

SIGNS OF THE TIMES

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

VOL. 20, NO. 18.

Melbourne, Victoria, May 1, 1905

ONE PENNY.

The Dreaded Plague.

The "dreaded plague," a term which the daily newspapers apply to the cases of bubonic which are continually being reported from so many centres of population, is assuming such proportions that the matter is now occupying the serious attention of the Boards of Public Health in various places. Boards of Health are necessary adjuncts to our present civilisation, and their efforts put forth for the public welfare are not to be too lightly esteemed, for much that is conducive to good health is, perhaps, due to the manner in which the public health is guarded by these necessary organisations; therefore, the

and intends it to fall, and when the time and circumstance are nearly ripe to justify its fall, is about as futile and inconsistent as to endeavour to stop a gigantic fire with a can of water. God prescribed a code of sanitary laws to the Israelites in the days of Moses, and enjoined them on the people for the protection of health; and these precautions were necessary even while they obeyed Him, and were under His direct leadership; but the withholding of a general plague and epidemic was due entirely on condition of their obedience to Him as Supreme Ruler, and to a complete loyalty to His authority, for, said He, on addressing that people, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do



A Modern Battle Scene.

efforts of such bodies are to be commended. But there is a cause for the appearances of these dreaded plagues which now threaten humanity, hanging like hungry jackalls on the outskirts of society, and which now and then pounce in upon us, and carry off a prey. Yes, there is a cause, against which all the sanitary laws ever designed will prove of little avail. Sanitary laws are all very well, and their due observance would minimise much of the suffering, which a heedless disregard to necessary precautions would surely entail.

To say, however, that human precautions can prevent a plague when the Ruler of the universe allows it to fall,

that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." Ex. 15: 26. Often in the history of that people, on account of disobedience, a plague of unexceptional violence broke in upon them, slaying many thousands on account of their disobedience to God, and this severity afflicted them even while they were enjoying to the full their sanitary laws, and walking up to their lights in that respect; the incursion of disease at those times was a visitation which no Israelite could withstand. These

were independent visitations, entirely brought about by a direct violation of a strict command of Jehovah; and so it is, and will be, in our present time.

The cause of the threatened visitation of these alarming plagues is not to be found alone in the lack of sanitary improvements and precautions, but altogether from a different cause. Sin is the transgression of God's law, the ten commandments. The moral law is as much binding on the Gentile as it ever was on the Jew, and a national and direct violation of a given precept, after it is pointed out, and after a just time is given to rectify national conduct in respect to the observance of a divine law, will, undoubtedly, bring about an act of divine judgment, just as surely as day follows night. This is about the position that things are assuming upon the earth to-day. The third angel's message of Rev. 14:9-12, which is now encircling the earth, is a divine warning to all nations, kindreds, people, and tongues against the reception of a certain mark, and of the divine wrath such a reception entails. The heaviest denunciation in the Bible is levied against those who accept this mark, and who finally adhere to the day which has supplanted the Sabbath, and as the acceptance of this institution, in opposition to the direct command of God is each year becoming more and more universal, the time is not far distant when the seven last plagues will fall. See Rev. 16. When the God of heaven speaks He means what He says, and men everywhere are just as much under His authority to-day as Israel ever was.

There are now many and various indications on the earth that the time is approaching wherein things will assume a much more serious aspect than they do at present, and wherein the destiny of nations will be sealed. Indications are to be seen everywhere that the restraining influences of God are gradually being withdrawn from the earth, and that His word concerning the end of this era will be fulfilled in the near future. Sanitary laws and man's endeavours are very well in their place to avert a plague; but the seven last plagues when they come, will come as an act of divine judgment, against which sanitary laws will be a smaller opposition than Don Quixote's tilt at the windmill, or as futile as the attempt of the man who tried to empty the ocean with a spoon. These coming devastations will be caused not by the incursions of plague-stricken rats, but by the actions of men who disobey the plain injunctions and commands of Jehovah. By persistent disregard of divine warnings and commands, men are now rapidly approaching the time when the sixteenth chapter of Revelation will be fulfilled in its fullest extent. That time is near. —J. B.

A Weighty Argument.

A weighty argument in favour of temperance that will appeal to moderate drinkers through their pockets as well as their logical faculties, is the announcement made by the leading life insurance companies that they contemplate the issuance of policies to total abstainers at rates materially lower than those which the drinker, no matter how moderate, has to pay. No suspicion of prejudice, nor trace of sentiment, can be attributed to the insurance companies. Their attitude to the question of total abstinence is based on cold statistics and definitely ascertained facts. It shows that even small quantities of alcohol will measurably diminish the drinker's chances

of life. The death rate among moderate drinkers has been found to be much larger than among abstainers. From the age of forty to that of fifty, which is regarded by insurance men as the prime of life, there were in a period of sixty-one years 6,246 deaths among total abstainers, and 10,861 among moderate drinkers, an excess of seventy-four per cent. in one decade.—“Good Health.”

The Effect of the Welsh Revival on the Liquor Traffic.

Rev. Silvester Horne, at Whitefield's Mission, London, the other evening, said the public-house was not such a force in Wales as it once was, and Mr. Lloyd-George told him that waggon loads of beer were taken from the districts back to Carnarvon, because the publicans could not sell it.

Since the revival had taken hold of a certain town in his constituency, said Mr. Lloyd-George, MP., at a recent public meeting, one public-house had drawn only 4½d. on a Saturday night.

Children Praying Outside a Public-House.

The Rev. Mr. Salmon narrates an incident which happened on the outskirts of Newport. A number of school children between ten and fourteen years of age, held a prayer-meeting outside a public-house, some of them praying for their fathers, who were inside. The scene so affected the landlord that he put out the gas lamp around which the young Christians were congregated. “Never mind,” said one of them, “we’ll pray to the Lord to send His light upon all,” and they continued in prayer until all the men left the public-house.—Selected.

Baron Estournelles de Constant, a member of the French Senate and a strong supporter of the Anglo-French friendship, has declared that the increasing naval expenditure would ruin France, and urged that France and England should jointly take the initiative in moving for a convention for the stoppage of naval increases. In reply M. Thomson characterised this idea as “generous, but chimerical.” He held that one of the best safeguards of peace was the possession of a powerful fleet ready to repel aggression, and the political outlook made it necessary that France should continue to spend £4,840,000 on new naval construction.

A most barefaced attempt to use religion as a cloak is reported by cable from America as follows:—

“Suspecting that an illegal pugilistic encounter was taking place in a Brooklyn house, the police raided the premises, only to find that apparently a prayer-meeting, and not a fight, was in progress. A number of men were present, and a prominent sportsman was leading the singing of the revivalist ‘Glory’ song. The police, however, were not thrown off the scent by the professedly devotional nature of the gathering. The carpet of the room was removed, and the existence of a chalked ‘ring’ was disclosed. A little further search resulted in the discovery of two pugilists, with battered faces, secreted within a cupboard.”



A. W. ANDERSON, EDITOR.

MELBOURNE, VICTORIA, MAY 1, 1905.

The Revelation of Jesus Christ.—No. 16.**The Seven Trumpets.**

"And I saw the seven angels which stood before God; and to them were given seven trumpets." Rev. 8 : 2.

In our studies of the seven churches and the seven seals we have traced church history from the days of the apostles down to the end of the present era, but in the prophetic outline of the seven trumpets our attention will be directed to events of a political nature, a trumpet being a symbol of war. Num. 10 : 9 ; Jer. 4 : 19. In the prophecy of the seven trumpets the Lord has given to man a wonderful revelation of the incidents connected with the downfall of the Roman Empire, and finally of all the empires of the world. During the sounding of the first four trumpets the prophecy will be found to relate to the breaking up of the western division of the Roman Empire by the Goths, the Vandals, and the Huns. The sounding of the sixth and seventh trumpets brought about the destruction by the Saracens and the Turks of the eastern division of that mighty empire.

The modern nations of western Europe now represent the divided state of the last universal empire, and to-day these nations stand before the world as living witnesses of the truthfulness and accuracy of the word of God, which was spoken by the prophet Daniel twenty-five centuries ago. Dan. 2 : 40-43. In Nebuchadnezzar's vision of the great image God gave him a striking representation of the future history of the empires of this world. In his interpretation of this vision, Daniel explained the course of empire, and declared that the fourth kingdom (Rome) should be divided, and that this divided state should continue until "the God of heaven should set up a kingdom, which should never be destroyed."

In the eighth and ninth chapters of Revelation, under the sounding of the first six trumpets, we have a graphic description of the breaking up of the fourth kingdom, "the iron monarchy of Rome;" but the Scriptures teach that the present condition will not stand for ever, for these kingdoms which now occupy the territories of ancient Rome are to be "broken to pieces together," and will become like the chaff of the summer threshing floors, for the wind will carry them away, that no place will be found for them, and in their place the imperishable kingdom of Jesus Christ will arise, "the stone which was cut out of the mountain without hands." Dan. 2 : 35, 45. This mighty overthrow of all earthly governments will take place under the sounding of the seventh trumpet, for when "the seventh angel sounded, there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever." Rev. 11 : 15.

Notwithstanding all the lessons of history, how many there are still who have yet to learn the lesson which it was so hard for proud Nebuchadnezzar to learn, that "the Most High ruleth in the kingdoms of men, and

giveth it to whomsoever He will." Dan. 4 : 25. The history of this world is but the history of man's failure to recognise the supremacy of God. Nation after nation has fallen and passed into oblivion because of the pride and stubbornness which they have manifested by a wilful disregard of the laws of God. Yet those who afterwards came up to fill the vacant places have always failed to profit by the lessons which history teaches. By the recent excavations the mighty power, wealth, and knowledge of the ancient nations have been revealed to an astonished world; but their power, their wealth, and their knowledge utterly failed to protect them from the natural and just retribution which surely follows sin. The overthrow of those mighty, ancient empires should be a warning to the great modern empires of the awful retribution which awaits those who disregard the law of God. To the last generation of men Isaiah says : "The earth mourneth and fadeth away, the world languisheth, and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." Isa. 24 : 4-6.

Transgression of God's law is followed by the curse as surely as the laws of gravitation operate throughout the universe of God. Adam's transgression brought a curse upon the ground. Gen. 3 : 17. Because of transgression the Amorite was destroyed, and his land was given to the children of Israel, though his "height was like the height of the cedars," and his strength "as the oaks." Amos 2 : 9, 10. Sin brought the downfall of God's chosen people. "Because they have not hearkened unto My words, saith the Lord, I will persecute them with the sword, with famine and pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach among all the nations whither I have driven them." Jer. 29 : 18, 19. Verily, "the curse causeless shall not come" (Prov. 26 : 2), and so the nations of the past whose places cannot be found except by the buried ruins which have been unearthed, bear solemn and silent testimony to the unerring law that retribution follows sin.

Before entering upon the actual study of the mighty political upheavals which are depicted in the prophecy of the seven trumpets, we have deemed it necessary to show that the devastations which broke up the "iron monarchy of Rome" were but a natural consequence of long centuries of sin, which culminated in the setting up of the mystery of iniquity. As God is no respecter of persons, even so He is also no respecter of nations. If the sins of His chosen people brought upon them the curse, and if the city which He chose for His own temple met with destruction as a just recompense of the sins of its people, how can we expect that God will not visit and punish all the other nations which have despised His holy ordinances, and broken the everlasting covenant? We can be assured He will punish them, for through the prophet Jeremiah, He said : "Take the wine cup of this fury at My hand, and cause all the nations to whom I send thee, to drink it." After enumerating by name a score of ancient nations, the prophecy is made to cover "all the kingdoms of the world, which are upon the face

of the earth." "For, lo, I begin to bring evil on the city which is called by My name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts." Jer. 25:15-29.

As we present, in future issues, the message of truth which God has chosen to give to men in the prophecy of the seven trumpets, we desire to keep this fact in mind concerning these historical events, that "all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." I Cor. 10:11. We earnestly invite every reader of the "Signs of the Times" to study these important lessons with us.

Arming the Turk.

The unwonted eagerness with which the professedly Christian nations compete with each other in providing the Turks with implements of war is a matter for grave reflection, and will assuredly hasten the time of trouble. So intent are the nations on securing business for their own armament factories that they are not only feverishly anxious to supply guns to the Turk, but are actually willing to supply the money with which to purchase these implements of war. An instance of this was reported in the European cablegrams a few days ago. Krupp's great gun factory has contracted to supply ninety-one batteries of field and horse artillery (546 guns) within two years, at a cost of £1,840,000. Germany undertakes to raise a Turkish loan to pay for these guns. The French ambassador threatened coercive action against Turkey if any favouritism were shown towards Germany in such matters, but the latter country secured the trade notwithstanding French threats.

For a generation the Great Powers have been anticipating trouble with the Turk, and have been zealously preparing for it; therefore, to provide the Turk with modern implements of war would seem to prosaic people of ordinary intelligence sheer folly. There is a saying: "Whom the gods wish to destroy they first make mad;" perhaps this is an instance of its truthfulness. The "Eastern Question" is rightly regarded as one of the greatest causes of international complications. Will the arming of the Turk minimise the evil? Mohammedanism has always stood in opposition to Christianity, and when the time comes for the followers of the false prophet to arise with fury, and hurl their fanatical hordes upon Christendom the Germans may wish they had not been so eager to provide them with Krupp guns, and loan them the money to pay for them.

There are those who lull themselves to sleep with the idea that the Christian nations are too powerful for the Turk to think of rising against them, nevertheless the Moslem still forms the most dangerous and subtle foe to the peace of the world. A Turkish writer, viewing the situation as it is, said:—

"When Europe will not look at us, then we shall lay aside all the European customs which we have lately adopted, and shall enter upon our old way; from the boy of thirteen years to the old man of seventy-five, every one of us will be armed, and we shall defend, by the aid of God, and by the daring of the old days, the country we have held for five hundred years. And if the issue should come to this, as Islamism is not limited to Turkey, then we will blend all the different Moslem races into one. The Moslems of India, of Central Asia, of the Caucasus, of Africa, and of Algeria will

come forward, and we shall again take measures which we adopted once for the conquest of Jerusalem. We shall send proclamations everywhere, and declare a general war against the whole world."

Sheik Abdul Hagk, of Bagdad, the head of a "Holy Islamic League," which was organised for the purpose of guarding Mohammedan interests in general, and embraces all Moslem nations, issued a startling announcement entitled "Islam's Last Word to Europe." From an English translation, which was made for the "Literary Digest," we quote the following striking sentences:—

"Christian people! it is time we should be heard. The hatred entertained by the people of Islam for Christianity is irreconcilable. After centuries of hard work spent in the attempt to make us friendly toward you, the only result has been that we now despise you more than was ever the case in the annals of history. . . . The whole structure of the Mohammedan faith is based on the doctrine of the unity of the one God, who is absolute, without limitations or restrictions, eternal, who has never been begotten, and who has begotten none other. This article of our faith is in direct opposition to Christian teaching. Through this article the Christian dogma of a trinity becomes the sworn enemy of the god of Islam. The absolute hostility of these two fundamental doctrines is a cruel trial to the patience of every Mohammedan. . . . To this we must add a second indisputable point; between our faith and yours there is an impassable and eternal gulf fixed, on account of your conception of the divinity of Christ.

"Ye Christian conquerors, know well that no skill or science, no money or treasure, no miracles will ever reconcile us to such a godless supremacy. Know ye that the very sight of your flags flying in our land is a torment for the soul of a Moslem. . . . We know that we are three hundred million strong; we have needed organisation and concentration, and you have forced us to take these steps. Islamic unity is now becoming a reality from one end of the earth to the other, and a holy zeal is uniting us, and driving us to our inevitable destiny. We do not fear your threats or your arms. What do we care for the things of this world! Victory or defeat is in the hands of God alone. It is our duty to die rightly, and the world has learned during the past thirteen centuries that the Moslem knows how to die."

As time goes on the evidence multiplies that the fulfilment of the words of Daniel concerning the Turk is not far off, "he shall come to his end, and none shall help him." "And at that time shall Michael [Jesus Christ] stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 11:45; 12:1.

The Contrast.

A millionaire said a short time before his death: "I don't see what good all my money does me. I can't eat it; I can't spend it; in fact, I never saw it. I dress no better than my private secretary, and can not eat as much as my coachman. I live in a big servants' boarding-house; am bothered to death by beggars; have dyspepsia; can not drink champagne; and most of my money is in the hands of those who use it mainly for their own benefit." What a sad defeat!

A poor man said a few months before his death: "I care not where I live or how I live, or what hardships I go through, so that I can but gain souls for Christ. When asleep I dream of those things; as soon as I awake the first thing I think of is this great work. All my desire is to give the gospel to others; all my hope is in God." What a glorious victory!—Selected.

GENERAL ARTICLES

FROM OUR CONTRIBUTORS

The Reformer.

Ah! wouldst thou change a people's creed,
And strive to end the grinding greed,
In Church and State?

In thine own soul must sow the seed.
And with thyself in anguish plead
'Gainst greed and hate.

Who thinketh truth can feel the need;
Who loveth truth can master greed—
With love, not hate.

Who acteth truth can nations lead,
And thus the world's great famine feed,
In Church and State.

—Selected

"Living Oracles."—No. 3.

By R. Hare.

A Holy Guide.

The law given by God is incomparable in its excellence. No addition could make it more perfect, for it already comprehends all the duty of man. The Christian's life-work is thus described by the prophet: "Fear God, and keep His commandments; for this is the whole duty of man." Eccl. 12:14. The divine law is composed of two great principles—supreme love to God, and equal love to our fellow beings. These are the principles that rule throughout the universe of God and govern heaven itself.

The Divine Ideal.

The first commandment requires that man shall be a worshipper, and that he shall in that worship recognise only the one true God. No other being, either in the heights above, or in the depths beneath; no other object, whether sun, moon, or stars; whether gold, silver, or deified self, must be placed where its shadow will hide the face of Him who speaks to man. To fulfil the object of his being man must worship, and to become perfect he must worship a perfect ideal. The object enshrined in the soul-temple most effectually lends its character to the worshipper, and because of this God requires that man, for his own good, shall worship that Being who alone is holy and true. The man who worships not, and the man who bows before other gods are alike violators of the great law that guards the supremacy of Jehovah.

It is not with any selfish purpose or arbitrary demand for glory that God requires the worship of man. Jehovah of the universe might well dispense with all human adoration since the angelic myriads constantly ascribe praise to Him. But it is for man's highest good. If the child of clay is ever to become God-like in character he must adore that, and that only, which is divine.

True Worship.

The second precept in the law from heaven guards God's character. He is kind, longsuffering, and compassionate, passing over the sins of the fathers from genera-

tion to generation, so that the unholy may have opportunity to repent, while He keeps mercy for thousands who walk in obedience to His will. No god made by human hands has ever had the character of Jehovah attached to it. The gods of heathenism have all been gods of cruelty and lust, of selfishness, of hate, and pride. Jehovah is the very opposite to all these, and to all the attributes that idolatry can bestow. God is "jealous" of but one thing, and that is His "character." He declares, "My glory will I not give to another, neither My praise to graven images." Isa. 42:8. And because God will not impart His character to any other object, therefore man is prohibited from making anything to worship. The character given to deities of human manufacture has always been evil, for man has attributed to them the sinful desires of his own selfish heart. Then by worshipping characters selfish, partial, and unjust, the evil in human nature only becomes intensified, therefore all idol worship leads to sin, and sin leads to death.

Even the hand of Jehovah's servant must refrain from attempting to reproduce in any way a symbol or likeness of the God that he worships. That God is holy, compassionate, unchangeable, and true; while all gods made by human hands are selfish and untrue. Man cannot present holy worship to a holy God through an imperfect or unholy object; neither can he through image, saint, or angel present worship that would be acceptable to Jehovah. They that worship God "must worship Him in spirit and in truth."

A Holy Name.

By the third requirement in the decalogue the name of Jehovah is set apart as a holy thing. Man is forbidden to use it lightly, or even to carelessly profess attachment to that name. Among the ancient worshippers the secret name of Jehovah was not permitted in ordinary conversation. In fact, it was known to few except the priests and rabbis. By the writers of the Talmud Christ was accused of stealing that sacred name from the temple, and they thus account for Him being able to pronounce it. David speaks of God's name as being "holy and reverent." Ps. 111:9. No man should attempt to command the titles that belong to Deity. "Holy" and "Reverent" are attributes of God, and should not be applied to man.

The psalmist prays, "Unite my heart to fear Thy name," and when speaking of God's people he declares: "In Thy name shall they rejoice all the day." Ps. 89:16.

It was in the holy name of Jesus that the disciples wrought the miracles and signs of their ministry. Yet under the name of God we may hold a mistaken faith. We may even work wonders, for we read of those who at last declare: "In Thy name have we cast out devils, and in Thy name done many wonderful works," and yet God does not know them. Under apparent reverence for the name of God they work through an opposing power, and so "take the name of God in vain."

A Sanctified Possession.

The fourth word in the living oracles guards the property of Jehovah—"The seventh day is the Sabbath of the Lord thy God." Men thoughtlessly offer to the Lord the first day of the week as holy time, but God has never claimed that day, nor has He made it holy in any way. It is one of the six working days; the "seventh day" alone is God's property. It surely does not become the creature to steal from his Creator; but, deceived by an apostate church, this is just what the Christian world

has been doing for centuries. But now the time has come when the "paths for resting" must be restored.

Many of God's people in the past have ignorantly applied the holy day to their own service. The Lord will not hold them responsible for this, because it was done in ignorance, while their intention was to obey Him. But the living oracles are now to be proclaimed with the judgment in view, and in the message that heralds a soon-coming Saviour that living law must again measure "the whole duty of man."

In the last warning that God sends to the world, the attention of His people is called to the fourth commandment, and this is done with the judgment right at hand.—"Fear God, and give glory to Him, for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of water." Rev. 14:6, 7. These words, referring to the Creator and His work, are quoted from the fourth commandment, and in this proclamation God evidently points out a work of restoration, connected with the Sabbath law, by which His people will again recognise Him as the Creator. Regardless of all evolutionary theories introduced by men, they will recognise Jehovah's power as the source of all things, and, therefore, His property-rights must stand supreme. The Sabbath, as the sign and seal of His authority, must again stand between God and His people as the sacred pledge by which they acknowledge Him as the great Creator, and by which He sanctifies them as His people.

The first four commandments stand between man and God. No earthly power has any jurisdiction in the matters of faith to which they refer. Cæsar has no right to interfere between man and his God. All the possibilities revealed in these four commandments are matters of faith, and can only be accepted and accomplished through faith. Now faith is a divine thing, "it is the gift of God," therefore Cæsar cannot dictate in its exercise.

"The Handwriting of Ordinances."

By W. N. Glenn.

Any attempt to show that the law of God was abolished must inevitably result in confusion. So people who would fain believe that the law is not binding upon them are wont to cite Col. 2:14 in defence of their position, in utter disregard of other scriptures that make the subject plain. We quote the text with its context:—

"And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; and having spoiled principalities and powers, He made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ." Col. 2:13-17.

That which was nailed to the cross was the Levitical law. It is the same "law of commandments contained in ordinances" that is mentioned in Eph. 2:15, 16, called "the enmity," which Christ "abolished in His flesh." Now Christ overcame sin in the flesh; therefore, sin being "the transgression of the law" (1 John 3:4), He vindicated the law in His flesh, instead of abolishing it, even paying its penalty on the cross for all who accept Him

as a substitute. Thus it is that by faith "we establish the law" (Rom. 3:31), and its righteousness is "fulfilled in us" (chapter 8:4) instead of being abolished. So it can not be the moral law of God that is "against us;" it being emphatically for us, if we "walk not after the flesh, but after the Spirit."

The "sabbath days" mentioned in Colossians are connected with other ceremonials, and, therefore, do not include the weekly Sabbath, which was established before sin entered the world, and could not have been typical. Those ceremonial sabbaths are mentioned in Leviticus 23. Everything typical was "nailed to the cross," as such things no longer had any significance. The Antitype, to which they pointed, and which they foreshadowed, had come, and they could be of no further use. They stood for sin, the "yoke of bondage," and had themselves become a yoke of bondage, and "against" the people, because they trusted in them for righteousness; but Paul still testified of the moral law that it is "holy, and just, and good," by which we have a knowledge of what sin is. See Rom. 3:20; 7:7, 12.

Of the typical services, including the mere ceremonial sabbaths, the Lord said to Moses, "Ye shall proclaim," etc. But the moral law was proclaimed, or rather repeated, by the Lord's own voice, and written in stone by His own hand. The weekly Sabbath is distinguished from the ceremonial sabbaths in Lev. 23:37-39. Here the latter are noted, "beside the Sabbaths of the Lord." Therefore, it is clear that the sabbaths which ceased when the "handwriting of ordinances" was blotted out, were the ceremonial sabbaths.

That this view did not originate with Seventh-day Adventists is shown by the comments of men whose expositions are recognised in all Protestant circles. First, we will quote from Dr. Adam Clarke:—

"The apostle speaks here in reference to some particulars of the handwriting of ordinances, which had been taken away, viz., the distinction of meats and drinks, what was clean and what was unclean, according to the law; and the necessity of observing certain holy days or festivals, such as the new moons and particular sabbaths, or those which should be observed with more than ordinary solemnity. . . . There is no intimation here that the Sabbath was done away, or that its moral use was suspended, by the introduction of Christianity. I have shown elsewhere that, 'Remember the Sabbath day, to keep it holy,' is a command of perpetual obligation."

On the same point, we quote from Dr. Albert Barnes, as follows:—

"There is no evidence, from this passage, that he [the apostle] would teach that there was no obligation to observe any holy time, for there is not the slightest reason to believe that he meant to declare that one of the ten commandments had ceased to be binding on mankind. If he had used the word in the singular number—'the Sabbath'—it would then, of course, have been clear that he meant to affirm that that commandment ceased to be binding, and that a Sabbath was no longer to be observed. But the use of the term in the plural number, and the connection, show that he had his eye on the great number of days which were observed by the Hebrews as festivals, as a part of their ceremonial and typical law, and not on the moral law, or the ten commandments. No part of the moral law, no one of the ten commandments, could be spoken of as 'a shadow of things to come.' These commandments are, from the nature of moral law, of perpetual and universal obligation."

"Count no duty too little, if it come in thy way, since God thinks so much of it as to send His angels to guard thee in it."

World-Wide Field

Fijian Architecture.

By C. H. Parker.

In the olden times this people were divided into distinct classes of workmen. Some were fishers, others pottery makers, others carpenters and builders, salt makers, soldiers, drudges, etc. At the present time very little is made of these different trades. Only one seems to receive very much attention, and that one is house building. In this they are very clever. Unlike our European houses, no sound of a hammer is heard upon them, for no nails are used. In their place, native rope made from the cocoanut husk is used.

There are two styles of houses built—one with square ends and the other with round ends. The first is purely Fijian, while the second is of Tongan origin. The plan of the first is to sink two posts, large or small, according to the size of the house to be built, in the ground at the centre of each end. On the top of these is placed the ridge-pole. At the four corners and along the sides are sunk shorter posts. Upon these rests the plate, which is a long, heavy pole. From the ridge-pole to the plate native rafters run, which are either hewn from the cocoanut or are slender poles of some hard wood or bamboo. At the end the rafters are perpendicular. Reeds are placed close together over the rafters, and upon these the thatch is woven. The thatch is either grass or sugar-cane leaves. The sides and ends are thatched in like manner. Sometimes they are simply reeded by crossing the reeds. The floor is raised from one foot to twelve or fourteen feet above the ground. Only the chiefs and their families enjoy the twelve and fourteen-foot floors. Over the floor is spread a thick covering of grass and leaves. A rough mat made of cocoanut leaves covers this, and over it are spread their fine mats, which give a very pleasing effect.

The second style is made like an arbour. Small posts run up from this to hold up the ridge-pole. Around the arbour, posts are sunk, upon which rests the plate. At the ends the posts are set in a semicircle, and the plate is bent to fit them. The rafters are latticed together. The thatch used for this is a leaf of a tree called e rau, which is woven onto a reed, and takes the place of a shingle, though it is five or six times as broad. These are bound to the rafters with the native rope. The sides are either reeded or consist of the leaves of the cocoanut plaited together. The floors are similar to those of the purely Fijian make. The appearance of this last style of house is somewhat like a thirty-by-fifty preaching-tent. All the houses are built with very steep roofs. There are small openings, with cocoanut leaves woven together for doors. Very little light finds its way into these houses, and one might say, These are the abodes of darkness.

Of the two styles of houses, the second is the neater and stronger. It is confined to the Lau district (eastern group), while the first is confined to the western and middle portions.

Notes.

Speaking of the Sabbath-school at Tonga, Sister Butz writes: "The school has taken a deep interest in the lessons. Most of the senior class, and also the two children in the junior class, have learned nearly all the book of Revelation by heart." Our Tongan brethren have set us a very worthy example. We wonder how many have done likewise.

"The problem is no longer 'the open door.' The doors are wide open in every land. With the exception of Tibet, Afghanistan, and the Belgian Congo State, there is not a country in which the delivery of the gospel message is not merely feasible, but a constant fact. It is not the securing of an audience. It is, indeed, no more true to-day than it ever has been, that the great masses of Asia and Africa are hungering and thirsting for Christianity. Yet nowhere is it difficult to gather a company of those willing to hear, while many, everywhere, are eager to know of Christ. The great problem of to-day is the securing of the funds needed to enter these open doors."

Writing from China to the Mission Board, Rev. W. S. Sweet says. "It was my privilege to see an audience of over 300 literati at Suchow University, who listened for two hours to the presentation of the history, growth, and benefits of Christianity. To one who believes in the virile power of the gospel, it means the conversion of large numbers of this class. Then, if the grip with which this class has held China be loosened, and some of them become advocates of the truth, many millions will be gathered into the Christian church. This educational evangel is one of the forces that has punctured idolatry. It is surely within the facts to state that in all the educational centres of the Chekiang Province, six men out of ten have virtually dropped the worship of idols. In conversation the other day with a doctor of philosophy in regard to ancestral worship, he said: 'I know that our ancestral worship is false, and many of my friends are coming to be of the same opinion. The truth will conquer.'"

YOU MAY
BE RICH

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

HOME AND HEALTH

"Lifted Over."

As tender mothers, guiding baby steps,
When places come at which the tiny feet
Would trip, lift up the little ones in arms
Of love, and set them down beyond the harm,
So did our Father watch the precious boy
Led o'er the stones by me, who stumbled oft
Myself, but strove to help my darling on.
He saw the sweet limbs faltering, and saw
Rough ways before us, where my arms would fail;
So reached from heaven, and, lifting the dear child,
Who smiled in leaving me, He put him down
Beyond all hurt, beyond my sight, and bade
Him wait for me! Shall I not, then, be glad,
And, thanking God, press on to overtake?

—Selected.

Cleanliness.

By Mrs. E. G. White.

Scrupulous cleanliness is essential to both physical and mental health. Impurities are constantly thrown off from the body through the skin. Its millions of pores are quickly clogged unless kept clean by frequent bathing, and the impurities which should pass off through the skin become an additional burden to the other eliminating organs.

Whether in sickness or in health, we can not safely neglect frequent bathing. Most persons would receive benefit from a cool or tepid bath every day, morning or evening. Instead of increasing the liability to take cold, a bath, properly taken, fortifies against cold, because it improves the circulation; the blood is brought to the surface, and a more easy and regular flow is obtained. The mind and the body are alike invigorated. The muscles become more flexible, the intellect is made brighter. The bath is a soother of the nerves. Bathing helps the bowels, the stomach, and the liver, giving health and energy to each, and it promotes digestion.

It is important also that the clothing be kept clean. The garments worn absorb the waste matter that passes off through the pores; if they are not frequently changed and washed, the impurities will be reabsorbed.

Every form of uncleanness tends to disease. Death-producing germs abound in dark, neglected corners, in decaying refuse, in dampness and mould and must.

No waste vegetables or heaps of fallen leaves should be allowed to remain near the house, to decay and poison the air. Nothing unclean or decaying should be tolerated within the home. In towns or cities considered perfectly healthful, many an epidemic of fever has been traced to decaying matter about the dwelling of some careless householder.

Perfect cleanliness, plenty of sunlight, attention to sanitation in every detail of the home life, are essential to freedom from disease and to the cheerfulness and vigour of the inmates of the home.

"I'm Too Busy."

A merchant sat at his office desk. Various letters were spread before him. His whole being was absorbed in the intricacies of his business. A zealous friend of religion entered the office.

"I want to interest you a little in a new effort for the cause of Jesus Christ," said the good man.

"Sir, you must excuse me," replied the merchant. "I am too busy to attend to that subject now."

"But, sir, inquiry is on the increase among us," said his friend.

"Is it? I'm sorry, but I'm too busy at present to do anything."

"When shall I call again, sir?"

"I can not tell; I'm very busy. I'm busy every day. Excuse me, sir; I wish you a good morning."

Then bowing the intruder out of his office, he resumed the study of his papers.

The merchant had frequently repulsed the friends of humanity in this manner. No matter what the object, he was always too busy to listen to their claims. He had even told his minister that he was too busy to do anything but to make money.

But one morning a disagreeable stranger stepped very softly to his side, laying a cold, moist hand upon his brow, and saying, "Go home with me!"

The merchant laid down his pen, his head grew dizzy; his stomach felt faint and sick; he left the counting-room, went home, and retired to his bedchamber.

His unwelcome visitor had followed him, and now took his place by his bedside, whispering ever and anon, "You must go with me."

A cold chill settled on the merchant's heart; spectres of ships, notes, houses, and lands fitted before his excited mind. Still his pulse beat slower, his heart heaved heavily, thick films gathered over his eyes, his tongue refused to speak. Then the merchant knew that the name of his visitor was Death.

Humanity, mercy, and religion had alike begged his influence, means, and attention in vain; but when death came he was powerless—he was compelled to have leisure to die.

Let us beware how we make ourselves too busy to secure life's great end. When the excuse rises to our lips, and we are about to say we are too busy to do good, let us remember we can not be too busy to die. "Prepare to meet thy God."—Selected.

The Prevention of Influenza.

Where strict isolation has been possible, as in certain institutions, the disease has seldom appeared; most risk of catching the disease is run in public buildings or ill-ventilated rooms of any sort, a street-car or railway carriage with closed windows not excepted. By "keeping out of the way of contagion" is meant, among other things, avoiding close contact with one suffering from the disease; do not sleep in the same room, still less in the same bed, with such a sufferer, and do not use any article or utensil in common with him.

All kinds of excesses in living, as well as exposure and fatigue, invite attacks of the disease. All observers have testified to its frequency and to its heavy mortality, in the alcoholic particularly, and also in the overworked

and harassed. They are further agreed that self-dosing with so-called influenza cures and specifics is not only useless, but positively dangerous, and that mildness of attack and speedy recovery are best insured by taking to bed at once, and following the advice of a competent physician. It is the worst folly to struggle on with work, and to attempt to fight the disease—a plan that, although some come through successfully, is, nevertheless, the cause of the loss of many lives. This is of especial importance to those beyond middle age with crippled hearts, kidneys, or other vital organs.

In some respects influenza resembles consumption in its mode of propagation; therefore the same precautions with regard to the secretions from the nose, mouth, and throat should be observed. These secretions literally teem with the influenza bacillus, and they should be immediately destroyed, or thoroughly disinfected under the advice of the attending physician. The rooms, bedding, clothing, etc., of influenza patients should also be thoroughly disinfected, and the Department will perform such disinfection whenever notified.—“Chicago Health Bulletin.”

A Child's Influence.

In a Northern hospital a little girl was to undergo a dangerous operation. She was placed upon the table, and the surgeon was about to give her ether when he said: “Before we can make you well, we must put you to sleep.”

She spoke up sweetly, and said, “Oh, if you are going to put me to sleep, I must say my prayers first.”

So she got on her knees, and said the child's prayer: “Now I lay me down to sleep.”

Afterwards, the surgeon said he himself prayed that night for the first time in thirty years. No one can tell what power a little child has even on those who are older in years.—Selected.

Some Useful Hints.

When it is necessary to pour boiling water into a tumbler or glass cup, put in a teaspoon first, and there will be no danger of the glass cracking.

Borax in the water will make fine flannels look like new, and will not shrink them.

A paste of common baking-soda and water spread on a burn will stop the pain and inflammation almost immediately.

Salt in the oven under baking tins will prevent pastry from scorching on the bottom.

The water in which onions have been boiled is excellent for cleaning gilt frames.

A little alum added to the stove polish helps to keep the stove bright and shining.

The most soiled kitchen towels will become white and sweet with this treatment: Cover with cold water, put them at the back of the stove, add one tablespoonful of white soap shaved and the juice of half a lemon; let come to a boil gradually; rinse, first in tepid water, then in cold.

To give a pie a brown, flakey appearance: When the pie is ready to bake, put about one and a half teaspoonfuls of sweet milk on the top, and spread it over all the surface. No more white crusts if this is done.—Selected.

Important Rules.

By W. C. Wales.

Never neglect daily, private prayer. Jesus prayed often in secret, sometimes continuing in prayer all night. Daniel prayed three times a day. So did David. He said, “Evening and morning, and at noon will I pray.” Prayer is the breath of the Christian. There are no prayerless Christians. When you pray, remember that God is present and hears your prayers, and He who hears in secret will reward you openly. Read Heb. 11:6.

Never neglect daily private Bible reading. You cannot live without eating. Feed upon the word. “The words that I speak unto you, they are spirit, and they are life.” When you read, remember that God is speaking to you. Believe just what He says, and act accordingly. All backsliding begins with neglect of these two rules. John 5:39.

Never let a day pass without doing something for Jesus. Perform at least one kind, unselfish act each day. Beware of idleness. Keep usefully employed. Every night reflect how much the Lord has done for you, then ask yourself, “What have I done for Him?” Matt. 5:13-16.

Never neglect, when in doubt as to a thing being right or wrong, going into your room, kneeling down, and asking God's blessing upon it. If you cannot do this, do not do it; it is surely wrong. Col. 3:17; Rom. 14:23.

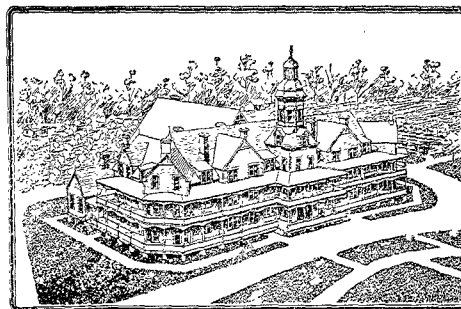
Never take any man for your pattern, or draw your Christianity from Christians. Never argue that because such and such people do so and so, therefore you may. Ask yourself, “How would Jesus act in my place?” Strive to do as you believe He would. John 10:27.

Never believe what you feel if your feeling contradicts God's word. Ask yourself, “Can what I feel be true, if God's word is true?” If your feeling disagrees with the word, believe God, and make your own heart a liar.

“There is a way that seemeth right unto a man, but the end thereof are the ways of death.” “To the law and to the testimony.” Rom. 3:4; 1 John 5:10.

The only religion that can really do anything for me is the religion that makes me want to do something for you.—VanDyke.

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.



God's Thoughts.

God has a thought for the maple;
Lo, there is the thought—the tree.
What is God's thought for the granite?
Look at the granite, and see.

What God thinks of the grass
Is told by the cool, green sod;
The rose, unfolding its petals,
Discloses a thought of God.

His thought for the butterfly
Is writ on the insect's wings;
The word He speaks to the skylark
You hear when it soars and sings.

We think we are more than the flower,
More than the tree or sod;
But ah! do we live our lives
As true to the thought of God?

—D. M. Henderson.



(ALL RIGHTS RESERVED.)

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

Chapter XVIII.



Just look at
the big newspaper

BUT, Mary," said Tom, "they must have better ways of printing now-a-days. Just look at the big newspaper we get every morning."

"Yes, Tom, you are right," said Mary. "If Caxton, or Coster, Faust or Gutenberg could see one of our big printing offices to-day they would indeed wonder."

"Have you ever seen inside a printing office, Uncle Ben?" Tom asked.

"Oh, yes, my boy," said I, "and I must take you through one some day. It will surprise you to see the hundreds of cases of type, some so small that I needed my specs to see them, and others so large that when they were stood on end I couldn't see over the top of them."

"These large ones were made of wood, just as Coster used to make them in the old days; only being cut or pressed out by machinery, they were ever so much neater and better."

"But however can they make the type so small, Uncle Ben?"

"They first make a punch," said I, "out of very hard steel. This is done by a most clever workman."

"He cuts and files the letter on the end of the steel punch with great care, until all the little points and fine lines are perfectly true and even."



A Messenger of War.

"Then he takes a piece of copper, and the hard little punch with the beautiful letter on the end of it is driven into the copper. This makes a fine

mould, or as they call it, a *drive*."

"Then, after the *drive* has been most carefully trued up, it is fitted into a wonderful little type-casting machine, which, when started going, will cast about a hundred of the perfect little types in a minute."

"Then the type is put in cases, each letter separately, and the printer picks them up one at a time, forming words, then sentences, and finally, whole columns of reading, which are soon made into the pages of books and newspapers."

"What a wonderful work these little types do, to be sure. Just think of it, Tom," said I; "they are tiny, lifeless pieces of lead, yet when they are put together, they carry to the world messages of peace and war, gladness and sorrow."

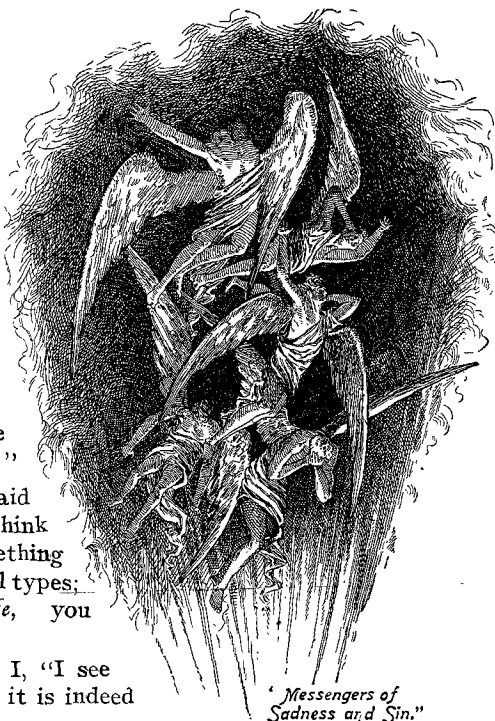
"If they could only speak, what thrilling stories some of them would tell!"

"Uncle Ben," said Mary, "don't you think that *we* are something like those little metal types; only we have *life*, you know?"

"Yes, Mary," said I, "I see what you mean, and it is indeed a beautiful thought."

"God has given us life, and the right to say *how* we shall be used."

"If we let Satan pick us up and use us for his purposes, we will carry messages of sadness, sin, and death."



Messengers of
Sadness and Sin.

just as he and his angels have done ever since they were cast out of heaven.

"But if we give our lives to the Great Master Printer, the wise and good Workman who made us, He will use us to carry messages of love and peace."

How true that is, my little friends, and how carefully we should guard all the wonderful gifts that the great and good God has given to us.

If we speak cruel, unjust words about each other, or if we let our lips utter falsehood or deception, be sure that the great enemy is using us for some of his destructive work.

So let us every morning decide that we belong to God, and that we will think only of those things which are pure and kind and holy.

And then what pleasant words we will speak to be sure, and what loving messages we will carry all the day long.

"Look here, Tom," said my brother Robert, "what was that you were saying to me the other evening about those fine printed copies on the top of the pages in your copy book?"

"I said they were *printed*," Tom replied.

Both Mary and I waited to hear what else Tom had been saying, for he looked a little guilty, and my brother Robert was laughing at the boy's confused face.

Tom is quite a bright boy, you know, and he doesn't like to be "caught napping," as my brother Robert calls it.

"Yes, my boy," said he, smiling, "and when I asked you why you didn't write as good as your copy, you said:—

"Why, Uncle Robert, *that's printed*. You couldn't expect any one to write as good as *that*, I'm sure.

"Now, Tom," he continued, "which do you think is the easier, to write a word or two on nice, smooth



"In Times of Peace,"

paper, with a good pen and ink, like you do; or to chisel and file it out of a piece of hard steel?

"Come, boy, own up," said Robert, laughing.

Well, boys and girls, Tom admitted that he had no idea how hard it was to make the type for printing, and after a while he said that if a man could learn to do that, he thought he could easily learn to write better.

I shouldn't wonder if he succeeds, too; for he is sitting over there by the window now working pretty hard at it.

"But, Mary," said Tom, "how about the *printing* from the type, you haven't told me *that* yet."

Well, little friends, I will have to tell you next week how Mary finished her story.

UNCLE BEN.

Uncle Ben's Letter Box.

We were pleased to receive the following little note from the well-known address, "Sunnyside," Cooranbong, N.S.W.:—

Dear Uncle Ben,—Mama takes the "Signs of the Times," and reads the children's stories for me, so I thought I would like to write you a little letter, to tell you that I like listening to the story about Uncle Ben's Gold Mine. I have a little brother Jack and sister Doris. We all go to Sabbath School, and I always learn my text, and like going to Sabbath School very much. Mama and Papa go to the Avondale College, and while they are away I take care of my little brother and sister. I am 6 years old. We have only been in Australia a few months, our home is in New Zealand. I want to be a good little girl and do something for Jesus. Your little niece,

CLARICE LANE.

You are a real little mother's helper, Clarice, I can see. Don't forget that you *are* doing something for Jesus when you are taking care of your little brother and sister. We hope that you will learn to love your new Australian home very much.

We are pleased to publish the following from one of our little friends in Mount Gambier:—

Dear Uncle Ben.—I am writing you a few lines to let you know that I like the stories of the "Little Friend," also your stories in the "Signs of the Times." I always read them and learn a lot from them. We have been helping the sick and visiting the hospital, giving the men and women tracts and "Signs of the Times," and the children the "Children's Friend." We are getting on well at Sabbath School. I am in the primary division. In our class and in the kindergarten class there are ten children. From your loving friend,

ALICE WILLMOT MITCHELL.

You are doing *well*, little Alice. Our dear Master went about doing good, and I am so glad to know that you are following in His steps. You remember the story about the Saviour feeding the multitude; as the disciples gave away the food to the people, the supply increased. That is the way with the "true gold." The *more* we scatter the richer we become. So keep on with your good work, Alice, and you will surely reap a blessed reward. bye and bye.



"He's working pretty hard at it."

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, 3911 Free School St., Calcutta, India.
International Tract Society 28a Roeland Street, Cape Town, South Africa.
International Tract Society, 451 Holloway Road, London, N.

For Scrubbing and Cleaning

use

PEARSON'S

Sand Soap



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 ... | 4/- |
| Twelve or more copies to one or twelve addresses, post free in the Commonwealth, 12 months ... | 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 ... | 4/6 |
| Twelve or more copies, 12 months... | 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.

The recent earthquakes in North-Western India have destroyed the lives of twenty thousand people.

At Govan, England, there was an outbreak of typhoid fever, resulting in twenty deaths, which was traced directly to some ice-cream that had been made by a man who, three weeks before the outbreak, had had typhoid fever in the ambulant form, commonly known as "walking typhoid."

A most stringent anti-cigarette law is now before the Canadian Commons. If passed, it will prohibit the manufacture, or sale, or possession, or importation of cigarettes, cigarette wrappers, or cigarette papers. The law strikes at one of the most debilitating, nerve, and manhood-destroying evils of the present day, and it is to be hoped it may pass.

The Central Railway of New Jersey has inaugurated a plan of car cleaning,—the vacuum sweeping system,—which, in addition to being more economical for the railway, is likely to prove far more hygienic than the older methods. The dirt is drawn from all the surfaces of the car by suction through a pipe.

Sir Hiram Maxim has made a suggestion that the millions now being spent to convert the souls of the Chinese should be devoted to the support of the London hospitals. Such a measure, he said, would throw a great many missionaries out of a job, but they were a class that could easily be spared. Suppose, before beginning on missionaries, we should first apply the millions now wasted on Maxim guns, and similar appliances for the making of cripples, to hospitals for making men whole. This might throw inventors of slaughter-weapons out of a job, but they are a class we could well afford to spare.—"Present Truth."

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

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, the celebrated authoress.

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 various orchards aggregate 8 acres Coastal rainfall, fine climate, good roads. Return fare Newcastle, 2/3.



"Sunnyside" 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.

TWELVE Allotments to select from. The cultivated patches have been heavily limed.

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 splendidly-arranged poultry farm (best fowl-houses in N.S.W.), aspect, soil, grass, and shade just perfect, large barn, grand cultivated patches, good orchard, and attractive 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.

You will thoroughly enjoy a visit to "Sunnyside."

Upon receipt of letter or wire, visitors will be met at Dora Creek on any day except Saturday. Enquiries are rolling in. Interested persons living AT A DISTANCE are reminded that it is high time for them to fly round.

Lithographs and full Particulars upon Application to
MESSRS. RICHARDSON & WRENCH, Ltd., 98 Pitt St., Sydney,
Or MRS. SUSAN MINCHIN, "Sunnyside," Cooranbong, N.S.W.
Lithographs, Prospectuses and Photographs at all our Offices and Stores in Australasia.