

SIGNS OF THE TIMES

(Registered at the G.P.O., Melbourne, for transmission by Post, as a Newspaper).

VOL. 20, NO. 36.

Melbourne, Victoria, September 4, 1905

ONE PENNY

The Garden City.

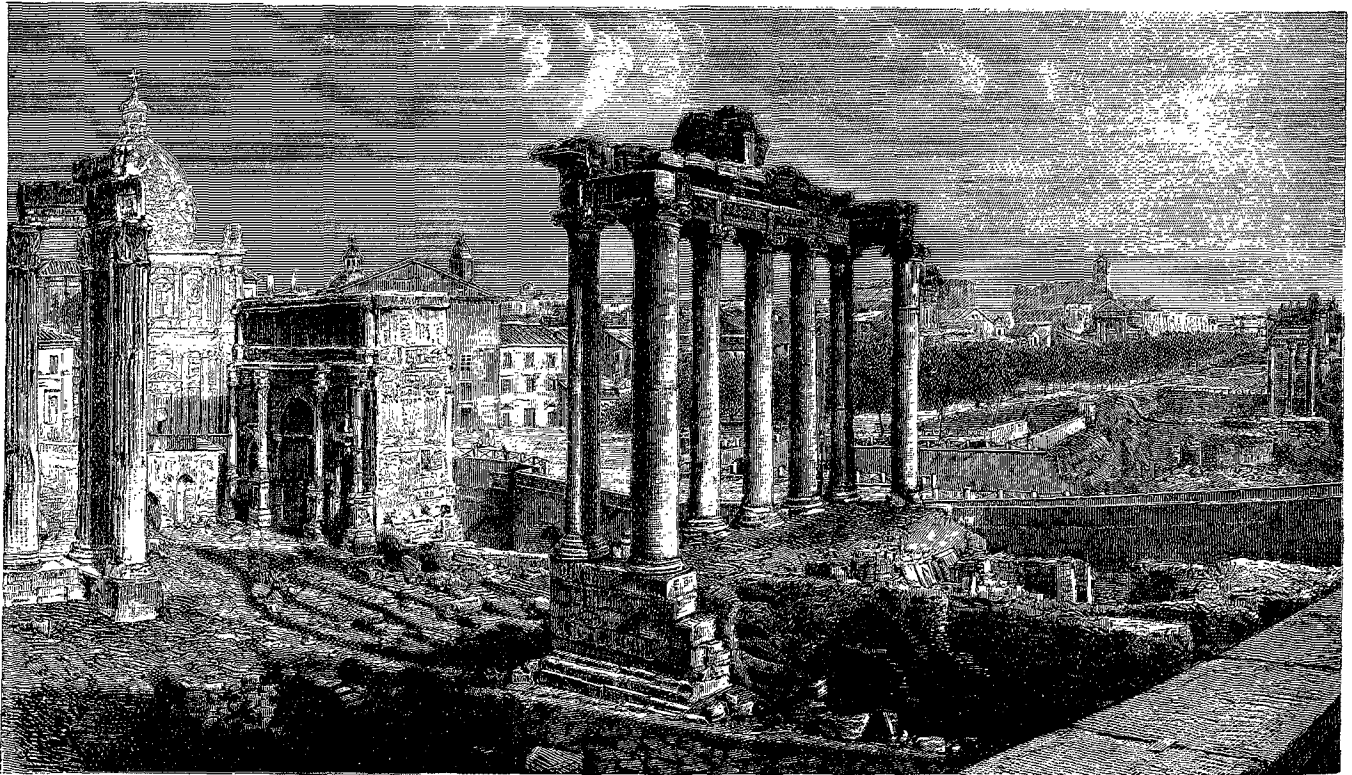
The herding of men together in cities has necessitated their attention being occupied more or less with schemes for the betterment of social conditions. This problem has of late years become a most pressing and urgent one, especially in England, where the rural population tends more and more to stream into the already overcrowded cities, robbing the country districts of the men needed to cultivate the land.

Sixty years ago a great Englishman, Cobbett, lik-

the houses so foul, so squalid, so ill-drained, so vitiated by neglect and dirt?"

The influence of large cities on their inhabitants is largely for evil. The vitality of the race is sapped by its divorce from the soil. Most of the effective work in the cities is done by those born and brought up in the country.

There are in London alone 748 factories each employing more than one hundred hands. The total number of operatives is 200,000, which, with their wives and families, brings the number up to 600,000 of the population



The Roman Forum.

ened London to a wen. Referring to this a few years ago, Lord Rosebery remarked: "If it was a wen then, what is it now?—A tumour, an elephantiasis, sucking into its gorged system half the life and the blood and the bone of the rural districts."

"We are becoming," says Dean Farrar, "a land of great cities. Villages are stationary or receding; cities are enormously increasing. And if it be true that great cities tend to become more and more the graves of the physique of our race, can we wonder at it when we see

The problem of housing this vast army in a proper manner is forever to the fore. Dwellings in the suburbs do not meet the case; for the railways are becoming unequal to the growing traffic, and the fatigue and loss of time involved in the long journey to and fro is an economic loss to the nation. The suburbs themselves become so quickly covered with houses as to be no better than the interior of London, and eventually deteriorate into new slums.

The interest and safety of the towns themselves de-

pend on backing the tide, stopping the migration of the people to them, and getting them back to the land. In order to do this effectively, to redistribute the population in a healthy manner, the country districts must be made to offer the attractions of town life. Men should not be forced, on the one hand, to forego the clean, healthy life and keen and pure delights of the country; or, on the other hand, to relinquish the opportunities for employment, prospects for advancement, and social opportunities which the town offers, and be obliged to stifle their love for human society. The wondrous fascination of this last is one of the chief magnets drawing the crowd cityward.

"Trees and fields," said Socrates, "teach me nothing; men are my teachers," when a friend complained that he knew nothing of the surrounding country, seldom going outside the city walls. In this Dr. Johnson would have agreed with him: "Sir," said he, to a friend who suggested a walk in the country, "when you have seen one green field, you have seen all green fields. Sir, I like to look upon men. Let us walk down Cheapside."

Charles Lamb, after a visit to the Lake Country, wrote thus to his host: "Fleet Street and the Strand are better places to live in for good and all. I could not live in Skiddaw. I could spend there two or three years; but I must have a prospect of seeing Fleet Street at the end of that time, or I should mope and pine away."

Carlyle was deeply sensible of this magnetism of humanity. "Hast thou considered," said he, "how each man's heart is so tremulously responsive to the hearts of all men? Hast thou noted how omnipotent is the very sound of many men?" And even Emerson, with his predominant love of retirement and country life, admits that "we can ill spare the commanding social benefits of cities," though he adds that "the habits should be formed to retirement."

The problem is to inaugurate that town-country life, which shall combine the social benefits of the city with the healthfulness and purity of the country. Plato, More, and Bacon all dreamed of ideal cities—dreams which lacked practicality, and, consequently, remained but "the baseless fabric of a vision." Nevertheless, they dreamed not in vain, for—

"It takes a high-souled man
To move the masses, even to a cleaner styce.
It takes the ideal to blow a hair's breadth off
The dust of the actual."

"Great deeds may be born of dreams," and theirs may have inspired the latest dreamer along these lines, Mr. Ebenezer Howard, the substantiality of whose vision is shown in the fact that it is already beginning to materialise.

Mr. Howard told his dream of a Garden City in a booklet entitled, "To-morrow," and the feasibility of his scheme rapidly attracted the attention of statesmen, philanthropists, architects, manufacturers, merchants, artists, and all interested in the betterment of social conditions. The interest thus awakened soon led to the formation of the Garden City Association, which, by means of lectures, etc., aroused public interest, and led to the purchase of a tract of land for the erection of the first Garden City on the lines laid down by Mr. Howard.

His plan is the decentralisation of industrial life, the migration of industries from crowded city centres to

rural districts, and the laying out of Garden Cities in such a manner, and with such provision, that they can never be built over. Sir Benjamin Ward Richardson calculated that town life may be quite as healthful as country life if the population is limited to twenty-five to the acre; and Mr. Howard's plan would keep the population well within these limits. His aim is to secure a healthy, natural, and economic combination—of town and country life.

"Human society and the beauty of nature are meant to be enjoyed together," says Mr. Howard. He would do away with "the unholy, unnatural separation of society and nature." "Town and country must be married, and out of this joyous union will spring a new hope, a new life, a new civilisation."

The idea of the Garden City Association is to take out into the country not only the workers, but their work. The feasibility of removing industries into the rural districts has already been demonstrated by individuals. Bournville, a beautiful garden village near Birmingham, containing about six hundred houses, is the answer of Mr. George Cadbury (of cocoa fame) to the appeal made to his heart by the evils of overcrowding and of insanitary dwellings. Here he has provided for his workpeople well-built, healthful, moderately rented cottages in country surroundings. "Nothing," says Mr. Cadbury, "pays the manufacturer better; and it would be the greatest benefit to humanity if it could be carried out to any extent." The same experiment has been tried by Messrs. Lever Bros., soap-makers, at Port Sunlight, with equally satisfactory results.

Bournville and Port Sunlight, although on a small scale, illustrate some of the advantages of a Garden City; and one of the objects of this project is to make it possible for numerous small undertakings, which could not go out singly, to secure the benefits of co-operation and well-organised removal. What one person can do on a small scale, a number can, with the necessary co-operation, do on a much larger scale.

In the building of all the houses on the Garden City site the essentials of health will be considered; viz., light, air, and cheerful outlook. The children will breathe pure air, play in green fields, and grow into vigorous and healthy men and women. The workmen, too, will be more efficient, for they will be surrounded by healthful conditions, and will have many opportunities for real recreation. One of the charges against modern industrialism is that with its minute subdivision of labour, it improves the production at the expense of the producer, who suffers from a too limited exercise of his faculties. The possession by each workman of his own plot of ground, to be cultivated according to his individual taste, will afford means of healthful relaxation and expansion of the mental faculties.

Letchworth, within easy distance of London, is the site selected for the first experiment of a Garden City. Already extensive building operations are in progress there. Recently a Cheap Cottages Exhibition was held on the estate, and prizes to the value of £100 awarded in each case of building competitions, and a further prize of the same amount for the best all-round and cheapest cottage for an agricultural labourer's needs. A number of manufacturers have already secured ground for their works, among them Mr. T. H.

Idris, manufacturer of table waters, an enthusiastic supporter of the movement from the first.

This vigorous Association is already spreading its branches over the world, and an International Conference was held last year. One of the most interesting features of the conference was an address by Dr. Josiah Strong, President of the American Institute of Social Service, on "The Industrial Revolution: Its Influence on Urban Development." Dr. Strong has since given a distinct impetus to the propagation of the principles of the Association in the United States.

The prosperous establishment of a single Garden City will, doubtless, cause the movement to extend rapidly. "The key to the problem, how to restore the people to the land," says Mr. Howard, "is indeed a Master-key, for it is the key to a portal through which, even when scarce ajar, will be seen to pour a flood of light on the problems of intemperance, of excessive toil, of restless anxiety, of grinding poverty—aye, and even the relations of man to the Supreme Power."—E. E. Adams.

The Scripture Instruction Bill.

By an overwhelming majority the Parliament of Victoria has declared itself opposed to making any change in the present Education Act. Notwithstanding the threats which have been openly made to the legislators of the possible loss of their seats should they dare to flout the demands of the Scripture Instruction Campaign Council, eighty per cent. of the members unhesitatingly refused to be parties to creating anything which would be tantamount to the establishment of a State religion. It is to be sincerely hoped that we may hear no more of this agitation. The question has been submitted to the people by a referendum, who by a majority of 26,249 votes, declared their wish that the Education Act should remain "secular, as at present," and Parliament has refused to make any change.

Much amusement was afforded during the discussion in the House by the singular attempts to define the word "secular." Surely, the easiest way to arrive at a solution of such a simple matter would be to accept the obvious meaning of the word as used in conjunction with the other words in the sentence under discussion. To say, as did Mr. Watt, who introduced the bill, that the term "secular" "was one of the most ambiguous in the language, and that it was used in several senses," is altogether beside the point at issue. He declared that its most general use was to signify non-sectarian, non-denominational. We do not wish to dispute this, but feel constrained to ask, Could such a definition be reasonably applied to the word as used in the question put to the electors?—"Are you in favour of the Education Act remaining secular as at present?" Is the Education Act of Victoria at present simply non-sectarian? If it is, then why have the Scripture Instruction Campaign Council been making such strenuous efforts to introduce non-sectarian instruction into the schools if they are already non-sectarian. The fact is the schools are now "secular," and it is because they are "secular" that the clerical party devote so much energy to change them from secular schools into what they denominate non-sectarian schools. Did there exist any ambiguity about the general meaning of the word "secular," there can be no doubt whatever of the meaning of the word as used

in the question which was submitted to the people. It must be evident to all unbiassed persons that the word secular, as used in the first question of the Referendum, had reference to temporal or worldly matters rather than spiritual or religious affairs.

In a list of synonyms given in the "Standard Dictionary," we find the word "secular" classed with the following—temporal, unconsecrated, godless, irreligious, unhallowed, unholy, worldly.

If one were to say he is engaged in secular pursuits, are we to infer that he is employed in non-sectarian business? Are tailors, bakers, butchers, grocers, manufacturers, or merchants carrying on non-sectarian businesses? To ask the question is but to hold up to ridicule such an idea. But if a man who has formerly been engaged in such pursuits accepts a call to evangelistic or other church work, everyone understands that he has relinquished secular pursuits, and taken up a sacred calling. We speak of secular music as distinguished from sacred music, but who would say that a secular song was a non-sectarian song? Many of our beautiful hymns are non-sectarian hymns, and some of them are to be found in the collections of almost all denominations. Because they are non-sectarian, are they secular? The Bible is a non-sectarian book, but who would say that it is therefore secular?

That at least some of the leaders in the movement for the introduction of the Bible into the State schools know full well the general meaning of the word secular, is borne out by the following quotation, taken from a sermon by the Rev. S. Pearce Carey, who, in the course of his remarks, said: "I'd rather trust the most secular teachers of our secular State schools to teach the laws of honour, than priests who have been conscience-warped by such casuistries as these" (referring to false theology). This is a good illustration, inasmuch as the word secular is used in connection with our State schools. Who would say that Mr. Carey meant, by secular teachers, non-sectarian teachers, and by secular schools, non-sectarian schools? If anyone were bold enough to do so there would be plenty of persons who would be ready to question his sanity. No such argument would have been brought into the discussion before Parliament if the defenders of the Scripture Instruction Bill could have presented a strong case. That such a plea was put forward that the ambiguity of the word "secular" confused the public mind, simply exposed the weakness of the case which was being advocated, and members of Parliament were not slow to perceive it.

The number of stars visible to the naked eye is fewer than 6,000. The number of stars visible through the largest telescope is probably not fewer than 100,000,000.

The longest submarine tunnel in the world runs nearly five miles under the River Severn. If the tunnel is bored under the English Channel, as proposed, it will be twenty-three miles long.

In the construction of the great subway in New York sufficient ventilation was not provided, and the summer weather made travelling very unpleasant. It has been suggested that towers be built at intervals above the subway, and equipped with big fans which will draw out the bad air and pump in pure.



A. W. ANDERSON, EDITOR

MELBOURNE, VICTORIA, SEPTEMBER 4, 1905.

The Revelation of Jesus Christ. — No. 34**The Reward of the Righteous.**

Rev. II : 18

As in all other questions concerning the future life, a great diversity of opinion exists with reference to the reward of the righteous. Because the evidence of the word of God has not been accepted as final in this matter the most hazy ideas have become settled in the minds of many, some of which are, doubtless, responsible for much of the unbelief which is rampant in this faithless generation. God has not left us to speculate on this interesting question. The possibility of a future existence after death seems ingrained in the human mind, even the most savage peoples having some ideas of their own of an after life.

This great fact has been seized upon by some religious teachers as strong evidence of natural immortality, but is it safe to build a doctrine on such a flimsy foundation? Should we frame our ideas of God on the opinions which the majority of mankind hold concerning Him, what a monster, nay, what a tyrant, we would picture Him. That men should have an accurate revelation of His character, He sent His only and well-beloved Son into the world, and so when Phillip asked Him to show them the Father, He said: "Have I been so long time with you, and yet hast thou not known Me, Phillip? he that hath seen Me hath seen My Father." John 14 : 8, 9. Jesus Christ is an exact representation of His Father, "the express image of His person," and those who desire to know the character of God may obtain a perfect representation of it in the life of Jesus of Nazareth. On the vital questions of salvation all men will stand before God without excuse, for even "the heavens declare the glory of God, and the firmament showeth His handiwork." Ps. 19 : 1. "The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity, that they may be without excuse." Rom. 1 : 20.

After much meditation, the wise man said: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Eccl. 7 : 29. In the beginning man turned his back upon God. He thought he could investigate the great things of life for himself, but where has his investigation led him? Those nations who know the least about the word of God are in the greatest darkness and superstition, while those who have given the most attention to the Bible are in the van of civilisation. Yet even in those nations where the Bible is found in almost every home, how much darkness and superstition are to be found. Why is this?—Because the light of the Bible must be appropriated by man himself, in order that he may receive the most blessing from it. The mere possession of Bibles is no evidence of the possession of light. The

natives of Australia wandered over our hills and valleys for centuries, unconscious of the fabulous mineral wealth which lay under their feet. Not knowing the value of minerals, they did not seek for them, but when the white man entered the country he searched for minerals because he knew their value, and the result of his search has already enriched the world by over £600,000,000. Oh, that men might know the value of the riches of divine truth. Oh, that they were as alive to the blessing of the light of life and the glorious eternal inheritance which God has promised to all that love Him, an inheritance which is not a myth, but a glorious reality.

If men would but seek for the eternal riches with only the same diligence they display in their search for temporal treasure, what happiness would be theirs. Much of our present joys in life arise from the expectancy with which we look forward to a holiday trip, or some other form of pleasure, yet millions are missing the daily joy which might be theirs if they could by faith enter into the anticipation of the blessing of an eternal inheritance which will be given to the obedient.

The Scriptures reveal clearly what that inheritance will be, and when the righteous will receive it, but we must leave the consideration of this interesting theme for future articles.

If town life has its undoubted attractions, it has also a darker side of misery and privation, and the evils too often outweigh the good. But country life has its varied advantages, no less real because they are often overlooked.

The force of a State is in proportion to its population; population is in proportion to plenty; plenty is in proportion to tillage; and tillage, to personal and immediate interest, that is, to the spirit of property. Whence it follows, that the nearer the cultivator approaches the passive condition of a mercenary, the less industry and activity are to be expected from him; and, on the other hand, the nearer he is to the condition of a free and entire proprietor, the more extension he gives to his own forces, to the produce of his lands, and the general prosperity of the State.—Volney.

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GENERAL ARTICLES

FROM OUR CONTRIBUTORS

Nature's Gratitude.

The lark that mounts the morning sky,
Ere yet the dew dries in the sod;
To drink the light of Heaven's eve,
Finds favour in the sight of God.

The seed that germs within the earth,
Then bursts into the glorious flower—
Thanks God with all its voice at birth,
Proclaiming His Almighty power.

The sea that's cradled in His hand,
Sings low, sweet songs unto the shore.
The birds—the flowers—the sea—the land—
Ring praises loud for evermore!

The sun that ruleth all the day,
The moon that rides in heaven at night,
The glittering stars their homage pay,
To Him who gives us love and light.

Man—only man—forgets his due
To God, who is both life and food;
Whose law is just, whose word is true—
Who "out of evil bringeth good."

—Josephine Pope.

The Unspeakable Gift.—No. 1.

By R. Hare.

The Giver and the Gift.

God is the Giver of every "good and perfect gift." From His hand all blessings flow, and from His bounty all the gifts of life proceed! He is the bountiful Giver who gives to all liberally, and "of His fulness have we all received." As the sons of men behold the yet unnumbered gifts that come from the Father above, they may well inquire, "What have we that we have not received of Him?"

The little glow-worm, shining on its mossy bed when day is done, may forget that its tiny light is borrowed from the great star of day. In that forgetfulness it may even dream that it shines in its own splendour. But why should man, the being possessed of reason and intelligence, suppose that the bounties that surround and glorify his life are the creations of his own power? Mute creatures that only live may be forgiven the ignorance and ingratitude that leads them to forget. But man, made in the image of God, should remember, and his life should be devoted to continual praise and thanksgiving for Jehovah's care. But man forgets, and he may continue to forget, yet for all this, each gift of his life is borrowed from a hand that he may not own. This is, however, a fatal forgetfulness, for the heart that does not praise cannot fully enjoy. The boastful possessor may thus lose the best of every gift.

Jehovah, the great Giver, is Himself blessed in giving. He finds joy and pleasure in bestowing the great gifts of His bounty throughout the kingdoms of a boundless dominion. Star-worlds and suns all own the wonders of His care, and feel the blessings of His hand. Je-

hovah would have His universe know that giving makes truly rich, while selfishness leads to soul-poverty. God has, therefore, stamped this divine characteristic upon all parts of His kingdom. The sun gives light to the dark places of the earth; the stream gives sweetness to the fields through which it flows; the clouds give their rain to the thirsty land, and the summer prepares its rich harvest for the lifeless hours of winter. Yes, God gives—gives to all, and all God's sinless creation gives, and everything that is God-like must give. True, the selfish heart fails to respond to this law of life, but in that failure it becomes satanic and unholy.

But there is one gift given by Jehovah, one favour bestowed that is above and before all other gifts. In it all other gifts are comprehended, and by it all holy things are made accessible to man. It is a gift that reflects the divinity of love, and most perfectly reveals the kindness of God. Would you know that gift? Would you measure it? Would you share in its blessed fulness? By inspiration it is called, "The Unspeakable Gift," but to you and to me it is the "Son of God."

Under the pressure of distracting solicitude for his distressed people, the king of Moab once took his son, his first-born, and offered him up as a sacrifice upon the walls of their devoted city. Jacob, seeking for personal safety from the avenger, sent a large gift as offerings to appease the spirit of an angry brother. But Jehovah, to demonstrate His love for a rebellious, self-willed, unholy, and unthankful race of fallen beings, gave to man Heaven's greatest Gift,—the Gift that words cannot measure,—His only and well-beloved Son. With the Father before the world was that beloved Son might have remained the joy and delight of the Eternal. But God would make the demonstration of unselfish love, and so gave the treasure that made all other treasures delightful, and for which they were all prepared!

To the woman of Samaria Christ once said, "If thou knewest the gift of God . . . thou wouldest have asked of Him, and He would have given thee living water." Christ could give living water, but that woman by the well did not know Christ, and so could not drink of the living stream. Man's lack of appreciation is largely the result of his ignorance concerning the Gift of God. "My people are destroyed for lack of knowledge. "If they knew the Gift of God they could not help loving both the Giver and the Gift. It is the knowledge of this Gift—"the knowledge of the glory of God in the face of Jesus Christ"—that God would have spread abroad to give healing and life to the bruised captives who sit in darkness under the shadow of death.

"The gifts and calling of God are without repentance." Jehovah sends His rain and sunshine on the evil, and in His love He calls for the unholy even in their unholiness. The "Unspeakable Gift," given to the human family as "the Lamb slain from the foundation of the world," was given before it was possible that man could repent. The great Giver designed that in this demonstration man might see the fulness of divine love, and through the knowledge of that love be led to repentance. For those who will not receive the knowledge of God's love through the wonderful plan that Deity has devised, the Gift of God is offered in vain. But to all such the hope of salvation is also vain.

The rejection of God's unspeakable Gift is an offence so great that for it there is no atonement, no forgiveness, and no pardon. To those who do reject it there must sometime be spoken the awful pronouncement:

"Behold, ye despisers, and wonder and perish." To those who do accept that Gift it becomes the pledge of all heavenly things.

It is said that Alexander the Great had a favourite general to whom he had given permission to draw on the royal treasury for whatever amount he required. One day this general passed in a request for an enormous sum. This the cashier refused to pay until he had consulted Alexander.— On hearing of the matter, the Emperor replied, "Do you not know that he honours me and my kingdom in making a large draft?"

God has honoured man in offering to him Heaven's greatest Gift. Through it all the treasures of heaven are placed within his reach, and God would be honoured in the trusted friend asking much. But in the rejection of that great Gift man must dishonour both Jehovah and His kingdom.

The gift received from the hand of royalty in this world is esteemed above all other gifts. Let it be so, indeed, with the Gift that comes from the King of kings. Guard well that holy treasure, for it is the "Unspeaking Gift."

Which Day Would Jesus Keep?

By G. B. Thompson.

There is much controversy in the world concerning the Sabbath question. The majority of professed Christians observe the first day of the week, while the only divine Sabbath commandment in existence says: "The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10. Which is right? the people or God's holy law? I think I hear you say, "I judge the law must stand." Amen. Read Ps. 111: 7, 8.

But, you ask, which day would Jesus keep if He were on the earth to-day? This is a proper question, and the Bible tells us. What, says one, does God's word tell us which day the Master would observe if He was on the earth now?—Certainly, the Bible is a wonderful book.

But as to the text—well, there are several. You will notice first, that when Jesus was on the earth He kept the seventh day. Luke 4: 16; Mark 1: 21. Yes, that is plain. Well, in Heb. 13: 8 we read, "Jesus Christ the same yesterday, and to-day, and forever." Yesterday covers all the eternity of the past; to-day is present; forever includes all the future eternal ages. Jesus is unchangeable. Bless His name. Heb. 1: 10-12; Mal. 3: 6. He is the same compassionate, loving Redeemer as when He walked on the shores of Galilee, and being unchangeable, if on the earth to-day He would observe the same day He kept when here, and every seventh day He would wend His way to some humble place of worship where those who observe His holy day were assembled. Sunday He would doubtless go about His work as usual.

Dear reader, are you keeping the day Jesus would keep if on the earth? If not, will you not turn your feet into the way of His precept, and receive His gracious approbation?

The man who lives to himself, who resolves to shut the misery of others out of his life, shall have it rushing unbidden through every part of his soul; while he who opens his heart to it at the bidding of Christ shall lose all sense of misery in the blessedness of helping to heal other hearts.—Rev. C. Brown.

"Not of Works."

By W. N. Glenn.

Men are not saved because they keep the commandments of God; they keep the commandments because they are saved. That is, because by faith in Christ their sins (transgressions of the commandments) have been forgiven; and by His grace through faith they are kept from further transgression. His positive word is, "Without Me ye can do nothing." The man who does not by faith keep the commandments of God is not saved from sin.

Neither do men grow in grace because of their good works; but they abound in good works when they have been purified from evil works by faith in Christ. He "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." The evil spirit must first be cast out of the sinner before the Holy Spirit can dwell in him; and not until he is possessed of the Holy Spirit can he accomplish anything that will be placed to his credit in heaven. "For it is God which worketh in you both to will and to do of His good pleasure."

No work that any one does with a primary view to personal gain will ever be recognised in heaven as a good work. Christ "went about doing good," but not for Himself. His sole aim was the glory of God and the benefit of His needy fellow-creatures. And it is well to reflect that a growth in grace is intimately connected with a growth "in the knowledge of our Lord and Saviour Jesus Christ." To know Him is eternal life. Whoever abounds in the knowledge of Christ—the personal, experimental knowledge of Christ—will also abound in good works.

Some one has truthfully said, "If the amount of energy lost in trying to grow were spent in fulfilling the conditions of growth, there would be a far greater increase of spirituality than is now experienced in the church." To make a special effort to grow for the sake of personal benefit is nothing short of selfishness, and will lead one to attempting self-measurement by the rule of good works, and this is always deceptive. When one attempts to measure his own growth by what he does, or by what he is attempting to do, he is then looking away from Christ, and his own stature becomes unduly magnified.

All the credits that men get in the ledger of heaven are because of their faith. Abraham was given credit for righteousness, but it was because of his faith. Only through his faith did he ever do anything that was counted creditable in heaven. Of all men, Christ alone perfectly kept the commandments of God, and His righteousness is imputed to the child of faith. Therefore the commandments of God are the standard of righteousness, and obedience is the proof of faith. "All His commandments are righteousness," and "we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

"By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast."

Sacrificing for Christ.

By T. H. Craddock.

The idea of sacrificing for Christ is so much talked of that I'm afraid the real facts, or, our true standing, is, to a large extent, lost sight of. Sacrifice of any kind is, to the carnal mind, anything but a pleasant thing to contemplate; and, it seems to me, to be continually calling upon men to sacrifice for Christ is to entirely reverse matters.

I ask the question: Is it possible to sacrifice for Christ?—No, and yes. No, inasmuch as, in the Christian religion, there is but one sacrifice; and that was made by Christ Himself. "He gave Himself for us;" and in that gift all the treasures of the universe were involved. In the first place, man is born a slave—a slave to Satan. Has a slave wherewith to sacrifice?—Surely not; for all that a slave has—himself included—belongs to his master. Then again: Man is born with a forfeited life; born with a death-sentence hanging over his head. Are we not "all born in sin, and shapen in iniquity?"—Yes; "all have sinned and come short of the glory of God;" and "the wages of sin is death." What sacrifice can such an one make? I ask. He can give himself up, and plead for mercy, as any criminal can do; or, he can wait until he is run down by the law, and suffer its extreme penalty. That is the true setting of the matter, without the least bit of gloss. And until a man sees himself in the forlorn, hopeless condition we have described, there is no hope of his being truly converted; and until he is, to talk of his sacrificing for Christ is, to say the least, a misnomer. Once a man is converted to Jesus Christ, his identity is lost in Him. Said the great apostle to the Gentiles:—

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

Truly, all that a man has to sacrifice—if you are pleased to use that word, but, to give up, would be better—is the "filthy rags" wherewith he is clothed, that he may be clad in the robes of Christ's pure life. Give up his heart, with all its deceitfulness and selfishness, that he may learn the ways of God. Give up his narrow, shallow thoughts that he may receive the thoughts of God, which are deep, and exceeding broad. Give up his gross ignorance, that he may become possessed of "the wisdom and knowledge of God." Give up his poverty, that he may possess the true riches. In a word, surrender himself to the One who has bought him, not with silver and gold, but with His own precious blood, that he may become possessed of the life of God.

To the true child of God the idea of sacrificing for Christ is an impossibility. Recognising that "the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein;" when he hears the Master calling, he says: "Lord, here am I." When he hears the Master asking, he replies: "Here, Lord, take that is Thine."

May the Spirit of Christ impress us with these solemn truths.

"Not I, but Christ, be honoured, loved, exalted;
Not I, but Christ, be seen, be known, be heard;
Not I, but Christ, in every look and action;
Not I, but Christ, in every thought and word.

"Not I, but Christ, my every need supplying,
Not I, but Christ, my strength and health to be;
Christ, only Christ, for body, soul, and spirit;
Christ, only Christ, here and eternally."

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World-Wide Field

Breaking the Gates of Brass.—

By W. A. Spicer.

The Lord is visibly working in the world to cut short His work in righteousness. We see changes going on before our eyes that should call for praise and thanksgiving and most earnest effort. Just now the cable brings a forecast of the proposed constitution for Russia, in which are the following religious liberty clauses:—

"Every subject is allowed to express his opinion without fear of punishment in the press or in speech, in all matters political or otherwise.

"Every citizen is free to choose his own religion; and all sects, Christian or others, are to have equal rights."

This is not all, mere talk we may well believe; for already the growth of the religious liberty sentiment in Russia has brought about changes of great interest to us. By a postal card from the Caucasus, Pastor Loeb-sack sends the greetings of believers there, with the word:—

"Our hearts are full of joy that the Lord gives us grace to love Him and to love one another in this one cause. The time has come when the Lord is opening our land. Eight hundred and forty-four different sects are let out of the prison-house, and may return from their wandering and exile. The government has issued circulars to arrest no one on account of his religion. The Lord speaks now, saying, Enter in, and let none hinder. God help us to enter the open door. Now we can say to the daughter of Zion, 'Behold, your God shall come.' In the last twelve months six hundred and fifty-six souls in our land have accepted the last message. To God be all the praise."

These events from day to day mean much to us. There is delay no longer. Nothing shall halt the onward march of this message. "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! For He hath broken the gates of brass, and cut the bars of iron in sunder." Ps. 107: 15, 16.

Spread of Western Education in China.

Colleges have now been founded in fifteen of the provincial capitals, and primary and secondary schools, mechanical schools, agricultural colleges, and police and military schools are springing up on every hand. Akin to this is the wide diffusion of translations of Western literature, and the growing power and authority of the native press. A few years ago there were only seven newspapers, but now there are 157 daily, weekly, and monthly journals, in which public questions are discussed with courage and independence. Not long since a provincial editor gave a paragraph of statistics concerning Christian progress in India, heading it with the words, "Christ flourishing exceedingly;" while a leading article in a popular Shanghai daily lately urged the formation of charitable institutions on a more genuine basis than that beneath the existing charities of China.—"Missionary Review."

Notes.

Pastor J. H. Woods, of Moonee Ponds (Vic.), reports that eight more persons have decided to keep the Sabbath of the Lord in that district.

Sunday night services are being conducted in a hall in Albert Park, Melbourne, with an encouraging interest, and we are pleased to learn that arrangements have been made to organise a church in that populous suburb.

Pastor W. A. Hennig, on a recent visit to Stawell (Vic.), in conjunction with Pastor R. Hare, who has been labouring in that district for several months, organised a church of fourteen members.

A meeting of the Committee of the Australasian Union Conference of Seventh-day Adventists will convene in Melbourne on September 5. Delegates from all the States of the Commonwealth, New Zealand, and some of the islands, are expected to be present.

WILLING HELPERS CORNER



"They helped every one his neighbour;
and every one said to his brother,
Be of good courage."

We have received quite a number of orders from our readers who wish to take advantage of our liberal offer to wrap, address, and mail copies of the SIGNS to persons who would be glad to study our literature if it were placed in their hands, the only expense to the sender being one penny per copy weekly. The following letters will show how this offer is being appreciated:—

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We will still keep the above offer open, and will make it even more liberal than before. If you will forward us the names and addresses of any of your friends in the Commonwealth, we will gladly do the addressing, wrapping, and posting of the papers free of charge. One penny per copy weekly is all you need pay for the privilege of having the SIGNS posted by us direct to a friend.

Lay by threepence per week and send twelve penny stamps each month to us direct, or to your State Tract Society, and three papers will be gladly forwarded. Remember it is united action that gives the largest results.

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HOME AND HEALTH

Temptation.

"Deal gently with the erring;
Ye know not of the power
With which the dark temptation came
In some unguarded hour.
Ye may not know how earnestly
He struggled, or how well,
Until the hour of darkness came,
And, sadly thus he fell.
Heir of the self-same heritage,
Child of the self-same God,
He hath but stumbled in the path,
Thou hast in weakness trod."

A Farmer's Pledge.

"Hello, who are you?" asked one of Tom Mather's reapers, of a seven-year-old boy.

"I am papa's temperance pledge."

"You are! Well, then, I have a mind to pitch you into the middle of next week, if it is you who are keeping us from having a comfortin' drop of whisky and water," said a reaper.

"Yes, it's me," laughed little Dick, in high glee; "and if you want to know where papa signed me, I'll show you;" and the little boy pulled down the collar of his shirt, and showed a queer white scar on the shoulder, reaching up toward his throat.

"Yes, boys," said Tom; "that little fellow is my pledge, and I signed him, though he does not know what that really means. When I bought this farm ten years ago, I did not know the taste of rum or whisky. Everybody took a little, as I found, in harvest times and when work was pressing, so I fell into the same way; a drop if the weather was very hot; a little if it was very cold; a long drink at noon if I was hard at work. I always kept cider in my cellar, all my workmen had it, and some way the farm began to run down, too. Summer before last, it was very hot, and I was not very well; had been having chills. When they came on, I thought nothing helped me more than a little—no, a great deal of whisky. One noon, in the fields, I was rather hungry, the dinner horn had not sounded, and I picked up my jug, and took a long pull. What with the heat and taking it on an empty stomach, the whisky flew to my head as never before. I cut the grain every way, the ground rising up and going down under me, and the farm shifted till the points of the compass were all wrong. You just saw that boy of mine? He is my only one, his mother's idol, and—well, I would die for that boy any day. The little chap had taken his puppy and wandered off out where I was working. It was hot. He was only five years old, and what did he do but lie right down where the tall grain would shade him, and go to sleep, the puppy cuddling down and doing the same. Well, the dizzier I got, the more recklessly I swung about, and suddenly I slashed out with that sharp steel, and—dear sakes alive! boys. Just you fancy it! the poor little puppy never

yelped, his throat was cut so clean; and that boy of mine! One great gash down his soft, white flesh, right up to his tender little throat, but escaping it, for the puppy nestled there! I don't know much about the rest of that day, until I heard the boy wouldn't die. But when old Dr. Kinley said he might live, I just held him up to God in my arms, and I said: 'Here, Lord, is my temperance pledge! I'll never touch one drop of liquor while I live, and this boy, whose life has been spared, never shall either, if prayers and example and teaching can prevent.' And so, boys, I can't treat you, for I have signed my pledge in blood."

There was no more murmuring after that.—A. L. Noble.

Healthful Beer-Drinkers.

In appearance, the beer-drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold, or a shock to the body or mind, will commonly provoke acute diseases, ending fatally. Compared with other inebriates who use different kinds of alcohol, he is more incurable and more generally diseased. It is our observation that beer-drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our large cities are beer-drinkers. Intellectually, a stupor, amounting to almost paralysis, arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger, senseless and brutal.—"Scientific American."

How It Happened.

A boy returned from school one day with the report that his month's work had fallen below the usual average.

"Well," said the father, "you've fallen behind this month, have you?"

"Yes, father."

"How did that happen?"

"Don't know, father."

The father knew, if the son did not. He had seen a number of frivolous, gaudy-coloured books scattered about the house, but had not thought it worth while to say anything till a fitting opportunity should present itself. A basket of apples stood upon the floor, and he said:—

"Empty those apples out, then take the basket and bring it to me half-full of chips."

Suspecting nothing, the son obeyed.

"Now," continued the father, "put the apples back in the basket."

When half the apples were replaced, the son said:—

"Father, they roll off; I can't put in any more."

"Put them in."

"But, father, I can't put them in."

"Put them in! No, of course you can't put them in. Do you expect to fill a basket half full of chips, and then fill it with apples? You said you did not know why you fell behind in school. I will tell you. Your mind is like that basket. It will not hold more than so much, and for the past month you have been filling it with chip-dirt-cheap novels."—Selected.



How To Be Happy.

Are you almost disgusted with life, little man?
I will tell you a wonderful trick,
That will bring you contentment if anything can—
Do something for somebody, quick!

Are you awfully tired with play, little girl,
Weary, discouraged, and sick?
I'll tell you the loveliest game in the world—
Do something for somebody, quick!

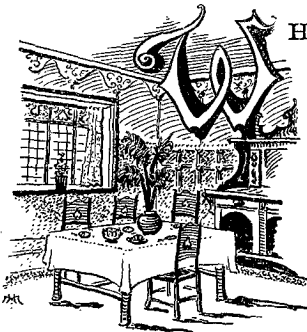
—Selected.



(ALL RIGHTS RESERVED).

By Agnes Bell.

Chapter V.



WHEN the children arrived home they found the tea-table already set.

"Oh, my, capital!" exclaimed Fred, "that's right, mamma, we are all as hungry as hunters.

"Ah, that's it, tarts," he said, as he caught sight of a large heaped up dish on the table. "That makes Marie's eyes glisten, and look at her rosy cheeks," he said, as he

tossed her brown curls with his fingers.

"Be quiet, Fred," said Marie, "what have my cheeks got to do with tarts, I would like to know?"

"Oh, nothing," replied Fred, "only I might mistake them for apples."

"Ha! ha! ha!" laughed his father, in which all joined; for Fred's remarks sometimes caused merriment.

The meal was a pleasant one, and the children told of the fun which they had had on the seashore.

At family worship the reading was on the flood and the days of Noah; the subject of which left an impression on the minds of both Marie and Fred.

"I see," said Marie, who had been sitting as if in thought, "all wrong doings are quicksands, are they not, auntie?"

"Yes, dear," she replied, "and one of the worst is the sin of unbelief.

"The children of Israel could not enter into the land

of promise because of unbelief, and you know by our reading this evening how the Lord's wrath was kindled against the world in Noah's time, and how unbelief and wickedness held sway in the land."

"Yes," said Mr. Langley, "and right up till the last moment they persisted in their evil ways, and set up false gods in the place of the God who made them."

"And when Noah preached," said Mrs. Langley, "and gave them warning about the coming flood, they scoffed and ridiculed."

"That was so," answered their father, "and for 120 long years Noah proclaimed his message; but the people saw nothing in the state of things to agree with what he had been telling them."

"Rain never fell in those days," said their mother.

"But how could the vegetation grow?" asked Marie, who had been listening intently to all that was said.

"The earth was watered by a dew or a mist," answered her papa, "and because things continued as they were, no doubt many who had been moved by the message gave up after awhile, and became careless and unconcerned."

"Let me picture it to you, children," said Aunt Lillian, "if I can, that you may see what a terrible thing it is to get on to the quicksands of unbelief:—

"The ark was finished, and a supply of food for both man and beast had been placed therein.

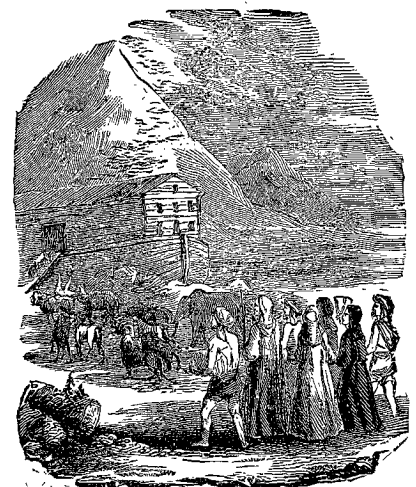
"Noah once again appealed to the people to repent of their sins, and to make the ark their refuge.

"But his warning proved of no avail. How he must have felt, for he knew of the calamity which awaited the whole human race.

"The people turned to their pleasures; their occupations, and daily affairs, and they looked upon Noah as an alarmist.

"When, lo! in every direction, oh, most marvellous! from forests and from mountains, came animals of every kind, with one purpose, seeking for one object—the ark of safety—and they came in the order of their different species.

"This sight the wondering people beheld, when, lo! the rushing of wings was heard; eyes were turned heavenward, and there, from all directions, came birds flocking towards the ark.



The Ark of Refuge.

"Oh, man, why not flee hither also! But, no, the quicksands of unbelief had such a grip upon them that even those wonderful sights failed to make any impression.

"Noah and his family had taken their places in the ark, thus showing his belief in the word of God.

"The ark was closed, the door of mercy being shut forever, for God had locked them in, and the probation of that generation ended.

"For seven days the sun arose with all its usual splendour, and threw its brilliant rays over mountain and valley; the trees, the shrubs, and the beautiful green grass with which God had richly carpeted the earth, continued to be refreshed with the dew of heaven.

"The lowing of the cattle could be heard in the fields, and the chirp of the birds as they flitted from tree to tree.



All things continue as they were.

"As those days passed, and all things continued as they were, Noah and his family were mocked at and ridiculed. But, behold, on the eighth day a change came over that Edenic scene; thick clouds gathered, a rumbling was heard overhead, the clash of thunder reverberated through the air, the earth trembled, lightning flashed, the rain descended, and the fountains of the mighty deep were broken up; for the water in great volumes poured through the broken crust of the earth.

"Stones were hurled with great force into the air. Trees were uprooted, the terrified cattle moaned in terror, and man, amid agony and sorrow, realised then his lost and hopeless condition.

"Mothers, no doubt, and fathers, tried to lash themselves and their children to the wild animals, thinking that they would climb to the highest mountains.

"But the storm gathered in its fury, the rivers rushed from their boundaries, and the waters rose higher and higher, till every mountain and hill was covered, and the wicked world, enveloped in the quicksands of unbelief, were swallowed up by the waters of the great deep.

"Noah, within the ark, whom the people had ridiculed, rode safely throughout the experience of that terrible time; his vessel tossed to and fro, he knew not whither, but it was guided by the hand of his God; and in due time, when the waters subsided, Noah and his family landed safely upon the dry ground, the only remnants of a once mighty race."

As Aunt Lilian ceased speaking, the children sat looking at her for a moment.

"What a terrible time that must have been," said Marie.

"Yes," answered her papa, "the sin of unbelief is very heinous in the sight of God.

"And, as your auntie says, it is one of the worst of quicksands.

"Keep out of it, my children, for it is very treacherous, and leads into unknown depths, and God wishes each one of us to cultivate faith in His word.

"Let us always pray, 'Lord, I believe: help Thou mine unbelief.'"

"Amen," responded Mrs. Langley.

The lights were now brought in, and the children went to their lessons.

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.]

Here is another interesting little letter from Mt. Gambier

Dear Uncle Ben,—I am writing you a few lines to let you know we have found some of the real "true gold." On Sabbath morning, from ten to eleven we have a missionary meeting, then from eleven till twelve the meeting is for the brethren and sisters, and children. In the afternoon we have Sabbath School and church. We enjoy the Sabbath day very much. Then on Sunday afternoon we have a meeting, and we send away "Signs of the Times" and the "Children's Friend" to try to help to spread the third Angel's message, and if it is not too wet we go to the hospital and deliver our tracts, Signs of the Times and the Children's Friend, to the people. Then we try to do missionary work through the week. I give my Children's Friend to the children who go to the Mt. Gambier State School, and they are very pleased with them. With love from all the workers, I remain your affectionate Niece,

ALICE WILMOT MITCHELL.

Thank you, Alice, for your cheery and neatly written little letter. You are getting along splendidly. What a grand harvest of true gold you will have from such faithful sowing! God bless you, and make you His servant for life.

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Owing to the vast increase in the consumption of industrial metals, and the consequent rise in prices, mining experts express the opinion that the great mineral wealth of Australia will, in the near future, prove an immense factor in improving the business prospects of the Commonwealth.

Another appalling catastrophe is reported by cable from America. At Humble, in Texas, eleven tanks, containing 25,000,000 barrels of crude kerosene, were exploded by a flash of lightning. Fiery streams issued from the shattered tanks, and flowed through the town, setting fire to everything in its reach. For twenty-four hours the fire did its work of destruction, and reduced the homes of hundreds of citizens to ashes. A stable, in connection with the petroleum works, in which sixty mules were quartered, was so suddenly ignited that all the animals, together with twelve negro drivers and grooms who slept in the building, were burned to death.

A startling statement has been made by a Chicago authority that in ten years in ten cities 1,100 persons were killed, 5,593 injured, and losses by fire aggregating over one million one hundred thousand pounds, all of which were directly the result of the absurd methods of exhibiting their patriotism on Independence Day, which are followed by tens of thousands of Americans. If the performances of the citizens of these ten cities on the fourth of July may be regarded as any criterion of the doings of all other American cities, the total casualties must be appalling; in fact, the casualty list of the whole of the United States for the national holiday would surpass that of a great battle.

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Young men and women desirous of entering the next medical missionary class; to begin Oct. 12th, should send in their applications at once to the Sanitarium, Wahroonga. Please state age, height, weight, and previous health, also the work you have been engaged in, and send recommendation from your church or the president of your conference. We desire only young men and women of maturity and stability, and those who have given themselves wholly to missionary work.

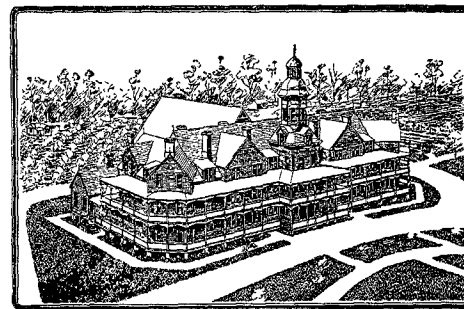


Beyond those already reported, we have no additional facts to report in connection with our Warburton property. Climatic conditions, however, are now becoming more favourable for out-door work, and so as spring advances, we expect more progress will be made as the weeks go by. We are glad, however, that our list of donations is still growing, and that we can acknowledge these additional amounts :-

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