

# AUSTRALASIAN SIGNS OF THE TIMES

Vol. 19, No. 17.

Melbourne, Vic., Aust., April 25, 1904.

Registered at the G.P.O., Melb., for  
transmission by Post as a Newspaper.]

ONE  
PENNY

## The Outlook

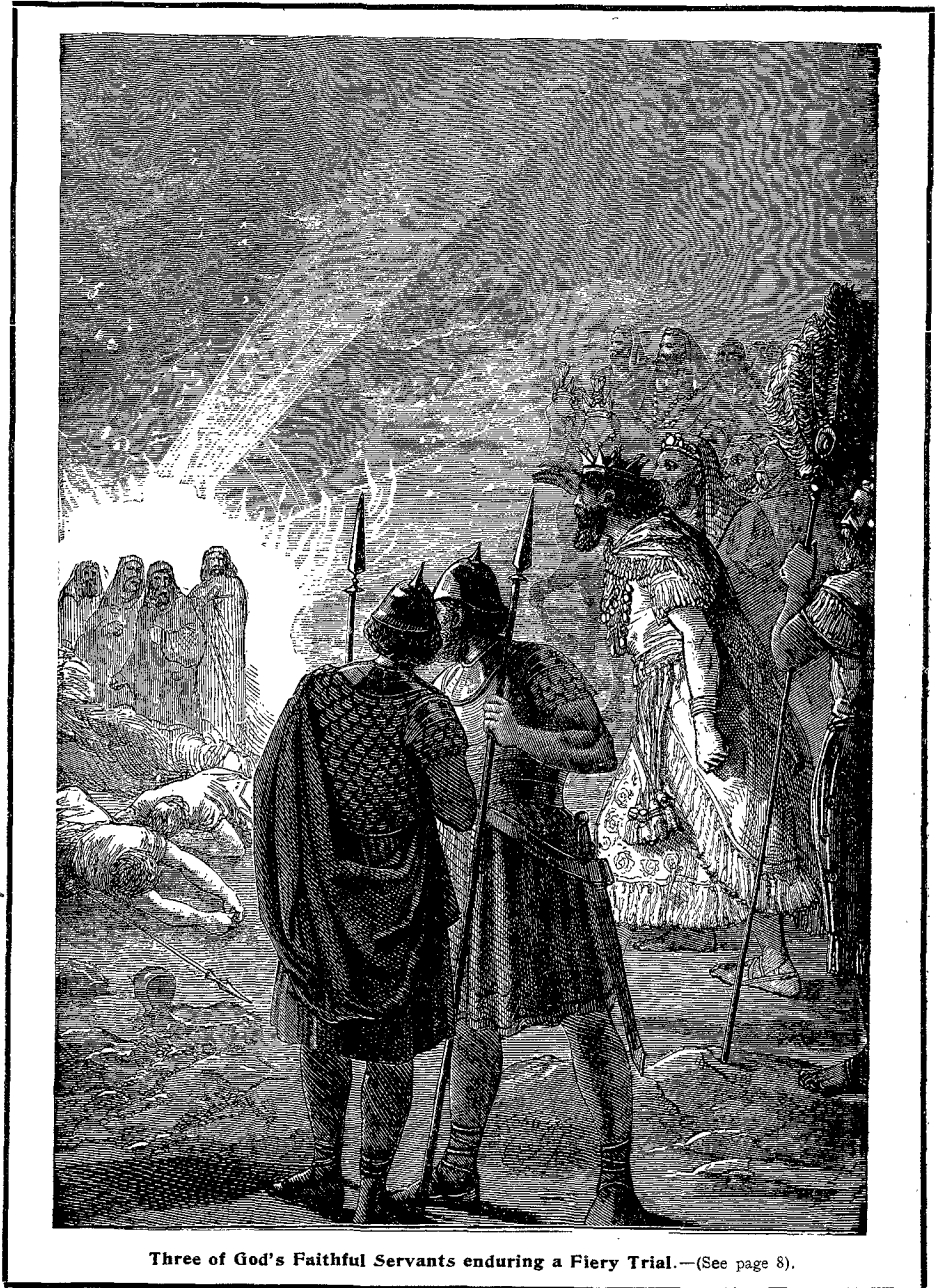
### AN OFFSPRING OF ROME.

BY J. B.

Good Friday is passed for another year, a real old holiday from the bosom of Rome, a day universally recognised by the religious and Protestant world as a holy day, and in keeping it Protestants indirectly bow to the prince of that world-wide organisation who rules from the Vatican. Like Sunday, Good Friday is a relic of the Papacy. It is a day which for a holy day has no scriptural authority whatever. Christ never authorised it, and God's word is silent concerning the matter.

Holy days which have their authority outside the Scriptures do not amount to much, and days which come down to us with only a Papal blessing instead of a divine, are rather to be shunned than embraced. "Come out of her, My people," is God's cry to those who seek the light; and that cry is directed against the mighty Babylon of to-day. Who made this particular Friday good? and what better is it than any other day of the year? The Papacy blessed it; it was born in ancient and ecclesiastical Rome, and it has the smell of cloisters, monasteries, nunneries, chapels, councils, and the odour of the Vatican strongly surrounds it.

It commemorates the day in which our Lord died, says one, that is why we keep it. This is the general impression. Rome



Three of God's Faithful Servants enduring a Fiery Trial.—(See page 8).

foisted it on the world for that purpose, but Christ has given an ordinance to commemorate His death, and that is the Lord's

supper. The sacrament commemorates His death, and Christians as often as they partake of the wine and bread commemorate

Christ's death until He comes. Christ's blessing rests upon this holy ordinance. This institution is divine, and its Maker has never authorised anyone to manufacture another memorial of His death. The ordinance instituted by Christ as a memorial of His death is a holy and a sacred one, sealed with the cross of Calvary, and it bears a likeness to the event it celebrates.

Good Friday as a religious institution to-day is bolstered up with State laws, and is exalted to a position of equality with Sunday. A manufacturer in Victoria who desires to run his factory on Good Friday, Christmas Day or Sunday must pay his employees double rates. Therefore, in the eyes of the law it is evident that these three religious institutions are regarded as of equal importance, for the same penalty is enforced for a violation of the observance of either of these days. Each has the State and not the Bible to support it.

Many holy days which are authorised by the church have fortunately been dropped out of our calendar. If all these, and similar appointments of the church were enforced, we would be inundated with them. If men kept the day which God has given to the world, viz., the Sabbath (the seventh day, commonly called Saturday), and regarded it from the standpoint in which it was given, the weekly cycle of the Sabbath would come to them as a blessing. But when the only day that God has reserved for worship is trampled in the dust of business, horse-racing, and pleasure, then only an insult is offered to God. Then look to it, reader, for the heaviest denunciation in the book of God is pronounced against those who worship the beast or his image (Rev. 14:9-12), and ask yourself the question, Can I offer unto God these Roman festivals in place of His holy Sabbath?

A peculiar water animal is the synapta, which nature has provided with an anchor somewhat similar in shape to those used by ships. By means of this the insect holds itself firmly in any desired spot.

### A RUSSIAN VERSION OF THE MEANING OF THE PRESENT CONTEST.

At a service which was held at the Russian Orthodox church of St. Nicholas, New York City, in memory of the Russian dead in the war with Japan, Rev. Dr. Hotovitzky, in the course of his sermon, spoke upon the questions involved in the contest as follows:—

"The civilised countries of the world which are giving silent support to the cause of Japan will rue their act. Russia is best-fitted to deal with the Tartar hordes and the pagan peoples of the Far East, who, should they grow strong enough, and Russia could no longer stand as a bulwark between them and the western world, would swoop down on Europe in a flood that would drown our civilisation and our holy religion. It is to prevent this that Russia is fighting, and with the help of God and St. Nicholas she will win."—*Springfield Republican.*

### SLAVERY OF WEST AFRICAN NEGROES.

The long awaited report of Mr. Casement, the British Commissioner sent by Lord Lansdowne to travel through the Congo Free State, and investigate the stories of massacre, cruelty, and extortion brought back by explorers and missionaries, has been issued by the Foreign Office. The report is a terrible indictment of Belgian colonial government. The report is a catalogue of acts of barbarity and wanton cruelty committed on natives who could not satisfy the demands of the grasping officials. Visiting the villages around Lake Mantumba, Mr. Casement saw the burnt and bare poles of dwellings. The inhabitants fled at the sight of the steamer and the white men. A grinding system of forced labour, and contributions of food prevails. At some of the late villages the unfortunate blacks were compelled to supply the Belgian officials with fish weekly, a task which involved miles of toilsome canoe-paddling.

At a village in the rubber country a Belgian official said: "One factory on the Bussira with 150 guns gets only ten tons of rubber. We, the State of Mom-

boyo, with 130 guns, get thirteen tons per month."

"So you count by guns?" asked Mr Casement.

"Everywhere," replied the Belgian; "each time the corporal goes out to get rubber, cartridges are given him. He must bring back all not used, and for every one used he must bring back a right hand.

The same man volunteered the statement that in six months they, the State, had used 6,000 cartridges, which means that 6,000 people have been killed or mutilated. Numerous instances are given of women being seized and sold or kept prisoners. Fifteen were found in one place penned in a shed, tied together, either neck to neck or ankle to ankle.—*Southern Cross.*

"How can we take the good things and the beautiful things that God has made for us without stopping to say, 'Thank you, dear Father!'"

Warships are apparently dangerous, both in peace and war, for while the United States battleship, Missouri, 12,230 tons, was engaged in target practice last week one of the twelve inch guns burst, killing thirty-one men.

Prof. Klostermann, of Kiel, has demonstrated the absurdity of modern Biblical criticism. Following its methods, he proves the 119th Psalm to be in reality a prayer of the apostle Paul. His keen satire has created a sensation in Germany, it is said, and it is to be hoped that some will reflect on the wisdom of swallowing the conclusions of every critic.

The Russian battleship, Petropavlovsk, 10,950 tons, was sunk near Port Arthur. This is a very heavy loss to the Russians, for not less than 850 officers and men lost their lives by this disaster. Vice-Admiral Makaroff, who had command of the squadron at Port Arthur, and who was on board, also met his death. He was regarded in naval circles as a particularly able and brilliant officer.



### ABLE TO DELIVER.

He is able to deliver

From the cruel yoke of sin,  
From the galling chains that bind thee,  
From the power of guilt within.  
"Call Him Jesus." Blessed thought!  
Christ has full deliverance brought.

He is able to deliver

When thine all on Him is cast;  
He is able to deliver  
If thy faith but hold Him fast.  
From the tyrant's fearful power  
Christ can save this very hour.

He is able to deliver;

He desires that all should prove  
All the heights of holy freedom,  
All the depths of pardoning love.  
To the men of every race  
Christ has brought redeeming grace.

He is able to deliver;

He is willing; trust Him now;  
Seek this uttermost salvation,  
At the throne of mercy bow.  
Christ a full deliverance brings;  
Glory to the King of kings!

—*Thoro Harris.*

### GOD'S PURPOSE IN THE CHURCH.

BY MRS. E. G. WHITE.

"Lift up your eyes, and look on the fields; for they are white already to harvest."

It is God's purpose to manifest through His people the principles of His kingdom. That in life and character they may reveal these principles, He desires to separate them from the customs, habits, and practices of the world. He seeks to bring them near to Himself, that He may make known to them His will.

This was His purpose in the deliverance of Israel from Egypt. At the burning bush, Moses received from God the message for the king of Egypt, "Let My people go, that they may serve Me." Ex. 7:16. With a mighty hand and an outstretched arm, God brought out the Hebrew host from the land of bondage. Wonderful was the deliverance He wrought for them, punishing their enemies, who refused to listen to His word, with total destruction.

God desired to take His people apart from the world, and prepare them to receive His word. From

Egypt He led them to Mount Sinai, where He revealed to them His glory. Here was nothing to attract their senses or divert their minds from God; and as the vast multitude looked at the lofty mountains towering above them, they could realise their own nothingness in the sight of God. Beside these rocks, immovable except by the power of the divine will, God communicated with men. And that His word might ever be clear and distinct in their minds, He proclaimed amid thunder and lightning and with terrible majesty the law which He had given in Eden, and which was the transcript of His character. And the words were written on tables of stone by the finger of God. Thus the will of the infinite God was revealed to a people who were called to make known to every nation, kindred, and tongue the principles of His government in heaven and in earth.

#### The Duty of the Church To-day.

To the same work He has called His people in this generation. To them He has revealed His will, and of them He requires obedience. In the last days of this earth's history the voice that spoke from Sinai is still saying to men, "Thou shalt have no other gods before Me." Ex. 20:3. Man has set his will against the will of God, but he cannot silence this word of command. The human mind can never fully comprehend its obligation to the higher power, but it cannot evade the obligation. Profound theories and speculations may abound, men may try to set science in opposition to revelation, and thus do away with the law of God; but stronger and still stronger will the Holy Spirit bring before them the command, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matt. 4:10.

How is the world treating the law of God?—Everywhere men are working against the divine precepts. In their desire to evade the cross-bearing attendant on obedience, even the churches are taking sides with the great apostate in claiming that the law of God has been changed or abrogated. Men in their blindness boast of wonderful progress and enlightenment; but the heavenly

watchers see the earth filled with corruption and violence. Because of sin the atmosphere of our world has become as the atmosphere of a pest-house.

A great work is to be accomplished in setting before men the saving truths of the gospel. This is the means ordained by God to stem the tide of moral corruption. This is His means of restoring His moral image in man. It is His remedy for universal disorganisation. It is the power that draws men together in unity. To present these truths is the work of the third angel's message. The Lord designs that the presentation of this message shall be the highest, greatest work carried on in the world at this time.

#### Living Witnesses.

God's people are to be channels for the outworking of the highest influence in the universe. In Zechariah's vision the two olive-trees which stand before God are represented as emptying the golden oil out of themselves through golden tubes into the bowl of the sanctuary. From this the lamps of the sanctuary are fed, that they may give a continuous bright and shining light. So from the anointed ones that stand in God's presence the fulness of divine light and love and power is imparted to His people that they may impart to others light and joy and refreshing. They are to become channels through which divine instrumentalities communicate to the world the tide of God's love.

The purpose which God seeks to accomplish through His people to-day is the same that He desired to accomplish through Israel when He brought them forth out of Egypt. By beholding the goodness, the mercy, the justice, and the love of God revealed in the church, the world is to have a representation of His character. And when the law of God is thus exemplified in the life, even the world will recognise the superiority of those who love and fear and serve God above every other people on the earth. The Lord has His eye upon every one of His people; He has His plans concerning each. It is His purpose that those who practise His holy precepts shall be a distinguished

people. To the people of God today as well as to ancient Israel belong the words written by Moses through the Spirit of inspiration:—

"Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." Deut. 7:6. "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" Deut. 4:5-8.

Even these words fail of expressing the greatness and the glory of God's purpose to be accomplished through His people. Not to this world only but to the universe are we to make manifest the principles of His kingdom. The apostle Paul, writing by the Holy Spirit, says:—

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be [made] known BY THE CHURCH the manifold wisdom of God." Eph. 3:8-10.

Brethren, "we are made a spectacle unto the world, and to angels, and to men." "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting the coming of the day of God?" 1 Cor. 4:9; 2 Peter 3:11, 12, (margin).

## THE WORD.

No. 2.

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

### The Law Not Abolished.

The law, which, however, was only an imperfect object lesson, was to be replaced by Christ. How many make a terrible mistake at this point. The advent of Christ did away with absolutely nothing of the truths taught by the tabernacle and its services. Christ

fulfilled the law; that is, all the word of God taught by the law was included in Christ.

Let us look at some of the truths included in the law which could not possibly be done away with. In the first place the sanctuary was built that God might dwell with man—"And let them make Me a sanctuary, that I may dwell among them." Ex. 25:8. Instead of God dwelling in the temple in the future He was to dwell in the flesh—"And the Word was made flesh and tabernacled (Greek) among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." John 1:14. "God was in Christ reconciling the world unto Himself." 2 Cor. 5:19. The advent of Christ did not do away with this truth revealed by the law. The Living Word brings the truth of God dwelling with man home to our hearts more clearly than ever. Again, the Scriptures inform us, time after time, that the temple was built that God might place His name there, and was not God's name in Christ? See Ex. 23:21, etc. This truth is many times taught in the Scriptures, but let us read the words of Christ to Philip, "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works." John 14:9, 10. No truth taught by the temple or its services was done away with by the coming in the flesh of the Son of God. Christ was a fuller revelation of all the truths of the law. The blood of bulls and of goats gave place to the blood of Christ, the Levitical priesthood was supplanted by the heavenly priesthood of Jesus Christ; the typical and symbolic candlestick, with its seven lamps, was replaced by the Holy Spirit (see Rev. 5:6; Zech. 3:9); the twelve loaves of shewbread were fulfilled in "the living Bread which came down from heaven," and the earthly tabernacle was no longer required when Christ entered "the

true tabernacle, which the Lord pitched and not man."

### The True Tabernacle.

The true tabernacle was neither the human body nor Christ's body. Christ now certainly lives by His Spirit in human flesh, but in what sense could the services of the temple in the holy place, and once a year in the holy of holies, be fulfilled by Christ dwelling in man? Are there two places in the human frame where Christ ministers as priest? Why was the tabernacle in the wilderness and the temple in Jerusalem divided into two compartments? Christ in person has entered "into heaven," and is set down at the right hand of the Father, and it is to the holy temple in heaven that our prayers ascend. Our hope is in Christ. "Which hope we have as an anchor of the soul, both sure and steadfast, which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." Heb. 6:19, 20. Christ has entered within the veil of the heavenly temple, of which John the apostle in vision so often had a view in the Isle of Patmos. See Rev. 4:1, 2, 5; Rev. 8:3-5; Rev. 11:19; Rev. 15:5, 8.

### A Shadow of Heavenly Things.

The earthly tabernacle, its furniture, and its services were only a "shadow of heavenly things, as Moses was admonished of God when He was about to make the tabernacle, for see, saith He, that thou make all things according to the pattern showed to thee in the mount." Heb. 8:5. The earthly was purified by the blood of bulls and goats,— "it was therefore necessary that the patterns of things in the heavens should be purified with these: but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true (plural in Greek); but into heaven itself, now to appear in the presence of God for us." Heb. 9:23, 24. Space will not permit us to enter more fully into this subject, but enough has been said for our purpose.

(To be Continued).

## PRESENT TRUTH; OR GOD'S LAST MESSAGE TO THE WORLD.

BY E. HILLIARD.

No. 1.

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." 2 Peter 1 : 12.

The term, present truth, used in the foregoing text, occurs but once in the Scriptures. That we may better understand the subject let us divide Bible truth into two classes, viz., general truth and present truth. We will define these truths. A general truth is one that is, and always will be, truth, and is just as applicable in one age of the world as another. For example, the Lord created the heavens and the earth in six days, and rested on the seventh. God is love, etc. These are truths that will remain such as long as God lives, and are just as forcible in one generation as another.

But the term, present truth, has quite a different meaning and application. To illustrate, the message that warned the antediluvian world of a coming flood was present truth in Noah's day, but was not in any other period of the world's history.

When present truth is proclaimed to the world in any age it always divides the people into two classes, viz., the prudent and the simple. These two classes are spoken of by the wise man in Prov. 22 : 3—He says, "A prudent man foreseeth the evil, and hideth himself: but the simple pass on and are punished."

God reveals all coming calamities through His prophetic word, and faithfully warns us to repent and avert the threatened danger, by seeking a shelter under the shadow of Calvary's cross. Wise, indeed, are they who study the Scriptures, foresee the evil, and hide themselves in the high tower of their strength,—Christ Jesus, the Saviour of men. But simple beyond expression are they that give no heed to the word, which so faithfully points out the awful fate of those who do not study the Scriptures, foresee the evil, and repent of their wicked ways, and turn to God with all their hearts.

It is a sad fact that of the two classes the simple has been far the

greater. It was so in the days of the flood, and in the destruction of Sodom and Gomorrah; and even when Jerusalem was destroyed by the Roman army only a few were wise enough to escape.

The Scriptures tell us, "By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11 : 7.

This message of the flood was a saving message to those who heeded it, but condemnation and death to those who rejected it. Noah went from place to place exhorting the people to repent and turn to God, or they would perish in the coming deluge. He preached with power. After his discourses, doubtless, the people gathered in little groups and asked each other what they thought of the sermon.

"Oh," perhaps, says one, "he is a very able man, and seems to be intensely in earnest. He may be right and he may be wrong, I cannot say; but, anyway, I think it makes no difference. If I live a good, moral life and do the best I can, God will never destroy me in a flood of waters."

And so they reasoned, and followed their daily round of toil and pleasure. They did not consider if one could be saved and give no heed to the warning all could, and if all could there would have been no need of such a message. Such reasoning nullified the message, as far as the salvation of the individual was concerned, and was an impeachment of the wisdom of God. But Noah, God's faithful messenger, ceased not to warn and entreat until he entered the ark. When the door of the ark closed, the world was lost, and soon it was floating over the bodies of those stubborn heaven-daring unbelievers.

Suppose some one had arisen in Elijah's day and preached that the world would be destroyed by a flood, would it have been true? No, indeed. So we see that what was present truth in Noah's day would have been false in Elijah's time.

Again, suppose a man living in the days of Elijah had been asked,

"What do you think of Noah's message of the flood? Do you believe that he was a preacher of righteousness, and that his message was from God?"

"Certainly I do," would have been the reply.

"What do you think of Elijah and his plain, pointed reproof for King Ahab and his people? Is he a man of God with a message from heaven?"

"I think not. He is a fanatic, a man altogether too particular; why, he has a very small following. The majority of the religious world are against him."

This is the way most people have reasoned when a special message has been given from God to a sin-loving world. But the lone prophet stood firmly for truth against four hundred and fifty false prophets of Baal, and four hundred prophets of the groves (1 Kings 18 : 22-38), and the Lord revealed through His faithful servant the truth for those times, viz.; the true God. The people had largely lost sight of the first and second commandments, and had almost universally drifted into idolatry. The present truth for that time was intended to bring to their minds the divine prohibition of idol worship. Elijah was not negligent to do this, and every one of the prophets of Baal were condemned and slain. 1 Kings 18 : 40.

(To be Continued.)

## THE GREAT TEST.

The great test of doctrine, false or true, in these days of multitudinous teaching, is God's Word. Bring all things to that. Numerous voices are calling to the flock, "This is the way." Compare these voices with the voice of God as it spake the Great Moral Code from Sinai's glory-crowned peak; compare them with the utterance of the Sermon on the Mount. "If they speak not according to this word, it is because there is no light in them." Isa. 8 : 20. Among the myriads of books seek the One Book. In the confused din of voices listen for God's voice. He has spoken in His word; He will never speak contrary to that word.—*Selected.*



## World-Wide .... Field ....

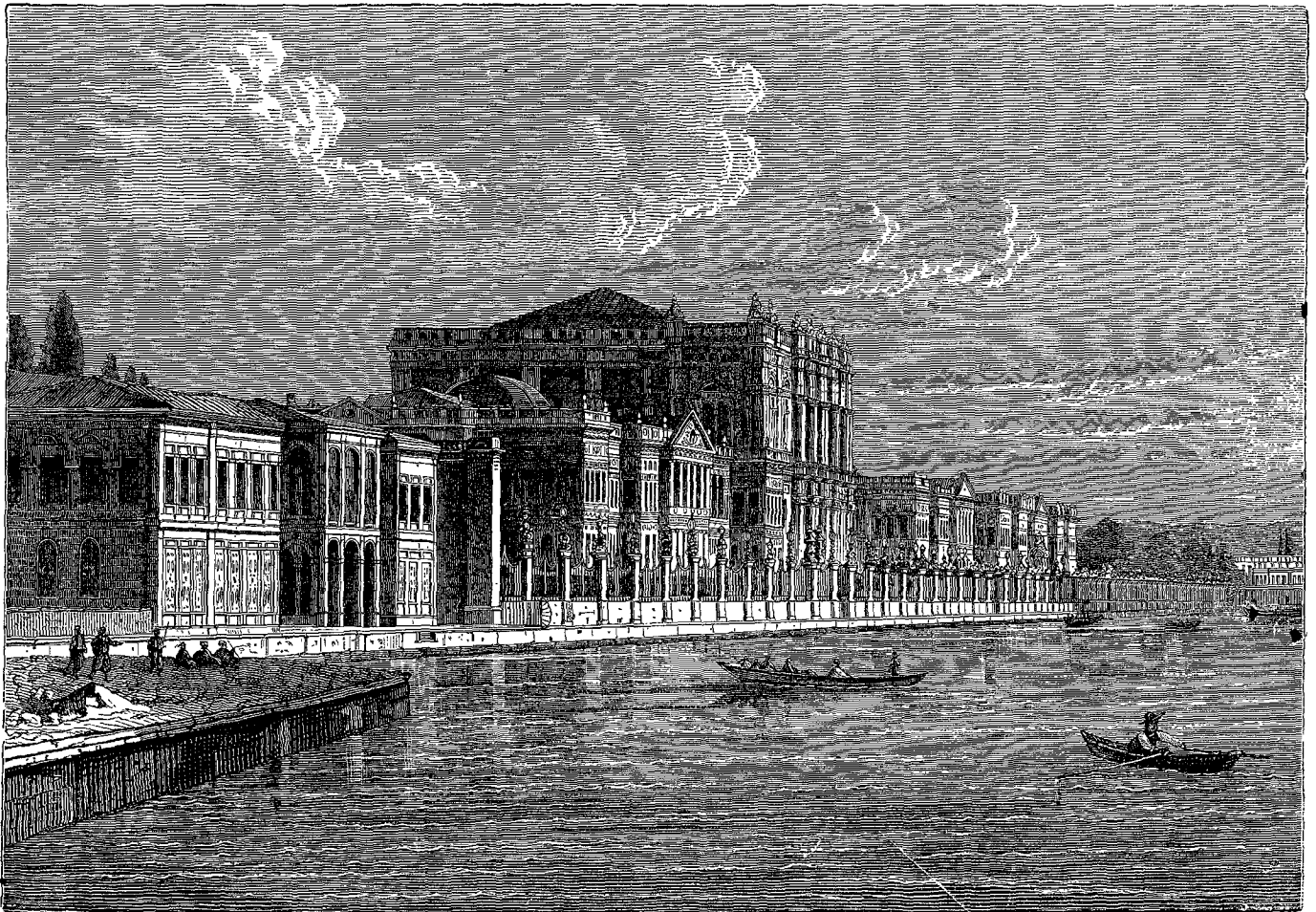
### OUR MISSIONARIES IN TURKEY.

That part of Europe which was first privileged to hear the gospel of Jesus Christ proclaimed by the lips of the great apostle to the Gentiles, is now overshadowed

gospel. It is a matter for devout thankfulness that the glorious light of present truth is now being carried into that region of darkness; but those who are engaged in this closing work of mercy in that country have to meet difficulties, the like of which are probably not to be found elsewhere. Dr. Arthur W. George, who recently went to Turkey as a medical missionary, sends the following interesting particulars respecting the work in that field.

"Food is very cheap here. One can get a two-pound loaf of whole

The streets of Constantinople are narrow and filthy, and filled with dogs; yet there is no smoke, and the air is clear and pure. There are no noisy, elevated cars, or cable or electric cars to be watching for all the time, and there is no danger of being run over by the horse cars, as a man runs ahead and blows a horn to let people know they are coming. The people walk in the middle of the streets. There are many 'busses and cabs, but drays, wag-gons, and the like, are very few. Lumber, stone, produce, and



The Sultan's Palace on the Bosphorus.

by a darkness greater than that of its former heathendom. Mohammedanism, brought thither by the Turks and Saracens at the point of the sword, in those conquests by which they succeeded in establishing their seat of government at the capital of the Eastern division of the Roman Empire, spread its pall of smoke from the bottomless pit over those lands which had for centuries listened to the preaching of the

wheat bread for one piaster (two-pence) and good bread, too; good toast, twopence halfpenny a pound; shelled, blanched, hazelnuts, sixpence a pound; rice, three half-pence a pound; beans, from threepence to sixpence a pound. At a restaurant one can get all the bread and hot milk he wants for three half-pence. This, therefore, is a good place for a vegetarian.

everything is carried on the backs of men and ponies. I have seen men carrying on the back boxes big enough to hold thirty bushels.

The people here generally are stronger and healthier looking than English people. The reason, I think, is they live on a more simple diet, and use less confection, whisky, drugs, and tobacco. Many of the Turks are fine looking men. I am gratified to find

it more agreeable here than I expected.

Money changing is quite troublesome here usually. When you buy anything of small value they will not take a large piece of money and give you change; you must go to one of the many money changers that line the streets and pay him a little to give you change; and you need to watch that he does not give you bad or worn-out money.

I had a chance to talk and counsel with Brother Baharian about five days before he was imprisoned. If I had arrived a week later, God only knows whether I should ever have seen him. The Sunday after I arrived he was called to appear at the police court the next day, Monday. He hastily arranged his affairs and went, expecting that he might not return, and I have not seen him since. The next day his wife went to see what they had done with him, but they would not tell her, and sternly told her to go home. Then his sister tried to find him, and had better success. After much persistence she succeeded in finding where he was, and was allowed to see him for a few minutes, and learned the charge against him. He dictated to her his petition to the chief of police. Day before yesterday they allowed his wife to see him.

About four years ago Brother Baharian was arrested on the charge of trying to organise a new nation or community. The Greek church has its national organisation, and the Protestants, Catholics, etc., are each organised under a leader, who, to a limited degree, is both civil and religious head. Brother Baharian is regarded as trying to organise a Seventh-day Adventist community. At the time, he was asked to sign a bond that he would not preach, and that he would not leave Constantinople. He would not agree to the former demand, and they threatened to exile him; but on the evening before he was to be exiled he had a private interview with the chief of police, and the police struck out the demand that he should not preach, and Brother Baharian gave bond that he would not go from the city.

He has been engaged in writing to the companies of believers,

and preparing lessons and sending them out. A few months ago one of the workers in Asia was arrested and sent home, and they took from him a letter written by Brother Baharian, in which he exhorted this worker to preach the message because the Bible commands it, even though the government forbids it, and that they must go on organising companies, tract societies, etc. This letter was sent here, and that is why he was called back to prison. It seems very unfortunate that such a letter fell into their hands, because they will surely interpret this to mean deliberate antagonism against the government; yet if the Lord sees fit, He will change the minds of the officials, as He has done before. I know that it must all be for the best.

I counselled with two of the brethren, one a Greek, the other an Armenian, and they advised me not to allow my name to appear before the officials in connection with Brother Baharian's, because it might hinder me in starting the medical work. I saw the American Vice-Consul, and he gave me the same advice; so I concluded I must leave this matter to the Lord and the Armenians, and go to work to try, by God's help, to open a door into this field from another side, and not get my hands into a trap through a futile attempt to release another. It is hard for one that is used to freedom to endure such oppression and say nothing.

Yesterday Sister Baharian read a letter from a brother near Tarsus, who told how he had been beaten by the people of a village where he had been teaching the truth a few days. Another worker is in prison in Urfu, north of Syria. The brethren in Christian lands do not appreciate the advantages of peace and freedom. I fear they will not until it is taken away from them."

When Pompey could not prevail with a city to billet his army with them, he persuaded them to admit a few weak, maimed soldiers; but these soon recovered their strength, and opened the gates to the whole army. And thus it is that the devil courts us only to lodge some small sin—a sin of infirmity or two—which, being admitted, soon gathers strength and sinews, and so subdues us. —Price.

## HOW WE GIVE.

Women spend far more for artificial flowers and kid gloves than the church does for missions.

Christians "lay up" annually, above all their comforts and luxuries, one hundred times the amount they give to foreign missions.

Many times as much money is puffed away in tobacco smoke by the men in one year as the church gave in a century to evangelise the world.

The church, as a whole, gives less for the evangelisation of the world than is expended in idolatrous worship at a single heathen shrine in India—that of the goddess of cruelty.

One church spends twenty times as much for its choir as for missions; in another the printed programmes cost more than they give to this great cause; in another the soprano costs enough to support two missionaries and a hundred native preachers in the field.

A sixpenny piece will buy a cigar, or preach the gospel a whole day through native lips. The cost of an evening's amusement will keep a boy in a mission day school for twelve months. With such possibilities in money, how can we waste even a penny? —Selected.

## ...Notes...

"The money you give to God will be yours forever, and the rest you will lose forever."

A philanthropic lady in London has transferred £10,000 India 3 per cent. stock as a gift to the British and Foreign Bible Society.

Dr. S. A. Lockwood reports that a new church will shortly be organised in Japan, at Kobe. This is the result of the faithful labours of the workers connected with the Sanitarium in that city.

Pastor S. N. Haskell, who, since leaving Australia has been labouring in New York City, has now removed to Nashville, Tennessee, where he will conduct a Training School for Bible Workers.



A. W. ANDERSON - - - EDITOR.

## LESSONS FROM THE PAST.

No. 1.

### The Old Paths.

There are many in these last days who, like the Athenians of old, spend their time in nothing else but either to tell or to hear some new thing. To hear or to see some new thing is, apparently, the sole object which, to-day, many have in life, and when their desire, for the time being, is gratified, they become just as dissatisfied as before, beginning at once to seek some other new thing.

The wise man boldly asserts, there is nothing new under the sun.

"The thing which hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun. Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before us." "That which hath been is now; and that which is to be hath already been." Eccl. 1 : 9, 10 ; 3 : 15.

How many wonderful things perished at the flood? How much valuable knowledge was lost to the world as a result of the destruction by fire of the great library of Alexandria? How many of the things which are fondly believed to be new discoveries were known by the ancients?

Tatianus, the Assyrian, declared to the Grecians that those arts of which they were so proud, were acquired from nations whom they called barbarous. "For shame," he said, "do not call those things inventions which are but imitations."

If this be true concerning the works of men, how much more true is it of that knowledge which God revealed to men through His prophets. Those principles of truth which God established at the beginning will live on through eternal ages, notwithstanding they may be overlooked or forgotten altogether by men in their eager

desire to find some new path of their own.

As time rolls on the mistakes of the past are repeated over and over again, because men continually reject the principles of right and truth, which are the foundation of all that will withstand every test, choosing rather to follow some imaginations of their own. "Lo, this only have I found," said Solomon, "that God hath made man upright, but they have sought out many inventions." Eccl. 7:29. Man, with his wonderful faculties, has devised many strange things, but in departing from the original principles of truth he has manifested the utmost folly. Nevertheless, the psalmist reminds us, God forgave them, though He took vengeance on their inventions. Ps. 99 : 8.

One generation of men crumbles to dust, and another arises in its place, only to repeat the experiences of those that have gone before, not profiting by the failures of their ancestors, but blundering into the same pitfalls that Satan has laid to entrap the unwary. The message to the world now is, Get back to first principles. Thus saith the Lord, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6 : 16.

Bildad, in his answer to Job, recognised the immense advantages to acquire knowledge which those men of the former age possessed, who lived upon the earth for eight or nine hundred years. He said:

"For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers (for we are but of yesterday, and know nothing, because our days upon earth are a shadow). Shall not they teach thee, and tell thee, and utter words out of their heart?" Job 8 : 8-10.

What little heed do men give to the appeals to go back to first principles. "Because My people hath forgotten Me," says God, "they have caused them to stumble in their ways from the ancient paths, and to walk in a way not cast up." Jer. 18 : 15. Of the wicked, He says, they have made them crooked paths, who-soever goeth therein shall not know peace. Isa. 59 : 8.

When God makes a path for men to walk in we may be perfectly sure that it is laid out

accurately, that there will never be any necessity to make a re-survey of the route, nor that it will need re-grading at some future time, because of any fault in its construction. Those old paths, cast up by God Himself, are the good way, and the only way by which we shall find rest for our souls.

Men set up false ideas of creation, of man's nature and ultimate destiny, and of man's responsibility to God, in contradistinction to the teaching of the Bible, and obtain a hearing for their crude theories, because "men love darkness rather than light, and because they prefer to seek out inventions of their own (?) in preference to following the ancient paths.

## TRIED BY FIRE.

BY E. W. FARNSWORTH.

"Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego; therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning, fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace." Dan. 3 : 19-23.

The mighty king who governed nations, peoples, and languages could not control himself when his subjects refused to render him absolute obedience. While he had before regarded the three Hebrews with favour, his feelings underwent such a radical change because they refused to worship the golden image, that even his countenance bore witness to his fury. There was no delay in executing the sentence of death. The furnace was heated to seven times its usual heat, and the mightiest men in the kingdom bound the unresisting children of God, and cast them into the roaring flames. So intense was the heat that the officers of the king, while executing his decree, lost their lives, and from this we may judge of the fervency of the fire calculated to destroy those who chose to obey God rather than men.

"Then Nebuchadnezzar the king was astonished, and rose up in haste, and



spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king, He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Dan. 3 : 24, 25.

No wonder he was astonished! Instead of beholding the charred bodies he expected to see, the three men who were cast into the furnace securely bound were walking at liberty amid the flames, and with them was a fourth, bearing unmistakable marks of divinity. They were unhurt, while those who cast them into the fire lay dead at the door of the furnace. They might have walked out of their fiery prison, but by command of their ruler they were placed in it, and they waited his word to set them free.

God had commanded the nations to obey Nebuchadnezzar, but when the king made a decree which required his subjects to disobey God, the Lord wrought a miracle to deliver His loyal children from his wrath. He had not given Nebuchadnezzar power over the consciences of men. In religious matters he had no right to dictate or command. While the Lord had given him power over the bodies of men, he had no jurisdiction whatever over their souls. By this miracle Nebuchadnezzar was taught, and through him all kings and rulers who might come after him, that the decrees of kings must change when they relate to matters pertaining to conscience and religion. These things were written for the admonition of those upon whom the ends of the world are come.

"Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the Most High God, come forth, and come hither. Then Shadrach, Meshach, and Abednego came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them." Verses 26, 27.

At the command of the king the faithful three had been cast into the furnace. At his command they came forth. Governors, princes, counsellors pressed closely about them, and in unbounded astonishment they saw

that the fiercest flames had no more effect upon these men of God than the air they breathed. Their faith had been rewarded. Their God in whom they trusted had vindicated His own children who had risked their lives to obey Him. The most prominent men in the kingdom went to its remotest bounds carrying the knowledge of the true God who was able to set aside the commandment of the king; and the occasion which was to establish idolatrous worship all over the earth was used of God to bring to every province the knowledge of the Creator. Thus the wrath of man was made to praise Him. The worship of the great image was not thought of. The dedicatory service was broken up.

"Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies that they might not serve nor worship any god save their own God. Therefore I make a decree, That every people, nation, and language that speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abednego in the province of Babylon." Verses 28-30.

#### The Future Conflict.

There is a lesson to be learned from this wonderful narrative. In the thirteenth chapter of Revelation we learn that an image is again to be made, not of gold; its worship will be enforced, and upon those who refuse, the penalty of death will be pronounced. A power will arise of which the prophet writes:—

"And he doeth great wonders so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, . . . saying to them that dwell on the earth that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name." Rev. 13 : 13-17.

We have not space for extended comments on this scrip-

ture, but will only state that the last mighty conflict between truth and error is just before us. The people will decide whether they will obey the commandment of God, or "worship the image of the beast." A message will be given from God, saying:—

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Rev. 14 : 9, 10.

Earthly governments will declare that unless men of all classes worship the image of the beast, and receive his mark, they shall suffer death. The fires of persecution will again be kindled. The question as to whether they will obey God or men is to be decided by the people of the present age under the heaviest pressure that has ever been brought to bear upon any generation. This is to be no imaginary issue. A prominent minister in the United States recently said:—

"But there is a class of people in this country who will not keep the Christian sabbath unless they are forced to do so; but that can be easily done. We have twenty million of men, besides women and children, in this country, who want this country to keep the Christian sabbath. If we (the first-day observers) would say we will not sell anything to them, we will not buy anything from them, we will not work for them, or hire them to work for us, the thing could be wiped out, and all the world would keep the Christian sabbath."

Will we obey God or man? Are we ready to take our stand that we will serve only Him, and yield mind and body to His service and worship, or will we be disloyal and disobedient? The God of Shadrach, Meshach, and Abednego still lives, and He will "show Himself strong in the behalf of them whose heart is perfect toward Him." God's people may be called to pass through the furnace of affliction and persecution, but "the form of the fourth" will be with them. The language of the loyal will be, "Our God whom we serve is able to deliver us, and He will deliver us. . . . But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

# HOME AND HEALTH

## HOME.

Home's not merely four square walls,  
Though with pictures hung and gilded;  
Home is where affection calls,  
Filled with shrines the heart hath  
buildd!

Home! go watch the faithful dove,  
Sailing 'neath the heaven above us;  
Home is where there's one to love!  
Home is where there's one to love us!

Home's not merely roof and room,  
It needs something to endear it;  
Home is where the heart can bloom,  
Where there's some kind lip to cheer  
it!

What is home with none to meet,  
None to welcome, none to greet us?  
Home is sweet—and only sweet—  
When there's one we love to meet us.  
—Charles Swain.

## CLEANLINESS.

BY ANNA L. COLCORD.  
No. 2.

Cleanliness of the body as well as of surroundings is essential to health. The surface of the body is provided with tiny openings called pores, which act as sewers to carry away the waste matter from the system. There are about two millions of these over the entire body. Unless obstructed, they are at work constantly. In order to feel bright and active, frequent bathing is necessary.

Ventilation, especially of the sleeping rooms, may also be considered under the laws of cleanliness. The breathing of foul, impure air enfeebles the body, and causes a feeling of stupor and mental depression. It costs no more to breathe pure, fresh, invigorating air than it does to breathe close, impure, vitiated air, for it is one of God's free gifts, and if we do not have it, it is our own fault. Health and activity are dependent upon the vitalising action of pure air upon the blood. The little birds that flit so rapidly through space breathe an abundance of pure air: while the sluggish toad who sits

so contentedly in the quagmire breathes almost none at all.

The young coloured lady student of Tuskegee Institute showed good, practical common sense when she took for the subject of her graduating essay, "The Proper Care of the Bedroom."

Besides being an essential to health and prosperity, there is also a moral aspect to cleanliness. The connection between mind and body is intimate. One acts and re-acts upon the other. The mind is more or less influenced by the outward surroundings. It is impressed and educated by what is seen as well as by what is heard. Habits and customs weave themselves into the whole character. Purity and elevation of thought will naturally result from habitual purity and cleanliness of body and home. High thinking and low living do not go together. Clean thoughts and unclean habits and surroundings are not compatible with each other. The body is the temple of the soul, and should be kept in a proper condition to be a fit residence for the indwelling of the Holy Spirit.

Our senses are given us for a purpose. Whenever there are foul odours and unsightly views we may know a work of cleansing needs to be done. Order and cleanliness are twin sisters. They go hand in hand. Those who allow heaps of rubbish to accumulate about their houses are lacking both in good order and due regard for health. It is an easy matter to fall into disorderly habits; to allow sticks, pieces of broken boards, piles of tin cans, rubbish, and the like to lie about. All this is obnoxious to good taste. A person of orderly mind will seek to remedy such defects. Even a leaning post he will endeavour to straighten up.

The spirit of cleaning up is catching. The story is related of a little girl from a back alley who at school was induced to wash her hands and face. Seeing her improved appearance, the whole family began to wash up. The neighbours noticing the improvement of the family, caught the spirit, and they too began to tidy up. Before long the whole alley was cleaned up; and all as the result of one little girl washing her hands and face. Even little children catch the spirit. When they see

older ones making a raid on the rubbish, of their own accord they will join in and help in the work.

It is an old saying that cleanliness is next to godliness. But we think the statement may be improved, and the truth more nearly expressed in saying that "cleanliness is godliness." Cleanliness is purity, and to be pure is to be like God. God designs that we shall be clean. When He brought His people out of Egypt He gave them explicit instructions in regard to cleanly habits and wholesome sanitation. No impurity was to be allowed in the camp. All refuse or decomposing matter was to be either buried or burned. And as God does not change, He can be no less particular with His people in this respect to-day.

Of all the people in the world Christians ought to be the most cleanly. And of all Christians in the world, we, who have received such an abundance of light and instruction on these matters, should be models. Everything around our dwellings should be clean and neat. Sinks, sewers, drains, vaults, etc., should be frequently and thoroughly disinfected. Dry earth, coal ashes, air-slacked lime, and raw carbolic acid (a poison) diluted with water, make good disinfectants. Decayed fruit and vegetables should not be allowed to remain in the cellar. Weeds, burrs and rubbish should be destroyed, for these no disinfectant is equal to fire. Anything like vermin should not be tolerated. Every plant has its parasite, every living thing its pest. All parasites, pests, weeds, thistles, and thorns are the result of sin. And just accordingly as we hate sin, so we should hate these, and endeavour to exterminate them. A person who can sit contentedly amidst squalor and dirt, can remain contentedly in sin. It is not enough that we have a knowledge of the laws of health and temperance. We must put into practice what we know, or our knowledge is of no account.

In our person we should be models of purity and cleanliness. Especially should we see that everything about us is scrupulously clean upon the Sabbath

when we come to appear before the Lord.

The Lord has told us in His word that no filthiness of uncleanness should exist in our midst, and has admonished us to cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the Lord.

The thought that we are soon to enter heaven and associate with the pure and holy angels should inspire us to habits of pure and holy living.

### A FATHER'S LOVE.

Much is said and written in glorification of mother love. Father love is less in evidence, but one little girl's opinion of it appears in the following story:—

A young rector was in charge of a large church in the West End of London, whose wife died, leaving a motherless child. The people hoped that some aunt, sister, or niece would come to look after the child, but none such appeared.

Gradually it came to be known in the parish that their scholarly and eloquent rector was as much at home amid the mysteries of the nursery, the warming of a child's mug of milk, the washing of baby's face, etc., as he was familiar with the mazes of theology and the changing phases of Biblical questions.

Four years slipped by, and one Easter Sunday, when the church was adorned with wreaths and lilies of sweet perfume, the child was placed, as usual, in the corner of a front pew, and the service went on until the sermon began.

This was on the mother of Christ—her agony of heart at the cross, her wonder at the news of the resurrection, and from this he turned to tell of the sadness and misery of those who "feel the mother want in this world."

The face of his motherless child inspired unusual earnestness as he pictured that wonderful mother love.

In conclusion he said: "Think what a child's life is without a mother's love. Who can tend, who cherish, who can love—who—but a mother?"

And in the depth of his feeling

the rector's strong voice halted, as if for an answer.

In the hush of the great congregation a little voice spoke out very sweetly from that front pew:

"A faver [father] would do just ev'y bit as well, papa, dear!"

The rector closed the service somewhat abruptly as he gave the benediction.

The little child ran into the vestry, and the rector clasped her to his heart, as the little one, in a half-frightened tone, asked: "You aren't angry wif me, are you, papa dear? I forgot ev'y-body was a lis'ning!"—*Selected.*

The odour of onions may be removed from the hands by rubbing them with celery.

Soak the wick of a lamp in strong vinegar, and dry it well before use; the flame will then burn clear and bright.

### CHOICE RECIPES.

**BAKED BANANAS AND APPLES.**—Remove the skin from large, ripe bananas, put them into an enamelled baking-pan; add six tablespoonfuls of water; bake in a quick oven for twenty minutes, basting three or four times. Core, without paring, six large apples; stand them in a baking-pan, add half a cup of water, bake in a quick oven for twenty minutes, basting two or three times. Serve the bananas and apples together, either hot or cold.

**BANANAS AND RICE.**—Boil the rice as you would a vegetable, drain perfectly dry, and put in the bottom of your platter. Have the bananas baked; place them over the top of the rice, dust with sugar, put over a few spoonfuls of cream, and serve at once.

**ESCALLOPED BANANAS.**—Cut the bananas into slices half an inch thick, cut bread into slices, and then into blocks; put a layer of bread on the bottom of the baking dish, then a thick layer of bananas, two tablespoonfuls of sugar, a tablespoonful of lemon juice, another layer of bread and bananas, and so continue until the dish is full, having the last layer bread. Put this into a quick oven, bake for thirty minutes. Serve hot with cream.

## The History of the PAST is a lesson book for the PRESENT and the FUTURE

No review of past events yet written by man can compare with the prophetic history of the world, written with the pen of inspiration nearly three thousand years ago. In the book of Daniel we find an outline of the most important political events recorded hundreds, yes, even reaching to thousands of years before their occurrence, with a brevity and accuracy unattainable by men to-day.

It will be found both profitable and enchanting to study the facts of history and their relation to the great issues of to-day as delineated by the Prophets of God in the Scriptures, and a most efficient help to the student, one which can be confidently recommended, is

## THE STORY OF DANIEL THE PROPHET

BY S. N. HASKELL.

This is neither a simple repetition of the Bible narrative nor a verse by verse exposition of the prophecies of that wonderful prophet, but it is a concise story of Daniel's life coupled with contemporaneous events, and a most interesting sketch of the leading events of Medo-Persian, Grecian, Roman, and modern history, from which are drawn most valuable lessons for the people of these last days, especially on the EDUCATIONAL question. The book is divided into seventeen chapters, and contains 295 pages, bound in half-cloth.

Price 3/7, post paid.

ECHO PUBLISHING COMPANY, LTD., North Fitzroy, Melbourne, Vic.

# AUSTRALASIAN SIGNS OF THE TIMES

And THE BIBLE ECHO.

We send out no papers that have not been ordered; if persons receive the AUSTRALASIAN SIGNS OF THE TIMES without ordering, it is sent to them by some friend, and they will not be called upon to pay.

We hear sometimes of subscribers not getting their papers. We shall take pleasure in promptly rectifying all such mistakes if you will call our attention to them.

#### PRICE, payable in advance:

For twelve months, post free in the Commonwealth,	4/6
" Six months, post free in the Commonwealth	2/6
" Three months, post free in the Commonwealth	1/6
Five or more copies to one or five addresses, post free in the Commonwealth, 12 months, each	4/-
Twelve or more copies to one or twelve addresses, post free in the Commonwealth, 12 months, each	3/6

#### Prices to New Zealand.

For twelve months, post free .. .. .	6/6
For six months, post free .. .. .	3/6
For three months, post free .. .. .	2/-
Five or more copies, 12 months .. .. each	4/6
Twelve or more copies, 12 months .. .. each	3/6

All to be sent to one address.

To other countries in the Postal Union .. .. .	8/6
SINGLE COPIES, postage extra .. .. .	1d.

All orders sent direct to the publishers or their agents, either for single subscriptions or for clubs, must be accompanied by cash.

Address ECHO PUBLISHING Co., North Fitzroy, Victoria, Australia.

A new addressing machine has been perfected in the United States. The machine prints the name of the mail subscribers upon the papers at the same time the papers are printed, so that when the papers emerge from the folding machines they are not only printed, pasted, and folded, but are also addressed, ready for posting.

A number of letters, expressing appreciation for the "Australasian Signs of the Times," have been lately received by us. That our efforts to present the truth of God for these last days before the people of Australasia is appreciated by so many is a source of encouragement to all who have any part in the production of this journal. We invite the co-operation of our readers to assist us in circulating the "Signs" as widely as possible.

Among the causes which help to check the legitimate expansion of trade in this country, says the Manchester (Eng.) "Courier," a prominent place is taken by strikes and "lockouts." Last year was not marked by any serious disturbances, yet from a report just issued by the Board of Trade it appears that the aggregate of time lost by rather more than a quarter of a million workers was 3,479,225 days. Allowing for Sundays, this represents over eleven centuries, and at this rate the figures, in Great Britain alone, soon become of astronomical magnitude. The mining and quarrying industries are responsible for most of this result, the colliers ac-

counting for 96 per cent. of the total number of disputes, and a nearly equal percentage of their duration.

## BOOK NOTICE.

We have received from the publishers, Messrs. Geo. Robertson and Co., Proprietary, Limited, of Melbourne, a copy of a new treatise on consumption, entitled, "A New Treatment of Consumption and Other Chronic Diseases," by Dr. Duncan Turner.

In this work the principal feature advocated is the massaging of the skin with oil, and, combined with pure air and regular habits, it is claimed to be a most successful system of treatment for lung diseases.

The author says:—

"Open-air treatment by itself is by no means a specific for the disease (consumption), and will only cure a small percentage of cases; but when open air is combined with other aids, such as good food and good nursing, the number of recoveries is much greater, but with all these helps the failures are many.

"The percentage of cures recorded by the sanatoriums of Germany and Switzerland, where all these remedial agents are taken advantage of, does not amount to more than 14 to 16 per cent., and I have ascertained that there are considerable relapses, even in this small number.

"The oil massage treatment will cure a much larger percentage than all the other aids combined; indeed, I may say, I have never known it fail, if the patient is young, and the disease not too far advanced."

The value to the human family of a system of treatment that will cure consumption, though it may prove to be efficacious in but a small percentage of cases, is such that the principles of this new system which appears to have been successful already in numbers of cases, ought to be made widely known.

## COTTON FROM PINE WOOD.

The interesting story comes from Bavaria that experiments are being made there to manufacture cotton out of pine wood. The method is to reduce the wood to the finest layers possible, then to subject it to a vapour process for ten hours. The pulp thus obtained is then plunged into a soda bath, where it stays thirty-six hours. It is thus transformed into a kind of cellulose, to which a resistant quality is given by adding oil and gelatine. Then it is drawn out and untangled by machinery. The process is said not to be expensive, and it is thought that if this cotton can be made of practical use, Europe will be independent of America and India. The immense forests of Scandinavia and Germany would furnish ample material for her "cotton" supply.—*Export Review.*

HOME IN COUNTRY.—To let for twelve months house, six large rooms, and detached kitchen, copper, outbuildings, orchard and paddocks. Rental, 5/- per week to careful tenant. Particulars, Mrs. Hoskins, State School, Moreland, or Mr. Philps, Amherst P.O., Vic.

## Everybody Wants Good Health.

"An ounce of prevention is worth a pound of cure."

## The.... Australasian GOOD HEALTH

A Monthly Journal.

Published in the interests of health and true temperance, aims to impart knowledge in eating, drinking, dressing, the care of children, etc., etc., so as to prevent bodily and mental indisposition, and to secure length of days, peace and happiness.

## BECOME THE PHYSICIAN OF YOUR OWN HOUSEHOLD

by subscribing to this journal.

PRICE 2/6 PER ANNUM, post free.

Order from Australasian Good Health.


OFFICE: COORANBONG, N.S.W.

SPECIAL RATES for "Signs of the Times" and "Good Health" to one address:

SIGNS OF THE TIMES (Ordinary Price) ...	2/6
GOOD HEALTH (Ordinary Price) ...	2/6

If both papers are ordered at the same time, PRICE 5/6 Thus effecting a saving of 1/6  
Send 2/- extra for postage to New Zealand and Pacific Is.

## The SYDNEY SANITARIUM



**A HYDROPATHIC INSTITUTE.**

Gives special attention to the treatment of

**Rheumatism, Gout, Paralysis, Bright's Disease, Diabetes, Dyspepsia, Diseases of the Nervous System, Diseases of Women, etc.**

The Remedies Principally relied on are Water, Massage, Electricity, Etc.

The aim of the Sanitarium is to cure the patient, and not merely to remove a few disagreeable symptoms. It furnishes a place where the sick may receive medical treatment by rational methods.

CORRESPONDENCE IS INVITED.

**SYDNEY SANITARIUM**  
WAHROONGA (NEAR SYDNEY) N.S.W.