

# SIGNS OF THE TIMES

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ONE PENNY.



'Tis born with all: the love of Nature's works is an ingredient in the compound man, infused at the creation of the kind. And, though the Almighty Maker has throughout discriminated each from each, by strokes and touches of His hand, with so much art diversified, that two were never found twins at all points—yet this obtains in all. That all discern a beauty in His works, and all can taste them: minds that have been formed and tutored with a relish, more exact, but none without some relish, none unmoved.—*William Cowper.*

## The Coming Federation.

By M. C. Wilcox.

Extensive plans are being laid in America, according to a press despatch of February 24, to the Washington "Post," to hold a great inter-church conference on federation in Carnegie Hall, New York. Official delegates have been named by religious bodies with an aggregate membership of 20,000,000. "The conference is looked forward to by leaders in all bodies as the most important religious gathering this country (America) has ever seen, since it will represent a co-operation of religious bodies which would have been impossible a few years ago." The object of the meeting, as set forth in the letter of its call, is political as well as religious:—

"We believe that the great Christian bodies in our country should stand together, and lead in the discussion of, and give an impulse to, all great movements that make for righteousness. We believe that questions like that of the saloon, marriage, and divorce, Sabbath desecration, the social evil, child labour, relation of labour to capital, the bettering of the condition of the labouring classes, the moral and religious training of the young, the problem created by foreign immigration, and international arbitration—indeed, all great questions in which the voice of the churches should be heard—concern Christians of every name, and demand their united and concerted action, if the church is to lead effectively in the conquest of the world for Christ."

But, reader, the conquest of the world, or of a single heart even, for Christ, is not to be effected in that way. Federation in political matters is an evil sign, and spells spiritual declension. Thus has it ever been. The church of Jesus Christ makes only for righteousness when the whole aim is through the gospel message to win souls to Christ.

An instance in the history of Israel of old furnishes a prophecy of the last days in Isaiah 8. God's professed people then thought that strength and stability could be secured by confederation of earthly forces. If Judah, Israel, and Syria could unite, what a promise this would be for safety, Ahaz thought. But the prophet warns:—

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us." Verses 9, 10.

And such will be the end of every unholy alliance of the church of God, or every alliance on wrong principles, or for wrong or mistaken purposes. Sabbath or Sunday legislation is wrong, and will tend only to wrong.

The prophet continues, and gives God's instructions as to what not to do, and what to do:—

"For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

"Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. — And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among My disciples." Verses 11-16.

Let the church of God set Him apart in the heart's holiest sanctuary; let her "fear God, and give glory to Him" (Rev. 14 : 6, 7); let her search out the sins, restore God's trodden-down truth, take her feet from His

holy Sabbath (Isa. 58 : 13), and utterly reject all alliances which are not founded in the truth of His word. Let all the churches unite, but then only in union of truth, in the union which Christ only can give, the union of the life and righteousness of God.

## Sunday-Schools as Military Academies.

When Professor Drummond took up the Boys' Brigades, and made them popular in America and elsewhere, he desired the disciplinary element, but deprecated the growth of military sentiment. To this end he limited the "uniform" to a cap and belt. When he saw, in America, the full uniform, fire-arms, swords, etc., he felt instinctively that the thing was not in accord with the original idea of the movement, or the Spirit of the Prince of Peace. Like many another good movement, this Boys' Brigade movement has degenerated. Rifles, cutlasses, etc., are supplied, with full uniforms, naval or military; and the thing has grown so far that military authorities, not thinking of the principles of peace, but of methods of war, heartily support it as an auxiliary to military establishments. In this degenerate form the Victorian Sunday-school Union has taken up the movement, and it is pushing it upon the notice of Sunday-schools. Surely the Sunday-schools have lost the very idea of Sunday-schools when they become auxiliary military institutions. It is not a question of militarism, but a question whether the Sunday-school is called to develop the ideas and sentiments suggested by warlike uniforms and arms. Only a little while ago residents in a certain Melbourne suburb were knocked up by a carter asking the way to a Sunday-school. He had a load of rifles, and they were to be deposited at the Sunday-school in connection with a place of worship, dedicated to Him whom men still call the Prince of Peace. That the element of discipline can be retained, and that of militarism dropped, the success of Dr. Paton, of Nottingham, shows. His Boys' Brigades are on fire brigade and ambulance lines—life-saving, not life-taking.—"Methodist Spectator."

The death of the Rev. J. Hudson Taylor, the founder of the China Inland Mission, is announced by cable from China. This devoted missionary worker, owing to failing health, relinquished his position of general director of the mission two or three years ago, since which he spent most of his time in England. About two months ago, however, he returned to China, and was there but a brief period when he passed to his rest.

On the question of the recent dispute in Scotland between the United Presbyterian Church and the Free Presbyterian Church, the Elgin Commission holds that from 1900 onwards the majority should have acted more leniently and more generously to the minority. On this point the "British Weekly" truthfully says that "It is not the custom of ecclesiastical majorities to act leniently or generously to minorities." Unfortunately, twentieth century Christianity has no more regard for the religious opinions of others than its predecessors, for whenever ecclesiastics are given an opportunity to follow this un-Christlike, intolerant custom, they, as in the Scottish case, show to the world that they are no better than their fathers.



A. W. ANDERSON, EDITOR

MELBOURNE, VICTORIA, JULY 3, 1905.

## The Revelation of Jesus Christ. — No. 25.

### The Seventh Trumpet.—Continued.

One of the most prominent incidents which were to occur during the sounding of the seventh trumpet is the opening of the holy of holies in heaven,—“And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament.” Rev. 11:19. An intelligent idea of the meaning of these few words of Scripture will open up to the mind some of the most profound truths which God has revealed in His holy word.

Let us meditate for a moment upon some of the thoughts which crowd in upon the mind as we ponder over this announcement of the opening of the temple of God in heaven. Can this temple, which was shown to John, be the original temple after which the sanctuary erected by Moses in the wilderness was copied? Is the ark of His testament, which was seen in the heavenly temple, also the pattern which God showed to Moses, and which was used as a design for the ark which occupied the most holy place in the earthly tabernacle? The sanctuary and all its appurtenances were but a “shadow of heavenly things” (Heb. 8:5), and the whole of the services of the sanctuary were designed with the object of teaching to man the wonderful truths of the plan of salvation. It is because of this fact that we deem it wise to examine somewhat closely the statement that, under the sounding of the seventh trumpet, the temple of God was opened in heaven.

If the sanctuary which Moses erected in the wilderness was “a figure of the true tabernacle, which the Lord pitched and not man” (Heb. 8:2, 9; 9:23, 24); then if we desire to know anything concerning the true temple in heaven we only need to study what is recorded in the Scriptures concerning the earthly sanctuary, for that was a true counterpart of the temple of God in heaven. When Moses was about to make the tabernacle, he was admonished of God in these words: “See that thou make all things according to the pattern showed to thee in the mount.” Heb. 8:5.

From the fall of man until the erection of the sanctuary in the wilderness the people of God had builded altars, and offered thereupon their sacrifices; each man at the head of a household officiated as priest. In course of time the children of Israel grew to be a numerous people, but through the debasing slavery of the Egyptians and the contaminations of heathenism, they lost the simplicity of the gospel, and it became necessary to place before them definite object lessons that they might fully enter into the wonderful provision which God had made through the plan of salvation for the redemption of fallen humanity. “God had separated them from the world, that He might commit to them a sacred trust. He had made them depositaries of His law, and He purposed, through them, to preserve among men the knowl-

edge of Himself.” They were to occupy a pivotal location amongst the nations of earth, that from them might radiate, in all directions, the true light. How sadly they failed to fulfil their God-appointed mission is a matter of history. The glorious truths of the gospel were preached unto them, “but the word preached did not profit them, not being mixed with faith in them that heard it.” Heb. 4:2.

As their lack of faith shut them out of the promises of God, so we shall likewise be unable to enter into a realisation of the glorious possibilities which are held before the children of men unless we mix faith with the word as it is preached unto us. Knowledge will not save a man; good intentions will not save a man; “without faith it is impossible to please God,” “for whatsoever is not of faith is sin.” Heb. 11:6; Rom. 14:23. The most exalted privileges, the greatest opportunities, the clearest light, the most blessed promises, were the heritage of the children of Israel, but these failed to save them because they failed to exercise individual faith. Their elaborate round of rituals was observed with the utmost punctiliousness, but of what avail? “To what purpose is the multitude of your sacrifices unto Me? saith the Lord. I am full of the burnt offerings of rams and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before Me, who hath required that at your hand, to tread My courts? Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons, and your appointed feasts My soul hateth; they are a trouble unto Me; I am weary to bear them. And when ye spread forth your hands, I will hide Mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood.” Isa. 1:11-15.

Ritualism, or any mere form of service, will never be accepted by God in the place of true religion, which is a product of faith, and faith alone. The mere observance of any religious duty can never take the place of a consecrated life. All the false religions of earth, all the apostasies of the ages, have grown out of the erroneous idea that all man has to do in order to make himself just with God is to observe ceremonies. Ceremonies are but object lessons which God uses to teach man some phases of truth. They became necessary when man departed so far from the truth that he could not comprehend spiritual realities without some physical manifestation or object lesson. “Heavenly things were revealed through the earthly.” By ordinances and ceremonies God designed to unfold to man eternal realities which would be his salvation if he grasped them by faith. As we proceed to study these details of the economy of the sanctuary service, let us look with the eye of faith past the type to that which is typified.

### The Sanctuary.

Gold, silver, brass, precious stones, and a large amount of other kinds of valuable material, were required for the construction of the sanctuary, but God desired gifts to be received only from “every man that giveth it willingly with his heart.” Ex. 25:2. This sanctuary was to be erected for the purpose of a “visible habitation of God among men,” and a reading of the twenty-fifth to the thirty-first chapter of Exodus will give some idea of its magnificence. Its dimensions were small, “being not more than fifty-five feet in length, and

eighteen in breadth and height." "The wood employed for the building and its furniture was that of the acacia tree, which was less subject to decay than any other to be obtained at Sinai. The walls consisted of upright boards, set in silver sockets, and held firm by pillars and connecting bars; and all were overlaid with gold, giving to the building the appearance of solid gold. The roof was formed of four sets of curtains, the innermost of 'fine twined linen, and blue, and purple, and scarlet, with cherubim of cunning work' (Ex. 26:1); the other three respectively were of goats' hair, rams' skins dyed red, and seal skins, so arranged as to afford complete protection.

"The building was divided into two apartments by a rich and beautiful curtain, or veil, suspended from gold-plated pillars; and a similar veil closed the entrance of the first apartment. These, like the inner covering, which formed the ceiling, were of the most gorgeous colours, blue, purple, and scarlet, beautifully arranged, while inwrought with threads of gold and silver were cherubim to represent the angelic host who are connected with the work of the heavenly sanctuary, and who are ministering spirits to the people of God on earth. . . .

"In the first apartment, or holy place, were the table of showbread, the candlestick, or lamp-stand, and the altar of incense. . . . Beyond the inner veil was the holy of holies, where centred the symbolic service of atonement and intercession, and which formed the connecting link between heaven and earth. In this apartment was the ark, a chest of acacia wood, overlaid within and without with gold, and having a crown of gold about the top. It was made as a depository for the tables of stone, upon which God Himself had inscribed the ten commandments. Hence it was called the ark of God's testament, or the ark of the covenant, since the ten commandments were the basis of the covenant made between God and Israel."—"Patriarchs and Prophets."

Pen cannot picture the magnificence of that earthly sanctuary, but with all its grandeur it was but a "dim reflection of the glories of the temple of God in heaven, the great centre of the work for man's redemption."

The services of the sanctuary and their lessons we shall endeavour to describe in our next issue.

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### Impossible.

By W. C. Wales.

Alexander Campbell once said that the only way the Sabbath could be changed would be for God again to create the heavens and the earth, and then to rest upon another besides the seventh day. This day would then, by his act of resting upon it, become God's rest-day, or Sabbath day; for Sabbath means simply rest. God cannot lie. And if God were to declare some other day than the seventh to be His rest or Sabbath, He would do that which the Bible says it is impossible for Him to do, that is to lie.

If the work of creation were gone through with again, God might make some other day His Sabbath or rest by resting upon some other day. But even if for the sake of changing His rest-day, the Lord were to create the heavens and the earth over again, He could not by

any possibility make the first day of the week the Sabbath.

He could, should He so choose, make the heavens and the earth in five days, and rest the sixth. The sixth day would then be His Sabbath, or rest-day. He could, if He desired, create all things in four days, and rest the fifth day. The fifth day would then be the Sabbath. He could create all in three days and rest the fourth, and thus make the fourth day the Sabbath. He might make the world in two days, and rest the third, making the third the Sabbath. Or He could even speak into existence the heavens and the earth in one day, and rest the second day. The second day would then be the Sabbath.

So men, in thinking to change the Sabbath of Jehovah, have undertaken to change it to a day to which God Himself could not change it. God could not work upon the first day, and then declare that to be His rest-day. It is impossible. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Under the new covenant God has lovingly promised to write His law in our hearts; and when He does write His law in willing hearts, He will write it word for word as He wrote it anciently on tables of stone. It is the same law unchanged and unchangeable.

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Every man I meet is my master in some point, and can instruct me therein.—Emerson.

The Bible alone has civilised whole nations. It is the one book that can fully lead forth the richest and deepest and sweetest things in man's nature. Read all other books—philosophy, poetry, history, fiction—but if you would refine the judgment, fertilise the reason, wing the imagination, attain unto the finest womanhood or the sturdiest manhood, read this book, reverently and prayerfully, until its truths have dissolved like iron into the blood. If you have no time, make time and read The book Daniel Webster placed under his pillow when dying is the book all should carry in the hand while living.—Dr. Dwight Hillis.

These are the things in which the church needs strengthening to-day—vision of Christ and confidence in His saving power. Rhetorical certificates as to His character and glowing admissions about His moral influence, are not adequate. They will not do. A recent book on "The Supremacy of Jesus," says He was a "religious genius;" declares that the facts all point to "a character of supreme sanity and vast spiritual nobility;" His authority is "the authority of a remarkable religious experience;" His gospel is a fair ideal toward which the world is moving. Think of presenting that kind of analysis to the writers of the New Testament! If that had been the nature of their estimate we would never have had a New Testament! If the world's vision of Him in all the Christian centuries had been dim as that, its journey toward His ideal would have been given up long ago in sheer faintness. Nothing less than a vision of the supernatural Christ and a profound and rapturous certainty of His power, not to improve, but to save, will reach the world's need.—Rev. Wallace Macmullen, D.D.

## GENERAL ARTICLES

FROM OUR CONTRIBUTORS

### *Consecration.*

"Take my heart, it is Thine own;  
It shall be Thy loyal throne;  
Take my love; my Lord, I pour  
At Thy feet its treasure store;  
Take myself, and I will be  
Ever, only, all for Thee."

### **Real Health, or How to Secure a sound Mind in a Sound Body.**

By D. H. Kress, M.D.

"Eat ye that which is good," is a divine command. This command is given because man is constantly in danger of eating that which is not good. Some have the idea that it does not matter what they eat, that in some mystical manner even inferior food may be transformed into wholesome material in the system; but this is a mistake. Man is composed of what he eats. All that the digestive organs can ever do is to dissolve the solid food furnished them. This liquid food is then absorbed, and carried throughout the body, and built up as bone, muscle, nerve, brain, etc. The old proverb reads, "Every man has lain in his own trencher;" that is, every man has had before him on his plate the material out of which he is constructed. It, therefore, remains for each one to determine what his own body structure shall be. We may go about body building just as intelligently as the carpenter goes about house-building. If the carpenter desires to put up a superior structure, he selects superior material out of which to construct it. The wise body-builder will do likewise.

In sitting down to one of our modern tables laden with all manner of food and substances that are not food, he considers diligently what is before him, and out of the mass of indigestible, unwholesome, and wholesome things, he selects that which appeals to him as being the most suitable out of which to construct so important an edifice. He will say with Solomon when erecting the temple, "Behold, I purpose to build an house unto the name of the Lord my God." This led him to select only the best material. Cedars were brought from Lebanon, and costly stones from a great distance. It is evident, in order to have a sound, healthy body, it is necessary to furnish the digestive organs with wholesome material. This is equally true of the mind. Mentally and spiritually we are made up of the matter we furnish the mind. The young woman who is content to feed her mind upon trashy reading, love-sick stories and sentimentalism, often made inviting to the innocent reader because a good moral is supposed to be attached to them; or the young man who makes a daily meal of the promiscuous and conglomerated mass of matter furnished in the modern daily papers, is mentally and spiritually made up of that kind of material.

Men and women must be controlled by principle in

the selection of mental food as truly as they must be governed by principle in the selection of food for the body. They cannot read that which they like, any more than they can eat that which they like, regardless of wholesomeness. As a usual thing, those who are not controlled by principle in the selection of food for the body, are not controlled by principle in the selection of food for the mind. Those who subsist on puddings, pastries, lollies, etc., merely because they impart a pleasing sensation to the palate, also read light, chatty literature because it imparts a pleasant mental sensation. There is just as little, and perhaps less, thought given to the class of literature men and women read, as to the food they eat. No wonder we have so many mental dyspeptics, and hysterical young women who are leading imaginary lives, and so many young men with evil minds, or who are lacking in solidity. When society is made up largely of men and women who have been reared on such mental food, what can be expected but sentimental marriages! The contracting parties live together until the novelty wears off, and they are forced to face real life, then they apply for a divorce, or else conclude to live together, and make the best of a bad job. This lies at the root of the divorce evil which is perplexing thinking minds. Eating and drinking, marrying and giving in marriage, is the order of the day; one follows as a result of the other.

The world is flooded with a class of unsuspected literature that is leading minds astray. Satan presents it in the form of sugar-coated pills. He appears in this literature as an angel of light. He infatuates minds and leads them to think they are feasting on the very bread of life. Often the evil begins in childhood, while father and mother are asleep the enemy is sowing tares. The children read fairy tales, and fill their minds with that which is unreal. If from infancy they are mentally fed on the unreal and fanciful, later in life, when they unfold to full bloom, we need not be surprised at what they reveal in life; we need not ask from whence are these tares? For the life is merely a revelation of that upon which the mind has been fed in youth. Many of our young women are living and walking fairy stories, or novels, known and read of all men. It is more important to make a wise selection of reading matter to build up a sound mind, than it is to make a wise selection of food to build up a sound body. Solid timbers must be brought into the building of character, the mental puddings, pastries, and lollies are unwholesome, and must be passed by if we desire healthy minds. There are books and journals that contain the truth winnowed from error; these should be kept before us and our children. They will not pervert the mental palate so that it will not relish that which is good in after life, but will create a relish for the Bible, the Book of books, which contains the true bread sent down from heaven. Never should we spend time, or allow our children to spend time in reading that which creates a disrelish for the wholesome word of God, or interferes with spiritual growth. Remember, "Man liveth not by bread only, but by every word that proceedeth out of the mouth of God."

No one can possess or enjoy real health, no matter how careful he may be in the selection of physical food, who neglects to provide the mind with the food the Creator designed for it. In order to have health, there must be a sound mind in a sound body



### The Lost Dominion.—No. 2.

By E. Hilliard.

Our Eden home has been lost through the first Adam, but is to be restored through Christ—the second Adam. Redeemed men and women are yet to re-enter Eden.

Nearly two thousand years after the fall, the earth was promised to Abram. After he had unselfishly allowed Lot, his nephew, to take the best of the land for grazing purposes, to settle a dispute between their herdsmen, the Lord appeared to him, and said: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13:14, 15. Paul, in speaking of this promise in Rom. 4:13, says: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith." This promise includes the whole world. Nineteen hundred years after it was made, the martyr Stephen, in his defence before the Jewish Sanhedrim, openly declared that Abraham had not received so much of the promised inheritance as to set his foot upon. Acts 7:1-5.

While this promise was made to Abraham, it was wisely stipulated that his seed (his children) should possess the land—the world. It could not be trusted to Abraham in his sinful condition; but there was one among the seed of Abraham who was first to be the recipient of the promise. To what child of Abraham could this great and glorious promise be intrusted? The answer is found in Gal. 3:16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed which is Christ." Christ in the flesh was the only one of Abraham's children to whom the promise could be fulfilled. He was of the lineage of Abraham. He must win back the lost possession through a sinless life in sinful flesh. Adam through obedience to Satan became his servant (Rom. 6:16), and all his property—the first dominion—was placed in the hands of the arch rebel. The usurper took possession of the earth. He is declared in Scripture to be the "god of this world," "the prince of this world," "the prince of the power of the air." 2 Cor. 4:3, 4; John 12:30, 31; 14:30. His policy of rulership is to sadden, discourage, and destroy his subjects. Nothing pleases him better than to see men, steeped in crime and blood, end their existence in sin, whether in single combat or by thousands on the battlefield. It is his studied plan to stir up strife in the family, in the community, in the church, and among the nations. But Satan's cruel work is to have an end. The curse is to be done away. He and his followers are to be destroyed, and the first dominion to return to Christ—the Tower of the flock. Micah 4:8.

To grasp the lost dominion from the hand of the usurper He must succeed where Adam failed.—He must pass through the most aggravating circumstances. He must suffer pain, hunger, heat, and cold in open contest with the prince of this world. One mistake, one sin, a single misstep, and all would be lost.

Christ mysteriously entered our world, was born in poverty and obscurity; lived almost an unknown life until the day He was baptised of John in the Jordan River. On that memorable occasion the Spirit, in the form of a dove, descended upon Him, and the voice of

His Father declared Him to be His Son. This prepared Him for His wilderness contest with the "god of this world." Led hither by the Spirit, He experienced a forty days' fast, after which He hungered. He, the second Adam, emaciated and suffering much pain, fought and won the battle for the eternal supremacy of the world. In the weakness of humanity, single-handed and alone, He faced His enemy.

After our Saviour had resisted the temptation of commanding the stones to be made bread, and thus conquered on appetite, the point on which Adam fell, He was tempted by an invitation from Satan to worship him, and thereby receive the kingdoms of this world. Satan, on these conditions, agreed to yield all his claims to the lost dominion, and freely pass them over to the Son of God. To surrender the contest on these terms, Christ well knew, would be suicidal to the plan of salvation. He positively refused by saying: "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." After the severe struggle was over, and the victory won, the devil left Him, and angels came and ministered unto Him. Matt. 4:1-10.

Satan could have reasoned with Him thus: "Your success in winning my territory involves a great risk, and much suffering and humiliation. You must sweat blood in Gethsemane, and be nailed to the cross in great agony of soul and body. Only recognise me in the simple act of worship, and you shall have the entire dominion."

Rather than yield, Christ trod the blood-stained path through Gethsemane to Mt. Calvary. There a suffering, victim for sin He yielded up His life to save lost, rebellious man. The wages of sin is death. The sinless Saviour chose to pass through death, that "He might destroy him that had the power of death, that is, the devil." Heb. 2:14.

Christ, the lineal descendant of Abraham, was the only one of his seed who could pass through the grave, then turn upon its brink, and call forth the silent slumberers. An angel, as a ransom for fallen man, would not suffice. The angels are created beings, dependent upon God for existence. They have not inherited power, like the Son of God, to give back the forfeited life to man. Christ, the only begotten Son of God, inherited life from the Father. He laid aside His divinity, and tabernacled in humanity, winning through faith in His Father the lost world, and opening to man a way of escape from death. After He arose from the grave, He resumed His equality with God.

It is the voice of Christ (the Archangel) that is to raise the dead. 1 Thess. 4:16, 17. He raises the wicked as well as the righteous, and having given His life upon the cross for all, He has power, not only to save the righteous, but to execute judgment upon the wicked. John 5:26-29.

"We must deny self, or sooner or later we will deny Christ."

"The warfare against self is the greatest battle that was ever fought." So thought Solomon when he said: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32.

**“That Man of Sin.”**

By G. B. Starr.

We need not go far from home to see “that man of sin” revealed in all his ugliness, for whenever we give the natural man the opportunity, he reveals at once “that man of sin,” and no other; for all men do nothing but sin when they manifest themselves. “There is none that doeth good, no, not one.” Jesus Christ—in man—on the throne of the heart as King, subduing sin, the man of sin, and working righteousness out through the weak human vessel, is the manifestation of the mystery of godliness. “God manifest in the flesh,” and nothing else, but “God manifest in the flesh” is Christianity, and so manifest that men may see that it is God. God is abundantly able to manifest Himself whenever faith and a surrendered will gives Him opportunity. No advertisement is necessary of true religious life. It advertises itself.

The “man of sin,” as usually applied, is simply the fully developed “self” into the proportions it would always develop if given the opportunity. Let us not be deceived then, and think that our desires to be supreme, to be first, would end with lording it over a few persons. No, the desire cherished is insatiable; never will it be satisfied until all others call it “father,” papa, pope. War to the death to all insubordinates, to all who refuse to bend the knee, is the natural outcome of giving “that man of sin”—self—any standing room at all. He must be crucified, or he will crucify all others, and ruin the peace and happiness of all others. Jesus, the meek and lowly One, will conquer him in you and for you if you desire it. Let Him rule whose right it is.

**Vicarious Atonement.**

The writer enjoyed hearing Sir William Dawson, the great naturalist, give the following illustration in his Bible class, in Montreal, Canada.

When the poor suffering woman came behind Jesus and “touched the hem of His garment,” Jesus asked:

“Who touched Me? . . . for I perceive that virtue is gone out of Me.” Said the great scientist, in answer to a question, “The healing of the woman contains the very heart of the atonement. God never saves without expenditure of power. This is the universal law of nature. A wounded tree produces fewer, smaller, and paler leaves, less branchlets, and often no fruit, because the strength of the tree must go to heal the wound. A man is injured; he is confined to the sick-room, loses flesh and vigour. Why?—Because every organ of his body contributes strength to heal the wound. What is true of the plant and animal is true of the mineral kingdom. The mineral feeds the rose, which in turn enriches the impoverished soil. Vicarious sacrifice is an essential law of nature. Jesus died on Calvary to heal the wound of sin. God never heals without being conscious of power going out of Him.”—George Robertson.

**“Ye May Know.”**

By A. H. Piper.

“Ye may know.”

Know what?

“That ye have eternal life.” For says the beloved John, “These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life.”

What things did he write that we might know that we have eternal life?

“This is the record, that God hath given to us eternal life, and this life is in His Son.” Therefore, “he that hath the Son hath life.”

Child of God, do you know? Do you understand? Can you say with the apostle, “We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life”?

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## World-Wide Field

### Fusan, Korea.

I have now determined to settle permanently in Korea, and have already purchased about an acre of land as a future location for our work. The place is located on the west hillside, a mile and a half from the centre of the town, and overlooks the town and sea. I have opened an office in the town, but have no treatment rooms as yet.

The population of the city is about 15,000, largely composed of Japanese, who are increasing in number month by month. A few Korean villages are located near the town.

Fusan is situated at the south terminus of the Kyo Fu railroad. The railway is going to run to the north end of Korea, and will probably be extended to connect with the Chinese capital and the large cities in Manchuria. We have the telephone, the telegraph, electric light, and sewerage systems here. Natural ice has formed here this winter, but no snow has come as yet (February 22). Fusan is one of the most civilised towns in Korea, though almost all things are Oriental in appearance and character. The influence is strongly Japanese, and unchristian, so that it is very hard for one to stand up for the true faith, but the greater the difficulty, the greater the grace, and the greater the reward for faithfulness.

We have established a Christian Woman's Association, and have fourteen members. Meetings are held monthly. The Association selected two managers, of whom my wife is one. At the last meeting I gave a lecture on home hygiene. The pastor of the Japanese Christian Church comes to my house every Tuesday, and we study the Bible with six to ten other Japanese.

K. K. Arita, M.D.

### Sumatra.

By E. H. Gates.

The general appearance of Sumatra is not unlike that of tropical islands in other parts of the world. The island is one thousand miles long, its greatest width being two hundred and fifty miles. The population is three million. The inhabitants are principally Malays and Bataks. The latter are wild and fierce pagans, and reside in Batakland, toward the north part of the island, and in the small islands off the west coast. I am told that German missionaries are doing good work among them. As the missions were in the interior, I was not able to visit them without heavy expense and much loss of time.

The Malays, who make up the great bulk of the population, are Mohammedans. Their religion was first introduced here in the beginning of the thirteenth century, and has since spread over a large part of the East Indies. Wherever there is a collection of Malays, there

is a prayer-house, or, as the larger ones are called, a "musjid," or mosque. The British and Foreign Bible Society is doing commendable work in placing the Holy Scriptures among them, but with little apparent result.

Very few Mohammedans ever accept Christianity. But after seeing the treatment they receive from professed Christians, I am not surprised at their slowness to receive it. In their estimation, Christianity is synonymous with idolatry, greed, cruelty, and bloodshed. But God's last message will find some adherents even from among this people. At one place I was told by an intelligent man that the Mohammedans have a tradition that when the Turks leave Constantinople, then Christ will come to earth again.

The products of Sumatra are varied. Of minerals, there are gold, tin, lead, coal, marble, and slate. Vast forests of valuable timber, including teak, are found. Gutta-percha, rattan, and kapoc are exported in considerable quantities. Among the articles of consumption are rice, coffee, sugar, copra, tobacco, quinine, vanilla, pepper, ginger, nutmeg, and cloves. There are several native fruits which are peculiar to the East Indies, as the durian, angosteen, rambutan, pumbaloo, rambeh, jamboo, etc.

In the jungles, a little back from the coast, are found lions, tigers, elephants, rhinoceroses, tapirs, bears, orang-outangs, monkeys, wild pigs, and the kerban, also called water-buffalo, which is tamed and used by the natives to haul their two-wheeled waggon.

On this trip I was able to place literature in the hands of different ones, both Dutch and English. At one stopping place a man accepted literature, which he placed in a reading-room, of which he had charge.

"Know how to give without hesitation, how to lose without regret, how to acquire without meanness."

In the Armenian Church no priest is allowed to join in matrimony persons who cannot produce a medical certificate of sound health.

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BE RICH**

But if you have gained  
your wealth at the ex-  
pense of health

**You are poor indeed**

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## HOME AND HEALTH

### *I am Satisfied to Know that Jesus Knows.*

I do not know the path that lies before me,  
If on it springs the thorn, or buds the rose;  
But God's protecting care is ever with me,  
And I am satisfied to know that Jesus knows.

I do not know what trials and temptations,  
Around me like a threatening cloud may close;  
Nor how my weakness can resist the danger,  
But I'm satisfied to know that Jesus knows.

I do not know; but trusting in His mercy  
Who never failed me, safely I repose.  
All shall be well, for even so 'tis written,  
And I'm satisfied to know that Jesus knows.  
—Gertrude Phebe Doerr.

### *Whose Boys?*

"Our boys, as well as their fathers and mothers, may well give serious thought to the question asked on a placard posted among the advertisements in street cars of some of our large cities. The placard reads as follows: 'A saloon can no more be run without using up boys than a flouring-mill without wheat, or a sawmill without logs. The only question is: Whose boys? yours or mine? Our boys or our neighbours?'"

### *Tobacco.*

Since Jean Nicot discovered nicotine, tobacco has had a hard name, but recent chemical investigators tell us the world has been on the wrong track for generations, and that nicotine has nothing to do with the tremors, the nervousness, and the other ills which afflict the habitual smoker. The injurious property is, it seems, carbon monoxide gas, which is the very constituent that is dangerous in common water gas. The smoker should know, then, that in consuming one ounce of tobacco he produces one whole pint of carbon monoxide, which is a very fearsome thing. The cigarette, the object of execration by all good men and women, especially women, produces very little of the monoxide, but if the practice of inhaling is followed, the deadly gas goes straight to the blood in the lungs, turns it pink, and poisons it. The cigar is the great producer of the obnoxious gas, and would be more harmful than the pipe were it not for the pipe's incurable filthiness.

Nicotine, according to some investigators, is not present at all in tobacco, but the scientists are agreed that there is something bad about tobacco, whatever its name may be. While the scientists quarrel about the effects of tobacco, the sales are growing at so rapid a rate all over the world that the people seem to be rushing blindly to their own destruction, unmindful and regardless of their own doom. And the hardened smoker believes that this is a case where ignorance is bliss.—"Good Health."

### *Tea Drunkenness.*

Mr. J. H. Clarke, who speaks as a London medical practitioner of thirty years' standing, has something very disquieting to say about tea drinking. He declares that many people do not understand how it is they have such an appetite for tea, when they have little or no care for any other meal—if we except the morning cup of tea brought up to the bedroom, without which they would never get up at all. The reason is this: The sinking, empty feeling, accompanied often by irritability, low spirits, and shortness of temper, means that the stimulating effect of the last dose of tea is passing off, and the stage of reaction setting in. It is just the same with the tea drinker as it is with the alcohol drinker, when the effect of the last dram is passing off, another must be taken to keep up the stimulating effect. Thus the vicious circle is kept up.

And what is the effect of it? The effect is an increased wear and tear on the nervous system. Tea belongs to a group of nerve stimulants, of which erythroxyton coca (the source of cocaine), coffee and cocoa are also members, which enable a person to get more out of himself in the shape of mental or bodily energy than he would be able to get without them. This is drawing a bill on the bank of his nervous system, of course, and the bill will have to be met. If the emergency is a passing one, the bill will be met by food and rest, and no great harm will be done. But this is not the usual case, and when once a habit is established, an abnormal rate of wear and tear will go on, and this results in a fruitful crop of cases of that latter-day, fashionable complaint—neurasthenia. Tea is the parent of much neurasthenia.

Allied to neurasthenia, and nearly always associated with it, is dyspepsia of the nervous or flatulent type. Tea can produce any one of these and all combined. Another effect of tea is to produce anæmia. Servant girls are nearly all great tea drinkers, and drinkers of the strongest kinds of tea. To this habit much of the anæmia and dyspepsia from which they suffer is due.

Tea contains not only them—the active principle which has the stimulating action on the nerves—but also much tannin. It is owing to this latter that much of its indigestion causing properties are due. "High teas" are a digestive atrocity. Tea turns meat into leather; and all who are not equal to digesting leather should carefully avoid this mixture.

The cheaper teas, so much in use now—those which give the people "the most for their money"—contain the most tannin. A tea-taster informs me that if the infusion of these teas is left in the tasting cups for any time it will eat off the enamel. From which it is easy to understand the effect the infusion produces on the human stomach.

It would almost seem that the human animal is determined to assert his superiority over all the rest of creation by the ingenuity he displays in discovering or manufacturing pleasant poisons for himself. The great majority of mankind are the slaves to one or more poison habits. Of these habits, the tea habit is one of the most subtle, insinuating, and injurious.—"Melbourne Age."

Headaches in women are often caused by leverage on the roots of the hair caused by hat pins.



### What's to Hinder.

What's to hinder, when a boy once makes up his mind  
That the surest travellers never look behind?  
When a boy discovers that all our noblest men  
Kept a steadfast goal in sight—what's to hinder then?

What's to hinder, when a boy climbs each ladder-round,—  
Since a prize is seldom won at a single bound?  
When a boy sets out to win, like our truest men,  
Step by step, and day by day, what's to hinder then?

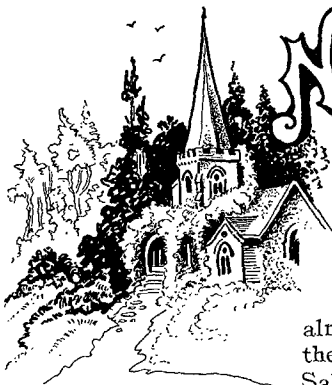
—Frank Walcott Hutt.



(ALL RIGHTS RESERVED.)

By the Author of "Uncle Ben's Cobblestones."

### Chapter XXVII.



The Old Village Church.

**N**OW, boys," said I, "what do you like best?"

"Stories," shouted Tom, and there was a general cry of "Hear, hear!" from the rest of the boys, although one little fellow in the front row thought that picnics were the best.

"One of Uncle Ben's stories!" shouted the boys again.

You see, little friends, as I have already told you, I had spoken to the boys and girls in the village Sabbath-school sometimes, so we were not strangers.

And you know, boys and girls everywhere like stories, especially true ones.

I believe that boy Tom would miss a meal to hear a good story, and that is saying a great deal, I can assure you.

Well, of course, I had to tell the boys a story, and then another one was called for—an *encore*, Tom called it.

"Boys," said I, when I had got through with the second story, "I am going to give you for a New Year's present, some shares in a splendid gold mine."

You should have seen the boys' eyes twinkle when I told them this. They seemed to know that a story of another kind was coming, and that I was trying to puzzle them.

Tom guessed at once what I meant, and slyly held up his little pocket Bible.

My brother Robert's happy, smiling face made me think that he had already got some of the shares, and some of the gold, too.

Mary, like the good girl that she is, seemed to be happy because she had made every one else happy.

And that is the truest happiness to be found, my little friends, look where you may.

"Yes, boys," I continued, "you may have free shares to-night in the best gold mine on earth.

"Nuggets of pure gold and all kinds of precious gems are scattered everywhere in the mine.

"The gold does not need to be refined, for it is the purest that has ever been found.

"More than this, the gold found in this mine is so beautiful and precious that when you once gain it, you would not sell it again at any price.

"You will not *need* to sell it, for while you own it you will be happy and joyful all the day long.

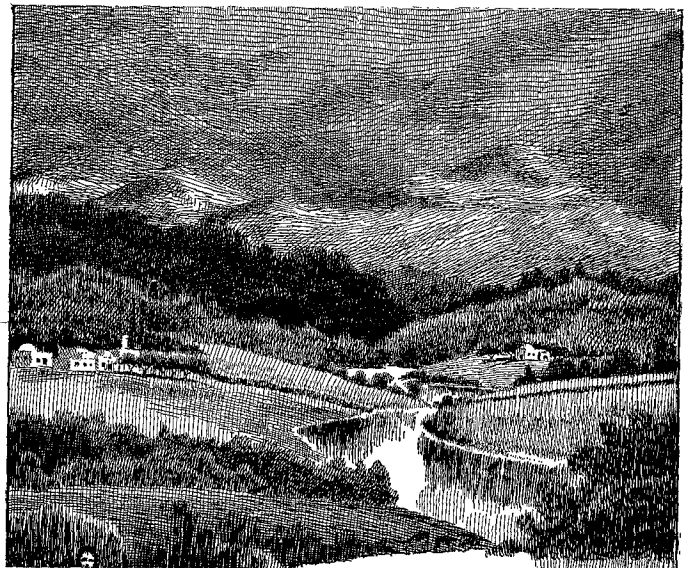
"All you will have to do is to look for the gold, and you will surely find it.

"Now, then, boys," said I, "who will be the first to have some of my shares?"

"I've got mine, Uncle Ben," said Tom, as he again held up his little Bible.

"Praise the Lord!" said I, "I believe you have, my boy!"

When the boys saw Tom's Bible, they soon guessed what I meant, and their hands were quickly raised to



The Green Fields and the Eternal Hills.

let me know that they had learned to love God's "precious things."

I could see that Mr. Hope's and Mary's eyes were full of happy tears as they saw that their labour with the boys had not been in vain.

You see, my little friends, they had found the "true gold," and by scattering it out among the boys, it was now coming back to them with big interest added.

"This good old Book, boys," I continued, "is my gold mine, and *Truth* is the "true gold"—the bright, precious gems that are sparkling on every page.

"I would not sell my gold mine for all the riches and kingdoms of earth, indeed I wouldn't.

"It tells me of the dear Saviour, who is the *Truth* and the *Life*; it tells me of my Father, who is the great King; it tells me that I am His child; and it tells me of the green fields and the eternal hills of the dear homeland which He is preparing for me.

"My dear boys," said I, "take an old man's advice, and at the beginning of this bright new year secure your shares, and begin to search, with all your heart and might and main, for the 'true gold' in 'Uncle Ben's Gold Mine!'"



*I've got my share already Uncle Ben*

UNCLE BEN.

### The Palm Tree.

The Arabs have a saying about the palm tree, that it stands with its feet in salt water and its head in the sun. They often cannot drink of the brackish water found in the oasis where the palm grows; but they tap the tree and drink the sweet palm wine. The palm tree, by the magic of its inner life, can so change the elements found

in the unkindly soil around it that they minister to its growth and strength and fruit-bearing. So we in our earthly life must often have our feet in the mire and bitterness of sin around us; and upon our heads will often beat the fierce heat of temptation. But, in spite of these things, we shall be able to grow, and grow strong, if within us there is the making of a new life through Jesus Christ.—Selected.

### Don't Snub the Boy.

Don't snub a boy because he wears shabby clothes. When Edison, the inventor of the telephone, first entered Boston, he wore a pair of linen breeches in the depth of winter.

Don't snub a boy because his house is plain and unpretending. Abraham Lincoln's early home was in a log cabin.

Don't snub a boy because of ignorance of parents. Shakespeare, the world's poet, was the son of a man who was not able to write his own name.

Don't snub a boy because he chooses a humble trade. The author of "Pilgrim's Progress" was a tinker.

Don't snub a boy because of physical inability. Milton was blind.

Don't snub a boy because of dulness in his lessons. Hogarth, the celebrated painter and engraver, was a stupid boy at his books.

Don't snub anybody. Not only because some day he may far outstrip you in the race of life, but because it is neither kind, nor right, nor Christian.—Selected.

### Uncle Ben's Letter Box.

[We will always be pleased to hear from our little readers, and will try to find room for a reply. Write neatly, and tell us about your home and Sabbath School and what you are doing for Jesus.]

We have just received the following from East Malvern:—

Dear Uncle Ben,—I write these few lines to tell you that I am fond of reading the children's department of the "Signs." My father has been reading the "Signs" for two years; it is a great pleasure to him; he spends the whole of Sunday afternoon reading it. I am ten years of age, and would very much like to know Uncle Ben. I go to Sunday School every Sunday. I hope to find the "true gold", and I believe I will, for Jesus has said "Those that seek Me early shall find Me," and I know that He will keep His promise. I should have liked to have been one of Tom's guests in the old barn at Christmas time. Good-bye, Uncle Ben; I remain your loving friend,

EDNA REGINA STEPHENS.

You are right in believing what Jesus says, Edna, and I hope as you grow older you will trust Him more and more. He will never leave you nor forsake you. I feel sure, by your bright little letter, that you have already found enough of the "true gold" to make you a happy little girl.

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The Wisconsin Assembly has passed a bill prohibiting the manufacture and sale of cigarettes and cigarette-papers. There was only one dissenting vote.

Ohio has a law prohibiting the granting of a marriage license to an habitual drunkard. The Prohibitionists of New Jersey are working to secure a similar law.

On account of the death of several Cubans who took overdoses of certain American patent medicines, the Cuban authorities resurrected an old Spanish law requiring the formula of every patent medicine to be published on the bottle. But the patent medicine men, through the State Department, succeeded in having the law interpreted so that the medicines may be admitted to Cuba if formulas are filed with the Cuban government, to be by them kept secret!

In his articles in "Success" on "The Shameful Misuse of Wealth," Mr. Cleveland Moffett says that there are a hundred women in New York who spend on dress £6,000 a year each, a thousand who spend £3,000 each, and five thousand who spend £1,000 each. Besides their personal extravagances, "there are women in New York who spend £200 a year on clothes for their poodles." They buy for these favoured canines "house coats, walking coats, dusters, sweaters, coats lined with ermine at £40 each, automobile coats with hoods and goggles, and each coat fitted with a pocket for the poodle's handkerchief of fine linen or lace." While these wealthy women are wasting thousands on dress and jewels for their poodles, poor babies born in reeking tenements are dying by thousands for the want of life's commonest blessings, pure air and good food. The health statistics record the "deaths of over thirteen thousand tenement babies under twelve months old in New York City during 1902." How long will the poor suffer patiently, while the rich have more than heart can wish?—"Southern Watchman."

## Improving Nature.

Here is a reasonable question: If we have the seedless orange, and the coreless apple, why not the boneless shad? You can double and double a violet until it looks like an oyster. Why not simplify the most delectable of fishes until it is as easily eaten as a croquette?

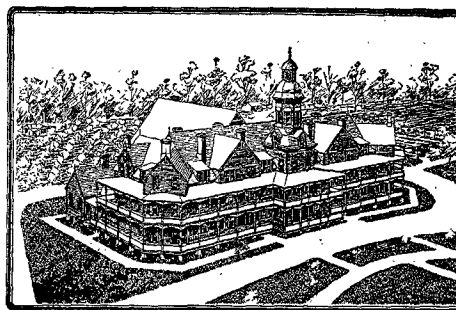
The reason why you can't is—that you can't. The only wonder is that, for all his intelligence and abundance of appliances, man can alter the course of Nature in the slightest. Professor Loeb has achieved a national reputation for doing—what? Next to nothing at all. Our improvements on Nature come at the risk of the very life of the species improved. If all apples and oranges were seedless, the trees, propagated from slips alone, would slowly but inevitably deteriorate. The seeds of the banana are already sterile, so that if, by some calamity, the trees were all killed, there would be no more bananas. The potato, persistently grown from tubers alone, is already in a bad way.

An acquaintance of Edison's once asked him where the progress of mechanical invention was to end. "In the year two thousand," said the inventor, "when you come to a steel works you will find the ore being smelted at one end and the rails being piled up neatly at the other. There won't be a man in the entire factory. If you want to take a look around it, you will have to hunt up the boy in charge. He will be in a neighbouring field digging potatoes. There is no limit to which manufacture can be made mechanical. But potatoes will still be planted and dug by hand!"

There is more genius in that one saying than in the phonograph. Those of us who look on at the work of the magician of the material world go mad in the pride of intelligence. But he knows that the one supreme, unalterable, and incomprehensible phenomenon in life is—life.—"Saturday Evening Post."

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