

SIGNS OF THE TIMES

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ONE PENNY

Christ's Message to Labour.

All down the ages, almost since the pronouncement to humanity of the solemn words, "In the sweat of thy face shalt thou eat bread," have capital and labour been in conflict. The majority of masters have sought to oppress their servants, and servants have striven to wrest their rights from their masters. In the day of Christ we see this ceaseless struggle, and what, we ask,

beyond their strength and for an underwage, dare we say for a mere pittance. He announced to them the principle which ought to govern their actions in such circumstances. He does not tell them to rouse and strike, or to have recourse to force, but to bear their burdens with the same spirit as He bore His.

"Take My yoke upon you." The yoke, as we all know well, is an instrument worn by oxen around their necks, to which loads are attached. They answer the



Tiberias and the Sea of Galilee.

was His message to labour? What was the principle He set forth? This—

"Come to Me, all you who are toiling and burdened, and I will give you rest. Take My yoke upon you, and learn from Me, because I am gentle and lowly-minded, and you will find rest for your souls; for My yoke is easy, and My burden is light." Matt. 11: 28-30.—Twentieth Century Version.

In His audience were many of the working classes, some of whom were driven, against their will, to toil

same purpose to the ox as the collar does to the horse. Christ, when a carpenter in Nazareth, had, doubtless, made many yokes, and knew that an ill-made, ill-fitting yoke chafed the shoulders of the animal, thus causing the burden to become still more heavy; whereas, a well-made, well-fitting one was easy to wear, and lightened the task considerably.

The manner in which we carry a thing greatly de-

cides whether it is burdensome or not. For instance, if we carry a weighty portmanteau by our side, and it keeps knocking the leg, we find it very troublesome; but if we lift it on the shoulder, it becomes considerably easier to carry.

A yoke stands for thought, for spirit. What was the spirit in which the Saviour bore His burdens? "Learn from Me." What must we learn?

I. The spirit of patience. He had sorrows—He was "the man of sorrows." He had poverty—He had not where to lay His head. He had oppression—"He was oppressed, and He was afflicted." Yet He retaliated not—"He opened not His mouth." He returned good for evil. If He was smitten on the one cheek, He turned the other. He realised His Father in heaven knew all; that He numbered the very hairs of the head; that He marks the sparrow's fall; that His care for all was infinite, and to Him He left vengeance, knowing He would right all in the end. Patience is bearing the burdens of life with unruffled mind, resigning all to God, believing He will assert justice at last. Thus St. James says:—

"Go to now, ye rich men, weep and howl, for your miseries that shall come upon you. . . . Ye have heaped treasures together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

Then to the down-trodden labourer He gives the advice:—

"Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5: 1, 3, 4, 7, 8.

O worker, why this eternal warfare? Leave thy cause to God, knowing that Jesus soon will come and lift justice from the dust, and begin the reign of righteousness.

The Spirit of Humility

Jesus says: "I am gentle and lowly minded." The wise man Solomon gave utterance to a profound truth when he said, "Only by pride cometh contention." In the strife between nation and nation, between people and people, between individual and individual, the engendering cause is in every case—pride; one is too proud to submit to the other. So between the combatants, capital and labour, one is too stubborn to submit to the other. If one gains an advantage, the other makes great efforts to snatch it away. Thus the conflict is ever raging, and is as far from being solved as ever. How can rest and peace dwell with the proud spirit? Only where gentleness and lowly mindedness holds sway will rest come to the soul.

The source of blessedness lies not in the circumstances, but in the heart. The common belief was that joy was the resultant of advantageous circumstances. The Jew desired the land flowing with milk and honey; and that, thought he, would be a very heaven. There is a strong resemblance between the Jew and the socialist of the present time. The socialist believes that with proper legislation, good housing, plenty of nourishing food, and sufficient fresh air man would be at rest, and desire nothing more to give him peace and blessedness. Not so according to the great Teacher. He taught that the true happiness comes from within; that blessedness lies not in what men have, but in what they

are; that holy character, not vast possessions, is the chief good in life. "A man's life consisteth not in the abundance of the things which he possesseth." Luke 12: 15.

It would be against the constitution of the whole moral universe for true rest of soul, for soul rest to follow selfishness. Self-interest, according to one of the chiefest exponents of Socialism, is the great motive in man, and upon this he founds and advocates his principles. On the other hand, Jesus taught self-sacrifice should be the great motive in man. His new commandment is that we love one another, and love is self-sacrifice. The socialist says what you possess is mine. Jesus said, what I possess I make yours, and He desires all His disciples shall do likewise. One act of real, true, disinterested love will bring untold joy to the soul. "Learn from Me," sacrifice yourselves for others as I am doing, "and you shall find rest to your souls."

If we humbly and patiently bear the sufferings and burdens of life with the spirit of Jesus, we shall find joy and peace and rest to the soul. Jesus did this, and it brought rest to His soul; His burdens became lighter. If we do likewise we shall experience the same results. —J. Gibson.

Great Earthquake in Italy.

Calabria, a district in Southern Italy, has been the scene of a series of disastrous earthquakes, which caused the death of no fewer than 2,000 persons, and over one hundred thousand persons have been rendered homeless. On this disaster the Melbourne "Age" published an editorial, from which we extract the following interesting details:—

"Calabria, which forms the toe of the 'boot' to which Italy is sometimes compared, has for many centuries been noted for earthquakes. It is the rocky and hilly region standing as a kind of escarpment to the great submarine valley of which Mount Etna, in Sicily, and the island of Stromboli are the southern and western outposts. In every respect it is the roughest and most outlandish district to be found anywhere in Europe. Martirano lies on the steep slope which leads from the Gulf of San Eufemia northwards to the Monte Cocuzzo. A few miles further to the north-east the tumbled masses of the Calabrian Mountains culminate in the peak of the Donato at a height of 6,300 feet. Travellers who have passed through this part of Italy agree in describing it as being, both geographically and socially, a very wild region. For centuries the more industrious of the peasantry have been kept in terror by the bandits who have infested the valleys and mountain slopes; and even at the present day a large proportion of the inhabitants of Calabria are in a semi-savage condition.

"It is now eighteen years since Calabria has suffered from earthquake shocks approaching in their severity those just experienced. Two towns were totally destroyed by the disturbances of 1887, but, fortunately, the worst centres of the disturbance were almost uninhabited places, and not more than about 4,000 persons were rendered homeless. Four years earlier the people of Italy had been startled by the mighty upheaval on the island of Ischia, quite close to Naples. On that occasion several small towns were practically reduced to ruins. One village was so completely razed to the ground that hardly one stone was left standing on another, and the total number of deaths came to 1,990. From this island southwards as far as Etna, the floor of the Mediterranean Sea is almost constantly in a condition of unstable equilibrium. Of the famous trio of volcanoes—Vesuvius, Etna, and Stromboli—the last-mentioned is really the most formidable; but, being situated on a small island, it has never been the object of as much attention as the other two."

"Perhaps when the age of thought succeeds that of incessant locomotion, when the world will have sickened of the game of Sisyphus, and people abandon the dream of being millionaires, then to live with nature and with art will become the new 'sumum bonum.'"—Compton Reade.

The growing friendliness of Great Britain and France is being watched with considerable apprehension by Germany. The Kaiser is anxious to largely augment his naval forces. Meanwhile all parties are talking "peace," "peace," but it is noticeable they keep their dockyards and arsenals busy night and day.

A Belgian miniature painter has painted on a thirty-eight inch card a representation of the battle of Waterloo, which, if examined by means of a microscope, allows the movements of the French and allied armies to be distinctly followed. Although only the size of ants, the 150,000 men engaged are clearly seen under the glass.

A heathen woman went to a missionary in India on the occasion of an anniversary of the mission children, and said: "Why did you not come sooner, that my little boy might have been here?" She explained that once she had a little boy whom she took into the jungle and slew before the missionary came. She represents millions who say, "Why did you not come sooner?"

A recent publication tells of a sculptor, Prince Troubetski, who has adopted the natural dietary, and, after following it for nine years, finds himself enjoying vigorous health as a result. The prince has a studio in which he has a bear, two wolves, nine dogs, and one rabbit, all of which, like himself, abstain from flesh eating and live together in peace and harmony.

The "Family Doctor" denounces tea-drinking in the following strong words: "In this age of mental tension, high pressure, and overstrain, tea is felt to be doing much to overstock our lunatic asylums. There can be little doubt that tea-drinking is a form of intemperance in these days—a national and female intoxication second only to that of strong drink, and in some respects perhaps even more injurious."

A traveller says that one of the first things which struck him on his arrival in Russia was the enormous quantity of sunflower seed consumed in that country. The seeds, which are oleaginous and have an agreeable taste, are constantly chewed by the people. The outer husk is detached with the teeth and spat out. These husks are seen scattered about on pavements and garden walks, in railway carriages, tramway cars, and cabs, on the floors of restaurants and private rooms. On days of public festivity the ground everywhere is covered with them. At every street corner a brisk trade is done in the seeds by old women.

It is said that Hebrews have planned to remove every man, woman, and child of their race from Russia, and that for a beginning they will migrate 600,000 to the Holy Land of their far ancestors, and transport 400,000 to America. The treatment the Hebrews receive in Russia ought before this to have brought into action their prosperous fellows throughout the world. Of course there have been the Hirsch colonies, but these are of limited scope. The present appears to be a general movement, whose expenses, it is said, will be borne by Jewish societies the world over, and whose aim is, as aforesaid, to depopulate Russia of its Jews. It is a great scheme, but it may be accomplished.

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A. W. ANDERSON, EDITOR

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The Revelation of Jesus Christ.—No. 38.

The Church Persecuted.

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Rev. 12 : 4.

As Satan failed in his efforts to defeat the purposes of God by the deliverance of the Saviour from the power of the grave, and His ascension to the throne of God, this arch-enemy of Christ and His people turned his attention to the church, which is symbolised in the Apocalypse by a woman. As soon as the apostles commenced their work of evangelising the world they were met with the fiercest opposition. They were threatened by the authorities, they were imprisoned, they were beaten, and compelled to suffer the greatest indignities which the enemies of the truth could offer them. Ignominy and reproach were heaped upon them, and they were held up to the ridicule of the world, and considered the offscouring of all things. In spite of all this opposition, however, the truth triumphed.

Never in the history of the world have the enemies of truth been able to defeat the work of God by such opposition. There is a power in the gospel which cannot be defeated by persecution. Even when Christ, upon whom rested the hope of the world, lay in Joseph's new tomb, guarded by a body of Roman soldiers, the truth gloriously triumphed. What a witness to the majestic and infinite power of the gospel! Yet, even this great lesson was not sufficient, and apparently all the lessons which history furnishes of the impotency of wicked men to thwart the plans of God do not suffice, for many are still making attempts to crush the work of God.

As the years rolled by Satan and his emissaries saw the futility of their efforts, and so a new line of attack was chosen, which, though outwardly presented a less repulsive appearance, yet was decidedly more dangerous to the church. Attacks from the outside failed ignominiously, therefore an attack from the inside must be tried. Satan and his agents must ally themselves with the church; they must seek admission into its communion, that the work which could not be done from the outside might be accomplished by strategy, deception, and subtlety. Satan, as a roaring lion, shut out from the church, is not nearly so dangerous an enemy as Satan as an angel of light holding communion with the church. This was the danger of which Christ and His apostles warned the early Christians, and it is still the greatest danger to-day. If Satan can only insinuate himself into the church, if he can get into the pulpit, and by his cunning arts and devices lead in a popular religious movement, or attract the people to church by entertainments, or by such base motives as love of popularity, business policy, social advantages, or any other

means, his object is attained much more easily than by pursuing another and more disagreeable course. Paul said to the Corinthians: "I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ." "Such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing, therefore, if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works." 2 Cor. 11 : 3, 13-15. Against such teachers, Christ warned His followers in these words: "Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves." Matt. 7 : 15. But, strange as it may appear, He pronounced the church "blessed" when she suffered persecution. "Blessed are they that have been persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." Matt. 5 : 10-12.

Yes, it is not persecution or reproach which is a menace to the church, but popularity. So Satan tried this plan, and, unfortunately, it succeeded too well. Christianity, or rather an imitation of it, became popular. Instead of being ridiculed by the leading men they sought the company of church bishops and prelates. The church became a power in politics, but as its political power grew, its spirituality departed. False teachers introduced pagan rites and superstitions. Errors of the grossest kind were permitted to find a place in the church, which, instead of fulfilling her mission as a spiritual guide, became the leading factor in the politics of the world. What a travesty on the pure Christianity of Jesus Christ was presented by the church which fawned upon and belauded that astute politician Constantine! What a victory Satan scored when he, in the person of a man, secured the worship and admiration of multitudes of people who called themselves Christians.

Then it became necessary for those who truly loved their Saviour, and whose hearts were not contaminated by the prevailing iniquity to separate from the church. And so the true church—the woman—"fled into the wilderness," where God had prepared a place of refuge for her. As space forbids us to follow her thither and see what became of her we must leave that for another week.

Brevities.

No time is wasted that a man spends with his children.

Blessings come in by an opening no larger than that by which gifts go out.

Where Christ is not the rock of ages He is always a stone of stumbling.

It is not much use to master the Bible unless its truths master you.

All gain that costs character is an immeasurable loss.

The best evidences of religion are not in arguments, but in lives.—"Ram's Horn."

GENERAL ARTICLES
FROM OUR CONTRIBUTORS

Opportunities.

If I should see
A brother languishing in sore distress,
And I should turn and leave him comfortless
When I might be
A messenger of hope and happiness—
How could I ask to have what I denied,
In my own hour of bitterness supplied?

If I might sing
A little song to cheer a fainting heart,
And I should seal my lips and sit apart,
When I might bring
A bit of sunshine for life's ache and smart—
How could I hope to have my grief relieved,
If I kept silent when my brother grieved?

And so I know
That day is lost wherein I fail to lend
A helping hand to some wayfaring friend;
But if it show
A burden lightened by the cheer I send,
Then do I hold the golden hours well spent,
And lay me down to sleep in sweet content.
—Edith Virginia Bradt.

Strength for Weakness.

By Mrs. E. G. White.

The Lord would have your thoughts centre upon Him. For every service, every self-denial, every sacrifice we make, the Lord has guaranteed to requite us, not because it is a debt He owes us, but because His heart is full of infinite love, full of mercy and tenderness, overflowing toward us in that He will repay us a hundred fold in this life, and give us in the world to come life everlasting. The reason why so many are weak is that they do not cultivate faith, but look at the objectionable and discouraging features. They do not consider that all the universe of heaven is waiting to become co-labourers with them, waiting to make them the living agencies to bless the world with the message God shall give them to bear.

The Lord Jesus is our strength and happiness. He is the great storehouse from which the human agent may on every occasion draw strength and happiness. How grieved He is when, after He has given us a rich experience in His willingness to help us in any emergency, we withdraw our eyes from His sufficiency to look on and bemoan our own weakness. We forget to behold Him and to trust Him as the One ever ready to help those who need His help. We have no right to bemoan our own weakness and inefficiency, because He has shown Himself to be an ever present help in time of need. In the place of studying our poor, ignorant, worthless selves, we need to study Jesus, and become more and more able to behold Him, talk of Him, apprehend His character, avail ourselves of His kindness and helpfulness, and receive the blessings He proffers us. As we receive of Him, we have something with which to help

others. Thus receiving and imparting, we grow in love toward God, increasing in faith and peace, and assurance, and holiness, which is wholeness, toward Him. We give to Him all that there is of us, that the blessings which He has brought within our reach may be communicated to others as freely as they have been communicated to us from the Lord Jesus our Restorer. To every one who believes, He is as the Tree of Life in the Paradise of God. His branches reach to the lower world, in order that the blessings He has purchased for us may be brought within our reach. From this tree we may pluck and eat, and then guide others to it, that they also may eat.

The Unspeakable Gift—No. 5.

By R. Hare.

The Life Immortal.

God offers an endless life to man. "Length of days forever and ever," and years that measure with the life of God may be his, but the offer is made conditionally. To receive the gift of life man must first receive the "gift of God," as revealed in the Unspeakable Gift; for the word declares, "The gift of God is eternal life through Jesus Christ our Lord." "In Him was life," but he who fails to believe the record that God has given concerning His Son—"this is the record that God hath given to us eternal life, and this life is in His Son"—makes God declare falsely in regard to His Son, and also respecting the life of man. Moreover, he but flatters human vanity and pride by delegating to the child of clay an attribute of the Eternal. To the Son alone has Jehovah given the right to have "life in Himself."

The life unending is a gift too precious to bestow upon the untried, or even to trust to human keeping. Therefore "your life is hid with Christ in God." Even the men of this world regard life as a precious thing. On her deathbed Queen Elizabeth offered "a million of money for an inch of time." Selfishness might even prompt men to give all that they have for the present life, but the child of God will give all for the future eternal life. Moses renounced the treasures of Egypt, and suffered affliction with the people of God because he had respect unto the recompense of the reward. The man of the world seeks present gain, but the divine plan is, "Seek first the kingdom of God," and then all needful things will be added, both to this life and the life to come.

As the gift of "eternal life" is "hid with Christ in God," those who do not recognise Christ as the divine treasury cannot hope to receive that gift. Yet how many millions of men there are who do not thus believe concerning this gift of "eternal life," and how many tens of millions among men utterly disregard the Christ of whom the Father has witnessed, "This is My beloved Son."

Sent into a world whose inhabitants were all subject to death, Christ offers an endless life to all who will receive the "gift of God." Human thought may dream of a deathless existence secured in some other way, and human theology may reason of a present immortality, but such there cannot be. It is written, "God only hath immortality." 1 Tim. 6 : 17. Before His universe of men and angels Jehovah lifts the hand divine declaring, "I live forever." Deut. 32 : 40. But of man this

cannot be said. His only path to life is through the Christ, the living Saviour appointed for dying man.

When telling of the fathers who died in the wilderness, and of the coming resurrection in which the righteous shall live again, Christ declared: "As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me." John 6: 57. Christ thus stands between the living and the dead; He also stands between the dead and the living. Every hope of immortality, every possibility of sharing the life of God, every promise of future existence for man rests on Him who is "the Way, the Truth, and the Life." Between the mortal and the immortal Christ stands pointing the man of "few days" to the "Ancient of days," whose life measures from "everlasting to everlasting." With power and authority to give eternal life to as many as "believe in His name," that living Saviour waits, even now, to bestow His pledge of the life immortal. With one pierced hand He grasps the Infinite, and with the other He reaches out after the dying who want to live. Lovingly and tenderly He calls to the perishing children of clay: "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day." John 6: 40.

Two young men from Scotland went over to work in the quarries in America. While thus employed one of them was so injured by a falling stone that his life-blood flowed rapidly away. When the physician came it was too late to save from death. Looking down at the stiffening features of his friend and companion the other young man said: "Ah, John, I would gladly give my life for you." Said the physician, "It may not yet be too late; shall we try?" Then from an opened artery in the arm of the living man a connecting tube was passed to a vein in the arm of the man who had just died. The red, warm life-current flowed from the living to the dead, and soon faint heart-throbs were heard. Next came a convulsive shudder, then the dead man's lips parted, and his closed eyes opened. "That will do," said the doctor, as he placed his hand on the arm from whence the life-current was flowing. But just at that moment the life-giver fell dead by the side of the dead man who was now alive.

That was the gift of life for life, the greatest thing that a man can give for his friend. It is even so with the gift offered to man. In giving His life for man Jesus Christ had to die that the dead and the dying might live. The life that Christ had was an endless life, and he who shares it must live forever.

Oh, that all might believe the record that God has given concerning His Son. In the knowledge and faith supplied by that record there lies the path to the immortal life that God has hidden in Christ Jesus for the redeemed.

Reader, remember, if you pass by the Christ of God you must also pass by the life immortal. If you despise the "Unspeakable Gift" you must also despise that gift by which God finally designs making you "equal unto the angels."

Evil words cut worse than swords.
 Gambling is an express train to ruin.
 Don't pray cream and live skim-milk.
 Man is born with his back toward God.

Ministration of Angels.

By *J. N. Loughborough.*

The Scriptures speak of angels as beings of a higher order than man, as shown by the following texts: "But one in a certain place testified, saying, What is man that Thou art mindful of him? or the son of man that Thou visitest him? Thou madest him a little lower than the angels." Heb. 2: 6, 7. And of our Saviour, when He took upon Him the nature of man, we read: "We see Jesus, who was made a little lower than the angels for the suffering of death." "He took not on Him the nature of angels; but He took on Him the seed of Abraham." Heb. 2: 9, 16.

The angels were subject to a test of loyalty to God. Some fell, and of such it is written: "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. Again, "Michael [Christ] and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." Rev. 12: 7-9.

While our adversary, the devil, as a roaring lion walketh about seeking whom he may devour, he has multitudes of evil spirits waiting to do his pleasure. We read of one unclean spirit returning with seven others more wicked than himself. On another occasion a wicked spirit said his name was "legion," because they were many. While these evil spirits seek to tempt, annoy, and devour the people of God, we are exhorted, "Submit yourselves therefore to God. Resist the devil, and he will flee from you." Jas. 4: 7.

The warfare of the holy angels against Satan and his work did not cease when the evil host came down to earth, for of the holy angels we read, "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" Heb. 1: 14. Again, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34: 7.

The number of these unfallen ones far exceeds the hosts of Satan. Our Saviour said: "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" Matt. 26: 53. Paul, in writing to the Hebrews, speaks of "an innumerable company of angels." Heb. 12: 22. The beloved John, in holy vision on the isle of Patmos, had a view of this mighty host, and wrote: "I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand [that would be 100,000,000], and thousands of thousands." Rev. 5: 11.

In olden time those evil angels came to communicate with mankind, professing to be the spirits of their dead friends. The people sacrificed to them, "The gods of the heathen," worshipping, as they supposed, their ancestors. The Lord said that in so doing they "ate the sacrifices of the dead" (Num. 25: 2; Ps. 106: 28), and that their sacrifices were "to devils" (1 Cor. 10: 20), and threatened with severe punishment those who should do thus. Lev. 20: 6, 27.

It is recorded in Isaiah's prophecy, chapter eight, that in the time when we may look for the return of

our Lord, some will "say unto you, Seek unto them that have familiar spirits, . . . should not a people seek unto their God? for the living to the dead?" Verses 17, 19.

We read of the working of Satan in these last days, that "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. 4:1. In Revelation, chapter sixteen, we have a view of the rallying of the nations to the battle of Armageddon. Then the spirits of devils go forth to deceive the world by miracles that they will perform. Verses 13-15. In that time of fearful temptation the Lord has a special care for His people. As expressed in Zechariah, "The angel of the Lord stood by." And He has promised: "If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by." Zech. 3:5, 7.

The evil angels, with Satan as their leader, go forth again to gather the nations to battle against the Lord. Rev. 19:19, 20. The holy angels have also a gathering work to do. "They shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." Matt. 13:41, 42. And of another gathering it is said: "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:31.

It is our blessed privilege now to so yield ourselves to the Lord that we may have the angel of the Lord to camp about us—ministering for us in pressing back the "spiritual wickedness," or "wicked spirits," against which we war. Eph. 6:12. And so through His keeping power gain a victory over every besetment, and at last be numbered with those that angels will gather to meet the Lord in the air. May this be the lot of both reader and the writer.

The Gift of God.

By S. M. Snow.

Jesus Christ left earth for the one purpose of bringing the bread of life to the people of this dying world. Ever since the leaves of Eden withered; ever since the shadows of death threw a pall over the erstwhile tenants of Paradise; ever since the covetousness of the carnal heart made merchandise of a brother's need; the children of this world have toiled and striven and wept for bread. Every herb or vegetable the stomach would endure; every fruit that was not a poison; every nut; every grain; every creature that has walked upon, crawled over, or flown above the earth, has been used by some people at some time to sustain life or ease the pangs of hunger. The burden that has bowed the back of the world has been the burden of keeping from the door of its homes the gaunt, gray wolf of hunger. The "necessaries of life" are the first consideration in every household; and so has it always been. Since the fall of man the business of brain has been to see that stomach did not lack; and the moulding of bread has been a perpetual process in nearly every tribe or people or nation in the world.

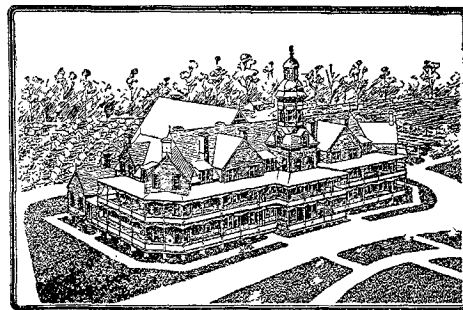
As Sarah, the wife of Abraham, mixed meal, and baked cakes upon the hearth for their heavenly visitors,

so the peasant girls and women of Palestine to-day sit by their hearth-fires, and bake bread for the household. Day in and day out, year in and year out, the women are "grinding at the mill," heating their primitive ovens, and turning their flattened loaves upon the heated stones; or the great mills of civilised nations are turning out their millions of barrels of flour, and modern machinery and modern ovens are building and baking the loaves. This is the unceasing process whose beginning was decreed in Eden, when man was sent out to wage war with the thistle and the thorn for the wherewithal to live.

But this was not to be the bread of life. Men ate of it, and died. Men toiled for it for themselves and for their families, till, bent and beaten in the struggle, they were laid away, and left the same heritage to their children. So mortal man has passed his little day, and fought his losing fight in the long battle for bread—and life.

Into this whirlpool of stress and struggle and strife there came one day the good news of deliverance—the Bread of Life had come. Moving among men as one of them, was One to whom the Father had given "to have life in Himself" sufficient for the needs of all the world. Man had been struggling to force the unwilling earth to yield him sustenance for his temporal life; but even this must come through the power and the merciful forbearance of God. But the life which Jesus Christ has come to give was the life of which sin had robbed the race, and that was life eternal. The bread that man had eaten in the sweat of his face was the bread that he had earned. It could sustain only for a time the life that God had put in man; so that man never could, through his own labours, "eat, and live forever"—never could win eternal life by works that he might do. That must be "the gift of God." And so the record reads: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. That "gift" came in Christ, the Son of God, the Son of man, binding in one the attributes of both, humanity and divinity, and so reconciling man to God. "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12.

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World-Wide Field

A Visit to the Iberian Peninsula.—No. 2

By L. R. Conradi.

Twenty hours on the slow train brought me from Madrid to Lisbon, where I found everything decorated for the reception of the Queen of England. Immediately afterward, the German Emperor also visited this place.

I was happy to find the home of our workers, Bro. and Sister Rentfro, and enjoyed a few days' stay with them. Portugal has a population of five and one-half millions, and there are nine millions more in its colonies. Lisbon is widely known on account of its great earthquake in 1755. It is a hilly city, and in some places the streets are so steep they are climbed by the electric incline roads.

In all Portugal there are but five hundred Protestants, and many of these are foreigners. The circulation of periodicals is rather difficult, as such high customs must be paid when importing them. The next morning after my arrival, I visited the British Bible Society's headquarters, which are now in an old monastery. Where the monks once lived in their secluded cells, there are to-day large stacks of the precious word of God dispensed from this place to all parts of Portugal and her colonies. The director of the society told me that one of his colporteurs living in the northern part of the country had his Bibles and other publications taken away by the authorities, and he was imprisoned. He was finally released, but they had to appeal to the government for the recovery of his books. I was glad to say that they were not the only ones who suffered for the truth of the gospel.

As Brother Rentfro must first acquire a knowledge of the Portuguese, we thought it best to advise that he get out of the hot city of Lisbon, into the cooler suburbs, where he could have better health, and just as easily learn the language. He has felt benefited by this change.

On the twenty-first I started homeward, going via Badajoz and Valencia, to Barcelona. I was two nights and three days on the cars. The region through which I passed was not very fertile, but as soon as I neared the coast at Valencia, the picture changed. Here I was in the midst of almost a paradise. The forests of orange trees and palms, and the many mulberry trees testifying of the silk culture, were a delight to the eye. There were also many fields of rice. The country has an Oriental aspect, and the climate is singularly mild and dry. Sabbath, June 24, I spent with our small company at Sabadell, about twenty miles from Barcelona. Here is our first small church in Spain. Lately Brother Robinson had baptised two souls. There are now eight believers, mostly from among the Roman Catholic section of the community. They are happy in the Lord, and search His word diligently. Two young people were anxious to go with me to our school at Gland, but as the young man was taken sick, he could

not come at the time, but will be at the school later. The sister is at Brother Vuilleumier's.

What we need in Spain and Portugal are some good colporteurs and Bible workers to sell our publications, thus assisting the ministry in their work. God promises to gather a people from every nation, and kindred, and tongue, and if we are faithful, we shall ere long see a number of groups and churches in these two dark lands. Let us remember the work in these fields, and pray the Lord of the harvest to send forth the necessary labourers to this great Iberian Peninsula, with its twenty-three million souls.

An Experience in India.

Some time ago I was distributing tracts on the coming of the Lord in the large railway station in Calcutta, where thousands from all parts of India are coming and going every day. As I stood there, a man came up and said to me in the Hindustani language, "Memsahib, what are those papers you are giving away?" When I told him of the good news in the tracts of the soon-coming Saviour, he said: "Give me one, too." But I was compelled to say to him, "I am sorry, brother, but I have nothing in your language." I have never forgotten the disappointed look on his face as he said to me, "Memsahib, don't you know that there are millions and millions of people in this country who know only my language? What are you going to do for them?"

These words have rung in my ears again and again. What are we going to do for the eighty million Hindustani-speaking people of India who have as yet heard nothing of the message that must go to every tongue and people? "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"—Georgia A. Burgess.

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HOME AND HEALTH

Outdoors.

You don't know how I love to be
 Outdoors.
 There is so much for me to see
 Outdoors.
 Indoors is good enough for sleep,
 To mope or pine, to cry or weep;
 But for the rest—please let me keep
 Outdoors.
 Sunshine can sink into your heart
 Outdoors.
 The sluggish blood takes a fresh start
 Outdoors.
 You can fill your lungs with the fresh, free air,
 Forget all trouble and fret and care;
 And your life is one sweet, grateful prayer
 Outdoors.
 —Edwin C. Litsey, in "Farm Journal."

"Couldn't 'Cos He Sang So."

A little boy leaned over a fence and watched the birds playing in a field. At length a beautiful songster perched himself on the drooping bough of a tree close to the little urchin. Apparently the bird was hardly aware of its close proximity to such a dangerous neighbour.

The boy opened his eyes at such boldness. After watching the bird for a few moments, he slipped off the fence as softly as possible, and, picking up a pebble at his feet, prepared to throw the stone at the bird.

Just then the little creature began to sing. His tiny throat swelled, and the sweet, clear notes trilled forth.

The minstrel had charmed the murderer!
 Slowly the boy's arm fell to its natural position, and the stone dropped from his hand. He listened till the song ceased, and then, with a sorrowful expression, watched the bird fly away.

"Why did you not stone him, my boy?" asked a gentleman who had watched this little drama. "You might have killed him and carried him home."

"Couldn't," was the brief reply. "Couldn't, 'cos he sang so!"

The happy Christian boy or girl, who goes through life singing and smiling, will often charm even the persecutor and the enemy. Keep a cheerful heart, full of melody and praise, and you will find it a good defence. Paul and Silas sang praises in the prison, and their deliverance and the gaoler's salvation followed.

The birds sing. The angels sing. Those above us and those beneath us join in praising their Creator. Much more should we, who have more than they to praise God for, even our redemption through Christ Jesus.—Herbert Dudley Lampen.

Everybody's Business

A wealthy man in St. Louis was asked to aid in a series of temperance meetings, but he scornfully refused. Being pressed, he said, "Gentlemen, it is not my business."

A few days later, his wife and two daughters were coming home on the lightning express. In his carriage, with liveried attendants, he rode to the station, thinking of his business, and planning for the morrow. Hark! Did some one say "Accident"? There are twenty-five railroads centering in St. Louis. If there had been an accident, it was not likely to have occurred on that road. Yet it troubles him. It is his business now. The horses are stopped on the instant, and on inquiry he finds that the accident has occurred twenty-five miles out on that road. He telegraphs to the superintendent:—

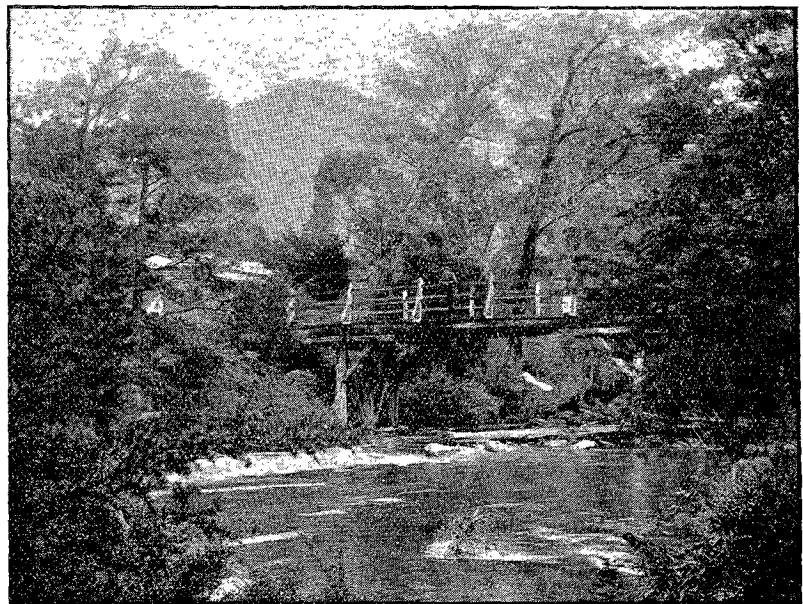
"I will give \$500 for an engine."

The answer flashes back, "No."

"I will give you \$1,000 for an engine!"

"A train with surgeons and nurses has already gone forward, and we have no other."

With white face and anxious brow, the man paced the station to and fro. In half an hour, perhaps, which seemed to him a half century, the train arrived. He hurried toward it, and in the tender found the mangled bodies and lifeless forms of his wife and one of his daughters. In the carriage following lay the other daughter, with her dainty ribs crushed in, and her precious life oozing slowly



River Scene near Warburton, Vic.

away. Whisky which was drunk fifty miles away by a railroad employee, was the cause of the catastrophe. Who dare say of this tremendous question, "It is not my business"?—Selected.

If the cover of a fruit jar sticks, do not attempt to wrench it off; simply invert the jar and place the top in hot water for a minute. Then try it, and you will find it turns easily.



Always be Kind.

One little act of kindness done,
One little kind word spoken,
Has power to make a thrill of joy
And heal a heart that's broken.

Then let us watch these little things,
And so regard each other
That not a word, nor look, nor tone
Shall wound a friend or brother.

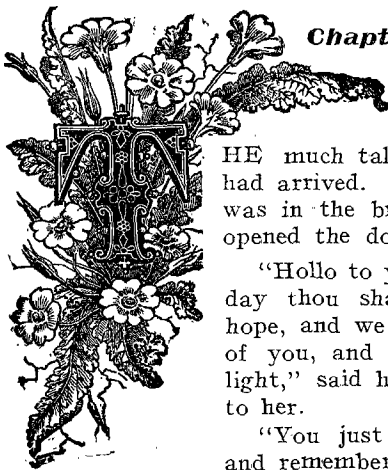
—Selected.



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By Agnes Bell.

Chapter IX.



HE much talked of examination day had arrived. Marie was up early, and was in the breakfast room when Fred opened the door and came in.

"Hollo to you, Marie," he said, "this day thou shalt distinguish thyself, I hope, and we shall henceforth be proud of you, and you shall be the leading light," said he, as he bowed gracefully to her.

"You just keep quiet, Master Fred, and remember that Reggy Clarke distinguished your light long ago, and you have never shone since," answered Marie, as she made a curtsy to him.

When Marie arrived at school that morning she found all in readiness for the examination; the pupils filed in to their different places, and the teachers took up their positions in front of their classes.

The call to order having been obeyed, the principal took up her position on the platform, where she had full view of the whole room.

She then spoke a few words of encouragement to the pupils, stating that many had done good work during the past examinations, but that one especially had distinguished herself, and that if the results of the present

test proved as satisfactory, she would have much pleasure in presenting her the prize.

For a moment there was a hum of excitement passed through the room, and Alice Meek cast a scornful glance at Marie, who returned it with a steady gaze.

Both girls thought they had gained the prize, and a sense of rivalry sprung up between them. "I believe Alice thinks she has got the prize so far," said Marie to herself, "but I'm going to have it, that I am; for did I not see the principal look at me while she spoke?"

The examination papers were now being dealt out.

As Marie received hers she gave a quick glance from one question to another, and a happy smile crept over her face. Lifting her eyes at last she encountered the gaze of Alice Meek, who sat right opposite, and on whose face was a look of jealousy and hate.

The two girls looked at each other again, when the command was given to begin.

Marie bent herself over her work, and kept on steadily writing, answering one question after another, till she reached the last one.

Glancing up for a moment, knowing that there was still time to answer the last question, she noticed Alice with puckered brow glancing up at the ceiling as if she might get her answers there. Marie smiled to herself as she said, "Alice is perplexed, but she will get nothing on the ceiling."

Bending herself over her task again she busied herself on the last question, and had just finished when the bell rang to say that time was up. The examination papers were now collected, and after a few remarks again by the principal the school was dismissed.

As Marie was walking through the school ground she passed a group of girls in whose midst was Alice Meek.



The Competition

"Well, how do you think you got along?" asked one of them of Marie.

"Oh, very nicely, I think," said Marie, "I managed to put an answer to all the questions."

"You intend to manage to shine to-morrow night, too, don't you, Marie?" said Alice in a sarcastic tone.

"If I do shine," answered Marie, "your light will burn dimly."

"Oh, she makes sure she has got the prize; we will have to stand down, girls."

"I don't make sure of anything in this world," remarked Marie, "and my examination papers will prove if I have the prize, and I am quite content to wait until to-morrow night to find out."

"Oh, you know that you have answered all the questions right," said Alice; "you don't need to pretend that you don't know."

"Well, if I have," said Marie, "I never got the answer off of the ceiling, anyway," and she walked away and left them.

When she arrived home Fred met her with, "How brightly you shine, Marie. Why, you quite dazzle me."

"Go away, Fred," she said, "I want no more to-day," and a look from his mother quietened him.

"Oh, mother," said Marie, the next day, "I do hope I have got the prize. I think I have; won't I be proud to-night. That girl will be jealous; she just said some awful things to me yesterday. She provoked me so, mamma, that I said some hasty things to her. I'm sure we can never be friendly. She looks at me as if she disliked me."

"I am sorry, Marie, I believe with Aunt Lilian that prize-giving is a very bad thing. It makes rivalry between children, and causes jealousy and hate to spring up because of one another's talents.

"Hatred and jealousy are deadly quicksands, and I hope that my little girl will pray the Lord Jesus to keep her off the sinking sand."

The Industrious Ant.

One summer a country house was so overrun by ants that the owner, after destroying a large ant-hill near the house, and collecting the numerous papæ for poultry feed, laid sticky fly-paper before the door of the house in such a manner that the ants could not enter without crossing it. In the morning he found his poultry feed gone, and the fly-paper covered with it, over which the ants had passed "dry-shod." The ant-hill had also been rebuilt during the night.—"U. S. Trade Reports."

An Incident for Boys.

At the head of an important department in one of the great stores in New York City is a man with an interesting history. His career affords a fine illustration of the kind of spirit that wins in the business world of to-day. Only a few years ago he appeared at this store as an applicant for a position. "No place for you," gruffly said the manager. "But I've got to have a place," persisted the man. "My family will starve unless I get something to do. Look at me. Things have gone against me, but through no fault of mine. Am I a decent fellow?"

"Yes, you are," replied the manager, "but I have no place which I can give you."

"But my wife and children are dependent upon me, and will soon be at the point of suffering unless I get work. Is there not some way in which I could be useful, and for which I could receive a sufficient amount with which to buy bread at least?" There was an earnestness of voice that made its appeal. "What are you willing to do?" said the manager. "Anything and everything," replied our friend. "Well, I suppose I could give you a place as a sort of lackey boy. You will have to do plenty of work, some of it very disagreeable, and your pay will be about twenty-four shillings a week." "All right, sir, I'll take the job, and I thank you for it."

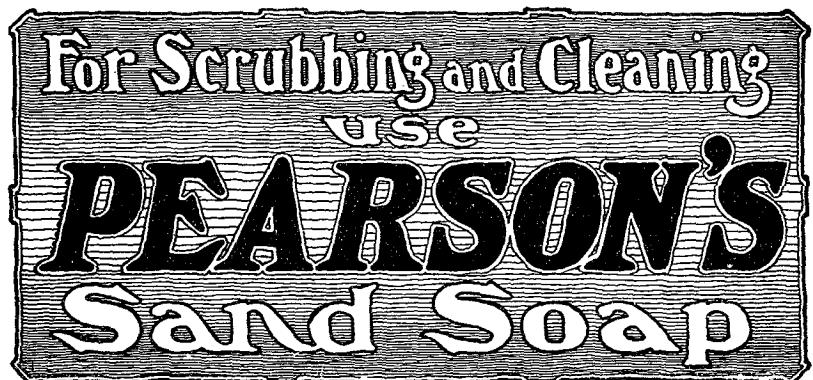
Thus humbly did he begin. He studied to make himself useful. He was one of the first to be on hand in the morning, and often lingered after the close of hours to put everything in perfect order for the next day. He did not wait to be told what to do. He could not have taken a livelier interest had he been one of the proprietors. In a short time promotion came. After a few months he was put in charge of a delivery route. Some way he found time to do extra work. Every day he brought in new orders for goods. The increase of trade on his route attracted attention. Little by little he won his way until he was placed at the head of a most important department. For several years he has drawn a salary of three thousand six hundred pounds a year. How silly the cry that there are no opportunities for young men in business! There were never better opportunities than now. Push, pluck, and a right spirit are the great needs, and are sure to win.—Selected.

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Sunday is now regarded in Japan as a legal rest day. The Japanese are evidently determined to become as like the Occidental nations as possible.

The scheme of "General" Booth for settling 5,000 families in Australia is being considered by the different States in the Commonwealth. It is now suggested that a conference of Premiers and Ministers of Land should meet to confer on the subject.

Morphine is smuggled into China in flour, in order to avoid the duty. In one case, the box containing the morphine broke, scattering the morphine through the flour. The thrifty merchant, instead of throwing the flour away, sold it in the interior of China. As a result, there followed mysterious deaths for the space of about a month. It is estimated that some fifty lives were lost through the criminal cupidity of this smuggler.

California has a new "cubic air law," making it a misdemeanour for any one to own, lease, let, or hire any room for a lodging or sleeping apartment that contains less than five hundred cubic feet in the clear. According to the terms of the law, the man who owns the room and the man who sleeps in the room may both be punished. The law is also applicable to those who live in their own residences. Two persons occupying a room ten feet square and nine feet high would be violating the law.

The citizens of the State of Victoria are now in a ferment of indignation and excitement over a decision which has recently been reached by the State Cabinet to discontinue all passenger train services before 1 p.m. on Sundays. The "Age," in referring to the matter, has the following comment:—"Most people are absolutely ignorant of any demand, or even reason, for this extraordinary departure. But Mr. Bent is himself said to be an intense Sabbatarian, and Parlia-

ment has been recently besieged with petitions, mostly from religious organisations, in favour of rigorous Sunday observance by prohibiting the running of trains. In many quarters the Government action is regarded as an attempt to break down the Sunday observance party." Archbishop Carr believes that the Cabinet is anxious to test the sincerity of those who have been clamouring and petitioning against the running of Sunday trains. He states:—"If they were consistent they would oppose not only the people's trains in the afternoon, but the church trains in the forenoon, and now that the Cabinet, yielding to their demands, has signified its intention of stopping the forenoon trains, it is remarkable how the Sunday observance people who live in the suburbs applaud the decision, whilst those who live in the city are evidently surprised and annoyed at the granting of their own request." Now that the Cabinet has applied the test, and proved the inconsistency of the petitioners, he does not believe it will persist in carrying out its tentative determination.

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