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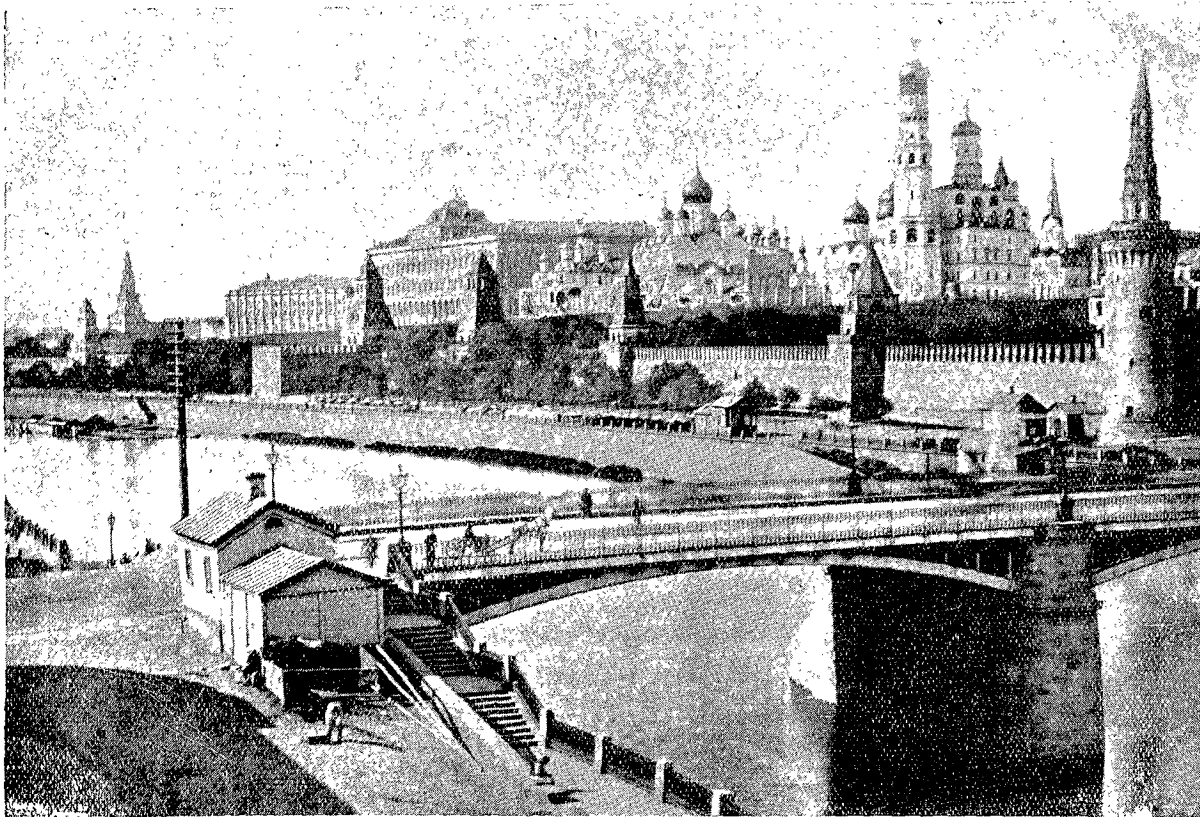
ONE PENNY.

"Trusts" and Trust.

The commercial world seems to be almost hopelessly in the toils of enormous "trusts," which by the combination of capital manipulate the production and sale of various commodities and necessities, to the advantage of the promoters, and to the detriment of the rest of man-

ernment, or the crushing of the people, whether it means simply legislation, or diplomacy, or bloodless conflicts, or whether it will lead to fire and bloodshed, anarchy and destruction, no one knows. Certainly we know that the hearts of men are even now "failing them for fear, and for looking after those things that shall come upon the earth."

What will be the fate of these vast "trusts" with



The Kremlin, Moscow, the Ancient Capital of the Czars.

kind. The power of these gigantic combinations for enriching themselves and plundering the public is practically unlimited.

The public is awakening to its danger, and trouble is before us of a character and of proportions of which we can form no estimate. Whether it will result in the downfall of the monopolies, or the overturn of the gov-

their unnumbered millions? The Oil Trust, the Meat Trust, the Nail Trust, the Coal Trust, the Paper Trust, and so on, are largely regarded as foes to the public welfare, plunderers and robbers of the people.

On this score the Christian has but little to say. Sometimes, perhaps, he wonders why these formidable snares of the enemy of all righteousness should be called

"trusts." It surely is not because they can be trusted, or because they trust anybody. The word seems about as inappropriate when applied to these colossal money schemes as it does in the motto, "In God we trust," which is stamped upon American silver dollars, which to stop a shameless burlesque should read, "The god we trust."

To the child of God there is but one Trust in which he dares to place the least confidence. "Cursed be the man that trusts in man, and maketh flesh his arm." Any human trust is but a fatal delusion, a refuge that will at last fall upon and ruin all who repose confidence in it. To trust in the combinations and schemes of men in these last days is the utmost folly, for earthly things are just tottering to their fall.

The prophet says, "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare." The "fear" is already upon the inhabitants of the earth, and they are taking refuge in unions and combinations of men for defence and protection from those whom they fear. But this is only a pitfall and no refuge at all. It will not shield a single soul in the day that is just before us; "for as a snare shall it come on all them that dwell on the face of the whole earth."

But there is a Trust that is worthy of the utmost confidence, one that will never fail. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." "They that trust in the Lord shall be as Mount Zion, which never shall be moved."

The Bible repeatedly warns us not to trust in anything but in the Living God; and over and again it admonishes, invites, and encourages us to place unqualified trust in Him. O, how sweet is the privilege here extended to the dwellers in a world that is distracted, defiled, ruined by sin and oppression, and staggering like a drunken man to its final fall! No greater privilege was ever extended to helpless mortals than that of trusting in God, who never changes, who abides forever, who is far above the storms and turbulence of this struggling world. And there, serene in His glory, our Father sits, and with a voice of tender confidence asks us to trust in Him, and He will save and deliver us. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." G. C. Tenney.

The Missing Plank in the May-Day Platform.

Speaking on the above subject in the Wesley Church, Melbourne, the Rev. A. R. Edgar, after graphically picturing the ideals of socialists, said:—

"All this seemed fascinating enough, but impossible of attainment. Why?—Because the writers and philosophers and leaders of the movement had left God and Christianity out of the count. That was the missing plank. That was the fatal error. The standard of morality and politics would necessarily have to be of higher average than was to be found to-day. The first thing to be done—a thing overlooked by Socialists—was the regeneration of human character. That alone was the motive power that could drive the machine. The speaker declared that he had the greatest respect for the State leaders of the May-day movement. They had all, as far as he knew, been brought up under Christian influence.

Those following, however, without respect for the law of God, would be dangerous. Men seemed to forget that God was the absolute owner of the earth and mankind. They forget, too, that He controlled the great forces by which all were sustained. The stoppage of rain supplies might prove a serious obstacle to these peace and prosperity proposals. If Socialists would read their Bibles with a small percentage of the care that they studied Karl Marx, they would discover that well nigh every plank of their platform was taken from the book they imagined could be laid aside as of no further use. Any system of reform that refused to honour God must fail, however attractive its programme."

Poverty Amidst Plenty.

By L. A. Smith.

Figures which have just been made public by Mr. Robert Hunter, of New York City, formerly head worker of the University Settlement, and chairman of the New York Child Labour Committee, present a picture of American life which may be put in the balance against the oft-made statements about present prosperity and the increase of wealth per capita. After exhaustive research, Mr. Hunter finds that ten million people in America—one-eighth of the entire population—are in extreme poverty; that is, are more or less dependent on charity. Regarding the meaning of this statement Mr. Hunter says:—

"The fact that ten million people are in this condition now in fairly prosperous times is appalling for the future. Of these, seven million work when they can get it, but they are living on wages which will barely support them when they are at work, and any slight misfortune makes them dependent upon charity.

"Children to the number of three million three hundred thousand are included in the figures. This class live in tenements which are positively dangerous to life.

"The masses of the poor are getting worse in the country to-day. Special conditions have greatly changed in the past thirty years. A few men are amassing enormous wealth. The middle class is disappearing, and the conditions in the slums are rivalling the worst in the great cities of Europe. This change in American life represents an appalling aspect. Never before in our history have we seen a large proportion of our people condemned to a life of pauperism permanently."

One of the worst features of the situation, according to the figures given by this authority, is the number of children in the great cities whose lives are hopelessly blighted at the outset. Of such children there are, Mr. Hunter says, in Boston twenty thousand, and in New York seventy thousand. Of conditions in Chicago he says:—

"In the Chicago stock-yards are fifty thousand on the verge of pauperism. They are in practical slavery. I have seen children of ten years of age working all day in great vats of blood. Incurable rheumatism before the age of twenty-five is reached as a common result, and tuberculosis even among the children is extremely prevalent. They have nothing to look forward to but death."

All this is but one feature of the great world-wide picture of misery which calls loudly to-day for the coming of Him who shall create new heavens and a new earth, wherein shall dwell righteousness and peace.

The deaths in India from bubonic plague were thirty-four thousand for the first week in March. Within a few years the plague in India has numbered nearly three million victims. The British Government is doing all in its power to check the ravages of the plague, but it is constantly spreading, and has recently reached Burma. It is said that the deaths are ninety per cent. of those infected.

Hindu Sunday Observance.

By W. A. Spicer.

It is doubtless in India that we find modern practices most nearly approaching the ancient pagan forms of honouring the day of the sun.

The idea of sun-worship runs all through the religion of Hindu pantheism. Old temples bear carvings of the sun-god resembling those known in ancient Greek and Roman art. The god rides forth in his chariot, drawn by seven horses, representing the seven days of the weekly cycle.

In common every-day worship one may see the Hindu doing homage to the sun. Sun panels appear in decorations of temples and palaces. And the day of the sun itself is specially honoured. Hunter, the great authority on modern India, refers as follows to the popular regard for the sun and the Sunday among Hindus in our own times :—

"The sun-god in his golden chariot appears among the divinities which a native artist has figured as the objects of popular adoration in Orissa. Both there and in Bengal, the Brahmans daily repeat a prayer to the sun after bathing; and the stricter sort of Vishnu worshippers refrain from animal food on the first day of the week, which bears the name of Sunday alike in England and India (Robibar [Sunday]).

"The common people in the plains merely bow to the orb after their morning ablutions; but in the highlands of Manbhūm, to the northwest of Orissa, the low-castes do not break their fast till they catch a clear view of the deity, and in cloudy weather have sometimes to remain a day without food.

"During the whole harvest month ('Agrahayan,' falling within our November and December), each Sunday brings round weekly solemnities in honour of the bright god. Each village household prepares a tray covered with earth, into which rice seeds are dropped. Little earthenware cups containing pure water are placed upon it, and on Sundays the family priest goes through a few simple rites, pouring a libation of fresh water upon the tray, and invoking the sun."—*"Statistical Account of Bengal,"* Vol. XIX., page 84.

That writer in the "North British Review" coined a striking title for Sunday when he called it "the wild solar holiday of all pagan times." It was never a day of rest among the pagans other than in the sense of being a festival of greater leisure than ordinary, when special honour was to be shown the gods. But from earliest times it was the rival of God's own holy day. When the church itself went into organised apostasy, this solar holiday was set up in the place of the true Sabbath. It ought to make Christian people stop a moment and investigate when they find Hindu idol worshippers paying special regard to the first day of the week.

An elaborate public funeral ceremony was recently held at Yokohama, in honour of the horses that have given their lives in the Japanese service since the beginning of the war with Russia.

A fearful condition of affairs is reported from America, and the situation is steadily growing worse. The Turkish government demand exorbitant taxes, which the unfortunate inhabitants are unable to pay; therefore cattle, farming implements, and even bedding and household necessities are forcibly seized. For these reasons few crops are being sown, and food supplies in many villages are almost exhausted.

The large diamond which was unearthed last January in the Transvaal has been measured and weighed, and its value computed at about £9,000,000. The company who own it propose, however, to sell it for £500,000, if that sum can be raised in the British Empire, to secure it for the British collection of crown jewels. While in transit to England it is to be insured against marine risk for £250,000.

It is proposed to construct a new wharf for large ocean liners on the Thames at Greenhithe, which will be easy of access for the mammoth steamers which now enter the port of the world's metropolis. Great difficulty is experienced by the navigators of ships of 10,000 tons and upwards in working their way up the foggy river. This will be obviated by the construction of this new wharf, the cost of which is estimated at £1,000,000.

There is a good deal of comment just now on the exclusive attitude of certain New York churches. In some it is impossible to purchase a pew or even a sitting. The demand for pews in Grace church is so great that names have been on the waiting list for years. In several other fashionable houses of worship the condition is the same. Some newcomers of great wealth, eager to touch elbows with the most orthodox of respectability, secure pews by sublease, but this is a costly kind of enterprise. It is not uncommon to hear of pews selling for £500 or more. Indeed, within a week or two pew 40 of Grace church sold for £510. In St. Thomas's church single sittings sell for £30.—*"Springfield Republican."*

A new type of battleship, which will be much more powerful than anything else afloat, is to be built by the British government. This vessel will be of 18,000 tons displacement, and her construction will occupy about sixteen months. The millennial doctrine of peace and good-will amongst the nations cannot figure very prominently in the minds of the naval authorities, for they continue to increase the efficiency and fighting power of the navy just as rapidly as possible, regardless of arbitration treaties and the smooth speeches of foreign politicians. So intense is the hatred which the nations entertain for each other that they dare not take any risks which might tempt this latent hatred to manifest itself in actual hostilities. The national expenditure upon the navy may be likened to a huge insurance premium, which the nations are forced to pay, in order to protect themselves from the attacks of their neighbours, which they all, evidently, believe would assuredly follow, were a policy of economy in this direction adopted. This continual drain upon the finances cannot be continued indefinitely, for a twentieth century armed peace is becoming more costly than a nineteenth century war. Unseen hands are holding in check the national "war-dogs," which glare and gnash upon each other with anger. Rev. 7:1-3. God still has hold of the helm, and while His work remains uncompleted, the winds of war cannot converge upon each other, and raise up the "great whirlwind" spoken of by Jeremiah the prophet. Jer. 25:32. But He will not always keep the elements of war in check, for the time is nearing when the gospel of the kingdom shall have been preached in all the world for a witness unto all nations, "then shall the end come." Matt. 24:14.



A. W. ANDERSON, EDITOR.

MELBOURNE, VICTORIA, MAY 15, 1905.

The Revelation of Jesus Christ.—No. 18.**The Second Trumpet.**

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." Rev. 8 : 8, 9.

At the death of Constantine the Roman Empire was divided into three parts, one of which was given to each of his three sons, Constantius, Constantine II., and Constans. The eastern division was given to Constantius, the western to Constantine the second, and the southern, including Illyricum, Africa, and Italy, to Constans. The frequent use in this prophecy of the expression the "third part" has reference to that part of the empire which suffered the devastation for the time being. Following upon the Gothic invasion of the Roman Empire under Alaric, the next great invasion was that of the Vandals under the leadership of "the terrible Genseric," the period of time covered by the second trumpet being from 428 to 476 A.D. From Prussia the Vandals emigrated into Gaul, and from thence into Spain, and wherever they went they carried all before them, cities being wrecked and plundered, and the most cruel atrocities were perpetrated upon the inhabitants. In May, 429, the Vandals crossed the Strait of Gibraltar in vessels which were furnished by the Spaniards, who were very willing to part company with such desperadoes, "whose ravages fixed forever in human language the term expressive of wilful, wanton, and ignorant destruction—'Vandalism.' " Africa, the granary of the Roman world, then suffered from an invasion by the destructive Vandals, who in ten years subdued the whole Mediterranean coast to Carthage, which thenceforward became the capital of Genseric's empire. The ambitions of this bold warrior then became centred upon the wealthy seaports on the northern coast of the Mediterranean. Says Gibbon, "The discovery and conquest of the black nations that might dwell beneath the torrid zone, could not tempt the rational ambition of Genseric; but he cast his eyes toward the sea; he resolved to create a naval power, and his bold resolution was executed with steady and active perseverance. The woods of Mt. Atlas afforded an inexhaustible supply of timber; his new subjects were skilled in the arts of navigation and ship-building; he animated his daring Vandals to embrace a mode of warfare which would render every maritime country accessible to their arms; the Moors and Africans were allured by the hopes of plunder; and, after an interval of six centuries, the fleets that issued from the port of Carthage again claimed the empire of the Mediterranean."

The Roman emperor Majorian made extensive naval preparations to cope with the sea monarch, but the skill of Genseric completely baffled the weak rulers of Rome. Three years were spent in building a fleet of three hundred galleys, together with transports and smaller ves-

sels. While this fleet was lying in the secure harbour of Carthagenia, in Spain, Genseric made a surprise attack, sinking, burning, or capturing many of the vessels, and "the preparations of three years were destroyed in a single day." In his naval expeditions Genseric always embarked a sufficient number of horses, so that upon landing he could sweep the dismayed country with a body of light cavalry.

At length the efforts to repel these repeated incursions utterly exhausted the resources of the western empire, and assistance was sought from the east. A fleet of eleven hundred and thirteen ships, manned by one hundred thousand men, sailed from Constantinople in A.D. 468. Forty miles from Carthage a great army from Egypt and Libya united with the immense force from Constantinople. Seeing his danger Genseric desired a five days' truce to arrange terms, which was granted. "During this short interval, the wind became favourable to the designs of Genseric. He manned his largest ships of war with the bravest of the Moors and Vandals; and they towed after them many large barks filled with combustible materials. In the obscurity of the night these destructive vessels were impelled against the Romans, who were awakened by a sense of their instant danger. Their close and crowded order assisted the progress of the fire, which was communicated with rapid and irresistible violence, and the noise of the winds, the crackling of the flames, the dissonant cries of the soldiers and mariners, who could neither command nor obey, increased the horror of the nocturnal tumult. Whilst they laboured to extricate themselves from the fire-ships, and to save at least a part of the navy, the galleys of Genseric assaulted them with temperate and disciplined valour; and many of the Romans who escaped the fury of the flames, were destroyed, or taken by the victorious Vandals. . . . After the failure of this great expedition, Genseric again became the tyrant of the sea: the coasts of Italy, Greece, and Asia, were again exposed to his revenge and avarice. Tripoli and Sardinia returned to his obedience; he added Sicily to the number of his provinces; and before he died, in the fulness of years and of glory, he beheld the FINAL EXTINCTION of the empire of the west."—"Decline and Fall of Rome," Vol. III., pp. 495-498.

These fearful conquests of Genseric, which were depicted before the seer of Patmos, are described by him in the following graphic language: "As it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." How faithfully does history fulfil the prophetic outline which God has given to His church through His servants who spake as they were moved by the Holy Spirit.

When Jesus called His disciples, it is a remarkable circumstance that He never called a single idler or loafer. They were all busy people. It is by these busy classes that everything is done, and it is to them that the world looks for all enterprise and progress. When anything is to be done in the church, no one ever thinks of calling upon the people of leisure. The busiest men and women are the only ones that have time to work for God, and they are the only ones that bear most cheerfully the heat and burden of the day.—"Methodist Advance."

GENERAL ARTICLES

FROM OUR CONTRIBUTORS

Beyond To-Day.

If we could see beyond to-day
As God can see;
If all the clouds should roll away,
The shadows flee,
O'er present griefs we would not fret,
Each sorrow we would soon forget,
For many joys are waiting yet
For you and me.

If we could know beyond to-day
As God doth know,
Why dearest treasures pass away,
And tears must flow,
And why the darkness leads to light,
Why weary paths will soon grow bright,
Some day life's wrongs will be made right;
Faith tells us so.

If we could see, if we could know,
We often say!
But God in love, a veil doth throw
Across our way;
We cannot see what lies before,
And so we cling to Him the more;
He leads us till this life is o'er;
Trust and obey.

—"Christian Worker."

"Living Oracles."—No. 5.

By R. Hare.

The Law of Property.

The eighth commandment, in the law from heaven, guards the rights of property, and, therefore, forbids theft.

In the kingdom of God there will be many precious things. In keeping with the streets of gold in the "holy city" the treasures of that kingdom must be infinite. But if the thief should enter there he would seek its riches for a spoil, and rob even the crown-jewels for a prey. Hence God has wisely determined that the heart which enters there must first learn to recognise the rights of others in preference to its own will.

All forms of fraudulent dealing and business deceptions are violations of the law against stealing. He who wrongfully appropriates his neighbour's possessions appears before God as a thief. The world may esteem him a sharp business man, but in heaven he is regarded as a man of dishonesty. The man who obtains riches, and "not by right" in this world can never be entrusted with the true riches in the kingdom to come.

James speaks of the "hire of the labourers" being kept back by fraud. But the cries of those thus oppressed reach the ears of the God in heaven, and the Lord of Sabaoth will surely requite for all this. The great "trusts" and syndicates that to-day control the financial world are, in many respects, but legalised institutions of theft and oppression.

The man who takes his neighbour's money without giving him an adequate return, and the man who takes

his neighbour's money without giving him any return, both stand before the Lord as transgressors of this law, by which Jehovah would govern the business and financial dealings of His people. The unfaithful servant, who does not at all times honestly carry forward the work committed to his care, also falls under its condemnation.

The man, child, or woman who withholds the sympathy, the love, or appreciation that another life deserves, and by which it might be made more happy or enjoyable, is also a stealer, though the treasure withheld may not be the gold of earth.

The Law of Character.

By the ninth commandment of the changeless law Jehovah prohibits the bearing of all "false witness." Character is a holy thing. Earth-treasures cannot be compared with it. God would have His people value it so highly that no word against the fair name of another might ever be allowed to pass their lips. Anciently He forbade His people going "up and down as a tale-bearer." Lev. 19:16. Much of the bitterness that comes into church and social life is caused in just this way. Words, suspicious and unholy, are uttered, often under the sacred name of friendship, which appear on the books of God as a transgression against the ninth commandment.

The ceaseless prattle of the uncontrolled tongue must be a grievance even to the angels who walk among men. Solomon declares that in the "multitude of words there wanteth not sin." How carefully, then, should we watch the impatient tongue lest its words become poisoned arrows of hate and death.

Words employed in misrepresenting or defaming the character and life-actions of our fellow-men, whether spoken in public or private, bring us under condemnation to that law by which Jehovah protects the character of His people, and "thy neighbour," against whom "thou shalt not bear false witness."

Be it remembered also that we can lie by action, and bear false witness by a suspicious look as well as by words. "The hate that withers at another's joy" may find expression in action, even when the tongue is silent. The acted lie against character is no less cruel and unkind than the false witness borne by the lips.

When the martyrs perished, their life went out under false witness, yet before God they wear the white robes of character. God will thus undo the work of the evil tongue. But those who bore the false witness can never dwell with those who wear the white robes from the banquet halls of heaven. Those who have falsely spoken words of condemnation shall by those words be condemned, when the righteous Judge gives His final decisions.

The Law of Contentment.

The closing precept in Heaven's standard law is the law relating to contentment. It forbids covetousness, and was designed by the Creator, with all the other laws of the decalogue, to promote human happiness. It is the transgression of this law that makes the world unsatisfied and unhappy. The human heart, in its blinded selfishness, longs to possess that which it may not, and longs to be that which it cannot be, and so the tears of its discontent flow constantly because of its covetousness.

Paul speaks of covetousness as "idolatry." It leads the heart astray, and allures into forbidden paths. In fact, the violation of this last precept either includes or leads to the transgression of every other principle in the

decatalogue. It is the sin of the heart, and may lead to any other sin within the range of human life.

The man who covets may steal from his neighbour; he may also steal from Jehovah by selfishly appropriating the Sabbath to his own purposes. Covetousness may also lead to murder, in the endeavour to obtain that which the heart craves. The desire to obtain sensual pleasure may lead to adultery; the wish for praise, to false witness against another, in order that our actions may appear more laudable, and even to that self-exaltation whereby men are led to assume the titles of Deity, in disregard to the third commandment.

Covetousness caused the fall of Satan; he desired to be equal to the "Most High." It also caused the fall of man, for he wanted to be "as God, knowing good and evil." He who would escape covetousness must guard well the soul-temple, for this evil comes from within. He who would find happiness, either here or hereafter, must also escape covetousness, for the heart given to this sin cannot be satisfied with good. God would have His people learn the true lesson—"Godliness with contentment is great gain."

Seeking the Light.

By L. A. Reed.

Life acts only in the light. Light is not simply a stimulus under which the life acts; the plant feeds upon the light, and completely appropriates it. The luminous waves which beat upon the green surface of the leaf are there arrested; "and their moving power is so completely absorbed that the reflected rays will not even affect the exquisitely sensitive plate of the photographer." The plant lives and feeds upon the light; it takes the light into its inner self, and converts the energy of the light into the energy of life and growth. In the same manner, spiritual light is not a mere influence under which spiritual life acts; it is a condition of life; it is appropriated into spiritual lives; it is to be lived and fed upon. It is thus converted into the energy of spiritual life and growth.

But remember that life acts only in the sunlight. Have you ever noticed the potato plant? If it grows in a darkened cellar, it is a weakly, white, frail thing, with no strength or vigour; it has had but little light, so it has but little life. But when it grows out in the garden plot, it has a far different appearance. It is then one of the most vigorous and thrifty of our plants; it has plenty of life, for it has had abundance of light. Fulness of life comes only with fulness of light.

Are you dwelling in the sunshine? Are you basking in the sunlight? "Unto you that fear My name shall the Sun of Righteousness arise." Our "God is a sun." Let us not try to live in the cellar, but rather in the light, where we can grow and thrive. The church is filled with weak plants that have grown in the shade, the basement, and the cellar.

Is this because there is not enough light?—Of course not; there is fulness of light out in the open field. Abundance of light is beating down there upon the waving heads of wheat. There, too, the grain is ripe for the harvest. In the field you will find light; in the field you will find labour; light and labour, these are life. Yes, light is the condition of life; for light acts only in the light. Let your soul, then, bathe in the light of God;

let your soul drink it in. God sheds every ray for the life of your soul. If you shut the light away, you shut out that much of life and God. There is enough of darkness at night; let us not make any darkness of our own. Remember you can have fulness of life only by dwelling in abundance of light. Do not attempt to be a basement Christian; do not try to be a cellar Christian; do not try to grow in somebody's shade. Grow in God's sunlight. So shall you be a living Christian. "Ye are all the children of the light, and the children of the day; we are not of the night, nor of darkness." Can it be truly said of us that we are not children of the night, nor of darkness? Do we ever seek darkness? Do we love, even for a moment, to dwell in the blackness? It is the baneful plants that grow in the darkness. It is the fermentations of death and decay that thrive and increase in the absence of the light.

Some of the most deadly germs are speedily killed when exposed to direct sunlight. Koch says that the "tubercle bacillus is killed by the action of direct sunlight, in a time varying from a few minutes to several hours, depending upon the thickness of the layer exposed."

The only hope of the consumptive is abundance of pure air and sunlight. The admonition to the consumptive is the admonition to the Christian—Keep out of the shade and the darkness; live in the sunshine. "Live not in the shadow" even of the cross of Christ; "but on the sunny side of the cross, where the Sun of Righteousness may shine into your heart."

O, how the plants condemn our ways of living! We set our potted plant in the window, and, in a few hours, we find its leaves and blossoms all turned toward the light. It seeks the light; for light is necessary for its very existence. Some of our common weeds are very sensitive to the light. There is a lowly little weed, called the mallow, which ordinarily closely hugs the earth. It lies so close to the ground that a lawn mower will scarcely cut it. And yet, when it happens to grow where the grass and weeds are uncut, it will run long stems up out of the rank weeds, thus carrying its foliage into the sunlight. The yellow sorrel, the clovers, and many other plants will do the same.

How fully sin has perverted our natures that we act so differently with reference to the light of heaven! The plant will violate every law of its being, before it will refuse to seek the light. It must have light, and every influence of its life works to this end.

Christianity.

To know God and to do His will, to accept gratefully what He sends us, and to do what He bids us, to pray as we would talk to a friend, to trust when we can not understand, and to believe Him kind even in things that hurt, to keep unspotted from the world's sin and unselfish toward the world's need, to love those whom we can not like and hate no one, to keep the gold of silence where we can not give the pearls of praise, to be true when others are false, brave in the midst of cowardice and kind in return for injuries, to pity our enemies, enjoy our friends, and serve our Heavenly Father above by helping His earthly children below; in fact, to be like Christ in love and life, that is Christianity, and the ideal to which the Book of books ever leads us.—Selected.

World-Wide Field

Mission Work Among the Women of China.

It is one year since our little party arrived in the province of Honan, China. The past year has been spent chiefly in the study of the language, and caring for the sick. After spending several months among the Chinese, and learning some of their customs, we decided that we must scatter; for the field is large, and the labourers are few, and the time is short in which to give the third angel's message to this great empire.

We have now four mission stations in the province of Honan. Miss Ericksen and myself have our station in Sin-tsai Hsien. We have a dispensary, and a portion of each day is devoted to caring for the numerous sick people who come to us for help. The Lord has certainly blessed the treatments given, and many have been restored to health and strength.

At the present time, we are caring for one little child who is paralysed on one side, and has been in this condition two months. His mother walked many li on her poor, crippled, little feet to bring him to us. Wonderful results followed the few treatments given, and soon we hope to see the child restored. Last week a man came complaining of great pain in his side; we found he had a large growth on his side, which had been there for thirty years. After one week's treatment he declared himself well; he thought it was wonderful, for he had been treated for years by the Chinese doctors.

Some time ago a child was brought to us, low with pneumonia. We treated her, and she soon recovered. Since then mother and child have attended our Sabbath meetings regularly. We find that the medical work opens the hearts of the people to the gospel, and this is what we are working for, not that we may get the praise, but that they may know that God is working through us, and that all praise is due Him.

Our Chinese teacher, who is one of Brother Pilquist's converts, holds meetings three times each Sabbath. The meetings are well attended, and we are praying that God's Spirit may convert many hearts to His truth for this time.

Our work is largely among the women and girls. Surely this is one of the most important features of mission work, to reach the mothers of growing families; but here in China it is the mothers-in-law we aim to reach; for they have entire control, not only over their daughters-in-law, but also their children as well. Each week we hold two or three meetings with the women at their homes; they know when to expect us, and we usually find a large number of their friends and neighbours waiting for us. There are very few Chinese women who can read, and so it is no easy task to explain the Bible to them. We must take a very little at a time, and repeat it many times, to make sure they fully understand. We encour-

age them to visit us in our home; and when they come, we teach them hymns.

Some can learn one in a short time, by repeating it over after us. Some of the mothers bring their children, so they can learn also; for they say the little ones remember better than they, and can help them to sing the hymn after they get home.

Several boys also come to learn to sing the hymns. They are able to read a little, so in the evenings the boys and women meet at one of their homes to sing together. The boys are a real help to us; for they aid the women to learn more quickly than we could. Many have expressed a desire to learn to read, and we help them the best we can, and encourage the sons who can read a little to help their mothers and sisters. The Chinese women have few interests. Being unable to read, and scarcely ever going out, it is no wonder they become more and more ignorant and superstitious.

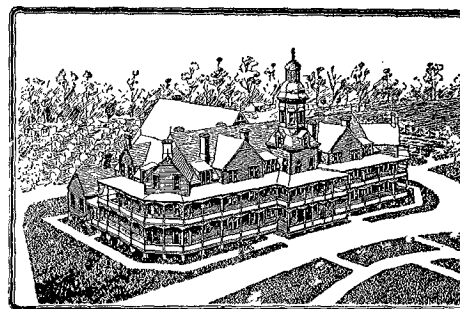
We are anxious to see them interested in the gospel, and we are praying that many may become faithful and earnest workers in the Master's service.

Charlotte Simpson.

It is interesting to know that the native manager of Fukuin Printing Company—who printed the special edition of Japanese Scriptures given by the Bible Society to the troops—is himself a Christian, and holds a service every Monday morning at his works. This lasts a quarter of an hour, and the employees, numbering about 200, are invited to be present.

During a recent conference of Seventh-day Adventists held in India, Brother Mong Mong, a native convert, related an interesting conversation which he had with three ministers belonging to the American Baptist Mission. Attacking him upon the Sabbath question, one of the missionaries said: "Don't you know, Mong Mong, that in ancient Egypt Monday was reckoned as the first day of the week?" Mong Mong asked each one of them personally, "Do you think that Monday is the first day of the week?" Each man replied in the affirmative. Then he said, "Did Christ rise on Monday?" They were so beaten they would not reply.

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HOME AND HEALTH

Sorrow.

The flowers live by the tears that fall
From the sad faces of the skies,
And life would have no joy at all
Were there no watery eyes.

Love thou thy sorrow: grief shall bring
Its own excuse in after years:—
The rainbow!—see how fair a thing
God hath built up from tears.

—Henry Septimus Sutton.

A Practical Method of Reducing the Consumption of Alcohol.

By D. H. Kress, M.D.

The Hon. Alfred Deakin, M.P., under the auspices of the N.S.W. Temperance Alliance, gave a very hopeful and encouraging address at Centenary Hall, Sydney, on the evening of April 22nd, in favour of temperance reform. He said "he did not consider the outlook in Australia at all cloudy at present. On the contrary, there were rifts in the cloud. Of all the countries in modern times, Australia was baptised, or immersed, in liquor perhaps more than any other. They could point to a number of instances which showed that an advance had been made. There were many lines in the picture which gave them occasion to rejoice. There were some that were less satisfactory, yet there were points of congratulation; but taking Australia as a whole there has been an increase in the consumption of malt liquors, and an increase in spirituous liquor. The consumption per head was somewhat higher than ten years ago, in spite of the efforts put forth by temperance organisations. Instead of advancement, there had been actual retrogression. He was at a loss to account for this, because to-day, in many of the social functions, tea and coffee are served instead of liquor, and there was much less drink offered in private houses and public dinners. As figures showed them that the danger was growing, so must their legislation advance in its rigour. They need a new liquor law, explicit and plain, with the many loop-holes which now exist, hermetically sealed. Next, there must be a firm administration of the law."

All legitimate efforts to suppress the sale of liquor are good, and should have the hearty support of every voter and every thinking man and woman. But we see a few roots, concealed from the average temperance worker, that help to nourish this mammoth evil. Until these are severed not much may be hoped for. I greatly fear the next ten years may show a corresponding increase in the consumption of drink unless this is done. Highly-seasoned foods, foods smothered with pepper and mustard, and pickles, the excessive use of salt, all create irritation and thirst that water fails to quench. Nothing short of a narcotic will afford relief.

Tobacco is another root that feeds this evil. The free use of flesh foods acts as another cause. Saloon-keepers recognise these facts, or why do they provide on their free lunch tables highly seasoned and salted sausages, pigs' feet, mustard, pepper, etc.? Why not provide apples and pears, etc.? They know that their free lunch leads the one who partakes of it directly to the bar for alcoholic drinks. The mother or wife who furnishes the same kind of food that is provided on the saloon-keeper's free lunch counter, is unconsciously playing into the hands of the saloon keeper, and is driving the husband or son to the saloon for a narcotic drink to allay the inflammation produced by the irritating foods. Dr. Lauder Brunton once exhorted a poor drunkard to be a man, and give up the drink. The poor fellow said: "You good people have a great deal to say about my drink, but nothing is ever said about my thirst." More should be said and done about the drunkard's thirst. Greater efforts should be put forth by temperance organisations to teach mothers how to prepare simple, nutritious, and yet non-irritating, and non-stimulating foods for their families. If this education can be combined with the legislative efforts, we may hope to see much more accomplished, and at the end of the next ten years we shall not find it necessary to say, "In spite of all our efforts there has been retrogression, and an increase in the consumption of intoxicating drinks."

Sunshine and Sleep.

No syrup of poppies, no tincture of opium, no powders of morphine, can compare in sleep-inducing power with sunshine. Let sleepless people court the sun. The very worst soporific is laudanum, and the very best is sunshine. Therefore it is very plain that poor sleepers should pass as many hours of the day in sunshine, and as few in the shade, as possible. Many women are martyrs, and do not know it. They shut the sunshine out of their houses and hearts, they wear veils, they carry parasols, they do all that is possible to keep off the subtlest and yet most potent influence which is intended to give them strength, and beauty, and cheerfulness. Is it not time to change all this, and so get roses and colour in your pale cheeks, strength in your backs, and courage in your timid souls? Women are pale and delicate; they may be blooming and strong, and the sunlight will be a potent influence in this transformation.—Dr. Hall.

A Medical Judgment of the Japanese.

The Japanese have taught Europeans and Americans a lesson, and quenched, in some degree, the conceit of the Caucasian in his superior capacity to do all things. Even in the matter of diet, our long-cherished theory that the energy and vitality of the white man are largely due to the amount of animal food consumed, must undergo revision.

The Japanese are allowed to be among the very strongest people on the earth. They are strong mentally and physically, and yet practically they eat no meat at all. The diet which enables them to develop such hardy frames and such well-balanced and keen brains, consists wholly of rice, steamed or boiled, while the

better-to-do, add to this Spartan fare, fish, eggs, vegetables, and fruit. For beverages they use weak tea, without sugar or milk, and pure water, alcoholic stimulants being but rarely indulged in. Water is imbibed in what we should consider prodigious quantities—to an Englishman, indeed, the drinking of so much water would be regarded as madness. The average Japanese individual swallows about a gallon daily, in divided doses.

The Japanese recognise the beneficial effect of flushing the system through the medium of the kidneys, and they also cleanse the exterior of their bodies to an extent undreamed of in Europe or in America.

The Japanese have proved that a frugal manner of living is consistent with great bodily strength—indeed, is perhaps more so than the meat diet of the white man. As to the water-drinking habit, which is so distinctive a custom to them, it is probably an aid to keeping the system free from blood impurities, and might be followed with advantage in European countries to a far greater extent than is at present the case. Hydropathy and exercise seem to be the sheet anchors of the Japanese training regimen, and, judging from results, have been eminently satisfactory.—“Medical Record.”

Cleanliness of Ants.

The washings and combings of baby ants, by their mothers and nurses, would satisfy the most careful human mother. The streets of the ant cities are kept a great deal cleaner than the streets of many of our cities. No ant would litter the street as we sometimes litter our streets and parks with newspapers, banana skins, cigar stubs, and peanut shells. All the ants in the city unite as one to keep the city clean.—“Girls' Companion.”

If finding fault were a useful occupation, a great many people would have no difficulty in deciding what they were created for.

Music as Medicine.

Music is a splendid remedy for over-fatigue and brain lag. Its systematic application in such cases will, however, be a new idea to many, no matter how deeply they may be interested in music, but they will grasp the idea and see the possibilities in it at once. Nor will they be surprised when told that dance music, martial music, and ragtime affect the muscles of the lower limbs, and by thus tending to draw the blood to the feet, are good for congestive headaches. They will accept without protest the statement that music can be substituted for noxious and insidious opiates in the treatment of insomnia, by riveting the patient's attention, and then tiring it with low, soft music. Also they will understand the full meaning of a physician's dictum, that the mother who soothes her baby with a lullaby, not only is singing sleep, but also strength into its little body.

What they will wonder will be whether music can be applied to unmusical people, and therein experiments seem to bear them out. “It is necessary that the patient have some natural love for music,” is one of Dr. Dent's deductions from the experiments carried on at the Manhattan State hospital.

Nearly all the systematic experiments which have been made in public institutions have been in cases of mental disease, but highly important results have been obtained, and, what is more, the reports are complete and absolutely authentic. The lover of music will be amused to see it spoken of in these reports as a “dose.” To show the effect of the treatment, let me quote from one of Dr. Dent's reports:—

“The patient, a woman afflicted with chronic mania, was brought into the room. She was violent, was in a strait-jacket, and her language was loud and profane. A Chopin nocturne was played, with the result that her profanity ceased, and she began talking sensibly. Under the influence of a Beethoven adagio her pulse became full and strong. With ‘Home, Sweet Home,’ her skin became warm, showing a healthy reaction; she was less nervous, and, in the end, was sent back to her quarters without the strait-jacket.”

The results of the Manhattan State hospital, west, show that out of every one hundred patients treated musically, thirty-eight recovered, thirty-three improved, while only twenty-seven remained unbenefited. Observation showed an increased pulse, breathing, and bodily temperature; a gain in weight in nearly all cases; and they were quieter during the night, showing that the soothing effect of the musical treatment was prolonged.

“I advise the band in every case,” Dr. Dent said to me recently, in speaking of musical treatment, and of the orchestra which had been organised at the institution of which he is medical superintendent. Indeed, the efficacy of music when applied to the treatment of mental diseases is overwhelmingly certified to by actual results in practice, and if nothing more had been accomplished, or were in prospect, this of itself would be of vast importance to humanity. But it seems that as a means of counteracting fatigue of mind and body, and as a soothing medium in insomnia and nervous affections, its possibilities are infinite; while the experiments of Ginot and Courtier show that it quickens the action of the heart. Once let music as medicine become the subject of more general experiment, and its use in the alleviation of disease will be rapidly extended.—“Good Health.”

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The Reason.

I know a little maiden who is always in a hurry;
She races through her breakfast to be in time for school;
She scribbles at her desk in a hasty sort of flurry,
And comes home in a breathless whirl that fills the vestibule.

She hurries through her studying, she hurries through her sewing,
Like an engine at high pressure, as if leisure were a crime;
She's always in a scramble, no matter where she's going;
And yet, would you believe it? she never is in time.

It seems a contradiction until you know the reason;
But I'm sure you'll think it simple, as I do, when I state
That she never has been known to begin a thing in season,
And she's always in a hurry because she starts too late.

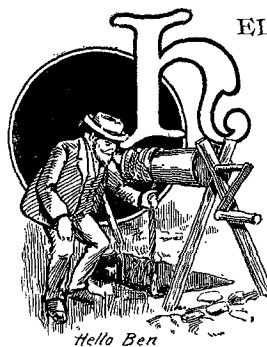
—Selected.



(ALL RIGHTS RESERVED.)

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

Chapter XX.



HELLO, Ben!"

I looked up out of my hole, and saw my brother Robert looking down at me.

I told Robert in the morning that I thought I would bottom my hole that day, so I suppose he wanted to see how I got along.

"Have you bottomed yet, Ben?"

"Yes," said I, "and I've got a bucket of dirt here that I'll pull up directly, if you wait a minute, Robert."

Well, boys and girls, it didn't take me long to get up, and after Robert had examined my wash dirt, and decided that it was "likely-looking stuff," we carried it off to the creek to wash off a dish, to see if we could find any prospects.

Robert showed all the eagerness of an old-time digger, put his spectacles on, and said he thought he had better try the first dish for me, seeing I was a "new chum," as he said.

"I wish that boy Tom was here," said I, "he wanted to see the first dish washed, but he took a run into the

village for Mary this morning, and hasn't got back yet.

"Yes, he has, though," I said, catching sight of a straw hat squeezing through the sweet-briar hedge.

"Come along, Tom," I called, "come quickly!" For Robert already had a dishful of my wash-dirt in the water.

You can be sure Tom was soon there, and it must have been a picture to have seen all of our expectant faces peering in the dish as Robert washed the dirt backwards and forwards, and round and round, with the regular movements of an old digger.

Tom couldn't hold himself in. Jumping up, he began to whistle a tune and keep step, and then ran back to take another look at the dish.

"Why, Ben, you've got some gold here, sure enough," said Robert. "See those specks along the edge, there?"

And you can be sure I was surprised, boys and girls, for I never really expected to find any gold, you know. But there it was, shining among the fine sand. We could see it plainly when Robert let the water run over the dirt and back again.

You ought to have seen Tom. He went over and over on his hands till he landed in some mud by the gully, and had to drag his feet out and clean his boots.

But even this didn't sober him. You see he had been talking so long about "our gold mine," and the possibility of "striking gold," that it was really too much for the boy when he caught a glimpse of the precious yellow metal.

But Robert kept on washing, and was soon able to show us about thirty or forty "specks," as he called them, but really some of the little pieces were not at all bad.

Tom produced a wooden matchbox, and we carefully separated out the little yellow fellows, and dropped them in.

"Whatever is that boy up to," said I, for Tom had run over by the hole, and climbed up a tree close by, and



when he had tied his red and white handkerchief to one of the limbs so that it fluttered gaily in the breeze, he let out such a hearty "Hip, hip, hurrah!" that you could have heard him a long way off.

"Hurrah, for Uncle Ben's Jubilee Gold Mine!" he shouted.

Both Robert and I laughed heartily at the boy's excitement, you can be sure.

"Ben," said my brother, after we had washed off a few more dishes, "you've found some of the 'common kind' of gold now; how about the 'true gold,' as you call it, this time?"

"Well, Robert," said I, "I've got a better gold mine than this, and I found gold in it long before I found any here.

"And this 'common kind,'" continued I, smiling, "reminds me of two or three grand nuggets I got out of the other mine.

"Here they are: 'They that seek Me early shall find Me.' 'Seek, and ye shall find; knock

gold" for the richest gold, silver, or diamond fields on earth. Indeed I wouldn't.

I wonder if any of my little friends are living near a splendid gold mine, and don't know it?

Do you know what I mean, boys and girls?

Uncle Ben hopes after this that you will love to read your Bibles every day. "Start working in your gold mines," and search out God's true gold, store it up, treasure it, keep adding to it day by day, and year by year.

If you take Uncle Ben's advice, you will never really grow old or poor, for you will always be young and happy in heart.

UNCLE BEN.

Uncle Ben's Letter Box.

This time our letter is from Brisbane. We are very pleased to hear from our little friends wherever they may be:—

Dear Uncle Ben,—I very much like reading the "Signs." I try to please our dear Father. Our Sunday School treat will soon be here. I go to Sunday School and learn my lessons well. I hope you will succeed with your gold mine. I try to find the true gold. I am very glad that you put your story in the "Signs." Your loving friend,
OLIVE WATSON.

I hope you will have a real happy time at your Sunday School treat, Olive. When you try to find the true gold, mind you try *hard*, and never leave off till you succeed.

Hold Up Berries, Not Briers.

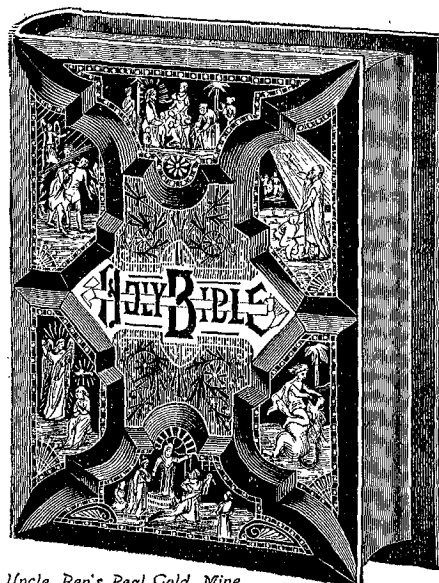
A man met a little fellow on the road carrying a basket of blackberries, and said to him, "Well, George, where did you get such nice berries?"

"Over there, sir, in the briers."

"Won't your mother be glad to see you come home with a basketful of such nice, ripe fruit?" asked the man.

"Yes, sir," said George heartily. "She always seems glad when I hold up the berries, and I don't tell anything about the briers in my feet."

It is sometimes so easy to talk of the little disappointments and hard things we have to do. Let us try to forget them and think of all the wonderful good things we enjoy, and like George try to hold up the berries, and say nothing about the briers.—Selected.



Uncle Ben's Real Gold Mine
is the dear old Bible."

and it shall be opened unto you."

"But isn't there a chance of being disappointed sometimes?" said he; "just as there was about finding this gold."

"No, Robert," said I, "never! The common gold may disappoint you both when you search for it and when you get it; but the 'true gold,' out of the gold-mine of truth, God's holy word, is always to be found by the seeker, and is a precious blessing forever."

Well, boys and girls, you have probably found out before this that "Uncle Ben's real Gold Mine" is his dear old Bible. How often I have dug out precious gems of truth. How often I have sought and found strength and comfort and blessing.

And I wouldn't sell the mine where I find my "true

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A tornado of exceptional violence destroyed the town of Laredo, in Texas, U.S.A. By the falling houses one hundred persons were killed, and many more seriously injured.

Twelve leaders of the Labour party in Chicago have been indicted for conspiracy in connection with the teamsters' strike, which has paralysed the immense trade of that centre of commerce.

The English Education Act is a gold mine to the Roman Church. It is stated that the Roman Catholic schools in England now receive from the Government the enormous sum of £100,000 yearly. No wonder the churches are organised for a passive, but determined resistance.

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