

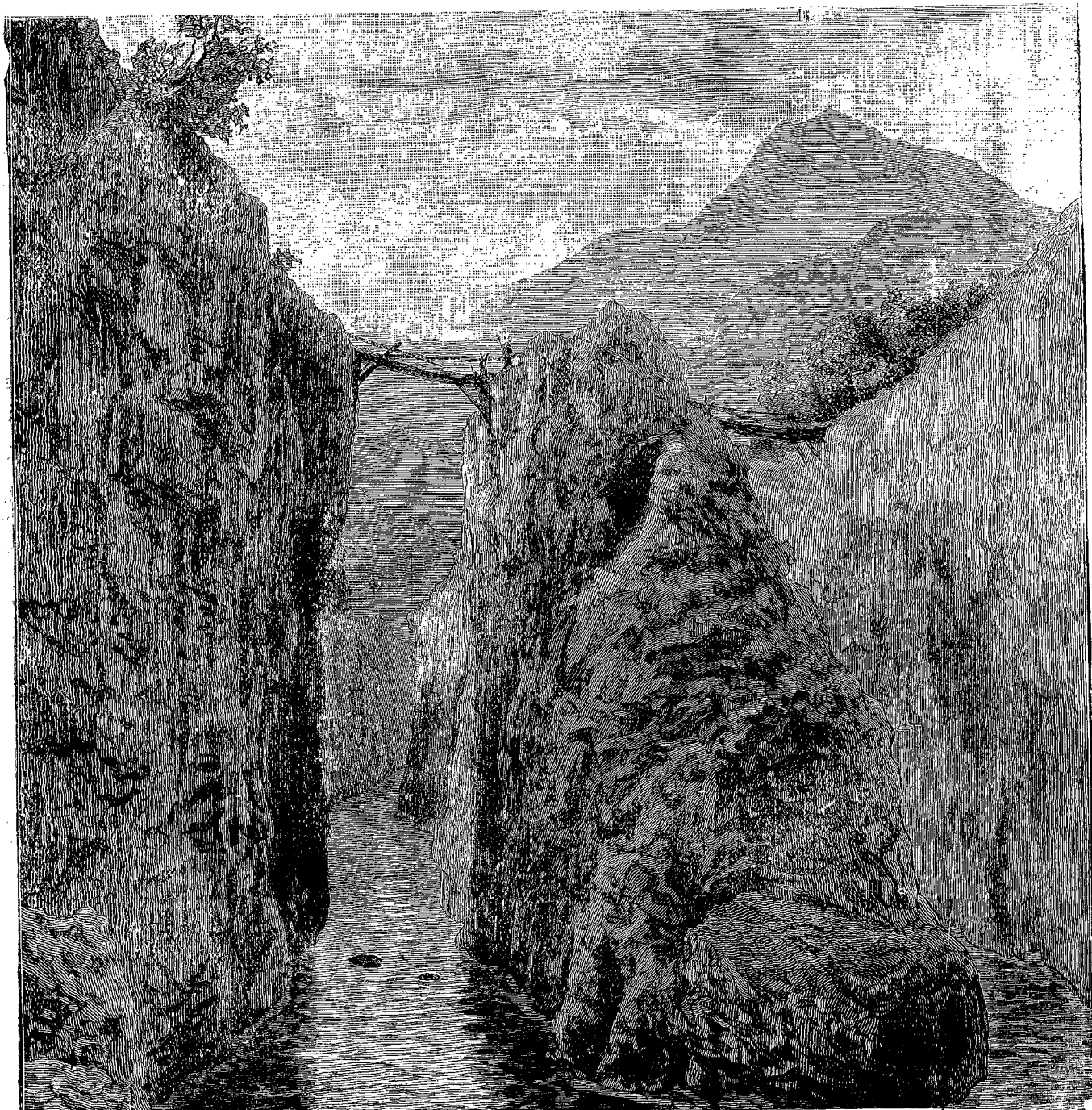
SIGNS OF THE TIMES

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ONE PENNY



A River Scene in the Caucasus.



THE OUTLOOK

A record harvest is expected in the United States and in Canada.

At the British Trades Union Congress a vote was taken to ascertain the feeling of the workers on the question of adopting Mr. Chamberlain's tariff proposals. Evidently the British workmen are not ready to abolish free-trade in favour of the moderate protection proposals of Mr. Chamberlain, as 1,253,000 votes were recorded in favour of continuing the present free-trade policy, while only 26,000 votes were given in favour of a change.

The "subway tavern" in New York City, founded by Bishop Potter in the attempt to elevate the saloon business to the level of decency, has proved a failure, and has been sold to a man who will hereafter, it is stated, run it as a common grog shop. The saloon business is an evil that can not be purified, and the more disreputable it is made, the less enticing will it be for unwary youth, and the less damage will it be able to accomplish.—"Review and Herald."

It is said sometimes that the country is dull. "Dulness, however, is the disease of the unoccupied. We hear a good deal just now of the dullness of village life. That is a sheer invention of politicians who want a humanitarian cry, and of town folk with nothing to do. Honest villagers are much too busy sowing, reaping, thatching, hedging, and ditching, carting manure, and driving cows a-field, to be dull. Dishonest and lazy villagers would be dull anywhere."—"The Standard."

One of the chief hindrances to missionary work in Korea is the learning of the language, which is said to be one of the most difficult in the world. "It has over 2,000 endings for the verb to be, and there are multitudinous forms of even the simplest phrases. In many other languages you may learn from what is said to you, but in Korea you can hardly do that, for there are different ways of addressing a child, a man, a woman, and the various grades of superiors. It is said to be more difficult than Chinese, which is the official and literary language of Korea."

Representing the bondholders of both Japan and Russia, and representing the money of the world, Mr. Morgan did more to bring about peace, declares the "Kansas City Journal," than any other man. By his direction the peace commission was held in America, and he kept in close touch not only with President Roosevelt, but with the members of the peace commission. The war loan was, by investors, considered large enough, and their positive assurances that loans would not be increased for war purposes ended the war. So expensive an art has modern warfare become that the national

banking account, or its credit, is evidently of more consequence than its guns, for guns are useless without ammunition, and ammunition costs money, and as such a large proportion of the money of the world has fallen into the hands of the millionaires, they are now the chief determining factors as to whether a war shall be continued or cease.

From statistics gathered by the Scottish Anti-Tobacco Society, it appears that many of the great nations have passed laws restricting the use of tobacco by the young. Japan prohibits anyone under twenty from using a pipe or cigarette. If detected by the police, the offender forfeits the tobacco. In the United States, out of fifty-three States and territories, forty-seven legislate against selling tobacco to children. The age limit varies from fourteen to twenty-one. The movement is also growing in the British colonies, while at home the Channel Islands and the Isle of Man prohibit smoking under the age of fourteen. Austria, Russia, Germany, Italy, and Norway have also prohibited juvenile smoking to some extent. An active propaganda is to be carried on in the United Kingdom to secure similar laws. Probably many will be willing to vote that boys should be forbidden to smoke who will not consent to reduce the temptation by abstaining themselves.—"Present Truth."

A precious carpet has been recently destroyed in San Francisco. It had covered the floor of one of the rooms in the mint, and had been used for five years. The dust of the precious metals used in the coinage had during that period daily fallen upon it, and when it was taken up, the authorities had it cut in small pieces and carefully burned in pans. The ashes were subjected to the process employed with mining dust, and they realised two thousand five hundred dollars (about £500). Thus the carpet after years of wear was more precious than when it was new. It is an illustration of the lives of some Christians. The discipline they endure in the world enriches them, and when God tries them, they "come forth as gold." Job. 23: 10.—Selected.

In a letter to the "Daily News," urging that the Hague Tribunal should be strengthened in the interests of European peace, Lord Avebury gives a gloomy version of the prospect. He writes:—

"The present position of Europe is certainly most grave, and gradually becoming worse.

"In our own case the naval and military expenditure has risen in ten years from £35,600,000 to £66,270,000—an increase of over £30,000,000—far more than that of Germany and France put together. Moreover, we are told that our army is no stronger than it was five years ago, when the expenditure was £10,000,000 less than it is now. In that case, what has become of our £10,000,000? The pressure of the increase in our national expenditure is, moreover, aggravated by that of the rates.

"Under these circumstances we cannot be surprised that pauperism is increasing, and that there is less employment for our people.

"Unless we reverse our policy, and reduce both rates and taxes, we have before us a fearful prospect; and if we neglect the counsels of prudence and economy, we shall be forced to retrench by the severe lessons of suffering and adversity.

"Moreover, in thus recklessly increasing our military and naval expenditure we incur a grave moral responsibility. If any other country had done as we have we should justly complain that it was a menace to the peace of Europe."



A. W. ANDERSON, EDITOR

MELBOURNE, VICTORIA, OCTOBER 30, 1905.

The Revelation of Jesus Christ.—No. 41**Rome in Prophecy.**

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority." Rev. 13 : 1, 2.

The thirteenth chapter of Revelation unfolds before the mind of the Bible student a graphic description of the work of the Papacy. Its origin is foretold, and its character delineated with most marvellous accuracy. We invite the reader to dismiss from his mind, if possible, all personal feeling concerning this question, and to calmly consider these prophetic utterances which have been made under the inspiration of the Spirit of God. Our Heavenly Father has caused these things to be written for our learning that we might understand something of the working of Satan, as he seeks by counterfeiting the work of the gospel to entrap men. In kindness and love He points out the traps which are laid for the feet of the unwary, and it behooves all who desire to enter at last into the pearly gates of that city which He is now preparing, to carefully study what has been written for our guidance. If the subject appears difficult to understand, then it is for us to search and study the Scriptures diligently that we might discover the gems of truth which lie hidden from view. A mere superficial reading of the sacred word will not open to us its wealth and beauty, we must search the Scriptures of truth as for hidden treasure, for in them God has deposited an inexhaustible mine of precious jewels. By studying the Bible thus, we shall be able to say, with the prophet Jeremiah, "Thy words were found, and I did eat them, and Thy word was unto me the joy and rejoicing of my heart." Jer. 15 : 16.

The Revelator has chosen certain symbols with which to designate various nations and powers that play their parts in the drama, and the meaning of these symbols should be first understood, in order that we may intelligently approach the consideration of the subject. First He calls our attention to a beast which had seven heads and ten horns, upon which were ten crowns. What is denoted by this beast? In symbolic prophecy a beast is used to designate a power, a nation, or a government. In the seventh chapter of Daniel a prophetic outline of history is given in which the four successive universal monarchies, Babylon, Medo-Persia, Grecia, and Rome are symbolised by four beasts; and in his interpretation of the vision, the angel told Daniel that these four beasts were four kings (or kingdoms) which should arise. Dan. 7 : 17.

Now it is singular that the beasts which were chosen to represent these various powers were selected because

of the diverse characteristics which each of these successive powers exhibited; but this beast which the Revelator describes possessed characteristics which could be symbolised by no single beast in the natural world. It was like a leopard, and yet had the feet of a bear, and a mouth as the mouth of a lion. In Daniel's prophecy the lion represented Babylon; the bear, Medo-Persia; and the leopard, Grecia. The beast of the Apocalypse represented a power which exhibited traits of character not only peculiar to itself, but such as were also peculiar to each of these other great powers. A reason for this may be found in this fact. When Medo-Persia overthrew Babylon, the lion empire of the ancient world, it absorbed the territories and peoples of Babylon with their characteristics and customs. Likewise, when Grecia, the leopard empire, overthrew the Medo-Persian empire, its territories and peoples were brought within the Grecian sphere of influence. The influence of the apocalyptic beast extended over all the realms of its predecessors, and, therefore, within its realm characteristics were to be seen which were designated by each of the symbolic beasts which had gone before it—the leopard, the bear, and the lion.

What power was it that extended its sphere of influence over the former territories of Babylon, Medo-Persia, and Grecia? All will with one voice answer, Rome. But there are other features of the symbol which point conclusively to the fact that this beast is meant to indicate the Roman power, viz., its seven heads and ten horns. In Rev. 17 : 7, this beast is also brought to view, and the Revelator says that the seven heads are seven kings, five of which were then fallen, and one was then existing, and the other had not yet come. Verse 10. The heads represent the seven forms of government through which Rome passed, viz.: 1. Kingly; 2. Consular; 3. Decemvirate; 4. Dictatorial; 5. Triumvirate; 6. Imperial; 7. Papal. In John's day five of these forms of government had passed away, and the sixth, or imperial, form was then flourishing. The seventh, the papal, had not yet come.

Then again, this beast had ten horns upon which were ten crowns. These horns "are ten kings, which," said the Revelator, "have received no kingdom as yet." Rev. 17 : 12. These ten kings were to receive "power as kings one hour with the beast," or, as Croley renders the passage, "in the same era with the beast." The seven heads symbolised seven successive forms of government, while the ten horns with their crowns symbolised ten kingdoms, which should exist *contemporaneously* with the beast. By conquests of the barbarian nations of northern Europe, and by internal dissensions and rebellions, "the iron monarchy of Rome" became a ruin, out of which arose ten powerful monarchies, which are now represented by the chief nations of Western Europe. In the first century of the Christian era these kingdoms were unknown, but the Lord knew they would arise and occupy the position they now fill in the world's politics. He also knew that the Roman world would pass under the domination of the Papacy, and that the ten kingdoms which would arise out of the ruins of Rome would "give their power and strength unto the beast" (the Papacy). Rev. 17 : 13. How literally this scripture has been fulfilled is a matter upon which history furnishes abundant testimony.

This power, which we have now identified, received his power from the dragon, who gave him "his power,

and his seat, and great authority." Verse 2. In Rev. 12:9 the dragon is defined as "that old serpent, called the Devil and Satan, which deceiveth the whole world." It is Satan's plan to defeat the purpose of God to save the children of men. He is our adversary who, "as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8. It matters little to him what methods are chosen to deceive men so long as they are deceived, and if men can be led astray by counterfeiting the work of the gospel and leading the nations to establish state religions, and to compel men to observe religious laws, and his object will be attained in this way, his desires will be satisfied. That men should be without excuse, God has carefully outlined in these unmistakable symbols the plans of the enemy, and it is the duty of everyone to diligently study the word of God that we may not be led astray by any system of false religion, no matter how popular that religion may be, nor how much influence it may exert in the world, nor how sincere and well-meaning its advocates may be in disseminating a knowledge of its principles. Sincerity is no proof that a man possesses the truth. Some of the greatest delusions which Satan has brought into the world have been accepted as truth by people of whose sincerity there could be no question.

The Christian's Fiery Test.

Each man must submit to a test as gold in the fire. A mere profession of religion will not fit a man for the fiery trial. "Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3:13. Not every one that saith unto Me, says Jesus, "Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity." Matt. 7:21, 22.

Isaiah graphically pictures the condition of the church when brought face to face with the fact that each individual must pass the fiery test which will try every man's work. He says: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites." The final test will reveal who amongst all the professors of religion are hypocrites, who identify themselves with the church merely as a matter of outward form or to keep up an air of respectability. Such very naturally exclaim: "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" To these questions an answer is returned quite the opposite of that which is generally supposed and popularly taught. Although almost everyone who is not well acquainted with the teaching of God's word on this subject would answer, that the wicked shall dwell with the devouring fire and the everlasting burnings, such is not the case. Listen to God's answer: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from the holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from

seeing evil." Those who live thus shall pass safely through the fiery trial; they shall dwell with the devouring fire and with the everlasting burnings, for the Lord has made this promise to His faithful children: "When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee, for I am the Lord thy God, the Holy One of Israel, thy Saviour." Isa. 43:2, 3.

Standing Alone.

It is said that a noted naturalist had in his collection two pieces of oak wood. One of them, though gnarled and twisted, had taken on a varnish so beautiful as to perfectly reflect the image of the beholder. The other, while straight and perfect in grain, gave no comparison to the first in beauty of polish. A friend, remarking upon their difference, asked what was the cause. The naturalist replied, "This beautifully polished piece came from an oak which stood in a bleak, open place where it battled with wind and storm for two hundred years. It was thus given a firmness of fibre which has enabled it to take on this polish. The other piece came from a forest where it grew with thousands of others, each of which protected the other from contact with storms. This is what causes their difference."

Patient heart, have you been discouraged because you had to struggle on alone without the joy of Christian fellowship? Have you felt that you are the loser by being alone? Bear up strongly against the storms that assail you, and know that God is trusting you where he could not trust another. He has marked your bleak and barren place, He sees the winds that beat against you, and He knows that under no other circumstances can you be so well prepared for the polish of Christ's righteousness. Only be strong in the Lord and in the power of His might, and when finally the Master has tried you He will see His own likeness in the beauty of your character.—"Oriental Watchman."

Yielding Ourselves to God.

It is said that once Mendelssohn went to see the great Freiburg organ. The old custodian refused him permission to play upon the instrument not knowing who he was. At length, however, he reluctantly granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian was spell-bound. He came up beside the great musician, and asked his name. Learning it, he stood humiliated and self-condemned, saying: "I refused you permission to play upon my organ!"

There comes One to us who desires to take our lives and play upon them. But we withhold ourselves from Him, and refuse Him permission, when if we would yield ourselves to Him He would bring from our souls the most heavenly music. And this yielding is the first duty of every man, woman, and child. God has a right to be thus honoured by us. "Yield yourselves unto God, as those that are alive from the dead."—Gerard B. F. Hallock, D.D.

GENERAL ARTICLES

FROM OUR CONTRIBUTORS

A Sweet Landscape.

Sweet was the scene! apart the cedars stood,
A sunny islet open'd in the wood;
With vernal tints the wild-brier thicket glows,
For here the desert flourish'd as the rose;
From sapling trees with lucid foliage crown'd,
Gay lights and shadows twinkled on the ground;
Up the tall stems luxuriant creepers run
To hang their silver blossoms in the sun;
Deep velvet verdure clad the turf beneath,
Where trodden flowers their richest odours breathe;
O'er all, the bees with murmuring music flew
From bell to bell, to sip the treasur'd dew;
Whilst insect myriads, in their solar gleams,
Glanced to and fro, like intermingling beams;
So fresh, so pure, the woods, the sky, the air,
It seemed a place where angels might repair,
And tune their harps beneath those tranquil shades,
To morning songs or moonlight serenades.

—James Montgomery.

The Unspeakable Gift—No. 9

By R. Hare.

Holy Power.

"Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me."

Power is a God-like attribute. All power is of God, and even the power to will, to do, to move, and to be is in a measure divine. Kings glory in the possession of a power whereby they rule their fellow-men, while the lower multitudes covet in vain the authority that would make them kings also.

All the power that operates in nature comes from God. The tiny blade of grass, forcing its way through the lifeless clod, acts under a divine command. The running stream, the bursting bud, the moving clouds, the rising sun, and the clustering stars all display, in varying degrees, the exercise of that power given by the Creator. These operations in nature give evidence that the Creator's will is still active in the works of His hand.

When sending out His disciples, Christ gave them their commission, saying, "All power is given unto Me, both in heaven and on earth, go ye therefore." Christ, as the word of God, possessed the power of God—for in the word of a king there is power—He, is, therefore, known in Scripture as Creator. "All things were made by Him, and without Him was not anything made that was made." The power, then, that God sends to all His great universe goes through Jesus Christ. Even the power possessed by Satan, and now employed to work against the government of heaven, was given to him when in a sinless state by Christ. So, also, the power of life now delegated to man, whether used by the holy or the unholy, whether used to glorify God or to gratify self, is still the gift of God.

It must be remembered, however, that with the bestowal of power responsibility is placed upon all intelli-

gent beings, and for its use and abuse all must finally answer.

But what of the power that Christ promised to His disciples?—"Ye shall receive power after that the Holy Ghost is come upon you." This has evidently reference to special power given for a special purpose—power given with the gift of the Holy Spirit, so that the receiver might bear witness for Jesus Christ. This power was not then bestowed, and cannot now be given, that any individual may be glorified, or that any man may show forth that he is some great one. It is only given that the servant may truly bear witness for the Master.

There is, now as ever, much need of power, holy power, so that the man once sinful, and the servant of sin, may demonstrate, both by word and life, that he is now a servant of the living and the true God. The renewed man thus becomes God's witness-bearer to the world—"an epistle known and read of all men."

God's Holy Spirit must accompany the gift of power for witness-bearing. In its natural state the mind of the man, possessed of power, becomes selfish and proud. But the Holy Spirit is God's antidote for selfishness and pride. While the natural man speaks of himself and reveals himself, of the Holy Spirit it is written, "He shall not speak of Himself." Under the influence of that Spirit the servant will not speak of himself, but—"ye shall bear witness unto Me."

Have you yet received the gift of power—power to live the Christ-life of the witness-bearer? It is for you, for God has placed it among His gifts to man. You may have it if you will. But, remember, this gift of power is only given to the servant for service. Under its influence the soul will constantly exclaim, "Not my will, but Thine, be done!"

How Shall We Sing?

By H. A. St. John.

"I love to tell the story
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love.

"I love to tell the story,
Because I know 'tis true,
It satisfies my longing,
As nothing else can do."

Thus we sing. Alone, and with others, over and over again, we sing the above words, and many other words of like import. I have many times joined with congregations, scores of people, in singing with vim and vigour, with ringing voices, the above quoted words. "Let everybody sing," says the leader, and all sing with ardour. "Is not that the right way, to worship God with singing?" you ask. Well, let us see. Let us interrogate all these enthusiastic singers, who think they are assisting in divine worship. Do you really love to tell the story of Jesus and His love? Does it really satisfy your longing as nothing else can do? And have you told that story within the last week? Do you tell it, in love, every opportunity you get? To these questions, and others of like import, with the great majority there is no response. Their hearts condemn them. By their silence they now confess that the words they had sung, as an offering to the Lord, were lies in their mouths.

O, my soul! Can God be pleased with lies, sung to Him in the house of God, in the prayer-meeting, at the

family altar, anywhere, at any time? Is it acceptable worship, think you? Is it music in His ears? Will not, and does not, God turn away His ear from hearing such offerings of praise? Is it not an abomination unto Him?

"I would be, dear Saviour, wholly Thine;
Teach me how, teach me how.
I would do Thy will, O Lord, not mine,
Help me, help me now."

Dear reader, do you ever sing the above words? And if so, was it your earnest prayer expressed in song that the Saviour would teach you to be wholly His? Did you really long for the Lord's help to do His will, not your own? If not, then how could you expect that your singing, however perfect in tune and tone it might be, would be pleasing to God, or a blessing to yourself?

The tune and the tone are important, and should certainly have careful attention, but not exclusive attention. I believe the Lord has said nothing about the tune and the tone in His instructions upon the subject of singing, but He does say, "Sing with the spirit and the understanding." In these days, the practice of choirs and singing classes is almost exclusively devoted to the tone and the tune. Who has ever heard of a company of singers, met to practise and prepare for an important occasion, having a season of prayer, for the Lord's help, that they might "sing with the spirit and understanding"? This important element in devotional singing is sadly neglected, if not entirely ignored. It is swept away by the tune and the tone, and I think the enemy would have it so. The devil well knows the power of songs containing gospel truth sung with the spirit and understanding. Thereby souls are admonished, encouraged, uplifted, convicted, and converted; and God is glorified.

Let the remnant church of God arise, and shine, then we shall hear Holy Spirit singing. The singers will have the love of God and His truth shed abroad in their hearts by the Holy Spirit, and their beautiful and truthful gospel songs of saving truth, uttered by souls filled with divine love, will be accompanied by the Spirit to the heart and understanding of the hearer, with almost irresistible power for good.

"Not by might, nor by power, but by My Spirit, saith the Lord." Whether it be preaching, praying, giving, doing, or singing, all should be by the Spirit of God. And until it is so, the church will be dangerously lukewarm, wretched, miserable, poor, blind, and naked. The remedy for all is found only in the faithful and true Witness, the Lord Jesus, who is waiting to give the Holy Spirit in full measure to all who so believe and desire when they pray. Mark II:24.

Christian Zeal.

By Mrs. E. G. White.

There is a noisy zeal, without aim or purpose, which is not according to knowledge, which is blind in its operations and destructive in its results. This is not Christian zeal. Christian zeal is controlled by principle, and is not spasmodic. It is earnest, deep, and strong, engaging the whole soul, and arousing to exercise the moral sensibilities. The salvation of souls and the interests of the kingdom of God are matters of the highest importance. What object is there that calls for

greater earnestness than the salvation of souls and the glory of God? There are considerations here which cannot be lightly regarded. They are as weighty as eternity. Eternal destinies are at stake. Men and women are deciding for weal or woe.

Christian zeal will not exhaust itself in talk, but will feel and act with vigour and efficiency. Yet Christian zeal will not act for the sake of being seen. Humility will characterise every effort, and be seen in every work. Christian zeal will lead to earnest prayer, and to faithfulness in home duties.

Religious Liberty in the Family.

By E. Hilliard.

The husband is the God-appointed head of the family. While he is to direct in secular affairs, it is not his prerogative to rule arbitrarily, or in any way domineer over the wife. The wife is to stand by his side as a counsellor and help-meet. The voice from the Lord to the husband is, "Husbands, love your wives," and to the wife, "and the wife see that she reverence her husband." This heavenly advice carried out would make a happy home. Much trouble would be avoided, and many divorces spared if the two would carefully talk matters over together; then bow side by side in prayer, asking God to assist in carrying out their united purpose. Instead of this, moves are often made by the husband that involve the interest of both without a word of prayer or counsel between them. A feeling of alienation enters the home, and separate interests are maintained. This rules confidence out, a cold wall of isolation is built up, and they become strangers to filial love. This baneful influence permeates the household, and the lives of the children are blighted by it.

But bad as it is, it does not end here. The husband, having become used to the exercise of arbitrary authority, dares to command the wife in religious matters. All must go according to his ideas in sacred as well as in the common affairs of family life, or there is trouble in the home. The husband has no more right to tell the wife what she shall, or shall not, believe than has the wife what the husband shall or shall not believe. Neither have parents any right to dictate to their children, who have come to years of maturity, what they shall believe and practise. The parents do not have to answer at the judgment for children who have become responsible for sin. The Scriptures teach us that if Noah, Job, or Daniel were in the land, they could deliver neither sons nor daughters. They could deliver but their own souls. Eze. 14:14, 16. Fathers, mothers, sons, and daughters must individually give account of themselves to God. Rom. 14:12.

There are, even at the present day, many popish husbands, who assume the right to control the faith of their wives. They sometimes threaten terrible things if their wives choose to accept views not in accordance with their own. There are fathers and mothers who act in a similar manner toward their children, even after they have become accountable to God for sin. Where reason only should be used, they seek, in various ways, to compel the conscience. Such parents little realise that they are standing between Christ and His own, stifling conscience, and are suppressing the voice of God in the soul. The boys and girls of mature years should

be allowed to preserve their individuality and exercise their rights religiously. The husband and father who loves his wife and children will never coerce them to accept and practise what he believes and practises.

It is a terrible wicked thing for the husband to force the conscience of the wife or the children. If God would accept a forced offering it would not be so bad. But He will not; He cannot; for when one is forced to act as he does not believe, he becomes a hypocrite, and the weightiest woes of the Bible are pronounced upon the hypocrite. No one will ever be forced into heaven. "By grace are ye saved through faith," and "whatsoever is not of faith is sin." Eph. 2 : 8 ; Rom. 14 : 23. Faith that is acceptable to God must spring from voluntary exercise of the mind. Let reason and persuasion be freely used, but let all coercive measures be ruled out of the home, and the family will be a happy one in Christ, even though the members conscientiously differ in their belief.

Two Armies Compared.

By G.C.S.

There are two great organisations that we find existing to-day, namely, the army of God and the armies of the nations. Each of these armies has a different work to do; one is for Christ and eternity, the other is for king and empire. The duties of the army of God are to raise up men and women out of the dark depths of sin, and show them the way to eternal life. The Christian is a soldier who promises to follow the footsteps of Christ whereso'er He should lead them. He is exhorted by Paul to "put on the whole armour of God," to gird his loins with truth, to put on the breastplate of righteousness, to be shod with the preparation of the gospel of peace, to put on the helmet of salvation, and to take the sword of the spirit. Eph. 6 : 13-17.

In the army of the Lord there is no bloodshed. What a contrast is exhibited between this army and the national army; one is organised to bring eternal life to men, the other is organised to take life. When a man joins the military forces he must be competent to shoot. He must be physically strong, for no one that is deficient of any limbs or eyes is wanted, and no infirm person is wanted. How different these conditions are to those which are expected of the soldiers of the Lord. Christ invites all who are weary and heavy laden to join His army. He invites the poor and the wretched and the naked, the deaf and the lame and the blind to come and enlist under His banner. "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come." And whosoever will, let him come.

We take the word of God,
And gird our armour on;
We'll shout the name of Christ our Lord
As we go marching on.

'Tis not with gun or sword
We go to meet the foe,
But in the light of Christ's own word,
We'll stoop to raise the low.

βαπτίζω, *baptizo*, to baptize.—To dip in or under water; to sink ships; to bathe; to soak; over head and ears in debt; drowned with questions; immerse. How can any one advocate "sprinkling" for baptism?

The Parasite.

Most of us are acquainted with the orchid. It belongs to that class of plants known as parasites. Not long ago I saw what had been a beautiful fruit tree, covered with the clinging rootlets of this unpretentious plant. The tree had a sickly appearance; its leaves were yellow, its fruit wilting. Little by little its strength had been stolen away until there was almost no life or vitality left. It was slowly but surely dying.

How many Christians in this world are parasites. How many churches that would be otherwise prosperous and flourishing, are filled with clinging members who should contribute to the strength and fatness of the body, but are instead only living off the church, sapping its very life and vitality. Are we to the church life producers or life users?—"Caribbean Watchman."

**"ALMOST A
WOMAN"**

By
MARY WOOD-ALLEN, M.D



EVERY mother should prepare her daughter for the changes that accompany development into womanhood. Many mothers do not know how best to give this instruction. They neglect this duty; invalidism for the daughter is too often the result.

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World-Wide Field

Among the Country People in Honan, China.

By Bertha Selmon.

Throughout China there are narrow, beaten, one-wheel tracks. Sometimes they are beside the main cart road, and sometimes they take the shorter cut; but they always wind about more or less, for no road or path is straight in China. It is thought that the evil spirits cannot follow over a winding path, and so China spends many years of time going the long way around. Yet, after all, some evil spirit finds most of the poor darkened souls, binding them in sin, often by the opium habit, which is one of the greatest curses of China.

Over these winding paths travel most of China's passengers and freight. Man himself is the burden-bearer. When it rains, the wheel-barrows stop for shelter, and wait until it dries off, which is surprisingly soon after the sun shines out on these ancient tracks. For barrow follows barrow day after day till even in the very stones of the bridges are left the marks of years and centuries of travel.

One morning as the clouds of threatened rain cleared away, a neighbour Chinese woman and myself seated ourselves on either side of a wheelbarrow, and off we rolled over the country road in North Honan. We were bound for a journey of about thirty li, or ten English miles. A pleasant country this is to see in the spring, as the level plain in every direction is springing into life with the green fields of wheat, and here and there villages with their trees and gardens.

The Chinese salute every one anywhere they happen to meet. They may have never met and may never meet again, but this pleasant, though often meaningless, exchange of words spices up the toilsome journey. For instance, our cart meets another going in the opposite direction. The man pushing us sings out: "Going south?" The answer is an affirmative, followed by "You've come from the south, have you?" this remaining unanswered as the distance widens between them.

Arriving at our destination, which is a small village, we are ushered into one of the earth houses. Then at once a reception begins. First it is the village children; then all the people, old and young, must come to have a look! for a woman who was not born in China and whose feet are not bound, is very much of an attraction to those who in all their lives never saw such a person.

We stop with a family who have heard the gospel, and all their idols were discarded several years ago. Several sick people come for attention, and keep us busy until the darkness of night leaves us with only a flickering light such as the Chinese use. This light is made in a saucer-like lamp, the wick consisting of little white strings of pith taken from some kind of plant and dried for this use. The oil is kerosene of poor quality, and with no burner or chimney, this gives a smoky light, not as good as candle light.

The crowd having dispersed, I have an opportunity to talk with the woman whom I came especially to see, and invite her to come and be my helper in the mission.

The Chinese are a very hospitable people, and many kinds of food are set before me, but only plain bread and gruel that I am able to eat. A courtyard full of people wait outside to hear the gospel, and by moonlight I tell them, as best I can, the gospel story, contrasting God's truth with Satan's deceptions. This over, I am tired enough to rest until the early dawn brings again a train of the neglected sick ones. These keep me more than busy until noon, and then there are more waiting than when I began.

As rain threatens we are compelled to start on our journey home. It is pitiful to leave them; but they can come to the mission dispensary, and China is full of such as these. They try to stop us several times, but supplies also are nearly gone, and it is of no use to stay.

Poor, neglected people, often in need of the most simple measures. The native treatment is worse than nothing. Often they are stabbed with long needles, which are even thrust into the eyes. This may be to let out the demon which causes the disease, but it results in loss of eyesight, abscesses, etc. Simple measures often work wonders. A large part of the diseases are of the eyes.

On our way home we pass a procession of the always squeaking wheelbarrows. There are seventeen, and the sound resembles a great swarm of bees.

Back at the station we reflect that the need of China is great, and we are, Oh, so small! How we must hasten to get this language better, that we may not be crippled as this growing work fills up the measure of our time and strength. May the Lord of the harvest send forth reapers, for the field is fully ripe.

At the Windsor (Vic.) S.D.A. church, on the 18th inst., a baptismal service was conducted by Pastor J. H. Woods, fifteen persons being buried with their Lord in this holy ordinance.



HEALTH

IS A PRICELESS TREASURE
POSSESSED BY A FEW.

Yet it is the wish of the Creator that all should be in health.

Many have discovered that health cannot be obtained by the use of drugs or patent medicines. All these can ever do is to change or remove the symptoms. Nature alone heals. We may assist her friendly efforts by removing the cause of disease, and by aiding her in the elimination of uric acid and other disease

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HOME AND HEALTH

"Of Thy presence and Thy love
We more steadfast feeling need,
Till the high and holy thought
Hallow every simplest deed.

In our work and in our homes
Christian men we fain would be;
Learn how daily life affords
Noblest opportunity."

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.

How He Won Out.

A True Story.

It was two years ago the 7th of June coming, my little girl Esther's birthday. I was getting ready to go to work, when she came into the room where I was.

"I am ten years old to-day, papa," she said.

"Yes, I know it, little girl, and I've got just fifteen cents in my pocket. What will I get you?"

"I don't want you to get me anything, papa."

"Oh," I answered.

"But I want you to promise me something, papa, she said.

"Well, go ahead; let's hear it."

"I want you to promise me you won't drink any more. That will be my birthday present," she said.

"O, run along, little girl," I answered; "your mother has been talking to you."

I heard her go outside, and I slipped into the kitchen where my wife was, and asked her why she had been talking to Esther about my drinking. She said she had not, and burst out crying. Then I got a little rattled. I never suspected that my children knew I drank. It is true that I reeled home many a night, and that I scarcely ever drew a sober breath; but they were in bed, and by

morning I was always over the worst effects of the liquor. I do not know how she learned it; possibly by instinct. But it was a shock to me and unnerved me. I went back into the sitting-room, and began to choke up. I tried to clear my throat by swallowing, but couldn't do it. My eyes were filling with tears, although I couldn't cry. I threw myself full length on the lounge, and blubbered out a sort of prayer, "Lord, if you'll help me, I'll never touch liquor again." In a little while Esther came running in, saw me, and said:—

"Papa, you've made up your mind to promise, haven't you? I know it."

"Yes, I have, little girl. I am going to try never to drink again, and more than that, I am going to put a penny in your bank for every time I refuse a glass."

Do you know that in seven weeks I had two hundred and seventy-seven pennies in that bank? But election time came on, and one morning I found that some one during the night had rolled a keg of beer to my door. "That settles the penny proposition, Esther," I said when I saw it. "I guess there are more glasses in that keg than I have pennies. Children, roll it over there on the commons." They did so, and it remained there a couple of days, but was gone the third morning. My old boon friends had given up trying to get me to break my promise. When I saw that man there in a saloon, last April, one of the men at the bar, to test me, put a \$10 gold piece in the bottom of a glass, and told the bartender to fill the glass with beer.

"Do you mean it?" he said.

"Of course I do. Go ahead."

He did, and then my friend turned to me, and said: "Oh! drink the beer and keep the gold."

"Not if you filled my pockets with gold," I answered.

Not long ago my five children were attacked with diphtheria. I lost a sweet little six-year-old girl. Before she died she threw her arms around my neck as I sat at the bed and said, "Papa, you kept your promise, didn't you?"

Will any sane man tell me I'll ever drink again?—
"The Indianapolis News."

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If I Were You.

Fair little maid,
If I were you,
I should always try
To be good and true.
I'd be the merriest, sweetest child
On whom the sunshine ever smiled.
That's what I'd do,
If I were you,
Dear little maid.

—Selected.



(ALL RIGHTS RESERVED).

By Agnes Bell.

Chapter XIII.



It was a beautiful morning, the sun rose bright and high, the birds on every bush were chirping right merrily as Fred opened the front door and ran down the garden walk to the gate. His pet rabbits scampered out of his way as he ran. It was a holiday from school.

Fred stuck his hands into his pockets, and whistled cheerily to himself as he looked first in one direction and then in another.

"What is a chap to do with himself on a fine day like this?" he said, as he took a run out into the middle of the road, and picking up a stone aimed it at nothing.

Just then round the corner came Frank Somers and some other boys.

"Hello to you, Fred," said Frank.

"Hello," responded Fred, "where are you off to?"

"Oh, we are going fishing. Come, Fred?"

"No," answered Fred, "mother would not let me know, so it would be no use in my asking her."

"Well, don't ask her," said Frank, "but just come, and she won't be any the wiser."

"That would be disobeying her," said Fred, "and I don't wish to do that; besides, mother trusts me, and I would not like to break her faith in me."

"Well, she wouldn't know anything about it, so her

faith would remain unbroken, and you would still be the good little boy."

"That would be acting a lie," answered Fred, "and I would just as soon tell one as act one."

"Oh," said Frank Somers, "perhaps you are a George Washington, for he was the little boy who never told a lie."

"Yes," responded Harry Vane, "he is the little boy we read about in books."

"Yes," said Sidney Maxwell, "he is his mother's darling." Upon this they broke into a loud "Ha! ha! ha!" in which Fred joined heartily.

"Come along, Fred," said Frank again, "it is a glorious day, and the flowers are all out in bloom along the river banks, and the king-fishers are chirping on the trees, and we are going to have a fine time catching trout."

"Oh, whose got the bait?" broke in Sidney Maxwell.

"I have," answered Harry Vane, "it is in my pocket."

"What kind of bait is it?" asked Fred.

"Earth worms, darling," answered Harry, "would you like to see them?" and he produced a small roll of paper, which he carefully unrolled for the inspection of Fred.

"Now, wouldn't you like to come?" he said, as Fred looked at them; "think of the fine, fat trout that these little fellows are going to entice on to our hook, and think of what a treat you are going to miss."

"Come, Fred, do."

"No!" said Fred, "mother would not let me, and I'm not going to disobey her, much as I would like to go."

"Oh," said Harry Vane, "we don't take our mothers into consideration, do we, Sidney?"

"No," answered Sidney, "my mother said I was not to go, but here I am, you see."

"Well, I think you ought to be ashamed, then," answered Fred, "and I shouldn't wonder if you would not be sorry before the day is out. Don't go, Sidney, when your mother does not want you to go."

"Oh, she will be none the wiser," said Sidney, "I just let her think that I was not going to go."

"Well, I wouldn't," said Fred, "I think it is noble to mind one's mother."

"What are you going to do with yourself, then, Fred?" asked Harry Vane.

"Oh, he is going out a walk with his Aunt Lilian and his sister," said Frank Somers. "Aunt Lilian takes him by the hand, and helps him over the difficult places;" whereupon they all burst into a hearty laugh, and ran off, leaving Fred standing by the gate.

He watched them till they were out of sight, and then he turned and walked slowly to the house, saying to himself, "Yes, Aunt Lilian does help a fellow over

the difficult places; she knows how to help a chap to keep away from the quicksands."

Let us follow Frank Somers and his companions for a little while, and see how they fare. They went running along the road in high glee, playing leap-frog as they went, coo-ee-ing, and jostling one another, and altogether having a fine time of it.

"What a baby Fred is, to be sure," said Sidney Maxwell.

"Hello," cried Harry Vane, "here we are," said he, as they descended the river bank; "let us get our lines fixed, and see if we can't get what the fishermen call a fine 'catch.' We ought to get some good bites to-day, boys, don't you think so?"

"Why, Hello! Hurrah!" he shouted, "here's a boat tied down here. Let us get in, boys, and push out into the stream."

No sooner was it said than they made a rush for the boat, and in they jumped, one after the other, and pulled themselves out into the middle of the river.

"Let's have a row before we begin fishing," said Frank Somers.

"Oh, yes," said Sidney Maxwell, "that will be fine. Let me steer," said he, as he rose to go to the other end of the boat; but, as he did so, he overbalanced and fell headlong into the river, and disappeared from sight.

The other two boys became very much frightened, as they looked at each other with very white faces.

"What shall we do!" said Harry Vane.

"Oh, I don't know," said Frank Somers. "He'll be drowned! Oh, he'll be drowned!"

All this happened in a moment.

Just then another boat came around the bend of the river at the same time as Sidney appeared above the surface. The men in the boat took in the situation at once, and pulled towards Sidney, whose arms were thrown up, and in a moment he was pulled by a pair of strong arms into the boat.

He was not much the worse for his ducking, but he was a good deal frightened, and he sobbed, "Oh, take

me home; take me home. I'll never disobey mother again."

Sidney was taken home by one of the men, who took pity on the little fellow, who was all of a tremble, and Frank Somers and Harry Vane followed.

As they were passing Fred Langley's place, Fred caught sight of them, and ran out and said—

"Hello, you've got back early, did you catch— Whatever is the matter with Sidney?" he asked, in the same breath, catching sight of his drowned appearance.

"Oh, we found a boat down there, and we were going to have a row when Sidney fell out of it into the water," answered Frank, "and he would have been drowned if some men in a boat had not come and saved him."

"That's what comes of disobeying his mother," answered Fred.

"Oh, I suppose so," agreed Frank Somers. "He said he would not do so again, and I guess he wont. At any rate he has spoilt the day for us."

As they passed on Fred ran in to tell the news to Aunt Lillian, who said, "Yes, Fred, disobedience is one of the snares of Satan which he lays for children's feet.

"Disobedience to parents is a very grave offence in the sight of God. He has told the children in the fifth commandment to honour their father and their mother. And He has added a promise to it. Do you know what the fifth commandment says, Fred?"

"Yes," answered he, "'Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.'"

"Yes, God is very particular on the subject of obedience. Obedience is the foundation of His government, and if children do not obey their parents, how can they obey Him?"

"So you see, Fred, children can not be Christians if they do not obey their parents, and you notice the promise that is added to that commandment.

"Now that little boy was nearly drowned in the act of disobedience. What a terrible thing it would have been if he had been really drowned. I hope it will be a lesson to those boys.

"I am glad that you, Fred, had the courage to withstand the temptation. It is by resisting these evils that our characters are built upon the rock and after the pattern of Jesus."

"Yes," said Fred thoughtfully, "I would have been awfully sorry if Sidney had been drowned. He got into the quicksands, auntie, sure enough."

THE END.



"The Rabbits scampered off"

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Japanese Teaching Russian to Russians.

One of the most unexpected things that has ever occurred in connection with any war is now being successfully done at Himeji, Japan. At this town are confined the seventy thousand Russian prisoners of war, mostly from Port Arthur, nine-tenths of whom are illiterate. With a desire to improve their minds, the Japanese government has established in the prison a school to teach the illiterate Russians their own language. The Japan "Daily Times" says: "Thanks to the teaching, those soldiers who were totally illiterate are now able to write letters to their homes. It is stated that the authorities of the quarters are receiving inquiries from Russia asking if the letters were really written by the senders."

This certainly is one of the most unusual events ever produced by any war, and is as creditable to the Japanese, as it is valuable to the Russians. The Kobe "Daily News" now issues an illustrated weekly called "Japan and Russia" for the prisoners. "The magazine is to keep the seventy thousand Russian prisoners now in this country informed about the general situation at the front, and the attitude of the various powers in connection with the war, as well as to acquaint the prisoners with the characteristics of our people, thus preparing the way for mutual friendship and confidence between the two nations after the restoration of peace. The first number contains nearly twenty beautiful illustrations in half-tone."

No wonder the Russians are not over-anxious about being released.—Selected.

Three thousand of the inhabitants of Saghalien have been landed by the Japanese on the Russian mainland. This forced emigration is said to have been attended with great suffering.

Obituary.

KINGSTON.—Died at his home, Seabrook, W.A., on Sept. 30, 1905, of intestinal tumor, after an illness of five months. Brother Kingston was born in Tasmania 1836, and came to this State with his wife and family eleven years ago. He was a good husband and a kind father, of a retiring disposition, and highly respected by all who knew him. His wife and several members of his family have been for some time past united with the Perth S.D.A. church. Though Brother Kingston was not a church member, yet he loved the word of God, and during his illness it was of much comfort to him both to read and hear the Scriptures explained. About three months before his death, he embraced the Sabbath, and, trusting in a soon-coming Saviour, he fell asleep. A wife, five sons, and five daughters are left to mourn their loss, but their comfort is in the hope of the coming forth of their beloved one in the first resurrection. Brother U. J. Walldorf assisted in the funeral services. R. HOWIE.



As the contractor is proceeding rapidly with the erection of our new building at Warburton, we are desirous that all friends of this noble cause will rally to our help and assist us in a practical way by remitting their donations as early as possible, so that the work may not be hindered for lack of funds. We acknowledge, with thanks, the following additional donations towards this enterprise:—

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