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ONE
PENNY

The Outlook

PUNISHING "HERETICS" IN VICTORIA.

A heretic is defined as one who denies commonly accredited views; or one who holds opinions contrary to the recognised standards or tenets of any school of theology.

The commonly accepted view of the people of Victoria on the Sabbath question is that the first day of the week, and not the seventh, is the Sabbath.

There are those, however, who hold that the law of God is as unchangeable as Himself; that His law is immutable, and can neither be abrogated nor dispensed with, and, therefore, when His law requires the observance of the seventh day of the week as Sabbath, no power on earth has the right to change that precept.

From this it is evident that no matter how many persons in the community hold that Sunday is the Sabbath, God's law remains unchanged, inasmuch as God has never given authority to any individual, or combination of individuals, to change His law.

Sabbath-keeping is a duty which is enjoined by God, and

should, therefore, be rendered to God and not to the State. Now the State requires men to worship and rest on Sunday, and those who prefer to obey God rather than men have occasionally to suffer the penalty provided for this offence against the law of the land.

Last week a Seventh-day Adventist and his son were haled before a magistrate at Drouin

The magistrate admitted that he did not think they did any harm to anybody, but "this was a Christian land, and Sunday was the Sabbath of the nation, and they were setting a bad example by working on Sunday, and as he had to administer the law as he found it, he therefore fined them each 5/- and 1/6 costs.

The fact that these persons



England's Best Citizens Violating an Unrighteous Law.

and accused of breaking the Lord's day (Sunday). Whilst they admitted the offence, they stated to the bench that they did not think they were guilty of any wrong, and that as they were simply working about their own home they did not consider they were doing anybody any harm.

had complied with the injunction of the Scripture to keep the Sabbath holy was not considered, because the law of the land requires Sunday to be observed as the Sabbath. It is very strange, however, that this Sunday law should be a dead letter, except when some Seventh-day Adventist

should be found digging his garden or attending his farm work on the "venerable day of the sun." Newspaper offices may open their doors for the receipt of advertisements; railway trains may run to all the popular places of resort; trams may hurry their thousands of passengers hither and thither; cab-men may ply for hire, steam-boats may cater for thousands of pleasure-seekers; fruit shops may vend their wares, concerts, political meetings, club meetings, parties; anything and everything may violate this obsolete law, which is a remnant of the dark ages,—but a servant of God who chooses to be a heretic, and hold religious views which are contrary to the recognised standards, notwithstanding the overwhelming evidence of Scripture with which he can support his opinions,—he alone of all Sunday breakers must be haled before a magistrate and suffer the penalty, not because he has wronged anybody, or violated the Sunday law, but solely, because he is a heretic.

"ONE WITH GOD A MAJORITY."

From time to time those who are campaigning for the introduction of Bible lessons into the state schools loudly emphasise the fact that four-fifths of the inhabitants of Victoria are Protestants. From this they infer that the Protestants have the right to govern in religious affairs; hence, the desire to Protestantise the schools.

Because there is a greatness in numbers it does not necessarily follow that those numbers are in the right. All history seems to speak otherwise. When on earth our Saviour Himself was in the minority. He stood alone amid the tremendous majority of scribes and Pharisees. Who was in the right?—He who was the Truth.

The Sanhedrim were in the majority when the disciples stood before them; but it was the disciples who were in the right. Witness the labours of Paul, Luther, Fox, and Wesley, all these men were in the minority; yet they were on the side of truth. Judging from the past, if the majority have the right to rule in spiritual things they will often

find themselves trying to restrict the work of God. Though Jesus was alone among men, yet His Father was with Him. John 16 : 32. The reformers were alone, yet God was with them. Elisha and his servant were alone, and because of this the servant was sore afraid. Then Elisha said, "Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, "Lord, I pray Thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6 : 17. In reality, one man in the right, with God as his Helper, is in the majority; for ALL knowledge and ALL power and ALL authority are with Him. In conjunction with the mighty power of God man is omnipotent, for he clasps the hand of the Omnipotent God.

Those who now boast of being in the majority ought to remember that but a short time ago they were in the minority, and protested loudly against majority rule. It is sad, though true, that after the persecuted obtain civil power, they themselves often become persecutors. The Puritans in England suffered great persecution from Archbishop Laud and the Star Chamber, so much so, that they determined to seek a home elsewhere. They fled to the "wilderness of America," and soon after their arrival the town of Boston was called into existence. They professed a high regard for the rights of conscience, and they looked upon the church of England with pity and disdain.

The Quakers, likewise, suffered severe persecution in England. They, too, fled to America, landing at Boston, hoping to find toleration among men who had felt the smart of persecution. But they were doomed to a bitter disappointment. England, harsh and barbarous as she was, had been a gentle mother when her conduct came to be compared with that of the New England Puritans. They were indignant that these intruders should violate the sanctuary of pure religion, which they had built at so great a cost, forgetting that they themselves had been sufferers in England under the very same pretext. At once

they passed laws to prohibit the Quakers from settling in their midst. The penalty for the first offence was, the offender had one ear cut off, and was made to work in the house of correction until he earned enough money to send him back to England. For a second offence the penalty was the same as the first. For a third offence the tongue was bored through with a red hot iron, and the offender was compelled to work in the house of correction until sent away at his own charges. Says the Rev. J. B. Marsden, in his Dictionary of Christian Churches and Sects :—

"There are two circumstances besides the greater severity of the punishments inflicted, which seem to give a peculiarly revolting character to the conduct of the New England Puritans. The one is, that the clergy were, on almost all occasions, the bitterest persecutors. It was not the outrage of a mob, or the insolent caprice of a country justice, but the calm and dreadful cruelty of a systematic fanaticism. In the second place, the Quakers were punished in New England for offences committed in Great Britain. They were seized, whipped, and imprisoned on their first arrival, before they had spoken one word."

When the spirit of intolerance has once begun to rule, it is hard to tell where it will stop. Soon after this the Puritans passed a law making Quakerism a capital crime; and many of the Quakers were hanged without a trial. The aforetime persecuted now became relentless persecutors.

Let us learn the lesson, and never condescend to set up majority rule in matters of religion, for this will but open the way for a reproduction of those crimes which darken the page of history. The Pharisees of old built the tombs of the martyred prophets, and crucified the Saviour. Let us beware lest, while bewailing the dark deeds of the past, we repeat the same in our own day, for persecution of the minority is the ultimate end to which majority rule in religious matters always leads.—J. G.

There are persistent reports that Mr. John D. Rockefeller, the American millionaire, who formed and controls the Standard Oil Trust, is now organising a great "combine" to regulate the whole mineral output of the United States. The new trust is to have a capital of £500,000,000.

... OUR ... CORRESPONDENTS

KIND WORDS.

A little word in kindness spoken,
A motion or a tear,
May heal a spirit broken,
And make a friend sincere.

A word, or look, has crushed to earth
Oft many a budding flower,
Which, had a smile but owned its birth,
Would have blest life's latest hour.

Then, deem it not an idle thing
A kindly word to speak;
The face you wear, the smile you bring,
May soothe a heart or break.

—Whittier.

INTEGRITY IN BUSINESS AFFAIRS.

BY MRS. E. G. WHITE.

Those who profess to love and fear God should cherish sympathy and love for one another, and should guard the interests of others as their own. Christians should not regulate their conduct by the world's standard. In all ages the people of God are as distinct from worldlings as their profession is higher than that of the ungodly. From the beginning to the end of time, God's people are one body.

The love of money is the root of all evil. In this generation the desire for gain is the absorbing passion. If wealth cannot be secured by honest industry, men seek to obtain it by fraud. Widows and orphans are robbed of their scanty pittance, and poor men are made to suffer for the necessities of life. And all this that the rich may support their extravagance, or indulge their desire to hoard.

The terrible record of crime daily committed for the sake of gain, is enough to chill the blood and fill the soul with horror. The fact that even, among those who profess godliness the same sins exist to a greater or less extent, calls for deep humiliation of soul and earnest action on the part of the followers of Christ. Love of display and love of money have made this world a den of thieves and robbers. But Christians are professedly not dwellers upon the

earth; they are in a strange country, stopping, as it were, only for a night. They should not be actuated by the same motives and desires as are those who have their home and treasure here. God designed that our lives should represent the life of our great Pattern: that, like Jesus, we should live to do others good.

The customs of the world are no criterion for the Christian. He is not to imitate their sharp practice, overreaching, and extortion, even in small matters. Every unjust act toward a fellow-mortal, though he be the veriest sinner, is a violation of the golden rule. Every wrong done to the children of God, is done to Christ Himself in the person of His saints. *Every attempt to advantage one's self by the ignorance, weakness, or misfortune of another, is registered as fraud in the ledger of heaven.*

He who truly fears God would rather toil day and night, and eat the bread of poverty, than to indulge a passion for gain which would oppress the widow and the fatherless, or turn the stranger from his right. Our Saviour sought to impress upon His hearers that a man who would venture to defraud his neighbour in the smallest item, would, if the opportunity were favourable, overreach in larger matters. The slightest departure from rectitude breaks down the barriers, and prepares the heart to do greater injustice. By precept and example, Christ taught that the strictest integrity should govern our conduct toward our fellow-men. Said the divine Teacher, "Whatsoever ye would that men should do to you, do ye even so to them."

Just to the extent that man would advantage himself at the disadvantage of another, will his soul become insensible to the influence of the Spirit of God. Gain obtained at such a cost is a fearful loss. It is better to want than to lie; better to hunger than to defraud; better to die than to sin. Extravagance, overreaching, extortion, indulged by those professing godliness, are corrupting their faith, and destroying their spirituality. The church is in a great degree responsible for the sins of her members. She gives countenance to the evil, if she fails to lift her voice against it.

The influence from which she has most to fear is not that of open opposers, infidels, and blasphemers, but of inconsistent professors of Christ. These are the ones who keep back the blessing of the God of Israel.

All who would form characters for heaven must be Bible Christians. They must be diligent in the study of the Chart of Life, and must carefully and prayerfully examine the motives that prompt them to action. The business world does not lie outside the limits of God's government. True religion is not to be merely paraded on the Sabbath, and displayed in the sanctuary; it is for every day and for every place. Its claims must be recognised and obeyed in every act of life. Men who possess the genuine article will in all their business affairs show as clear a perception of right, as when offering their supplications at the throne of grace.

God cannot be excluded from any transaction in which the rights of His children are concerned. Over every one that is serving Him in sincerity, His hand is spread as a buckler. None can wound the humblest disciple of Jesus without smiting that hand which holds the sword of justice.

The apostle James, looking down to the last days, addresses a solemn and fearful warning to those who have heaped up riches by fraud and oppression: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth."

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for the day.—*Abraham Lincoln.*

CALLED TO BE LIKE HIM.

BY G. B. STARR.

In order that our faith may grasp for ourselves the very reproduction of the life of Jesus in us, it is necessary that we should see clearly that this is the mind and purpose of God concerning us. We must know that there are "given unto us exceeding great and precious promises: that by these we might be partakers of the divine nature," and through these promises escape the corruption of the world and of our own natures. To bring to us this knowledge is the very purpose of the gospel. "We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world." Do you hear that? "As He is, so are we in this world." Loved, protected, assisted, as He, that we might be conquerors like Him. Do you believe that? If you do your fears will forever depart. "There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love. We love Him because He first loved us."

But how much does God love us? Just as much as He loved Jesus Christ whom He gave for us. This is Christ's own statement concerning all who have or shall yet believe on Him. "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they may be one in us: that the world may believe that Thou hast sent Me, and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me. And I have declared unto them Thy name [love], and will declare it, that the love wherewith Thou hast loved Me may be in them, and I in them."

The greatest power in the universe is love; and the greatest love in the universe is the love of God. And the greatest marvel in the universe is that God should love us as He loved Jesus. But God is love, and that God should manifest Himself, His own character toward us, is no marvel.

To believe the love that God has toward us, in just the meas-

ure that He Himself states it, is to glorify God as God, as our God. And to believe that God loves us will immediately place us in the attitude to receive the manifestations of His love. We will open the heart wide to the inflowing of the spirit of love. There is no fear in love. Every door is thrown wide open to love. Liberty is given to God to fulfil in us "all the good pleasure of His goodness, and the work of faith with power." No longer will the mind listen to the suggestion that God has purposes concerning it that would be disagreeable or harmful. Love can conceive no such purpose, neither can the one loved believe anything of the kind. Love seeks only blessings and benedictions of the choicest kind to rest upon the object of its love. "The Father Himself loveth you," said Jesus, and He knew.

WHO SHALL ABIDE HIS COMING?

BY MILTON HARE.

God is now gathering out a people from the earth who will be called upon to pass through the closing scenes of this earth's history. The great controversy will soon close, but before this the prince of darkness, with his legions, will make a last great effort to destroy the work of God in the earth. His temptations will assume new forms, so that if it were possible he would deceive the very elect. With all the craft and cunning of which he is possessed, he will seek to cause the downfall of the people of God.

It is through these experiences that God's people must pass before they will be prepared to meet Him. "Who among us shall stand when He appeareth?" Let us ask ourselves this question, and in contrition of spirit, bowing before the throne of the Eternal One, confess our sins, putting away from us everything which would separate from God. It is only by a living connection with Him that we can remain faithful through the trying times before us.

Our world is fast becoming as it was in the days of the flood, when every imagination of the

heart of man was evil continually. By the grace of God we must keep our garments clean, and our lives pure.

Soon the ministry of our Saviour will close, and forever He will lay aside His priestly robes. Soon the vials of God's wrath, no longer mingled with mercy, will be poured out upon the inhabitants of earth. God grant that we may be hidden in the day of His anger.

But it is here and now that we must prepare,—here, amidst all the trials, temptations, and difficulties of this evil world, we must develop the characters which God requires, and which will enable us to stand the final test.

GOD'S CARE FOR HIS CHILDREN.

When speaking to His disciples concerning the destruction of Jerusalem the Saviour said, "And some of you shall they cause to be put to death." Luke 21:16. A few moments after He added, "But there shall not an hair of your head perish." Verse 18. Many of those disciples who listened to these words were put to death, and during succeeding centuries millions of others were added to their numbers. Think of them as they were tortured in the prison cell, torn asunder on the rack, worried in the amphitheatre, burned at the stake, and decapitated on the block; and then recall the Saviour's words, "Not an hair of your head shall perish." This is truly a paradox, put to death, yet not an hair perishing.

To solve this problem let us take two lines of thought:—

1. Neither persecution nor death can hurt the character of the Christian, because his life is hid with Christ.

A king had imprisoned a certain Christian and was anxious to inflict some severe punishment upon him, but how to do so he was at a loss to know. A philosopher sought an interview with the king, and said, "You have one of those Christians a prisoner, I hear, and want to know how to punish him." "Yes," said the king, "if I continue to keep him a prisoner, he says 'he doesn't care' as he is free

in Christ, and can have communion with Him.' If I confiscate his property, he says 'he has Jesus and heaven left, and that exceeds all.' If I take off his head, he says 'he will fall asleep in Christ, and all is well.' " "Ah!" said the philosopher, "I have come to advise you; let us try and make him *sin*. That is the only way we can do him harm."

Sin is the only thing the Christian need fear, for neither fire nor sword, gallows nor axe can harm his holy life and character.

2. "Not an hair shall perish," because of the fact of the resurrection. When the disciples were put to death, they fell asleep in Christ, and when they awake they will awake in Christ. He will take them to Himself, and will change and glorify their bodies. That which was will be restored and beautified and made perfect. That which was mortal will put on immortality; that which was corruptible will put on incorruption. The saying of the Master will assuredly come to pass: "There shall not an hair of your head perish."—J. G.

A TALENTED MUSICIAN.

BY A. N. HARKER.

Australia is now being visited by the greatest and most celebrated pianist in the world,—Ignace Jan Paderewski.

Yet one of the acutest of English critics, Mr. J. F. Runciman, has observed that "often scarcely two numbers in M. Paderewski's programmes are played with equal merit. One will be exaggerated and almost coarse; the other unsurpassingly beautiful." Yet most of the critics and connoisseurs recognise the extraordinary talent of the wonderful pianist, while admitting that it would be almost humanly impossible to have equal excellence in every piece by the same performer.

This illustrious musician, whose rendering of pianoforte works is described as unsurpassingly beautiful, undoubtedly possesses extraordinary musical talent. But how infinitely inferior even earth's best music is to the music which will pervade the

courts of heaven when the re-deemed will be heard "harping with their harps," and rendering songs of adoration to the Lamb, as they stand triumphant upon the sea of glass; with cherubim, seraphim and angels surrounding the throne of God. Then, indeed, will be heard music surpassing any that ever fell on mortal ear.

The wayward genius of earth's most talented musicians is but a small foretaste of the inexpressible loveliness and perfection of heavenly music.

A missionary in Borneo writes to the "Missionary Review":—

"I learned a lesson from a Dutchman who had been three months 100 miles farther up the river buying rubber, and 100 miles from any civilised person. I said: 'Isn't it lonely up there?' He answered, after a shrug of his shoulders: 'Yes, but that is the place for rubber.' So, if you ask me if I am lonely, I may say: 'Yes, but this is the place for the missionary work.'"

The Lord sends His people where the light is needed. Worldly men are willing to undergo hardships and privations for earthly riches. The eternal riches, souls saved from sin, are worth all that they cost.—Selected.

Law was not made, only revealed. It was given at Sinai, but was not made there. From eternity to eternity law has been the same in the mind of God. "Concerning Thy testimonies, I have known of old that Thou hast founded them for ever." Ps. 119 : 152.

Parents, for Christ's sake do not blunder in your most important work, that of moulding the characters of your children; for time and for eternity. An error on your part in neglect of faithful instruction, or in the indulgence of that unwise affection which blinds your eyes to their defects and prevents you from giving them proper restraint, will prove their ruin. Your course may give a wrong direction to all their future career. You determine for them what they will be and what they will do for Christ, for men, and for their own souls. Mrs. E. G. White.



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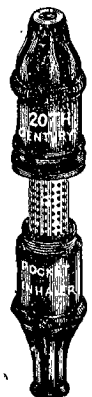
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A. W. ANDERSON - - EDITOR.

ROME IN PROPHECY.

In previous studies in the second and seventh chapters of the Book of Daniel we have shown how wonderfully God outlined the characteristics of the great kingdoms of Babylon, Medo-Persia, Grecia, and Rome. Last week we studied some phases of the Medo-Persian and Grecian Empires as they are found in the vision of the eighth chapter of Daniel, concluding with some thoughts concerning the division of Alexander's empire into four parts, in fulfilment of verse eight. In verse nine we are introduced to another power "which waxed exceeding great."

"And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered." Verses 9-12.

From verse four we learned that Medo-Persia "waxed great;" from verse eight we learned that Grecia "waxed very great;" but in verse nine the third power is described as waxing "exceeding great." Verily this new power which was to arise after the division of Alexander's empire, and which "waxed exceeding great," can be none other than Rome. What other nation arose in "the latter time of the Grecian kingdom" (verse 23) which could fulfil this specification of the prophecy? Persia ruled over one hundred and twenty-seven provinces, and was described as great. Grecia was more extensive still, and is therefore referred to as very great; the little horn is called exceeding great, therefore, this last world empire must have been a greater than either of its predecessors.

As the angel proceeded to ex-

plain this vision to Daniel, he said:—

"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand." Verses 23-25.

Hundreds of years before Daniel's time, Moses predicted that punishment would come upon the Jews from this same power, which he referred to as "a nation of fierce countenance." Deut. 28 : 49, 50. The Romans were of fierce countenance, their warriors in battle array presenting a most formidable appearance. This nation was also to understand "dark sentences," which expression, perhaps, may be easier understood by referring again to the description of these people as given by Moses: "Whose tongue thou shalt not understand." The Jews were acquainted with the Chaldean and Greek languages, but not with the Latin.

The Power of Rome to Destroy.

The power of this nation was depicted by the angel to be "mighty, but not by his own power," "and he shall destroy wonderfully." For a city to dare to resist the power of the Romans was to court utter destruction, "and what they could not accomplish by force they secured by artifice. Their flatteries, fraud, and corruption were as fatal as their thunderbolts of war."

"The holy people," or "the people of the holy ones," as the margin reads, were also to be destroyed. No less than one million one hundred thousand Jews were slain at the destruction of Jerusalem by the Romans, and they also took ninety-seven thousand into captivity.

While the world was suffering from the oppression of this "iron monarchy," Christ came, that the world might see God revealed in human flesh. His perfect life illustrated the fact that, "it is possible to have a heaven within, although outward circumstances are to the contrary."

He who was the "Prince of princes," this power stood up against, and put to death, and it also "cast down the truth to the ground." Instead of overthrowing the work of God, by this act, the "dragon power" gave to paganism its deathblow; therefore Satan inspired his agents to accomplish by "policy" and strategy what they failed to do by open opposition. The forces of evil were introduced into the early church, even in the time of the apostles, for as early as Paul's day the "mystery of iniquity" had commenced its work.

Under this subtle influence the humility and purity of the early Christians gave place to self-exaltation and a desire for worldly power, until, in the course of a few centuries, the church became supreme over the state. "The principles of trusts and monopolies, of unions and leagues, which had always characterised pagan society, twined its tendrils about the new organisation of Christians and choked its life. Rome became nominally a Christian empire. Her emperor professed the name of Christ, and carried before his army the banner of the cross. Decrees were issued causing men to worship according to the dictates of Rome. Then it was that man,—the emperor—and the empire attempted to exalt themselves above the God of heaven. The principles of Lucifer himself had crowded out the truth of Christ, and, as was shown to Daniel, the truth was cast to the ground." — *The Story of Daniel*.

How much of Roman 'policy' still characterises the work of the church? By "policy" and "prosperity," Satan's successful agents, many are destroyed. God is calling to His people who have not yet shaken off all the shackles of Rome to "Come out of her."

The outward appearance and religious professions of men are no criterion of their purity of life, nor can any reliance be placed even upon a display of sincerity or zeal. Nothing but the pure, unadulterated gospel, as revealed in the word of God, should be accepted by the seeker after truth. Satan has hosts of agents in the church to-day whom he inspires to cast down truth to the ground, but there is a time soon

coming when this destroying power "shall be broken without hand." "The stone cut out of the mountain without hands" (Dan. 2 : 45), which is to break the world powers to pieces, will, in the person of Jesus Christ, the King of kings and Lord of lords, set up a Kingdom which will be founded upon the principles of eternal truth and righteousness. Christ invites you to become a citizen of that glorious kingdom. Will you not accept His invitation ?

THE CROSS.

We speak of lifting the cross; of carrying the cross, and of bearing the cross, forgetting that the cross is not only a thing to be lifted and carried and borne, but for self to be crucified upon.

Crucifixion was the Roman method of capital punishment. The victim was forced to carry his cross to the selected site of execution, and there he was crucified. Thousands and thousands have yielded up their life's breath upon the cross.

Just before His death our Saviour said to His disciples, "If any man will come after Me, let him deny himself, and take up his cross and follow Me." Matt. 16 : 24. The Twentieth Century New Testament renders this verse: "If any man wishes to go where I go, he must renounce self, take up his cross and follow Me." They could only take it to mean that they must be willing to be crucified with Him on Calvary. We read in the next verse, "For whosoever will save his life shall lose it; and whosoever will lose his life for My sake will find it." Verse 25. The cross not only means a willingness to suffer for Christ, it means a willingness to die for Christ. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps." 1 Pet. 2 : 21.

The terms of discipleship are the same now as they were when Jesus uttered them. Truth is the same in all ages. Without the willingness to lay down the life, without the entire renunciation of self, there can be no discipleship.

Nowadays everything is tending to make religion easy. Great

efforts are being made to make the narrow way a little broader. A little girl said, "Mother, moose me." The saying of the little girl is the cry of many in the church,— "Give us amusement. Let us have sensationalism.

A religion without sacrifice is a religion without the Saviour. To each of those who seek to follow Him, He still says, "If any man will come after Me, let Him

deny himself and take up his cross and follow Me"—to Calvary.— J. G.

"There is a tendency to worship nature," says the well-known preacher, Dr. Larrabee, "to renounce the Christian religion and to go back to what the Greek had—culture and nature. Since the year 1890 there has been a decided change in the world's thought."

Occupy until I Come.

Matt. xxiv. 1-51; John xiv. 13, 18, 28; 1 Thes. iv. 16, 18; Rev. i. 7; Titus ii. 13.
"Hold fast till I come."—Rev. ii. 25.

Miss MAUDE WHILEY, Ulverstone, Tasmania.

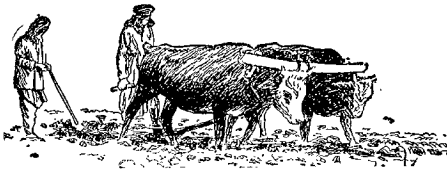
LEONARD J. ROWLANDS, Author of "King of Kings," &c., Maryborough, Vic.

1. Let this thought o'er dai - ly life, In the midst of sin and strife,
2. In the day of lit - tle things, Lit - tle tri - umphs, lit - tle stings,
3. Love shall reign and nev - er cease, Joy, with in - no - cence and peace,
4. In the page of war and death, When we read with ba - ted breath,

Raise our thoughts to see more clear Signs of dawn that draw-eth near,
Lit - tle tran - sient gleams of gold, Pass - ing waves of heat and cold—
Se - cret long - ings be ful - filled, Tears and sor - rows then be stilled—
May we see be - tween the lines Writ - ten clear pro - phet - ic signs ;

Just a lit - tle way to home, Oc - cu - py un - til I come,
May our hearts be tuned to hear Her - alds of the dawn - ing near,
Just a lit - tle while to wait, Soon to reach the pear - ly gate,
Build your chap - els, teach your creed ; Sa - tan's tares a - mong the seed

Just a lit - tle way to home, Oc - cu - py un - til I come.
May our hearts be tuned to hear Her - alds of the dawn - ing near.
Just a lit - tle while to wait, Soon to reach the pear - ly gate.
Thrive un - til the cry we hear: "Man, be - hold ! thy King is near."



WORLD-WIDE FIELD.

IN TROPICAL SEAS.

BY V. J. F.

When looking at the map one would suppose that the traveller at sea would frequently be in sight of land; but from Pago Pago to Fanning Island, which, until recently, was the next port of call on the Oceanic line, land was sighted but once, and this was immediately after leaving Tutuila.

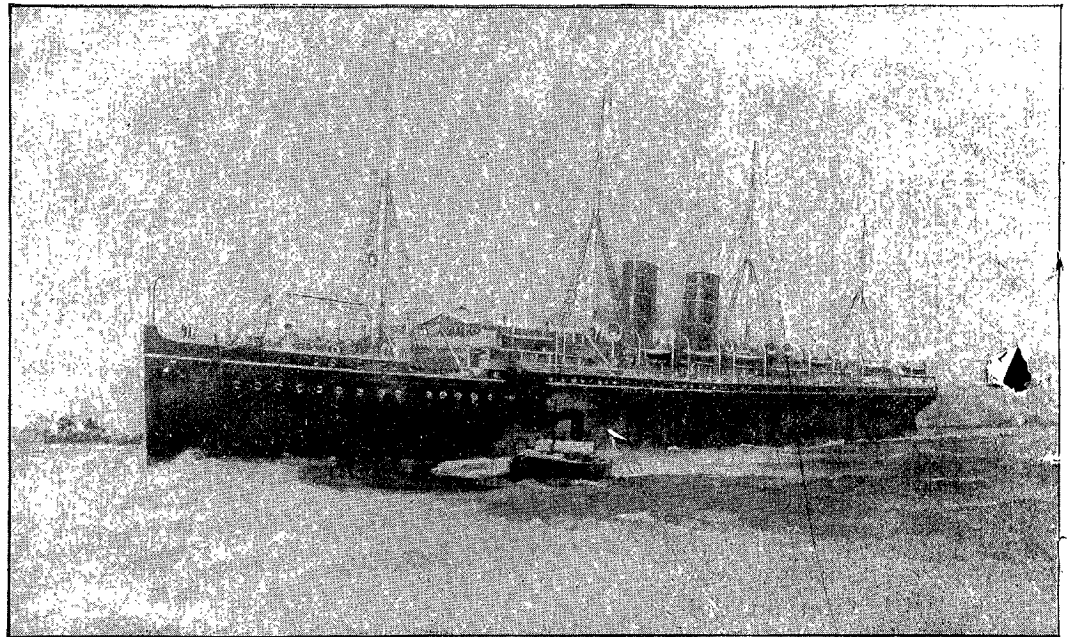
Passing through the tropics is usually an unpleasant experience on account of the heat. Many find it impossible to remain in their close, stuffy cabins during night, and find relief by sleeping on the spacious decks and in the companion ways of the vessel. Sometimes a tropical shower causes such to hastily decamp to regions below; but this only gives variety to an experience which at best is monotonous. When to the heat is added the discomfort caused by a rough sea, the experience of the traveller from Pago Pago to Honolulu is far from pleasant.

Occasionally we had gorgeous sunsets, to which the brush of no artist could do justice. A photograph was taken with a kodak by a fellow-passenger, of one of these sunsets near the equator; but the picture gave not the faintest idea of its rare colouring and magnificent effect. Such scenes are calculated to lead the thoughts upward to the great Master Artist, who, by this means, gives glimpses of glory as a revelation of His love and character.

Fanning Island is used as a cable station, and is owned by the English government. It is situated just north of the equator, and almost directly south of Honolulu. It is only a dot in the blue Pacific, being about ten

miles in length, and, in places, is very narrow in width. It is surrounded by a coral reef, and has a large lagoon in the centre. It has an elevation of only sixteen feet, and, as, may be imagined, is a lonely place for residence. The Oceanic steamers have called there in the 'past, but notice has been given that their visits will now be discontinued. Coconut trees flourish, but the land is so sandy that its products are limited. We were informed that soil had been brought from Honolulu to enrich about sixty acres. Several substantial buildings can be seen from the steamer's anchorage. There is an abundance of pure,

gret on account of leaving home, friends, country, conveniences, and comforts; no dread of isolation, climate, loneliness, or deprivation. All was lost in her desire to be with him whom, she loved, to please him in every way possible, and her cheery laugh rang free, as she expressed perfect indifference concerning the future. There are but three white women on the island; months will intervene between mails; health may be lost on account of the change from her northern home to a humid climate; she may never, never see her friends again,—yet all these considerations were counted less than nothing. There were those whose eyes filled with tears as



An Ocean Liner.

fresh water, on the island, and it has about thirty inhabitants, the larger number being natives.

A feature of the last visit of the "Sonoma," was the fact that one of her passengers was the superintendent of Fanning Island, who had been to Honolulu to celebrate his marriage with a lady from Nova Scotia. As the steamer from Honolulu to Sydney does not call at the island, he and his bride were compelled to go to Pago Pago, and come back on the Sydney and San Francisco steamer. He had previously spent some time on the island, but his bride had never before been away from her home near Halifax. Still there was no re-

they saw her seated in the skiff which was to take her to shore, and in connection with this experience we recalled the words of Paul: "For I have espoused you to one husband, that I may present you as a chaste virgin to Christ." And yet how few give themselves to be with Him, wherever He may choose; how many refuse to love and obey Him, scorning difficulties and trials, leaving all for His sake to go anywhere, to be anything, and do it all joyfully, exclaiming, "I am my Beloved's and my Beloved is mine." Those who experience this consecration know a joy and satisfaction found in no

earthly relationship. Those who have tasted it can say :—

“ Jesus, I my cross have taken,
All to leave and follow Thee,
All things else I have forsaken;
Thou from hence my all shalt be;
Perish every fond ambition,
All I've sought, or hoped, or known;
Yet how rich is my condition
While I prove the Lord my own.

“ Let the world despise and leave me—
They have left my Saviour, too;
Human hearts and looks deceive me—
Thou art faithful, Thou art true.
O, 'tis not in grief to harm me,
While Thy love is left to me;
O, 'twere not in joy to charm me,
If that love be hid from me.”

THE BIBLE AS A MISSIONARY.

Not long ago we quoted the observation of a French writer to the effect that a traveller through the border territory between France and Italy might easily distinguish Protestant villages from Catholic by the cleanliness or filthiness of the village. It appears that a Roman Catholic traveller of perspicacity has made a similar discovery in foreign lands. A pamphlet has lately been issued from a Catholic printing office in Toulouse, with a preface by the rector of the Catholic Institute of Paris, entitled, “New Peoples and Holy Scripture; Reflections of a Catholic Traveller.” This traveller has been struck, in his journeys in Tasmania, Australia, and New Zealand, by the moral superiority of these populations which have sprung into existence but yesterday. He notes the practical union amongst them, the suppression of immorality, and several like excellences. Whence come these virtues? he asks. Here is his answer: “To my thinking, this degree of excellence must be attributed chiefly to the daily study of the word of God, and to the deep knowledge that they possess of its contents. I have constantly heard the Bible quoted in their parliaments. . . . They still believe, these youthful nationalities, that God is the Sovereign, and that, in order to prosper, man must be the humble instrument in His hands.” The rector, in his preface, speaks to the same effect: “Even amongst those Catholics who ‘practise’ their religion,” he says, “the most part are frivolous, superficial, enemies

of work and of reflection. The Bible of these persons is some newspaper of the boulevards, and they seek there their opinion, their thoughts, and the kind of faith that is of their measure. Following the leaders that they have chosen, to-day they defend the priest and their religion, while to-morrow they will smile with pleasure at the elegant blasphemies of some fluent and unctuous apostate.” The traveller complains of the shallowness of Catholic devotion, and says that if France, meaning the Catholics of France, gives four million francs a year for missions, Great Britain and America give sixty millions for the scattering of the gospel.—*Christian Work.*

THE INDIAN'S TEACHER.

John Eliot, who translated the Bible into the language of the Massachusetts tribe, two hundred and fifty years ago, and who was called the “Apostle of the Indians,” was found on the day of his death, in his eightieth year, teaching the alphabet to an Indian child at his bedside.

“Why not rest from your labours?” said a friend.

“Because,” said the good man, “I have prayed to God to make me useful in my sphere, and He has heard my prayer; for, now that I can no longer preach, He leaves me strength enough to teach this poor child his alphabet.”—*Selected.*

AN APPEAL FROM INDIA.

Nature unfolds her beauties here; tropical plants, fruit trees loaded with delicious fruit, and some of the most beautiful flowers send forth their beauty and fragrance on every hand. The most beautiful sunrise and sunset that nature can afford meet our eyes every morning and evening, and the southern cross can be seen every morning before day-break. Many times I am reminded of the poem, “Every prospect pleases, and only man is vile.”

It is not all flowers and sunshine. As we come in contact with the people, and realise their need, it makes our hearts groan.

One evening, while walking down to the bazaar, we met some priests besmeared with ashes and with some of the most hideous-looking marks on their foreheads. I asked my friend why they did that. She answered, saying, “O, that is one of their religious duties.” We also passed a temple; they were ringing bells, beating drums, and making a lot of noise. Of course I was inquisitive enough to ask what they were doing. I found out they were ringing those bells to put their gods to sleep. Their gods are numerous; I wondered how they could tell when all of them were asleep.

Words are too weak to express the darkness and wickedness we gaze upon, but “thanks be to God for His unspeakable gift.” “Where sin abounds, grace doth much more abound.” There are hungry hearts all around us. We go to the villages and hold meetings among the natives; they gather around and listen so attentively to the story of Jesus and His love.

Another sight we see is the lepers; we have the blessed privilege of working among them. The first time I saw them it seemed my heart would break. Some have their toes and fingers eaten off; and some, their faces are disfigured by the dreadful disease. India needs salvation. Remember these poor, benighted ones at the throne of mercy.—*Iva I. Caubie.*

In the early days of Primitive Methodism there travelled in Leicestershire a minister named Neale, who was noted both for his eccentricity and straight talking. On one occasion he planned to preach missionary sermons at a village noted for its small collections, so Mr. Neale determined to take up the collection himself.

On going around he came to a farmer, who was, without a doubt, the richest man there. This individual placed a penny on the plate. Mr. Neale stopped immediately and shouted in a loud voice:—

“Take it out, man, take it out! Don't you see that you have covered up the labourer's sixpence?”

Needless to say the rebuke was effectual, and a more valuable coin was placed on the plate.—*Selected.*

Children's Corner.

BE TRUE, BE KIND.

Be true, little laddie, be true,
From your cap to the sole of your shoe.
O, we love the lad with an honest eye,
Who scorns deceit and who hates a lie;
Whose spirit is brave and whose heart is
pure,

Whose smile is open, whose promise sure;
Who makes his mother a friend so near
He'll listen to nothing she may not hear;
Who's his father's pride, and his sister's joy,
A hearty, thorough, and manly boy;
Who loves on the playground a bat and ball,
But will leave fun bravely at duty's call;
Who's as pleasant at work as he is at play,
And takes a step upward with each new day.
Then be true, little laddie, be true.

Be kind, little maiden, be kind,
In life's busy way you will find
There is always room for a girl who smiles,
And with loving service the hour beguiles;
A lass who is thoughtful as she is fair,
And for others' wishes has a care;
Who is quick to see when the heart is sad,
And is loving and tender to make it glad;
Who loves her mother, and lightens her
cares,
And many a household duty shares;
Who is kind to the aged, and kind to the
young,
And laughing and merry and full of fun;
There is always love for the girl who is
sweet,
Always a smile her smile to greet.
Then be kind, little maiden, be kind.

—*Adelaide Bee Cooper.*

AN ENEMY ON THE PATH.

BY AGNES BELL.

Whilst climbing up a mountain road one bright and very warm day last summer, our attention was arrested and our eyes directed from the pathway on which we trod to the landscape beyond. It was well known that in the part of the country in which we were that snakes were plentiful, and so up to the present we had been keenly alert to this fact, and had kept a strict watch over our footsteps, but for the moment our attention became distracted to the beauty of the scene which met our sight as we ascended.

Being on a high elevation we had a commanding view, which consisted of high trees, ferns throwing up their beautiful curled green fronds, making a delightful shade beneath, and the dark green of the blackwood trees as they stood majestically in all their richness of foliage, and the lighter green of the life-invigorating leaves of the eucalyptus, which all Australians are proud of—all blending in beautiful, harmonious shades

of colouring, lending picturesqueness to the charming scene in the valley beyond, where cattle and horses quietly grazed on hills and slopes, covered with rich green verdure, which surrounded little homesteads nestled in among the trees. Looking farther off, the roll of the good old ocean could be seen as its crested billows rose and fell.

As we stood gazing, carried away for the time by that which we saw, we forgot that an enemy might be near. As this thought flashed into my mind I turned my head, and there, right in my pathway, sure enough, was a large black snake, partly coiled up with its head raised a little. It was necessary for us to take quick action, for it had already seen us,



Among the Ferns.

and we were not sure what direction it would take, and to let it escape was altogether out of the question. So as quickly as the thought suggested itself a large stick was brought down on its back, which somewhat disabled it. It seemed more dangerous now than before it was struck, for it threw its head back and extended its fangs and followed us; this it did several times, till at last a large stone, which was dropped on its head, finished it.

So it is, boys and girls, in the Christian life, we must be continually on the watch; for that old serpent called the devil, the enemy of souls, is ever on our track, and if we become absorbed with the pleasures which this

world holds out, and enamoured with the passing scenes, we are in great danger of falling into the enemy's hands. Watch, therefore, and pray always, for prayer puts the enemy to flight.

HONESTY.

There was a lad in Ireland, who was 'put to work at a linen factory, and while he was there, a piece of cloth was wanted to be sent out, which was short of the length that it ought to have been; but the master thought that it might be made longer, by a little stretching. He thereupon unrolled the cloth, taking hold of one end himself, and the boy the other. He then said:—

"Pull, Adam, pull!"

But the boy stood still. The master again said:—

"Pull, Adam, pull!"

"I can't," replied the boy.

"Why not?" asked the master, impatiently.

"Because it is wrong," answered Adam, and he refused to pull.

Upon this the master said he would not do for a linen manufacturer. But that boy became the Rev. Dr. Adam Clarke, and the strict principle of honesty of his youthful age laid the foundation of his future greatness.—*Selected.*

LITTLE THINGS TELL.

A curious experiment was witnessed in a gun factory. A great bar of steel, weighing 500 pounds and eight feet in length, was suspended vertically by a very delicate chain. Near at hand was also suspended a common bottle-cork by a silk thread. The purpose was to show that the cork could set the steel bar in motion. It seemed impossible. The cork was swung gently against the steel bar, and the steel bar remained motionless. But it was done again, and again for ten minutes, and lo! at the end of that time the bar gave evidence of feeling uncomfortable; a sort of nervous chill ran over it. Ten minutes later, and the chill was followed by vibrations. At the end of half-an-hour the great bar was swinging, like the pendulum of a clock.—*Messenger.*

HOME AND HEALTH

CHILD CULTIVATION.

BY PEARL BRUNZEN JAMES.

During the important period of infancy the child should learn to obey its parents, or those who are privileged to exercise control, and the parents should cultivate firm but kind control of the child. It should have loving obedience moulded in the animus as it advances in years, not obeying with fear, but with true love for its parents, and as a result it will be clearly seen that it has been trained in the way it should go. The gentle and tender influence of mother will adhere to its memory, and also the firm control of the Christian father will shape its actions in the path of life.

God has endowed the child with one of His many generous gifts,—power of thought. A child is capable of reasoning (if capable of disobeying), and where a mother manifests in her life a tender, consistent Christian character, it will be a very singular thing if a child, surrounded by such an influence, and abiding in such an atmosphere, will persist in stepping in a path exactly opposite to its God-fearing parents.

For instance, if you begin to train a tender and beautiful plant of asparagus in its infancy up a wall, and continue to work with it until it arrives at its tenth year, still labouring with it as it sends forth new and slender tendrils, gently placing them on the

track you wish them to follow; then a stranger comes along, and not caring for the way in which you have trained it, attempts to unfold each tendril, and train it to her taste; it would probably be utterly useless, as the plant will cling fondly to its old resting place, persistently refusing to leave the path of life in which the trainer gently guided the infant tendrils. On the contrary, had the stranger been successful, the plant would have displayed a distorted appearance, and, in all probability would have died. So it is with the child, if brought to an understanding of truth it will be extremely difficult to turn it into the abyss of sin. If a plant is capable of clinging to its early lessons, how much more, then, should a child progress in the path mapped out by his mother, clinging throughout his career to his principles, and finally earning the words, "Well done, thou good and faithful servant." He will then enjoy an eternity of peace, perfect love, and the companionship of our divine Redeemer, who came in the form of sinful flesh to save the erring sheep of the flock.

GOOD REMEDY FOR FALLING HAIR OR DANDRUFF.

Just before going to bed at night, with the tips of the fingers rub kerosene into the scalp, the following morning combing the hair thoroughly with a fine comb, applying the remedy twice each week until the scalp remains quite clean, and the hair ceases to fall.

Look well to the food eaten, taking good care of the skin, which should be rubbed all over with cocoanut oil two or three times each week, after a soap wash or warm bath.

REMEDY FOR BURN.

If a cloth saturated in kerosene is wrapped tightly over a burnt or scalded surface, and made air-tight, the skin will rarely, if ever, blister; as soon as the burn ceases to smart remove the covering. This should be in from fifteen to twenty minutes.

This remedy would apply only to a surface burn or scald.

HOW TO REMOVE STAINS.

Iodine Stains.—Wash with alcohol, then rinse in soapy water.

Scorch Stains.—Wet the scorched lace, rub with soap, and bleach in the sun.

Soot Stains.—Rub the spots with dry meal before sending the clothes to the wash.

Grass Stains.—Saturate the spot thoroughly with kerosene, then put in the wash-tub.

Mildew.—Soak in a weak solution of chloride of lime for several hours, then wash with cold water and soap.

Ink Stains.—Soak in sour milk. If a dark stain remains rinse in a weak solution of chloride of lime.

Iron Rust.—Soak the stain thoroughly with lemon juice, sprinkle with salt, and bleach for several hours in the sun.—*Selected.*

CHOICE RECIPES.

Granola.

Last week we left out one line of the recipe for granola. This will make it clear:—

"Roll out on the board to one-fourth inch thick, and cut into strips two inches wide by four or five inches long."

When properly made granola contains all of the food elements required to nourish the human body.

There is not a food on the market to-day that is equal to granola. If it is found too troublesome to make at home, it may be purchased in packets or bags from any of our general agents.

Granola Pie Crust.

One-half cup sifted granola, one-half cup milk, or cream and water, a little salt.

Have the pie pan oiled and the oven hot. Mix the milk, granola, and salt together, spread quickly and smoothly in the pan with a spoon. If the granola seems too dry to spread easily, dip the spoon in milk or water to moisten again, and spread very thin. Push well up around the top edge of the pan, and finish by crimping with the fingers. Set in the oven to dry out. If the crust cracks across the bottom, sprinkle in a little granola to cover the pan; when dried the filling may be added, and the pie baked.

This crust may be used for any pie where a top crust is not desired.

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We commend the article on page 3, "Integrity in Business Affairs," to the careful study of every person into whose hands this paper may come. The topic is timely, and the exhortations and warnings are meat in due season.

News comes from Thursday Island that Chinese and Japanese merchants are feeling strongly antagonistic towards the Australian Immigration Restriction Act. Mr. Walls, a commercial agent at Hong Kong, declares that this matter will engage the attention of the Japanese after the war.

The marriage of Mr. E. Parkinson, foreman of our typeroom, with Miss Louisa Young, in the North Fitzroy church on June 20, was an interesting occasion. At 6.30 p.m. the bridal party entered the church, where a large congregation of friends and fellow-workers awaited them. The ceremony was conducted by Pastor J. H. Woods. We trust that Brother and Sister Parkinson may experience many blessings in their new sphere of life, and that both temporal and spiritual prosperity may be their portion.

A GAMBLER'S WARNING.

The sad death of a young man who took his own life at Goulburn, N.S.W., should be a warning to all never to indulge in the gambling habit. The unfortunate man wrote a letter giving the reasons for his rash act, from which we take the following paragraphs:—

"I got in with a fast set in Adelaide, and I started gambling, horse-racing, and hazard pool, and I soon

lost all the money I had, and started using what did not belong to me.

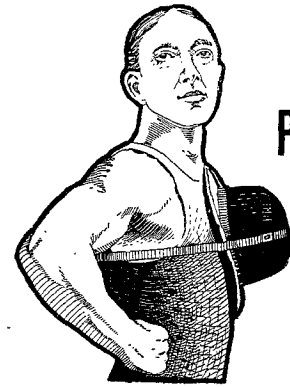
"I was gambling mad, and last week I decided to go to Melbourne with a few pounds, and have a go at the races to try and get back my losses, and then give it up forever. I failed, and I came on here to Goulburn to see those I love before making a jump into the next world. . . .

"I don't pose as a preacher, but I would like my death to be a warning to all young men. Don't gamble on any consideration. It will only lead to ruin. I am only a young man, thirty years of age on the 15th of last July, but I am ending up my very short life a self-murderer. What the next world will bring me I don't know. I was brought up by Christian parents, and am entering into eternity not knowing what is before me."

DYSPEPSIA.

"As dyspepsia is not usually a fatal disease thousands of people allow themselves to suffer from its pains and inconveniences for years without making serious efforts to recover. If anything is done, it is most likely to be a trial of some quack nostrum advertised on the fence, or heralded in the daily newspaper as a 'sure cure' for indigestion. Every effort of this sort, of course, makes the disease worse in the end, even though there may be apparent temporary relief. Failing in several attempts, perhaps, the sufferer settles down in despair to the melancholy conclusion that he must remain as he is, that his malady is incurable; and so he lives along in a wretched way until consumption, that dread disease which often follows close to the heels of the hydra-headed malady we are considering, claims him as a victim, and ends his misery."

In the treatment of dyspepsia, proper diet and regimen are of first importance. The diet is of special importance, and although there is no such thing as a universal diet for dyspeptics, there are certain articles of diet that must be discarded by all persons who have a weak digestion, and certain dietetic rules which must be conformed to by all. To everyone who suffers with the unpleasant symptoms of dyspepsia, the little treatise entitled "Dietetic Errors," by Dr. D. H. Kress, comes as a boon, and with information which, if adopted, will prove a source of relief and cure. As it is simple and inexpensive, and not only tells those who suffer with dyspepsia how to get well; but shows those who enjoy good health how to keep it, everybody should read "Dietetic Errors." A pamphlet of 16 pages; price, one half-penny, postage extra, obtained from our agents, or from the publishers of this paper.




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