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PENNY

The Outlook

A STRANGE PREDICTION.

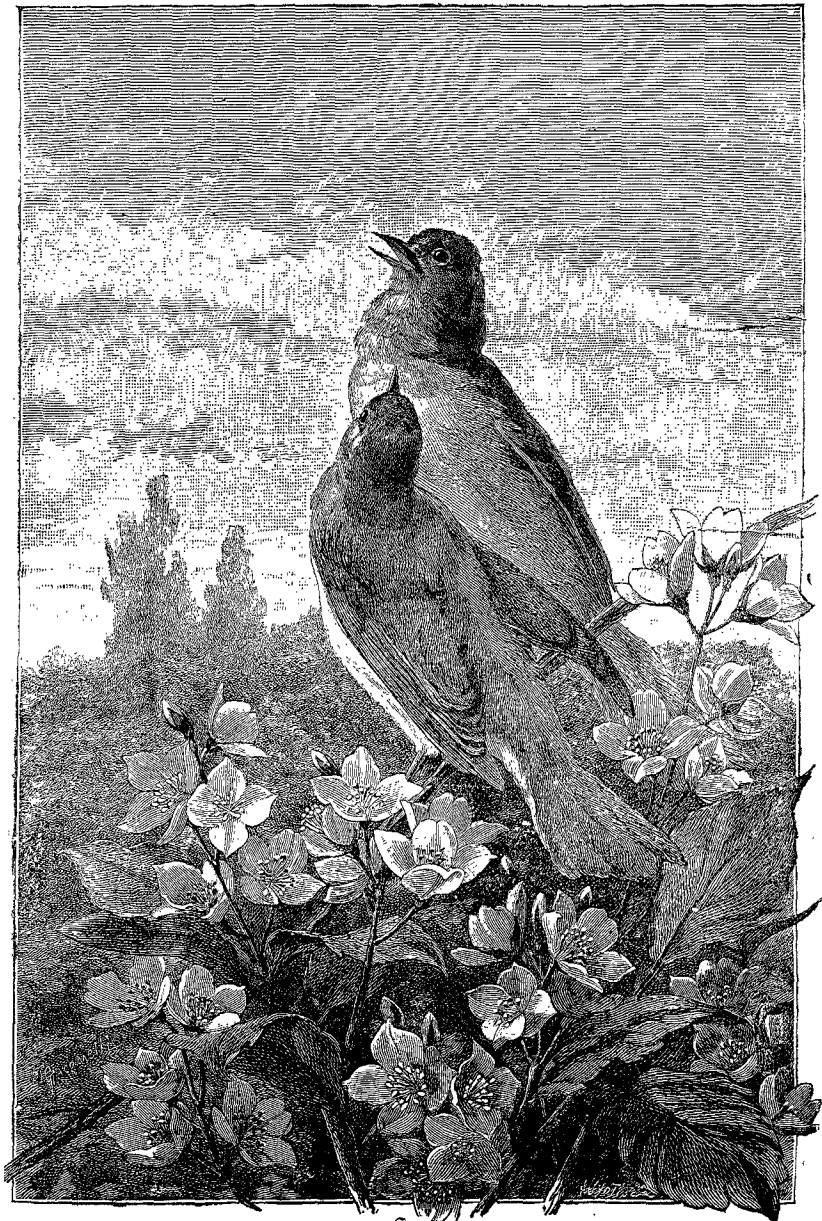
Addressing the boys of King's School, Canterbury, England, recently, a high church dignitary said that he "believed the present century would be the best for living in that the world has ever seen."

Possibly the hope that such would be the case suggested the idea, for certainly the present outlook reveals many things which go far to indicate that in the near future there will burst upon this world that "time of trouble such as never was, no, not since there was a nation, even to that same time," spoken of by Daniel. Even the secular writers of the daily press, who are guided in their anticipations by probable international complications, fear the outbreak of disastrous wars in the near future. The increasing tension between Capital and Labour is another disturbing factor, which may, and probably will, soon lead to bloodshed in many countries. The ever-widening gulf between the rich and the poor, the rapid growth of sectarianism amongst the religious classes, and of atheism and unbelief in its multifarious forms amongst the masses, also presage anything but a time of peace and prosperity.

Students of prophecy know full well that the sand in the hour glass of prophetic time has run

out, and that the world is now living, as it were, on borrowed time. God is giving to the world

rapidly nearing. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of



"Let everything that hath breath praise the Lord."

a last opportunity to accept His proffered mercy, and the end is the day of the Lord; the mighty man shall cry there bitterly. That

day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, and they shall walk like blind men, because they have sinned against the Lord, and their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy; for He shall make even a speedy riddance of all them that dwell in the land." Zeph. 1 : 14-18.

To those teachers who preach "Peace," the Lord says, "Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them." Micah 3 : 6. Through the prophet Ezekiel God says, "But if the watchmen see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand." Eze. 33 : 6. Speaking again of watchmen whom He likens to "shepherds that cannot understand," He says, through Isaiah, "They are blind and dumb," but it is evident that He does not refer to physical disabilities, but to their inability to see and hear spiritual things; for after stating that they are blind and dumb, He says, "They all *look* to their own way, every one for his gain, from his quarter," and they *say*, "Come, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant." Isa. 56 : 10-12.

Of the church of the Laodiceans we read the following condemnation: "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3 : 17.

It is evident by comparing these scriptures one with the

other that men may occupy high positions in the church as watchmen and prophets, and yet be totally blind to the situation as it exists, and as mute as a dumb person on matters which they ought to make known to their flocks, because, like the Pharisees of old, they do not understand the "signs of the times." Matt. 16 : 3.

The only safe guide we have is the Holy Scriptures, a patient and prayerful study of which, with the help of the Holy Spirit, will guide us into all truth. Let us not be lulled to sleep with a sense of false security when all the evidences indicate the approach of a time when sudden destruction will burst upon a guilty world. Are you ready for the issue?

"All measures of reformation are effective in exact proportion to their timeliness."—*Ruskin*.

Over one million copies of the Bible or portions of the Scriptures were sold last year by the British and Foreign Bible Society in China and Japan.

The question, "can light be obtained without heat," appears likely to be solved shortly, for a mineral has been discovered in North America which, when scratched, gives forth sparks without heat. Much interest centres in the discovery of this mineral.

A Yorkshire colliery was the scene of a terrible disaster a few days ago. While a party of eight miners was descending the shaft the rope broke, with the result that the cage with its living freight dashed to the bottom with such an impetus that seven of the men were killed.

Dr. Nordenskjold, who has conducted an Antarctic exploring expedition, reports that "the whole region, so far as explored, was found to be of granite formation surmounted by a strata in which fossils abound. In these fossils are found many sea molusks, the bones of vertebrates, and the leaves of trees, showing that at one time the climate there was very different from what it is now. Similar discoveries have been made in Arctic regions, all pointing to the disfigurement in the earth's surface and the change in its axis at the time of the Flood."

An avalanche in the Lower Alps overwhelmed a party of twenty French soldiers, six of whom were killed.

The spirit of persecution is still very much in evidence in some districts in Italy. A missionary labouring in that country says: "Bibles are burnt when discovered, and converts to Protestantism maltreated and persecuted when it is possible to do so without the interference of the civil power."

A project is on foot to purchase large areas of land in the Western States of America in order to form agricultural settlements for the persecuted Russian Jews. The more favoured Hebrews of America believe they can assist their persecuted brethren in Russia by removing them to the New World, and there providing homes for them.

It is reported from America that a union of housemaids has been organised in New York, which demands a minimum wage of £5 per month, a working day of eight hours with half a day off on Thursday, and all day Sunday. It is also said that this housemaids' union desires to secure for its members the privilege of the use of the parlour three nights a week, and the use of the piano for practice. The girls will also refuse to handle non-union food, or to save remnants of meats. Such demands are nothing less than tyrannical, and may produce an effect entirely opposite to that which the organisers expect.

"An Illinois jury," says the "Montreal Weekly Witness," "recently returned a verdict which established a precedent that, if generally followed, would go far towards suppressing habitual drunkenness. A widow brought an action for damages against a saloon-keeper for having caused the death of her husband. She alleged that deceased was a notorious, habitual drunkard, that the fact was well known to the saloon-keeper, that he was warned not to give the man liquor, yet in spite of all he supplied the drink of which the victim died. The jury decided that the widow had proved her case, and awarded her \$2,500 (£500) damages."

... OUR ... CORRESPONDENTS

ENOUGH.

God holds the key of all unknown,
And I am glad
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

I cannot read His future plan!
But this I know:
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough! this covers all my want,
And so I rest;
For what I cannot, He can see,
And in His care I sure shall be
Forever blest.

—Selected.

EXTENDING THE TRIUMPHS OF THE CROSS.

BY MRS. E. G. WHITE.

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8 : 32.

As this wonderful, priceless Gift was bestowed, the whole heavenly universe was mightily stirred, in an effort to understand God's unfathomable love, stirred to awaken in human hearts a gratitude proportionate to the value of the Gift. Shall we, for whom Christ has given His life, halt between two opinions? Shall we return to God only a mite of the capabilities and powers lent us by Him? How can we do this while we know that He who was Commander of all heaven laid aside His royal robe and kingly crown, and, realising the helplessness of the fallen race, came to this earth in human nature to make it possible for us to unite our humanity to His divinity? He became poor that we might come into possession of the heavenly treasure, "a far more exceeding and eternal weight of glory." 2. Cor. 4 : 17. To rescue us, He descended from one humiliation to another, until He, the divine-human, suffering Christ was uplifted on the cross, to draw all men to Himself. The

Son of God could not have shown greater condescension than He did; He could not have stooped lower.

This is the mystery of godliness, the mystery that has inspired heavenly agencies so to minister through fallen humanity that in the world an intense interest will be aroused in the plan of salvation. This is the mystery that has stirred all heaven to unite with man in carrying out God's great plan for the salvation of a ruined world.

The Work of the Church.

To human agencies is committed the work of extending the triumphs of the cross from point to point. As the Head of the church, Christ is authoritatively calling upon every one who claims to believe on Him to follow His example of self-denial and self-sacrifice in working for the conversion of those whom Satan and his vast army are exerting every power to destroy. God's people are called upon to rally without delay under the blood-stained banner of Christ Jesus. Unceasingly they are to continue their warfare against the enemy, pressing the battle even to the gates. And every one who is added to the ranks by conversion is to be assigned his post of duty. Every one should be willing to be or to do anything in this warfare. When church-members put forth earnest efforts to advance the message, they will live in the joy of the Lord, and will meet with success. Triumph always follows decided effort.

THE NATURE OF MAN.

MAN'S SPIRIT.

BY W. HOWARD JAMES, M. B., B. S.

We have seen how words vary in meaning by the association of ideas; "life" may denote the vital principle in living beings, or the being itself—the soul, or the written record of that being; "oracles" denote the commandments of God (Acts 7 : 38; Rom. 3 : 2; Heb. 5 : 12, etc.); the word is also applied to the Holy of Holies wherein the ark of the covenant was placed. 1 Kings 6 : 5, 19; ch. 8 : 6, etc. Similarly with the word spirit, it represents

the Spirit of God, the spirit of man—the mind—formed by God's Spirit acting on man's brain, or the heavenly Beings, the Father, the Son, and also the evil angels who fell from their first estate. We become spiritual in proportion to how fully we yield ourselves up to the working of the Holy Spirit, and at the resurrection His work will be completed, for "He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." A spirit is not an immaterial being, for Christ had a glorified body after His resurrection, and our bodies will become incorruptible and immortal at the voice of the Archangel, and we will thus become spirits. I have made the affirmation that man's spirit is the mind, the life of the brain, and that it consequently is a product of the breath of life acting in conjunction with the brain. This I will now endeavour to prove. In the first place man's spirit was not put into him, but formed in him, for we read in Zech. 12 : 1, "The burden of the word of the Lord of Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him."

There are two powers in man, the breath, or spirit, of life and man's spirit, but there is only one independent power, and that is the power of God, the power of God the Spirit. I will illustrate my meaning by a simple illustration. I wind my watch up and thus give it the power of working for a limited time. I am a real being and have abundance of power, and in fact very much more than I can possibly transfer to the inanimate watch. My organisation is such that power can be manifested in a variety of ways, but only the one form of power can be given to the watch. The life of the watch depends on my power, and similarly the spirit of man exists only through the power of God.

Broadly speaking the power of God's Spirit is life,—life in its absolute completeness, and some of that power can be given to man.

The spirit of God gives life to every organ of the body, secretion to the organs of di-

gestion, various movements to the muscles, and thought, or mind, to the brain. Let the brain be injured or diseased and the spirit, or mind, correspondingly suffers.

The original word for spirit is very frequently translated mind or understanding. "Then shall his mind [ruahh] change, and he shall pass over, and offend, imputing this his power unto his god." Hab. 1 : 11.

"And shall make Him of quick understanding [ruahh] in the fear of the Lord." Isa. 11 : 3.

See also Gen. 26 : 35; Prov. 29 : 11; Eze. 11 : 5; 20 : 32. "Ruahh" also is translated by many other expressions which signify the life, or part of the life of the brain, as "smell," eight times; "anger" (Judges 8 : 3); "courage" (Josh. 2 : 11). Gesenius after giving the ordinary definitions of the word "ruahh," viz., breath, or spirit, continues:—

"(3) The rational soul, mind, spirit; (a) As the seat of the affections, emotions, and passions of various kinds; (b) In reference to the disposition, the mode of feeling and acting; (c) Of will, counsel, purpose."

A few familiar passages should make the meaning of "man's spirit" very clear:—

"For though I be absent in the flesh, yet am I with you in the spirit, joying, and beholding your order, and the steadfastness of your faith in Christ." Col. 2 : 5.

"For I, verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath done this deed." 1 Cor. 5 : 3.

"And they gave him a piece of a cake of figs and two clusters of raisins; and when he had eaten, his spirit came again to him; for he had eaten no bread, nor drunk any water, three days and three nights." 1 Sam. 30 : 12

See also 1 Kings 10 : 5, and many other passages.

The spirit in the above quotations is evidently synonymous with mind, and is not a spiritual form or entity, but a power.

The Spirit.

An infant at birth has no mind, but the mind, or spirit, is gradually developed through impressions carried to the brain by the organs of the senses.

The spirit as used in Scripture does not include the whole of the brain life, for the brain has many functions other than the production of mind. The spirit is evidently the "character life" of

the individual, and includes the emotional qualities of the mind, generally denominated "the heart." A few references will reveal the truth of this statement.

"Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51 : 10.

"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise." Verse 17.

In other passages instead of having heart and spirit we have heart and mind, as in Phil. 4 : 6, 7.

The Psalmist prays that a right spirit may be renewed within him; but Paul tells us we are to be transformed by the renewing of our minds. Rom. 12 : 2. The heart, spirit, and mind evidently belong to the same category.

The heart is employed to denote the emotional qualities of the mind, and the spirit, the sterner attributes, such as judgment. To create a new heart and to renew a right spirit signifies to man that his mind must be renewed, and the thoughts and intentions are to be changed. The old thoughts and aspirations, the old desires and ambitions, give place to the new man, the new mind.

Music of the Soul.

The mind, heart, or spirit is the music of the soul. Music is real, and is the result of some power being exercised on an organisation which is capable of producing its various notes. If the organisation, whether animate or inanimate, be out of order the music must suffer, or cease to exist. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you they are spirit and they are life." John 6 : 63.

Man needs the words of Christ in his soul, and they will produce heavenly music, a spiritual mind. Music is represented by certain characters on lines and spaces, but the real music is produced only when these are given forth by an instrument capable of producing the necessary sounds. The written music may be perfect, but the effect depends on the player and the instrument. The words of Christ are perfect; the player, the Holy Spirit, is perfect, but man, the instrument, is imperfect.

When we yield ourselves to the workings, of God's Holy Spirit He will produce a new heart, a renewed spirit, and this will be truly heavenly music.

Man has no more power to put himself right than a piano with all its notes unstrung. Man however has had power developed in him of resisting, a will, and he becomes a "free-will agent," and in this respect is unlike the inanimate musical instrument. Before God can do anything with the man this mind, or will, must be submitted to Him. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8 : 7. The spirit of life, however, will do all the work for us if we only submit to His power. "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8 : 2.

A New Creation.

The question is, are we willing to allow our minds to be created anew, to be built up by the word of God? The words of God are spirit and life, and will give us a spiritual, a holy mind or spirit. All carnal or fleshly things will build up a mind or spirit that is not holy, and, consequently, the end of that mind or spirit is death; it must cease to exist, for it is out of harmony with the "law of the spirit of life." Our soul's music is now being recorded in heaven, and if these written characters in the books of heaven are in harmony with the character of God, then at the resurrection we will be raised incorruptible and immortal, and eternally will our heavenly minds play upon the perfect man, and perfect music will ever ascend before God's throne, and again the universe will be one harmonious whole, without a discordant note, for "the wicked will be as though they had not been." Obadiah 16. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5 : 13.

EDUCATION.

Delightful task! to rear the tender
thought,
To teach the young idea how to shoot,
To pour the fresh instruction o'er the
mind,
To breathe the enlivening spirit, and to
fix
The generous purpose in the glowing
breast.

—Thomson.

THE INFLUENCE OF GREEK EDUCATION.

BY S. N. HASKELL.

The history of Greece is the history of physical and intellectual culture. The people admired grace and beauty, and her literary minds worshipped the intellect. Plato, the greatest of Greek philosophers, lived four hundred years before Christ, and his teachings have led the thoughts of writers in every age since then. The Jews mingled the teachings of the Bible with the philosophy of Plato, and that formed the traditions of men, against which Christ so often warned His followers. The false philosophy, and the "science falsely so-called" of Paul's time, was Greek teaching, which breathed the spirit of Plato and his students.

Plato's writings have replaced the Bible with many, and a large number of modern writers, both of prose and poetry, recognise him as their intellectual leader. The philosophy of this man was often good, and he admired truth; but the error lay in admiring or assenting to truth, and failing to live it out. His followers came under the condemnation of Christ, together with the Pharisees, of whom He said, "They say, but do not."

A Cunning Counterfeit.

Here, in Greek religion and Greek learning was the most subtle form of that mixture of truth and error which Satan offered at the tree of the knowledge of good and evil, which existed from the days of Eden to the time of Greece. Babylon enslaved the bodies of God's people, Medo-Persia made laws to slay them, but Greece captured their minds, and enslaved them to her ideas. She counterfeited so neatly, so

adroitly, the spiritual teachings of the Old Testament; and so quietly, yet so surely, wound her tendrils about God's people, that her slavery was far worse than that of Egypt or Babylon.

When the Jews returned from Babylon, they were strongly tinctured with the Babylonian ideas of education and religion. This prepared them to accept with readiness the teachings of the Greeks. The rabbis of Jerusalem mingled the principles of Greek philosophy so thoroughly with the statutes of Jehovah, which they were commanded to teach the children, that from the death of Malachi to the birth of John the Baptist, there was not a family in Judah to whom the education of a prophet could be intrusted.

The Greek games were performed in Jerusalem itself, and Jewish youth, dressed only in the scarf and broad hat, in imitation of the god Hermes, wrestled like the Athenian athletes. It is stated by Dr. Mears that the priests, when the signal was given for the sports, left their work in the temple to watch the games. Greek names replaced the Jewish in many instances, and even priests intermarried with the Greeks.

Education of John the Baptist.

The whole Jewish teaching was Hellenized; therefore John the Baptist was educated in the desert, away from the influence of the schools and society of the Jews. Christ Himself never entered the schools of His day because of the mixture of the truth of God with heathen philosophy. Greek teaching exalted nature; but the Son of God could not hear the voice of the Father in the teachings of the schools, and He wandered through the woods alone, or in company with His mother. Then it was that nature, the great object lesson of the Creator, was opened to His expanding mind. Other Jewish youth sat at the feet of the rabbis, learning what the spirit of the Greeks taught, and they crucified the Lord of life.

More than once as an intellectual power Greece has arisen. Throughout the intellectual world she has votaries bowing before her shrine—the mind of man. Her philosophy is to-day studied under the guise of modern writers; her ideas are instilled into the minds

of children, from the kindergarten to the universities, and students graduate from the schools of the land knowing much more of the mythology of Greece than they do of the religion of Jesus Christ; better acquainted with the Greek heroes than with the Man of Calvary. Greek learning still rules the world, and it will until the setting up of the everlasting kingdom of God—till the stone cut out without hands shall fill the earth.

True Wisdom.

As the Jews, during the days of Alexander and his successors, were without excuse, so the Israel of to-day has set before it the wisdom of the Eternal in contrast with the wisdom of Greece. And the message is, "Choose ye this day" at which shrine thou wilt bow. Sitting at the feet of Jesus, learning of Him, taking His word as the authentic history of the world, His truth as the interpreter of nature, will insure eternal life. Accepting the writings of men, human speculations regarding the history of the world, its creation, its age, placing a human interpretation upon the works of nature, and seeking to find out by experiment and speculation what must be known by faith,—this brings death; for it leads away from Christ, the centre of the universe, the source of all wisdom,—the great drawing power of creation. The first is the system of God, of which faith is the motive power; the second is the Greek system, which exalts human reasoning. One may not bow down to the idols of Egypt, nor drink of the wines of Babylon, but if he is entrapped by the more pleasing sophistries of Greece, his fate is the same in the end.

For this reason eternal truth has shone along the pathway of men in all ages to guard against the enemy. In these last days, when all the evil of the past is renewed and presented to man in all its varied forms, then it is that Greek philosophy and scepticism come forth in full force. A heart filled with truth is the only safeguard against error.

"The spirit of unselfish labour for others gives depth, stability, and Christ-like loveliness to the character, and brings peace and happiness to its possessor."

World-Wide Field

RELIGION IN THIBET.

Religion is the chief business of life to the Thibetan. He enters life under the protection of the lama, and his soul cannot safely quit the body after death until the lama has plucked some hairs from his head to afford it a safe passage to the sphere of re-incarnation. The theology of the devout Thibetan Buddhist is fearfully and wonderfully made. It is contained in a ponderous Bible in one hundred and eight volumes of a thousand pages each, divided into 1,083 books, and weighing half a ton. These are printed from hand-cut wooden type, kept by the lamas; and are almost of priceless worth. In addition to these there are 225 volumes of commentary.

Lamaism is the distinctive institution of Thibetan Buddhism. The lamas, or monks, form one sixth of the whole population. Every family has one or more of its members in one of the many monasteries perched like eagles' eyries in romantic situations on the summits of almost inaccessible rocks. These lamas are the ruling caste. In theory, at all events, Thibet is a pure theocracy. The eternal doctrine of Buddhism is, of course, the transmigration and re-incarnation of the human soul. It is that which makes Lhassa the most holy city in the world, for it is the abode of the Dalai Lama, the incarnation in human form of the "looking-down Lord."

When he dies—and the grand Lamas die very frequently, seldom attaining to maturity—the god is supposed to re-incarnate himself in some child. Nine months after his death the lamas seek for his re-incarnation, and the god is supposed to reveal his new habitation by recognising some of his belongings in the last stage of his existence. But though divine, and, therefore, infallible, the Dalai Lama is a mere puppet in the hands of the lamas who surround his throne. Hence it is

that he seldom lives long enough to assert his divinity in an inconvenient manner.

With the Thibetan devotee, prayer is a purely mechanical exercise. "One prayer he has, all prayers in one"—

"Om mani padme hum."

This mystic sentence, of which no one knows the meaning or the origin, he mutters to himself constantly, almost from the cradle to the grave. It flutters on flags planted on roof and rock, or carried in his hand as he moves about. Written on slips of paper it revolves in little prayer-wheels which he turns ceaselessly in his leisure moments, or in larger wheels turned by wind or water wherever he can make use of their agency. Every flutter of the flag, every revolution of the wheel, adds so many prayers to the credit of his account in the bank of heaven. The same words are written on the stones of the walls along the roads, so that as he walks he prays with his feet as well as with his hands and his mouth. Literally the words mean, "Blessed be the jewel in the lotus flower!" The lotus is taken as the type of Deity, because it floats on the water, apparently self-existent, unconnected with root or stem, and is always pure and white no matter how foul the water in which it grows. It is supposed that the six syllables of which the prayer is composed are, as it were, keys to the six gates of the spheres of rebirth. If the devotee can say enough prayers he may escape some of the spheres altogether and so hasten his entrance into Nirvana, that is, absorption into the All-Spirit.

Among these spheres are the animal sphere and the hot and the cold hells. In Thibetan theology "whatsoever a man sows, that shall he also reap." Punishment is in kind. Thus Mr. Gilmour tells us that, if a man has been a glutton, he will be purged of his sin in the next incarnation in a terrible fashion. He will, perhaps, be born as big as a mountain, with a stomach capacious as a cavern, and hungry as all the wolves of Siberia. But his throat will be the size of a hair.

One strange custom must be mentioned which is of special in-

terest to the Christian student. It shows that Buddhism has not destroyed the instinct which looks for forgiveness through vicarious atonement. "Working and Waiting," the little Moravian history of their mission in the Himalayas, says:—

"Every year in Lhassa a man belonging to the lower class, clad in goat's skin, and with a strange kind of hat upon his head, is led by the lamas, amidst the jeers and taunts of the rejoicing multitude, out of the city to the river bank. There the sin of the whole people is symbolically laid upon his head, and he is sent away alone into the wilderness on the other side of the river. There he remains for several weeks, supplied with food in abundance, but shunned by all his fellows."

For nearly fifty years the Moravians have maintained missionaries on the borders of Thibet translating and distributing the Scriptures, teaching the children, healing the sick, making preparations to advance and take possession of Thibet for Christ as soon as the door is opened. Perhaps the expedition now entering the country, unjust and uncalled for as we believe it to be, may be the means of unbarring almost the last door still closed against the emissaries of the cross. — *Baptist Times*.

WONDERS IN THE EARTH.

BY M. C. WILCOX.

The prophet Joel, looking forward to the great day of Jehovah, sees certain events which will occur as heralds of the day. Among these is "wonders in the . . . earth." Joel 2 : 30.

This would, as a matter of course, be more clearly evident as the earth nears her end. During the reign and burden of sin, the earth has "waxed old as doth a garment," and unexpected outbursting may occur anywhere.

Our readers have not forgotten the awful news which flashed over the wires in the early May of 1902, saying that the thriving town of St. Pierre on the Island of Martinique had, on May 8, been utterly destroyed with 30,000 inhabitants in a few moments of time, by an explosive eruption of the adjacent volcano, Mount Pelee, which blew off the

top of the mountain. Some scientists declared that the news must be false; but later reports confirmed the awful tidings.

Great stone and iron buildings were overthrown, and the iron frames bent and twisted in all manner of distorted shapes, and many of the people seem to have been instantly struck with death.

A few days afterward another explosion followed more powerful than the first. By it the great steel frames of the wrecked buildings were reduced, so one report tells us, to an impalpable powder, as though charred and ground and pulverised. That fair city, in its wickedness, became a vast charnel-house.

Seismologists and scientists in general never saw anything like the strange and peculiar phenomena then manifest.

Now another strange thing has occurred. Scientists have been studying the volcano since the fearful eruptions of 1902, and they have noticed a peculiar tooth-like obelisk projecting above the crater of the volcano. It was not a regular volcanic cone formed by cooling erupted lava, for the sides were quite smooth and nearly perpendicular. It looks like a "solid shaft of stone," the "Scientific American" informs us, and is called the "obelisk of Pelee." It was 295 feet above the rim of the crater before it was discovered, and in March, 1903, it was estimated to be 5,143 feet above sea level, or 1,109 feet above Morne Lacroix. But it has reached a greater height than this.

"The peculiar phenomena of the obelisk [we quote from the above-named paper] have awakened great interest. How such a huge monument, taller than the Eiffel Tower, could be formed on the top of a violently active volcano is a problem that is not easy of solution. As far as we can ascertain, only one plausible theory has been advanced, and that does not seem very credible; namely, that the needle was formed of molten lava during some previous period of activity, that this lava solidified and formed a plug which closed one of the passages of the crater, and that now it has been worked loose, and forced up by the recent renewed activity. The obelisk has the appearance of having been forced up in a solid piece like a stopper in a bottle, and held by friction to the sides of the opening. The north-east side of the obelisk is very smooth, almost polished in appearance."

All of which, with many other things, emphasises the great fact of man's ignorance of this earth

even, to say nothing of worlds beyond. What a lesson it is of the mighty potencies of God when we see His perverted laws working out such mighty changes!

All these things are mercifully foretold warnings of that time when earth can bear the burden of sin no longer; when God's restraining hand will cease to restrain; when the earth will have waxed old even to change, and amid the great convulsion of a perverted nature, a world in rebellion against God, every mountain and island shall be moved out of their places; and men of earth who never prayed to the God of nature, will pray for the rocks and mountains to fall on them and hide them "from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?"—Only the individual souls who are hid in God.

HELPING HAND MISSION.

224 AND 226 LATROBE STREET,
MELBOURNE.

The regular monthly meeting of the committee was held at the Mission on the evening of Feb. 13.

The Superintendent reported as follows:—

Receipts for January £53 2 1; expenditure, £45 3 5; value of meals and lodging given in relief, £16 12 4½. Sixteen meetings were held, 372 warm baths given, 630 garments fumigated, twenty garments given away.

Sterilised milk had been used for several weeks, and had given satisfaction. A black-board had been procured, and was found to be very helpful in the meetings. Accounts amounting to £26 18 11 were approved for payment.

The landlord having raised the rent, it was decided to take a lease of the premises for two years, at a rental of £120 per annum; so that the increase will be the amount of the rates and repairs, or, about £20 per annum.

J. C. DIVERALL,

Superintendent.

...Notes...

We learn that the Sanitarium at Wahroonga, N.S.W., is having an increased number of patients, the largest since it was opened to the public. Many who are there as patients, are trying to induce their friends to come.

The number of delegates who propose to attend the next International Sunday-school Convention, which is appointed to be held at Jerusalem, has grown so large that an extra steamer has been chartered for the purpose. One steamer will convey delegates and visitors from United States and Canada, and another will provide for those from England and other countries. This convention will be one of the most unique gatherings ever assembled. Opportunities will be given of studying various methods of Sunday-school work on the voyage, and lectures will be delivered upon Bible themes, and the various historic places visited.

In an Armenian village where Pastor J. H. Krum was holding meetings, a young man attended who was displeased because another young man had begun keeping the Sabbath according to the commandment. After the service these young men walked away together, and the first tried to persuade his companion to give up his obedience to the Sabbath. Finding words would not persuade he drew a dagger, trying compulsion. The other deftly grasped the weapon, and in the struggle that ensued managed to get it into his possession. Not wishing to hurt his assailant, he threw it into a field, where he found it early the next morning. Some of his friends took it to the magistrate, who simply remarked, "It is a shame for the young man that he allowed his weapon to be taken from him." Apparently he saw no necessity for condemning the one who made the assault, but only his clumsiness in allowing the weapon to be taken from him. In Armenia and in all Turkey it is customary to go armed when travelling. Among the majority he who knows how to handle his weapons best is considered a man, in the fullest sense.



E. W. FARNSWORTH - - EDITOR.

THE FOURTH KINGDOM DIVIDED.

"The fourth kingdom shall be strong as iron." Dan. 2 : 40.

This prediction was made nearly five hundred years before Rome came upon the stage of action as a nation of influence. How wonderfully she fulfilled the prophecy when she came up.

"Forasmuch as iron breaketh in pieces, and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise."

Rome was a great nation-breaking organisation. It crushed all that stood in its way, or that it could lay its hands upon. The same prophet, in another place, describing the same power, said that it was "dreadful and terrible, and strong exceedingly; . . . and shall devour the whole earth, and shalt tread it down, and break it in pieces." Dan. 7 : 7, 25.

The Wrong Use of Power.

Such was Rome in his iron strength, breaking and bruising and devouring all about him. How unlike the blessed Master, of whom it was said, "A bruised reed shall He not break, and smoking flax shall He not quench." Matt. 12 : 20.

The history of Rome is an illustration of the wrong use of power. The life of Christ is an example of the right use of power. Christ had all power. He could speak to the tempest, and it was compelled to obey. The demons heard His word of command and fled. Disease and sickness could not remain in His presence; and death, "the king of terrors," the mightiest of all foes, had no strength to resist the power of the Christ. He Himself declared, "All power is given unto Me in heaven and in earth." Matt. 28 : 18. And yet in the exercise of all this power He never bruised any. He caused no tears of sorrow or pain. All His strength was employed in relieving the sick and banishing woe. He brought good news to the poor; He came to heal the

broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are

enough or good enough to use it likewise. Rome had power; but she used it to crush, to bruise, and to stamp the residue with her feet.

The Ten Kingdoms.

"And whereas thou sawest the feet and toes part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, inasmuch as thou sawest the iron mixed with miry clay, and as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken." Verses 41, 42.

"The kingdom shall be divided," is the inspired statement made nine hundred and sixty years before the event began to transpire. Rome, like a mighty colossus, stood as a unit for nearly five hundred years. Bound together by bands of iron, her very sinews seemed to be of steel, and her whole framework of wrought iron. But as the centuries went by she grew rich, and as she grew rich she grew proud, and then weak and effeminate. The prophet said the fourth kingdom should be divided, and no power on earth could save her from that calamity.

There were no less than eighteen distinct tribes of barbarians who, by their active presence, were instrumental in the ruin of Western Rome. In alphabetical order they may be named as follows: Alemanni (or Germans), Alani, Angles, Burgundians, Franks, Gepidae, Heruli, Huns, Jutes, Lombards, Ostrogoths, Rugians, Saxons, Scyri, Suevi, Thuringians, Vandals, and Visigoths.

Of these some, after their work of destruction was done, left the territories of the West, and established themselves elsewhere, or were lost among the wild people of northern and eastern Europe and Asia. Others coalesced and the names of lesser tribes were lost under that of the predominating one. And so when the last vestige of the Western Empire of Rome had vanished, the territory was partitioned into ten parts, no more, no less. Named in the order of their settlements they stand about as follows:—

1. Alemanni (or Germans), in North Switzerland, Swabia, Alsace and Lorraine.



bruised." Luke 4 : 18. "He went about doing good." This illustrates the right use of power. How few are wise

2. Franks, in Gaul.
3. Burgundians, in West Switzerland, and in the valleys of Rhone and Saone.
4. Suevi, in Portugal.
5. Vandals in Africa.
6. Visigoths, in South-west Gaul and Spain.
7. Angles and Saxons, in Britain.
8. Ostrogoths in Austria.
9. Lombards, in Northwest Austria.
10. Heruli, in Italy.

The details of this division any one can trace readily in Gibbon's "Decline and Fall of the Roman Empire," chapters twenty-six to thirty-eight, inclusive.

An inspired description may be found in the Revelation, chapter eight.

attract his attention. Every kind of portable merchandise is sold on the streets. Dry goods, groceries, confectionery, hardware, boots, shoes, crockery, jewellery, and trinkets of all descriptions are to be found; they are carted hither and thither, or carried in large baskets to a place where a stall is to be established. A piece of cloth is stretched over a light frame, or a large umbrella is raised, under which the goods are displayed. Everything is set on the ground—even the merchant takes his seat there.

As evening draws on, these small dealers become more numerous. They keep coming, until along the more frequently travelled ways, the number of mer-

you set a price, be it ever so small, you have done the proper thing; should the bid be anything like reasonable, it will probably be accepted, for the Japanese very much dislike to lose an opportunity of effecting a sale.

These petty traffickers flock to the numerous festivals held in different parts of the city in honour of the particular deities presiding over those sections. As Tokio is a great city, and festivities in honour of each of its gods frequently occur, they are constantly in progress. Here the merchants seem quite successful in disposing of their goods. Pot-plants especially find a ready

CHILDREN'SCORNER....

THE SEED.

The farmer planted a seed,—
A little, dry, black seed,—
And off he went to other work,
For the farmer was never known to shirk,
And cared for what had need.

The night came with its dew,—
The cool and silent dew;
The dawn came, and the day,
And the farmer worked away,
At labours not a few.

Home from his work one day,—
One glowing summer day,—
His children showed him a perfect flower;

It had burst into bloom that very hour;
How I cannot say.

But I know if the smallest seed
In the soil of love be cast,
Both day and night will do their part;
And the sower who works with a patient heart,
Will find the flower at last.

—Selected.

IN JAPAN.

BY W. D. BURDEN.

He who has lately arrived in Japan sees many new and strange things. The large number of petty traffickers, street merchants and shopkeepers cannot fail to



Japanese Children.

chants, and the quantities of their wares are truly astonishing. During this part of the day the storekeepers in such localities almost invariably set their goods out into the street. Perhaps one reason for this is that Japanese stores cannot be entered; the customer simply stands on the street (they have no footpaths) in front of the shop while making his purchase.

In buying, you must be very careful, or you will get cheated. Ask the price of anything, and it is sure to be given at two or three times its real value. If you turn away in disgust the merchant is very much hurt; but if

sale, as they are offered to these deities.

VALUE OF KIND WORDS.

Kind words are among the brightest flowers of earth; they help to convert the humblest home into a paradise; therefore use them, especially in the home circle. Children! try the power of kind and loving words, not only when visiting among your friends, but try them among the folks at home.

"Kind words can never die.
Heaven gave them birth,
Winged with a smile they fly
All over the earth."



ARE ALL THE CHILDREN IN ?

Are all the children in? The night is falling,
And storm clouds gather in the threatening west;
The lowing cattle seek a friendly shelter,
The bird-hies to her nest;
The thunder crashes; wilder grows the tempest,
And darkness settles o'er the fearful din;
Come, shut the door, and gather round the hearthstone;
Are all the children in?

Are all the children in? The night is falling
When gilded sin doth walk about the streets.
O, "at the last it biteth like a serpent!"
Poisoned are stolen sweets.
O, mothers, guard the feet of inexperience,
Too prone to wander in the paths of sin!
O, shut the door of love against temptation!
Are all the children in?

Are all the children in? The night is falling;
The night of death is hastening on apace;
The Lord is calling, "Enter thou thy chamber,
And tarry there a space."
And when He comes, the King in all His glory,
Who died the shameful death our hearts to win,
O, may the gates of heaven shut about us,
With all the children in. —Selected.

HOW TO TEACH THE TRUTH ABOUT TOBACCO.

Mrs. Jeannette Winter Hall, in the "School News and Practical Educator," outlines the following excellent method of teaching school children the truth about tobacco using:—

"To plunge into this subject from its moral side, without giving any grounds for the statements, is always disastrous to the subject.

"Tell the children about the first raising of tobacco, and the craze that attended it, so that the

people planted it even in their dooryards and along both sides of the street. The story of Sir Walter Raleigh and the first use of tobacco in England is always full of interest.

"If specimens of the tobacco plant can be shown, that will add to the interest. Pictures will, however, do just as well.

"Before beginning upon this history of tobacco, prepare three boxes or flower-pots of sand, and plant half a dozen beans in each. Moisten two of these with fresh water as often as they need it, and the third with tobacco juice.

"A piece of soft chewing tobacco, as large as a walnut, in a glass of water, makes a strong enough solution, and lasts several days. Enough for the experiment can be obtained for threepence.

"After the seeds have sprouted, and the plants are an inch high, begin to moisten a second box with tobacco juice instead of water. Pour the tobacco water upon the plant itself, as well as upon the sand. It will be noticed that the seeds moistened with tobacco water come up much more slowly, and perhaps only half of them come up at all, and the plants are dwarfed, and unnatural in colour. When the thrifty plants are subjected to the tobacco juice they begin to change colour and to look unhealthy.

"It will also be noticed that any flies or other insects which drink the tobacco water are killed by it. Describe nicotine, and tell of its powerful poisonous qualities. Tell the children that to chew tobacco leaves and swallow the juice would probably produce death.

"Tobacco is a narcotic, and all narcotics have the power of dulling the senses, and of creating a desire for more of the narcotic. Describe the unhygienic conditions under which many of the cigars, and especially the cigarettes, are made. They will know of cases of first smoking and the sickness which it caused, but it will be well to have them thoroughly understand why this sickness results, and to know also that the ill effect goes right on afterward, although it is not felt, partly because the system becomes accustomed to it, and partly because the narcotic effect of the tobacco operates to benumb the feelings.

"Emphasise the selfishness and disregard of others' rights and privileges exercised by one who smokes or chews tobacco, and the useless waste of money which it necessitates. Work some little problems showing the cost of the tobacco habit, and after some of these, work others in expending this amount for useful things. For example: A boy spends sixpence a week in cigarettes. How much would he spend in a year at the same rate? How many books at two shillings each could he buy for the money? etc., etc.

"Even men who are addicted to the use of tobacco never advise their sons to use it, and always speak against its use. They themselves would stop using it but for its narcotic effect, which makes them long for it. Tell of the effect of tobacco upon the heart, the stomach, the lungs, and show how much worse these effects are upon young tissues than upon adult tissues."

A KNOWLEDGE OF THE HUMAN BODY OR PHYSIOLOGY IN SCHOOLS.

Next to a knowledge of God in importance is a knowledge of the human body made in His image, —God's masterpiece, the crowning act of creation.

Upon a knowledge of the human body and its relation to its environment depends health of body and mind. All other knowledge is of little practical value, either to the possessor or to the world, without health.

Many a graduate leaves school with a so called finished education but with a ruined constitution, a burden to himself and society.

Instead of our schools turning out weakly, hollow-eyed, anaemic graduates, students should come forth from institutions of learning stronger physically, with faces fairer and fatter, than when they entered.

The study of physiology in schools and the practical application of the principles acquired would prove an inestimable blessing to the student.

We have a beautiful illustration before us in the case of Daniel of what students may become by

studying and applying the principles of physiology.

Daniel and his companions in the schools of Babylon refused to partake of food and wine furnished to the rest of the students. As a result, not only were their faces fairer and fatter than the rest, but, owing to the increased clearness of mind, God was able to impart to them knowledge and skill in all learning and wisdom above their fellows.

At the close of their student life it is said, "In all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

"And Daniel continued even unto the first year of king Cyrus"—For seventy years, or to the advanced age of ninety-one years he continued in active life, administering the affairs of the government, being preferred above the presidents and princes by the king. He did his work so faithfully and well that the king thought of setting him over the whole realm; then jealous eyes sought to find fault with his work, or "find occasion against Daniel concerning the kingdom: but they could find none occasion nor fault; for as much as he was faithful, neither was there any error or fault in him."

Pure Food. A healthy body and mind cannot be built out of such rubbish as pickles, pepper, mustard, highly seasoned, indigestible fried foods, etc.

In order to have healthy bodies and minds it is essential to eat pure food; for the brain, nerves, and muscles are constructed out of the material furnished the digestive organs. Poor food makes poor blood and poor brain cells, unable to do the best work. Plain, simple living and high thinking are inseparably connected.

Pure Air is also needful to supply the tissues with oxygen to burn up wastes and keep up the vital fires. Lack of mental energy is frequently due to a lack of pure air. In many a school-room children are crowded together, and are deprived of pure air. As a result teachers and pupils are in a dazed condition, and teaching and learning are made difficult or impossible.

Exercise is needed to quicken the circulation of blood which carries life derived from food and air to the tissues, and to encourage the rapid elimination of the wastes which would clog and paralyse the brain.

There is no exercise that can equal useful employment of hands and mind in tilling the soil. But this, to be of value, should be done cheerfully, and with a view of symmetrical development.

Proper Dress, allowing every organ the greatest freedom, erect posture in sitting, standing or walking, all should receive careful attention in our schools. Last, but not least, the art of cooking, or preparing healthful, appetising foods in an attractive manner is a study that should be encouraged. No education should be considered finished without such knowledge.

The world is in need of men and women with well balanced minds in healthy bodies, capable of putting to the best use the knowledge acquired during school life. The aim of all education should be the development of practical men and women.

Lack of knowledge in regard to the simple laws governing the human body is responsible for the

rapid degeneracy of the race, the wholesale destruction of infant life, and other evils that nations are trying to remedy. True education, or the study outlined in the above in our schools affords the remedy for much of these evils. "My people perish for lack of knowledge."

"Lemons may be kept for a long time, even months, under glass. If you are not going to use them immediately, lay them on a flat surface, and invert a goblet over each one of them, or put them in a glass jar. After several weeks' imprisonment in this way, they have been taken out as fresh and juicy as ever."

"One of the happiest households I have ever known is where they make it a rule never to mention anything unpleasant at the table. By common consent anything that is disagreeable is avoided at meals. No member of this wise household dares to broach upon anything that is sad or likely to irritate or annoy the others that are gathered around the table."

TRY THIS!

GOOD NIGHT.

F. E. BELDEN. *Legato.* "When thou liest down, thou shalt not be afraid, and thy sleep shall be sweet"—Prov 3:24. D. S. HANES.

1. When soft-ly fades the dy-ing day, - - And mor-tal cares we fold a-way, Then with the last faint
 2. And when the deep-er shadows fall, - - And na-ture veil as with a pall, Then pray'rs of eve-ning
 3. O Fa-ther, give us sweet re- pose - - From all our earth-ly cares and woes, And grant that heav'n may

REFRAIN.

ray of light All na-ture seems to say Good night. Good night, good night. May an-gels
 take their flight From lips that soft-ly say Good night. Good night, good night, Good night, good night, May an-gels
 greet our sight When we have said our last Good night.

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It is said that a colony of 3,000 Boers in Chili have established a flourishing timber export industry.

A new metal has been discovered by a Frenchman. It is called selium. It is lighter and stronger than aluminum, does not rust, and is a little softer than iron. It is said to cost only one-twelfth as much as aluminum.

The Vegetarian Cafe in Sydney has been removed from Pitt Street to the corner of Hunter and Castlereagh Sts. Mr. Geo. S. Fisher is in charge, and the new premises afford much better facilities for carrying on the business than the old.

While Mauna Loa, Hawaii's famous volcano was in eruption early this year, it is said that "it presented a magnificent spectacle, three columns of fire rising to a height of two miles above the snow-covered lava beds on the mountain's summit, which is 13,650 feet above sea level."

After investigating the evidence concerning the origin of the fire in the Iroquois theatre, Chicago, it seems that the "flood light," a powerful electric light used to illuminate the stage in a manner demanded by the play, was the direct cause of the outbreak. The great heat from this light set fire to a curtain which was swinging near it, and at times, moved by currents of air, came almost in contact with it. Fire Inspector Fulkerson said: "All the testimony given me forms a story of incompetence, blunders, carelessness, and

neglect upon the part of builders and managers of the theatre." There were 1,842 people in the theatre when it was burned, and of this number 591 were killed, the percentage of lives lost equalling over thirty-one per cent. Most of the victims were in the galleries.

...OBITUARY...

WOOD.—On Feb. 11th, 1904, Ann Wood, aged 90 years, passed to her rest after a season of suffering. This aged sister accepted the truth a few years ago, but was not baptised until about two years ago, when she was received as a member of the North Fitzroy church. Owing to the infirmities of age she was not able to enjoy the privileges of the public services, but the visits of members of the Young People's Society and various members of the church were a source of much comfort to her. She was laid to rest in the Melbourne Cemetery, in the same grave in which her husband was buried thirty years before. Pastor W. A. Hennig conducted the funeral service. A. W. ANDERSON.

SUBSCRIPTIONS RECEIVED.

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

Mr. Allen—Mr. W. Pressnell Ross, Tas., 4/6, Feb. 14, 1905; Mr. E. F. Roberts, Ross, Tas., 4/6, Feb. 14, 1905; Mr. R. Bean, Ross, Tas., 4/6, Feb. 14, 1905; Mrs. Hoodless, Ross, Tas., 4/6, Feb. 14, 1905; Mr. Turner, Campbell Town, Tas., 4/6, Feb. 14, 1905; Mr. Richard Allen, Vic., 4/6, July 3, 1905. Mr. J. Hooper, Nhill, Vic., 2/6, Aug. 29, 1904. Mr. Watson, Kittering, Tas., 5/-, March 21, 1905. Mr. E. Timmins, Doncaster, Vic., 4/6, Feb. 14, 1905. Mrs. A. White, North Fitzroy, 1/6, for Mr. W. Pincombe, May 23, 1904. Mrs. A. Baldock, Bunbury, W.A., 4/6, Feb. 14, 1905. Mr. C. James, Daylesford, Vic., 4/6, Feb. 19, 1905. Mrs. M. Chitty, Newcastle, W.A., 4/6, Feb. 8, 1905. Mr. T. W. Phillips, Leederville, S.A., 4/6, Feb. 14, 1905. Mrs. E. Elliott, Rockhampton, Q., 1/6, May 16, 1904. Mr. Henderson, Bunyip, Vic., 4/6, Feb. 7, 1905. Mrs. W. Fearby, Uralla, Vic., 4/6, Feb. 7, 1905. Mr. J. Lang, Capel, W.A., 18/-, Feb. 7, 1905.—Mrs. Grumley, Netherby, Vic.; Mrs. S. Jenkins, Melbourne, S.A.; Mr. R. E. Lang, Meadows, S.A.; Mr. W. H. Hamilton, Capel, W.A. Mrs. J. Muddle, Tilligra, Vic., 1/6, April 17, 1904. Mrs. Hungerford, Kurrajong Slopes, Q., 2/6, July 26, 1904. Mrs. N. Rickard, Kingston, Vic., 4/6, Jan. 18, 1905. Mrs. G. Ireland, Mt. Morgan, Q., 1/6, May 16, 1904. Mr. J. Williams, Upper Maffra, Gippsland, 4/6, for three names—Mr. D. Williams, Burnley, July 11, 1904; Mrs. C. Allanson, Cowwar, May 16, 1904; Mr. J. Young, Ballarat W., May 16, 1904. Mrs. A. Goodison, Trentham, 2/6, August 22, 1904.

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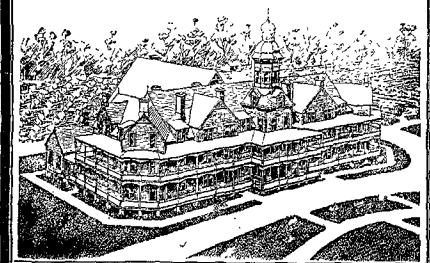
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