

SIGNS OF THE TIMES

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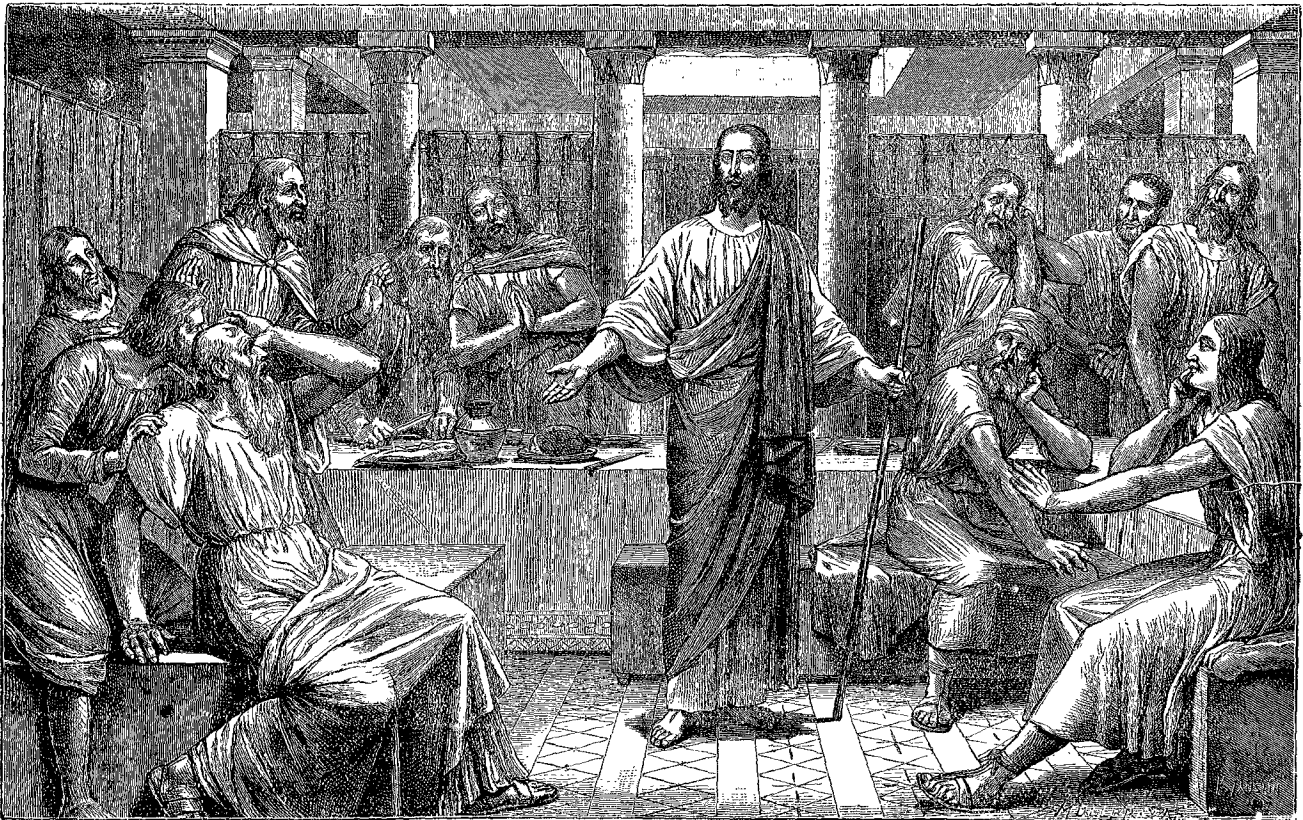
Melbourne, Victoria, April 24, 1905

ONE PENNY.

Was the Resurrection Morning the First Christian Sabbath?

More than eighteen centuries ago in Judea a band of jealous bigots, led by a traitor under the cover of darkness, broke in upon the place of retirement of Jesus of Nazareth, and arrested Him on a false charge. After hearing the evidence of several false witnesses whose

Pilate recognised that envy was the only reason for which these men had brought Jesus to him, and no proof of the accusations which were laid against Him could be produced, yet he listened to the voice of the people, and delivered Jesus to the executioners. Insults and ignominy, cruelty and reproach, were heaped upon Him who was despised and rejected of men, and He was put to death by the most degrading method which the State could inflict. His enemies asked that a Roman guard



Jesus appearing to His Disciples after the Resurrection.

testimony was most contradictory, the high priest asked Jesus: "Art Thou the Christ, the Son of the Blessed?" to which Jesus replied, "I am." This assertion the council deemed blasphemy, and so "they all condemned Him to be guilty of death." Mark 14: 55-64. When the morning was come "the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried Him away, and delivered Him to Pilate," the Roman governor of Judea. Although

should be stationed at His tomb lest someone should steal His body. This being granted, Satan and his agents were evidently satisfied that the object of their envy and jealousy was safely out of the way.

But He who controls the forces of nature, the Author of life, could not be held subject to the elements of His own creating, and so the earth was shaken, and the seal was broken, and the stone at the mouth of the sepulchre was rolled back, and the Lord of glory, who "was raised

again for our justification," came forth. Never expecting such a glorious victory over death, notwithstanding the many positive assurances the Saviour had given during His life concerning it, the women prepared spices and ointments for the embalming of His body, and then "rested the Sabbath day according to the commandment."

"WHEN THE SABBATH WAS PASSED, very early in the morning, upon the first day of the week, they came unto the sepulchre, bringing the spices which they had prepared, and finding the stone rolled away from the sepulchre, they entered in, and found not the body of the Lord Jesus." Being, therefore, much perplexed, two angels approached them, and informed them that Jesus was risen, calling to their remembrance His words concerning His resurrection. On returning to their abiding place they related to the apostles their experiences, but "their words seemed to them like idle tales." At the close of the day Jesus Himself made His appearance in their midst, not as they were celebrating the first Christian Sabbath, as we are so often told, but while they were in a place of hiding "for fear of the Jews." Although they had the evidence of the angels, the evidence of Mary Magdalene, who had seen the Saviour and conversed with Him, and the testimony of the two who saw Him on the way to Emmaus, yet they still believed not. Mark 16:9-12. Therefore, when Jesus appeared to them He "upbraided them with their unbelief and hardness of heart."

In the face of the united testimony of the four Gospel historians, a brief epitome of which we have given in the preceding paragraphs, how is it that men attempt to teach such an erroneous idea that the day of the resurrection was the first Christian Sabbath? It is nowhere called so in the Scriptures, and although the Gospels were not written until many years after these incidents took place, the day of the resurrection is not called "the Lord's day" or the Sabbath, but is always referred to simply as "the first day of the week;" while the day preceding it is always referred to as the Sabbath. Such teaching is on a par with some of the traditional doctrines which were taught by the Pharisees, of whom the Lord said: "This people honoureth Me with their lips, but their heart is far from Me. For laying aside the commandment of God, ye hold the tradition of men. . . . Full well ye reject the commandment of God that ye may keep your own tradition." Mark 7:6-9.

Like Causes Produce Like Effects.

By M. C. Wilcox.

The long code of traditions imposed upon the Jews by the elders and scribes was not all devised or enacted at once. It was an accumulation of years of attempts to improve on the commandments of God. The whole mass of traditions that eventually burdened the people beyond their ability to bear, would have shocked the originators of traditional, or man-made moral law. It was, perhaps, the thought of earnest, well-meaning men to check the inclination of the people toward spiritual slackness and more or less disregard of the law of God. It was deemed wisdom, and, therefore, good policy, to do a little physical coercing, to which end some law had to be devised by those who assumed to be wiser and better than their fellows, because of some official position.

These were at first very mild, and were supposed to be a help to the people in the keeping of the divine law. They were especially applicable to the Sabbath, and were added to, little by little, until they became very burdensome. This principle of moral reform by means of human law—which is often so highly lauded—grew upon Israel until the law of God was made of none effect (Matt. 15:6) by the usurpation. And the like effect must just as surely follow the like cause to-day. But this fact does not deter the Pharisees of our time from advocating religious legislation with ever-increasing zeal. And, as of old, human laws concerning the Sabbath, in all cases averse to the law of God on the subject, are made the most prominent. If the people would not be overwhelmed with the burden of religious tradition, in the form of political law, they would do well to discountenance every form of religious legislation by political bodies, in its very incipency. In this matter, "eternal vigilance is the price of liberty."

The navigation of the "Baltic fleet" is attracting a good deal of attention. The Japanese, as we go to press, are anticipating an early engagement, the result of which the whole world may be said to be impatiently awaiting.

One of the most sensational incidents of the recent earthquake in India was the sudden opening of a great chasm in the earth, and the engulfing therein of a group of natives while kneeling in prayer at the wayside shrine of a Hindu saint.

The gas mains and water mains of New York City are said to be in imminent danger of being destroyed by electrolysis, so heavy are the currents of electricity that are being allowed to pass into the ground. The effect of these currents is to disintegrate the iron.

A famine is being experienced in the Spanish province of Andalusia, where there has been a most prolonged drought. One million persons are affected by the shortage of food consequent upon the failures of the crops, and many persons have already died from starvation.

During the construction of a new reservoir near Madrid the embankment collapsed through the pressure of water upon it, and everything in the course of the flood waters was swept away. Two hundred and thirty-five men, who were employed on the lower works, were either drowned or buried by the debris.

For three months or more the country around Merriwa, N.S.W., and probably far beyond, has been subjected to a plague of mice so numerous as to beggar description. Recently in the premises of a general store in Merriwa 10,000 mice were destroyed in four nights. Upwards of 500 were captured while a cricket net was being unrolled. Four or five bushels of oats in a bag were appropriated by the mice in a night. A local well ceased to yield water, and on examination it was found to contain a solid mass several feet deep of dead vermin. Food, water, and bedding are overrun and contaminated and injured.—"Melbourne Age."



A. W. ANDERSON, EDITOR.

MELBOURNE, VICTORIA, APRIL 24, 1905.

Easter.

At this festive season of the year, which so many in all lands are celebrating, some with joy and gladness, and some with solemnity, it might not be inappropriate to inquire, Whence came this church festival, and how it came to be called Easter. An examination of the Scriptures will give us no clue whatever to the origin of this observance, for Easter is now never observed at the same time as the Jewish Passover. That ancient feast was appointed to be celebrated on the 14th day of the first month of the Jewish year, corresponding to the end of March or beginning of April. At the Council of Nice in A.D. 325, which was called by Constantine to settle the controversy which raged between the Roman party and the Quartodecimans (fourteenth-day men), over the date on which this church festival should be held, it was decided that the Roman custom of celebrating Easter on Sunday only, should be followed throughout the empire. For centuries, however, there were some divisions of the church which kept Easter at the time of the Passover, because it was at that time the Saviour was crucified and rose again. These were stigmatised by the Church of Rome as heretics, the usual appellation which is given to the minority by the majority.

Various methods were suggested for ascertaining the date of Easter, and, finally, it was agreed that the matter should be "left to be calculated at Alexandria, the home of astronomical science, and the bishop of that see was to announce it annually to the churches under his jurisdiction and to the bishop of Rome, by whom it was to be communicated to the western churches."—"Encyclopædia Britannica." Until after the invasion of Britain by the Saxons and Angles in the fifth century, by which the ancient British church was cut off from communication with Rome, that church followed the custom of all the other western churches which were in communion with Rome, celebrating Easter at the time appointed by the Council of Nice. About A.D. 525 the Abbott Dionysius reconstructed the calendar, and changes were introduced in the method of calculating dates, which enabled Rome to amalgamate pagan and Christian festivities. Says the Rev. Alex. Hislop, in "Two Babylons":—

"To conciliate the pagans to nominal Christianity Rome, pursuing its usual policy, took measures to get the Christian and pagan festivals amalgamated, and by a complicated, but skillful, adjustment of the calendar, it was found no difficult matter, in general, to get paganism and Christianity—now far sunk in idolatry—in this, as in so many other things, to shake hands." Page 105.

At the end of the sixth century, when Augustine and the Latin missionaries who were sent with him to England by Pope Gregory the Great, the ancient British church was found to be celebrating Easter at a different

date from that of Rome, not because of any difference in doctrine concerning the festival, but through a difference which arose through the Britons cleaving to the method of calculating the date which they had originally received from Rome. Augustine endeavoured to induce the Britons to keep Easter at the same date as Rome, but they would not consent to do this. Eventually the power of Rome made itself manifest, for in 669 Archbishop Theodore established the Roman custom, which has prevailed from that time until the present, with the exception of the period 1582-1752, during which Britain refused to conform to the "new style" calendar.

The festival as now observed in the Romish church is quite a different festival from that which was observed in the third or fourth centuries. The observance of Lent is an innovation of later date, "borrowed from the worshippers of the Babylonian goddess."—Hislop. In the fifth century Cassianus, a monk of Marseilles, said: "The observance of the forty days (Lent) had no existence, so long as the primitive church remained inviolate." Socrates, the church historian of the fifth century, after setting forth the various ways in which Easter was observed in his day, said: "The celebration of the feast of Easter began everywhere more of custom than by any commandment, either of Christ or any apostle." By a council held at Aurelia, about A.D. 519, it was decreed that Lent should be solemnly kept before Easter.

The various church festivities which are so familiar to us to-day, were adopted gradually as the church became contaminated with the world, or was brought under the power of the Roman bishops, whose policy was one of placating the pagans. Gregory the Great was a master of this art, as the following outline of his policy concerning heathen temples and rites will show:—"They were not to be destroyed, but, if well built, were to be purified and turned into churches. Nor would he have the people deprived of the festivals that they had hitherto kept with heathen rites; they, too, were to be made aids to Christian worship; for he would have them kept on the dedication days of churches, or in memory of the holy martyrs. At the seasons at which the people were wont to sacrifice their oxen to idols, they were to come to the same buildings as of old, which would no longer be heathen temples, but Christian churches, and, camping round them, were to feast on their cattle, and give thanks to God, the Giver of all things." Commenting on this fatal policy, William Hunt, in his work "A History of the English Church from its Foundation to the Norman Conquest," says:—

"And so arose the Whitsun and church-ales, the May games, and other festivities of past times, and so it came about that the Paschal feast was called, Bede says, after the goddess Eostra, for it usually fell in her month, and some of the heathen customs of the feasts held at the two solstices were transferred to Christmas, which took the place of the Teutonic Yule-tide, and to the eve and day of St. John the Baptist. . . . It seems probable that the heathenish and superstitious practices against which the church had to struggle so long in this as in other Teutonic lands, would have died out more rapidly if the missionaries had from the first insisted that their converts should forsake everything connected with their former paganism." Pages 32, 33.

Doubtless there are multitudes who still follow the customs of their fathers, observing days and months and seasons and years for which no scriptural authority can

be found. But a flood of heavenly light is now being poured upon the earth, leaving men without the excuse their ancestors had. "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30. Every remnant of paganism, Romanism, and apostasy must be swept away entirely, for "every plant which our Heavenly Father hath not planted, shall be rooted up." Matt. 15:13. Did God plant these church festivities? Is the Sunday sabbath an institution of His planting? Search the Scriptures, and see if any authority can be found for these observances. Their age, their almost universal adoption, and the veneration with which men generally regard them, cannot establish in them any claim upon the follower of Jesus Christ, who will manifest his love for his Master by keeping His commandments in preference to the traditions of men.

No Confession of Sin.

A writer in a Melbourne religious journal asks, "Why confession of sin is hardly ever made in the prayers of our ministers these days? He also calls attention to "the great lack of conviction of sin in the people of our time," a condition for which he expresses no surprise, because so little mention is made of sin in the public prayers during worship.

It is not necessary to spend much time in seeking at least one prominent cause for this distressing lack in the Christianity of our time. From a large number of Christian pulpits the people are taught that the law of God is abolished, and is no longer binding upon the consciences of men; that faith in Jesus Christ frees men from the obligations of the law. The natural result of such teaching is already to be seen in what the writer alludes to as "the great lack of conviction of sin in the people of our time." If the law of God is abolished, then there can be no transgressions to confess, for "sin is the transgression of the law." 1 John 3:4. Again, men cannot know what constitutes sin if the law of God has been abrogated, "for by the law is the knowledge of sin." Rom. 3:10. Says Paul, "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. Luther said, "Whosoever abrogates the law, must of necessity abrogate sin also."—"Spiritual Antichrist," p. 72.

The law cannot save a man—"it is our schoolmaster to bring us to Christ, that we might be justified by faith." Gal. 3:24. But faith doth not make void the law, nay, it establishes the law." Rom. 3:31. If the law is no more, how can it still officiate as a schoolmaster to lead us to Christ?

Many Christian teachers do not hesitate to call the law of God a "yoke of bondage." The sacred writers did not regard it as such; they delighted in it. "The law of God is perfect, converting the soul." Ps. 19:7. "All His commandments are sure; they stand fast forever and ever." Ps. 111:7.

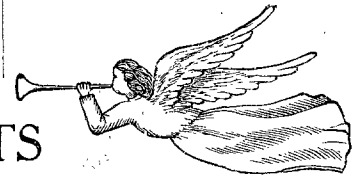
Any misgivings which may exist in the mind concerning the perpetuity of the law of God should be set at rest by the express statement of our Saviour in His sermon on the mount: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no

wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:17-19.

Obedying when obedience is hard is the right school of character. It develops hardness and solidity. It makes men firm and dependable. It is the tempering which makes the metal fit for use.

One of the great evils of our day is that this is not seen. We have come to dislike authority as such. Parents even adopt the theory of relaxing all bands of duty in the care of their children, and leaving things to their reason. If the children do not see it, let them wait until it is clear to them: Undoubtedly there is such a thing as arbitrariness and despotism, but there is also a loose and lawless freedom which is yet more fatal to character.—Selected.

THE... SEVEN TRUMPETS



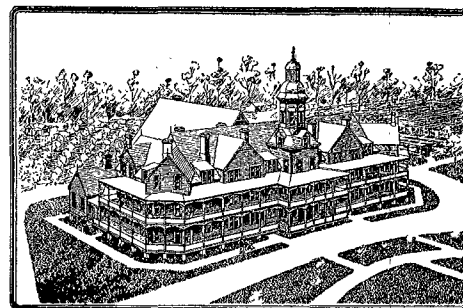
In our next issue will appear the first of a series of articles on the above important subject as recorded in the eighth and ninth chapters of Revelation.

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GENERAL ARTICLES

FROM OUR CONTRIBUTORS

The Song of My Life.

By F. A. Lorenz.

O Jesus, Lord, Thou precious Lamb of God
Who died for me;
Who through His love set Satan's power at naught,
And made me free,
Thine am I now; Thou art henceforth my choice.
I love to follow Thy sweet Spirit's voice.
When I was in the servitude of sin,
Estranged from Thee,
My lot was anguish, fear, and doubt within;
I could not see.
Thy ransom, Lord, has granted me release;
My soul is filled with gladness, joy, and peace.
My tongue shall sound Thy praises to the world,
Without dismay,
For all Thy mercies, Lord, to me unfurled
From day to day.
If mankind could but comprehend Thy grace,
They would repent, kneel down, and see Thy face!
Exalted Prince, how could thy child forbear
To sense Thy worth?
Or to admire Thy universal care
In heaven and earth?
Why should I not re-echo, shout, and sing
When vast creation's host adore their King?

"Living Oracles."—No. 2.

By R. Hare.

A Moral Mirror.

When speaking of the divine law David says, "The law of the Lord is perfect, converting the soul." Ps. 19 : 7. Paul declares, "I had not known sin but by the law." Rom. 7 : 7. The law itself is holy, just, and good. It detects and points out every evil, and everything contrary to it is sin. God thus employs it as a "moral mirror," by which He may reveal sin to man, and by which the holiness of God and the unholiness of man may be contrasted.

Madness would be deemed a characteristic of the man who would destroy the looking-glass because it revealed the blotches upon his face or the imperfections of his dress. What, then, shall we say of the man who would banish or destroy the law of Jehovah because it reveals his moral imperfections? God designs most assuredly that by the revelation of our imperfections we shall be led to seek the fountain "opened for sin and uncleanness." Thus alone can we be cleansed and brought into harmony with the law. Do not fear to look into the mirror, for if the face is clean the reflection will also be clean.

The First Antinomian.

Satan well knew the place that God designed the "living oracles" should occupy in the human heart. He also knew that the endeavour to lead man astray would be hopeless so long as the living law held its place in the soul of man. He, therefore, planned to cloud the mind of man so that the dictates of the law would not

be understood, and if understood that they might in some way be disregarded or forgotten. Back in the garden of Eden this was accomplished through false teaching. Adam and Eve listened to the voice of the tempter, and so forgot the words spoken by God. In her reply to the question asked by Jehovah, Eve answered, "The serpent caused me to forget, and I did eat."—"Dr. Youngs' Trans." Once the divine prohibition was forgotten, it was easy to do wrong. Since that time the power of appetite has served as one of the principal means by which the human mind has been benumbed into inactivity, and so blinded to the claims of the holy law.

But Satan could not accomplish all he desired in that respect, so he has further endeavoured to mutilate that living law in order that it might not present a perfect standard before the mind of man. Through human agency he has planned to change the "living oracles" that represent the righteous will of Jehovah.

The law thus changed becomes an imperfect standard, and is, therefore, incapable of producing the righteous character that God requires in man.

The Sacrilegious Hand.

When the time came for the "mystery of iniquity" to work, and the power arose that thought to "exalt itself above all that is called God," Satan stood behind it, and just as he used the serpent in Eden to speak unholy words to deceive man, so he has made this power "think to change times and laws," with the hope of still further deceiving man. Hence we find that under the jurisdiction of the apostate church that was to rule "the kings of the earth," the second commandment—the law forbidding the worship of images—has been omitted, and the tenth divided to make up the number. The fourth precept, the only one that speaks about time and the work of the Creator, has been mutilated so as to say nothing about either time or the Creator. The "ten commandments" as found in the Catholic Catechism, and taught to her people, read thus:—

- "1. I am the Lord thy God, thou shalt not have strange gods before Me.
- "2. Thou shalt not take the name of the Lord thy God in vain.
- "3. Remember that thou keep holy the Sabbath day.
- "4. Honour thy father and thy mother.
- "5. Thou shalt not kill.
- "6. Thou shalt not commit adultery.
- "7. Thou shalt not steal.
- "8. Thou shalt not bear false witness against thy neighbour.
- "9. Thou shalt not covet thy neighbour's wife.
- "10. Thou shalt not covet thy neighbour's goods."

—See "Butler's Catechism," p. 28.

This mutilation, the work of a "hidden hand," must have been attempted at an early date. In the Anglo-Saxon code of laws, compiled by Alfred in 890 A.D. from the ten commandments, as found in the preface, the "second is omitted." See "Blunt on the Reformation," p. 15. Luther, in his catechism, adopted the same enumeration of the commandments as given by Rome, and so brought a mutilated law into the Reformation. It is no wonder, then, that of the Reformation church God could say, "I have not found thy works perfect before God." Rev. 3 : 2.

The Mystery at Work.

In writing to the early church Paul declared, "The mystery of iniquity doth already work." Even in the

apostle's day the heart of rebellion was preparing for its work of sacrilege, and when the apostasy was fully developed other gods were placed before the people in the form of images and relics; therefore the law that forbade that false worship was set aside, and an imperfect law taught to the people. The fourth precept of the "living oracles," declaring the time, purpose, and object of the Sabbath, was all omitted but a part of the first line, and that was made to read so that the church could teach the observance of the first day of the week instead of the seventh day as ordained by God. Then to complete the outrage, the tenth commandment was divided so as to secure the required number.

No more defiant or treasonable effort has ever been made, or can ever be made, by any power than the attempt thus made to change the living oracles of Jehovah. That holy law, spoken by the voice of the living God, enshrined in the bosom of the sacred book, and written on the marble slab by the finger of Deity, knows of no change or diminution, for the "law of the Lord is perfect." The living oracles admit only of expansion. The law is "exceeding broad," and measures all Christian duty. Every true servant of Jehovah will delight to follow in the footsteps of Christ, and like Him "magnify the law, and make it honourable." It is only the anti-christ and the carnal heart in man that wishes to oppose or disobey the royal law from heaven.

How the Sunday Rest-Day Came In.

By L. A. Phippeny.

Since Jesus did not institute a change of the Sabbath before His death, and could not after His resurrection, why is Sunday regarded as a day of rest by the majority of the Christian world? A careful search through the Bible will reveal no authority for a change of the Sabbath. But the sacred word does tell us that after the time of the early apostles many heresies would come into the church. Evils were working even in their day. History tells the rest. The church became contaminated with the pagan doctrines of Rome, with the exception of a few branches here and there which retained in remarkable purity the apostolic faith and practice. As Christianity and Paganism felt more and more the influence of each other in the empire of Rome, their forms and doctrines became blended. But the Sabbath was observed by the Jewish Christians, and also by others, and no attempt appears to have been made to oppose it until Constantine's time.

As is well known, this emperor professed Christianity, but his profession, and his friendship toward the Christians were inspired more by political considerations than by anything else. Though when this is said all is said, for religion in the Roman Empire was an essential part of the state. Constantine himself was an ardent admirer and worshipper of Apollo, the Roman deity representing the sun, and sun-worship in its various forms was old when Rome was born.

The chief festival of the sun-worship was observed weekly on the first day of the week; and while Constantine pleased the Christians by adopting Christianity as the religion of the empire, he shrewdly retained his hold on his pagan subjects—now made Christians because the empire was Christian—by bestowing special honours

upon the "venerable day of the sun," as he called it. His famous, but mild, Sunday decree of 321 A.D. was followed by other enactments regarding worship upon that day, these enactments thereafter being largely accomplished through the demands of the bishops of the church in their continued endeavours to increase their power. Gradually the holding of games on Sunday was transferred to other days of the week because the circus had more attendants than the church services could claim; the celebration of Easter—the observance of the Passover—was definitely fixed to take place always on Sunday; the Council of Laodicea decreed "that members of the church should not rest from work on the Sabbath (Saturday) like Jews, but should labour on that day and preferring in honour the Lord's day; then, if it be in their power, to rest from work as Christians;" and about the end of the fourth century "civil transactions of every kind on Sunday were strictly forbidden. Whoever transgressed was to be considered, in fact, as guilty of sacrilege."—Neander.

Note that no writer of the first three centuries attributes the origin of Sunday observance either to Christ or to His apostles. No one had thought of honouring the Sunday because of any divine authority connected with it. And it was not until about the fourth century that the idea of attaching any special significance to the day as related to the resurrection of Christ, or calling it the Lord's day, begins to appear. From this time on, the history of the church is the history of the development of the Papacy, with its numerous festivals and feast days and traditions. This, in brief, is the manner in which Sunday found its way into the church and gradually came to be called the Lord's day.

The Sabbath in Ancient Scotland.

By W. A. Spicer.

The Roman missionaries to Britain in the fifth and sixth centuries found a far purer church than that of Rome. They never rested until they had vanquished it by corrupting it. Columba, the apostle of Scotland (in the sixth century), won the Picts and Scots to a faith that was doubtless even less tinctured with tradition than might be supposed from the accounts left by his biographers. He had a regard for God's word and for the Sabbath. His own brief testimony for the Sabbath, as he was dying, has been quoted in Andrews' "History of the Sabbath." More emphatic than this as an evidence of his regard for the Sabbath is the fact that centuries afterward multitudes of his followers were still keeping the seventh day as the day of rest, and working on Sunday.

Malcolm, of Scotland, married Margaret, the Saxon princess, in 1069. She was an ardent Catholic, and her first move was to set about the process of Romanising the Scottish people. She gave crucifixes to the churches, and her royal husband acted as interpreter in Gaelic, while she held long conferences with the Scottish church leaders to persuade them to bring their practices into harmony with Rome.

On the controversy she had with them over the Sabbath question, Skeene, in his "Celtic Scotland" (book 2, chap. 8), following ancient chroniclers, speaks as follows:

"Her next point was that they did not duly reverence the Lord's day, but in this latter instance they seem to have fol-

lowed a custom of which we find traces in the early monastic church of Ireland, by which they held Saturday to be the Sabbath on which they rested from all their labours, and on Sunday, on the Lord's day, they celebrated the resurrection by the service in church."

Thus Adamnan tells us that St. Columba, on the last Saturday of his life, said to his attendant, Diormit—

"This day, in the Holy Scriptures, is called the Sabbath, which means rest, and this day is indeed a Sabbath to me, for it is the last day of my present laborious life, and on it I rest after the fatigues of my labours; and this night at midnight, which commenceth the solemn Lord's day, I shall, according to the sayings of Scripture, go the way of our fathers."

There was no want of veneration for Sunday, though they held that Saturday was, properly, the Sabbath on which they abstained from work.

We have Queen Margaret's final argument for Sunday in the record of the chronicler, quoted by Skeene. She said:—

"Let us keep the Lord's day in reverence, on account of the rest of our Lord on that day on which, we know, we were redeemed from the slavery of the devil. The blessed Pope Gregory lays this down, saying that 'we must cease from earthly labour on the Lord's day, and continue instant in prayer, so that, if aught had been done amiss during the six days, it may be expiated by our prayers on the day of our Lord's resurrection.' Being unable to oppose anything to these weighty arguments of the queen, they ever after observed the due reverence of the Lord's day, no one being allowed to carry burdens, or to compel others to do so, on these days."

Thus, in the eleventh century, by the aid of the pope's decree and her husband's royal authority, Queen Margaret succeeded in turning the Scottish people from the Sabbath of the Lord to the papal Sunday. Now, after over eight hundred years of Sabbath-breaking, the people of Scotland are hearing the call which is being heralded throughout the world to turn from papal innovations and return to the Sabbath-keeping of their fathers. Many have already heard the call, and a growing band are heeding it.

Why Christ Could Not Change the Sabbath.

The Sabbath is part of the law of God, a jot or tittle of which can not be destroyed. Matt. 5:17, 18; Luke 16:17. This law is inseparably connected with the new covenant (Jer. 31:31-33; Heb. 8:8-11), and is established by faith. Rom. 3:31. Now the new covenant, or testament, and all that is done under it, was ratified at the death of Christ. So if, before His death, He did not make any change in the law which was to be enforced by the covenant that was confirmed by His death, He could not make any change afterward: "Though it be but a man's covenant [margin, 'testament'], yet if it be confirmed, no man disannulleth, or added thereto." Gal. 3:15. Is God's covenant less sacred than a man's testament? Has He less regard for His covenant than men have? No, indeed; for He emphatically says, "My covenant will I not break, nor alter the thing that is gone out of My lips." Ps. 89:34; also 111:5-10.—Selected.

"God is not short of money for missions; neither are the bulk of Christians short of money. Hard hearts, rather than hard times, cause the trouble."

Jesus Locked out.

By H. A. St. John.

It was Sunday night in Jerusalem, long centuries ago. A company of disciples of Jesus were locked in an upper room. They were utterly disheartened, hopeless, faithless, filled with doubts and fears.

Suddenly there came a knock on their door. Trembling with fear they felt that they must be careful about unlocking the door. Perhaps it is our enemies, they thought, coming to bear us away to the same cruel treatment and end that befell Jesus last Friday. Cautiously they approached the door, and quietly inquired who was there. Two disciples, your brethren; good news for you, was the response. They were cautiously and quietly admitted, and began at once to dispel the gloom, sadness, and doubt that rested like an ill-omened cloud upon the hearts of the disciples. Jesus is risen; the women told the truth this morning when they said He was risen, and that they had seen Him. We, too, have seen Him, and we know He is risen. And with glad hearts and great joy these two disciples related the story of the manifestation of Christ to them, on their way to Emmaus, and in their humble home.

No sooner had these happy disciples delivered their joyful message to their fellows, than lo, Jesus manifests Himself to the amazed disciples, and dissipates all their doubts and sorrows, and fills them with faith and hope.

The same door that was unlocked and opened to let the disciples in, let Jesus in, also, and they did not know it. But no sooner had the disciples fulfilled their mission, than the blessed, risen Jesus manifested Himself to them. Through the same door that was unlocked and opened to admit the disciples, Jesus entered, and at the same time.

Here is a wonderful lesson for us. Jesus teaches that we should love one another as He has loved us. If we love not our brethren whom we see, how can we love God whom we have not seen? If we thus love one another, we will be keeping the commandments of Jesus, and He says that all such love Him, and He further says that He will love them, and will manifest Himself to them. John 14:21.

Let the poor Laodiceans, both preachers and people, who have been engaged in evil speaking, backbiting, murmuring, fault-finding, criticising, and thus biting and devouring one another with their unclean lips, cease this evil work by true repentance, unlock and open the door of their hearts, and let their brethren in, and thus love one another with pure hearts, fervently, and very soon they will find that the same unlocked and opened door by which they let their brethren in, will be entered by the blessed and risen Jesus. He will manifest Himself to them as He does not to the world, and their souls will be filled with hope, faith, courage, zeal, and a joy unspeakable and full of glory. All such will be filled with a burning desire to tell others what a dear Saviour they have found. Let us love one another as He hath loved us, and as He has commanded us; then we shall all be of one accord, and in one place spiritually, and nothing can prevent the heavenly dove of divine power from descending and abiding upon us and in us. Then will the gospel of the kingdom very soon be preached in all the world for a witness unto all nations, and the end come, when we shall see Jesus as He is, be made like Him as He is, and forever dwell with Him where He is.

World-Wide Field

A Monument of Expiation.

By C. T. Everson, Rome.

On a recent visit to Switzerland I had the privilege of whiling away several delightful hours in a trip on the blue waters of Lake Lemman, and at the end of the journey to find myself in the picturesque city of Geneva.

No one that may have the opportunity of visiting the historic city of Geneva can fail to be struck by its beauty of situation; its charming surroundings, and its association with the name of Calvin and the Reformation will ever endear it to the hearts of all lovers of religious liberty. We were also afforded the privilege of entering the great cathedral, and of seeing the very pulpit from which Calvin dealt those mighty blows for truth that resounded until their echo was heard in the very halls of the Vatican. While standing there I thought of the great need that exists at the present time for a heaven-born reformation, for, after all, the days of Calvin and Luther can hardly be compared with those that shall immediately precede the coming of Christ in the clouds of heaven. And if it took mighty and drastic measures to break the spell of Rome, and to emerge from the mire of Catholic superstition, what will be the sublime requirements necessary to pass through the stormy scenes of the last days, and to meet with serenity the blazing splendour of the last great day? But while we are generally accustomed to speak of the bright and victorious side of the Reformation, yet at this writing my province will be to call attention to one of its dark blots.

As the sparkling waters of Lake Geneva were reflecting the last rays of the declining sun, I stole out to the outskirts of the city to catch a glimpse of an object that for me had a peculiar interest. It was only a ragged, unhewn rock, on the rough surface of which had been engraven several very significant words. This rock marks the spot where Michel Servetus was burned at the stake at the instigation of Calvin. Michel Servetus was a Spanish physician of great genius, learning, eloquence, pertinacity, and courage, who wrote quite extensively on religious subjects in the sixteenth century. He differed so widely in his views from the other reformers that he became a leader of a movement of his own. While at Vienna he was apprehended, and tried for heresy by the Inquisition, the charge being based upon extracts taken from his last published work. But while the Inquisition was gathering evidence against him, he managed to escape to Geneva, where he lay concealed four weeks, waiting an opportunity to proceed into Italy. But just as he was boarding a boat he was discovered by Calvin himself, who notified the authorities, and he was immediately arrested. Calvin's own secretary took the part of the accuser at the trial, and Calvin himself is supposed to have framed the articles of the charge. He was here again tried for heresy based upon his writings. Calvin was present at the trial, and explained to the Court in what consisted the heretical teachings of Servetus.

As the outcome of this trial Servetus was convicted of heresy and blasphemy, and was sentenced to be burned at the stake the following day. Calvin and some of the other ministers of Geneva pleaded for a milder death, but the Court would not yield. Accordingly, on the following day, chained to a stake and seated upon a block, he perished in the flames. Upon the very spot where he was burned has been erected the monument that I have mentioned above. While many attempts have been made to justify the action of Calvin in the case of Servetus, it still remains a dark blot upon his history. Consequently, about a year ago the people of Geneva erected this memorial, not as a means of exculpating the martyrdom of Servetus, but as an expiation of the crime, as the following words inscribed upon this monument will show:—

"While we are the respectful and grateful children of Calvin, our great reformer, yet we condemn an error which was the one of his age; and being firmly attached to the liberty of conscience according to the true principles of the Reformation and of the gospel, have erected this expiatory monument."

Monuments do not wash away guilt, yet in this memorial the Protestants of Geneva have been willing to recognise the action of Calvin towards Servetus as a mistake, and to expiate it by a public acknowledgment engraven in stone. But where are the monuments of expiation erected by the Church of Rome to atone for the blood of the millions of martyrs that have suffered the most cruel deaths under their hand? We look for them in vain. For the Church of Rome rather glories in her bloody work, and those counted as heretics in the past are still branded by this infamous title. Rome does not attempt to atone or expiate her crimes, but remains true to the Bible prediction which says, "I gave her space to repent of her fornication, and she repented not."

Our Work in the Southern States of North America.

By H. E. Simkin.

After finishing the trip from Melbourne to New York, we spent some time at the home of my boyhood, in the western part of the "Empire" State. Of all the middle-aged men living in that rural community when I left the farm to enter the publishing work in 1884, only three were left—my father, a hardy Irishman, and one other man. This was to me a striking and impressive lesson on the brevity of human life.

A brief visit to Niagara Falls, a trip to Michigan, where we saw the new Battle Creek Sanitarium and the site of the burned Review and Herald Office—the scene of my apprenticeship and years of labour—and a visit, on returning, to the beautiful lake region of central New York, took up the time till August. While still far from well, I was glad to welcome much better health as the result of the long voyage and following rest.

But the needs of the work, and our own needs as well, demanded that I remain no longer idle. Quite unexpectedly letters were received from Elder George I. Butler, for many years President of our General Conference, and now holding the same office in both the Southern Union Conference and the Southern Publishing Association, and Brother I. A. Ford, manager of the last-named institution, asking us to come south, and take up responsibilities with them in the publishing work.

A quick decision was made. After spending a brief time at the World's Fair in St. Louis, Mo., I reached Nashville August 3. This was my first visit to the region known in song as "Away Down South in Dixie." The conditions here are very different from any we have ever met in other countries. The two races, Anglo-Saxon and negro, are separated

by positive and unyielding customs. No children with any traces of coloured blood in their veins are allowed to attend the public schools for the whites. Schools are provided for them, but these are much overcrowded. On opening after vacation there is a rush for seats, and when they are all full the children unaccommodated are sent home.

In most of the cities of the South the negroes are not allowed to ride in the same trams with the whites, but this discrimination for the present is overlooked in Nashville. On the railways separate cars and waiting rooms are apportioned for the two races in all cases. In the theatres, too, I am told, a section is set apart for the "niggers," as they are universally called, and a section of the criminal court room is similarly apportioned. These provisions for the coloured race are termed "Jim Crow," as "Jim Crow Cars," "Jim Crow Gallery," etc. In the churches also, notwithstanding the scriptural teaching that "God is no respecter of persons," the races are more completely separated than elsewhere. The coloured people have their own church buildings, colleges, publishing houses, preachers, etc.

In the white S.D.A. Church an effort was formerly made to break down race prejudice, but it was found to be entirely out of the question, on account of the strong and deep-seated customs of the locality. A congregation of whites allowing negroes in its make-up at once loses all respect of other whites, and shuts itself off from further work with or for them. For these reasons it will be seen that the work must advance slowly, but for all that, progress is being made all the time.

The coloured people are great imitators, and maintain their lines of work much the same as the whites. They have their own sanitarium and church school. A coloured lady physician is in charge of the former, and three young people of colour from the Central American State of Panama are in this country taking the nurse's course in it. The Southern Union Conference has in it four or five coloured ministers who work for their own race. So much for our coloured work in the South. It is not nearly so strong financially or numerically as the work among the whites, but being so different from what we have previously seen, it comes into mind first.

Our publishing work is well established in Nashville, although begun here only about four years ago. "The Watchman," a sixteen-page paper with extra cover, is a little larger than the "Australasian Signs of the Times." It has a fair circulation, but not what could be desired. We are glad to report that it is increasing of late quite noticeably. It is well edited and nicely illustrated, Miss E. J. Burnham, one of the editors, was formerly connected with the "Australasian Signs." Under the name of the Southern Publishing Association, the office issues the paper and a large assortment of religious books, tracts, etc. A limited amount of commercial printing is also done.

A sanitarium work is carried on here in Nashville in a leased building. An effort is now being made to secure a permanent location, where more suitable equipment can be maintained. A small sanitarium is also located at Atlanta, Ga. The sanitarium at Hildebran, North Carolina, was destroyed by fire last autumn, and has not yet been rebuilt.

We have several schools in the various States comprising the Southern Union Conference. Professors Sutherland and Magan, formerly of Berrien Springs, Mich., are located on a large farm about eight miles from Nashville, where they are organising and developing the Nashville Agricultural and Normal School. A similar work is being conducted by Professor Howell, in the eastern part of the State.

At Graysville an academy has been established for several years. It is now under the direction of Prof. J. E. Tenney, a brother of the founder of the Echo Publishing Company. A sanitarium has also been built there recently. At Huntsville, Alabama, is a school for negroes. A farm of 300 acres is cultivated in connection with it. This gives the students an opportunity to obtain a practical education in the cultivation of the soil with their other work. Several other coloured schools are maintained in Mississippi and Alabama on a small scale by the Southern Missionary Society, a white organisation devoted to work for this race.

The gospel work in these Southern States goes hard. The customs of the people are difficult to change, and they have many habits that have to be given up when they begin new lives. Notwithstanding these facts the work is making noticeable advancement. The white Nashville Seventh-day Adventist Church numbers more members than the one in Bruns-

wick, Vic., but is not quite so large as the North Fitzroy congregation.

When we left America to go to Australia in 1901, the Southern States were mostly called mission fields. Now each State has its own organised conference, with the usual auxiliary branches. Beginning south of the Ohio River, which marked the dividing line between the North and South during the civil war, are located the Cumberland, Tennessee River, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, and Louisiana Conferences. These comprise the larger organisation known as the Southern Union Conference.

Wherever we go we find the message of the third angel of Rev. 14 going forward. In the Hawaiian Islands, Samoa, Australia, New Zealand, Tasmania, Ceylon, India, Egypt, Palestine, France, and England, we have personally seen the work advancing. On returning to this country we find that three years have made great advances in these Southern States. But the most surprising advancement in the world is brought to our notice by the recent reports from Japan, Korea, and China.

Truly every nation, kindred, tongue, and people are hearing the message.

1025 Jefferson St., Nashville, Tenn., U.S.A.,

Feb. 15, 1905.

The Kind of Revival Needed.

The revival which we need is a revival of the religion which keeps God's commandments; which tells the truth and sticks to its promises; which cares more for a good character than a fine coat; which lives in the same direction that it prays; which denies ungodly lusts, and which can be trusted in every stress of temptation. A revival which will sweeten our homes, and chasten our press and commerce from roguery and rottenness, would be a boon from heaven. A revival which will bring not only a Bible knowledge, but a Bible conscience to all, is what the land is dying for. The world's sorest want to-day is more Christlike men and women. The preaching it needs is more sermons in shoes.—Cuyler.

The Bible depot in Madrid was once the home of an Inquisitor general, with its secret staircase and private passages, one leading to the old dungeon of the Inquisition, another to the Tribunal.

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pense of health

You are poor indeed

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Birds and Words.

They all go forth in the morning,
On light and active wing;
Their food from the fields they gather,
And drink from the wayside spring.
Thrush or robin or sparrow,
Vulture or kite or crow,
They sing in joy and gladness,
Or croak in tones of woe.
With notes of doleful warning,
Or trills of pure delight,
The birds go forth in the morning;
But they all come home at night.

So we send them forth in the morning,—
The words from our hearts that spring,—
Some of them croak and grumble;
Some of them lilt and sing.
Loving, cheery, and helpful,
Bitter, scornful, or sad,
They fly to the hearts about us,
And make them sorry or glad.
But at night we'll have to meet them,—
Those words so sad or bright,—
With joy or grief we'll greet them;
For they'll all come home at night.

—Elizabeth Rosser.



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

Chapter XVII.



"The world was
in great darkness
in those days."

ABOUT the same time that Lawrence Coster was studying what to do with his little letters, John Gutenberg was working very quietly and secretly, in his old house in the city of Strasburg, in Germany.

"I can't tell you," continued Mary, "just how he first thought of printing from letters; but some way or other he discovered just the same thing as old Mr. Coster.

"Don't you think it is strange, Uncle Ben," said Mary, "that these two men should have discovered printing at the

same time?"

"I think our kind Father arranged it that way, Mary," said I.

"Why, Ben," said my brother Robert, "what makes you think that? It looks to me as if it just happened so."

"Yes, Robert," I answered, "it looks to lots of people that way. But we Christians know better. The great and good God who knows when every sparrow falls to the ground, surely leads in the affairs of mankind.

"But," I continued, "I have another reason for believing that the great and good God taught men how to print just at that time.

"The world was in great darkness. God's great word was almost unknown, for only the very rich could afford to have one written.

"The word of God was truly precious in those days. Perhaps there would be only one Bible in a city, and that would be locked up in a dark old abbey, where only the priests could see it, or, perhaps, it was only in the king's palace.

"But God meant the light of His word to shine out brightly. He wanted men to know that He loved them, and that Jesus died for them.

"So when the great Luther began to preach about God's love, and point the people out of darkness into light, the art of printing was all ready to help with the great work.

"About one hundred years before Luther began to preach, God had impressed men with the idea of printing, and this wonderful and useful art was of great assistance to the Reformers in their work.

"Yes, Robert," said I, "I know that the great and good God arranged it all in His own kind and wise way."

"I think so, too, Uncle Ben," said Mary; "but I never thought of that before.

"This man Gutenberg," continued Mary, "got on poorly with his work, and lost a lot of money.

"So he got a rich man named



The great Martin Luther.



Faust, who was a silversmith, to lend him some money.

"Faust promised to keep the great discovery a secret, but he treated poor Gutenberg very badly.

"They had another man named Schoeffer to help them. This man used to draw lines around the pages and

presses, and also the pages of a Bible which were almost printed.

"Copies of this Bible are now in the libraries in Paris, Munich, and Vienna.

"It is in two great volumes, about 600 pages each."

"Oh, Mary," said Tom, "wouldn't they have liked my little Bible that easily goes in my coat pocket?"

"Indeed they would, Tom," answered Mary, "though they thought that these great books were very wonderful indeed.

"But we wouldn't be able to read a word of them: for they were printed in the Latin language, in black Gothic type.

"About twenty years afterwards William Caxton printed the first English book.

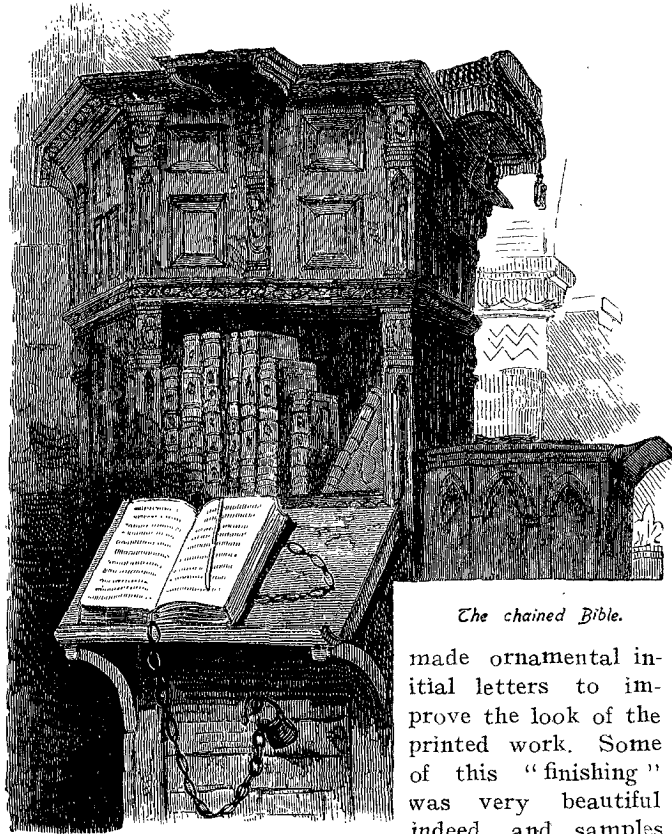
"His printing office was in some out-building in connection with the great Westminster Abbey.

"And then they began to look forward to the time when a copy of the Bible could be *chained in every church*.

"Whatever would they have thought," continued Mary, "if they had known that in our day copies of the precious Bible would be sold for a penny?"

"That's just like our kind Father," said I. "He has made the most precious thing in the world so cheap, that the poorest of the poor need not be without it."

UNCLE BEN.



The chained Bible.

of it may be seen to-day in any of our great museums.

"While he was doing his ornamental work he used to watch his master very closely, and soon told Faust that he could make better types than Gutenberg.

"So he told Faust, who was a skilful worker in metal, how to make lead type in a mould. And this was the way metal type was first made.

"Compared with the old wooden letters these were a great improvement.

"These men soon compelled poor old Gutenberg to go out of the business, and leave behind his type, tools,

made ornamental initial letters to improve the look of the printed work. Some of this "finishing" was very beautiful indeed, and samples

Uncle Ben's Letter Box.

Here is part of a letter from Elmsford, near Dandenong:—

Dear Uncle Ben,—I think I will write you a few lines to tell you how I love to read your good stories. My little brothers say when the paper comes, "Is Uncle Ben's Gold Mine in it?" Mother often reads it to us. I want to serve Jesus and find the true gold. I am only 11 years old. Hoping you will have success with your gold mine, I remain one of your little readers,

VIOLET MAY GADSDEN.

Thank you, Violet. You could not have a better wish than to find "true gold," and you could not go about it in a better way than by serving King Jesus.

Here is one from North Fitzroy:—

Dear Uncle Ben,—Just a few lines to let you know that I enjoy reading the Children's Department. I belong to the Sabbath School, and hope you will have me for one of your little friends. I have not yet found any true gold, but I hope I will some day. I am nine years old and in the 3rd class. My teacher's name is Mr. Davis; he is very kind to us. Your loving friend,

FLORRIE MILLER.

Uncle Ben has thousands of little friends, and he is very pleased to have you for one, Florrie. True gold is to be found in every blessing that the great and good God has given to us, so I am *sure* you must have some. Suppose you look again!

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The Grand Duke Sergius, uncle of the Czar, who was assassinated by a dynamite bomb about seven weeks ago, is reported to have left a fortune of £20,000,000. His widow receives £3,000,000 as her portion.

China will not permit the Russian military authorities to construct a light line of railway through her Mongolian territory. Evidently the Celestial Empire is at last awakening to a sense of its power.

The beneficent rainfall which has watered almost the whole of the Australian continent, has inspired the populace with new hope. From far and near exclamations of rejoicing are heard, but how soon mankind forgets the Giver of these bounties. As we behold the beautiful change of raiment which nature is putting on, our thoughts should go up to Him who has so bounteously provided for His unthankful, disobedient children. David must have had before his mind just such an experience as we in Australia have passed through when he wrote those beautiful words in the sixty-fifth psalm:—

"The earth hast Thou visited and abundantly watered;
With the stream, and abundant waters, dost Thou greatly
fertilise her, O God,

That Thou mayest provide them corn

When Thou hast so prepared her.

Thou hast irrigated her ridges, and made even her furrowed
ground;

Thou softenest her with the gentle rain-drops;

Thou blessest her early bud.

Yearly dost Thou crown her with Thy beneficence;

And distilleth fertility

From Thy chariot course in the heavens;

It sweetly distilleth upon the lovely pastures in the wilder-
ness;

So that the little hills shall be girded with gladness.

The pastures are decked with flocks of sheep,

And the valleys shall be arrayed with a mantle of corn:

They shall wave with delight: yea, they shall sing." Ps.

55: 9-14.—"Spurrell's Translation."

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