time till the present, the work has progressed amid difficulties, but there has been progress nevertheless. Now we have reached the time when the institution is to begin its work of ministering to the suffering and afflicted. It is not a hospital. It will have for its object not only to aid the sick in the recovery of health, but to

educate them how to keep well after they have recovered. From this it will be seen that the institution is educational in its character."

Pastor E. H. Gates then offered prayer, and Pastor G. A. Irwin gave an address, found on another page. A duet was next sung by Professors C. W. Irwin and J. H. Paap, followed by the address of Dr. D. H. Kress, Medical Superintendent of the Sydney Sanitarium. This address, which we give our readers in full, gave an interesting account of the growth of the sanitarium idea as expressed in this and other institutions, and the principles upon which they are founded.

A piano and violin duet was beautifully rendered, and Miss Ora Kress gave a recitation, which was much enjoyed.

Mr. F. W. Paap read the report of Dr. M. G. Kellogg, who has had charge of the plans and erection of the building, but who, unfortunately, was absent on this occasion.

A piano solo by Mrs. J. H. Paap was followed by the reading of the financial report by the Business Manager, Mr. J. A. Burden. He stated that usually such institutions as the one now being opened to the public are endowed by some wealthy individual, but it is not so with the Sydney Sanitarium. The poor have given from their scanty store, the children have added their mites, and loving hands have wrought in response to willing hearts—thus bringing to the institution many of the articles used in its furnishing.

The Manager stated that the building is yet unfinished, and of necessity his report was incomplete. Much money will be required for finishing, furnishing, and painting the building, and "yet there is room" for gifts and offerings, that the institution may have an equipment for the treatment of disease second to none in the Southern Hemisphere.

After a piano duet by Mrs. J. H. Paap and Miss Ora Kress, prayer was offered by Pastor G. A. Snyder, dedicating the building to the cause of God and of suffering humanity, and asking that His blessing might rest upon the institution and its work. The visitors were then formed in com-

panies, and shown through the building.

One cannot help noticing the quiet repose and restfulness connected with the place and its surroundings. It seems an ideal location, and the spirit of cheerfulness and contentment manifested by patients and helpers is very noticeable. The rooms are large, light, and airy, and if one must be sick anywhere, we know of no better place to recover health and lost vitality than the Sydney Sanitarium.

Refreshments were served to those desiring them in the spacious dining-room, and many interesting inquiries were made concerning the various health foods. The visitors walked about on the wide verandahs and in the broad passages, and as evening came on took their departure.

Thus was this institution, which will minister to the needs of suffering men and women, launched on its career of usefulness. We wish it unbounded prosperity.

### HEALTH.

BY MRS. E. G. WHITE.

Health is a great treasure. It is the richest possession mortals can have. Wealth, honour, or learning is dearly purchased, if it be at the loss of the vigour of health. None of these attainments can secure happiness if health is wanting. It is a terrible sin to abuse the health that God has given us; for every abuse of health enfeebles us for life, and makes us losers, even if we gain any amount of education.

The apostle Paul exhorts the church, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Men, then, can make their bodies unholy by sinful indulgences. If unholy, they are unfitted to be spiritual worshippers, and are not worthy of heaven. If man will cherish the light that God in mercy gives him upon health reform, he may be sanctified through the truth, and fitted for immortality. But if he disregards that light, and lives in vio-



lation of natural law, he must pay the penalty.

The same sins exist in our day which brought the wrath of God upon the world in the days of Noah. Men and women now carry their eating and drinking to gluttony and drunkenness. This prevailing sin, the indulgence of perverted appetite, inflamed the passions of men in the days of Noah, and led to general corruption, until their violence and crimes reached to Heaven, and God washed the earth of its moral pollution by a flood.

Will men and women be warned? Will they cherish the light, or will they become slaves to appetite and base passions? Christ presents to us something higher to toil for than merely what we shall eat, and what we shall drink, and wherewithal we shall be clothed. Eating, drinking, and dressing are carried to such excess that they become crimes, and are among the marked sins of the last days, and constitute a sign of Christ's soon coming. Time, money, and strength, which are the Lord's, but which He has intrusted to us, are wasted in needless superfluities of dress, and luxuries for the perverted appetite, which lessen vitality and bring suffering and decay. It is impossible to present our bodies a living sacrifice to God, when they are filled with corruption and disease by our own sinful indulgence.

### THE PHYSICAL TEMPLE.

How hard we work to put the material house in perfect order for a transient guest! We spare no time nor pains to make everything as tidy and comfortable as possible. Have we ever thought who is our permanent Guest, and in what condition we keep our house, the physical temple, for the unseen Guest? Let us pause a moment in our busy life and think what we owe this permanent Guest—that His life is our life—in Him we dwell—our house is His, and His kingdom is within us, and then blush with confusion that we imperfect temples provide so poor a house for the entertainment of the Divine, the God within us!—*Selected.*

## CHILDREN'S ...CORNER...

'Tis folly indeed to lay down and rust,  
While around there's so much needs  
a doing,  
Better wear out your sinews, your  
muscles and brain,  
Than do nothing, or mischief be  
brewing.  
Better wear out than rust out.—  
—*Old Saw.*

### DANIEL'S PURPOSE.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank. Dan. 1:8.

Every boy and girl should study the life and character of Daniel. He was a noble boy and young man, for what the boy is we may expect the man to be. Daniel became a great and good man.

When a boy, there had been great battles, and many of his people had been killed; he, with others, was carried away as a slave to Babylon.

He was among the heathen, but he had learned to do right because it was right. Some people do right because it is their interest to do so. We ought to do right even if it seems to be a loss to us. So Daniel gave up eating meat and other nice things, not because he had no desire for these things, but because they were often offered to idols, or they were unclean meats.

In England, where they burn soft coal, they have large and often crooked flues to their chimneys. I remember when boys were employed to go down chimneys to sweep out the soot.

A boy was sent to the house of a rich lady to sweep the chimney. In a room he saw a gold watch. He took it in his hands and said: "I wish I had one, but if I take it I will be a thief. But no one sees me. No one? Does not God see me? Could I say my prayers if I took this? I would rather do right than be rich and be a rogue." Saying this, he laid down the watch.

The rich countess, who was in the next room, heard every word,

and sent for him the next day. When she mentioned the watch, the boy fell on his knees.

The lady bade him rise, saying:—

"I heard every word. If you will come to me I will take care of you and educate you."

Daniel gave up pleasant things because it was right to give them up.

Children, it is very hard to give up pleasant things; but if it is right to do it, we will be happy in doing so.

Daniel had a purpose in life. Some boys lean too much on father. He does all the planning and nearly all the work. What kind of men will such boys make? Answer this question by thinking about it. Some girls lean too much on mother, allowing her to do the drudgery while they dress, play on the piano, and do fancy work. What kind of housekeepers will they make? is a question for the girls to think about.

Daniel's great purpose was to serve God. If we do that well, He will give us wisdom, so that all other matters of life will prosper. If we seek the kingdom of heaven, all other things will be added to that.—*Five-Minute Sermons.*

### ASKING GOD'S BLESSING.

Charlie was going home with his uncle. They were on the steamboat all night. A steamboat has little rooms with beds on each side of the cabin. These beds are called berths. When it was time to go to bed, Charlie undressed himself.

"Make haste and jump into your berth, boy," said his uncle.

"Mayn't I first kneel down and ask God to take care of us?" asked Charlie.

"We shall be taken care of fast enough," said his uncle.

"Yes, sir," said Charlie, "but mother always tells us not to take anything without first asking."

Uncle Tom had nothing to say to that, and Charlie knelt down, just as he did by his own little bed at home.

God's bounty and goodness and grace you live on day by day, but never take it without first asking.—*Selected.*

# HOME AND HEALTH

## AN OLD LADY'S LAMENT.

BY MRS. M. A. LOPER.

I never see sech sickly folks as walk the earth to-day ;  
They've nearly ev'ry blessed one got somethin' wrong, they say.  
One has the gout, rumaticks one, an' one has 'headake so ;'  
Newralgy has grown popular, an' back-ake's all the go.

When I was young, we used to think o' sickness as disgrace.  
In talkin' with the people then, small ailments found no place.  
But you are out o' fashion now, unless you feel somewhere  
A pain or ake, with some big name to make it popular.

Some people wonder why it is that everybody's sick.  
The problem haint so awful hard as some in 'rithmetick.  
I never studied cause an' 'fect, but one thing's very plain :  
We didn't used to live as tho' we's ketohin' some fast train.

The people went to bed o' nights, an' got up with the sun ;  
They didn't turn the day around as many now have done.  
A weddin breakfast didn't mean you'd wait till afternoon,  
An' dinners warn't served them days by candle light nor moon.

The wimmen didn't squeeze their waists, an' wonder why it was  
Their stomachs didn't quite accord with all o' Nature's laws.  
We didn't eat all times o' day—much less all times o' night ;  
There warn't much use for doctors then to fix the stomach right.

But now the doctors fairly swarm, to remedies no end ;  
An' on 'em, every blessed one, poor creatures now depend.  
They think they've solved the mystery why ev'rybody's ill,  
An' then they've got a remedy that's "sure to cure"—or kill.

They flourish dictionary words, an' tell in glowin' terms  
About backtery an' toemaines an' multi-tudes o' germs.  
(Well, mebbe backtery does explain these backakes that we meet,  
An' toemaines tell the cause o' corns on ev'rybody's feet.)

They boil the milk so as to kill the germs before you eat 'em ;  
An' to make ice an' water, too, most healthful, you should heat 'em.  
They take the poetry all out o' songs that childhood learns,  
The dear "old oaken bucket" now is covered o'er with germs.

Well what o' that ? If they'd do's they ought, germs wouldn't have sech sway ;  
An' Nature'd cure their akes and pains, if pills were thrown away.  
How sweet the blest assurance given, when here we bid farewell,  
There surely are no "germs" in heaven, an' none have ills to tell.

## DIET AND DRINK.

It has long been known that diet has a remarkable influence upon the appetite for alcoholic drinks ; and condiments and stimulants of various kinds are known to create a demand for stronger stimulation. Recently it has been observed that efforts made to discontinue the use of liquor are more successful when a liberal quantity of fruits and, more especially, fruit juices is substituted for the injurious stimulants. Unfermented grape juice is one of the most wholesome and useful fruit juices for this purpose.

—*Pacific Health Journal.*

## SOME HELPFUL HINTS.

BY IDA SHIVELY-HERR, M D

Our health is not a matter to be trifled with and passed off with a jest, for no bodily nor spiritual perfection can be attained with diseased bodies and minds. To attain the highest and noblest results it is necessary that our habits of eating, drinking, and dressing be such as to secure the preservation of physical, mental, and moral health. The declension in virtue, and the degeneracy of the race are chiefly attributed to the indulgence of perverted appetite. It is through the appetite that Satan controls the mind and the whole being.

Reader, who controls your appetite ? Remember the command, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Christ began the work of redemption by reforming the physical habits of man. His forty days' fast, and the great temptation which He endured in the wilderness, were that you and I might have power to gain the victory over appetite. It is impossible for those who give the reins to appetite to attain to Christian perfection. One of the strongest temptations that man

has to meet is upon the point of appetite. But Christ came off conqueror here, and so can you and I.

"The controlling power of the appetite will prove the ruin of thousands, when if they conquered on this point, then they would have the moral power to gain the victory over every other temptation of Satan."

A careful conformity to the laws which God has implanted in our being will insure health, and there will not be a breaking down of the constitution. God has pledged Himself to keep this bodily machinery in healthful action if the human agent will only obey His laws and co-operate with Him.

## PHYSICAL HOLINESS.

Miss Frances Willard, late President of the World's W. C. T. U., in an address, once said :—

As is the food, so is the man ; drink beer, think beer ; eat pork, and be porcine. The multiplication table is not more accurate than the law of food ; all distempers filter down the throat. Tell me what thou eatest, and I'll tell thee what thou art. Children can be trained to physical holiness, and the knife and fork may become the flaming swords that guard the gates to their health paradise. God hasten the day of a scientific motherhood that will build into her child before and after birth the be-attitudes of wholesome appetite ! Then will alcoholic drinks gurgle into their normal home, the gutter, instead of bespattering the temple of God, and tobacco will send the smoke of its torment from the bottomless pit where it belongs, rather than from that holy place, the organs of human speech, and the cradle of that heavenly rainbow—a human smile. But we must begin with the babe in arms, for the grown man is "up in arms" at the mere mention of such a revolution.

## IN EMERGENCIES DO AND DON'T.

Keep cool, and don't get excited.

Be quick, but don't hurry here and there aimlessly.

Carefully remove all obstacles to breathing, as a tight collar, a corset, or a skirt band.

Smother the flames with an overcoat or a blanket, and don't fan them to fury by rushing about.

Remember fainting is due to lack of blood in the brain, and

don't forget that blood, like water, runs down hill, and will flow readily into the head when the head is lower than the body. Also that blood freely flowing from a cut can be stopped by elevating the injured member and by pressure on the part. Press firmly, and don't wash away the blood too soon; allow it to clot.

There is always air to breathe on the ground or floor; don't walk, but crawl, out of a burning building.

If you find yourself in deep water, hold your breath as long as possible, and don't suck the water into your lungs. Keep cool; a struggling man is always a sinking man.

When your child has taken poison by mistake, empty the stomach at once by administering a teaspoonful of mustard in warm water. In a few minutes give a copious draught of milk, and send for the doctor.—*Selected.*

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### ONE OF MANY.

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A young man, a student, having no resource but the teaching of a country school, took board at a German farmer's, where fat, rich food was supplied and largely consumed, and where the sleeping-rooms were warm, close, and crowded. As he had always acted on the principle of trying to do what he found any one else could do, he saw no reason why he should not imitate these hearty people in their eating, although his was a sedentary, confined life, and theirs an out-door, active one.

He married from this family, and his own table was supplied freely with the same sort of rich cakes, fat meats, pies, and coffee. Headaches and bilious troubles set in, and became overpowering. The doctor gave calomel and other powerful drugs freely. This doctor was a large, fine-looking man, ruddy with health, riding far every day, and in all weathers. Once, in conversation, he said he never took medicine himself; if a little surfeited or oppressed, he ate nothing for a day, unless, perhaps, some apples. "If that plan is good for you, it may enable me to change my state of misery for yours of

happy, rosy health," thought this sufferer, and he, too, resolved to try abstinence. He had the fortitude to go without coffee for some weeks, and had less sick headache. He used less butter, fat, and sugar, and things compounded of them, and lived in the fresh, open air, and so slowly regained more ease and comfort.

The German farmer and his wife died before they were sixty. All of their large family have followed them. The young teacher who learned in the eleventh hour the virtue of simple abstemiousness, and had the resolution to practise it, lives yet in a serene and evidently comfortable old age.—*Good Health.*

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### SUBJECTION OF WOMEN TO THE DRESSMAKER.

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Mrs. Julia Ward Howe, in an address, once thus described woman's attitude concerning the requirements of fashion:—

The fashionable woman says to the dressmaker, "Do what you will with me; make me modest or immodest; tie up my feet, or straighten my arms, till use of them becomes impossible; deprive my figure of all drapery, or upholster it like a window frame; nay, set me in the centre of a movable tent, make me a nuisance to myself and everybody else, but array me so that people shall look at me, and so that I shall be in the fashion."

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### WHAT UPLIFTS.

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It is not decorative art, costly furnishing, or luxurious idleness that uplift; but plenty of the blessed sweet air and sunshine of bounteous nature, and sufficient rest, repose, and recreation, to secure harmony with a life of activity and usefulness. "Neither poverty nor riches" is best for human culture and social purity. Poorly paid work, and poorly housed workers must inevitably undermine civilisation. No amount of religious zeal, no expenditure that does not reach the springs of economic adjustment and equity, no political economy that permits of great riches and much poverty, can contribute to human culture and social purity.—*Selected.*

# I WANT PROOF



"I don't want so much talk, I want proof," cried out a man on the front seat who was slightly intoxicated."

The above quotation is taken from one of the chapters in

## POWER FOR WITNESSING

By Pastor A. F. Ballenger

In which he speaks of personal experiences in soul saving. He believes that "proof" is wanted by the world to-day,—proof that the Lord is able to save from sin, and keep the converted soul from sinning.—proof that the Christ life may be lived now as well as in apostolic days.

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The present address of G. C. Tenney and family is at Anglesea St., Ponsonby, Auckland, New Zealand.

While the addresses given at the opening of the Sydney Sanitarium may seem rather lengthy, yet our readers will find them of special interest, and they are worthy of careful reading.

This issue is largely filled with matter relating to health, and reports and illustrations of our sanitariums. Our departments are somewhat disarranged in consequence, but we hope to return to the usual order next week.

The Battle Creek Sanitarium was destroyed by fire about a year ago, but a larger fire-proof building is being erected. Meanwhile, the work of the institution still goes on in several large buildings secured for the purpose.

### SPECIAL NOTICE.

G. A. Irwin, President, and E. M. Graham, Secretary and Treasurer, of the Australasian Union Conference, have been appointed delegates to the General Conference to be held in California, from March 25 to April 13, 1903. During their absence, E. W. Farnsworth, Vice-President, will act as President, and letters should be addressed to him care of Echo Publishing Co., North Fitzroy, Vic.; Mrs. J. Hindson will act as Secretary, and all letters relating to the work of the Secretary and Treasurer should be addressed to her at 56 George St. West,

Sydney. All drafts, cheques, and money orders should be made payable to the Australasian Union Conference.

E. M. GRAHAM, Sec.

### A NEW BOOK.

Messrs. James Ingram and Son of Melbourne, publishers of school books, have just issued a neat little publication entitled "Sixteen Stories of Australian Exploration and Settlement," by George Sutherland, M.A.

Unlike so many other countries the history of Australia is not a record of warfare and conquest, but rather of the bravery of intrepid navigators, and daring explorers. From these the author has compiled an interesting collection of anecdotes, which will afford much pleasure and instruction to the children, and doubtless also to those of older growth.

A number of illustrations are included, one of which is a coloured representation of the landing of Captain Cook.

As a local production it reflects credit on the publishers, who should have no difficulty in securing a large sale. It is bound in cloth covers, limp, and is sold at 6d. (postage 1d. extra). Orders may be sent to the office of this paper.

### VEGETARIAN PEDESTRIAN.

In the "Melbourne Evening Herald" of January 17, is found an account of the experience of Mr. G. H. Allen who has been an athlete for nineteen years. Mr. Allen is the vegetarian who recently walked from Leicester to London in twenty hours.

"As a member of the Leeds Athletic Club he won the mile flat race at the Harrogate Bank Holiday meeting five years ago. He was also first in the two miles steeplechase at Barnsley with eighty yards start, giving the Yorkshire champion, Josh Ingham, of Halifax, thirty yards' start and a beating. Allen has won races at Guisborough, Northallerton, Batley, and other places. Those were his unregenerate days when he ate meat, and when training was a serious matter. It was in Leeds that he partook of his last meat, his conversion to vegetarianism dating from the day he last left that city four years ago. Curiously enough, his conversion was not the result of dietetic conviction. 'My reason for adopting vegetarianism was a purely humane one,' he said. 'I had felt for some time that it was not intended by Nature that man should live by depriving other animals of life. So in the

end I became a vegetarian;' and by having become a vegetarian Mr. Allen claims that he has not only put his conscientious scruples at rest, but has been put in possession of a dietary that yields better results than does a meat diet."

Mr. Allen sleeps in the open air, and says that he and his family never need a doctor, for by living naturally they are always in perfect health.

If you are in poor health write to Mr. J. A. Burden, Business Manager of the Sydney Sanitarium, 283 Pitt St., Sydney, and receive in return the scale of prices for residence and medical treatment at that institution. You will find the charges extremely moderate, and a short stay might restore you to health and strength. Thousands of chronic invalids who had given up hope have been cured. Why not you?

### ...OBITUARY...

**THEOBALD**—Died at his residence, 55 Delbridge St., North Fitzroy, Nov. 12, 1902, Ellis Theobald, in his 80th year. Brother Theobald was a colonist of fifty-three years, and was born in Cambridge, England. He accepted the truth about fourteen years ago under the labours of Elder Curtis. For many years he faithfully fulfilled the duties of one of the deacons of the North Fitzroy church. He was called to his rest suddenly, and his many kindly acts will be missed by his fellow members. Elder Starr conducted the burial service. A. W. ANDERSON.

The above notice should have been inserted earlier but was unavoidably omitted.

### BUSINESS NOTICES.

**Short Business Notices will be published in this column at a minimum of 2/6 per inch per issue, payable in advance.**

**FARM FOR SALE**, 1½ miles from Dora Creek railway station, and same distance from Avondale School, a farm of 294 acres. 204 acres conditional purchase, 90 acres conditional lease. First-class 4-roomed house, beautifully situated. Outside kitchen (30 x 16), 2 large tanks, 3 good stockyards, stable (30 x 16), cowshed, cemented dairy (12 x 9), fowlyard, 2 wells good water, etc., etc. 5 acres in orchard and productive passion vines, securely fenced. 4 acres in various crops. Rest native timber. Good coastal rainfall. Apply—Mrs. Jane E. Symonds, Dora Creek, N.S.W.

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