

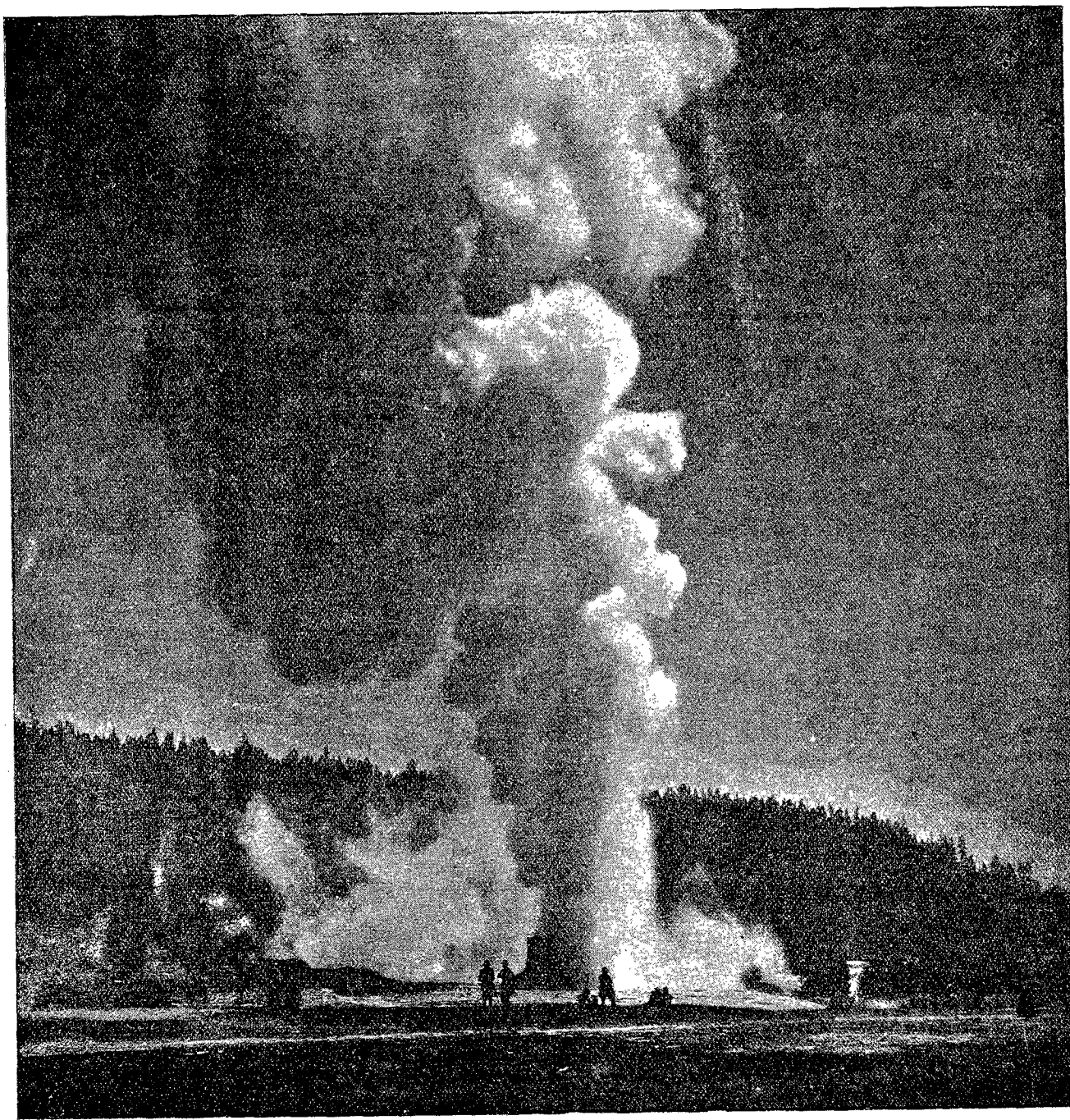
SIGNS OF THE TIMES

(Registered at the G.P.O., Melbourne, for transmission by Post, as a Newspaper.)

VOL. 21, NO 38.

Warburton, Victoria, September 24, 1906

ONE PENNY



A Geyser in the Famous Yellowstone Park, U.S.A.

Insect Pests.

OUR days are marked by the increasingly destructive insect pests which infest the earth. Scientific men are constantly on the alert to meet the rapidly augmenting forces of locusts and grasshoppers, gipsy moth, cotton boll weevil, and their multitudinous kindred.

In the *Scientific American* of July 10, 1897, Geo. E. Walsh writing of these conditions says: "For a quarter of a century science has been labouring in the cause of agriculture to reduce the number of garden pests and hold them in check. The annual battles with the insect foes are carried on energetically from early spring till late autumn, and the farmer and gardener are not quite sure of their crops until they have been actually harvested. In spite of all the protective agencies, . . . disasters of gigantic proportions will break out occasionally. It is the destruction of the potato crop one season by the Colorado beetle; failure of wheat fields by blight or rust, another year; or widespread injury to cotton plants by boll-worms. Somewhere some crop is pretty sure to be seriously damaged by insects or the fungus growth nearly every season. By the middle of summer insect foes are swarming all over the garden and on every plant. Plant-lice or aphides attack all weak plants, and they multiply at the rate of from five to twenty millions in a season from one progenitor."

This is testimony sufficient for the point in question, taken as it is from one of the world's leading scientific journals. These insect pests are growing at an alarming rate everywhere. They are but an additional evidence that in spite of the improving methods of science the diseased condition of all things earthly grows much more rapidly.

Prof. Riley in the "International Encyclopedia," says of the locust pests, "Insignificant individually, but mighty collectively, like a plague or blight. The harvest is at hand, the day breaks with a smiling sun, and all the earth seems glad. . . . The morn comes; the fertile land of promise and plenty has become a desolate waste." Such has been the experience of many grain raising lands in South and North America and the Old World.

But these are by no means the limit of what is to come upon the earth, "before the great and terrible day of the Lord come." We quote from Joel the prophetic words with regard to these things in the last days.

"Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation. That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. . . . Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. . . . The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. . . . The beasts of the field cry also unto Thee; for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness." Joel 1:2, 3, 4, 15, 17, 18, 20.

With human testimony from among those who have seen these things, and who witness the fulfilling condition of prophecy without intention of overstating the situation, and with the prophecy itself before us delineating what

may be expected in the future, we have reason to accept these things as another evidence of the diseased and dying condition of the earth.

The earth is groaning and writhing under the curse of disease because sin and iniquity abound. Because men "love darkness rather than light," the curse of transgression is "heavy upon it."

But not for long shall these conditions prevail. Soon they will end and that forever. There comes a day when we shall plant vineyards and eat the fruit of them. No longer will the curse devour, for "there shall be no more curse."

It is the attitude we take now, the preparation we make for Christ's appearing, and in fulfilling of every duty and obligation to God, that we shall find entrance into that land of plenty. In that goodly land, men "shall not labour in vain, nor bring forth for calamity."

In the days which yet remain for the earth as it is, by a sincere, earnest preparation of righteous living and energetic labouring for the Master; make ready for the earth to come. "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground," and "it may be ye shall be hid in the day of the Lord's anger."—*Caribbean Watchman*.

Where Waste Is Unknown.

SOMEWHAT flippantly, says the *Philadelphia Public Ledger*, the remark has been made that in the slaughter and packing of hogs "nothing is lost but the squeal." Yet this expresses a truth applicable to all branches of the industry. The creation of by-products is one of the most wonderful features of packing. Apart from consideration of problems suddenly precipitated upon the public, a volume by J. Ogden Armour has appeared, and in it is much of interest. There is nothing in it, however, more surprising than the showing of the manner in which waste is prevented. One might say, as did the boy of the apple. "There ain't a-goin' to be any core."

Prominent among these by-products, drawn from materials which under the old system represented loss, is fertiliser, the economic value of which needs no exposition. Of course, the hide and tallow from the first have been saved, but there was an average of 450 pounds of each carcase thrown away. Now the blood is boiled to coagulate the albumen, the albumen being of service in fixing calico prints, in various extracts and sugars, while the residue becomes fertiliser, although a part is made into animal food. The curled hair from the tails of beeves, wool from the sheep; bristles from the hog, are all in demand. Gelatine, glue, isinglass, buttons and hairpins are made from the hoofs. Hoofs of a certain quality yield cyanide and chrome. Various other elements give soap, glycerine, and washing powder.

A fact generally unknown is the extent to which the laboratory is indebted to the abattoir. There are thirty recognised therapeutic agents originating in the abattoir, among these pepsin and pancreatin. There is a product of the thyriod glands that is employed in treating cretinism, or idiocy. Another is suprarenalin, adapted to stopping the flow of blood in delicate operations. To produce one pound of this the glands of 100,000 sheep are required, but the pound is worth £1,000. Oil extracted from the wool of slaughtered sheep makes the finest emulsions. Anhydrous ammonia is another important article of commerce sent out in quantity.

Even this enumeration omits much that might be given, but it shows the value of method and science combining to prevent waste, and the success that has been achieved in finding the virtues of the matter once cast forth to be destroyed or to constitute a nuisance.

Ecclesiastical Intolerance.

A CASE of Romish intolerance is reported from Malta, where the Rev. John McNeill was lately conducting a mission. As none of the Protestant churches was large enough to hold the meetings, they were carried on in a theatre. The Roman Catholic Archbishop protested very vigorously, and finally succeeded in getting the consent for the use of the theatre withdrawn. The Rev. Alex. Robertson, D.D. comments thus on the circumstance:—

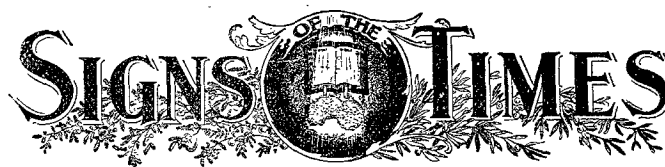
“It is well for that Archbishop that he had British authorities to deal with and not Italian. He would have fared very differently in Italy. Here his conduct on two counts—as it touched the British settlers, and as it touched the Maltese inhabitants, would have brought him within the sweep of the New Penal Code, and he would have been punished. He richly deserves punishment. He is exactly one of that class of ecclesiastics that are despised in Italy, and that the New Penal Code was passed to curb and to teach to know his place, and to confine him to it. And what a sad thing it is, what a disgraceful thing it is, that the British government should yield to the clamours of such a prelate, to the detriment of its subjects—that he should be allowed to stifle free speech in the island, and not only hold its Maltese inhabitants in a state of paganism, but also, by suppressing the preaching of the gospel amongst the British, be able to adopt means to bring them into a like condition. The thing is monstrous. It is not toleration that these Papist bigots want, it is power to tyrannise over others, not only over individuals, but over the state itself.

Business Men and the Sabbath.

WE have received very encouraging reports from a business firm, who, towards the beginning of this year, decided to observe the day of rest commemorating the creation. The first intimation to the residents of the district wherein this firm operates was a public advertisement in a newspaper of a wide circulation, advising that the week's business would cease at sunset every Friday. The news was received in all manner of ways. Scriptural prophecies were fulfilled to the letter, for the hardest blows came from private connections.

We are pleased to hear that since this firm decided to keep the Sabbath according to the commandment their business has increased, necessitating larger accommodation for stock, and the employment of more hands. Here we have another illustration to show us that we may rely upon the promise, “They shall prosper that serve Him.”

KING LEOPOLD, it is said, exacts an *annual tax equivalent to two hundred and sixty-seven days' work* of the natives of the Congo region under his supervision, with the penalty of losing hands or feet, or both, if it is not paid. Competent witnesses state that of a population of twenty or thirty million many thousands have been beaten, maimed, or put to death by the cruelty of Belgium's monarch.



A. W. ANDERSON, EDITOR.

WARBURTON, SEPTEMBER 24, 1906.

The Revelation of Jesus Christ.—No. 88.

Are the Saints Rewarded at Death or at the Resurrection?

“And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” Rev. 22:12.

SEVERAL events of great importance centre around the coming of Christ, not the least of which is the reward which will be given to the people of God who have devoted their lives to His service. We desire to emphasise the statement which stands out so prominently in our text, that Christ brings His people their reward *when He comes*. Not at death do Christ's people receive their reward, but at Christ's second coming. How erroneous it is, therefore, to teach that the people of God, who have passed away, are now enjoying their reward in heaven. Such teaching, notwithstanding its popularity, is contrary to the whole tenor of the Scriptures, and is probably responsible for much of the doubt concerning the Scriptures which is so apparent throughout the world.

The Bible teaches that death is a “sleep,” as will be seen by the following references: “Them also which *sleep* in Jesus will God bring with Him.” 1 Thess. 4:14. “They also which are fallen *asleep*.” 1 Cor. 15:18. “Now is Christ risen from the dead, and become the firstfruits of them that *slept*.” Verse 20. “For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming.” Note; it is *at His coming* when they shall be made alive. When Lazarus was called back to life, he was not brought from the abode of bliss, but he was awakened out of the sleep of death, and the same is also true of each and all of the miracles recorded in the Scriptures by which the dead were raised to life. There is one familiar passage of scripture which is usually read at funeral services which makes this matter very clear: “Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” 1 Cor. 15:51-54. Surely there is nothing ambiguous in this language, neither is there anything metaphorical. It is a plain and straightforward statement concerning the mortality of man and the change which will be effected in his nature by the resurrection, which will take place when “the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God.” 1 Thess. 4:16. Yet after reading this scripture the majority of religious teachers, when called upon to conduct funeral services, proceed to dilate upon the blissful inheritance into which

the deceased has already entered. Such distorted reasoning it would be hard to match in any field of study outside of theology. If one could entirely divest himself of all preconceived notions concerning the state of the dead, and then proceed to investigate the teaching of the Scriptures upon this interesting question, he would find not the slightest warrant in the Bible for the existence of the doctrine which teaches that at death men enter into their reward, those who have passed away being now in the enjoyment of the fruits of their faithfulness or suffering punishment for their sins. "We shall all be changed in a moment, in the twinkling of an eye." When?—"At the last trump." All the dead in Christ and all God's people who are living on the earth when the last trump shall sound, will be changed in a moment, in the twinkling of an eye. That is the truth concerning the change which will be effected in all those who have made Christ their hope, at His coming.

Immortality is not inherent in man. This mortal must put on immortality. If man is by nature immortal, it would be idle to say he must put on immortality at the resurrection. But man by nature is not immortal. The blessed and only Potentate, the King of kings and Lord of lords *only* hath immortality. 1 Tim. 6 : 16. Eternal life is a gift which will be conferred only upon "them who by patient continuance in well doing seek for glory and honour and immortality." Rom. 2 : 7. That almost every form of religion in Christian and heathen lands teaches that man is immortal is nothing to the point, for nearly all of them teach many other equally erroneous doctrines. The Bible, God's revelation to man, distinctly teaches that man is not immortal; that eternal life is the gift of God through Jesus Christ our Lord; that this gift will be conferred upon those only who by patient continuance in well doing seek for it; and that all who are entitled to receive it will do so at precisely the same moment, at the last trump, when the Lord Himself shall descend from heaven.

When the time came for Paul to take his departure from the scenes of earth, and as he looked back over his past life, he said: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them that love His appearing." 2 Tim. 4 : 7, 8. In the eleventh chapter of the epistle to the Hebrews, there is given a record of men and women who have gotten the victory in this life through faith, but while all these "obtained a good report through faith," yet they "received not the promise. God having provided some better thing for us, that they without us should not be made perfect." Heb. 11 : 39, 40.

Let us each and all make our calling and election sure by a life of faith. Let us each, by patient continuance in well-doing, seek for glory, honour, and immortality; and then when Jesus shall come in the clouds of heaven we shall be changed from mortality to immortality in a moment, in the twinkling of an eye. Now is the opportune time to get ready for that glorious change. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

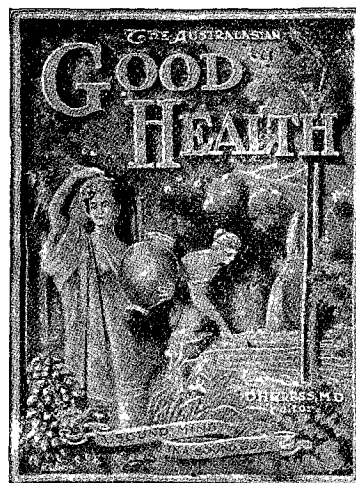
MEDITATE on your mercies and you minimise your miseries.

NEVER be discouraged because good things get on so slowly here. Enter into the sublime patience of the Lord.—George Macdonald.

HERE are two great objects: one is the protection of the persons and estates of citizens from injury, the other is the propagation of religious truth. No two objects more entirely distinct can well be imagined. The former belongs wholly to the visible and tangible world in which we live; the latter belongs to that higher world which is beyond the reach of our senses. The former belongs to this life; the latter to that which is to come. Men who are perfectly agreed as to the importance of the former object, and as to the way of obtaining it, differ as widely as possible respecting the latter object. We must, therefore, pause before we admit that the persons, be they whom they may, who are intrusted with power for the promotion of the former object, ought always to use that power for the promotion of the latter object.—Lord Macaulay.

ADDRESSING the students of Lancashire Independent College, Dr. D. W. Simon urged them to be on their guard against bovrilism and alcoholism of the intellect, two habits of the present day which were as pernicious as they were prevalent. Judging by the number and variety of meats called concentrated, there must be multitudes of buyers who largely used them for nourishment of their bodies. That he would dub bodily bovrilism. Judging also by the vast host of periodicals and small books which filled the shelves and windows of bookshops, there must be an incalculable number of men, to say nothing of women, who fed intellectually on snippets, titbits, short articles, and essences. That was what he meant by intellectual bovrilism. They seemed to have no appetite for plain, solid food; perhaps they lacked power both to masticate and digest it. What a body was that relied upon a diet largely made of the articles he had mentioned, such also was an intellect that lived on magazines and small books. To the minister the results of such a mental diet must be fatal to the vigorous, live, authoritative handling of the many important, practical, to say nothing of theoretical, problems which they had constantly to face.—Sel.

GREAT BRITAIN eats in thirteen weeks all the seventy-three million bushels of wheat which it grows.



OUR
GOOD HEALTH
PRACTICAL AND
IMPORTANT

This journal aims to impart knowledge in Eating, Drinking, Cooking, Dressing, the Care of Children, Treatment of Diseases, etc., etc., so as to prevent bodily and mental indisposition, and to secure length of days, peace, and prosperity.

Become the Physician of your own household by subscribing to this journal

PRICE: 2/6 PER ANNUM
POST FREE

Special rates for Signs of the Times and Good Health to one address

Signs of the Times, ordinary price 4/6
Good Health, ordinary price 2/6

If both papers are ordered at the same time, price 5/0; thus effecting a saving of 1/3.

Send 2/- extra for postage to New Zealand and South Pacific Islands.
Combination rate to foreign countries, 9/6

Address: Good Health Office, Cooranbong. N S W.



"AND the spring arose on the garden fair,
Like the spirit of love felt everywhere;
And each flower and herb on earth's dark breast
Rose from the dreams of its wintry rest."

—Shelley.

Our Weak Points May Become Strong.

By C. W. Irwin.

OUR character has been well likened to a chain. Each link represents a trait. The weakest link represents the weakest trait, and as the strength of the chain is gauged by the strength of the weakest link, so the strength of our character is determined by the strength of the weakest trait. We know that at the time of peril the chain gives way in the weakest link, and we also know that at the time of crisis we give way in the weakest trait. Our character is only so strong as the weakest trait we may possess.

There is a lesson we may gain from the way a blacksmith proceeds to mend a broken link. When the broken chain is brought to him, it is useless because it has given way in one link. First, he puts it into the fire. He cannot mend this link separate or apart from the others. He must put the two ends of the chain into the fire at the same time, and the whole must be heated, especially the broken link, to a white heat, so that it can be mended. The other links must suffer the heat also. So you see that when the weak links are being repaired, the others must go into the fire with them.

Our patience and virtue have to be tested by our weak points. When our character is being tested and strengthened, all of our traits have to go into the fire with it. When he has completed this task, the link that had been broken is the biggest and strongest and most vigorous-looking link of the whole chain.

Passing a blacksmith's shop I saw a heavy chain which had just recently been mended. The link that had been mended was the biggest and strongest-looking of the lot. It was not another one, but the self-same link that had been heated and hammered and strengthened, and made larger and stronger than it had ever been before.

So it may be with our characters. This weak link—we all have one, and it is the uppermost thing in our mind—may, I say, become our strongest link. Let me cite a few things that will show that to be true.

In the first place, those weak points which we possess are only perverted good traits. When Satan came into this world to cause trouble, he did not manufacture sin, he did not manufacture thorns, thistles, briars, weeds, or tares. He has no power to do that, but the only thing he did was to degenerate the good things that he already found in existence.

Writing upon this subject Mrs. E. G. White says:—

"The God of nature is perpetually at work. His infinite power works unseen, but manifestations appear in the effects which the work produces. The same God who guides the planets works in the fruit

orchard and in the vegetable garden. He never made a thorn, a thistle, or a tare. These are Satan's work, the result of degeneration, introduced by him among the precious things; but it is through God's immediate agency that every bud bursts into bloom. When he was in the world in the form of humanity, Christ said, 'My Father worketh hitherto, and I work.'" John 5:17.

Now just as the weeds and tares and thorns with which we have to contend in this life in agricultural and horticultural occupations are perverted good plants, so are all our evil traits perverted good principles—every one of them. I think there is encouragement in this for all. otherwise we may suppose that some bad trait which we have about us is incapable of being converted into anything else, when, after all, it is only something that is degenerated from something good. We need to be converted, we need to be consecrated, to be renewed in these weak points. It is possible for this to be done. Let me illustrate:—

Take deception, for instance. Some people have a tendency in that direction. They are prone to deceive. Deception is simply acuteness perverted. Anybody who succeeds in any enterprise must be cute, must have discernment. Deception is the wrong use of acuteness.

Profanity is simply a perversion. It is taking the name of God in vain. We know what the angels say continually before the throne. A man who is profane is perverting a good principle; he is using the name of God in a wrong way.

Take theft. The man who steals is perverting the desire to gain possessions. This desire is right in itself. God has placed it within the reach of everyone to own something, to be master of the situation, to have something that belongs to himself. The thief is one who wants something, but he perverts the principle. He does not want to go through the operations of getting it in an honest manner. He takes almost anything that may be of service to him.

Sentimentalism is a perversion of the divine principle of love. You will find that in proportion as a principle is exceedingly good the perversion is exceedingly bad. I do not know of anything that can work greater havoc in anyone's life than the perversion of that great principle of love. It was love that caused God to give His only begotten Son that He might come to this world and die to redeem us.

Impurity is the perversion of the divine principle for the propagation of the race. So you can go through and take any sin that you have in mind to enumerate, or anything that may come up in your life which you feel is your besetting sin, and you will find that everyone of these sins is a perversion of some right principle. Now it seems to me that this is where the encouragement lies. If we can overcome the process of degeneration then we have the encouragement that we may be strong on this point.

When the blacksmith puts the link into the fire, it is brought to a white heat, then taken out, and not being satisfied with warming it, he hammers it. So we may have to go through a hammering process. Our weak trait may get into the fire, and the others will have to go along with it. This is the only process by which we may be converted from a weak vessel to a strong vessel fit for the Master's service.

YOU have seen a ship out on the bay, swinging with the tide, and seeming as if it would follow it; and yet it cannot, for down beneath the water it is anchored. So many a soul sways toward heaven, but it cannot ascend thither, because it is anchored to some secret sin.—Henry Ward Beecher.

The Second Writing.

By G. B. Starr.

IN the record of God's dealings with men in past ages we may often read that which pictures our own experience, or from it learn what we must pass through in order to be right with God.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. To one such record we would call attention.

Moses was honoured of God by being called into the divine presence on the mount, where he enjoyed forty days' communion with God, in the very atmosphere of heaven, surrounded by the angels of God. From this interview he returned with the tables of the law in his hands, "the writing of God" which he was to teach to the people. But, seeing the sins of others, he did just what many another has done since, he threw down the tables, and himself broke the law.

Then God said to him, "Hew thee out two tables of stone like unto the first, and come up unto Me into the mount, . . . and I will write on the tables the words that were in the first tables *which thou breakest.*" Deut. 10:1, 2.

With this command and this promise we would all agree that the very next thing for Moses to do was to repair at once again to the mountain for the second writing of the law, and this he did. Then "God wrote on the tables, according to the first writing, the ten commandments." Verse 4. Moses was in the mount the second time just as long as he was the first time, forty days and forty nights. Verse 10. So it took him just as long to recover himself as it did to gain his first experience, and he took just as much of God's precious time also.

Now we are all individually invited into the mount of God to have the law written for us, not on tables of stone, but on the fleshy tables of the heart and mind, our own heart and mind. 2 Cor. 3:3. And here is the promise, "This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." Heb. 10:16, 17. This invitation to us is as plain and positive as the one made to Moses, and as surely as he should have responded at once, so should we. Perhaps we have done so *once*, and, like Moses, have broken the words that were written. Well, then, we should hear the invitation, "Come up unto Me into the mount, . . . and I will write the words that were in the first tables *which thou breakest.*" Deut. 10:1, 2.

When the impression is thus again and again made by the Spirit of God and the writing engraven deep upon the heart and mind, then the life's record will be but a reproduction of that perfect writing, for the whole being will vibrate in harmony with the precious writing of God. The ten commandments will then be turned in us, and for us, into ten great promises of victory over sin, and we shall hear these sweet promises in all the commandments, saying: "Sin shall not have dominion over you." The law then reads, "Thou shalt *not* bear false witness."

"Thou shalt *not* steal."

"Thou shalt *not* commit adultery."

"Thou shalt *not* have other gods before Me."

"And I will put My Spirit within you, and *cause* you to walk in My statutes, and ye shall keep My judgments, and do them." Eze. 36:27.

When, by our consent and co-operation, God has done all this for us, then can we truly be numbered with the saints of God, of whom He says, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

"Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them." Eze. 36:37.

Let us all be numbered among the early inquirers.

How Abraham Wrote His Letters.

SCARCELY more than a generation ago one of the heated theological controversies was if Moses could write, or if the art of writing was known in Palestine in his day. Many whose views were voiced by the critic asserted that a written language did not exist in Palestine at so remote a date; others, who held to the Mosaic authorship of the Pentateuch, maintained that Moses and the people of his age could write. It happened that during the controversy an Egyptian woman, while searching among the ruins at Tel-el-Amarna, in Egypt on the Nile, discovered more than three hundred clay tablets containing ancient Assyrian cuneiform writing. When the tablets were read, scholars were surprised to find that many of them were letters dated from Palestinian cities—Jerusalem, Tyre, Sidon, and Gaza—during the fifteenth century before our era. The question if the art of writing was known in Palestine in the age of Moses naturally ceased at once. However, the writing upon these tablets, which was Assyrian, is still the only writing which is known to have existed in Palestine previous to the time of the Hebrew kings. It is the cuneiform language of Mesopotamia, the language which Abraham learned at Ur of the Chaldees, and which he and his followers carried with them across the desert to Palestine.

Since the discovery of the Amarna tablets wonderful progress has been made in the science of archæology. Every excavator in Babylonia has brought to light documents still more ancient, and the age of Abraham has been shown to be a great literary period when of books there was no end. It has been left to the Babylonian explorer, partly to my own excavations at Bismya, where two thousand or more tablets earlier than the time of Abraham came to light, to show the origin and development of the earliest writing, and of the letters and books used by the Babylonians, and presumably by the Hebrews until they adopted the Phœnician alphabet.

The Babylonian of Abraham's time, who would write a letter or a book, the lawyer or the merchant who would draw up a contract, or the schoolboy who would copy his exercise or work out a mathematical problem, first took a bit of clay, moulded it carefully, gave it dimensions according to the amount of writing which it should contain, and shaped it to meet the approval of the fashion of the day. When thus formed, he sometimes ruled it with lines, and it was ready for the inscription. Holding the soft clay in his left hand, he stamped upon it with a bronze writing style which he held in his right, little groups of wedge-shaped marks. The different combinations of wedges which he thus made were the words or syllables of his language.

The writer of the letter was always particular to give his work a neat appearance. The first and the last characters of each line were placed exactly beneath those above, and the spacing between them was always even. When the letter or contract was written, it was sometimes desirable to sign it, but usually the Babylonian letter bears

the name of the writer in the address. The opening clause, which is worthy of imitation in these days, might read, "To my father, Urgur, from his son, Dingi." However, most contracts were signed by means of a seal, and the old Babylonian custom still prevails in the Orient. As the modern Arab seals his letter, and then writes his name that the recipient may know whose seal it is, so did the people of Abraham's time. The ancient seal was a small stone cylinder upon which was engraved a design generally illustrating a historical or mythical event, and sometimes also the name and titles of its owner. In signing a document, the engraved seal was rolled over the unscribed portions of the soft clay of the tablet, and the impression thus produced was the signature. If a Babylonian were too poor to own a seal, he would sign a document, not by making a cross, as the man who cannot write now does, but by pressing his thumb-nail into the clay, and after the mark thus made his name was written. The seal cylinder was pierced with a hole, that it might be worn upon a string about the neck or wrist. When the owner died, it was buried with him, and it is therefore in the graves that most of the beautiful cylinders, which are treasured almost more than any other objects from Babylonia, are found.

When the clay letter was thus written and signed, it was generally dried in the sun before being sent to its destination. Sometimes it was baked in an oven, and then it became as hard and imperishable as a brick. Multitudes of the clay letters of four thousand years ago and earlier are as perfect as upon the day they were written.

It is generally supposed that envelopes are a product of modern civilisation, yet excavations in Babylonia have shown that they are nearly as old as writing itself; certainly they were employed long before Abraham's time. When the Babylonian had completed his letter, if he wished to enclose it in an envelope, he wrapped about it a thin coating of clay, entirely concealing the inscription. The name of the writer or the instructions to the bearer were then stamped upon the envelope, or a seal cylinder was rolled over it, and when it had been dried or baked it was ready for delivery. The recipient opened it by thrusting a small bronze punch through the clay envelope to break it away. There frequently come to light letters which have gone astray, or which were mislaid and lost; if the writing upon the envelope is obscure, the letter within may be as perfect as upon the day it was written. Thus Abraham and the Babylonians before him, and perhaps the Israelites after him, wrote their letters until the cuneiform writing was abandoned for the characters of the Phœnician alphabet.—*Prof. Edgar J. Banks, in the Christian Herald.*

Present Needs.

A YOUNG woman of whom it would hardly be expected that she had considered the spiritual needs of the world to any great extent, recently gave expression to a great truth in a very few words. Without previous conversation that would lead to the expression, she suddenly exclaimed, "What the people of this generation need is a conviction of sin, not the explanation and application of the prophecies alone—a searching of the heart rather than putting on the outer garment of truth."

Many an educated preacher who has given years to preaching "the truth," explaining prophecies, expounding doctrines, etc., can well consider this loaded nut-shell of truth. His work will be made more effective by so doing.

It is quite true that doctrine is taught by the Scriptures, but reproof for sin and instruction in righteousness are the most important things in the Word.

The thing is well illustrated by the story of the ignorant Scotch boatman and the learned philosopher who was his passenger. While crossing the river the wise man asked the man at the oars if he had studied geometry. Sandy replied, "No." "Then one-fourth of your life is gone," was the reply. "Are you familiar with physiology?" came next. To a negative answer he said, "Then one-half of your life is gone." "Do you understand astronomy?" was the third query, to which the boatman had to admit his ignorance. "Then three-fourths of your life is gone," said the professor.

Just then the boat overturned, and it was the boatman's turn to ask questions. "Can you swim?" said he. "No," was the quick response of the learned gentleman, answered by, "Then your life is all gone."

The preaching that leads one to cry out, "God be merciful to me a sinner," is more effective than that which teaches a man to say, "I fast twice a week, I pray three times a day, I pay tithes of all I possess," or even to repeat verbatim the whole "Apostles' Creed." X. Y. Z.

OUR WEEKLY BIBLE CLASS

RISE AND WORK OF THE PAPACY, No. 2

The question now arises, What power has ever arisen in Europe since the fifth century which will meet these specifications?—JUST ONE, and that is the PAPACY. All Protestants of any note are agreed on this.

1. The Papacy arose in Europe, Rome being its headquarters.
2. She arose to recognised power after the Roman Empire was divided into ten kingdoms.
3. Three of the original ten kingdoms were successively overthrown before the rising power of the popes,—Heruli, in A.D. 493; Vandals, 534; Ostrogoths, 538.
4. Beginning in the year 538 A.D., when the last opposing power was overthrown, and counting 1260 years brings us to 1798, at which time, by the authority of France, the then ruling pontiff was dethroned.
5. During the Dark Ages the Christian world was practically under the power of the Papacy, and it literally wore out between fifty and sixty millions of those whom it was pleased to call heretics.
6. It has thought to change God's times and law, as the following, quoted from one of its own works, will prove: "The Pope has power to CHANGE TIMES, to ABROGATE LAWS, and DISPENSE WITH ALL THINGS, even THE PRECEPTS OF CHRIST."

The Papacy has met every specification of the prophecy.

VALUABLE HELPS

Story of Daniel the Prophet, 295 pages, half cloth (postage 8d. extra), 3/6.

Thoughts on Daniel, 317 pages (postage 3d. extra), 1/-.

Orders for these publications should be forwarded to our General Agents or Signs of the Times, Warburton, Victoria, Australia.

OUR STUDY NEXT WEEK: THE MILLENNIUM.

World-Wide Field

The Philippine Islands.

KNOWING from experience that one's interest in a particular field, from a missionary's standpoint, is greatly increased as he becomes better acquainted with the field and its needs, it gives me great pleasure to relate a few facts concerning this field. For convenience we will divide these studies into sub-topics, and consider each one briefly. The proper subject for our first study will be a brief outline of the history, location, area, climate, etc., of the Philippines.

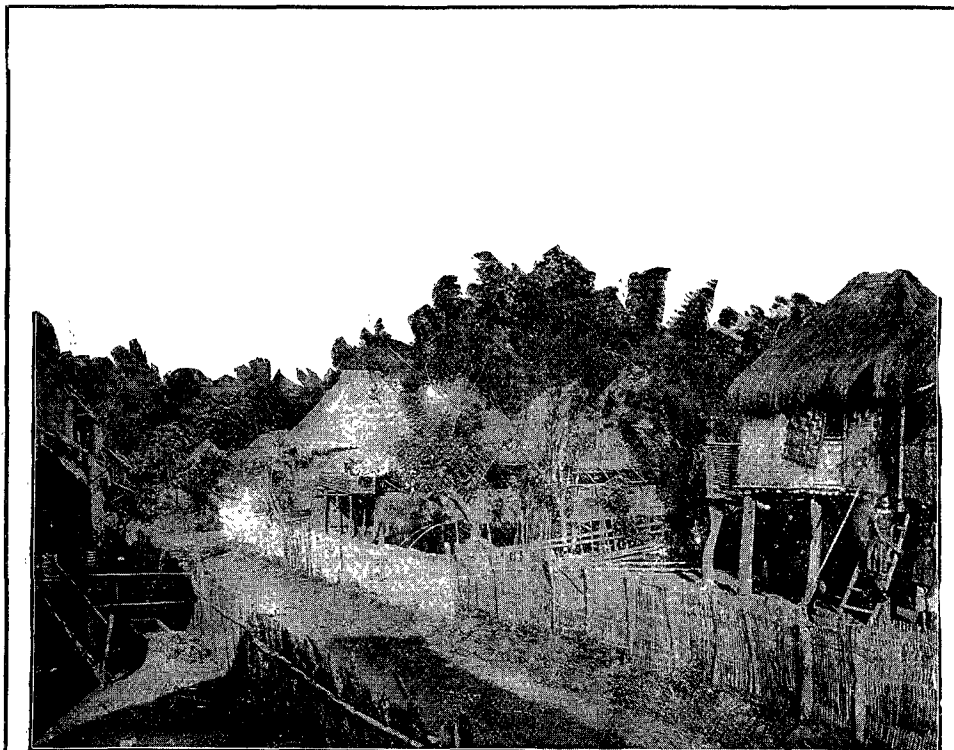
August 10, 1519, a small fleet, consisting of five ships, under the command of Magellan, set sail from Spain. The object of their voyage was to discover, if possible, a western route to the spice islands supposed to exist in the South Pacific Ocean. Magellan passed through the straits that have since borne his name in South America. After a voyage lasting a year and eight months, in April, 1521, the Philippine Islands were sighted. Magellan gave them the name of San Lazaro Islands. His career was cut short by an untimely death in a tribal warfare on the island of Cebu. This circumstance prevented the carrying out of the plans to explore and occupy the islands. Of his five ships only one ever returned to Spain. This ship was the *Victoria*, commanded by Captain Cano, and was the first ship that ever sailed around the world.

In 1555 Philip ascended the throne of Spain, and soon after commenced to plan for the occupation of the islands. He appointed Don Miguel Lopez de Legaspi as captain general, and Andres de Urdaneta as spiritual head of the expedition. An expedition sailed from Natividad, Mexico, Nov. 21, 1564. It is an interesting fact that the expedition that was destined to act an important part in the Philippines, and to establish the power of Spain and the Papacy, should sail from North America. In 1571 Legaspi established the capital in Manila. From that time down to 1898 Spain's rule in the Philippines was a chequered one. Invasions by Malay and Chinese pirates, insurrections of the natives, driven to desperation by the tyranny of church and state, as well as wars with other nations, have all helped to swell the sum total of Spain's difficulties. The history of these islands might well be said to have been written in blood. Misrule and injustice held sway until, on the first day of May, 1898, another expedition from North America changed the whole order of things. What has been accomplished under

American rule will be considered in some future articles.

The Philippine Archipelago lies entirely within the tropics, and numbers, approximately, 3,141 islands and islets. They extend from latitude 4 degrees, 40 minutes to 21 degrees, 10 minutes north, and from east longitude 116 degrees, 40 minutes to 126 degrees, 34 minutes. These islands are south-east of China; Manila is forty-eight hours' sail from Hong Kong. The Philippine group is on a line directly north of West Australia.

The island of Luzon is the only one of the group which at present possesses a railway line, this line stretching from Manila to Dagupan, a distance of about 120 miles. It is a very primitive affair. Railway construction will be begun soon on a modern system on several of the islands. The American government has spent large sums building waggon roads in different places throughout the islands. Previously the only way of travelling in the interior of the



A Street in St. Ann, a Suburb of Manila.

islands was over rough trails, through rice swamps, and over mountain ranges. Inter-island traffic is carried on by means of small steamers. During the typhoon season this method of travelling is not always pleasant, or even safe.

The climate is, of course, tropical. On the whole it is probably as healthful as any tropical climate. It is much hotter in Manila than in many of the islands nearer the equator. This is accounted for by the cooling sea breezes or monsoonal winds, from which Manila is shut away; and, consequently, it gets very hot here, especially during the hot season, from March to June. We have found the heat very trying, especially during the middle of the day. Most of the natives take a siesta at this time. It is not the high temperature but the humidity and steadiness of the heat that is wearing on one. There are three seasons during the year—hot, wet, and cold. The wet season is almost due now. It has been known to rain for eighteen days without a break. Boots, shoes, books, etc., mildew,

and the veneer comes off the furniture. This is caused by the heat and dampness combined. The cold season is called such only for convenience to distinguish it from the other seasons. To say that it is really a cold season would not be a fact. It is a time when the heat is not so pronounced, but there is no decided change in the weather as is experienced in temperate climates.

Some of the denominations have built summer homes at Benguet for their workers. Way back in the high mountains of Luzon there are beautiful pine forests, and in the summer when Manila is like an oven Benguet is cool and fresh. The government has established a summer capital there. In the hot season, all who can afford this luxury go there for the season. It is an expensive place to live, but those fortunate enough to be able to go there will, doubtless, live longer than those who are obliged to spend all their time in Manila.

Diseases of all kinds prevail here. Leprosy, cholera, bubonic plague, and small-pox are liable to be encountered at any time. The natives take no precautions whatever against these diseases unless compelled to do so. Small-pox seems to be a family disease the same as measles are in other countries. Everywhere the features of men, women, and children are to be seen marked by this scourge. There are supposed to be 10,000 lepers in the group. I saw several hundred lepers in the San Lazaro Hospital. It was a terrible sight. The feet and hands of some were almost gone. I saw the dark cell where the friars used to imprison these unfortunate creatures. Not only the cell but great wooden stocks bear witness to the cruelty of the friars. This was the way they punished breaches of discipline. The Filipino insurrectionists camped near this hospital, and the friars, to save their own precious lives, fled and turned the keys over to the American authorities, who immediately took charge, and ever since have administered affairs. The friars are now suing to regain possession. It is to be hoped they will never regain control of this institution. The superintendent, himself a Catholic, told me these things. He said he hoped the friars would never gain control again. The cell and stocks are not used now.

Many precautions must be taken if one would keep healthy. All drinking water that is used by Americans is distilled. Great care must be exercised in selecting fruits and vegetables. Two cases of cholera have occurred recently, caused, it was thought, by infected fruit. One needs also to be careful about exposure to the noon-day sun. The principles of health reform are a bulwark of defence in this climate.

J. L. MCELHANY.

A MISSIONARY in Japan once took passage on a little coasting steamer. On the boat was a young Japanese who had resolved on suicide. He observed the missionary's face, and it seemed that there shone a new light upon it. He concluded that one with such a face must have a secret that made life worth living. So finally he went to the lady, told his story, and asked her what it was that made the light on her face. She told him the secret of the Christian's happy life, and he was deeply impressed. In time he became a Christian, and consecrated his life to faithful, earnest service for the Master. David said of the people of God, "They looked unto him, and were radiant." The light of heaven in the heart does give a radiance to the face; and Jesus says to us all, Let your light shine—both from the heart and from the face.—*Selected.*

Home and Health

Not Broken, but Cracked.

'Twas a set of resolutions,
As fine as fine could be,
And signed in good old fashion
By Nettie, and Joe, and Bee;
And last in the list was written,
In letters broad and dark
(To look as grand as the others),
"Miss Baby Grace, her mark!"

"We'll try all ways to help mother,
We won't be selfish to each other;
We'll say kind words to everyone;
We won't tie pussy's feet for fun;
We won't be cross and snarly, too;
And all the good we can we'll do."

"It's just as easy to keep them,"
The children gaily cried;
But mamma with a smile, made answer,
"Wait, darlings, till you've tried."
And truly, the glad, bright New Year
Wasn't his birthday old,
When the little sorrowful faces
A sorrowful story told.

"And how are your resolutions?"
We asked of the Baby Grace,
Who stood with a smile of wonder
On her dear little dimpled face;
Quick came the merry answer—
She never an instant lacked—
"I don't fink much of 'ems broken,
But I dess 'ems about all cracked."

—*Selected.*

The Girl Hostess

"TURN about is fair play, isn't it, daughter?"

"Why, yes, papa; but what is the application now?"

"You had a guest last week, and mother did her best to make things pleasant for you. Her friend is coming this week. Now do you see the application?"

"Oh, yes, and I'll give fair play, too."

Enabling one's mother to entertain her friend and have leisure for real visits with her, to go out, to plan little pleasures, and still have things move along smoothly in the home—this a field into which a daughter may put beautiful service. To do this well one must have a hostess spirit—must feel that it is just as much a daughter's as a mother's duty to see that people who visit in the house are hospitably treated; be sincerely desirous of learning what can be done to give a guest pleasure, to make one's home attractive.

Not only may this be done on the greater occasions of "having company" for a week or two, but a girl may practise being hospitable and gracious by taking a little responsibility in regard to callers. Unless there is an efficient servant in the house, the daughter can go to the door, greet the caller pleasantly, usher her to a desirable seat in the parlor, see that curtains, light, register, are in proper order, call mother quietly, and then take up the responsibility of the house in mother's place—keep the younger children quiet, be ready to meet agents or errand boys, or other callers. If more familiar friends drop in and can be asked

to stay to tea or dinner because the daughter may be relied on to look after the little extras, mother can have the real rest and enjoyment she needs and deserves in meeting her friends and keeping young with them.

In all this the daughter is not only expressing her gratitude for mother's thoughtfulness and kindness when "the girls" drop in, or come to stay and be entertained; she is gaining something for herself, something she can use to good advantage all her life, for there's nothing more beautiful, more helpful sometimes, than a sweet, thoughtful, cordial hostess.—*The Young People's Weekly*.

How to Ward Off Old Age.

SUPPOSING that a man has a fairly good and unmortgaged constitution to start with, there are several methods to ward off the infirmities of a premature old age. The first and most important is to keep the commandments. Our Creator has written certain laws on our mortal bodies—laws as unrepeatable as those written on the stone tables of Sinai. To squander vital resources by violating these laws, or even by neglecting them, is an unpardonable sin. There are suicides in Christian churches—yes, in some Christian pulpits!

Rigid care as to a *digestible diet* does not mean fussiness. It means a clear head, clean blood, and a chance for longevity.

Stimulants are dangerous just in proportion as they become indispensable. Hard brain work, hearty eating, and little or no physical exercise, make a short road to a minister's grave. That famous patriarch of the New England pulpit, Dr. Nathaniel Emmons, who was vigorous at ninety-four, used to say, "I always get up from the table a little hungry." The all-comprehensive rule of diet is very simple—whatever harms more than it helps, let it alone! Willful dyspepsia is an abomination to the Lord.—*T. L. Cuyler*.

A Wise Decision.

LOSING one's position or work is not always the most serious thing that can happen, though when first facing the problem of such loss one may so regard it. Some years ago the young son of a saloon-keeper attended a Sunday-school. Because of its teaching, he began to feel that it was not right for him to tend the bar. He spoke to the minister about the matter, asking what he had better do.

"Decide for yourself," was the clergyman's reply.

"If I refuse to tend the bar, father says he will bounce me."

"But what do you think you deserve if you do tend the bar?" he was asked.

"I think that I deserve to be bounced." Here the matter rested for a while.

Later the boy, by his refusal, lost his place, and was forced "to look out for himself." The minister helped him to secure a position. He worked himself up until he is to-day the greatest living authority upon a certain line. He is assistant in one of the largest libraries in the country, and is acquainted with ten or twelve languages.

Many have to decide between losing a position and obeying conscience. Loyalty to the right never fails of a reward. It often brings greater earthly good, and will always result in eternal gain.—*Youth's Instructor*.

Tiny Spoons.

MAN can do exceedingly, almost incredibly, delicate work, when he is trained to it. Of this *The Youth's Companion* furnishes an illustration as follows:—

"An engraver in Brockton, Massachusetts, and a jeweller in New Haven, Connecticut, have just been getting together on an enterprise that would be somewhat beyond the average artisan. The Brockton man once engraved the alphabet three times over on the head of a pin. The New Haven man has done wonders equivalent in his line, but his current achievement caps them all. Inside a common cherry stone, the interior of which measures but a trifle over one eighth of an inch in length, he has packed twenty-four dozen miniature spoons, solid silver, of his own workmanship,—of most artistic workmanship, too, say those who have examined them under a magnifying-glass. The Brockton expert is to engrave names and addresses on the spoons."—*Wellspring*.

An Ostrich in Harness.

"GO AND hitch up the ostrich," is not at all an absurd command on an ostrich farm. There these great birds are often harnessed to a carriage, and make fairly good substitutes for horses. Although they cannot draw a heavy load, their speed is a recommendation.

At Jacksonville, Florida, there is a bird named Oliver W., that can run a mile in two minutes and twenty-two seconds. His owners claim that he is more satisfactory than a horse.

This particular ostrich appears to like his work. When the little carriage is brought out, he comes running toward it at full speed, with both wings spread out, ready to have the harness put on.

On one occasion a cyclist tried to pass Oliver W. on a long, smooth stretch of road. He came up behind the carriage, thinking to get ahead and escape the dust. Oliver W. thought differently. He threw his head high in the air, gave a flap with his wings, and went forward with a speed that astonished the cyclist. Putting forth more effort, the latter made another attempt to pass the ostrich, but the faster the pedals of the bicycle moved, the faster sped the long legs of the bird.

It so happened that the cyclist had a record as a fast rider, and to be distanced by an ostrich was not to his liking. For two miles he tried to pass his feathered rival, but was then obliged to give up the race, defeated.—*Selected*.

THE Rev. Charles M. Sheldon, who wrote the now almost forgotten "In His Steps," has been a vegetarian since his visit to England. The healthiness of a Scotch vegetarian family with whom he stayed in Dundee, converted him to a fleshless diet. Six years ago he tried the experiment of going a full year without any breakfast. He drank two coffee cups of hot water, and on the strength of that bill of fare did a healthy man's regular forenoon's work. At the time he preached or lectured, on an average, once a day for six months, and did not miss a single engagement, or have a headache or a pain. Mr. Sheldon declares that the vegetarian habit simplifies life, and in commending it he uses the characteristically American argument that ten minutes is time enough to get breakfast, if you are a vegetarian. Just now he is especially rejoicing over his vegetarianism, because, while enjoying unusually good health, the Beef Trust is making nothing out of him.—*Sel.*



Reason and Instinct.

"I applied mine heart to know, and to search, and to seek wisdom, and the *reason of things*." Eccl. 7 : 25.

REASON and instinct are both gifts from God. Instinct is doing that which any organism cannot help doing. There are proofs of this in every creature created. We will notice one or two of them.

If you think for a little while about some of the doings of animals, some of them appear to us very foolish. Think of the horse for instance, after all his long association with man; yet at what trifling things along the street he will take fright. One would think that if the horse has any reasoning powers at all, he would know that an old hat or a bit of paper is harmless. But fear is deeply implanted in his nature.

In a book called "Chapters on Animals," we read the following: "A cow would not give down her milk unless she had her calf before her. But her calf died, so the herdsman took the skin of the calf, stuffed it with hay, and stood it before the inconsolable mother. Instantly she proceeded to lick it and to yield her milk. One day, in licking it, she ripped open the seams, and out rolled the hay. This the mother at once proceeded to eat without any look of surprise or alarm." If the poor old cow had been able to reason, don't you think she would have known the difference between a live calf and a dead one stuffed with hay?

As you all know, the little chicken comes from the egg. The good mother hen sits patiently on the eggs until her babies come out of the shell. Millions of cells have been hard at work, and at last a pretty little chicken is formed, and ready to leave its shell prison. When this time comes, it picks a hole in the shell and steps out, and at once commences to pick up grains of food. Now how did the chicken know the time to pick its way out, and how did it know the difference in the first minute of its new life between food and that which was not food?—Only by the exercise of the faculty which we call instinct.

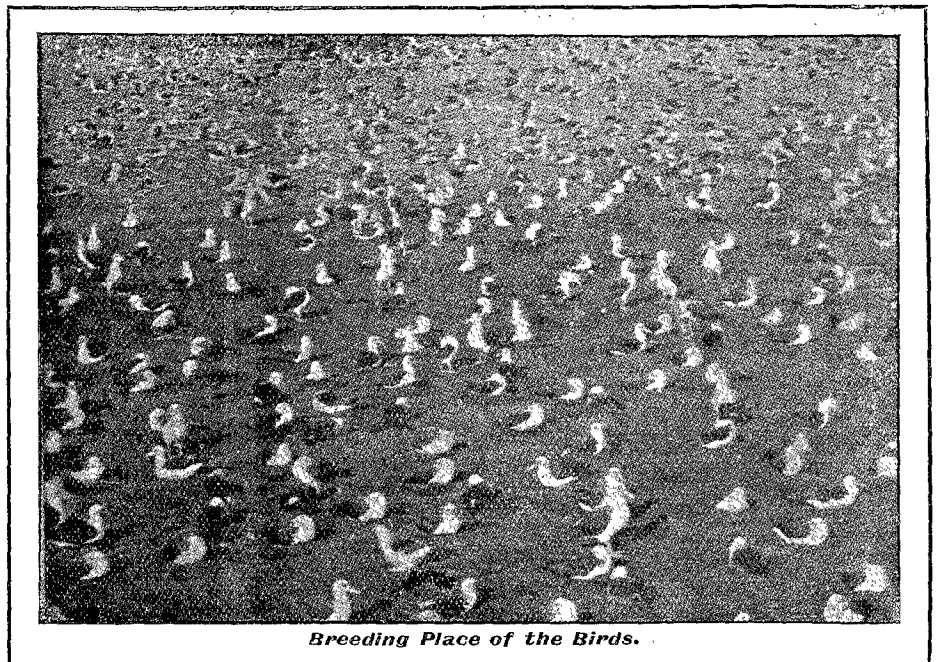
Who taught the bee always to make a six-sided cell, the spider to spin its web, or the hermit crab to protect its weak parts? The only answer we can give is, that God gave them the instinct when He created them.

There is a vast distinction between reason and instinct. To man God has given great reasoning powers. We know the difference between right and wrong. We can also

study and reason about the wonderful works of nature. Look at the marvellous inventions of to-day. Such as the phonograph, the X rays, the biograph, and various other wonderful contrivances, all of them the result of the wonderful reasoning powers of man. Man was created in the image of God, but sin has disfigured that beautiful image, and to bring it back to its original state, "God gave His only begotten Son, that whosoever believeth on Him should not perish (through sin), but have everlasting life." John 3:16.

We should think and *reason* about this great sacrifice for sin. We cannot understand it unless we do. Remember the text at the heading of this study, "I applied mine heart to *know*, and to *search*, and to *seek out* wisdom, and the *reason of things*." We must study the Bible before we can understand it.

Instinct is also as truly wonderful as the power of reason. Every year there are birds that go from sunny Australia to the cold, snowy wastes of Siberia to build their nests and hatch their young. We think it wonderful that the birds



can find their way across the mighty ocean for thousands of miles, even though they perhaps have made the journey before. But there is cause for still greater wonder when we know that the young birds that were hatched in Siberia leave for Australia before their parents, and reach here a month or two before them. How do they find their way? They have never made the journey before, neither had they anyone to lead them. It must be the God-given power called instinct. In no other way can we possibly account for it.

What makes the soldiers of our body fight disease germs, and the little ciliated cells to force out of our mouth and nose the foreign matter which has accumulated through contracting a cold?—Why, the same power, instinct.

Inasmuch as God has endowed us with such a wonderful gift as reason, let us use it to His glory.

C. HALLAM.

"A SOFT answer turneth away wrath: but grievous words stir up anger."

SIGNS OF THE TIMES

We send out no papers that have not been ordered; if persons receive THE SIGNS OF THE TIMES without ordering, it is sent to them by some friend, and they will not be called upon to pay.

We hear sometimes of subscribers not getting their papers. We shall take pleasure in promptly rectifying all such mistakes if you will call our attention to them.

PRICE, PAYABLE IN ADVANCE:

For twelve months, post free in the Commonwealth	4/6
For six months, post free in the Commonwealth	2/6
For three months, post free in the Commonwealth	1/6
Five or more copies to one or five addresses, post free in the Commonwealth, twelve months each	4/-
Twelve or more copies to one or twelve addresses, post free in the Commonwealth, twelve months each	3/4

PRICES TO NEW ZEALAND.

For twelve months, post free	6/6
For six months, post free	3/6
For three months, post free	2/-
Five or more copies, twelve months each	4/5
Twelve or more copies, twelve months each	3/6

All to be sent to one address.

To other countries in the Postal Union	8/6
Single copies, postage extra	1d.

All orders sent direct to the publishers or their agents, either for single subscriptions or for clubs, must be accompanied by cash.

All orders for reductions in clubs must be received fourteen days previous to date of issue.

Address SIGNS OF THE TIMES PUBLISHING ASSOCIATION, Warburton, Victoria.

"A SINGULAR peril to motorists is revealed in the temporary blindness which struck the chauffeur of the Stillman party touring in France. After going 200 miles at thirty-five miles an hour, the speed seemed to disable his sight and also to give him vertigo. The next event on the programme was a collision with a truck, in which happily no one was killed. The blinding of the chauffeur is something like the case of the locomotive engineer who suddenly dies at his post—rare, yet possible."

A BERLIN paper, says *Forest and Stream*, tells of a new device that makes herring-fishing easy. A microphone, which magnifies sounds, is plunged into the sea to ascertain if fish are passing that way. A wire connects the submerged microphone with an ordinary receiver, with which one listens to what is going on in the depths of the sea. Excellent results have been obtained in the North Sea by the invention for signalling the passing of the herring shoals.

CAPTAIN BYIEFF of the Russian army has just completed a wonderful equine feat. The captain left the front in Manchuria shortly after the peace treaty was signed, and arrived in St Petersburg on June 5. He rode the entire distance, about 8,700 miles, in eight months and four days. His horse, which was of English breed, was in good condition when the journey was finished. The captain's orderly, who was his sole companion, had a Mongolian mount. The average distance covered a day was over 35 miles.

"PLANS for the largest and best dry dock in the world are being prepared in the bureau of yards and docks at the navy department at Washington. The last naval appropriation act contained a provision for a dock to cost £250,000 to be constructed at the Bremerton navy-yard, Puget Sound, Washington. This amount is larger than ever heretofore appropriated for a dock, and the new dock when completed will be able to take in the largest battle-ship either in course of construction or in contemplation. The dock is to be so constructed that it can be lengthened if vessels of greater length should be built in the future."

"THE remarkable extent to which tea is taking the place of wine in England was indicated at the lamentful annual meeting of a great London company, which operates stores, hotels, restaurants, places of amusement, etc. The bad showing for the year was explained by the steady falling off in the consumption of alcoholic drinks. In twenty years, while the population of the country has increased by 10,000,000, the consumption of wine and spirits has fallen off by £11,000,000, and the consumption of beer in proportion. At one restaurant in a single evening only a single bottle of champagne was ordered, while a few years ago twenty-five or thirty would have been required. The golden stream of profits, it was lugubriously said, now flows from the teapot rather than the wine bottle. The railway restaurants have

specially suffered. The company seems to have kept its prices up to what Mrs. John Lane calls 'the champagne standard,' and England apparently finds the tea and bread-and-butter standard just now better suited to its purse."

THE death of Mr. Russell Sage caused some uneasiness in the New York money market, but the prudent financier's care of his laboriously acquired millions continued beyond the grave. All his current loan contracts contained a clause providing for the continuance of his business in the event of death, thus avoiding any necessity for the sudden termination of "call" loans, which might have demoralised the market and depreciated his own vast holdings. His total fortune is said to be between £20,000,000 and £30,000,000. It is expected there will be charitable bequests. As to his parsimony, it is recalled that he took a pride in the fact that his clothes cost less than those of his own clerks. He had three suits a year, each costing £2 8s., but he looked neatly dressed owing to his personal care for them. He brushed his clothes himself, carefully removing grease-stains, and polished his own shoes. He went every day to lunch at the offices of the Western Union, of which he was a director, because the company provided lunch free for its staff. His one luxury was horses, but he boasted that he made money out of them. Some of his characteristic sayings may be quoted: "Any fool can earn a dollar, but it takes a wise man to save it." "I saved the first dollar I ever earned." "The tender care of a good wife is life's finest reward." "There is no such thing as the curse of money." "A good man cannot have too much money."—*Southern Cross*.

FOR SALE AT AVONDALE.

FIVE-ROOMED weatherboard cottage, bathroom and brick cellar, plenty water; two acres land, one in fruit trees, bearing. On main road, near church, and convenient to School. A good, comfortable home for family wanting to attend the School. Price £300. Apply Mrs. E. Lamplough, Maitland Road, Cooranbong, N.S.W.



HEALTH

AT THE

Sydney Sanitarium

The Sydney Sanitarium makes use of all rational means in aiding the restoration of that priceless treasure—*Health*. Baths of all kinds, Massage, Electricity, Diet, etc., are the agencies chiefly employed.

Very few chronic diseases are incurable, at least they should not be pronounced incurable until the Sanitarium methods have been given a trial.

The Sydney Sanitarium is located at WAHROONGA, a beautiful suburb of Sydney, at an elevation of about 700 feet.

The winter climate is bracing and delightful.

ADDRESS—
SYDNEY SANITARIUM, WAHROONGA, N.S.W.

For Descriptive Souvenir

OUR GENERAL AGENTS

Victorian Tract Society, Oxford Chambers, 473-481 Bourke St., Melbourne.
New South Wales Tract Society, 80 Hunter Street, Sydney.
Queensland Tract Society, 186 Edward Street, Brisbane.
North Queensland Tract Society, Eyre Street, Nth. Ward, Townsville.
South Australian Tract Society, 93 Franklin Street, Adelaide.
West Australian Tract Society, 246 William Street, Perth.
Tasmanian Tract Society, 127 Liverpool Street, Hobart.
New Zealand Tract Society, 37 Paronaki Street, Wellington.
International Tract Society, 39/1 Free School St., Calcutta, India.
International Tract Society, 28a Roeland St., Capetown, Sth. Africa.
International Tract Society, 451 Holloway Road, London, N.