

The Seal of the New Covenant

SIGNS OF THE TIMES

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ONE PENNY.

An Interesting Review.

A large congregation gathered at the mission tent in the Domain, Ashburton, N.Z., to listen to Pastor G. E. Teasdale deliver an address on the Sabbath-Sunday controversy in review of Rev. W. I. Salter's Sunday evening's discourse, which was reported fully in the local paper.

of the week, because time had been lost, as was witnessed by several changes of the calendar, which were known to have been made. The last of these was by Pope Gregory XIII., who, in 1582, caused ten days to be dropped from the month of October, calling the 5th the 15th of that month. This change was not adopted by the Protestant nations of Europe until the eighteenth century, and not by Russia until about eighteen months



Paul's Journey to Assos.

Mr. Teasdale expressed his appreciation of the kindly manner in which Mr. Salter referred to the Seventh-day Adventists, and stated that it was his intention to follow the same good example in any references he might make to his Baptist friends. The first point examined was a statement made by Mr. Salter that Adventists could not be sure that they were keeping the seventh day

ago. The speaker went on to show that these changes had been made in order to rectify discrepancies that existed between the calendar and the sun, which decided the exact length of the year. It requires 365 days, 5 hours, 48 minutes, and 48 seconds for the earth to revolve once around the sun. From A.D. 45 to the time of Gregory XIII., 365 days and 6 hours had been counted

a year, and the 11 min. 12 sec. thus gained each year had amounted to ten days. These were the days dropped between the 5th and the 15th of October, in the year 1582 A.D.*

This, and other similar changes in the calendar, in nowise affected the weekly cycle. That this is so is evidenced by the fact that although the different nations did not adopt the change of dates at the same time, yet there is no confusion among them in regard to the days of the week. Attention was called to the fact that Sunday-keepers never doubted but that they were keeping the first day of the week, which they assert was set apart in honour of the resurrection; yet many of them doubted the ability of Adventists to ascertain which was the seventh day of the week. There are more than 150 written languages in the earth, and all of them agree exactly in regard to the days of the week; and over 100 of them, in their respective languages, call the day which we designate Saturday, Rest Day, or Sabbath, even though they do not observe it as such. Besides these witnesses we have the testimony of millions of sun-worshippers, who, from time immemorial, have regarded the first day as sacred in honour of the sun. Also the vast hordes of Mohammedans who observe the sixth day, and the Jews who, for thousands of years, have observed the seventh day. These three parties would act as a check upon each other if one could by any means lose its day.

The testimony of the Apostolic Fathers was next examined. Pastor Teasdale thought that if Sunday-keepers were willing to accept their writings as authority on one subject, they must, to be consistent, be willing to accept them as authority on other subjects involving the same principle. Several extracts were read from them showing that they practised and taught many things which the Protestant churches at this time rejected as unscriptural. In order to show that it was dangerous to rest upon them for authority, a quotation was read from the works of the historian Neander:—

"The writings of the so-called Apostolic Fathers have, unhappily, for the most part, come down to us in a condition very little worthy of confidence; partly, because under the names of these men, so highly venerated in the church, writings were early forged for the purpose of giving authority to particular opinions or principles."

Another extract from Dr. Adam Clarke was read:—

"But of the Fathers we may safely say that there is not a truth in the most orthodox creed that can not be proved by their authority, nor a heresy that has disgraced the ancient church that may not challenge them as its abettors. In points of doctrine their authority is with me nothing. The word of God alone contains my creed."

An institution which has to rely on the Fathers for its support was not worthy of a place in the Christian church. The fact that Sunday was venerated by the early Christians was no proof whatever that it was sound doctrine. A great many heathen were admitted into the church before they were fully converted to Christianity; and they brought with them many of their former customs, among which was that of the Sunday festival. Although it might have been practised by some of the professed early Christians, it did not become an institution of the church until the fourth or fifth centuries after Christ.

New Testament texts, used by the Rev. Mr. Salter as authority for the observance of Sunday-keeping, were next examined. The first text referred to was Rev. i: 10.

"I was in the Spirit on the Lord's day."

On pages 163 will be found an article treating of the changes of the Calendar

It is assumed by Sunday-keepers that the Lord's day in the text is Sunday, and so Sunday must be the Sabbath. But this is assuming the point that should be proved. Which day is the Lord's? was answered by the fourth commandment.

"The seventh day is the Sabbath of the Lord thy God."

Also from Mark 2:8.

"The Son of man is Lord also of the Sabbath."

Why is He Lord of the Sabbath?—Because when He made the days He sanctified the seventh, and set it apart as a Sabbath, to be kept by man as a memorial of creation, and of Him as Creator. The next text referred to was I Cor. 16:2.

"Upon the first day of the week, let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come."

It is stated that Paul here commands the church to take up a public collection on Sunday, and that if this were so, it must have been the day observed by them as the Sabbath. But the words of the text prove beyond a question that Paul is not here speaking of a public collection. Where was it to be laid by?—Each individual was to lay by him the money, so as to have it in store when Paul came. Several translations were read to show that this meant to lay by himself at home; and that it had no reference whatever to a church collection. Another incident used in support of Sunday-keeping, and recorded in Acts 20:7, was carefully examined.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech till midnight."

The supposition was advanced by Sunday-keepers that this was a public meeting, called by Paul on the first day of the week, for the purpose of celebrating the Lord's supper, and that this proves that the Sabbath is changed from the seventh day to the first. In verse 8 it says,—

"There were many lights burning, and Paul continued his speech until midnight."

This was the night of the first day of the week. In Bible times, said the speaker, the day was reckoned from sunset to sunset. When the sun goes down on Saturday night, the first day of the week begins, and it continues until the sun goes down on Sunday night. It could thus be seen that the meeting was held on Saturday night, undoubtedly because it was convenient, and not because the day was regarded as sacred. For when Sunday morning came Paul walked nineteen miles to Assos, to meet the ship that had sailed around during the previous night while he was preaching.

Pastor Teasdale next dwelt at some length on the texts found in the book of John, where it says that Christ met with His disciples after His resurrection. The first one was in John 20:19.

"Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst; and saith unto them, Peace be unto you."

It was claimed, said the speaker, by those who advocated Sunday-keeping, that the disciples were assembled on this occasion to observe the new Sabbath, or Sunday, in honour of the resurrection of Christ, and that Christ met with them, and blessed them for so doing. But was that so? First, the disciples were met together and the doors were shut for fear of the Jews. Second, they did not believe that He was risen, and would not believe those that had seen Him, and who came and told them about Him. Third, when Jesus did

come into the midst of them, they were terrified and affrighted, and supposed that they had seen a ghost; and He upbraided them because of their unbelief and hardness of heart. Surely in these circumstances lay no foundation for Sunday sacredness, nor even hint at an idea of it by either Christ or His disciples. The second meeting of Christ with His disciples was after eight days. Mr. Teasdale said that under no circumstances could that be construed to mean the next Sunday. There are only seven days in a week. And if by some means of verbal jugglery, more than eight days could be crowded into a week, so that He did meet with them on the next Sunday, that could in no wise be used as a reason for changing the fourth commandment so that the first day would take the place of the seventh.

In closing his address he called the attention of the audience to the immutable and unchangeable character of God's law, of which Christ says not one jot or tittle shall fail. In the book of James he read that if a man keep the whole law, and yet offend in one point, he is guilty of all. He reminded the audience that a Christian did not keep the law in order to be a Christian, but because he was one: neither did he keep the law in order to be justified, but because he was justified. The Spirit of Christ would lead each one according to the requirements of the law, if he would let Him; and this law was perfect, holy, just, and good. To close with, a quotation was read from the Baptist Church "Manual," p. 55, art. 12, to which every Seventh-day Adventist would give a hearty "Amen":—

"We believe that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfil its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law, is the one great end of the gospel, and of the means of grace connected with the establishment of the visible church."

W. H. Pascoe.

Has Time Been Lost?—If So, When?

When confronted with the undeniable obligation which the law of God demands of the Christian to keep the Sabbath of the Lord on the seventh day of the week, the objection is frequently urged, "We cannot be sure which is the seventh day of the week." An instance of this fallacious reasoning is given in the preceding article. The Rev. W. I. Salter, of New Zealand, claims "that Adventists can not be sure that they are keeping the seventh day of the week, because time had been lost, as was witnessed by several changes of the calendar which were known to have been made." It is our purpose to show in this article that while it is true changes in the calendar have been made from time to time, yet these changes have never affected the regular recurrence of the days of the week. A few historic facts to prove this assertion will suffice.

When Julius Cæsar invaded the shores of Britain, we are told in history that he landed on the 26th August, 55 B.C. Now, by a method of determining the accuracy of dates it is found that this date fell upon Saturday. Furthermore, Cæsar, in his commentaries, asserted that the fourth day of his arrival in Britain was the time of the full moon, and much inconvenience was caused by the high tides which consequently prevailed. By another system of calculation it is known that the moon came to the full on Sunday, Aug. 27, 55 B.C.

As proof that the method of determining the accuracy of dates just alluded to is reliable, we give the following incident. The coronation of Edward II. took place "on Sunday next after the feast of St. Peter in Cathedra, A.D. 1307. Dominical letter F."* Although this event took place nearly six hundred years ago, it can be determined positively that the Sunday following the feast of St. Peter in Cathedra (Feb. 22) was Feb. 25, A.D. 1307, and that, consequently, Edward II. was crowned on Feb. 25, 1307.

Now it will be interesting to note the following fact which is established beyond dispute. Whenever, by reason of erroneous calculations it became necessary to adjust the calendar, the day of the week was never interfered with.

During the fifteenth and sixteenth centuries the necessity for reforming the calendar was discussed at several church councils, and Pope Gregory XIII. at the Council of Trent was entrusted with the task of correcting the calendar. Various propositions were made to him, but he finally accepted that of Aloysius Lilius, whose plan he submitted to the scrutiny and criticism of the principal authorities of Europe, and, finally, the matter was taken before a commission of learned men at Rome. Gregory introduced the new calendar in a Bull dated Feb. 24, 1582, the correction of the old Julian calendar being effected by omitting ten days. This was accomplished by simply calling *Friday*, the 5th of Oct., *Friday*, the 15th October.

The change from "old" to "new style" was not adopted at that particular time by any other nations save Rome, part of Italy, Spain, and Portugal. Two months later it was adopted by France, where Monday, the 10th of December, was called Monday, the 20th of December. In Germany, Switzerland, and the Netherlands, in the Roman Catholic States, and in Holland and Zealand, Protestant States, Saturday, the 22nd December, 1582, was styled Saturday, the 1st January, 1583. Thomas Stokes, the English ambassador for Holland, in a letter to the Home Secretary, Mr. Walfyngham, referred to this change as follows:—

"Yesterday, by proclamation from the Court and here proclaimed in this town, that yesterday was appointed to be New Year's day, and to be the first of January, so as they have here lost Christmas day for this year.—From Bruges, the 23rd December, 1582, Stillo Anglea, and here they write the 2nd January, 1583."—"State Papers," Holland, Vol. 16. Quoted in "Handy-Book for Verifying Dates," by John J. Bond, Assistant Keeper in Her Majesty's Record Office.

More than one hundred years later the change was adopted in Sweden, but in a different manner to that which was followed in other countries.

"The king of Sweden, fearing that striking off ten days at once might prove prejudicial to commercial transactions,

* "For the sake of greater generality the days of the week are denoted by the first seven letters of the alphabet, A, B, C, D, E, F, G, which are placed in the calendar beside the days of the year, so that A stands opposite the first day of January, B opposite the second, and so on to G, which stands opposite to the seventh; after which A returns to the eighth, and so on through the 365 days of the year. Now, if one of the days of the week, Sunday for example, is represented by E, Monday will be represented by F, Tuesday by G, Wednesday by A, and so on; and every Sunday through the year will have the same character, E, every Monday F, and so with regard to the rest. The letter which denotes Sunday is called the Dominical Letter, or the Sunday Letter; and when the dominical letter is known, the letters which respectively correspond to the other days of the week become known at the same time."—"Encyclopædia Britannica," Vol. IV., p. 669.

adopted the new style gradually, by making no Leap Year after 1696 until 1744, by which plan eleven days were dropped. The eleven intermediate fourth years having thus only 365 days each, made the year 1744 the same as other countries where the new style had been adopted."—"Bond's Book of Dates," p. 98.

In Denmark, the day after Sunday, 18th February, was called Monday, 1st March, 1700.

By Statute 24, George II., 1751, C. 23, in Great Britain and Ireland the year was reckoned from 1st January to 31st December, 1752, instead of 25th March to 24th March, as formerly, and the day after Wednesday, 2nd Sept., was declared to be Thursday, 14th September.

Notwithstanding the fact that the change from old to new style was not adopted by France, Germany, Switzerland, and the Netherlands until two months after the time it was introduced into Rome, Spain, and Portugal, and that some of the other countries of Western Europe did not introduce the "new style" calendar until from one to two centuries later still, yet in all these countries the day of the week is, and always has been, identical.

After the French Revolution it was decreed that a new French era should be introduced, the year to commence from the foundation of the Republic, viz., Sept. 22, 1792. Instead of the months being divided into weeks, as in other countries, they were divided into decades, consisting of ten days each. This Republican Calendar was used by the French for thirteen years and three months, the Gregorian calendar being reintroduced on Jan. 1, 1806. Even this radical change did not interfere with the regular sequence of the days of the week, for France is in harmony with all the rest of the world in this particular.

No confusion of dates, nor correction of the calendar, nor the different methods of calculating time, such as astronomical, solar, civil, nautical, standard, or zone time* have interfered in the least with the regular recurrence of the septenary cycle which we call a week. This division of time is marked by no astronomical phenomenon, but by that institution which was given to man in the garden of Eden by the Creator Himself, who set apart the seventh day as the Sabbath as a memorial of creation. From the ancient ruins of Babylonia and Egypt evidence has been produced from the long-buried past that the Sabbath was known in the time of Abraham. Before reaching Mount Sinai the Hebrew nation were fully cognisant of their duties on the holy Sabbath. (See Ex. 16). From that time onwards the Sabbath has been observed by faithful descendants of the Hebrew race, and had it not been for this fact the weekly cycle would have fallen into general disuse, as it actually did in those countries where the Sabbath was forgotten.

* In astronomical time the day is reckoned from mean noon until the noon following. The date agrees with the civil date in the afternoon. Solar time is measured by the apparent diurnal motion of the sun. In civil time the day is calculated from midnight to midnight. Nautical time is reckoned from noon to noon, like astronomical time, except that the date is one day in advance of it, each day beginning at noon of the day preceding. Standard time is that which is now in use in Australia and many other parts of the world, and is regulated by the time of a certain meridian, instead of adhering to true local time. By this method each zone is one hour in advance of the nearest zone lying to the west. South Australian time is, therefore, one hour later than Victorian time, while Queensland, New South Wales, Victoria, and Tasmania, lying within the same zone, maintain the same time, which in commerce is a great convenience. Bible time is calculated from sunset to sunset. "From even to even shall ye celebrate your Sabbath." Lev. 23 : 32.

"Among the many marks which stamped the Jews as a peculiar people, Sabbath observance was, perhaps, the one mark most distinctive and conspicuous. A Greek had his religious feast, a Syrian his gathering in the temple, an Egyptian his sacrifice and his prayers.

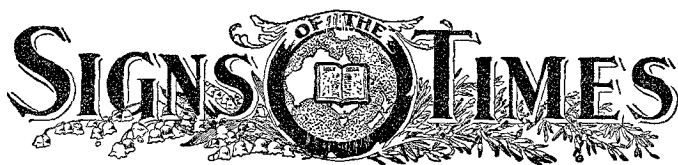
"But no other people in the world had a seventh day of peculiar sanctity, a God's day, on which no man would labour for the things that perish. The Greek knew no Sabbath. The Philistine never ceased from his plough, the Sidonian from his ship. In Tiberias, in Ptolemais, one day was like another day. A division of time into weeks was unknown in Athens, and became known in Rome only when the legions, learning it from Alexandria [where there lived thousands of Jews], carried it westward from the Nile."—"The Holy Land," by Dixon, Vol. II., p. 115.

Russia still clings to the old method, and is now, therefore, thirteen days behind the rest of the world. Two incidents, still fresh in all minds, will illustrate how Russia can be thirteen days behind the rest of the world, and yet be in accord with them on the days of the week. On Thursday, January 19 of the present year, the Czar and a large number of Russian nobles attended the annual ceremony of blessing the waters of the Neva, which ceremonial is conducted upon the feast of Epiphany. In countries where the new style has been adopted, the feast of Epiphany always falls upon January 6.

"In the East where, as its Greek name indicates, the festival had its origin, it was associated with our Lord's baptism as the 'manifestation' of Christ as Son of God by the voice from heaven and the descent of the Holy Spirit. From this connection the Epiphany became one of the chief days for baptising of catechumens. The water in the font was consecrated on this day, and bottles of the sacred fluid were carried home by the faithful, and preserved till the day came round again."—"Encyclopædia Britannica," Vol. 8, p. 483.

From this it will readily be seen how it came about that the ceremony of "blessing the waters" should be conducted in connection with the feast of Epiphany. Now, while the ceremony was proceeding "the guns of the fortress of St. Peter and Paul boomed out a salute, and simultaneously there was a crash at the upper window of the Nicholas-hall in the Winter Palace. . . . A hurried investigation showed that an iron bullet, 1 inch in diameter had penetrated the window."—"Press Cable." This event happened in St. Petersburg on January 19, and was cabled from London to the Australian newspapers on January 20; but in Russia, where the old style is still in use, January 19 is styled January 6, thus showing the difference of thirteen days. The second incident happened the following Sunday (January 22, new style; January 9, old style). A great demonstration of working men was organised to take place on Sunday, in order to appeal to the Czar for the redress of the injustice and wrongs which are the lot of the unhappy Russians. Instead of meeting the Czar, the unfortunate men met the military, who ruthlessly shot men, women, and children. This outrage upon justice has given to Sunday, January 22, 1905, the name of "Red Sunday." The news of this massacre appeared in the Australian evening papers of Monday, January 23. What a striking proof of the fact that, notwithstanding the change of the calendar, the day of the week is affected in no way whatever. "Red Sunday" is January 9, old style, in Russia; in all other countries it is January 22, but it is still Sunday.

Many more facts could be adduced, but we believe the foregoing are sufficient to prove that the assertion "Adventists can not be sure they are keeping the seventh day of the week," is a "reductio ad absurdum."



A. W. ANDERSON, EDITOR.

MELBOURNE, VICTORIA, APRIL 3, 1905.

The Revelation of Jesus Christ.—No. 13.**The Sixth Seal.—No. 2.****The Closing Work of the Gospel.**

Having described the wonderful physical phenomena connected with the mighty events of the sixth seal and the outpouring of God's wrath upon the wicked, the Revelator proceeds to give an interesting outline of the final work of the gospel during the closing years of probation. The seventh chapter of Revelation is largely devoted to a consideration of this subject.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:1-3.

Four angels, standing in the four quarters of the earth, holding the four winds of the earth, were commanded to "hurt not the earth, neither the sea, nor the trees, till the servants of God should be sealed." This work was entrusted to a special angel, and in order that his work should not be hindered, the elements of destruction are held in check, symbolised by the four angels holding the four winds (winds being a symbol of strife, war, and commotion. See Dan. 7:2; Jer. 25:32.)

That we may obtain a clear idea of this scene which was presented before John, let us ascertain first, what is meant by the expression, "sealing the servants of God?"

From the remotest times seals have been used for authenticating documents. With what object, then, does the Lord seal His servants, and what method does He pursue in order to accomplish this work? Let us not forget that a seal is attached to a document as a token of its genuineness; therefore we may safely conclude that God has devised some distinguishing mark, some badge which will be a sign of authenticity. By a comparison of the following texts it will be seen that the words, token, sign, seal, and mark are used in the Bible as synonymous terms. Gen. 17:11 with Rom. 4:11; Rev. 7:3 with Eze. 9:4. This seal was to be placed on the forehead, the seat of the mind, not as a physical mark on the flesh, but as some distinguishing characteristic or feature which would serve to differentiate between the people of God and the people of the world.

It is with the mind we "serve the law of God." Rom. 7:25. Thoughts give birth to actions, and actions often repeated crystallise into character; thus it is true "as a man thinketh in his heart, so is he." Prov. 23:7. It is to the reason that God's law appeals. He desires the worship of our heart, soul, strength, and mind, and as the mind contemplates the divine character as revealed in the law of God, and acts in obedience to its

mandates, so a godly character is built up day by day. As the Spirit of God indites the divine character upon the heart the child of God becomes "an epistle of Jesus Christ, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart." 2 Cor. 3:3. What was it that the Spirit of God wrote upon tables of stone?—The law of God. What, then, does Christ write in the fleshy tables of the heart?—The law of God, the same law that was written in His own heart. Ps. 40:7, 8. When that law is written in the heart it is a delight to do the will of God. This is the object of the "new covenant." "This shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put My law into their inward parts, and write it in their hearts; and will be their God, and they shall be My people." Jer. 31:33. The sin of Israel is described by the Lord through Zechariah, in the following language: "They made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in His Spirit by the former prophets." Zech. 7:12. Recognising the impossibility of impressing their stony hearts God says: "I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh." Eze. 7:19. This is the work of the gospel. This is the new covenant which God promised to His people. But with what object did He make a new covenant? Was it in order to relieve mankind from the requirements of His law? What is the object of changing the stony heart for an heart of flesh?—"That they may walk in My statutes, and keep Mine ordinances, and do them; and they shall be My people, and I will be their God." Eze. 11:20.

Having thus shown that the work of the gospel of Jesus Christ is to write the law of God upon the fleshy tables of the heart, it naturally follows that this document should be sealed, or, in other words, bear the name of the author, in order to testify its genuineness. Let us examine the law of God as summed up in the ten commandments to ascertain which one constitutes the seal. A seal should declare the name of the person authorised to issue such law or document, and the office he holds, also the territory over which such authority rightfully extends. In the first three commandments the word "God" is mentioned, but there is nothing in either of them to indicate who is meant, there being "gods many and lords many." 1 Cor. 8:5. The fifth contains the words, "Lord" and "God," but does not define them, and the remaining five commandments do not contain the name of God at all. We are driven, therefore, to examine the fourth precept of the decalogue, the very one which so many religious teachers fondly assert has been abolished. In that commandment is found the name "the Lord thy God," and the fact that He is the Creator of all things, and the territory over which He rules. Of all the precepts of the decalogue the fourth is the only one by which the true God can be distinguished from any other god. In the fourth commandment the Lord declares who He is, the extent of His dominion, and His right to rule.

This, then, is the seal, the proof of its authenticity. Now, instead of the seal being written upon the tables of stone, the Spirit of the Lord is writing it upon the fleshy tables of the heart, attesting to the genuineness, the authenticity of the living epistle. This is the work of God in these last days, a work of which the prophet

Isaiah wrote more than twenty-six centuries ago: "Bind up the testimony, seal the law among My disciples." Efforts to tear away the seal of God from His law are constantly being made, but under the direction of the Spirit of God a mighty movement is going forward which will be carried to every nation, kindred, tongue, and people, sealing the servants of God, the living epistles of Jesus Christ.

We have already noticed that the words sign, seal, token, and mark are used synonymously in the Scriptures. It was the keeping of the Sabbath which God singled out as the sign, or mark, which should distinguish His people from the people of the world. "Verily My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. The quibbler will at once be ready to assert that this applies to the Jews, but the Saviour assured us "the Sabbath was made for man." Mark 2:27. Furthermore, we know from many other scriptures that the Sabbath was not given to the Jew exclusively. Space forbids extended proof, but we refer the reader to Isa. 56:1-8; 58:13, 14. To the sons of the stranger that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, everyone that keepeth the Sabbath from polluting it, God promises to bring to His holy mountain, and make them joyful in His house of prayer. The Sabbath is, therefore, the seal, or mark, of God, distinguishing the people of God from the world, and the great closing work under the sixth seal, just prior to the Lord's coming, is the sealing work amongst the disciples of the Lord.

The same company of people which, under the closing message, receive the mark of God are finally seen on Mount Zion, having the Father's name written in their foreheads. Rev. 14:1-5. They are said to sing a "new song," which "no man could learn but the hundred and forty and four thousand which were redeemed from the earth" (Rev. 14:3), and are, therefore, identical with the company which are mentioned in Rev. 15:2, 3. Those who sing that song and take part in that anthem of triumph will be keepers of the commandments of God, who have gotten the victory over the beast, and over his image, and over his mark, and over the number of his name. Everyone will receive a mark—the mark of apostasy or the mark of genuineness. Which will you bear?

No one yet reached heaven with his face toward Sodom.

Here is a specimen of the ideas which are being promulgated in connection with modern churches:—

"If I had to choose whether I should give up smoking or what is called Christianity, I should give up what is called Christianity, because the Christianity which would try to prevent me from smoking, is not Christianity at all."

Of course no Christian will ever try to prevent a man from smoking, but the spirit of this utterance somehow takes the mind back to the Old Testament character, "who for one morsel of meat sold his birthright." What meaning can a tobacco-clouded mind see in the words of Paul: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God"?—Selected.

GENERAL ARTICLES

FROM OUR CONTRIBUTORS

An Unchangeable Law.

By Mrs. E. G. White.

Through the eternal ages God's law will endure. Its principles are unchangeable. From these principles there can be no sinless swerving. And naught but blessing follows those who reverentially obey.

"Think not that I am come to destroy the law, or the prophets," Christ declared; "I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." I have not come to destroy the law, but to show its immutability, and the holiness of its claims. God could not change His law to meet man in his fallen condition. By suffering the penalty of transgression, I will redeem the race. I have become man's substitute and surety. I have taken human nature, and have come to this earth to pass over the ground where Adam stumbled and fell. In human nature I will bear the test and proving of God. Satan has declared that man can not keep the law. I will show that his statement is false; that man can keep the law. I have come to remove deception from the minds of men, to make plain that which Satan is trying to make obscure. I have come to establish the law Satan is seeking to make void, to show how far-reaching are the principles of this law. I have come to strip from it the burdensome exactions with which man has loaded it down. I have come to show its length and breadth, its dignity and nobility. I will open before men its purity and spirituality. Not to introduce a new law, have I come, but to establish the law which to all eternity will be the standard of obedience.

Some claim that the commandments are not binding on those who are led by the Spirit. What spirit? we inquire. Certainly not the Spirit of God; for He declared, "I came not to destroy the law." "Whosoever therefore shall break one of these least commandments," He said, "and shall teach men so, he shall be called the least in the kingdom of heaven." He is a rebel against God's government. He is sinning himself, and is leading others in the path of disobedience. "He shall be called the least in the kingdom of heaven." For him there will be no place in God's kingdom. He is a transgressor of the law, and into the holy city no transgressors are admitted.

"But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Can not men see that to belittle the law of God is to dishonour Christ? Why did He come to this world to suffer and die, if the law is not binding upon human beings? Who could speak more plainly than He did regarding the immutability of the law? He came to bring light and immortality to light by exalting the law, and making it honourable. Where can be found those who preach the binding claims of God's law more

plainly and decidedly than did Christ when He was upon the earth?

From every one God requires perfect obedience. Of himself, man can not obey the law. Never could he pay the debt incurred by transgression. Christ came to this world to bring man power to obey. He came in human nature that He might know the temptations and trials to which man is subjected. He who accepts Christ as a personal Saviour will receive divine aid in the struggle against sin. Through the merits of the Saviour, he will become an obedient subject of God's kingdom. In the strength of Christ he will overcome every temptation of the enemy.

In the day of judgment, every one will receive sentence according to his deeds. Every mouth will be stopped, as the cross is presented, and its real bearing seen. Sinners will stand condemned. Every subterfuge, every excuse, will be swept away. Sin will appear in all its sinfulness. The mystery of the incarnation and the crucifixion of the Son of God will be plainly discerned, and every condemned soul will read clearly the result of a rejection of truth. Those who have chosen to transgress will then understand that they have sinned, and come short. They will read the sentence, Thou, O man, hast chosen to stand under the banner of the great apostate, and, in so doing, thou hast destroyed thyself.

Sinai Not Extinct.

Some people imagine that Sinai is extinct. Certain pulpits seem to be pitched so far away from the sublime mountain, that its august peak is no longer visible, and its righteous thunders against sin are no longer audible. With this class of rose-water ministers, the theology of law is voted obsolete and barbarous, the world is to be tamed and sanctified entirely by a theology of love. They preach a one-sided God,—all mercy and no justice,—with one-half of His glorious attributes put under an eclipse. Even sinners are not to be warned, with tears and entreaties, to flee from the wrath to come. They are to be coaxed into holiness by a magical process which makes nothing of repentance, and simply requires a "faith" which costs no more labour than the snap of a finger. This shallow system may produce long rolls of "converts," but it does not produce solid, subsoil Christians.

Sinai is not an extinct mountain in Bible theology. Not one jot of its holy law has been lowered or repealed. In one very vital sense, no Christian is "free from the law." It would not be a "happy condition" for him if he were so, any more than it would be a happy condition for New York or Chicago to disband its police, and let loose its criminals into the street. So far from being a kindness, it would be eventual cruelty to any man or any community, to place them beyond the reach of the just penalties of divine law.

This is especially an unfortunate time in which to preach a limber-backed theology, which has no stiffening of the word "ought" in its fibre, and which seldom disturbs men's consciences with the retributions of sin. Society will not be regenerated with cologne water. We need more of the sacred authority of law in our homes, more enforcement of law in the Commonwealth, more

reverence of God's law in our hearts, more law preaching in our pulpits, and more "law work" in the conversion of souls which are to represent Christ by keeping His commandments.—Rev. T. L. Cuyler.

"Victory Over the Number of His Name."

By. C. Hallam.

"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, . . . and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15 : 2.

These words were especially written for the servants of God (see Rev. 1 : 1-3), therefore it is the privilege of every Christian to understand and receive the great blessing there is attached to it.

Mostly all commentators and honest Bible students agree that the beast here mentioned is a symbol of the Papacy, for that organisation answers to every line of prophecy pointing to it. But that we may not be mistaken, God in His great wisdom caused the following words to be written:—

"Here is wisdom, let him that hath intelligence (R.V.) count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six." Rev. 13 : 18.

In some of the ceremonies of the Church of Rome a tiara is worn by the Pope, and one of the first things that will attract the onlookers' attention will be these glittering words in front of the tiara, "Vicarius Filii Dei," meaning, "To fill the place of God," or the substitute for God.

The combined numerical value of the title is 666. Omitting the letters that are not numerals, we have—V (5), I (1), C (100), I (1), U, formerly identical with V (5), I (1), L (50), I (1), I (1), D (500), I (1); total, 666.

Many have tried to link in other names, such as Nero and Napoleon, but no other name answers to the prophecy in every detail with such remarkable clearness as this blasphemous title.

The head of the Church of Rome is looked upon as the substitute of God upon earth. He allows himself to be called "The King of kings, and Lord of lords," and even "Lord God the Pope." What blasphemy! How completely he fulfils the prophecy in Rev. 13 : 5 : "There was given unto him a mouth speaking great things and blasphemies." In 1870 A.D. the church proclaimed him infallible.

But what does it mean to get the victory over the number of his name? Glance at that title again, "Vicarius filii dei." In plain English, "A substitute for God," or in God's stead. This is what we have to get the victory over; placing ourselves in God's stead, or letting "I" increase, and God decrease.

God's own word to us is, "Without Me ye can do nothing." "Self" has been the curse of the human race. Reader, get the victory over it, so that you may be able to stand with the redeemed in the presence of the great Creator.

Men cling to life and its resources as if there was no God.

World-Wide Field

The Missionary's Call.—No. 7.

By R. W. Munson, Padang, Sumatra.

A heavy responsibility rests upon those who have the decision of the important question of fitness for the work. Great injury has been done to the work, and much treasure wasted by too hasty or ill-advised action. Where there exists any doubt, the utmost care should be exercised. One wise course in some cases is to consult the home pastors of those who seek appointment. More than once this course has saved the Board from making appointments that were apparently good and suitable, but, in reality, most unfortunate. It often happens that nothing but an intimate acquaintance will reveal the defects which would be fatal to success. No one is more likely to know the real character of the candidate than his pastor, who has had years of acquaintance with him. Nor is it sufficient to inquire into the antecedents of the candidate himself, but also that of his parents. This course has, to my certain knowledge, kept a great many unsuitable persons from entering the foreign work. Nor is it at home alone that these must be dealt with. Sometimes they find their way to the foreign field on their own risk, and then try to force themselves upon the missionaries in the station.

I have known morphine eaters, moral perverts, and grossly incompetent persons to attempt to get into the pay of the mission in this manner. If the money that has been spent in sending out unsuitable persons, and then sending them back again within a year or two at most, could be saved, it would amount to an enormous total. So that not only candidates but committees need to pray very earnestly for wisdom in making appointments.

There is one more point I wish to mention before closing, and that is the value of such a call to the missionary when he meets with sore trial and many perplexities in the course of his career. This applies more particularly to the earlier years of his service. Satan suffers no man or woman who enters the foreign work to go without testing every joint in their armour. If he can rob them of the assurance that they are in the place and engaged in the work to which God has called them, he is generally able to either kill them with discouragement, or drive them from the field. This testing time is bound to come sooner or later, but come it surely will, and if you have no such defensive armour, then you will not stand before the arch-adversary's assaults.

When a man knows that God has called him to the foreign field his faith will be steadfast, and he will, like Christian in his conflict in the valley of humiliation, be able to repel every attack of Apollyon. His armour will be complete, and his triumph sure.

Satan's favourite mode of attack is by means of discouragement. "All discouragement is from the devil," says Hannah Whiteall Smith, and it is quite true.

New Zealand Camp-Meeting.

Ashburton was the town selected by the New Zealand conference for its annual camp-meeting. It is situated about fifty miles from Christchurch on the main south line. Its chief attraction, from a visitor's standpoint, is its beautiful domain of over seventy acres, with its plantations of pines, spruce, cypress, and other trees full of life-giving properties. The lovely flower gardens, artificial ponds with the overhanging weeping willows, underneath which sported waterfowl, while the happy birds had their nests among the branches—all tended to make an ideal place for a camp. And it was amidst such surroundings as these, removed from sight and sound of city life, that the last phase of the everlasting gospel was presented to the people of Ashburton.

We were disappointed in not receiving the ministerial help from Australia we expected, but the health talks of Dr. D. H. Kress were listened to by large and appreciative audiences. Pastors Baker, Teasdale, and Lyndon did most of the public speaking, and there was usually a large attendance of the outside public. Quite a considerable interest was manifested in the Sabbath truth, and after the camp-meeting closed a deal of controversy arose. This has resulted in several precious souls commencing to rest on "the Sabbath day according to the commandment." Brethren Baker, Teasdale, and Pascoe remain to follow up the interest which has been aroused. As our annual conference was held at the same time about ninety of our people were camped on the ground. The different departments of the conference were reported to be in a flourishing condition, and resolutions were passed to further extend the work.

We would not forget to say how much we appreciated the kindness of the business people, and of the newspaper owners in publishing lengthy reports of our meetings.

W. J. Smith.

Brother Juan McCarthy, one of our missionaries in Argentina, reports one hundred and thirty new Sabbath-keepers during twelve months.

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HOME AND HEALTH

Idleness and Improper Diet the Cause of Immorality.

By D. H. Kress, M.D.

It is said that in Chicago alone about 10,000 girls who lead impure lives walk the streets every night. Many of these die with loathsome diseases or from dissipation, while new recruits are constantly coming in to fill the vacancies made. In other large cities a similar condition exists. The question arises, Where do these young women come from? In the 16th verse of the 49th chapter of Ezekiel we read:—

"Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy."

The causes of the immorality of Sodom were pride, fulness of bread, abundance of idleness, and selfishness. The same causes existing in any city, community, family, or individual to-day will produce the same results. Whenever or wherever we see a repetition of Sodom's sins, we may be sure the same causes exist. Trace back the history of these unfortunate girls, and you will find that in their homes pride, which leads to unhealthfulness in dress, was encouraged by foolish mothers. The children were not restrained, but were permitted to eat and drink between meals, or eat to excess, and to select their food without regard to whether it was healthful or not. The daughters were allowed to remain idle, perhaps do a little fancy work occasionally, or play on the piano, while mother did the house-work. Children that are brought up in the way they should go are not found among this number. Simple foods and employment are the principal safe-guards against lives of impurity. Keeping the mind occupied is in itself a protection against vice. Physical exercise also acts as a protective

What effect does idleness have upon a person? In the first place, there are wastes which are constantly being formed in the body by the breaking down of tissue. These waste products are so highly poisonous that man's

very existence depends upon their constant elimination from the system. Exercise is an excellent means of throwing off these waste materials. It increases the circulation, and the more vigorous the circulation, the more waste products are thrown off. A stream flowing down the mountain side is always sparkling and pure, and so it is with a person who is working hard physically; there is a constant outflow of waste products, which keeps the tissues cleansed from impurities and the brain pure and clean. The one who leads a sedentary life is like a stagnant pool; the system becomes filled with wastes, the mind is stupefied, and naturally the animal nature gets the ascendancy.

When Adam was placed in the garden of Eden, the Lord gave him employment in tilling the ground. He knew man could not be happy without something to occupy his mind and hands. After man sinned, the only salvation for him was more work; so the Lord gave him extra work to do, for his own sake. Gen. 3:19. It was for man's sake that God cursed the earth, and made it bring forth thorns and thistles, in order that man might earn his bread by the sweat of his brow. As people departed farther and farther from the right in matters of diet, for their own sake God had to make it more difficult for them to gain a livelihood.

After the children of Israel went into Egypt, they gradually forsook the teaching of their fathers, and formed bad habits. They began to eat freely of flesh foods and other harmful things. Then, in order to preserve them from the plagues that were to fall upon Egypt, the Lord had to permit the hardest kind of work to be placed upon them. This was the greatest blessing that could have come to them. The hard outdoor work quickened the circulation, and enabled the system to throw off the wastes and poisons that they were constantly taking into their bodies. If they had lived as God designed,—on simple foods,—this hard work would not have been a necessity. The reason the Lord led the children of Israel out of Egypt was not because of this hard work, but to save them from that which made the hard work a necessity, their gross habits of eating and drinking. Hard work was a blessing instead of a curse to them, just as the thorns and thistles were a blessing to Adam and his sons. Idleness and fulness of bread make a most unfortunate combination. Wherever they exist, impurity and crime exist also. Let us safeguard our children by avoiding the causes of immorality.

Be generous. The world loves a magnanimous soul. Large-heartedness is always popular.

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A little seed lay in the ground,
And soon began to sprout;
"Now which of all the flowers around,"
It mused, "shall I come out?"

"The violet is very well,
But not the flower I'd choose;
Nor yet the Canterbury bell,—
I never cared for blues.

"Petunias are by far too bright,
And vulgar flowers beside;
The primrose only blooms at night,
And peonies spread too wide."

And so it criticised each flower,
This supercilious seed;
Until it woke one summer hour,
And found itself a weed.

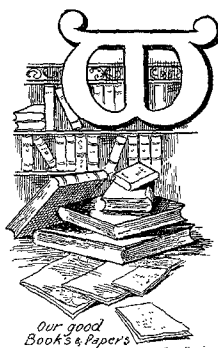
—St. Nicholas.



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

Chapter XIV.



WHATEVER would we do if we didn't have our good books and papers to read?" said Mary, beginning her promised story about printing.

"And yet I never open a book without thinking how wonderful it is, and how many long years of study and practice it took before men found out how to print with the little types so common in every printing office to-day.

"A few hundred years ago millions of pounds couldn't have bought such a book as we can now buy at any bookseller's for one penny.

"Why, Tom," she continued, "would you believe it? When I was in Melbourne last Christmas I saw bundles of papers of every kind; some of them most interesting, with pictures and stories and pretty covers. I am sure there must have been a dozen or more papers in each

bundle, and yet the price of the whole lot was only one penny.

"The bookseller could see that I was surprised when he told me the price.

"'Why, miss,' said he, 'that's nothing wonderful. Just step inside if you would like to see some cheap books.'

"Well, I was interested, I can tell you. There were long rows of books, some of them big ones, too, all at a penny each; hundreds and thousands at twopence and threepence each, and some great volumes could be obtained for a few shillings. I never saw the like of it."

"But, Mary," said Tom, "I suppose that was an old second-hand store you got into. Of course they are cheap there. I don't see anything wonderful about that."

"I heard about a bonfire of second-hand books once," said Mary smiling, "and I think they must have been more valuable than those I saw. Of course it was a long time ago, and that's what makes the difference.

Books are common now, it is true, but they are none the less wonderful because of that."

"Where was the bonfire, Mary?" said Tom; "here in Australia? Was it in the old digging days?"

My brother Robert looked up when Tom asked this question, and said that he'd never heard anything about it.

"No, Tom," said Mary, "it wasn't in the digging days, as you call them. But the burning of the books had something to do with finding gold.

"In fact they burnt them just for that reason. They found a lot of *true gold* and they were so glad that they burnt all their books up."

"What a funny thing to do," said Tom.

"I should think it was funny," said my brother Robert, looking at Mary with a puzzled face, and leaning forward in his old arm chair; "whatever are you talking about, my girl?"

Both Mary and I laughed at their puzzled faces. Well, boys and girls, I shouldn't wonder if some of you have guessed that Mary was talking about that time at old Ephesus when Paul had been preaching to the people. You remember how they believed Paul, and brought the books out of which they had learnt their curious arts and terrible errors, and burnt them up before all the men. Read Acts 19:18, 19.

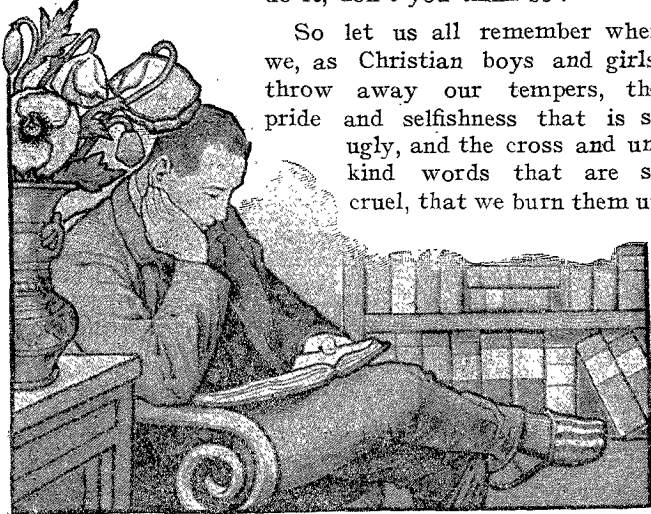
What a grand bonfire that was to be sure. How glad Paul must have been to see it.



I wonder if all of my little boys and girls are as ready to stop doing wrong as these men were when they found out what was right?

Notice how they did it. They didn't throw their books away somewhere, so that they could go back some day and pick them up again.

They burnt them up, and that was the right way to do it; don't you think so?



What would we do without our Books?

So let us all remember when we, as Christian boys and girls, throw away our tempers, the pride and selfishness that is so ugly, and the cross and unkind words that are so cruel, that we burn them up

so well that they can never again be found.

My brother Robert and Tom were waiting to hear what was meant about the bonfire.

"Robert," said I, "suppose you were digging a hole in what you thought was pretty good ground, and you heard there was a 'rush' a little way off. You went off to the rush, dug another hole, and got some splendid gold. Would you be sorry you'd left the old hole?"

"I should think not, Ben," said he, smiling; "but what do you mean by that?"

"Well, Robert," said I, gravely, "the old hole is the mistaken idea some people have of the way to live right. They think that if they live fair and square they have no need of a Saviour. But there's no gold in that hole, brother Robert, I can tell you that positively.

"The new hole," I continued, "is the true way. 'Believe on the Lord Jesus Christ, and thou shalt be saved.' There'll be plenty of true gold in that hole, just as sure as you live.

"And I shouldn't wonder if Mary can tell you something about the nuggets you will find," said I; "maybe Tom can, too."

"For I am with thee to save thee and deliver thee.' I think that's pure gold," said Mary, her eyes glistening with happiness.

"I'll give you a nugget Uncle Ben found for me," said Tom. "'Buy of Me gold tried in the fire that thou mayest be rich.' That's the right kind of gold, Uncle Robert, and I guess you'll find it in the new hole, won't he, Uncle Ben?"

UNCLE BEN.

There was somebody who found nothing but faults in the belongings of his friend. Was it you?

There was somebody who borrowed a book, and kept it for months. Was it you?—Selected.

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Last year over a thousand million passengers travelled by the railways in England and Wales—28,000,000 first class, 67,000,000 second, and 944,000,000 third class.

The birth of a prince of Italy has falsified a prediction of Léo. XIII., who declared that so long as his curse remained, a male heir to the throne would never be born. The nurse of the heir to the throne is an English Protestant.

It is reported that a conference of monarchs in the interests of peace will be held at Copenhagen in the spring, and may be attended by King Edward, the Kaiser, the Czar, and the Emperor of Austria.

Dr. Albert Brunner, in his annual report of the patients received in 1902 at the hospitals for tuberculosis at Trieste, Italy, makes this statement: "Of 506 patients received during the year, 371 were inebriates, 133 moderate drinkers, and only two total abstainers."

During the hearing of an appeal case in a Sydney court last week against a fine of £100, which had been imposed on a bookmaker for having used a certain building for the purposes of betting, Judge Backhouse said "he did not think there should be a fine at all. The offenders should be sent to gaol. The carrying on of this sort of business was the cause of half the cases that came before the Criminal Court." His Honour refused to reduce the fine, and dismissed the appeal.

Geologists Astray Again.

The great Simplon tunnel has furnished numerous instances of inaccurate predictions by the scientific experts whose advice was sought. "The views of the geologists proved to be extremely incorrect. From their examination of the dip and strike of the rock exposures they were confident that the strata tilted to a more or less perpendicular position, which

would be very favourable for excavation. But the engineers found them almost or quite horizontal. This increased the labour of perforation, and required enormous sums of money to make the roof of the tunnel secure. The geologists told us that we should encounter very little water on the southern, or Italian, side of the tunnel. The fact was, however, that we met great streams of water. The geologists also told us that we should probably find troublesome streams at Kilometer 5, on the north side of the mountain. It was just here that the rock was perfectly dry.

"Neither had we been led to expect the almost intolerable heat we encountered. We had been told that the maximum temperature at the depth of the excavation would probably be 107 deg. F. This would be bad enough, but not intolerable. But suddenly we reached a point in the work where the temperature arose to 131 deg. Science is unable to explain the phenomenon."

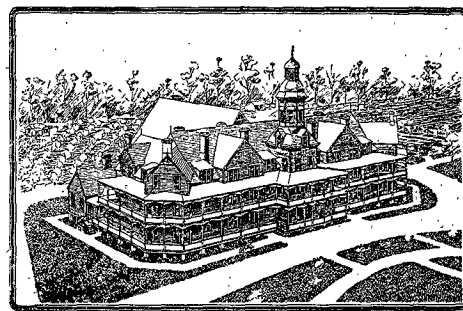
Science has achieved marvels, but it is not infallible. And if in the Simplon tunnel the geologists were at fault, what about the geological theories which have led so many to reject the book of Genesis?—"Present Truth."

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