

SIGNS OF THE TIMES

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

VOL. 20, NO. 16.

Melbourne, Victoria, April 17, 1905

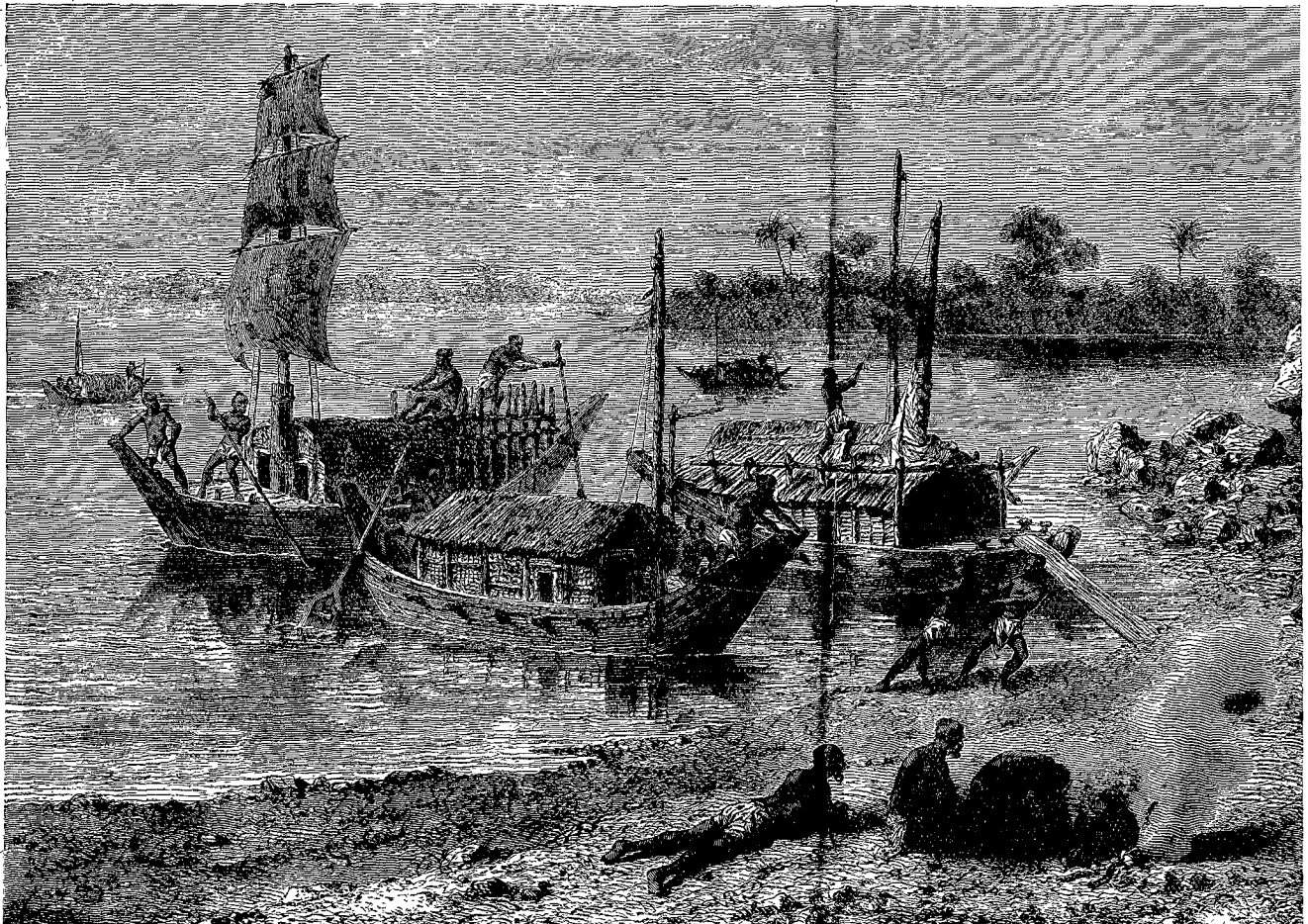
ONE PENNY.

The Title Deeds of the Nations.

Everyone must be struck with the marked unrest which, in a general way, is exhibited throughout the earth to-day, cruelty, barbarity, and inhumanity being still prominent features of our modern life. After a duration of many centuries, centuries of war, bloodshed,

and the Bible, in a conflicting co-operation, form the foundation in the administration of political matters to-day; and Christianity is a word which is used to cover many actions which are both foreign and unworthy of the name. Much is attributed to Christianity which its Divine Author condemned, and still condemns.

The great unrest so noticeable in the affairs of to-



A River Scene in India.

and trouble, the peoples of the earth are as far from the goal of contentment as ever. The mailed fist has had much to do with the things of the past, and it is still the predominant element in the things of the present. "The divine right of kings," an infatuation of the Stuarts and a distorted hobby of James I., still remains a favourite theory of many modern rulers. The sword

day is only the effect of a great primary cause, one of the prime elements of which may, perhaps, originate in the fact that many of the States which comprise the make-up of most of the great empires have been brought into subjection to these governments by the power of the sword. A nation conquered by the sword must be kept by the sword. A conquest by the sword means a

dynasty upheld by the sword, which necessitates at intervals, war, strife, contention, and bloodshed.

Many of the great international troubles of to-day are due to the fact that the various principalities which compose the world empires have been subdued by the sword, and the result is a human sea of seething discontent, agitation, anarchy, injustice, oppression, avarice, ambition, and crime—the only result which could accrue from the past policy of aggression. The world has received an education which will lead its present teeming millions to the battle-field, when the words of Christ will be awfully and unmistakably fulfilled, viz.: “All they that take the sword shall perish with the sword” (Matt. 26:52), and the great battle with which the future of this present world closes will see these words fully realised. The nations have lived by the sword; they will perish with the sword; and the rising elements of discord and revolution which we see almost everywhere are the sure indications that the planet will certainly reap the harvest now almost ripe, from the seed which it has sown.

When Edward I. of England asked the feudal Baron Earl Warrenne to produce the title of his estates, Warrenne bared a rusty sword, and flung it on the commissioners' table. “There, sirs,” said he, “is my title deed. By the sword my fathers won their lands, and by my sword I will hold them.” This doughty baron's answer to the English king holds a stupendous truth in a nutshell. Many an emperor holds the tenure of his position upon the same principle as Warrenne. If asked to produce his titles to his empire, he can only point in reply to the swords of his forefathers; and if he intends to hold his empire he may, like the feudal knight of old, be compelled to do so by unsheathing the swords within the pay of his national treasury. Warrenne saw at a glance the position in which he stood, and was also fully alive to the fact that his estates must in the future be held by the sword. So it is with the Powers to-day.

The sword has been the chief factor in the past, and a cursory glance at the present is sufficient to indicate that it will be the mighty factor of the near future, when one nation will ask others to show their title deeds. The title deeds of the nations to-day are their ironclads, their armies, their cannon, and their swords; and yet they style themselves “Christian nations.” Christ said to His follower Peter, “Put up thy sword.” The so-called Christian nations of to-day would as soon think of becoming non-existent as they would of obeying the words of Christ to Peter, viz., “Put up thy sword.” No, indeed, the motto of these Christian nations is not, Put up the sword, but draw it; therefore, according to the words of Christ, they will perish with the sword. Human life is held at a discount. A rifle to-day is put into a boy's hand before he can conjugate the verb “to be,” and he can march to the sound of martial music better than he understands the rule of three. The day is near at hand when the words of Joel shall be heard, “Wake up the mighty men; let all the men of war draw near.”

Christ died upon Calvary to give men the Bible, peace, and salvation. Satan has supplanted the Bible with the sword, and under the assumed name of Christianity. The earth is staggering in the last stages of disruption, and in harmony with the education it has received will finally come up, sword in hand, mailed, and panoplied, to reap the final harvest.—J. B.

Music Instead of Theology.

Dr. Marshall, pastor of Scots Church, Melbourne, proposes to increase his congregation at the Sunday evening service by curtailing his sermon to ten minutes' duration, and filling in the time with attractive music. On this decision of the learned preacher the “Southern Cross” comments thus:—

“The ‘Autocrat of the Breakfast-table’ declared history to show that the race which shortened its weapons widened its boundaries. It was the short sword of the Roman soldier that explained the scale of the Roman Empire. Dr. Marshall evidently proceeds on the theory that the divine who shortens his sermons will multiply his hearers. Forty minutes' eloquence from the pulpit means empty pews. When the sermon is cut down to twenty minutes, this means a decent congregation; while a sermon whittled down to ten minutes represents crowded aisles! In sermons the propositions of Euclid are inverted. The part is more than the whole. As the sermon shrinks in area it increases in attraction; when reduced to ten minutes everyone will rush to hear it.

“But this, from the preacher's point of view, is very perilous logic. Why should the whittling down process stop at ten minutes? If we accept the belief that a preacher's popularity widens as his sermon contracts we must believe that a sermon five minutes long would be twice as popular as one ten minutes long. Nay, on this logic a preacher will reach the climax of his popularity when he has reduced his sermon, say, to a gesture. Tediousness is an offence anywhere, and tediousness in the pulpit is little less than a crime; and no penalty is too severe for a divine who makes his sermon a mere painful exercise in suffering to his hearers. The first duty of a sermon is to be interesting. But when this has been granted it yet has to be added that this passion for short sermons is not a healthy sign. We have only to remember the high themes with which a sermon deals—the love of God, the redeeming work of Jesus Christ, the sacredness of duty, the great hopes of eternity, the swift coming hour of death. And how can such great subjects as these be packed into ten minutes? The demand for microscopic sermons, one is tempted to say, must come from souls of microscopic scale; from souls only faintly touched by the great forces of religion, and in which a thousand meaner interests overbear and silence the supreme concerns of the spiritual realm. And does not the preacher accept an ignoble reading of those great interests and themes for which he pleads when—avowedly for the sake of persuading people to listen to him—he promises that he will not take more than ten minutes in discussing any of these great subjects?”

The Sin of this Generation.

By W. W. Prescott.

Every specific sin is, in its final analysis, a revelation in one form or another of the spirit of rebellion against God and His authority, and involves in principle the dethronement of God and the overthrow of the divine government. Every one who willfully commits sin allies himself with the great rebel leader, and casts his influence in favour of the attempt to establish a rival kingdom in the earth. In the development of the great controversy between Christ and Satan there have come crises when this spirit of rebellion became so intense that there were plain manifestations of the divine displeasure, and those who had defied God so flagrantly that they had placed themselves beyond the reach of mercy were permitted to reap the fruit of their doings. Thus it was in the days of Noah, when “Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” Thus it was at the time of the first advent, when “sin had become a science, and vice was consecrated as a part of religion. Rebellion had struck its roots deep into the

heart, and hostility of man was most violent against heaven." In the former instance, "the flood came, and took them all away;" while in the latter, the Romans came, and took away both the place and the nation of the chosen people. We have now come to the third and final crisis in the controversy. In this generation will come the climax of the whole experience of rebellion against the government of God. It is the crisis of the ages. When He wept over the doomed city, "Jesus, looking down to the last generation, saw the world involved in a deception similar to that which caused the destruction of Jerusalem. The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of His government in heaven and earth." Our prayer now may be, "It is time for Thee, Lord, to work; for they have made void Thy law." This is the sin of this generation.

The Union Label and Personal Liberty.

President Eliot, of Harvard University, has set himself the task, with great public spirit and self-sacrifice, of making known his conviction that the closed shop, union label, and such methods of labour unions to create a monopoly of labour in any trade, must fail, because they run directly counter to the growth of individual liberty. His argument is historical. The kings of England granted monopolies till the people took away the power to grant them; for a monopoly, except of a clearly public product or utility for the public good, has always been, and is, the most offensive and repressive thing that popular liberty can encounter. It is out of the very fullness of popular liberty that corporations are now permitted to struggle for the monopoly of products and utilities, that labour unions are permitted to try to make a monopoly of labour in any industry. Any such monopoly, therefore, is a step backward.—"World's Work," February, 1905.

A Startling Innovation.

Last week all Perth was astonished at the unexpected announcement of a bold change of policy on the part of one of the morning newspapers. Without any "scare-type" heading, it calmly intimated:—

"With this issue the 'Morning Herald' undertakes a bold departure. As a reference to our sporting columns will show, all items of news dealing with horse-racing and betting operations disappear. In future the large space daily given over to these subjects will be filled with more useful and important information. As a matter of news the three placed horses in the important races will be announced, but just in so many words. Odds, turf quotations, and other horse-racing matter, which has absorbed columns of our space daily will, under the new order of things, be absolutely barred from our columns.

"A similar veto will be exercised on betting advertisements. Contracts at present running will, of course, be honoured for the balance of their period, or until we are permitted to determine them. We are now communicating with the various clubs and individuals whose betting and racing advertisements find place in our columns. No doubt under the new state of affairs they will be glad to be relieved of their advertising arrangements with us. If so, no obstacle

will be raised on our part. In no case will any new betting or horse-racing advertisement be accepted."

The announcement, while causing general surprise, has been received variously. From every pulpit has gone forth a word of hearty commendation and encouragement. . . . The issue is looked for with much interest and some anxiety. Should the result be success, the impulse upon Australian journalism will be great, and through the press upon the legislature. As it is, while the public press devotes space to feeding and fostering the gambling spirit, no amount of pulpit denunciations and legislation enactment will stamp out the evil. It will be interesting to follow the course of a newspaper that fearlessly declares for God and the right.—"A. C. World."

The Illinois State prison officials are much concerned over the condition of their prisoners, some of whom have become insane, and many are threatened with dementia, principally from lack of employment. Over six months ago a law was passed by the State legislature, at the request of the labour unions, which prohibited competitive manual labour in penal institutions. The result mentioned followed the enforcement of the law.—"American Signs of the Times."

What is described as the most important discovery ever made in Egypt has been made by Mr. N. de G. Davies, who has been associated with Professor Flinders Petrie in his work of carrying out historical investigations in that country. Between the sepulchres of Ramesses IV. and Ramesses XII. has been found the tomb of Yua and Tua, the parents of Queen Teie. The tomb, which is still filled with the Royal treasures, has remained undisturbed since the eighteenth dynasty—about 1,700 years before the birth of Christ.

A writer in the "Daily Chronicle" deals with the heavy burdens that have been laid upon the people of the United Kingdom during the past ten years. Over seventy millions more per annum are required for the national expenses than were needed ten years ago.

"These colossal figures wear a still more sinister aspect when they are considered in the light of the expenditure on armaments. On the whole, they are not the signal of the nation's advance in citizenship, of its care for the workers, the children, youth, the helpless aged—of its compassion, its zeal for progress, its desire for a temperate, well-ordered state. They are rather the measure of the growth of fears and passions. Taking every kind of warlike expenditure, Mr. Bowles finds that for the last financial year the army cost over forty-six millions, the navy over forty millions—eighty-six millions in all. In 1893-4 the army accounted for twenty-one millions, the navy for fifteen millions, a total of thirty-six and a half millions. This is an increase of nearly fifty millions on armaments, exclusive of the cost of the Indian army, or ten times the increase in the expenditure on education. While, therefore, only about 6s. 8d. out of every £1 collected by the British Government from one source or another ten years ago was devoted to warlike purposes, to-day about ten shillings of each £1 is so expended."

The writer of these words attributes the increased expenditure to the preponderance of a certain political party, but the real reason goes deeper, for the same condition is found in other countries also. The progress that is being made, as shown by these striking figures, is truly appalling. Yet the leaders of the nations are talking as though we were only at the commencement of the international struggle for armed super-eminence.—"Present Truth."



A. W. ANDERSON, EDITOR.

MELBOURNE, VICTORIA, -APRIL 17, 1905.

The Revelation of Jesus Christ. — No. 15.**The Seventh Seal.**

"And when He had opened the seventh seal, there was silence in heaven about the space of half an hour." Rev. 8 : 1.

The thrilling events which were presented in vision before the beloved apostle John as each of the seals were successively opened, now find their culmination in the greatest act of the drama. As each of the six seals were opened, the scene changed in a most remarkable manner. In the first seal there was seen Christianity as a mighty force, robed in garments of spotless purity, conquering the forces of evil. Then followed three symbols, each in a different colour, denoting the various stages of degeneracy through which the church passed as it became contaminated by association with the world. So far did the church drift into evil practices that she could even condemn to death those who differed from her, and instead of bringing life and light into the world, she brought death and destruction. Then came the awakening when the light of the Reformation broke in upon the pall of darkness which enshrouded the world, and under the fifth seal the characters of those who had been slain for the word of God were vindicated before the world. On opening the sixth seal John saw the mighty upheavals of nature and the thrilling signs in the heavens, which may be recognised as counterparts of those events which the Saviour foretold would take place just prior to His second advent; and while both celestial and terrestrial signs are warning the world of the coming doom, a special gospel message was seen going throughout the world, gathering out the true Israel of God, and preparing them for the coming of the Lord.

The final work of the gospel having been accomplished, the seventh seal opens, and there is "silence in heaven about the space of half an hour."

As the prophecy of the seals is symbolic, this space of time may, therefore, be regarded as symbolic, a day being equivalent to a year. See Eze. 4 : 5, 6 ; Num. 14 : 34. Half an hour being the forty-eighth part of a day, we have only to divide 360 days, the length of the Jewish year by 48, which gives us $7\frac{1}{2}$ days. During this space of time, at the close of the Christian era, there will be silence in heaven, the cause of which we may gather from further study.

What Causes the Silence in Heaven?

We have already noticed that the prophecy of the seven seals covers the period of the Christian era from its commencement down to its close, therefore the seventh and last seal is the last act of the drama. The coming of Christ in the clouds of heaven to call the sleeping saints from the dust, and to gather the faithful remnant from the last generation of men, is the event which marks the close of this era. When Jesus comes

the second time the armies of heaven accompany Him to the earth. Rev. 19 : 14. Matthew says, "When the Son of man shall come in His glory, and *all* the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25 : 31. The angels of God who make heaven resound with glorious music will leave their beautiful home to escort the King of kings and Lord of lords on His mission to this earth. When the heavenly courts are emptied of their inhabitants, will there not be silence? Pen can not picture the sublimity of that scene, the climax of the ages. No earthly monarch ever imagined so glorious an escort as Jesus our King will bring with Him when He comes for His beloved children. Even the earth itself will tremble at the voice of the Son of God as He calls in thunder tones to His sleeping saints. "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth." John 5 : 28, 29. Such a manifestation of power has never been witnessed by mortal man, and only those who are fortified with the faith of Jesus, and whose sins are covered with the blood of the Lamb, will be able to endure the sight. In that day they will say : "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25 : 9.

When Jehovah appeared on Mount Sinai and spoke the "ten words," His voice shook the earth, and "they that heard entreated that the word should not be spoken to them any more." "And so terrible was the sight that Moses said, I exceedingly fear and quake." Heb. 12 : 19-21. "But now He hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that may be shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire." Heb. 12 : 26-29.

Are you building up a character which shall be able to stand the test, for "every man's work shall be made manifest, for the day shall declare it; because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

"Expose water to fire and it dissolves in vapour; wood, and it vanishes in smoke and flames, leaving but grey ashes behind; iron, and it is converted into rust; but fire may play on gold for a thousand years without depriving it of a degree of its lustre or an atom of its weight. Beautiful emblem of the saints of God! They, like gold, cannot perish, and their trials, like the action of fire on this precious metal, but purify what they cannot destroy."—Thomas Guthrie.

The dissatisfaction and disappointments of life do not affect the man who has learnt to find his supplies in God. Other hearts may be empty, but his is full; others may be fainting for very weariness, but he is full of buoyancy and vigour, so that he does not see when heat cometh; to him the world, though his place of discipline, is by no means the waste howling desert that it is to the man of the world; it is one apartment of the great Father's house, and in every part of that house there is, for the members of the family, "bread enough, and to spare."—Hay Aitken.

GENERAL ARTICLES

FROM OUR CONTRIBUTORS

The Coming King.

By R. Hare.

I long to behold Him descending as King,
While seraphs and angels their glad tributes bring
And the bright, shining myriads in rapture all sing,
"Unto Him be the glory, Amen!"

With splendour descending,
The wide heavens bending,
And mountains all rending,
Forever; Amen!

And oh, but to see Him, the dear Son of God,
The pierced feet that travelled o'er earth's dreary sod,
And the hands once smitten by sin's cruel rod,

Descending in glory; Amen!
With seraphs attending,
In beauty transcending,
And anthems ascending,
Forever; Amen!

And, then, "face to face," but to stand in His sight,
With star-crowned myriads that breathe in delight
Beyond all the shadows of sorrow or night,
In the kingdom of glory, Amen!

Oh, joy comprehending;
Oh, rapture extending;
Oh, glory unending;
Forever; Amen!

And then, oh then, but to look on His face,
To taste the joy of His infinite grace;
To find in His presence forever a place;
Forever and ever, Amen!

Oh, glory impending;
No more earth's contending;
But songs ceaseless blending;
Forever; Amen!

"Living Oracles."—No. 1.

"This is He that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers; who received living oracles to give unto us." Acts 7:39, R.V.

The Living Word.

The divine word is a living thing. It has the life of God in it, and it is only as the works of men catch its spirit, its vitality, and its power that they in turn become living things, or life-giving agencies. Therefore he who would write to give life must think the thoughts of God.

In his letter to the Hebrews Paul writes, "For the word of God is living, and active, and sharper than any two-edged sword." Heb. 4:12, R.V. In its living activity that book has dominated the ages, and withstood the sweep of the centuries. Had it been an ordinary book, the Bible must long ago have passed into the shades of oblivion, for the hand of persecution has waged a relentless war against it. Since its hallowed light first fell across the path of human life the darkness has hated its brightness. But the living word still shines

in all its peaceful glory, through the hatred of the centuries.

The Word of Man.

Before the French Revolution Voltaire made the boast that in one hundred years the Bible would be an unknown book. But that century has passed by, yet the book still lives. In fact, during the very century predicted as its last, the Bible multiplied a thousand-fold, and after its struggle of a hundred years the unbeliever must read with amazement of 285,000,000 volumes going forth to mankind with the message of life. Human lips speak, and in their language they often lie. But God speaks truly, for He "cannot lie," therefore "every word of God is true." In contrast with the word of God the word of man is but as the "chaff to the wheat." Jer. 23:28-31. "God is a God of truth, and His word shall stand forever."

The Heart of the Word.

But in that living book there is somewhere a part known as the "Living Oracles." In man there is a heart from which there flows out the stream of life that vitalises every part, and so his body remains a living temple. Is it thus in the book? Is there indeed a centre part through which, and from which, vitality and power flow to all its parts? Has that book a heart that breathes life and character through the whole?

In producing that book "holy men of old spake as they were moved by the Holy Ghost." But there is one portion that did not come through the human channel. True, human ears heard it, but the voice of Deity made the pronouncement. From amid the clouds, the darkness, and the flashing fire that covered the trembling mountain God spoke the living oracles—the ten words—while a trembling world listened for the second time to the great voice that called it into being. Is it possible, then, that the "ten words," spoken from Sinai by the voice of Deity, form the centre part—the living oracles—of the divine word that God has given to man? This is surely so, for it is to that special part of the word that Stephen referred when, under the inspiration of the Holy Ghost, he spoke of the "living oracles." See Acts 7:34. From that living part God gives vitality to the whole. Had man never transgressed the law of God he would never have needed the Bible, for that book is only an exposition of the "ten words."

The Law in Christ.

Before Christ came to the earth the prophets spoke of His coming thus: "Lo, I come; in the volume of the book it is written of Me; I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:7, 8. The living oracles thus placed in the heart of Jesus Christ became the foundation principles of His righteous life. All that He did and said was simply an exposition of that living law that was within His heart. In Christ, God's living oracles and the divine cleansing power unite for the work of salvation, and it is only through Christ that the living oracles and dying man may be brought into harmony again. "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.

The Word Made Flesh.

Christ was the living Word. The living oracles were in His heart as the source of His holy life. Even so the law of Jehovah is in the written word as the "living oracles," or source of its life. Now, if man is to be

kept from sin the word of God must live in him. David writes, "Thy word have I hid in my heart, that I might not sin against Thee." Ps. 119:11. In speaking of the righteous he says, "The law of his God is in his heart; none of his steps shall slide." Ps. 37:31. All that is in the heart is revealed in the life, hence the command, "Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4:23. With God's word living in flesh man may overcome every sin. And if man is to overcome sin, the word must again become flesh in him.

The Law Magnified.

In speaking of Christ and His work the prophet said, "He shall magnify the law, and make it honourable." Isa. 42:21. All the teaching of Jesus Christ, with its divine, spiritual expansions, its heavenly lessons, and its holy truth, was in reality but magnified features of the law that ruled in His life. In fact, all the moral truths taught in the Bible, all the principles of righteousness expounded, and all the perfection of character portrayed, are but simple expansions of the principles found in the great law of Jehovah. The "ten words"—the living oracles—stand as the fountain heads from which all the streams of truth and righteousness flow. In that source of peace and life there lies abundant blessing for God's people. "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18.

In His life-lessons Christ taught that the lascivious look was a violation of the law that forbids adultery, and also that the thought of hatred was a violation of the law that forbids murder. The law thus magnified becomes a living thing that takes cognisance of human thought. It is by thus touching the heart of man with the living oracles that God undertakes to control the outward life of man. "Out of the abundance of the heart the mouth speaketh," and if the law of God is in the heart the lips must speak in harmony with its dictates. That magnified law covers the whole life of man. "Fear God, and keep His commandments; for this is the whole duty of man." The highest ideals of the Christian life can never reach beyond the magnified beauty of that law as it appeared in the life of Jesus Christ.

Living Temples.

By G. B. Starr.

God is a Spirit, and dwells not in temples made with hands. Masonry, arched domes, cathedral aisles, lofty, rich, and massive structures; adornments, gold embellishments, paintings, statuary, the chimes of bell, or the deep tones of the organ, or the heavenward-pointing spires—all of these united do not make for God a place of rest, a dwelling after His own liking.

His original plan was to dwell in the hearts of all His children, angels and men. "Fearfully and wonderfully made," says David of the human body, with its curiously wrought brain, as a jewel in a casket, connected by living, telegraphic wires to every part of the living organism, controlling every motion and sense, and receiving intelligence from every part, and sending forth its orders as a king upon his throne. This brain, with its entire system, was made to be the dwelling place of the Spirit of God, so that Christ should be the King in every living soul, working through their powers, which He Himself had made, and manifesting through them the

glories of their Creator. But sin entering into the mind of man, through false representations of God to him, led man to separate himself from God, and so close to Him the free entrance to His own temple.

As man had received every good thing from God, when he became separated from God he must deteriorate, and finally perish. So God in His love for man sought again an entrance into his life, to bring back to man all that he had lost. But as man's heart was closed against God, God decided to come as near to man as possible, and so pitched His tent beside the tents of the children of Israel, whom He had chosen out of the tribes of men, through whom to reveal Himself to all men. He walked with them in all their journeys, and constantly bestowed blessings upon them. Thus He endeavoured to regain access to the heart of man, when He should no longer need a tent or temple. But David and Solomon built Him an house, to make permanent God's dwelling among them; but God said to them: "Howbeit the Most High dwelleth not in temples made with hands." "The heaven is My throne, and earth is My footstool; what house will ye build Me? saith the Lord; or where is the place of My rest? For all these things hath Mine hand made, and all these things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." Isa. 66:1, 2. To this man will God look for a place of rest. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15. Here is God's dwelling place, in the heart of the humble children of men. He wants to help and strengthen them. "For ye are the temple of the living God, as God hath said: I will dwell in them, and walk in them, and I will be their God, and they shall be My people." 2 Cor. 6:16. So Christ pitched His living temple by the side of ours. He became flesh that He might come the closer to us, that knowing God better through Him, we would be persuaded to open again the heart's door, "that Christ might dwell in the heart by faith." Eph. 3:17.

But many are keeping Christ out of the heart to-day on the plea that it is unfit to be the dwelling of the pure and holy God, thinking that when they succeed in cleansing it, they will invite Him in. What a delusion is this! How long have you been trying to turn the evil out of your heart's temple, and failed? Jesus is the only successful temple-cleanser that ever undertook that work. He is the great temple cleanser. He can do it suddenly, now. Out from His Father's house—Herod's temple—He twice, during His earthly ministry, turned all of the money changers, the buyers, and sellers. Alone He did it. The evil horde fled precipitately before Him. "Take these things hence," was His command, and they all made haste to obey Him. "The Lord whom ye seek, shall suddenly come to His temple," to-day, in you, if you desire Him to, and will turn out of your heart the evil host within, and will fill it with love for the blind, the lame, whom He loves, and fill your heart with their songs of rejoicings, as He filled the temple with these and the songs of innocent childhood. Again will He tune your heart to catch the strains of sweetest music.

Show a helpful spirit towards everybody, and a willingness always to lend a hand. Every one despises a man or woman who is always thinking of self.

World-Wide Field

A Visit to Burma.

By J. L. Shaw.

A trip to Burma, across the Bay of Bengal from Calcutta to Rangoon, during the monsoon season, is not a most enjoyable one. During the season, which lasts from the middle of June to the first of October, the monsoon winds blow continually from the south-east across India and the Bay of Bengal, proving a great blessing to India by bringing an abundance of rain to cheer the millions of Indian farmers, but lashing the bay into a boisterous foam, making travel by sea hard, and often perilous.

We had a trustworthy boat, and, being a mail steamer, it made the journey of nearly eight hundred miles in less than three days. It had been over two years since we last visited Burma, and we naturally looked forward with pleasure to meeting the little company of Sabbath-keepers in this new field. There is something encouraging and inspiring about the Burmese people. They are cheerful and contented, and are remarkable in this part of the Orient for their independence of character. Aside from the several English-speaking Sabbath-keepers, we have, in Burma, six natives who are keeping the Sabbath. All of them have had more or less trouble and persecution by their fellow countrymen since accepting the truth. One brother—Maung Maung by name—especially, gave up a lucrative position in the government, against the advice of friends and family, and has really suffered privation and hardship for the cause of present truth. For two years he and his faithful sister, Ma Ma, have stood staunchly for the truth, and, while being condemned as heretics, have used the larger portion of their time in telling their fellow Christians of the true Sabbath and the near coming of Christ.

These dear friends are very anxious to get the truth before their countrymen, and again and again they have earnestly pleaded that a minister be sent to them to learn the language, and join with them in labouring for the Burmese people. There certainly is an open door for such a worker, and we know of no work more interesting and encouraging. It will be joy to us and to the native brethren there when a minister goes to that field to throw his heart and soul into the work.

The people are by no means illiterate. It is their pride that all the men and women are able to read and write their own language. This being true, it is very important that we have tracts and leaflets printed in their tongue as soon as possible. Brother Maung Maung has written a tract entitled "The Law of God Written in the Heart." On the outside he has a picture of a heart, with a hand writing upon it the law of God. Brother Myat Tun has translated one of our tracts on the second coming of Christ, and has it ready for the press. These brethren have done this work so far at their own expense, and it is only now that they are asking if the

mission will not share the expense of printing. There is no question about our duty to help them in this. We must lose no time in getting our literature into their language. As fast as funds are available, we should have tracts on present truth translated and published. It costs eight shillings to print one thousand eight-page tracts, and four shillings to print one thousand four-page tracts. How providential it is that printing is so cheap! Even a few shillings goes a long way in publishing the message in this land.

We held a number of meetings while in Burma, but, living apart, it was difficult to get all our Sabbath-keepers together at one time. We managed, however, to have one such meeting. The occasion was of profit to all. Brother Maung Maung interpreted to his countrymen what was said, and at the close of the meeting, after several songs in Burmese, the company broke up.

For nearly two years Brother and Sister Meyers have been working in Burma. Through their efforts and the efforts of those who have worked with them, our literature has been having a wide circulation among the English-speaking people in various parts. The "Oriental Watchman" has a good circulation. Our health books have taken well, and many have been sold in different parts of the field. Brother Meyers has also held public meetings, and conducted many Bible studies in the homes of the people, so that a large number have heard the truth.

The Burmese, as a whole, are contented and happy. They live in a productive country, and, not wishing to accumulate wealth, live an easy-going life. Their religion teaches them to be very hospitable, and it is said that a foreigner can go from one end of Burma to the other and never want for food. Their liberality is particularly shown in their temple service. Pagodas to the memory of Buddha are to be seen in many places. These are relic shrines, which have been built as monuments wherever some of the supposed remains of Buddha or articles belonging to him are to be found. In the foundation of one, the guide will tell you, is said to be found a tooth of Buddha; in another, a lock of hair; and in still another, some article that once belonged to him.

Many of these pagodas are very high, and have their domes covered with gold-leaf, which glistens in the sunlight. Swayda Gong pagoda is one of the largest, and its dome is wholly covered with gold-leaf. It costs much to make this large display of gold in honour of Buddha; and putting it on as they do, in time it wears off, and has to be renewed. But the people have been taught to give in a remarkable way. One pagoda we visited had a large chest placed in a conspicuous place. The chest is covered with gold, and on one side there is an opening for contributions. Judging from the elaborate display of gold on every hand, the contributions received in this box must be enormous; and the exceptional size of it is also an evidence that large giving is expected. If the stream of wealth that pours continually into this and other heathen coffers in Burma could flow into the cause of Christian missions, what a work could be done! Though the gold is yet tenaciously held for the service of Buddha, the object-lesson remains. Every missionary who visits these shrines must wish that the same free spirit of giving might be seen in Christian lands for the propagation of the gospel of Christ.

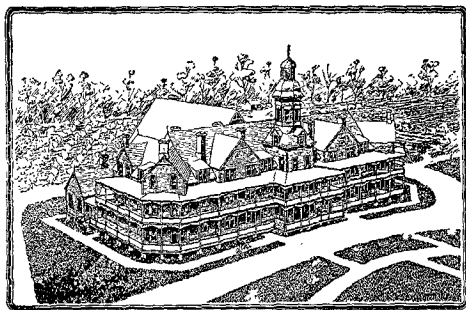
Many are the evidences that Burma is now open for our work. The government has built railways running

to many parts. Peace and quiet reign everywhere. A woman can travel alone, and be courteously and kindly treated. Education has been promoted by the government to a remarkable extent, and a spirit of inquiry prevails. Are these not evidences that God is going before us? Just now is the time to enter Burma. We know of no more encouraging field; and surely, among that many people there are loyal hearts who will respond to the warning call. The same hardships which Judson bore are not now to be met. It was with the greatest difficulty that he started the work; he laboured many years under the most trying circumstances, with apparently small results. But, in time, God showed His signal blessing upon his efforts, and a work was begun which nearly a century has by no means effaced. The work of reform which he started, and which finally found for him so large a place in the hearts of the Burmese people, is to meet its completion in the proclamation of the third angel's message. Where are the men and women who will give brain and brawn for the salvation of the Burmese people?

Calcutta, India.

In Whitechapel, London, there is a Jews' temporary shelter which is crowded just now with refugees who have fled from Russia to escape the conscription. Hundreds of these fugitives, not all of whom are Jews, pass through London every week, the greater part of them bound for America. From South Africa all but the well-to-do are barred by the immigration laws. The formalities of conscription are simple. "They come to take us away without any notice, often in the middle of the night," said one. "The village is surrounded, and then house after house is visited, and if the people do not answer the knocking quickly their doors are broken in. Every man from twenty-one to forty-three years old is taken, and they are all locked up and sent off, after a day or two, to some distant part of the country. There they are drilled for a few days, and then packed off to the war." No opportunity is given to say farewell to relatives. The relation of this sort of recruiting to the prosperity of a nation is not difficult to apprehend.

The Sydney Sanitarium



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

**The Remedies
Principally
Relied on are
Water,
Massage,
Electricity, &c.**

A HYDROPATHIC INSTITUTE

Gives Special Attention to the treatment of Rheumatism, Gout, Paralysis, Bright's Disease, Diabetes, Dyspepsia, Diseases of the Nervous System, Diseases of Women, &c.

CORRESPONDENCE INVITED

SYDNEY SANITARIUM, WAHROONGA (near Sydney), N.S.W.

HOME AND HEALTH

Better to stem with heart and hand
The roaring tide of life than lie
Unmindful, on its flowery strand,
Of God's occasions drifting by.

—Whittier.

Sleeplessness or Insomnia.—How Cured.

Report of a lecture delivered by Dr. D. H. Kress to the patients at the Sydney Sanitarium.

Insomnia is a condition in which the individual suffers from too little or imperfect sleep. It is a disorder that is often difficult to manage, especially in chronic cases where sleeplessness has become a fixed habit, where they do not expect sleep. In such cases not only must the causes be removed of which the insomnia is a symptom, but also the wrong habit must be broken up, and a right habit established.

Sleep-producing drugs are often resorted to, but as a rule they are harmful, and no permanent results are obtained from their use. In fact, frequently a drug habit is formed from their use, which is more injurious to the system and more difficult to overcome than the sleeplessness itself. It is, therefore, of great importance to know how to preserve normal sleep.

Physical labour is one of the best preventatives for sleeplessness. "The sleep of the labouring man is sweet." Sedentary habits result in incomplete oxidation of certain food elements, leaving them in the form of cinders, better known as uric acid. The accumulation of these body cinders is responsible for many cases of insomnia. A fast for a day or two, depriving the body of food would lead to the oxidation of some of these wastes. In the absence of better fuel nature burns up the cinders that have accumulated. The idler naturally loses his appetite for wholesome food; nature wisely deprives him of this to cure the insomnia.

The same nature that takes away from the idler the appetite for wholesome food, and says, "He that will not work shall not eat," also says, "He that will not work shall not sleep." The sedentary man having lost his relish for wholesome foods resorts to highly-seasoned foods and so-called tonics, to create an appetite. This is not a natural appetite, and must result in harm, and if sleep is taken from him, he resorts to narcotics or other drugs, to produce artificial sleep.

In addition to exercise, energy is also liberated or given off by the nerve cells as a result of stimulation through the sensory nerves—the nerves of the eyes, the ears, and the skin. Light is a natural stimulant, and causes, through the optic nerve, activity of the nerve cells and a discharge of nerve energy. Sound has the same effect through the nerves of the ears. Stimulation of the nerves of the skin by heat and light produces similar effects. The more nerve energy stored up in these cells, the more readily they respond to stimuli. At night when the nerve and brain cells are nearly exhausted,

their irritability is greatly diminished. At this time also the stimulating influences of heat, light, and sound are largely withdrawn, and the external conditions are made most favourable for sleep. By morning, when the cells become again stored with energy, they naturally become more excitable and sensitive to external impressions. The appearance of light, heat, and the cheering bird songs, are nature's means of awaking the slumberer. Relaxation, absence of light and sound, and complete quiet are some of the conditions which favour natural sleep.

Instances are not uncommon in which there is fatigue of the nervous system and yet sleep seems impossible. In such cases irritants or cinders are circulating in the blood, which stimulate the fatigued nerve centres and make sleep difficult. The elimination of these irritants and a correction of diet are necessary. A neutral bath at a temperature of 92 to 95 degrees F. for twenty to forty minutes, or even longer, is also helpful. The body immersed in water a little below its own temperature is shut away from influences which play upon the nerve centres through the sensory impulses transmitted from the periphery. Poisons may accumulate as a result of defective elimination, as in Bright's disease, and produce insomnia, or poison may be introduced in the form of tea, coffee, or the free use of flesh, with the same results. In every case the true cause must be sought for and removed, and natural external conditions sought which will encourage natural sleep. Under the rational treatment and corrected dietary given at our sanitarium the most stubborn cases usually yield. Less albuminous food, more exercise, eliminative and sedative treatments are the remedies for insomnia.

True Greatness.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win His smile of approval, and to do good now to men.

It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valour at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ.

To fulfil faithfully the duties of your station; to use

to the utmost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unlovely, the unthankful, and the evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the sake of the praise of man, but for the sake of God—this makes a great life.—F. B. Meyer.

Is it Right?

It is a very peculiar fact that whenever there is a worldly amusement about which we are in doubt, we invariably ask the question, "Is it wrong to do that?" "Is it wrong for Christians to dance?" "Is it wrong to go to the theatre?" "Is it wrong to play cards?" Always, Is it wrong?

It is very much the same as in the matter of eating. When there is something that we desire, we always ask ourselves, "Will it hurt me?" If we can satisfy ourselves that it will not do any serious damage, that it will not bring on indigestion or dyspepsia, or sleeplessness, or cramps, we eat it. We never ask, "Will it help me?" "Is it just what I need to build up body and brain, to make blood and strengthen the tissues, to increase my energy, and improve my general health?" Never. It is always, "Will it hurt me?"

So it is with worldly amusements. "Is it wrong?" we ask. "Does God forbid it?" "Is there anything in the Bible against it?" If we can satisfy ourselves that it is not wrong, we engage in it. Is that all that should be asked? Why not occasionally reverse it, and ask, "Is it right?" Suppose it is not wrong, there is still the question, "Is it best?" "Is it what I need to be more effective in my influence for Christ?" "Is it going to make me nobler and truer, better able to fulfil my life work?" "No," must we say, "it will not do that." Then hands off. Life is too full of that which is uplifting, helpful, and character-forming, to spend our time on that which has at the best only a neutral influence.—"Baptist Commonwealth."

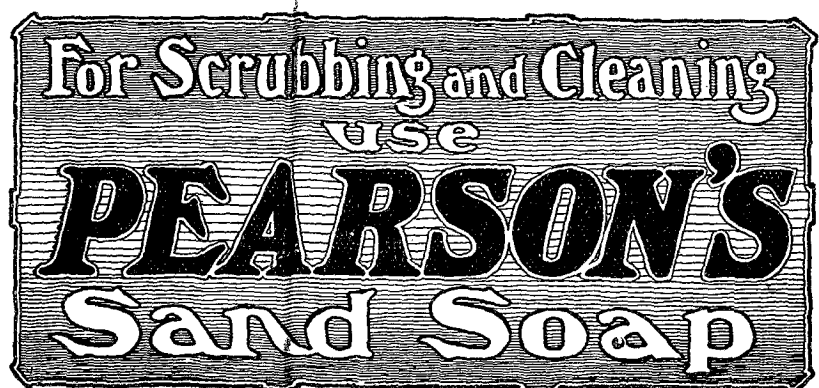
The golden rule is the true standard of honesty. It requires us to deal with our neighbours as we would wish them to deal with us were we in their circumstances.

All Books and Tracts

Advertised in this paper can be obtained from the ECHO PUBLISHING COMPANY, LTD., North Fitzroy, Victoria, Australia, or from—

OUR GENERAL AGENTS.

Victorian Tract Society, Oxford Chambers, 473-482 Bourke St., Melbourne.
New South Wales Tract Society, 80 Hunter Street, Sydney.
Queensland Tract Society, 188 Edward Street, Brisbane.
North Queensland Tract Society, Eyre St., Nth. Ward, Townsville.
South Australian Tract Society, 93 Franklin Street, Adelaide.
West Australian Tract Society, 246 William Street, Perth.
Tasmanian Tract Society, 131 St. John Street, Launceston.
New Zealand Tract Society, 37 Taranaki Street, Wellington.
International Tract Society, 39/1 Free School St., Calcutta, India.
International Tract Society 28a Roeland Street, Cape Town, South Africa.
International Tract Society, 451 Holloway Road, London, N.





Half-Way Town.

An easy road runs smoothly down
To Half-Way Town;
For everything that's but begun,
And everything that's never done,
Just rolls aside, one by one,
Goes into Half-Way Town.

Half-finished walls are tumbling down
In Half-Way Town.
Half-finished streets are always lined
With half-done work of every kind;
And all the world just lags behind
In dreary Half-Way Town.

Keep straight along, and don't look down
Toward Half-Way Town.
They say, if every one should try
To keep on moving, brisk and spry,
We should discover, by and by,
There'd be no Half-Way Town.

—Frank Walcott Hutt.



(ALL RIGHTS RESERVED.)

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

Chapter XVI.

NEARLY six hundred years ago in old Holland, in the city of Haarlem, there lived a remarkable old gentleman."

Mary always had a nice way of starting her stories; you couldn't help being interested in them.

"That sounds good, Mary," said Tom, as he moved his chair round by the fire, and put his feet up on the fender. "That sounds just like the beginning of a fairy story."

"It's more wonderful than a fairy story, Tom," said Mary, "and it's true. So it's better than a fairy story, too."

"This old gentleman earned his living by looking after the great cathedral in the city. He kept the keys, and used to open it on the church days, and see that it was safely closed at night."

"How many times he had heard its mellow bells, and how often he had paced up and down its long aisles, listening to the echoes of his steps in the great, solemn, old building."

"But if he earned his living that way," said Tom, "he wasn't very remarkable, Mary, that I'm sure."

"No, Tom, you're right *this* time," said Mary smiling. "But this old gentleman began to *think*. That's what made him remarkable in after years."

"And that's why it is that I am telling you about Mr. Lawrence Coster, almost 600 years after he lived in his old Dutch home."

"If he hadn't taken time to *think hard* and then made up his mind to *work hard* we would never have known that such a man ever lived."

Tom was looking at the fire pretty hard.

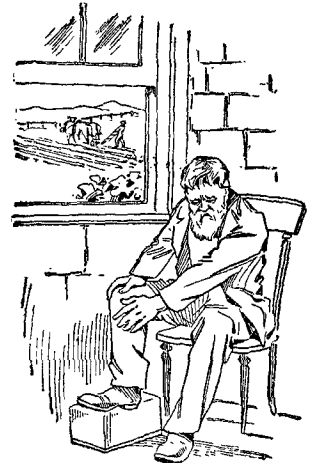
"Ben," said my brother Robert, "just give that boy a poke; I want him to hear *that*."

"I heard it, Uncle Robert," said Tom, laughing. "Go on, Mary."

"There was, and is even yet," continued Mary, "a famous forest just outside the city walls. It was quiet and peaceful among the grand old trees, and here Coster used to walk morning and evening, and wonder, no doubt, what he could do that would be of use to his fellow-men."

"One day he found a smooth piece of bark off one of the old beech trees, and as he stood looking at it, he thought 'Why couldn't I cut some letters out of that?'"

"He was a handy man with his knife, so it did not



"Ben, give that Boy a poke."



Among the grand old trees.

take him long to cut out several letters very plainly and neatly.

"When he got home, he thought he would like his little boy to write some letters well, so he stamped the letters he had cut out on some old-fashioned paper, and gave it to his boy as a 'copy.'

"This helped the little fellow very much. Then his father thought his letters would stamp better if he put some ink on them.

"So in a very little time he had stamped some black letters on white paper.

"Then he began to think hard for days and weeks, and wonder what more he could do with these wonderful little things that he had cut out.

"Soon his letters became words, then sentences, and then he stamped whole sheets of sentences.

"Then, don't you see, he was really a *printer*?"

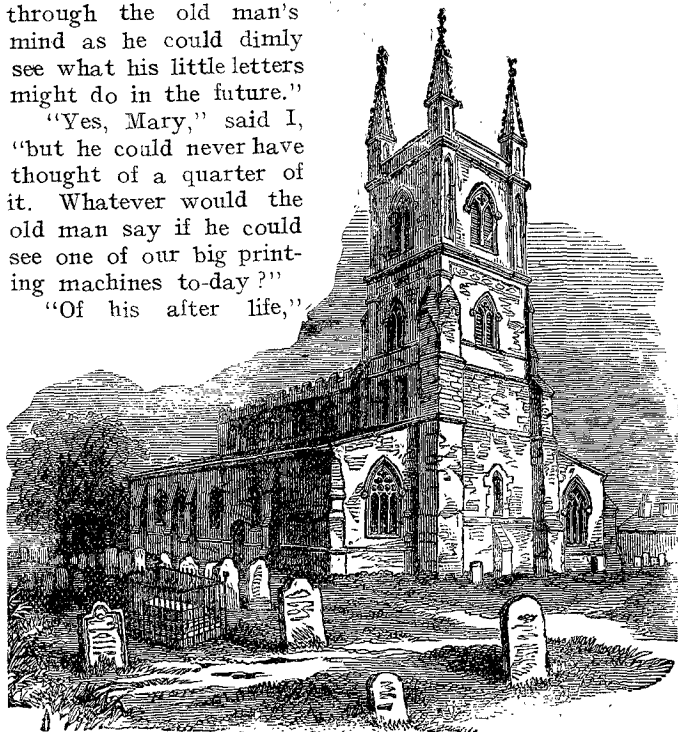
"Who can tell the wonderful thoughts that passed through the old man's mind as he could dimly see what his little letters might do in the future."

"Yes, Mary," said I, "but he could never have thought of a quarter of it. Whatever would the old man say if he could see one of our big printing machines to-day?"

"Of his after life,"



In Old Holland.



The great Cathedral.

continued Mary, "I cannot tell you. But he did enough to make his name famous, and to have it placed at the very head of the list of the great men who discovered the wonderful art of printing."

Well little friends, next week I must tell you some more of Mary's interesting story.

UNCLE BEN.

Be cheerful. The sunny man and woman is wanted everywhere. All doors fly open to them; they need no introduction. Be considerate of the rights of others. Never monopolise conversation. To listen well is as great an art as to talk well.

Uncle Ben's Letter Box.

The following little letter has just been received from Arcadia, New South Wales:

Dear Uncle Ben,—I write to tell you that my sister and I find much pleasure in reading the Children's Corner in the "Signs." Mother has been taking the "Signs" for over two years. She got three of the papers sent to her, and I sold two of them this morning. It is my first trial, but I hope to do better next time. There is no Sabbath School here, so we go to Sunday School. We learn four verses of the Bible and sing hymns. I am 11 years old, and go to the public school. If you will allow me to call myself so, I remain your loving niece,

ELIZA CARLSON.

Why, Eliza, that is *splendid*. If all of our little readers would sell two "Signs" each week, what a help that would be, to be sure. Keep on with the good work. Think of the grand reward the Master has in store for his faithful little workers, bye and bye. I am glad you learn from the Bible; that is the way to find "true gold," you know.

Opening the Heart.

There was a little boy whose heart was touched by a sermon on the words: "Behold, I stand at the door and knock."

His mother said to him, "Robert, what would you say to any one who knocked at the door of your heart, if you wished him to come in?"

He answered, "I would say, 'Come in.'"

She said to him: "Then say to the Lord Jesus, 'Come in.'"

Next morning there was a brightness and a joy about Robert's face that made his father ask: "What makes you so glad to-day?"

He replied: "I awoke in the night, and I felt that Jesus was still knocking at the door of my heart, and I said, 'Lord Jesus, come in,' and I think He has come in. I feel happier this morning than I ever was before."—Selected.

YOU MAY
BE RICH

But if you have gained
your wealth at the expense of health

You are poor indeed

HAVE YOU READ

The Australasian Good Health?

If not you have missed a great blessing in your home. The "Questions and Answers" and "Home Department" of the journal are in themselves worth the price of the journal to you.

This journal aims to impart knowledge in eating, drinking, cooking, dressing, the care of children, treatment of diseases, etc., etc., so as to prevent bodily and mental indisposition, and to secure length of days, peace and prosperity.

BECOME THE PHYSICIAN OF YOUR OWN HOUSEHOLD
By subscribing to this journal

Price, 2/6 Per Annum; Post Free

Special rates for "Signs of the Times" and "Good Health" to one address

"Signs of the Times," ordinary price . . . 4/6

"Good Health," ordinary price . . . 2/6

If both papers are ordered at the same time, price 5/6; thus effecting a saving of 1/6.

Send 2/- extra for postage to New Zealand and Pacific Islands.

Address: Good Health Office, Cooranbong, N.S.W.



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

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

PRICE, PAYABLE IN ADVANCE :

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

PRICES TO NEW ZEALAND.

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

All to be sent to one address.

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

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

All orders for reductions in clubs must be received twelve days previous to date of issue.

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

Divorce is rapidly increasing in England. About ten thousand marriages are dissolved every year. When the Divorce Act was first passed, petitions for divorce averaged 200 a year. During the last five years they average nearly 700 cases per annum.

With this issue we commence the publication of a short series of articles from the pen of Pastor R. Hare entitled "Living Oracles." The ten great words of Jehovah, spoken to an awe-stricken multitude, are shown to be "the heart of the word," from which all Scripture draws its vitality; for the Bible is only an exposition of the "ten words." These articles are worthy of careful study.

For Protection of Life at Sea.

Ocean travel is constantly being rendered safer. One of the latest and most interesting of the appliances designed to lessen the dangers of the sea, is a life-saving globe, the invention of Captain Donvig, of Copenhagen, Denmark. The globe is a large cylinder of steel, and is practically non-sinkable. In case of a shipwreck, passengers to the number of sixteen may enter the life-globe, which, well stored with water and provisions, is cast overboard. Ample means of ventilation are provided. There is a rudder, and the upper structure of the globe is so arranged that a sail may be hoisted, enabling the shipwrecked party to make slow but safe progress to port, or to toss on the sea until rescued, with comparatively no danger from the largest waves or even from rocks. The globe has been tested with entirely satisfactory results on the ocean in tempestuous weather, and mariners predict that it will take the place of the open life-boat. Its advantages over the latter in the matter of safety are obvious.—Selected.

Important Announcement

PROGRESSIVE VILLAGE OF AVONDALE, COORANBONG, N. S. W.
Sydney-Newcastle Line.

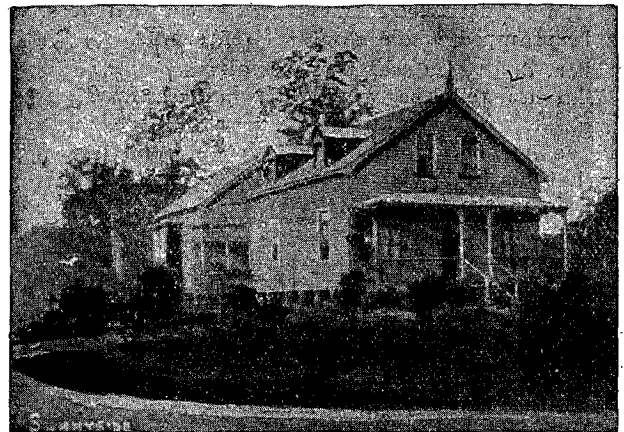
SUB-DIVISION

Of the Attractive

"SUNNYSIDE" ESTATE

The home for several years of Mrs. E. G. White.

On Friday, May 19, at 11 a.m., this splendidly situated, well watered, and most desirable property, consisting of 46 acres, will, for family reasons, be sold by AUCTION, at Auctioneer's Rooms, on EASY TERMS, in Lots, to suit purchasers, from 1 acre up to 17 acres. Good shops, no rabbits, no hotels (in Avondale), very SELECT. Delicious Fruits—Grapes, Figs, Oranges, etc.



The Home at Sunnyside.

It adjoins our own School, the AVONDALE COLLEGE, which, as we all know, in addition to an excellent Academic Course, trains in many useful industries.

Take your children away from the contaminating influences of city life. Make a home in the country, and train every one of your children to become efficient workers in the Third Angel's Message.

DO YOU WANT—

- To make an economical home in the country?
- To be near the College, and at the same time have a good wire-netted market garden?
- To be near the College, and yet have a nice little orchard, poultry farm, and keep a cow?
- To have a well-arranged poultry farm (best fowl-houses in N.S.W.), aspect, soil, and shade just perfect, large barn, grand cultivated patches, good orchard, and nice little cottage? [Note—Avondale is only two and one-half miles from Dora Creek Station, which is twenty-five miles from Newcastle, an excellent market. Bran and pollard exceptionally cheap at the Hamilton Mills.]
- To have a splendid country residence (hot and cold water, etc., etc.), first-class orchard and steam irrigation plant, poultry runs, and proximity to the world-famed Lake Macquarie.

YOU CAN BE SUITED. INSPECTION INVITED.

Upon receipt of letter or wire, visitors will be met at Dora Creek on any day except Saturday.

Lithographs and full Particulars upon Application to
MESSRS. RICHARDSON & WRENCH, Ltd., 98 Pitt St., Sydney,
Or MRS. SUSAN MINCHIN, "Sunnyside," Cooranbong, N.S.W.

Printed and published by the ECHO PUBLISHING COMPANY, LTD., 14, 16, and 18 Best St., Nth Fitzroy, and registered as a newspaper in Victoria.