

# AUSTRALASIAN SIGNS OF THE TIMES

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ONE PENNY

## The Outlook

### THE NATIONAL THERMOMETER.

The national physique is a question that has recently interested the mind of the British community, and the London correspondent of one of our daily papers writes: "That poverty, the loss of country employment, the over-crowding of great cities, intemperance, bad food, and ignorance of sanitary laws, are steadily lowering the physique of large classes of the population of the United Kingdom, is sufficiently shown in the report of the Inter-Departmental Committee appointed to investigate," etc.

The deterioration of the races on the face of the earth is a question that cannot be possibly denied. The human race is on the down grade; disease has its grip securely fastened upon the living millions of the earth. Consumption and many constitutional diseases are steadily working night and day upon the teeming masses of our present civilisation; and it may be safely stated that the generation now living on the earth is more constitutionally diseased than any of its predecessors. This assertion is no exaggeration, for the earth is becoming year by year more like unto one vast hospital; and the idea that the health and physical standing of the race are improved as compared with past generations is a fallacy; men

everywhere to-day are constitutionally weaker compared with their ancestors.

There are many reasons for the condition of affairs which at present prevails. Take into consideration the millions of tons of tobacco which the human race has consumed since Raleigh introduced the weed, an element as foreign to the human system as could possibly be introduced, a nerve destroyer and narcotic, saturating the body with its

stunted boys, morally and physically weak, with all the precociousness of an early knowledge in vice, each inhaling the fumes of the inevitable cigarette. If Shakespeare were resurrected he might well exclaim with astonishment,—

"Where are the yeomen?  
Whose fathers, like so many Alexanders,  
Fought and sheathed their spears for  
lack of argument!"

Could the English Bard to-day find in the half-fed, tobacco-satu-



Search the Scriptures for . . . they are they which testify of Me. John 5 : 39.

dregs and poison, its deleterious influences being handed down from generation to generation! Think of the millions of tons of this weed that have gone into the world's life current, polluting the national life streams in every land! The self-gratification of the parent has entailed untold misery upon his offspring, and is still doing so to an unlimited extent, until to-day in our streets we see

rated and cigarette-intoxicated youth of the city the making of the old English yeoman, everyone of whom for intrepidity equalled an Alexander, and kept the prestige of England above par with the nations of the earth?—No. The modern vices which have encroached upon civilisation during modern times, and found their apex in our own days, have deeply and effectually contaminated the

life stream, until the cities are flooded with quack doctors, medical adventurers, and others, backed up with oceans of nostrums and pernicious drugs, who prey upon the cupidity of modern civilisation. Look at our drug shops, chemists, doctors, sanatoriums, hospitals, benevolent institutions, and the innumerable retreats, both private and public, brought into requisition to meet the demands of the present state of affairs. Think of the advertising mediums, the pamphlets, and the millions of leaflets spread around us like the leaves in autumn, bringing under our notice marvellous cure-alls, tonics, and elixirs, and can anyone venture to say that our social life is a healthy one?—No; an epidemic of patent medicines is reducing the little vitality that many stomachs have got; and millions of the human race are little less than promenading drug shops.

Again, think of the oceans of tea, coffee, whisky, beer, cordials, condiments, snuffs, spices, mustard, nerve destroying, brain numbing, stupefying concoctions, mixed up with all, the scientific ability of ingenious and unscrupulous purveyors, which find their way into the human stomach; and placed there—oh, astonishing!—with the popular idea that the bone and muscle, brain and nerve power of a nation are being built up.

Add to this the wholesale systems of pleasure, the late hours, the balls, the parties, the theatres, the carnivals, the operas, the oyster suppers, the wine, and the midnight revels, and what can be expected but such results as millions to-day are reaping? No wonder dyspepsia and consumption are national complaints. The marvel is, that the human race is able to stand so much abuse. But this is due to the strength with which God primarily endowed it, but which man has evidently done his best to destroy. He who defileth his body, "him shall God destroy."—*J.B.*

Mr. Seddon, the Premier of New Zealand, declares that in the event of the Bible in Schools' question becoming a live issue, he will speak from end to end of the colony in opposition to it.

### RELIGIOUS TYRANNY.

If only the words "Primitive Methodist" were dropped out of the following reprint from an English newspaper, the reader might easily imagine he was perusing a record of the infamous days of James II. The people referred to all suffer for conscience' sake, and it is the 20th century everywhere else but in England. The following, which we take from the "Christian World," is a bit of the weekly record of the consequences of resisting the tyranny of a priests' education rate. It is not by any means a few of the worst cases. It is a record of the commonplace ones:—

"Rev. Edgar Ball (Primitive Methodist), of Melton, Mowbray, and Mr. William Bowley, a local councillor and guardian, were taken to Leicester gaol on Saturday, their committal being for seven days. On account of unpaid rate in another parish, Mr. Bowley has a further term of seven days to serve; and Miss Bowley, his daughter, was also committed for two days. Rev. A. Shaw, of Budleigh Salterton, has been released from Exeter gaol, and received a congratulatory letter from Dr. Clifford, as well as a telegram from a meeting held in Coventry, his native town. A small knot of friends assembled outside Durham gaol on Tuesday morning to welcome Mr. John Bowen, of Stockton-on-Tees, on his release after seven days' imprisonment."

This sort of thing is happening every day in England. The days of the "Ship money" have returned. England needs a Cromwell, and she has only got a Rosebery, who can eulogise, but not emulate, him. Meanwhile, magistrates abuse passive resisters, even women, old as well as young; are made the butts of misplaced judicial ridicule. Votes are being taken away. *Parliament*, ruled by beer-lords and their allies, sends impertinent messages about the "Nonconformist conscience," and passes coercion Bills for Wales. England is not a pleasant place for a Protestant with a conscience to-day.—*Spectator*.

### THE CHURCH AND THE BIBLE.

The "Christian World" congratulates Dr. Armitage Robinson on his courage in declaring that we can no longer take the early chapters of the Bible in a literal sense, and remarks:—

"He said nothing that ought to be other than a commonplace to any educated preacher or layman, but the fact

that the daily press has hailed the utterance as 'remarkable' gives cause for reflection. It goes to show that the 'man in the street' still regards the pulpit as committed to obsolete ideas of Biblical inspiration; and this, in turn, suggests that, as we have often insisted, the pulpit has not taken proper pains to clear itself of misunderstanding in this connection."

According to this the pulpit is to blame, not for rejecting the Bible as God's inspired word, but for allowing people to think that it was still literally believed.

History repeats itself. Paul met these same tendencies and knew them well. The believer in Genesis finds their explanation in chapter three. They are, not new, but are the old ideas, dressed up to attract this generation. They have always succeeded with the multitudes who wish to appear learned.

Paul dealt with this subject in his first epistle to the Corinthians. He declared that by its wisdom the world lost the knowledge of God (chap. 1:21), and that by a means which the world judged foolishness, believers found the wisdom and power of God. Verse 24. So the foolish things of the world were chosen to confound the wise. Verse 27. The wisdom of men ranks itself to-day above the word of God, but "the wisdom of this world is foolishness with God." Therefore, "if any man among you seemeth to be wise in this world, let him become a fool that he may be wise." 1 Cor. 3:18, 19.

The sad feature is that it is the church, which owes everything to the word, which is priding itself upon the wisdom which God counts foolishness. This simply means that God can no longer use that church, for He hath chosen the foolish things to confound the wise. There is to be no glorying, except in the Lord.—*Present Truth*.

If a man is in the wrong, enlighten him, but persecute him not.

It is the mind which gives dignity to the office, not the office to the mind.

Whoever is afraid of submitting an question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth.

- OUR -  
**CORRESPONDENTS**

**"ALL THY WORKS SHALL PRAISE THEE."**

BY T. WHITTLE.

Ps. 145 : 10.

Golden ripples gild the stream  
With a momentary gleam,  
But the cheer their sparkle gives  
In the great sum total lives.

Birdlings through the winter day  
Blithely singing on the spray,  
Sweetly with unconscious power  
Beguile the burden of the hour.

Flowers fresh with dainty grace,  
Transform the lowest dungeon place,  
And the perfume they exhale  
Jaded spirits oft regale.

Stars that pierce the tender blue,  
Softly shining, steady, true,  
In the solemn stillness preach  
With more eloquence than speech.

Who can count the shining strands,  
Moving 'neath the Master's hands  
As they wondrously entwine,  
Filling in the great design.

Each in its appointed space,  
At the time, and at the place,  
Segment of a perfect whole,  
Growing as the ages roll.

Golden sunlight, evening breeze,  
Sunset glow, and whispering trees,  
Glittering dewdrop, murmuring stream,  
Pensive twilight, morning beam.

All their sounds and colours lend,  
And in the great purpose blend,  
Whether great, or whether small,  
Of the Sovereign Lord of all.

And the reverent studious eye  
May on Nature's page descry,  
In broad characters that shine,  
Expression of the Love Divine.

### THE JUDGMENT.

BY G. E. TEASDALE.

"Because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained." Acts 17 : 31

During that dispensation in which the gospel was taught by types and shadows, and various ordinances, special significance was attached to the ceremonies held on the tenth day of the seventh month of every year. That day was a holy convocation unto them. "And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God." It was the day on which the Lord signified His

acceptance of those who had faithfully confessed their sins during the year, and had them conveyed by the blood of their sacrifices to the tabernacle. On that day those sins were blotted out; and, by means of the blood of the Lord's goat, the sanctuary was cleansed of them. They were then placed upon the head of the scapegoat, and cast out of the camp of Israel, never to be remembered again. Lev. 16 : 22.

The same work that decided whose sins were thus to be disposed of, would necessarily decide who must bear his own sins. The names of the repentant were retained in the commonwealth of Israel. Those who had stubbornly refused to confess were at this time cast out of the camp, and were no longer counted as belonging to the people of God. We do plainly see that a work of investigative judgment was inseparably connected with, and consequent upon, the cleansing of the sanctuary. Lev. 23 : 29. As the earthly tabernacle with its ceremonies was typical of a true sanctuary in the heavens, so was the yearly day of atonement and cleansing of the tabernacle, with its investigative judgment, typical of a real atonement and day of judgment, which must take place once in the end of the world.

Daniel, in prophetic vision, saw that the heavenly sanctuary was to be cleansed at the end of 2,300 days. Dan. 8 : 14. The angel Gabriel, who was commanded to make Daniel understand the vision, gave him information, which, unmistakably, fixes the date when the work of cleansing the sanctuary would begin. Dan. 9 : 24-27. Reckoning from the time when the decree for the complete restoration of Jerusalem was given, B. C. 457—456½ years before Christ—(see Ezra 7 : 9-13), 2,300 years reach down to A. D. 1844. In that year the cleansing of the heavenly sanctuary began, and, consequently, in that year began the Great Judgment Day. In Paul's time it was an event still in the future. Before Felix he reasoned of "righteousness, temperance, and judgment to come." Nevertheless, it was a fixed event in the mind of the Creator. According to the text at the head of this article, "He hath appointed a day, in the which He will judge

the world in righteousness." That day has come. Its anticipation caused the hardened Roman governor to tremble. What effect ought its realisation to have upon us?

"Yet, does one short, preparing hour—  
One precious hour—remain;  
Rouse, then, my soul, with all thy power,  
Nor let it pass in vain."

The work of judgment began with the dead. John the Revelator, speaking of the times that immediately preceded the coming of Christ, said :—

"And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great." Rev. 11 : 15, 18.

When He comes in the clouds of heaven, He comes bringing His reward with Him, "to give every man according as his works shall be," and "to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds." Before that event takes place the fate of every person is decided; the day of probation has closed; that fiat has gone forth which seals the eternal destiny of every human being that ever lived. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still, and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

"The day approaches, O my soul,  
The great decisive day,  
Which from the verge of mortal life  
Shall bear thee far away."

### PERFECTION OF CHRIST.

BY J. GIBSON.

Jesus' perfection is something more than blamelessness, being the full, entire development of every side of His character. It is possible for blamelessness to exist without perfection. A boy at school is endeavouring to reproduce a copy-head his teacher has given him. Every stroke of the pen receives his whole attention and best efforts. When done his master sees his work is far below the ideal, yet he knows the boy has done his best, and counts him blameless, even though he be not perfect. Thus a man can strive his utmost to be like God, yet fall far below the perfect ideal; but God sees his honest struggle,

and counts him blameless, even though he be not perfect.

However, Christ is not only blameless, He also is perfect. Every trait of His life is completely developed. If we speak of faith, we see He is perfect in faith. If we speak of obedience, He is perfect in obedience. If we speak of humility, He is perfect in humility. Look at Him from whatever angle we will, we see complete perfection.

Virtue is only developed in the struggle with trial and temptation. If there were no temptations and sufferings there would be no goodness; there may be innocence, but innocence is not character. "For it became Him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the Author of their salvation perfect through sufferings." Christ must become "the Man of sorrows" before He could become the "fairest among ten thousand, and the altogether lovely." Every sorrow and temptation must fall upon Him before He could manifest virtue in its perfection.

Let us not imagine that Christ brought this sublime character from heaven; it is a human character, won by passing through the things which afflict the children of men. He had the same limitations, problems, disappointments, and sorrows as we have. If we are desirous of being like Christ we must be prepared to become men of sorrows. A boy beginning school tells his master he wants to be a good scholar, but does not want any hard problems or long words. The master answers, "My boy, if you want to be a good scholar you must wrestle with these things, as it is only in this way you can learn."

We all want to be like Christ, but how few of us are willing to suffer and be tempted like as He was; yet it is impossible to share His glory of character unless we are willing to undergo a similar preparation.

If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work, his life is a happy one.

## A THEOCRATICAL GOVERNMENT—WHAT IS IT?

BY T. H. CRADDOCK.

It is a government under the direct control of "Theos"—God. Such a government controlled the affairs of Israel, both civil and religious, after their deliverance from the "house of bondage." Their visible rulers, Moses, Joshua, the judges, etc., were men appointed by the Lord. In the setting up of that government the people were not asked to exercise blind faith in their unseen leader, for "they saw what He did unto the Egyptians." Ex. 19 : 4.

Reviewing that mighty work of deliverance from the land of the Pharaohs, Moses said to the people who walked dry-shod through the Red Sea :—

"We were Pharaoh's bondmen in the land of Egypt; and the Lord brought us out of Egypt with a mighty hand; and the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes." Deut. 6 : 21, 22.

It was Jehovah's design that no other kind of government should ever make laws or exercise authority over His people; and if they, like Abraham, had been faithful to "keep His commandments, His statutes, and His laws," He would finally have "cast out all their enemies from before them, as the Lord had spoken." Verse 19. Israel, however, became dissatisfied, and they clamoured for a king, that they might be like other nations, which were not theocratically governed.

"But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected Me, that I should not reign over them." 1 Sam. 8 : 6, 7.

But while the clamour of that people, in seeking a visible king to judge them like all other nations, meant that they had rejected the Lord as their leader and judge, He did not cease to guide or care for that people; neither did He relinquish His claims as their Sovereign. He, however, permitted them to have that after which their hearts lusted. He gave them a king, although it proved their ruin.

The first king appointed was Saul; then followed David and

Solomon. These three kings ruled over the whole house of Israel. That Jehovah, however, was the real King, is seen from the following Scripture :—

"Then Solomon sat on the throne of the Lord as king instead of David his father." 1 Chron. 29 : 23.

For a time, while these men listened to the instructions the Lord sent them through His prophets, all went well; but finally, Israel not only copied the nations by securing to themselves a visible king, but they copied them in all their ways, until finally, through their continued apostasy, their failure as His missionaries, and their increasing depravity, He gave them captive into the hands of the Babylonians. However, a section of the people were permitted to remain in Palestine, over which Zedekiah ruled as king. This was the last visible king that ever sat on a true theocratical throne in this world. In removing this prince from the throne, the Lord said to Him :—

"Thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it; and it shall be no more, until He come whose right it is; and I will give it him." Eze. 21 : 25-27.

It was during the captivity that Nebuchadnezzar, the king of Babylon, had the remarkable dream of the world's history, foreshadowed in his vision of the great image. As the interpretation pointed out, and which subsequent history has so fully substantiated, the three overturns, foretold by Ezekiel, took place. First, when Medo-Persia conquered the Babylonians; second, when the Grecians overturned the Medo-Persians; and lastly, when Rome seized the world's sceptre. It was soon after the overturn by the Romans that the theocracy of Israel was removed from the earth. Inspiration said: "It shall be no more until He come whose right it is; and I will give it Him." He whose right it is is Jesus, the Christ. Of Jesus it is written :—

"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of

His kingdom there shall be no end." Luke 1 : 32, 33.

Notwithstanding the clearness of the Scriptures on this question, the bishops of the fourth century laid a scheme for the purpose of establishing another theocratical government on the earth. Of that scheme, Neander, the Church historian, writes '—

"It was by Augustine, then, that a glory was proposed and founded, which contained the germ of that whole system of spiritual despotism, of intolerance, and persecution, which ended in the tribunals of the Inquisition."

In the face of all this, is it not wonderful that in this enlightened age, backed up by all the history of the past, men with intelligence and well-balanced minds should be led into the belief that a combination of Church and State laws will once more bring about a theocratical reign on the earth?

We urge all who are in any way associated with any religious-political organisation, supposing that by such a means God's kingdom can be restored, noble though that object may be, to glance back at the work of the Papacy—the false theocracy of the Dark Ages—and as they see the outcome of that "system of spiritual despotism, intolerance, and persecution," to take their hands off, and, freeing themselves from every false way, join hands only with Him, who, at His second advent, will take the throne of His Father David; re-establish His theocratical reign on the earth, and set up a kingdom that shall never more be counterfeited nor destroyed, but which shall stand for ever and ever.

#### A PLEA FOR UNIVERSAL LOVE.

BY D. H. KRESS, M.D.

At the birth of Christ the angels brought a message to this darkened earth which was designed to bring light, joy, and peace, not only to man but to every living creature—"Glory to God in the highest, on earth peace, good will toward men."

This song was designed to be revealed in the life of every human being. Yet how strange and out of harmony with this is the spectacle that meets the eyes of the observer in passing along the streets. Evidences of cruelty and suffering are seen in the mangled bodies of beasts hung up in the slaughter

houses, or various dead fowl and birds strung up for sale.

Christmas is especially a day of feasting, which necessitates slaughter and blood-shed. Surely this is a strange way to celebrate or commemorate the birth of the Prince of Peace, the Author of love, the One who is good unto all, whose tender mercies are over all His works.

Even Christ's death was not to be commemorated by partaking of the flesh of dead animals, but by the unleavened bread and the unfermented juice of the grape. How much more out of place to commemorate His life, His birth, with portions of the mangled corpses of beasts spread upon our tables.

The following story is told of a priest who once wrote a sermon. His theme was, A Plea for Universal Love. He pleaded for "love between man and man, nation and nation, and between man and brute. Not only do we owe love to our fellows," said he, "but also to those silent, uncomplaining pain-bearers—the animals." He drew a sad picture of horses thrashed and mouth-jagged for slipping under their heavy loads; of tame stags hunted from the hands that had reared them by yelling packs of hounds; of birds driven in front of guns, and slaughtered by men who claimed to be sons of the Prince of Peace. After he had finished, he fell asleep, and there came a dream to the wearied priest. In his dream he saw his wife, who had been dead for some time. She came near, stooped over him, and kissed his brow. "You have finished your work?" she asked. "Quite finished," he answered. "I have brought the animals to thank you," she replied, "they are grateful. Few who preach love call to remembrance their fellow creatures—the pain-bearers." He smiled gladly. "You make me very happy," he said. Then there passed before him a great company of animals, and he looked upon them with bright exultant eyes. When they had passed she stooped and looked into his eyes. "Will you plead for others, too?" she said. "The others?"—"These." And then there came before him, with large, pleading eyes, ox and calf, sheep and lamb, and they gazed into his

eyes with a sadness that seemed to rebuke him. "I had forgotten these," he said, "but—," he paused; he met her eyes with a troubled look, "How can I plead," he cried, "for the animals that—I kill?"

How many there are who belong to organisations to suppress the cruelties practised toward animals that never think that they are responsible in a measure for the groans of pain in the large slaughter houses. Such a work crushes the higher nature, and blunts all the finer perceptions of the men who are engaged in it. Is it not time that these cruelties should cease among Christians, for they profess to be God's representatives upon earth, and to reveal His virtues? Let our Christmas tables be laden with the precious bounties so freely provided for man by a kind Creator, in the precious fruits of the earth. Thus commemorate His birth; His life.

He who thinks he can find in himself the means of doing without others is much mistaken; but he who thinks that others cannot do without him is still more mistaken.

The best thing any man can do is to trust in the Lord, and about the worst thing that any man can do is to put confidence in man. "Cursed is the man that trusteth in man, and maketh flesh his arm." Jer. 17 : 5. Trust in man, even the best of men, and you are doomed to disappointment sooner or later. But trust in the Lord, and you will never be disappointed. He will keep you in perfect peace, if you trust in Him. Isa. 26 : 3. He will never fail you. Heb. 13 : 5, 6. There are some times when man can't help you if he would. There are other times when man won't help you if he could. But there is no time when the Lord can't help; and there is no time when He won't help. What folly then to put confidence in man, when the Lord is always at hand and one can trust in Him. This is the great secret of independence of man, trusting in Jehovah.

"It is better to trust in the Lord than to put confidence in man." Ps. 118 : 8.—Selected.



AUSTRALASIAN  
**SIGNS OF THE TIMES**  
 And THE BIBLE ECHO.

A. W. ANDERSON - - EDITOR.

**THE PRESENT USE OF THE BIBLE.**

The greatest of Teachers bade His hearers "search the Scriptures;" by which expression He referred to the books of the Old Testament. Many modern religious teachers, however, overlook this feature of this exhortation of the Master, preferring to draw their inspiration from some other source, than the ancient writings of Moses and the prophets. There are theologians to-day who stand high in the estimation of the people who deny the authenticity of much of the Old Testament. The marvellous stories related in the Pentateuch are either discredited, or made to appear as purely legendary. All kinds of apologies, or explanations, are offered for the inclusion of such episodes as that recorded in the book of Jonah. In fact, there are schools of theology, which are held in great repute, who doubt even the existence of such personages as Abraham, Isaac, and Jacob, declaring these historical names to have no reference to actual individuals.

After studying for years in schools where doubt is evidently becoming the prevailing element, is it to be wondered at that so many religious teachers should fail to inculcate an implicit confidence in the origin and authenticity of the Bible in the minds of their followers? Doubtless, to this cause may be traced much of the infidelity, which quibbles at anything and everything which cannot be accounted for by the finite reasoning powers of man. There are those who profess to regard the New Testament as divinely inspired, and at the same time reject much of the Old Testament. To such doubters Jesus said:—

"Had ye believed Moses, ye would have believed Me; for He wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5: 46, 47.

The Saviour believed the records of the Old Testament writers; yea, even the much despised story

of Jonah; for did He not use that as an illustration of His own death, burial, and resurrection? If that story were a myth, surely the Son of God should have known it. Another historic personage whose existence as an individual is also doubted, is the prophet Daniel, yet of that noble man, Ezekiel, another prophet who lived contemporaneously with him, wrote, and in referring to his prophecy, Christ uses these significant words, "Spoken by Daniel the prophet." Matt. 24: 15.

To express belief in the record of creation as given by Moses, especially the period of creation week, as actual time, or in the creation of man as given by the same writer, or in the story of the fall, or in a universal flood, or in the doings of Abraham and Moses, or in the deliverance of the Israelites from Egypt, and their subsequent journeyings in the wilderness, or in the story of Joshua, at whose bidding the day was supernaturally prolonged, or in the doings of Samson, of Gideon, of Samuel, of David, of Elijah and Elisha, of Daniel and the three Hebrews, and of all the

recorded miraculous achievements of many other mighty men of faith,—to regard such incidents as actual historic facts is but to call forth torrents of ridicule.

In a previous article we have shown how faith is the inevitable result of the hearing and acceptance of the word of God, and that devoid of faith a man is left without a shield to protect him from the fiery darts of the enemy. But the rejection of the Scriptures goes further than this, for it robs a man of the only spiritual weapon which has been provided—the sword of the Spirit. Experience in the study and use of the word of God proves it to be a weapon "quick and powerful, and sharper than any two-edged sword."

When Jesus overcame the tempter in the wilderness His only weapon was "the sword of the Spirit." To each proposition of Satan He answered, "It is written," quoting some passage of Scripture from the Old Testament. Are men to-day so strong morally that they can afford to dispense

We have just issued a Little Booklet entitled

## "How to Sow the Seed"



Are You a Sower?

*This contains the experiences of a number of our Periodical & Workers, and suggestions as to the best methods of using our literature and of increasing the circulation of the....*

## "Australasian Signs of the Times"

*We have decided to make Special Reductions in our Club Rates in connection with this effort. & & Copies of Booklet referred to above, posted free on application*

*At a Special Session of the Union Conference, held in Victoria, November 21-24, 1904, the following recommendation was considered and unanimously adopted:—*

*"That we heartily sympathise with the special campaign which has just been inaugurated to increase the circulation of our pioneer missionary paper . . . and that we urge all of our people to do their utmost to make this effort successful."*

with a weapon which even the Son of God found necessary?

Knowing the power of this spiritual weapon, Satan has cunningly insinuated into the mind of man absurd theories concerning the authenticity and origin of the Scriptures; and by permitting these insinuations of doubt to enter his mind, man is being robbed of the only weapon which God has provided for him to use against the enemy of souls. There is plenty of religion in the world, but little spiritual power; plenty of profession, but little possession. The words of Paul to Timothy concerning the last days, are now being fulfilled. Men have a form of godliness, but deny the power thereof. "From such," he bids us, "turn away." 2 Tim. 3:5.

More time is expended to-day in studying things *about* the Bible than the Bible itself. Which is of greater importance, to know who was the instrument whom God used to write these books, and the exact date of their publication, or to recognise their divine authorship, to understand the messages of truth they contain, and how they may be obeyed and practised in the life?

A merchant makes a liberal proposition to one of his struggling clients in a type-written letter. Upon receiving the letter, the man sees in the proposition a chance to better his prospects. He at once enters into the arrangement, to the mutual satisfaction of both parties. Now, suppose he had treated this letter in the way thousands are doing with God's letters, which He has sent to struggling humanity. Instead of studying the proposition contained in the letter he would perhaps have allowed his mind to become engrossed first with who was the person who manipulated the typewriter. Having disposed of that query satisfactorily, or otherwise, such questions as the following might arise: "Did the person have authority to make the proposition?" "Perhaps it does not mean just what it says." "I may be unable to fulfil my part of the contract." After losing considerable time in speculating thus, he would in all likelihood feel ashamed to make any answer to the merchant, owing to the time which had elapsed since the offer was made. Are you thus treating God's offer of eternal life?

If you are, stop now, and accept the greatest opportunity you will ever have made to you.

To know whether certain books of the New Testament were written in A. D. 90 or in A. D. 110, will not add additional lustre to their unsurpassable character. To speculate as to whether a certain apostle wrote a certain book, or whether it was composed by some other person reminds us of the rebuke which Paul administered to the Corinthian Church. Because of the existence of disputes over such matters, the great apostle "could not speak unto them as unto spiritual, but as unto carnal, even as unto babes in Christ."

"For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." 1 Cor. 3:3-7.

The Bible is the word of God, not the word of Moses, nor David, nor Paul. Of the Scriptures the Saviour said, "They are they which testify of Me." Christ was the Word of God clothed in human flesh; the Bible is the word of God clothed in human language. To feed upon that word is to feed upon Christ. "He that eateth of this bread shall live for ever." John 6:58. From whence did Job obtain his power to endure trial? Listen to his own experience as given by himself:—

"When He hath tried me, I shall come forth as gold. My foot hath held His steps, His way have I kept, and not declined. Neither have I gone back from the commandment of His lips; I have esteemed the words of His mouth more than my necessary food." Job 23:10-12.

Jeremiah sought strength from the same source. He said:—

"Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of my heart." Jer. 15:16.

While the opportunities for studying the Bible have been multiplied almost beyond computation, mankind has not arisen to its privileges. The Holy Scriptures may be found in every home, but how little is known of their contents. God will assuredly call this generation to ac-

count for the neglect, yes, even the ignominy and reproach which are cast upon the Bible to-day. During the last century hundreds of millions of Bibles have been circulated; and, whereas, formerly that book was obtainable only by the expenditure of a large sum of money, now it may be had for a few pence. No excuse can, therefore, be offered for the gross ignorance of the revealed will of God, which is a prevailing feature of our times, and which probably is one of the principal causes of the decay of true religion.

An exhibition of faith, which Jesus Himself regarded as the greatest He had found, even in Israel, was that which the centurion manifested when he said, "Lord, I am not worthy that Thou shouldst come under my roof; but speak the word only, and my servant shall be healed." Matt. 8:5-10. This man's faith in the divinity of Jesus was unquestionable.

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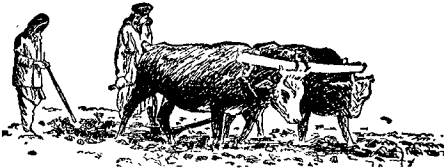
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## WORLD-WIDE FIELD.

### CAIRO AN EDUCATIONAL CENTRE.

To be acquainted with a country is to know its needs. To know the needs of a given mission field is, to the Christian, to enlist his sympathies, his co-operation to supply those needs. So I believe that a brief statement of the educational work centering in Cairo, Egypt, will emphasise the importance of this place as a centre for the third angel's message, from which the everlasting gospel of the kingdom may go to the whole Moslem world.

Cairo is not only the metropolis of Egypt, but it is by far the largest city in Africa. It is the political, commercial, and educational centre of Egypt. Its influence is paramount not only in the lower and middle divisions of the country, but in Upper Egypt, through the Soudan, to the borders of Abyssinia. This being the case, anything coming from Cairo takes precedence over all else. To many of the natives in distant provinces, a trip to Cairo is the event of a lifetime. In all Egypt, if I am rightly informed, there is not a book or periodical published outside of Cairo or Alexandria. While visiting Kena, a city of about forty thousand inhabitants, some four hundred miles up the river from the capital, I inquired why some enterprising native did not start a daily or weekly paper in such a city. I was informed that it would not receive sufficient patronage to live, as everybody wanted news directly from Cairo, so that it would be "official." And while the American Mission has its training college at Assiut, its native church paper is published at Cairo.

#### The Schools of Cairo.

First is the so-called "University" of Azhar. Though having an attendance of from three thousand to four thousand every year, this institution is chiefly a conservatory of the Mohammedan

religion, the principal studies being the Koran, Mohammedan law, and the Arabic language and literature. It is said that young men from all parts of the Mohammedan world, even from India and the Malay Peninsula, are drawn together here. A recent writer says:—

"The Azhar is indeed the university of Islam. Its influence is felt wherever the Moslem religion is known, and its disciples are collected from all parts of the Moslem world."

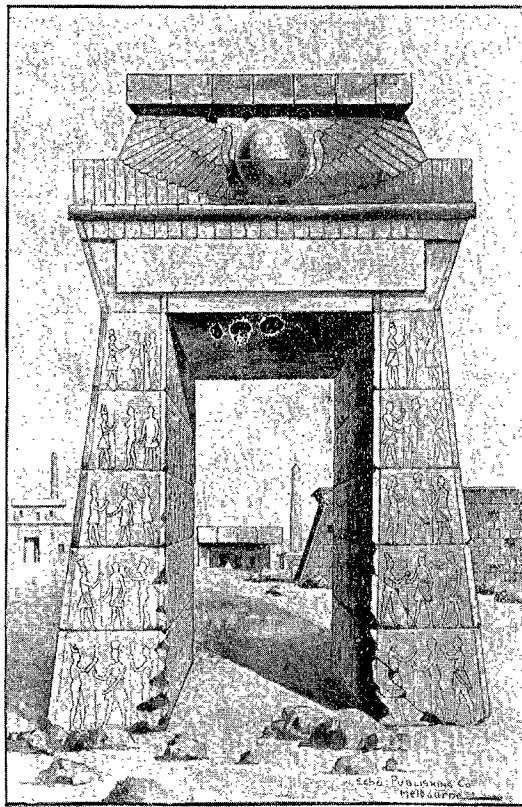
To all students this school is absolutely free, no charge being made for anything the student receives. The teachers work without salaries. The attendance is

tendance. The kuttabs, or intermediate schools, have an attendance of about twelve thousand children, of whom eight hundred are girls.

An advance move has recently been made toward the better education of Moslem girls. As nearly all the girls' schools in Egypt are taught by European or Syrian teachers, a teachers' school for Mohammedan girls has been opened with about sixty pupils. There are also about fifty native young women, mostly Moslems, taking a medical course. This would have been considered an innovation a few years ago; and, indeed, the old fanatics shake their heads. But the progressive view these advanced moves in educational lines with satisfaction and pride. There are a number of flourishing Mohammedan schools, supported by private individuals of wealth. One of these, which was established some years ago by a rich Moslem, now dead, has in its charter a clause forbidding Christians to ever set foot in its domains, but this spirit is not dead yet.

Besides the government schools, each church represented here has its own educational institutions. The largest of these is Coptic, with an enrolment of about one thousand. This is the principal Coptic school in Egypt, although that church has many others. Then there are the Greek Church schools, Armenian schools, Roman Catholic schools, and a number of private schools in which many hundreds receive some education. In

the lower schools, however, and in many of the higher grades, the work done is very superficial. Especially is this true of schools taught by Oriental teachers. The young Egyptian is taught to memorise, but not to reason. The principles of logic find a very small place in his mental make-up; but his power of memory is wonderful. One young man who attended my English class for a time, could repeat every rule in the English grammar, but could not write a correct sentence in the English language. It is very unsatisfactory for a European to



A Remnant of Egyptian Greatness.

not so large as formerly, as many young men of more progressive ideas prefer to attend the schools which afford a broader and more practical education.

Cairo has a fairly well-equipped "school of medicine," under the direction of English physicians. It enrolled last year ninety-eight young men, many of them among the brightest in Egypt. There is also a law school, with an attendance of about two hundred, an industrial school with one hundred students, and a school of arts having about three hundred in at-



argue with the average native; for he never knows when he is beaten, and "e'en though vanquished, he would argue still."

A word should be said concerning the schools conducted under the auspices of the American Mission (Presbyterian). As already stated, their training college is located at Assiut, about two hundred miles from Cairo. These pioneer missionaries have been a prominent factor in stimulating educational interests throughout Egypt. Aside from their college, their chief schools are in Cairo and Alexandria. Their course of study here is not advanced; but in those classes which are taught by American teachers, the character of the work is first-class, the teachers being both competent and conscientious. Their church in the United States has undertaken to raise one hundred and twenty thousand dollars to open a girls' college in Cairo, also one in Alexandria. They have already secured a site for the institution in Cairo, at a cost of over £3,000.

The English Church Missionary Society also has schools in Cairo, but I have but little information concerning them.

All this shows the importance of Cairo as an educational centre, and should lead us to consider how this strategic point may be used to advance the cause of present truth, and so hasten the coming of the King. — *W. H. Wakeham, Cairo, Egypt.*

### CEYLON.

Bro. Harry Armstrong writes from Colombo:—

"My soul burns within me when I see so many precious souls outside of the truth God has given to us. There is at this time on this island many who are simply waiting for the truth to reach them. They are dissatisfied with what they have found, and are still seeking for more light. It will take both men and means to do the work that God would have done in this place. But I believe that as this need is brought before our people, God will cause hearts and pocketbooks to be sanctified to answer this call in a way that will speedily accomplish His purpose, and prepare a people for His coming.

"We can understand now why God led us not only to Colombo, but to the very house in which we live. We have been able to live the truth before the family here, and the gentleman, Mr. Henri Tussaint, has begun to observe the Sabbath of the Lord. This is the first Sabbath-keeper in Ceylon, and we

thank the Lord for bringing this dear young man into the truth. He is a schoolmaster, and through his kindness I have been for some time conducting a Bible study each morning. This is much appreciated by the students, and we hope that it may not only be a blessing to them, but also give us an entrance into their homes.

"In this dear brother we can see one who, by the grace of God, will be a power in the work. He is a worker. Educated for the ministry, he would not enter the church because of the deadness of formalism which prevails. He, therefore, has been standing alone for aggressive evangelisation, which would be in harmony with the word of God. He is now rejoicing in the truth, and is re-dedicating his life for its advancement.

"We are having meetings in his house each Sunday, and also on Wednesday evening. Not many attend, but we hope in this way to make a start, and open up a centre of work. Our courage is good, and we believe that God will soon raise up a living memorial in this place, and that a company will be formed of whom it can be said, 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.'

"Through the kindness of the editor of the Ceylon 'Independent,' I have been invited to contribute a weekly article to the newspaper-reading public of Ceylon. There is another avenue open for light and truth. I believe that the time has fully come for the closing up of God's work in the earth. And now, if all our dear people would stand together in loyal devotion to the cause, giving themselves and their means, the work could then move in harmony with God's design."

### THE NEW SOUTH WALES CAMP-MEETING.

Owing to the recent developments in our conference work, it has been decided to hold our annual camp-meeting Dec. 29 to Jan. 8, and as this time will be wholly devoted to spiritual work, we are anxious that all who can come may be with us at this time.

The camp will be located in a beautiful grove, alongside the Mosman tram line, and we extend a cordial invitation to all the readers of the "Signs" to share with us in this feast of tabernacles, and especially to those in New South Wales.

All the accommodations and conveniences usually enjoyed on the camp ground will be given to the campers, and we are expecting an excellent meeting.

Those coming over the Hornsby railway line should take the tram at Millson's Point, and a two-penny fare takes you to the camp ground.

Those coming from all other

directions should come to Circular Quay, and take the Mosman boat to Mosman; then the tram to the ground.

Students coming to the Avondale School from other States are invited to come to the camp-meeting and then to the school, as the meeting closes two days before the school opens.—*S. M. Cobb.*

Mr. Paul Moody, youngest son of the late Dwight L. Moody, is following in his father's footsteps by selecting evangelistic effort as his life work.

The British and Foreign Bible Society sent out from the London warehouse, during the month of June, forty-eight tons of Scriptures. This is said to represent a total of 116,370 books, in 114 languages.

There is but one way of knowing Christ. We must place ourselves near Him, see Him, hear Him, follow Him from His cross to the heavens, sympathise with Him, and obey Him, and thus catch clear and bright glimpses of His divine glory.

A candle that won't shine in one room is very unlikely to shine in another. If you do not shine at home, if your father and mother, your sister and brother, if the very cat and dog in the house are not the better and happier for your being a Christian, it is a question whether you really are one.—*J. Hudson Taylor.*

As a colporteur in Belgium was selling a copy of a Bible, a priest appeared, and accused him angrily of enticing people away from "the true Church." People soon gathered round, and were listening to the discussion, when a man stepped out of the crowd, and gave his testimony as follows: "I was formerly a bigoted Catholic, but I was a drunkard, a terror to all my neighbours, and my house was a hell. Only ask my wife." His wife corroborated all he said. "Now everything is altered, and this change God has wrought through the reading of a New Testament which I bought five years ago from a colporteur." The priest said nothing more.

## HOME AND HEALTH

### ART THOU IN HEALTH, MY BROTHER?—No. 4.

BY A. W. SEMMENS.

To return again to the creation of man: From what was he made?—From dust—organic matter. Atoms make molecules, molecules form cells, cells form tissue, tissue forms organs, organs form systems, and systems form the complex organisation known as man. In other words, fifteen of the sixty-five elements that make up the material universe are brought together in a compacted form, organised, or arranged, so as to manifest vital force, which is but a manifestation of life. Therefore organisation may be said to be the basis of life. How, then, did the organised form receive its life? Was it by spontaneous generation?—No; the word of God gives the death blow to this theory. Christ, the Author of life, "breathed in his nostrils the breath of life," and man—the organised fifteen elements—became a living creature. "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Christ, the Author of life, "in Him was life." This forever settles the question of how life came, and what it is. Man is not God, but dust. "He knoweth our frame is but dust," animated by the life of God. He wants man to realise this fact to prevent him from becoming exalted.

Man began life with the first breath. Of all the requisites for good health and its attendant advantages, fresh air is the most important. We can go without food for weeks, without drink for days, but we cannot go without air for more than a few minutes. We have to take the air as it comes, good or bad, and we have to take it sixteen to seventeen times per minute, even, when we are at rest. Sixteen times a minute means one thousand and eighty times an hour, or nearly twenty-six thousand times a day. At three-quarters of a pint per breath, this means over two thousand four hundred gallons of

air per day. While working this is greatly increased, so that in quantity, as in frequency, the need of fresh air is immensely beyond any other bodily requirement.

The Creator in making man provided a storage tank for this vital element—the lungs—at the same time making provision whereby there could be a constant change of air, by throwing off the vitiated, or used up, air in the form of carbonic acid gas, and receiving a fresh supply of oxygen. This process is called respiration.

The tidal, or breathing volume of air, that which passes in and out of the lungs at each inspiration and expiration, is estimated at from twenty to thirty cubic inches. The complementary air is that amount which can be taken into the lungs by a forced inspiration, in addition to the ordinary tidal volume, and amounts to about one hundred and ten cubic inches. The reserve air is that which usually remains in the chest after the ordinary effort of expiration, but which can be expelled by forcible expiration. The volume of reserve air is about one hundred cubic inches. The residual air is that portion which remains and cannot be expelled after the most forcible expiratory efforts, and which amounts to about one hundred cubic inches.

The vital capacity of the chest indicates the amount of air that can be forcibly expelled from the lungs after the deepest possible inspiration, and is an index of an individual's power of breathing in disease and prolonged exercise. The combined amounts of tidal, the complementary and reserve air, two hundred and thirty cubic inches, represent the vital capacity of an individual five feet seven inches in height. The vital capacity varies chiefly with stature. It

is increased eight cubic inches for every inch in height above, this standard, and diminishes eight cubic inches for each inch below it.

Here, then, at the very beginning of life, we must learn to breathe well, for in order to have good blood, it must be well oxygenated. Your lungs deprived of air will be like a hungry person deprived of food. The air—pure air—is the food that God has provided for the lungs. The strength of the system is, to a great degree, dependent upon the amount of pure, fresh air breathed. If the lungs are restricted, the quantity of oxygen received into them is also limited, and so the blood becomes vitiated, and disease follows. "The life is in the blood." Then breathe deep and full of pure air.

We will deal with the cause of improper breathing in our next.

### COMPLAINERS, READ THIS!

A clapper in an old church tower professed to be greatly grieved because the bell it hung in was cracked. It was ever and anon telling of its grief in most dolorous tones, and excited the sympathy of many unsophisticated people. But the ghost of Diogenes, coming along, said, "Cease your whining, Master Clapper; remember in the first place that you cracked the bell, and in the second place nobody would know it was cracked if you didn't tell him." When you meet a man who is always complaining of the coldness of the church and the want of harmony among its members, tell him this fable. Those who make the most complaint, are often those who are the most to blame. Is there a cracked bell in your church, and are you the clapper?—*Selected.*

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## CHILDREN'S ....CORNER....

### GOD'S THOUGHTS.

God has a thought for the maple;  
Lo, there is the thought—the tree.  
What is God's thought for the granite?  
Look at the granite and see.

What God thinks of the grass  
Is told by the cool, green sod;  
The rose, unfolding its petals,  
Discloses a thought of God.

His thought for the butterfly  
Is writ on the insect's wings;  
The word He speaks to the skylark  
You hear when it soars and sings.

We think we are more than the flower,  
More than the tree or sod,  
But say, do we live our lives  
As true to the thought of God?

—D. M. Henderson.

### A MOTHER WORTH MINDING.

"My mother says —"

"Ho! your mother—she isn't  
of the kind that's worth mind-  
ing."

"What do you mean?" ad-  
vancing threateningly toward the  
boy standing with his back to a  
tree. "She's as good a mother as  
ever lived, and I won't have you  
say such things."

A knot of boys gathered close  
to the speakers, one cool and  
quiet, the other with angry, heated  
face.

"She isn't worth minding, and  
you know it, Jack Somers," was  
the reply. "You've said so your-  
self many and many a time."

"That's true!" came in a loud  
whisper from one of the boys  
standing near.

"Everybody knows it, too,"  
came from another.

Jack turned upon the speakers  
in angry amazement: "You're a  
pretty lot of boys talking about  
another that way, and pretending  
you like her all the time!"

"We do like her," came in  
chorus from the half-dozen boys.

"Well, what do you mean?"  
anger giving place to surprise.

"Why, just this,—that you  
don't think she's worth minding."

"I never said such a thing in my  
life," said Jack, trying to recall  
any remark of this kind.

"Look here, Jack," said one of

the boys, coming forward, "you  
don't seem to see what George  
and the other boys are driving at.  
You may not have said in so many  
words that your mother isn't  
worth minding, but you do say it  
by your actions. This morning,  
when your mother asked you to  
post a letter, you said you  
wouldn't have time to go around  
by the post-office, and yet you  
have had half an hour before  
school in which to play ball.  
When she told you to put on your  
coat for fear you would be cold,  
you still left it hanging over the  
fence, paying no attention to what  
she said. Tell you what it is, old  
fellow, I don't know of anything  
so satisfactory in the long run as  
minding mother."

The angry light died from  
Jack's face before Tom had fin-  
ished his speech, and as it came  
to a close, he turned and walked  
away.

Here was a boy who loved his  
mother dearly, and yet how un-  
mindful he had been of her wishes!

"Guess I needed that lesson,  
and although the boys may never  
know it, I am much obliged to  
them for it. I'll see that they  
don't have to tell me again!"

And they did not.—*The Evangel.*

### SOME DO'S FOR BOYS.

Do respect your father and  
mother, and give them their  
proper titles at all times.

Do learn to respect women.  
Never speak slightly of their  
worth, nor trifle with their name.  
Learn the lesson now, and you will  
find its value in your manhood.

Do treat your sisters and your  
girl school-mates in a gentlemanly  
manner. You have no idea how  
much it will add to your own ap-  
pearance.

Do guard against a profusion  
of slang.

Do keep your lips from utter-  
ing coarse or unclean things.  
More than this, do not listen to  
them from the lips of another.

Do take care of your belong-  
ings.

Do close the doors without  
slamming.

Do be neat in personal appear-  
ance.

Do use three brushes every day  
—the tooth-brush, the clothes-  
brush, and the blacking-brush.

Do not yawn in another's face.

Do not lounge in your chair.

Do not scratch your head or  
clean the finger-nails when others  
are present.

Do remember to remove your  
hat when you enter a house.

Do lay these "do's" up in your  
memory, and practise them in  
your life.—*Maud C. Cook.*

### LONGEVITY OF BIRDS.

"Small singing birds live from  
eight to eighteen years. Ravens  
have lived for almost a hundred  
years in captivity, and parrots  
longer than that. Fowls live from  
ten to twenty years. The wild goose  
lives upward of a hundred years,  
and swans are said to have attained  
the age of three hundred years.  
The long life of birds has been in-  
terpreted as compensation for the  
great mortality of their young."

### GOOD MANNERS NOT SUPERFICIAL.

Good manners are a factor in  
success everywhere. There is  
hardly a line of business where  
politeness is not a help, while  
often it is the only thing which  
redeems from failure. The doors  
of good society swing open for  
the young people who have that  
air of good breeding which comes  
when the courtesies of life are  
practised habitually. But it  
should be remembered that good  
manners are not superficial. The  
true gentleman has the pleasure  
and the welfare of others at heart,  
and the golden rule is his guide,  
rather than the latest manual of  
etiquette.—*Selected.*

There are not a half a dozen  
ways to enter Christ's family.  
Wealth, social position, worldly  
honours, good deeds, will not gain  
us admittance. There is but one  
way, and that a perfectly safe  
way; there is but one door and  
that an open door. The directions  
for this way, and the history of  
this door is found in God's guide  
book for heavenly tourists. Let  
us study that word diligently.  
2 Tim. 2:15. Let us do this with  
a humble child-like spirit. Said  
John Brown just before his ex-  
ecution, "There is no commentary  
in the world so good in order to a  
right understanding of this blessed  
Book as an honest, child-like and  
teachable spirit."—*Selected.*



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During the continuance of the World's Fair at St. Louis, which is now closed, it was visited by 20,000,000 people.

The canal dues which Russia was called upon to pay for the privilege of passing through the Suez Canal amounted to £14,700.

Twenty persons lost their lives at a wedding in Germany through partaking of brandy, which it was afterwards discovered contained poison.

What is claimed will be the largest hotel in the world is about to be erected in Chicago. It will be twenty-two stories high, and will cost £2,000,000.

Milk is now being reduced almost instantaneously to a dry white powder, somewhat resembling flour. The liquid milk is allowed to fall in thin streams upon heated revolving cylinders, which quickly evaporate the water. The solid portion of the milk forms in layers, or sheets, upon the cylinders. These sheets are passed through sieves to reduce them to a powder. One pint of milk will yield two and three-eighths ounces of powder.

For the offence (?) of marrying a coloured woman a United States soldier has caused quite a commotion in New Jersey. The case has been brought before the War Department, and the commanding officer has advised that the soldier be discharged "for the good of the service." Although such marriages are not prohibited by the State of New Jersey, and the record of the soldier bears no stain, yet his connubial alliance with a coloured woman has degraded him in the eyes of some very select people whose ancestry happened to come from the north of the Mediterranean Sea instead of south of that geographical boundary.

Professor Redard, of Geneva, has discovered an anesthetic in the form of blue light that may revolutionise dentistry and surgery, as far as some of the minor operations are concerned. Professor Redard had long thought that light had a soothing effect on the nerves, and experimented with various shades until he found that blue had the desired effect. He then shut a patient up in a dark room and lit a 16-candle-power light incased in a blue shade. The patient was subjected to this light for some time, and then a tooth was pulled. The operation caused little or no pain, and the patient retained his senses.

than does many on whose education large sums have been expended.

To the more modest musical education the above heading applies. Such an education is now offered to the music-lover for half-a-crown.

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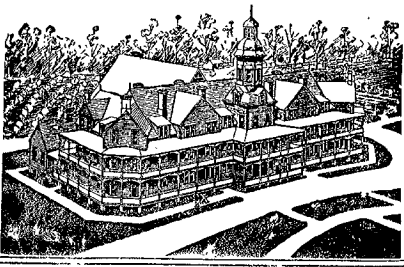
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