

SIGNS OF THE TIMES

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ONE PENNY.

The Agitation for Religious Instruction in the State Schools.

While the agitation for religious instruction in the State schools is still being zealously carried forward in Victoria, South Australia, and New Zealand, a similar movement is also being carried on at Washington, the capital of the United States. In that city a conference of clergymen and laymen was recently called together to consider what steps should be taken to secure the introduction of religious instruction into the State schools of the District of Columbia. A committee of fifteen, composed of men of various shades of religious opinion, were selected to consider a number of resolutions which should afterwards be submitted to the full conference. Having considered these resolutions, a report was presented to the conference at a later meeting. Two of the members of the committee, Rabbi Louis Stern, representing the Jews of Washington, and Prof. W. W. Prescott, representing the Seventh-day Adventists, failed to agree with the decisions of the majority, and they were given opportunity to state their reasons for dissenting. Rabbi Louis Stern, in the course of a lengthy speech, opposed the proposition, because the public school was a part of the machinery of the state, and if it were used for religious propaganda, a union of church and state would be established. Professor W. W. Prescott then read the following:—

Remonstrance of Seventh-day Adventists.

"Having been invited by this conference to represent in its deliberations that body of Christian believers known as Seventh-day Adventists, I herewith submit, as an expression of their attitude toward this movement to secure the introduction of religious instruction into the public schools, the following remonstrance:—

"We respectfully represent that we earnestly love the religion of Jesus Christ, entertain the highest respect for His true church, and sincerely desire the peace and prosperity of the nation; that we believe in the Bible as the word of God, a book of divine authority, and in the ten commandments as the basis of all genuine morality; that we recognise the present alarming increase of crime; and that we are heartily in favour of any legitimate effort to lessen all forms of wrong-doing; that we believe in a Christian education, the only true basis of which is the Bible as the divine revelation of the principles of righteousness in character and conduct; but in the interest of a pure religion, an uncorrupted church, and the peace of the state, we are compelled to protest most earnestly against any movement which we are convinced violates the principles of Christianity, even though it grows out

of a sincere desire to advance the interests of the kingdom of Christ upon the earth.

"We make this remonstrance against the demand for the introduction of religious instruction into the public schools:—

Separation of Church and State.

"I. Because we are convinced that it is contrary to the Christian principle of the complete separation of church and state. And we further maintain that there is no difference in principle between a union of religion and the state and a union of church and state. This movement is declared to be an effort to bring to bear upon the Board of Education the influence of the church as represented in a conference composed of representatives of all the various religious denominations. Other citizens equally interested in the public schools, but who do not belong to the church, are not invited to be present, or to take part in the deliberations of this conference. This is plainly a church movement. It should not be forgotten, as stated in the United States Senate report, adopted Jan. 19, 1829, that 'all religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.'

A Church Movement.

"If this movement is successful, it will devolve upon the representatives of the church to direct in the preparation of the required books and the necessary instruction for the use of the teachers in the schools. The state will then, at the demand of the church, and under the guidance of the church, teach such principles of such a religion as the majority of the church may agree upon. This can be nothing else than a union both of religion and the state, and of the church and the state. The very fact that it is thought necessary to introduce into this recommendation for religious instruction in the public schools a conscience clause, permitting the withdrawal of a certain class of children while the paid servants of the state are giving religious instruction to another class of pupils, demonstrates most clearly that the proposed plan both enters the realm of conscience and violates the true principles of religious liberty. Christian liberty recognises the right not to believe as well as the right to believe; and in a public school the children of unbelievers ought not to be exposed to contempt by any exercise which separates them into a distinct class. Furthermore, the right on the part of the state to introduce religious instruction with a conscience clause involves the right to do it without a

conscience clause. We avoid all the consequences involved in the wrong principle by denying the principle. We hold to the principle enunciated by the divine Author of Christianity, 'Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.'

A State Theology.

"2. Because religious instruction in the public schools necessarily establishes a state theology. The state, at the demand of the church, must decide what religion, and what tenets of that religion, shall be taught. It must settle differences of opinion, not only between religionists and non-religionists, but also between the different sects of the favoured religion. 'Have those who make this demand well considered the fact that they logically ally themselves with all the religious despotisms that have ever existed among men? They in effect accept and advocate a principle which has in all ages been the enemy of religious liberty, against which heroes have fought, on whose cruel altars martyrs have bled, and whose historic enormities are sufficient to startle the world.'

Compulsory Support.

"3. Because religious instruction in the public schools involves the compulsory support of a state theology. All classes of citizens are taxed to support the public schools. All have equal rights in them. The teaching of religion will necessarily interfere with these rights. The only object, purpose, or use for taxation by law in a free country must be exclusively secular. Any other course will inevitably end in religious tyranny.

A Menace to Religious Freedom.

"4. Because this movement to introduce religious instruction into the public schools is a menace to religious freedom. In the words of James Madison: 'It is proper to take alarm at the first experiment upon our liberties. . . . Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians, in exclusion of all other sects? that the same authority which can force a citizen to contribute threepence only of his property for the support of any one establishment, may force him to conform to any other establishment in all cases whatsoever?' Madison was a Christian patriot, and he spoke in the interests of good government, of true Christianity, and of genuine religious liberty.

"5. Because the introduction of religious instruction into the public schools will infringe upon the sacred rights of conscience, and involves a disregard of the consciences of the minority on the part of the majority. 'The rights of conscience are individual and personal, and are not to be settled by the arithmetic of putting many consciences on the one side, against a few on the other.' It has been well said: 'True Christianity never shields itself behind majorities.'

Protestant Principles.

"6. Because this demand for religious instruction to be given by the state is contrary to the principles of Protestantism as established by the Reformers. They opposed the intrusion of the civil magistrate in matters of faith. 'Protestantism sets the power of conscience above the magistrate.' They also declared that 'in matters of conscience the majority has no power.' These lessons of the Reformation ought never to be forgotten, and these principles ought never to be violated.

An Ineffective Measure

"7. Because we believe that the effort to lessen crime and lawlessness by introducing religious instruction into the public schools, being itself wrong in principle, will not be effective in securing the desired result. We are convinced that the perils which now beset both the church and the state call loudly for the authoritative inculcation of the principles of righteousness,—the principles of the ten commandments,—but we are as firmly convinced that the proper place for giving this instruction is in the home, the church, and the private school supported by voluntary contribution, and not in the public school supported by compulsory taxation.

"For these reasons we enter our most solemn and emphatic protest against this demand for the introduction of religious instruction into the public schools, and in the spirit of love do earnestly ask the members of this conference not to urge their demand any further."

During the presentation of this remonstrance the conference gave the most earnest attention, a decided impression being made upon the minds of many. In the discussion which followed Dr. Alex. Kent said: "To those who accept religion as a supernatural revelation, the propositions presented by Mr. Prescott are unanswerable." Dr. J. J. Muir, a leading Baptist minister, declared that not one Baptist minister in Washington would agree to the proposal to introduce religious instruction into the state schools, and, therefore, he took his stand with the minority.

These agitations, which are now being carried on in all those countries where it has been recognised that religion and civil matters should be kept entirely separate, are certain indications that a great struggle for the preservation of religious liberty is just ahead of us. To sleep now is but to court disaster. Every true Christian should study the principles of true Christianity, and resist to the utmost every attempt to create an alliance of the church and state.

Learned Above What Is Written.

The words of Paul, "The time will come when they will not endure sound doctrine," are being amply fulfilled in our generation. For proof of this one has only to read the astounding assertions of many theological teachers who are looked up to as authorities in matters of religion. A school of higher critics, the product of various colleges, universities, and schools of thought, has arisen whose obvious aim in life, in many cases, is not to preach the gospel and evangelise the heathen, but to distort some of the plainest statements of Scripture. Scriptures, the meaning of which is obvious, and which God evidently intended should mean exactly what they say, are wrested from the positions which they have rightly held in the minds of past generations, and an entirely new, ambiguous, fallacious, and extravagant meaning is placed upon them, with the idea that the profound interpretation given by these learned savants to the plain "thus saith the Lord" is a wonderful achievement in the realm of theology. The simplicity of those who follow the example of our forefathers in taking God at His word is looked on by the critics of to-day with feelings of high-minded commiseration. Surely the writers of the books of the Bible, should they be resurrected, would be sorely astonished to hear how many of the present generation interpret some of

their plainest and most lucid statements. Anyone might think, after reading some of the learned comments on its texts, that God had given the Bible to the world, not to enlighten it, but to place it under the canopy of darkness, controversy, and error.

Listen to some of the statements attributed in the daily newspapers to a high church dignitary in England, and this is a fair sample of what we are expected to believe, and which we are sorry to say thousands do believe :—

"The more extravagant the theory the easier it is to swallow. We cannot say accept, for that might necessitate some thought and study, but to gulp down error, as a whale does salt water, is the manner in which thousands receive the academical libations provided for the masses by those who are supposed to have the keys of knowledge."

Listen again to this prelate :—

"Our whole conception of the method of Biblical inspiration has been altered. A great deal which our forefathers took literally we cannot take literally to-day. The first chapter of Genesis no longer means to us that the world was made in six days. The second chapter of Genesis no longer means to us that God moulded clay into a human figure and breathed upon it, or that He took a rib from Adam and made Eve. These are allegories or parables to us. And so again, we believe that God made man out of dust, not by moulding clay, but through a long process of development, which followed the course which He had marked out, and in every step of which He was working His will. These and many other stories, like that of the talking serpent and the talking ass, we do not take; or, at any rate, most of us,—I do not,—now as literal statements of historical facts, but as imagery, which clothes certain spiritual lessons."

These few clauses are some of the specious teaching which, like baneful seed, is being cast upon the fields of the Christian world of to-day, and which will, doubtless, prepare millions of this present generation for the delusions which will sweep them into destruction.

Such teaching as this may be likened to battering rams placed against the bulwarks and foundations of truth, and are derogatory to the worship of God. When the Creator came down personally upon Mount Sinai, and spoke with His own voice the precepts of the decalogue, He said to the assembled Israelites, and through them to the world at large, "Remember the Sabbath day to keep it holy." Why?—"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." God here plainly states in the presence of the universe and the angels of God, who were witnesses of His creative power, that He made the earth in six days, and that He rested on the seventh and hallowed it; wherefore He commanded them to rest also on the Sabbath day. Israel had no doubt of the veracity of God's word; no idea entered their heads that God was telling an untruth. He said He made the earth in six days as they understood the word "days," and they believed Him; otherwise their keeping the Sabbath would have been a farce. When the Israelites rested from their work on the seventh day, they rested from their labour for the same duration of time as God rested from His work of creation; "the evening and the morning was the day," and so it is still. The Sabbath day at the present time is not a second shorter or longer now than the day upon which God rested, and which Israel kept. It is the memorial of God's creative power still, and a correct one at that. God says plainly that He made the earth in six days. Thousands of theologians say, No; He made it in six periods of time, long

durations, and they place their extravagant ideas against the plain word of God, as spoken upon Sinai.

The Sabbath-keeper of to-day believes that God meant what He said, and that His word is truth. Again, God's word, relative to the creation of Adam, is totally discarded by the higher critic of to-day. How could God make such an important creature as man in a day? Why not take a few thousand years on the job? Start with a microbe, and give him a million or two years to grow; and when he is made, give him a sabbath that took a few million years to make. This is a specimen of some of the learned theology of to-day.

The plain statements of the Bible, under the magnifying glass of higher criticism, are described as allegories, parables, and imagery to the religious world of to-day. To believe that God made Adam out of dust, and completed the work in a day is too much for thousands of the learned savants of to-day. Yet God says He did it. Thus we see that the foundations of God's word and of truth are being attacked by philosophers, teachers, and scholars, who fully meet the qualifications spoken of by Paul; men who occupy prominent positions, who teach error, who believe not in speaking serpents, or in the wondrous manifestations of God; but whose sole efficiency seems to be the promotion of theories utterly devoid of truth, to doubt the plain written word of God, and to bring the statements of the Bible under the criticism of their own imagined superiority. From such turn away, for the time has fully come to do so. "Babylon the great is fallen, is fallen."—J. B.

A Church of England curate in Sussex, who insisted on private confession to him before confirmation, has, at the instance of the people, been dismissed by the Bishop of Chichester.

An exchange reports that the Pitcairn islanders have suffered a misfortune by the loss of their only vessel, a small cutter, with which they traded to the Society Islands, and exchanged the produce of Pitcairn for manufactured goods.

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A. W. ANDERSON, EDITOR.

MELBOURNE, VICTORIA, MAY 8, 1905.

The Revelation of Jesus Christ.—No. 17.**The First Trumpet.**

"And the seven angels which had the seven trumpets prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up." Rev. 8 : 6, 7.

In our introduction to the study of the seven trumpets, which appeared in our last issue, we showed how the present divided state of the European nations is a fulfilment of the prophecy of Daniel 2, which declared that the fourth universal monarchy, Rome, would be divided, and would continue in that condition until "the God of heaven should set up a kingdom which should never be destroyed." The prophecy of the seven trumpets deals with the breaking up of the Roman Empire and the final destruction of all world empires by the King of kings and Lord of lords. History furnishes the key to the understanding of this wonderful prophecy.

From the forests of Germany multitudes of warriors, inured to all the hardships of the chase, made frequent incursions into the territories of the more civilised peoples of the south; but the lack of unity between the numerous tribes, and the ignorance of military discipline, prevented for centuries any successful attempt to establish themselves in the regions which were defended by the Roman legions. But as time rolled on, the power of Rome became weakened by luxury and corruption, while the tribes of barbarians gradually coalesced into permanent nations. Thus, at the end of the fourth century, circumstances of such a nature had arisen which prepared the way for the fulfilment of the events depicted by John centuries before.

From the icy regions of the north, the Gothic tribes crossed the Baltic, and subdued the inhabitants of Pomerania and Prussia, afterwards migrating to the shores of the Black Sea. From thence they made numerous invasions into neighbouring territories, until they finally established their supremacy over all the country and tribes between the River Danube and the Baltic Sea, and eastward to the River Don. After a period of warfare in which they experienced both successes and reverses, there arose amidst the Goths the famous soldier Alaric, whose ability and remarkable achievements and prowess securing for him the confidence of the nation, he was solemnly proclaimed king. The wealth of Italy attracted the covetousness of this bold warrior, and so he formed the ambition of planting the Gothic standard on the walls of the world's metropolis. On his march thither he was met by "an Italian hermit, whose zeal and sanctity were respected by the barbarians themselves, who boldly denounced the indignation of Heaven against the oppressors of the earth; but the saint himself was confounded by the solemn asseveration of Alaric that he felt a secret and preternatural impulse, which

directed, and even compelled, his march to the gates of Rome." In 408 A.D. he pitched his camp under the walls of Rome, and laid that city under siege. So rigidly were the avenues by which supplies of food could be carried into the city guarded, that it is said mothers were constrained to eat the flesh of their slaughtered infants. Thousands died of starvation, and their unburied carcasses polluted the air to such an extent that pestilence was added to the horrors of famine.

By the treachery of slaves or domestics, "the Salarian gate was silently opened at the hour of midnight, Aug. 24, A.D. 410, and the inhabitants were awakened by the tremendous sound of the Gothic trumpet." Massacre, pillage, and robbery were perpetrated by the rapacious barbarians, and the city whose power and luxury had been the wonder of the world was reduced to subjection by the terrible Alaric.

That a faithful delineation of the exploits of Alaric is given in the brief words of the Revelator, may be seen by comparing the text at the head of this article with the following extracts, taken from Gibbon's History.

"The Gothic nation was in arms at the first sound of the trumpet, and in the uncommon severity of the winter, they rolled their ponderous waggons over the broad and icy back of the river. The fertile fields of Phocis and Boetia were crowded with a deluge of barbarians; the males were massacred, the females and cattle of the flaming villages were driven away. The deep and bloody traces of the march of the Goths could easily be discovered after several years. . . . In a season of such extreme heat that the beds of the rivers were dry, Alaric invaded the dominion of the West. A secluded 'old man of Verona,' the poet Claudian, pathetically lamented the fate of his contemporary trees, which must blaze in the conflagration of the whole country." Notice the striking references in the Scripture to the destruction which was to be wrought by "fire," and the fulfilment of that prediction by the Goths "at the first sound of the trumpet." This devastation was likened by the Revelator to "hail."

In the closing sentence of his 33rd chapter, Gibbon makes the following remarkable statement: "The union of the Roman Empire was dissolved; its genius was humbled in the dust; and armies of unknown barbarians, issuing from the frozen regions of the north, had established their victorious reign over the fairest provinces of Europe and Africa."

Courting Failure.

Self-gratulation means loss of equilibrium, and that means a fall. No man can safely take pride in his moral achievements, for no man ever made any moral achievements in his own strength. Many a man can look back over a long record of miracles whereby God kept him true and clean and upright; but God alone was responsible. When such a man begins to feel that he is getting beyond the ordinary temptations of mankind, then the most ordinary temptation of mankind is getting its clutches deep into him. No truer word of warning sounds through the ages than the homely, oft-repeated old cry: "Let him that thinketh he standeth take heed lest he fall." Conscious insecurity is man's greatest strength, if it drives him back upon Omnipotence.—"Sunday-school Times."

GENERAL ARTICLES

FROM OUR CONTRIBUTORS

Confidence for the Night.

Master, I am so glad Thou knowest all—
Outspoken joys, and sorrow's hidden pain.
I am so glad my path is known to Thee,
And that Thou wilt my wayward steps restrain.
I place my hand in Thine. Oh, hold it fast!
Nor heed my cry whene'er I ask amiss.
Thou knowest what is best, my loving Lord.
From out my heart all wilfulness dismiss!

Lord, when the thorns of earth pierce sharp and deep,
And I instead would choose the scented rose,
Let me recall Thy tender, watchful love,
And that my inmost need Thy wisdom knows.
Ah, who can tell how far our feet might stray?
We are so prone to wander from Thy side,
If not hedged in by Thine eternal arms,
And made within Thy sheepfold to abide.

I am so glad Thou knowest all, dear Lord!
My life but poorly proves what lips confess,
And well I know none but a Father could
So frail an offering with such mercy bless.
Thou knowest all! This is my cradle, Lord,
The shadow of Thy wings, 'neath which I sleep.
Not for my goodness, but Thine own great love,
Thou wilt in peace Thy child securely keep.

—Mrs. Alice G. Howard

"Living Oracles."—No. 4.

By R. Hare.

The Government at Home.

Next to our duty to God comes our duty to the "government at home." Therefore the fifth precept in the perfect law points out and guards parental authority. He who is loyal and true to the "home government" may be loyal and true to the government of heaven, and also to the government of his country, for there all true loyalty begins.

"Disobedient to parents" is one of the characteristic sins referred to by Paul as being prevalent in the last days, and one that he connects closely with being "unthankful and unholy." The age in which we live is surely an age given over to disobedience and disloyalty to parental authority. Quite frequently we hear of the police and law authorities being called in to deal with unruly children, who have bid defiance to the authority of father and mother.

Paul refers to this commandment as the "first commandment with promise." No promise made in the word of God is given to the disobedient. "If ye be willing and obedient, ye shall eat the good of the land." The mind that cannot respect parental authority is surely not prepared to regard divine authority. God thus measures the future life of humanity by the obedience of this life. God sees in the mind willing to honour parental authority, the heart that would be willing to accept the dictates of divine authority. Hence those only who honour their parents may hope to "live long upon

the land which the Lord thy God giveth thee." This promise evidently refers to the future inheritance, when the "meek shall inherit the earth."

No man or woman can ever grow old enough to dishonour their parents. No accumulation of years can ever render void the precept that guards the "government at home." Parental authority must be obeyed, unless it conflicts with the will of heaven, and no act of life should ever be committed, whether in youth or age, that would cause the parent's cheek to blush with shame, even though the winters of a century may have cast their snows upon the hoary head.

The Law of Life.

The sixth commandment guards life,—that greatest of all gifts, and most precious of all possessions,—and anything by which we injure or shorten life is an infringement of the law which says: "Thou shalt not kill." Hatred because, if followed out, it leads to murder, is a violation of that law; hence the prophet declares, "He that hateth his brother is a murderer."

The use of poisonous or injurious articles as food and drink, the indulgence of any wrong habit, submission to the dictates of any fashion by which the body may be injured, or its vitality lessened, drug habits of every kind are each, and all, infringements of the law by which Jehovah guards life. God designed that man should eat to live, but to-day millions of the human family live merely to eat, and in their eating they take to themselves that which is poisonous, and die.

The suicide is a self-murderer. The prevalence of this form of murder may be seen from the fact that the suicides of 1903 would have required a procession of mourning coaches one hundred miles in length to carry them to the grave. Satan well knows that "no murderer hath eternal life," hence every life he can shorten in this way is another life lost forever.

This law is a living thing, and, therefore, recognises the thoughts and intents of the heart. It forbids both jealousy and hatred, and guards against cruelty of every kind. In the kingdom of God they "shall neither hurt nor destroy," and every desire that would lead in that direction must be excluded from the heart that expects to enter the "home of peace."

The world to-day appears as a great war-camp, where more than 5,500,000 of men constantly follow the business of war. Their hands and energies are trained to kill, and he who excels in the work of slaughter is accounted chief among them. All this may be human, but it is not divine. The child of God can "do violence to no man;" for the hand of violence, in whatever direction it operates, transgresses the law which declares, "Thou shalt not kill."

The Law of Purity.

The seventh word in the decalogue forbids adultery, and through this, the greatest sin against purity; it prohibits everything that would lead to impurity, and through that to adultery. Christ declared the lustful look and the impure thought to be violations of the law against adultery. How terrible, then, in the sight of a holy God must be the world's thought-life to-day. Surely the imagination of the world's heart is evil continually. The great tide of impure literature that floods the world is urged on by the enemy against the purity of the home-life and the purity of individual life among men. Perhaps in no other direction has humanity transgressed more grievously than in the violation of

the seventh commandment. In America last year over 68,000 divorces were declared. And this is but a picture of things in social life all the world over.

The hideous impurities of ancient sun-worship flood the earth to-day, only under a different name, and in a more refined guise. Anciently God looked at sun-worship, with its "Isis unvailed," as the greatest of abominations, and His abhorrence of this impurity has certainly not decreased.

How earnestly parents should guard their children from the contaminating influences of the impurity that is defiling both individual and national life to-day. It meets them in almost every walk of life. In their play and the associations of school-life, through the eyes and ears, and the companionships of childhood and youth, they breathe in the atmosphere of impurity, and unless there is a strong moral influence in the home, and over the home-life, the soul-temple must be defiled.

Appetite, when unrestrained, leads in the pathway of death, and, with many of the associations of child-life, ministers to the education that creates impulses which cloud the mind with passion and impurity. Parents, try prayerfully and earnestly to save your children from the secret sins against purity; for these are but stepping-stones to the open violation of the seventh commandment.

He Healed Them All.

By D. H. Kress, M.D.

"And Jesus said, Somebody hath touched Me; for I perceive that virtue is gone out of Me." "And the whole multitude sought to touch Him; for there went virtue out of Him, and healed them all."

What He did for the people when personally present, He was willing to do for them before He appeared as a man among men. But, failing to understand the plan of salvation, the Jewish people were unable to appreciate the blessings they were entitled to. Christ came to make this known to them. He came not to declare some new power, but to reveal the character of the Father, of which they were ignorant. He declared, "He that hath seen Me hath seen the Father." "The works that I do, I do not of Myself, the Father that dwelleth in Me, He doeth the works."

The plan of salvation was instituted at the foundation of the world. Christ, at the beginning, when sin entered the world, bridged the gulf made by sin, bringing the resources of heaven to the aid of the sinful race. Ever since, He has been the One through whom virtue has been conveyed to humanity to heal the diseases resulting from sin. Christ has always been the way, the truth, and the life. No one has ever been able to come unto the Father, and no blessing has ever come to man, but by Him. Jacob, in that mystic ladder, recognised Christ and an open heaven, with the angels of God ascending and descending upon Him. He understood that through Christ he had access to the Father, and that through the ministry of angels the resources of heaven and healing were brought within his reach.

When, as a result of rebellion, the divine restraint was removed from the children of Israel, and they were left to the cruel mercies of their surroundings, and many of them were bitten by the deadly serpents, Moses was instructed to erect a serpent of brass representing the up-

lifted Christ, that whosoever repented of and confessed his sin, and recognised Christ as the Source of all virtue, might be healed,—"It came to pass when he beheld the serpent of brass he lived." "There were many lepers in Israel in the time of Eliseus the prophet, and none of them was cleansed." Why were they not healed?—Because they were unacquainted with the blessings brought to them in the plan of salvation; they failed to recognise the healing virtue that proceeded from the Father through Christ. The plan of salvation was just as complete in the time of Eliseus as it was when Christ appeared as a man among men. The healing virtue that proceeded from Him while in the flesh was not something new; Christ came to call attention to that which had always existed.

But Christ still walks among men; the assurance is, "Lo, I am with you always, even to the end of the world." The virtue that proceeded from Christ was not exhausted upon the widow or upon the multitude that thronged Him. Virtue still proceeds from Him to heal the infirmities and diseases of mankind in response to the touch of faith. It is true God's healing power runs through all nature. If a tree is cut, if a human being is wounded, the skin removed, or a bone broken, at once the processes of repair begin; new bark is formed on the tree, new skin on man, and the ends of the broken bone are fastened together with a cement.

Human Co-operation.

To recognise that all of nature's efforts are restorative is one of the first essentials in the intelligent and successful treatment of disease. Human hands may bring the broken bones together, and hold them in place by bandages or splints until healing has taken place. They can do more; recognising that for healing to take place life must be conveyed to the diseased parts, and that the blood is the medium through which this life is conveyed, they can improve the quality and increase the flow of this life-giving fluid by suitable food and treatments. To do all this is not a denial of faith, but it is an evidence of true faith. But when we have done all that human hands can do, it is our privilege to recognise and appropriate the special virtue that comes in response to the touch of faith. If we do this virtue will as truly flow to us now as to the longing multitude then, and healing will be greatly hastened. God is still waiting to pour the golden oil through the golden pipes into the golden bowls. It is through the brain that this new life, or electrical current from God, comes to mankind. Faith opens the mind for its reception.

Is there anything too hard for God? Notice the tram standing upon the track, a lifeless piece of mechanism. The iron arm is raised, it touches the living wire, the lifeless wheels revolve, and the tram with its heavy load begins to move. We cannot explain this. It was only a touch that brought all this power. Is it too hard to believe that an arm of flesh up-stretched for divine help, when brought in contact with the Giver of life, will bring life to our helpless or diseased bodies? In this respect man differs from animals and trees. While healing comes to the beast when injured, man may intelligently co-operate with nature's efforts, and at the same time by faith lay hold of a power unrecognised by other creatures. Such a faith can only be exercised by the one who is walking in every ray of light. There can be no enmity against any of God's laws in the mind. According to your faith be it unto you.

World-Wide Field

Priest Opposition in Italy.

By C. T. Everson, Rome.

From his pulpit the priest of a church near Genoa made the announcement to his congregation that the cholera had entered the village. This startling announcement was certainly calculated to awaken some alarm in the community. But an investigation proved that the terrible plague which had entered the place was nothing more nor less than a harmless Seventh-day Adventist, who had begun to tell the people of the great truth for this time. Our Italian brother has come from California as a self-supporting missionary, and as his relatives live in this village he naturally went there first to tell them of the glad tidings. But when the parish-priest heard of his arrival, he went to see him, and tried to win him again to Catholicism, the religion to which he adhered in youth. But all the arguments and sophistries that the subtle mind of the priest could bring to bear upon him had no effect except to establish him firmer than ever in the truth. When the priest saw that his words prevailed nothing in converting our brother to the Roman church, he denounced him from the pulpit, using the expression that I have referred to above. He also warned the people from speaking to Brother Oberti, saying, that the wolf was come in among the sheep, not to take the sheep, but their souls. The people, following this advice, refused to have anything to do with our brother, and his relatives would pass him when they met him on the street without taking any notice of him whatsoever. The people have also prohibited their children from speaking to him, and have spread the word from town to town that he is a deceiver.

But amid it all this brother is not at all discouraged, as can be seen from the following extract, taken from one of his letters: "They do not scare me, for I know in whom I have believed. My heart is very sad to see this great darkness, and to behold the people worshipping idols, and bowing down to wood and stone. Here they are now making preparations to celebrate the feast of St. Roco. They light candles every morning before this statue and sing, asking the saint to intercede for them. I propose to live near God so that they may find nothing in which they can accuse me."

It is not difficult to see the spirit that still animates the Church of Rome, and had they the power they would use more than words in trying to suppress the efforts of this worker as they have done in other places, even in these days. The Church of Rome in the past has not only persecuted God's people, but takes delight in recognising herself as a persecuting power. This may seem rather a strange declaration, but it can be easily substantiated. For example, under the heading, "How to Write to the Pope," one of the journals of Rome stated, after speaking of the way in which to obtain a response, that "these words may be written, which will act like a charm: To His Holiness the Pope, Prefect of the Holy Roman and General Inquisition." The pope, since the

time of Paul IV., has been the special head of the Inquisition tribunal. So we see that while the pope cannot exercise now his prerogative as head of the Inquisition, still he clings fondly to the name, and still it charms his ear to be addressed as "the Prefect of the Holy Roman and General Inquisition." As the Inquisition stands for the very personification of persecution and cruelty, are we wrong in concluding that the church takes delight in recognising in herself a persecuting power when that which is most pleasing to the pope today is to be called the head of the Inquisition?

To say that the Church of Rome is contesting every inch of ground in Italy, and especially in Rome, is stating the case mildly. The Church of Rome is like a great army well organised and well instructed for the warfare which they are waging. I have noticed how quickly they will send reinforcements to a weak point that they may hold what they have, and gain more if possible.

But, as I have said, our brother is not discouraged, but has obtained from us a supply of books and tracts, and is going out among the people to give them a knowledge of the greatest message that had ever gone to this world. And I only wish that we could have a hundred instead of one of such faithful brethren who would be willing to put their life and means into the great work of spreading the third angel's message.

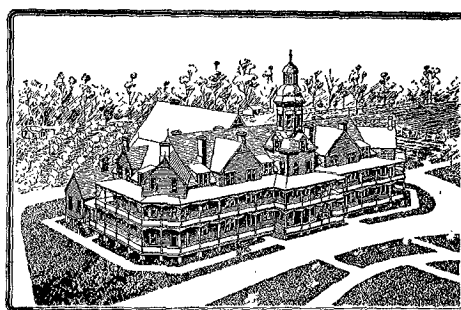
Melbourne Helping-Hand Mission.

The usual monthly meeting of the board of the Melbourne Helping-Hand Mission was held on the evening of April 8th. The superintendent reported that the relief given during the month of March was as follows:—By the Mission, £24 1s. 11½d.; by tickets, £9 2s. 7d.; total, £33 4s. 6½d.; free warm baths given, 424; garments fumigated free, 1,027; garments given away, 12; donations, £1 11s. 3d.

Accounts to the amount of £64 9s. 1½d. were passed for payment. The chairman and superintendent were instructed to continue inquiries, with a view to establishing a mission for women, and to report at next meeting.

J. C. DIVERALL, Supt.

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.

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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

"A word kindly spoken, a smile or a tear,
Though seeming but trifles, full often may cheer.
Each day to our lives some treasure 'twould add,
To be conscious that we had made somebody glad."

Character Building Through Thought.

The imagination, wrongly used, is one of our worst foes, and imagining evil is one of the worst uses. Many people live in perpetual unhappiness and discomfort, because they imagine they are being abused, slighted, neglected, and talked about. They think themselves the target for all kinds of evil, the object of envy, jealousy, and ill-will. The fact is, most such ideas are delusions, and have no reality whatever, and this is a most unfortunate state of mind to get into. It kills happiness, it demoralises usefulness, it throws the mind out of harmony, and life becomes almost unbearable. Melancholia and suicide not infrequently result from such imaginative brooding over fancied wrongs.

People who think such thoughts make themselves perpetually wretched by surrounding themselves with an atmosphere reeking with pessimism. They always wear black glasses, which make everything around them seem draped in mourning. All the music of their lives is set in the minor key; there is nothing cheerful or bright in their world.

These people have talked poverty, failure, hard luck, fate, and hard times so long that their entire being is imbued with pessimism. The cheerful qualities of the mind have atrophied from neglect and disuse, while their pessimistic tendencies have been so over-developed that their minds cannot regain a normal, healthy, cheerful balance.

Fault-Finding Produces Trouble.

A most injurious and unpleasant way of looking for trouble is fault-finding, or continual criticism of other persons. Some people are never generous, never magnanimous toward others. They are stingy of their praise, showing always an unhealthy parsimony in their recognition of merit in others, and critical of their every act.

Don't go through life looking for trouble, for faults, for failures, or for the crooked, the ugly, and the deformed; don't see the distorted man—see the man that God made. Just make up your mind firmly, at the very outset in life, that you will not criticise or condemn others, or find fault with their mistakes and shortcomings—fault-finding, indulgence in sarcasm and irony, picking flaws in everything and everybody. Looking for things to condemn instead of to praise is a very dangerous habit to oneself. It is like a deadly worm which gnaws at the heart of the rosebud or fruit, and will make your own life gnarled, distorted, and bitter.

No life can be harmonious and happy after the blighting habits are once formed. Those who always look for something to condemn ruin their own characters, and destroy their normal integrity.

It is just as easy to go through life looking for the good and the beautiful instead of the ugly; for the noble instead of the ignoble; for the bright and cheerful instead of the dark and gloomy; the hopeful instead of the despairing; to see the bright side instead of the dark side. To set your face always toward the sunlight is just as easy as to see always the shadows, and it makes all the difference in your character between content and discontent, between happiness and misery, and in your life, between prosperity and adversity, between success and failure.

Learn to look for the light, then. Positively refuse to harbour shadows and blots, and the deformed, the disfigured, the discordant. Hold to those things that give pleasure, that are helpful and inspiring, and you will change your whole way of looking at things, and will transform your character in a very short time.

A great many people think they would be happy if they were only in different circumstances, when the fact is that circumstances have little, if anything, to do with one's temperament or disposition to enjoy the world.

If you have been in the habit of talking down your business, the times, your friends, and everything, just reverse the process, talk everything up, and see how soon your changed thought will change the atmosphere about you and improve your condition.

Perfect faith is the child of optimism and harmony. The pessimist atmosphere is always deadly to health and fatal to business, as well as to morals. The balanced soul is never suspicious, does not expect trouble, but quite the reverse. He knows that health and harmony are the everlasting facts, that disease and discord are but the absence of opposites, as darkness is not an entity in itself, only the absence of light. Get yourself in balance, and life will look and be different to you.—O. S. Marden.

Guard the Child.

If I pierce the young leaf of the shoot of a plant with the finest needle, the prick forms a knot which grows with the leaf, becomes harder and harder, and prevents it from obtaining its perfectly complete form. Something similar takes place after wounds which touch the tender germ of the human soul and injure the heart-leaves of its being. Therefore you must keep holy the being of the child; protect it from every rough and rude impression, from every touch of the vulgar. A gesture, a look, a sound is often sufficient to inflict such wounds. The child's soul is more tender than the finest or tenderest plant.—Selected.

Take Care of Your Health.

People have no right to be careless concerning their health. First, they have their own duties to do, and they can not do them properly without health. Second, no person can be sick without interfering with the rights and privileges and comforts of others. Probably three-fourths of the sickness and disease in the world could be prevented by a little care; and what a shame it is for people who ought to be, and might be, well and useful in the world, to make themselves ill and dependent and miserable, and so hinder others from their work, and weary them, and make them ill, when a little care might have prevented it all.—"The Safeguard."

A Word by the Way.

Two ladies, both well dressed and evidently belonging to the higher walks of life, were going along a city street, one of them stopped and spoke a word to a dull, tired-looking woman, who had a fretful-looking baby on one arm and a basket on the other, in which she had a few bananas and apples and cheap candy for sale.

"Why, Helen," said the other lady, "what made you stop and speak to that woman? What did you say to her?"

"Oh, nothing much. It was just a word or two by the way; that was all. She looked so tired and discouraged, and I stopped to give her a few pennies and say a word or two to her."

A few minutes later the two ladies were in one of the great stores of the city, where they made some purchases, and while they waited for the change the lady who had spoken to the apple woman entered into conversation with a sales-girl, and gave her half a bunch of violets.

When the two ladies were on the street one of them said:—

"Why, Helen, how could you be so familiar with the shop girl? What were you saying to her?"

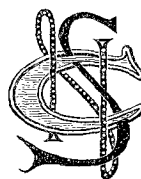
"Oh, not much of anything. It was just a word or two by the way. I thought she looked tired and a little ill, and she said that she did have a severe headache. Did you notice how she brightened up when I gave her the violets?"

A word by the way! A kindly deed by the way! How many burdens would be lightened, how many heavy hearts would be gladdened, how much weariness would be forgotten, how smiles would take the place of frowns, how much more beautiful, and how infinitely better the world would be if every man and woman, every boy and girl, lost no opportunity of speaking a kindly word or doing a good deed by the way! Try it for a single day, and see if it is not one of the happiest days of your life. It must be so, because it will have the mark of God's approval upon it. He takes heed of every good thing said or done in His name. It is all recorded in the book of His remembrance.—Selected.

The gospel for a world of sin can not be preached by any except those who need it for themselves. An angel could not deliver it aright. Its language is always in the first person plural, drawing the speaker and the hearers into a brotherhood of penitence and forgiveness.—VanDyke.

The subject of home lessons has been receiving considerable attention lately. Dr. Clement Dukes declares that young children attending schools do not get enough sleep. Children of three are in school the same hours as boys of fourteen, and in the secondary schools boys of fourteen work the same hours as young men, with the result that the brain is stuffed with undigested work. Dr. Dukes was unanimously supported by a conference at the London University in his contention that young scholars should not do home work, that lesson periods should be short, with intervals for recreation in the open air wherever possible.

A NEW CLUB



MEMBERSHIP No.

"In the morning sow thy seed, and in the **EVENING** withhold not thine hand, for thou knowest not whether shall prosper."

CLUB MOTTO:

The Third Angel's Message to the World in the present generation.



Name

Address

"The Lord gave the word, great was the company that published it."

This is the first page of the membership card of a new club which has just been organised, to be known as the **SIGNS OF THE TIMES SATURDAY NIGHT CLUB**.

On the second page the **OBJECTS** of this Club are set forth as follows:—

Realising the importance of the times in which we are living, it is the object of the members of this Club to do all in their power to spread a knowledge of the glorious truth of the Third Angel's Message, as contained in the printed page, to the world in the present generation.

Heeding the instruction given us by the Lord to "Sow the Seed" in the **EVENING**, and feeling confident that there is an excellent opportunity for doing effective missionary work in the different cities and towns throughout Australasia on **SATURDAY NIGHTS**, we have decided to make a special effort in this direction, relying on the promise of the Lord, "Lo, I am with you always, even unto the end of the world."

The third page contains **BLANKS FOR REPORTS** of missionary work which are to be filled out each week, and at the close of every three months the card has to be returned and a new one will be issued.

The following are the **RULES** of the Club as given on the fourth page:—

Each member is expected to engage in the distribution of literature every **SATURDAY NIGHT**.

The Report of Work is to be filled out each week.

The blanks provide for reports of Missionary Work for thirteen weeks. At the close of this period the Membership Card is to be returned, and a new one will be issued.

Each Member is expected to send in a letter with the report every three months, giving any interesting experiences in connection with the distribution of literature.

NOW WE ARE ANXIOUS TO OBTAIN THE NAMES AND ADDRESSES

of all of our workers who are engaging in the circulation of our literature or doing general missionary work on Saturday nights, so that we can forward them one of these cards, and place their names on our list of members.

ADDRESS, **SIGNS OF THE TIMES**,
NORTH FITZROY, VICTORIA



One Hundred Per Cent.

"I should like to be rich," said young Tom, with a sigh;
 "There are so many things I am aching to buy!
 O would I had money, and would it were lent
 To good, steady payers at fifteen per cent!"

Now it chanced that a wise man, in passing, had heard
 Tom's sighs and repining, each covetous word;
 So he took the young fellow astride of his knee,
 And taught him to grow just as rich as could be.

And this way 'twas done: Every once in a while
 Tom would lend to some neighbour—a sunshiny smile;
 And every time for the smile he had lent
 Tom got two in return. That's one hundred per cent.

Bright greetings, warm kisses, kind deeds on the sly,
 All bring him an interest equally high.
 And before many days, I am bold to declare,
 You will find that young Tom is a true millionaire.

—Selected.



(ALL RIGHTS RESERVED.)

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

Chapter XIX.



"DON'T you see, Tom," said I, "that those little types that we were talking about become worth their weight in gold when they are used for good purposes?"

"Indeed," said I, "when they are used for printing God's holy word, which carries blessing and joy to sorrowing hearts all over the world, they are more precious than the 'gold of Ophir.'"

And so it is with you and me, little friends. When we carry the King's messages of love and peace to mankind, we pick up "true gold" all along the way.

"Tom," said I, when I had told him about this, "here is the easiest way on earth to find big nuggets."

I am pleased to say, boys and girls, that Tom has been studying hard lately, and is quickly learning how to discover the *true gold* in what he hears and says.

He has been reading and talking a great deal to my brother Robert, who seems to think a wonderful lot of the boy.

I caught sight of them the other day reading their Bibles together. Tom was talking, and Robert seemed to be thinking very hard.

"I don't know but you're right, Tom," I heard him say, as I passed out.

I have learned the lesson lately, my little friends, that very often a little child can lead men and women to the living waters where an older person would fail.

I cannot tell you how happy it makes me to think that Tom is leading his Uncle Robert to search for the "true gold" in God's holy word.

How joyful we will all be, to be sure, to see my brother Robert once more "happy in the love of Jesus."

And I feel sure it will be all right, for his face is beginning to look brighter, and his words are more cheerful than ever they were.

"Cheer up, Mary," said I, "Tom is carrying the King's message to your father, and I'm sure it will be all right."

Mary's answering smile through the happy tears which filled her eyes would have done you all good to see.

Well, boys and girls, I mustn't forget to tell you the rest of Mary's story about printing.

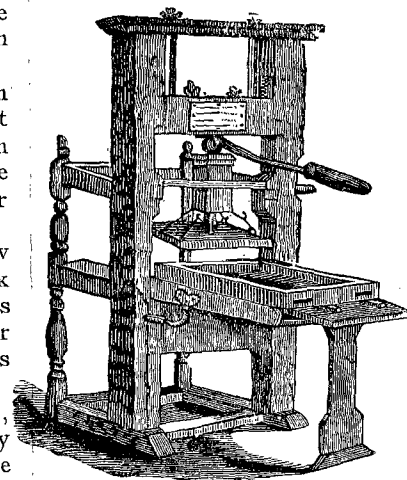
Tom said that he would like to be able to pick up type, and put it into words and books.

"But, Tom," said she, "even *that* is nearly all done by machinery now-a-days."

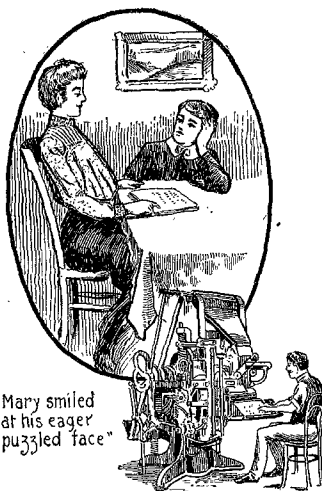
"Why, Mary," said he with surprise, "however can that be? I can understand type being made that way, but can machines really spell out the words?"

Mary smiled at his eager, puzzled face, and told him that, of course, the machines could not do that of themselves, without having intelligent men to work them.

But it is wonderful, indeed, to hear about and see the type-setting machines.



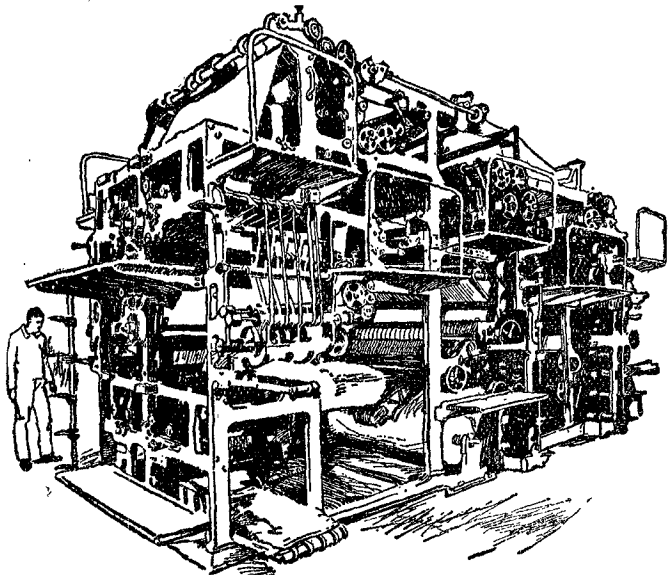
"On an old hand press."



One would almost think to see them work, that they were alive, and understood what they were doing.

And when you think of this, little friends, just consider what a wonderful machine God *made* when He created man's mind, and put life and thought into it.

What great things man has been thus able to think out and make for his own comfort and happiness.



"Like a great Miracle."

"And, then, Tom," continued Mary, "the wonderful printing machines of to-day work almost like great miracles.

Thousands and thousands of many-paged papers are printed, pasted, and folded in an hour, and the machines seem to do all the work without any attention.

"Some of these machines will also print in two or three colours at the same speed.

"Just think how long it would take a man to print one of our city morning papers on an old hand-press, such as Caxton used.

"Printing one page at a time," said Mary, "and working pretty hard, if he started when a boy he would certainly be getting grey when he finished."

"Oh, Mary," said Tom, "that can't be so I'm sure."

"Why, my girl," said Robert, "you *must* be wrong there."

"Well, Mary," said I, "I never thought *that* before."

Mary laughed. "Neither did I," she said, "till I

figured it out one day. But it is really true. You count it up some time and see."

Well, little friends, Mary told us, too, about how quickly the pictures are made, and how beautiful coloured work is done with the greatest of ease by the strange and clever processes that have been discovered.

Tom thought it was wonderful indeed, and said he thought he'd be a printer some day, if he wasn't a farmer.

"How wonderfully God has arranged everything," I said. "How wise His great plans are!"

"What do you mean by that, Uncle Ben?" Tom asked.

"Why, Tom," said I, "I can see *true gold* in all this that Mary has been telling us.

"Don't you see that, by the use of our wonderful printing machines, millions of copies of God's holy word have been sent all over the earth, printed in almost every language and tongue, and all of our good papers and books and tracts are published in hundreds of thousands?"

And to tell you the truth, boys and girls, Uncle Ben believes that the wise and good God has taught men how to make these great printing machines *for this very purpose*.

And, don't you see, this proves to us again how He loves the world, and longs to seek and to save that which is lost.

What earnest, willing little helpers we ought to be, to be sure!

UNCLE BEN.

A Boy Should Learn

To build a fire properly.
To fill the woodbox every night.
To shut doors in summer to keep the flies out.
To shut them in winter to keep the cold out.
To shut doors without slamming.
To do errands promptly and cheerfully.
To get ready to go away without the united efforts of mother and sisters.
To be gentle to his little sisters.
To wash dishes and make his bed when necessary.
To sew on a button and darn a stocking.
To be kind to all animals.
To be manly and courageous.
To let cigarettes alone.
To tell the truth.—"Exchange."

All Books and Tracts

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

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Victorian Tract Society, Oxford Chambers, 473-482 Bourke St., Melbourne.
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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.
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Sand Soap



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

Special attention is called to our article on the first page. The present agitation for religious instruction in State schools calls for the proclamation of the true principles which underly the relation of religion and the state.

A pair of woman's shoes made in Lynn, Massachusetts, to establish a record for rapid shoe-making, required fifty-seven different operations, and the use of forty-two machines and one hundred different pieces. All these parts were assembled and made into a graceful pair of shoes, ready to wear, in thirteen minutes.

What May Happen Again.

The enforcement of Sunday observance in London in Charles the Second's time was fruitful in fines. In the overseer's accounts of St. Martin-in-the-Fields, under date of July 1, 1655, is the entry:—Received of Colonel Corbet and Mr. Hill, for drinking in the Half Moone Taverne on the Lord's Day, £1.

But Sunday drinking was an atrocious act compared to some of the doings which folk were mulct for. Thus we find among the entries fines imposed "for riding in a coach on the Lord's day," "carrying a little linen on the Sabbath day," "a barber for trimming his beard on the Lord's day," "for carrying a haunch of venison on the Lord's day," "for carrying a pair of shoes on the Sabbath," "Walter Stone for his wife's swearing an oath on the Lord's day," and so on.

The Duke of Buckingham and his friends were continually being fined for using their coaches on Sundays.—Selected.

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,
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