

SIGNS OF THE TIMES

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ONE PENNY



MAN that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down : he fleeth also as a shadow, and continueth not. And dost Thou open Thine eyes upon such an one, and bringest me into judgment with Thee ? Who can bring a clean thing out of an unclean ? not one. Seeing his days are determined, the number of his months is with Thee, and Thou hast appointed his bounds that he cannot pass ; look away from him, that he may rest, till he shall accomplish, as an hireling, his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground ; yet through the scent of water it will bud, and put forth boughs like a plant. But man dieth, and wasteth away : yea, man giveth up the ghost, and where is he ? As the waters fail from the sea, and the river decayeth and drieth up ; so man lieth down and riseth not : till the heavens be no more, they shall not awake, nor be roused out of their sleep. Oh that Thou wouldest hide me in Sheol, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me ! If a man die, shall he live again ? All the days of my warfare would I wait, till my release should come. Thou shouldest call, and I would answer Thee : Thou wouldest have a desire to the work of Thine hands. But now Thou numberest my steps : dost Thou not watch over my sin ? My transgression is sealed up in a bag, and Thou fastest up mine iniquity. And surely the mountain falling cometh to nought, and the rock is removed out of its place ; the waters wear the stones ; the overflowings thereof wash away the dust of the earth : and Thou destroyest the hope of man. Thou prevailest forever against him, and he passeth ; Thou changest his countenance, and serdest him away. His sons come to honour, and he knoweth it not, and they are brought low, but he perceiveth it not of them. But his flesh upon him hath pain, and his soul within him mourneth. ————— Job 14.



Proposed Change in the Calendar.

By L. A. Smith.

PROBABLY most people are not aware that there are any serious defects in the Gregorian calendar, which has been in use throughout the civilised world (excepting Russia) since 1582. It seems, however, that there are some drawbacks which are felt by certain classes of the people, and an agitation has been started in favour of certain reforms in the present calendar which will seemingly make it better adapted to the needs of the times. The *Scientific American* mentions that it has received from an advertising firm in San Francisco a copy of a calendar embodying such proposed improvements, which the *Scientific American* commends for its "simplicity and convenience," though it fears that no change in the calendar can be effected in the near future.

There is a feature of this proposed change in the calendar which is especially noteworthy. Julius Cæsar's reform of the calendar, and the change made by Pope Gregory, left the week untouched. The days of the week remain the same in all countries of the world, although not all use the same calendar. From Adam's day down to the present, no change has been made in the calendar which affects the days of the week. But now a change is proposed which will alter the week itself. As stated in the *Scientific American*, the proposed new calendar "divides the fifty-two weeks of the year into thirteen months, each having exactly twenty-eight days. The first of January and the first of every one of the twelve succeeding months fall on a Sunday, and the twenty-eighth or last day of each month, therefore, falls on a Saturday. The obvious advantage of this arrangement is that, since each day of the week must be one of four numbers out of the twenty-eight (Sunday for any month of the year being either the 1st, 8th, 15th, or 22nd, Tuesday either the 3rd, 10th, 17th, or 24th, etc.), if one knows the day of the week, it is possible to find the day of the month quickly and without reference to a calendar."

"The additional month necessary under this system is named by its sponsors "Vincent"; and it is placed in the calendar between June and July.

"Thirteen months of twenty-eight days each, however, give a total of only 364 days for the year, and to accommodate the odd day, it is proposed that between Saturday, the last day of December, and Sunday, the first day of January, there should be a day to be known as 'Anno Day.' It is not recognised as a calendar day, and beyond its name has no other distinction to separate it from the last day of December. Any labour done on Anno Day would have to be a matter of special contract or agreement. No interest or rental will accrue upon that day, and for all such purposes it would be

considered a part of Saturday, December 28th. Leap Year is provided for by an extra day between Saturday, Vincent 14th, and Sunday, Vincent 15th. This would be known as 'Mid-anno Day,' and it would be treated in all respects similarly to Anno Day."

As the reader will see, such a change in the calendar would be wholly incompatible with the observance of the seventh-day Sabbath of the Decalogue, and it would be incumbent upon commandment-keepers in the event of such an innovation to maintain a separate reckoning of time in which each twenty-four-hour period of time—each Biblical "evening and morning"—would have the same relation to other like periods as was fixed by the Creator when He instituted the weekly cycle at creation. To make a change in the week (as by the proposed insertion of a *dies non* between Saturday and Sunday) would be to tamper with an institution of God.

To Put Out Fires at Sea.

AN ingenious device to smother fire on ships by distributing throughout the vessel incombustible gases drawn from the funnels, has been invented by an Australian. Between 1892 and 1902, says the *Literary Digest*, no less than 364 vessels were reported burned at sea, not to speak of those that doubtless were destroyed in this way without news of the fact reaching land. Besides these fatal fires, there were hundreds of others that were extinguished only with great effort, and after more or less damage had been done. Methods of fighting fire on shipboard are now most imperfect. Says Daniel Bellet, writing in *Cosmos* (Paris):—

"The admission of water to the hold is often insufficient, and may perhaps be dangerous on account of its weight, which diminishes the buoyancy of the hull. It is needless to add that it also may injure the whole cargo, even that part not reached by the fire. For this reason steam is often used as a substitute, and inventors have also planned to introduce carbonic gas.

"An Australian inventor, Mr. George Harker, has had a very original idea. He also uses incombustible gases to stop the progress of the fire; but he does not generate these gases by a special apparatus, he takes them from the place where they are naturally found on board every steamer. He uses the combustion-gases that normally escape through the funnels with the smoke and other products of the furnaces."

Harker's apparatus comprises a small motor which operates a fan to draw the furnace gases from the funnel, devices for washing and cleaning them, and then forcing them into a system of pipes through which they are distributed to any desired part of the ship. The gases may also be used to kill rats. Harker's machine is cheap and apparently effective, and may be the means of saving much life and property at sea.

South American Transcontinental Railways.

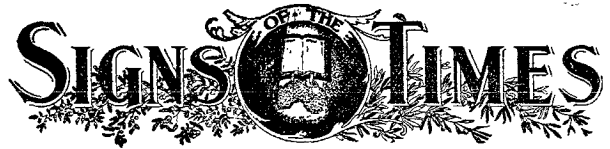
IT is long since the Western Hemisphere has witnessed an event of greater importance than the piercing just recently of the first tunnel through the Andes, says the *London Times*. In

a few months, possibly by next March, passengers will be able to travel by rail from Buenos Ayres to Valparaiso. South America is still without means of intercourse such as the exigencies of modern commerce demand. If Nature has endowed it with some of the finest waterways in the world, she has qualified her bounty by building behind these waterways an almost impassable barrier of mountains. The result is that, though flourishing communities in direct touch with the Old World have grown up around the Amazon and the Plate River, the countries of the Pacific coast have reaped only slight benefit from their development. There seems little doubt that the new railway is only the forerunner of a series of similar ventures. At the present moment another transcontinental line is contemplated by way of Bolivia; while nearer the equator Brazil is building a line westwards towards the Peruvian frontier. To the south one of the great Argentine railway systems is pushing its tentacles across the Pampas, and means, it is said, eventually to extend one of them to the Pacific. When finished, these railways may be expected to revolutionise the relations of the States of South America, not only among themselves, but in all probability, with the rest of the world. When even the Buenos Ayres Valparaiso railway is open to traffic of all kinds, Chile and Peru will no longer live wedged between the Pacific and the walls of the Andes in a back-water remote from the streams of world commerce. They will be in direct and constant intercourse with the progressive countries to the east of them, and will be brought proportionately closer to Europe. After a period of comparative, though by no means complete, stagnation, they will find themselves under the same influences that have made Buenos Ayres and Rio de Janeiro two of the most "go-ahead" capitals in the world. A long step will have been taken towards South American solidarity.

THE *Independent* says that in a new Catholic book, entitled "The Stability and Progress of Dogma," the author makes several statements similar to the following:—

"If anyone makes public profession of heresy, or tries to prevent others by word or by example, he ought not merely, absolutely speaking, to be excommunicated, but he may also be justly killed, lest his contagious and dangerous example should cause loss to others. In fact, a wicked man, says Aristotle, is worse than a beast, and does more harm, from which it follows that if it is not wrong to kill a beast of the forest, especially if it be mischievous, so it may be a good action to deprive a heretic man of the power of carrying on a mischievous life, as an injurer of the divine truth and an enemy of the health of other men."

The foregoing accords in statement certainly with the actions of the church during Inquisition times; so that we are again assured that "Rome never changes."—*Youth's Instructor*.



A. W. Anderson, Editor.

Melbourne, Victoria, February 28, 1910.

"Towards the Light." [? ?]

A Mystic Poem Written by a Spiritualistic Seer.

"THE only good that I can see in the demonstration of the truth of Spiritualism," said Huxley many years ago, "is to furnish an additional argument against suicide." This, undoubtedly, is hitting Spiritualism hard; but does this occult art deserve anything better? One has only to read the publications which are issued by Spiritualists to come to the conclusion that Huxley was not far out in his judgment. Who among us would be anxious to depart this life if we thought that our occupation in the next life was to consist of similar absurdities to those which are reported as taking place at Spiritualistic seances? Some truly marvellous things are done through Spiritualistic mediums, we freely admit, and we are quite ready to believe that far more marvellous things will be done in the future than have ever been done in the past. But if the so-called spirits of the departed were really anxious to confer any benefit upon mankind, why do they not tell us something which would be really beneficial, something which we know not now, but would very much like to know?

After perusing the reading matter which is furnished in the periodicals issued by Spiritualists, one is inclined to think that the spirits in the nether world take pleasure in devoting their energies to trickery and jugglery of various kinds. Many illustrations could be cited, but we shall confine ourselves to one which is quoted below, which is an extract from a report of some Spiritualistic manifestations that are reported as having taken place in a house in California. The quotation is a reprint of portion of an article which appeared in *The Harbinger of Light*, a Spiritualistic journal published in Melbourne.

After describing in minute detail all the surrounding circumstances of this Spiritualistic manifestation, especial care being given to the manner in which a black cloth screen was suspended across one of the corners of a room, the report proceeds:—

"The space behind the screen contained a wooden bench 16 inches high, 20 long and 12 wide. I placed two zithers, one 9 x 16, and the other 10 x 18 inches in the space, one on the bench and the other on the floor leaning against it.

"I then proceeded to take my chair, but before I could do so, the larger zither sounded louder than it was thought possible. The entire set of strings was swept by a force one would think sufficient to destroy the instrument. Then low, plaintive airs were played, and the zithers were placed on the floor. Then the bench was lifted high and brought down with terrific force several times and with loud noise. Then it was shoved all around the corner with rapid motion,

Matter through Matter.

"Flowers were held against the cloth by me and by a number of persons. Fingers and a thumb projected through the cloth, seized them and drew them through the fabric, and handed them back over the top of the screen. Then everybody said, 'There is the zither just over your head.' I arose, held my hand, and it was placed gently in my grasp. The mother then said to me: 'Hand it over, but hold it with all your might.' I did so, and clutched the instrument with all the force at my command. It was pulled out of my hand with the rapidity of lightning, and with a twisting, wrenching motion. No hand was visible. I resumed my seat. Then the mother came with a glass two-thirds full of water, pressed it against the screen close to my face. I put on my glasses and beheld a snowy white hand come through the cloth, take the tumbler of water back through the curtain, and immediately hand it out over the top. Then this was repeated. I then held white pearl opera glasses against the cloth. A thumb and two fingers appeared, seized one tube, and I held the other. Then the glasses were slowly drawn through the cloth, evidently that I might have time to examine, and handed back to me over the top. I saw the hand—the whiteness of the hand was different from that of the pearl. Then, when seated again, I placed my back to the screen, and a hand reached through the cloth and touched my head three or four times. I put the opera glass on my right shoulder. It was instantly taken by the white hand through the cloth, and passed out and set on my left shoulder. In order that I might see this act, I requested a gentleman to occupy the middle chair and place the glasses on his shoulders. I saw the hand come out, take the glasses through and push them out again and set them on the other shoulder. Then I at once went around behind the screen. The bench and zithers were there. I lifted up the bench so that all could see. Then I placed a zither outside of the screen, and turned the back of it toward the audience. My black coat was three inches back from the screen, and the strings of the zither three inches in front. Fingers and thumb, pure white, stood out of the lapel of my coat, and extended through the cloth and thrummed the zither four times. A woman then occupied the middle chair, with back to screen. I saw a hand emerge from the cloth, take out her comb and reach over, replacing it. An incredible event followed: another woman took the chair, but her comb was far within dense hair. The hand took it out as though no hair was present, reached it over, and replaced it exactly as before. . . .

Medical Treatment.

"Then treatments followed. Persons occupied the middle chair, and all kinds of massage, rubbings, and patings of backs and heads occurred rapidly. I placed my back to the screen, and my head was treated to various manipulations. Then the girl said: 'Turn around.' I did so, and two hands gently rubbed my eyes a number of times. . . .

Moulds of Hands Taken.

"Then the mother melted a lot of paraffine, and heated it hotter than it was wont to be. A large earthen dish of this intensely hot liquid, and another of cold water were placed on the bench. Instantly moulds or casts of many fingers were thrown among the people. The fingers were thrust into the hot paraffine. Some adhered; then they were placed in the cold water. The fingers vanished, leaving thin and perfect casts, which were of exquisite types and forms."

What profit can be gained by watching the antics of dancing tables and listening to the banging of forms on the floor, and viewing feats of jugglery with ladies' hair combs by mystical hands, we cannot comprehend. These things savour of the uncanny works of the prince of darkness.

We are told in the same article that certain Spiritualists are at work upon "a colossal undertaking; namely, to annihilate root and branch that awful, distorting truth named Christianity, as taught by howling evangelists." This is a notable declaration, and its honesty appeals to us immensely. We have always held that the

fundamental teachings of Spiritualism are subversive of Christianity, but it is not often that its votaries publicly state this fact in the press. The deceptive character of the doctrine of Spiritualism lies in the fact that, notwithstanding the entire system is destructive of the teachings of the Saviour, yet His name and titles are continuously used in connection with this occult art. A brief review of "a mystic poem" entitled, "Towards the Light," written by Princess Karadja, a noted Spiritualistic seer, will furnish sufficient evidence of the anti-Christian teaching of Spiritualistic philosophy.

It may be interesting to our readers to mention that Her Majesty Queen Alexandra has graciously intimated her pleasure in accepting a copy of this "mystic poem," handsomely bound in mauve leather, and with the royal arms of gold on the cover. It is not necessary to read very much of this "mystic poem" to see that it bristles with ideas which are diametrically opposed to the fundamental truths of the Bible. Notwithstanding this fact, however, allusions to God and Christ, the judgment day, the sufferings of Christ, and His love for mankind, are frequently made. This poem describes the Spiritualistic idea of the flight of a soul from earth to heaven, and in graphic lines relates the details of a sinful man's rash act to end his despair, a man who, in the poem, confesses his selfishness in these lines:—

"No broken sob could reach my deadened ear,
Nor raise an echo in my empty heart,
Where on a throne of ice my spirit dwelt,
Adoring as supreme Divinity,
As centre of the world, as Lord and God
The only being whom I loved—MYSELF!"

Proceeding with the narration of the conditions which led him to determine to end his life, this spirit from the other world confessed that he had determined to spend his last hours of life amid the vice in which his soul revelled:

"At last when I had emptied to the dregs
Life's pleasure-cup, I longed for dreamless sleep.
The chill embrace of death would cool my brain
Rest! Rest! Eternal rest—oh, priceless boon!
I had no terror of the starless night,
And scorned the thought of coming Judgment Day.
Annihilation seemed to me elysian,
For I was weary—wearily unto death.

"But in farewell I first would summon round me
All that in former days had charmed me most:
Wine, women, music, light and fragrant flowers—
And so surrounded I would breathe my last."

We have no desire to ask our readers to peruse the nauseating details of this spirit's confession of suicide, of his dreadful agony of mind which he suffered after he had taken his own life, to know that although he had destroyed his body, yet he was still able to think, and how he was condemned by "the Christ" to be chained to the corpse he loathed until he should have atoned for his crimes through repentance. After an awful experience, an experience which, if true, would most certainly verify the statement of Huxley that the only good he could see in Spiritualism was that it furnished "an additional argument against suicide," this spirit proceeds

to give the details of his release from the suspense and agony which he had undergone in the spirit world:—

“What glorious bliss it was at last to fly
Away from cloudy earth in liberty
And to approach the sun, whose golden rays
Surrounded us with roseate brilliancy.
Divinely fair is the eternal dawn,
Which greets the first ascension of the soul.
Its wondrous splendour mirrors faintly forth
The great Creator's own magnificence.
Praise, glory, and thanksgiving unto God,
Who made the sun—an emblem of Himself.”

“Behold the drops of rain, which fall from heaven;
They mingle with the dust of earth,
Until the sun recalls them from the clay,
And lifts each sparkling drop up to the skies.
So shall at last each wand'ring soul return
Unto the Source of Life from which it flowed,
There to enjoy communion with the Christ
And merge in perfect unison with God.”

Think of it! Here is a spirit who boldly confesses that the only god he worshipped on earth was SELF; that he took his own life in order to escape from his wretchedness and despair; that he had deceived an unfortunate woman who left a nameless child of his to perish near his grave—an incident which caused his imprisoned spirit indescribable remorse; and yet this man whose only hope in life was the thought of *annihilation*, in course of time reaches the realms of bliss, and becomes a ministering angel to humanity to-day. Continuing his narrative he says:—

“To ev'ry spot on earth where prayers rise
We quickly fly and carry them to heaven,
Descending swift with blessing from above.
We watch in patience by the bed of pain
And guide the falt'ring steps of infant souls;
We fill the poet's dreams with wondrous beauty,
And bid him hear a strain of angels' songs.
His silent sobs we melt in harmony.
His highest thought is but a gift from us.

“Say! Can there be a fairer paradise?
Can mortals dream a joy exceeding ours?
Like Christ, we ever sacrifice ourselves,
Yet keep eternally more than we give.”

If such doctrines be true, then Christianity is a myth. Satan is speaking to men through Spiritualistic mediums, and teaching them to trust in good works. The vicarious sacrifice of Christ finds no place in the doctrines of Spiritualists, and death is not an “enemy” as taught in the Scriptures, but “Liberty.” That moral goodness is enjoined and vice treated as abhorrent in the writings of Spiritualists make the doctrine all the more dangerous, for it is just there that many sincere and well-meaning people are deceived. They cannot believe that Satan would deliberately suggest to men that sin is something to be shunned. But if the arch-deceiver can hinder souls from entering into the kingdom of Jesus Christ by extolling virtue and censuring vice, it matters not to him. The doctrine of salvation by works is as old as sin, and permeates every false system of religion. It cannot be too strongly emphasised that “there is no other name under heaven whereby we can be saved” than through the name of Jesus.



“It Is My Brother.”

I MET a slender little maid, a rosy burden bearing:
“Is it not heavy, dear?” I said, as past me she was hurrying.
She looked at me with grave, sweet eyes, this fragile little
mother,
And answered as in swift surprise: “Oh, no, sir: it's *my*
brother.”

We larger children toil and fret to help the old world
onward;
Our eyes with tears are often wet, so slowly he moves
sunward,
Yet did we all the secret seek of this dear little mother,
Unwearingly we'd bear the weak, because he is *our brother.*
—Selected.

A Word in Season.

By Mrs. E. C. White.

“THE Lord Eternal hath given me a tongue
for teaching.”

“That I should know how to speak a word in
season to him that is weary.”

All around us are afflicted souls. Here and there, everywhere, we may find them. Let us search out these suffering ones, and speak a word in season to comfort their hearts. Let us ever be channels through which shall flow the refreshing waters of compassion.

In all our associations it should be remembered that in the experience of others there are chapters sealed from mortal sight. On the pages of memory are sad histories that are sacredly guarded from curious eyes. There stand registered long, hard battles with trying circumstances, perhaps troubles in the home life, that day by day weaken courage, confidence, and faith. Those who are fighting the battle of life at great odds may be strengthened and encouraged by little attentions that cost only a loving effort. To such the strong, helpful grasp of the hand by a true friend is worth more than gold or silver. Words of kindness are as welcome as the smile of angels.

There are multitudes struggling with poverty, compelled to labour hard for small wages, and able to secure but the barest necessities of life. Toil and deprivation, with no hope of better things, make their burden very heavy. When pain and sickness are added, the burden is almost insupportable. Care-worn and oppressed, they know not where to turn for relief. Sympathise with them in their trials, their heartaches, and disappointments. This will open the way for you to help them. Speak to them of God's promises, pray with and for them, inspire them with hope.

Words of cheer and encouragement spoken when the soul is sick and the pulse of courage is

low,—these are regarded by the Saviour as if spoken to Himself. As hearts are cheered, the heavenly angels look on in pleased recognition.

The Divine Brotherhood.

From age to age the Lord has been seeking to awaken in the souls of men a sense of their divine brotherhood. Be co-workers with Him. While distrust and alienation are pervading the world, Christ's disciples are to reveal the spirit that reigns in heaven.

Speak as He would speak, act as He would act. Constantly reveal the sweetness of His character. Reveal that wealth of love which underlies all His teachings and all His dealings with men. The humblest workers, in co-operation with Christ, may touch chords whose vibrations shall ring to the ends of the earth, and make melody throughout eternal ages.

Heavenly intelligences are waiting to co-operate with human instrumentalities, that they may reveal to the world what human beings may become, and what, through union with the Divine, may be accomplished for the saving of souls that are ready to perish. There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. All who consecrate body, soul, and spirit to His service will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in mind and heart. Through the grace given us we may achieve victories that because of our own erroneous and preconceived opinions, our defects of character, our smallness of faith, have seemed impossible.

To everyone who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results. For these God will do great things. He will work upon the minds of men so that, even in this world, there shall be seen in their lives a fulfilment of the promise of the future state.

Life and Character of Man.—No. 8.

By W. Howard James, M.B., B.S.

The Power of God in Man.

CLOSELY related to the character is the power that lies behind it, and by which its existence is maintained, the power by which character is developed and maintained in living materialised forms. The statement made by the Psalmist that "power belongeth to God," has an unlimited application. It is true whether we look at the canopy of the starry heavens, or at the earth upon which we live; whether we refer to the power outside the man, or the power within him; whether we speak of the body or the mind. All power operating throughout the innumerable systems of suns and planets in the universe, and throughout the unmeasured regions of space, is

the power of God. There is no other independent power. The grass grows, the trees blossom and fruit, the beasts live, man obeys and disobeys God, and the angels praise their Creator by the one power—the power of the Infinite. That which is good in itself is often put to a wrong purpose, and the power of God in the hands of man is often employed against God. The Lord, for instance, complains through the prophet of His people Israel, "Thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities." Isa. 43:24. It matters not how skilful the player may be, the musical instrument will necessarily produce discordant notes, while there is imperfection in the arrangement of its essential parts. "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." The power behind the blighted fruit tree, however, is the power of God, and the fruit though blighted and imperfect is produced by that power. The Creator Himself affirms, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Isa. 45:7. Scripture thus clearly demonstrates that there is only one power, the power of Him who formed all things, and "without [whom] was not anything made that was made." Even the lips of the pronounced unbeliever, Herbert Spencer, are forced to exclaim, "Man is ever in the presence of an infinite and eternal energy, from which all things proceed." Spencer unwittingly re-echoed the truth so clearly set forth by Paul in the epistle to the Colossians: "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him. And He is before all things, and by Him all things consist." Col. 1:16, 17.

It is God who upholds all things by the word of His power, and no thing, person, principality, or power is excepted. Man may apparently lead an independent life. He can in a measure do as he chooses, and yet he cannot but recognise that both mind and body are sustained by some power altogether apart from himself. The study of the various organs and tissues of the body, and the marvellous manner in which they carry on their functions apart from any consciousness on man's part, point to some power beyond man, and upon which man is totally dependent both for the life of the body and the reasoning powers and consciousness of the mind. Man, apart from his Creator, possesses no power whatever. He is just as much dependent on divine power as the watch is on the power supplied by the hand that winds its mainspring. The child of faith can take a step in advance of Herbert Spencer, and at once give the solution to the mystery. It is God that "holdeth our soul in life." It is God who "giveth to all life and breath and all things. . . . For in Him we live and move and have our being." Acts 17:25, 28.

"THERE is no more important missionary field than that committed to fathers and mothers."

Belief on the Lord Jesus Christ: What It Involves.

By F. L. Sharp.

Philippian Jailor: "Sirs, what must I do to be saved?"

Paul and Silas: "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." Acts 16:30, 31.

HERE is a glorious truth setting out in a few brief words the conditions of eternal life. But how often do we hear the apostle's words repeated to-day without their purport and meaning being fully understood.

Believing on the Lord Jesus Christ involves something more than a mere affirmation. It involves a personal knowledge of the Saviour, for it is impossible that we can believe in one whom we do not know. This is self-evident. This fact is also illustrated in the ninth chapter of John's Gospel, where we read of the blind man to whom Jesus restored sight.

When the Pharisees asked him, "How were thine eyes opened," he said, "A man that is called Jesus made clay and anointed mine eyes, and said unto me, Go to the pool of Siloam and wash: and I went and washed, and I received my sight." Verses 10, 11. Finding him afterwards, Jesus asked him, "Dost thou believe on the Son of God?" He replied, "Who is He, Lord, that I might believe on Him?" Verses 35, 36. The man knew his benefactor merely as "a man that is called Jesus"; but he knew Him not as the Son of God, and before he could believe on Him he must have some knowledge of Him. Christ, therefore, introduced Himself in the words, "Thou hast both seen Him, and it is He that talketh with thee." And he said, "Lord, I believe, and he worshipped Him." Verses 37, 38. Thus an acquaintance with Christ enabled him to believe on Him.

But before the blind man's sight was restored, and he was able to see and know the Saviour, there were some conditions imposed by Christ. He was to go and wash in the pool of Siloam. But why the pool of Siloam? Did its waters possess any special healing or sight giving properties that he should go there?—No. Then why go there? Would not the waters from his own well at home do equally as well?—They would not. Not that there was any special virtue in the water of one place above another, but his unquestioning obedience would give evidence of his sincerity and willingness to cooperate with Christ. This evidence the blind man gave in following closely the Saviour's instruction, and having done this, he received his sight. Then with restored vision he could look upon the beauties of nature and view the handiwork of God in earth and sky, and his soul was filled with joy and gratitude; and though the old Pharisees would have him believe that Christ was an impostor—a sinner—his reply to them was, "Whether He be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." And the Saviour finding him afterwards—after he had fully and to the letter obeyed His instructions—his eyes were *then* open to see and know his blessed Master, and know-

ing Him he believed on Him. And all this was done "that the works of God should be made manifest in Him." John 9:3. The lesson is for us. To-day there are many professing Christians who do not really know the Saviour, and the time is coming when the Saviour says, "I will profess unto them I never knew you" (Matt. 7:23), and all because they do not comply with the conditions of the Scriptures.

As the blind man did not know Christ before Christ manifested Himself to him, no more can we know Him before He manifests Himself to us. Christ manifested Himself to the blind man after he had unquestioningly obeyed His commands. He will also manifest Himself to us after we have done likewise, for He says: "*He that hath My commandments and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.*" Judas saith unto him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and we will come unto him and make our abode with him." John 14:21-23.

Could the conditions be more clearly stated? "*He that hath My commandments, and keepeth them?*" It is to such that the Lord will manifest Himself. It is *with* such, and only such, that Christ and the Father will make their abode. And when Christ abides with us we certainly shall get to know Him. But here, again, the evidence that we do know Him lies in the fact that "we keep His commandments." 1 John 2:3. But there will also be others who will profess to be acquainted with Christ (Matt. 7:21-23), but the inspired Word says: "He that saith I know Him and keepeth not His commandments is a liar, and the truth is not in him." 1 John 2:4. So according to the Scriptures the man who does not keep the commandments of Christ (the ten commandments which He Himself gave on Sinai), that man does not know Christ; and, not knowing Him, how can he believe on Him and be saved? Now, in order that the Philippian jailor might "believe on the Lord Jesus Christ," Paul and Silas "spake unto him the Word of the Lord, and to all that were in his house." It was by the Word that they learned to know the Lord, and "believing in God" they were baptised. But why be baptised if all that is necessary is but to believe, as some people tell us? Evidently Paul and Silas regarded baptism an essential, and with good reason, for Christ had said, "He that believeth and is baptised shall be saved." Mark 16:16.

Then belief and baptism are alike essential. But further: Upon another very important occasion—the day of Pentecost, the day upon which the Holy Spirit was poured out upon the disciples—when thousands "were pricked in their heart," and asked, "Men and brethren, what shall we do?" Peter replied, "*Repent* and be baptised every one of you in the name of Jesus Christ for the remission of sins." Acts 2:37, 38. Here another condition is brought in. We have

seen that belief and baptism are essentials, but Peter, speaking under the influence of the Holy Spirit, demands repentance as a *pre-requisite* to baptism. But what is repentance? It is a "godly sorrow" for sin. But as the scriptural definition of sin is "the transgression of the law" (I John 3:4), it is in actual fact a godly sorrow for the transgression of the commandments of God.

Now, baptism is for the remission of sins (Acts 2:38; 22:16), but sins that are remitted or forgiven must not only be repented of, but confessed (I John 1:9) and *forsaken*. Prov. 28:13. What, however, would be thought of the man who, immediately after expressing sorrow for some misdeed, deliberately and wilfully repeated the offence? In such a case, would there be any genuine repentance? There would not indeed. And no more is there genuine repentance for sin where men do not cease to transgress the law of God. Baptism, under such circumstances, would be but a mere form, an empty, meaningless ceremony. In baptism we die to sin, and Paul asks, "How shall we, that are dead to sin, live any longer therein?" Rom. 6:2. In other words, "How shall we who have died to the transgression of the law, live any longer in transgression of it?"

Who cannot see from this that Paul, in the most pronounced way, establishes the law as the standard of all Christian living, and the act of baptism as the point in our experience where all transgression of God's law should cease? And this is what repentance involves. And what demonstration is now needed to show that in addition to belief, repentance, and baptism, the keeping of every precept of God's law is also an indispensable essential to salvation? Christ's own words are, "If thou wilt enter into life, keep the commandments" (Matt. 19:17), and so as to leave no doubt as to what commandments, He quoted five of the precepts of the moral law. We see, then, how much is involved in a genuine belief on the Lord Jesus Christ. Truly, if we do "believe on the Lord Jesus Christ" we shall be saved, but the principles which we have brought out are so interwoven that there is no separating them to have a belief in Christ, without regarding all the rest. A so-called belief in Christ which lacks the other essentials, is but a belief *about* Christ and not a belief *in* Him. And a belief *about* Christ will save no man.

Who, then, will heed the Saviour's words and keep His commandments, not merely in part, but the whole? Christ is calling for the observance of His own holy day, the seventh day of the week, in common with all the rest of His law. Sunday is not the Lord's day. It is but "the wild solar holiday of all pagan times," the day "anciently dedicated to the sun or its worship," and where men's attention has been drawn to this fact the observance of that day in place of the true Sabbath is not only a disregard of Christ's commands, but a sinful participation in a heathen practice. The seventh day, Saturday, is the Lord's day. Will you heed it in common with the other nine precepts? Then your eyes

will be opened to see wondrous things out of God's law. New beauties of His grace will open to your vision, and you will then be able to say with the man whose sight was restored, "One thing I know, that, whereas I was blind, now I see."

Mercy.

THE quality of mercy is not strain'd;
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice bless'd;
It blesseth him that gives, and him that takes:
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown:
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above his sceptred sway;
It is enthroned in the hearts of kings,
It is an attribute to God Himself;
And earthly power doth then show likest God's
When mercy seasons justice. —Shakespeare.

"THERE are too many hungry for love for any ever to talk of suffering from loneliness."

EVERY act we do is full of the power of reproduction; we are tracked and hunted by our deeds; and after we have lost them from view and from memory, they reappear and claim as of right the mastery over our fate.—W. E. Gladstone.

"MONEY has its limit. It will not buy brains, commonsense, virtue, character, peace of conscience, forgiveness of sins, love, freedom from death, or eternal life. In other words, the pursuit of money means that all the best things in life are left unattained while chasing after a very doubtful good."

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The Word of God in Spain.

AT the time of the Reformation the Spanish Government was at the height of its glory, and it is said of Spain at that time that the sun never set on her possessions. But her cause was an unjust one, and she could no longer prosper. Thousands of the very flower of the Spanish people embraced the teachings heralded to the world by the Reformers of the sixteenth century.

At one time it seemed that Spain would become a Protestant nation, but such was not to be her lot. The tide of affairs was turned; and under the direction of "her invincible Inquisition," those who had acknowledged the truths of God's Word were hunted down as though they were wild animals, and were tortured with inexpressible cruelties in dark Romish dungeons, founded for that express purpose. Some of those identical dungeons are still to be seen in the Alcazar of Seville, and also in Barcelona.

The work of getting God's Word into the hands of the Spanish people has at all times met with great opposition and almost innumerable hindrances. One of the first to bring any considerable quantity of the Spanish Bible across the Pyrenees into Spain was Julian Hernandez, a Spanish proof-reader of Geneva. Those Bibles were published in Germany.

It was in the month of November, 1556, that Julian Hernandez and a companion, each having a good pack-mule and two burros, crossed the wilds of the Spanish frontier and proceeded down to Seville. They travelled as dry-goods merchants, always manifesting a willingness to expose their goods when confronted by civil guards. Because of this willingness they were permitted to go their way unmolested. Within their packs were concealed those precious treasures, goodly quantities of God's Holy Word, which was strictly prohibited by the Spanish Government at that time.

Referring to about the same time, the historian says, "There existed, in Medino del Campo and in Seville, a permanent depository for the sale of prohibited books." Unpublished documents give the following information: "From the publishing houses of Germany, they [Bibles, etc.] were sent out to Flanders and from there to Spain, at first by way of seaports, and later, when there was greater vigilance on the part of the government, they were sent to Lyons, France, from whence they were introduced into the peninsula by way of Navarre and Aragon. One Vilman by name, a book-dealer of Amberes, conducted a store in Medina del Campo and in Seville, where he sold Protestant works published in

Spanish and Latin. These books from Frankfort were sold at a low figure, so that they might circulate with greater facility."

As we read the history of those Reformers, it is very evident to us that God exercised a special care over them and the work they carried forward. But under the despotic reigns of Charles V, Philip II, and their successors, Protestantism was almost stamped out of existence, as far as Spain was concerned. In this fair land, in most parts all that remains to remind one of its former greatness in material things is an occasional fallen watch-tower, or the ruins of once great cities.

Much less remains to remind one of the influence exerted by God's Word upon the Spanish people during the Reformation of the sixteenth century.

About 1870 Protestant missionaries began once more to enter this land, whose inhabitants have for so many centuries been denied the light of the Word of life. The darkness here is almost impenetrable; but some headway has been made, the darkness of some hearts has been dispelled by the glowing rays of the eternal truths of God's Word.

The British and Foreign Bible Society has had a goodly number of colporteurs in the field for years, and thousands of copies of the Bible have been scattered throughout the land. Thus God had prepared the way for the heralding of His closing message to this benighted people. A greater reformation than that of the sixteenth century is in progress throughout the nations of earth to-day.

The Spanish Government has been unsettled of late. In local uprisings, hundreds of citizens have lost their lives. During the latter part of July and the first of August, the streets of Barcelona were converted into a veritable battlefield. The immediate cause of the Barcelona revolution was the war with Morocco. The citizens protested against sending so many soldiers to take part in what appeared to be a needless and unjust war.

We are thankful to announce that witnesses are arising in different parts of Spain to testify to the saving power of God's truth when received in its fulness into the life. FRANK S. BOND.

The Story of a Chinese Temple.

THE following account, which comes from native sources, suggests the possible origin of many a wonder-working shrine in China.

A certain family had demolished their house and made preparations to move the material elsewhere. One day they had taken away their loads and were detained by a thunderstorm. The same storm overtook a wayfarer who arrived at the site of the old house just as rain began falling. He squatted down on the rice pounder with his large paper umbrella open over him. When the storm had abated he resumed his journey. The following day the men returned,

and to their astonished gaze they noticed that whilst everything around the rice pounder was saturated from the storm, the rice pounder was perfectly dry. They at once concluded this was of the supernatural order, and hastened to offer incense on the spot. Others followed their foolish example, as is so often the case. Then they began to seek healing at the shrine with such success that, ere long, a large temple was built there and a demon duly installed.

About two or three years afterwards, the same traveller was again passing the spot. To his surprise he saw the large and new temple which had been erected. Seeing so many worshippers attending, his curiosity was aroused, and he went in to make inquiries. When his informant had concluded his story, he politely told him how he and his umbrella had been the innocent cause of adding another temple to China's thousands. When the true version became known the temple suddenly became unpopular, and eventually fell into ruin. Who can tell how many Chinese shrines have come into existence on like flights of a disordered imagination, and the dread felt by those who "through fear of death were all their lifetime subject to bondage."

P. J. LAIRD.

China's Opium Troubles.

CHINA is said to be having a terrific time suppressing the use of opium. The habit has become so deeply rooted among all classes of Chinese that the government's efforts to abate the vice are bringing small results. The first enthusiasm for opium reform having worn off, there is a tendency in some quarters to become indifferent to the Government decree. There has been only a slight reduction in the opium crop, and many smokers have taken to opium and morphine eating, a habit that is said to be even more serious in its consequences.

The *North China News* of Shanghai, however, praises the government's crusade as sincere and zealous, and regards it as one of the most hopeful signs of the awakening of the Yellow Race. Sir Alexander Hosie in an official British report also takes an optimistic view of the agitation.

One great drawback, says the *London Chronicle*, is that the co-operation of the Anglo-Indian Government has not been thorough. The *Chronicle* calls upon the United States Government, which initiated the International Opium Conference last year, to take up the matter again and to come to the rescue of the Chinese Empire.

Reading the Bible Through.

By Elder S. N. Haskell.

I BELIEVE that we have lost greatly because we have not taken the whole Bible. We may say that we are interested in a certain portion of the Bible; but why not be interested in the whole of it? Why not begin and read the Bible

through carefully and see what God will do for you?

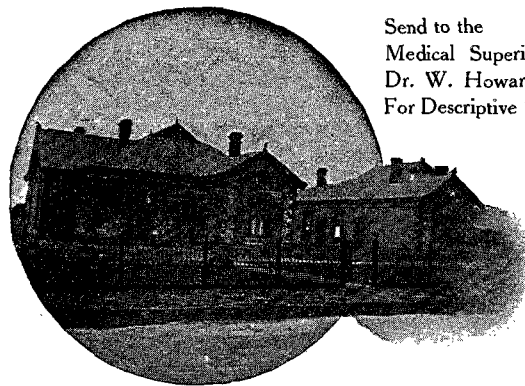
Some of you will say that the Bible is such a big book that it will take a long time to read it through. If you should employ ten hours a day, how long do you suppose it will take you to read it through?—Ten days. This is a problem that you can easily demonstrate. You have a thousand pages in your Bible; and by reading ten pages an hour, ten hours a day, for ten days, you will read it through.

Now, why is not the Bible interesting to you?—You do not read it enough to get the connection. You ought to read enough of the Bible every day so that you could remember to-day what you read yesterday; and you would then get hold of the principles that underlie all this great fund of knowledge. It is all there in the Book, and you can bring it all out. But one ray of light will strike one mind, and another ray will strike another mind; and just as is the condition of your mind when you read the Bible, just so will the Spirit of God impress the truth upon your mind. If you are weighed down because of your sins, or by some dark shadows which Satan has thrown across your pathway, the moment you begin to read your Bible, there will be a ray of light thrown into your heart which will give peace and joy—just the very thing you need. It is God speaking from Genesis to Revelation; it is a voice that comes to the soul; and the very God who gave the Bible is talking to you through the Sacred Volume.

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Just!

JUST a bit of sunshine
Breaking through the grey;
How it alters all things,
Makes our spirits gay.

How our hearts grow brighter
In its cheery beam,
While our thoughts are lighted
With a hopeful gleam!

Just a bit of love, friend;
Just a happy smile;
Just a hearty handshake;
Make the day worth while.

Just such little things, friend,
You and I could give,
Helping some who now *exist*
From henceforth to *live*.

—Francesca.

Just Play.

ALICE had a Teddy bear and a go-cart and a doll—oh, many dolls!—and a long list of other playthings.

Poor, pale-faced little Kitty looked down longingly upon her from the upper verandah.

"I wish she would come up and play with me!" sighed Kitty.

"Perhaps she would if you would ask her," said Kitty's mother, encouragingly.

So Kitty leaned over the railing, and called down in a very coaxing voice: "Please come and play with me."

Alice looked up.

"Won't you?" asked Kitty. "I am lonely, and I'm sick."

A frown puckered Alice's forehead, and a cloud came over her face. She shook her head.

"There'd be so much to move. And I like this place. I'd rather play by myself."

"She's mean!" said Kitty to her mother.

And Bobby Hatfield, who had stood on the steps of the lower porch and heard, said to himself: "She's mean! She ought to be ashamed to behave like that to such a poor, weak, little girl."

Bobby was going to the beach. He had his pail and his spade. And beside these he had a hope. He hoped that the same nice man that had helped him build a tower yesterday would help him build a bigger tower to-day.

Bobby put his foot down on the next step, and here he stopped.

"Pooh! What could I do?" he asked himself. "What good would a spade and a pail be or playing on an upper verandah?"

Then, anyway, Bobby knew that it would spoil the hope entirely. Of course a boy would rather play with a big, brown man than a pale, thin girl who was two whole months younger than he was.

"Alice ought to go," scowled Bobby. "She could as well as not."

Suddenly he started down the steps on a run. He went to the beach and gathered shells. When his pail was full, a voice behind him said: "How is it, partner? Are we building more towers to-day?"

Very slowly Bobby turned around. His face was sober. "No, sir, thank you. I can't," he said. "I've got to play with a girl that's sick."

Bobby ran faster than ever. He was afraid to stop. He wished that he had told the brown man that he was sorry; it was not very polite not to tell him that he was sorry. But he was afraid to go back.

"I can't help Alice's meanness, but I can help mine," he panted. "But perhaps I couldn't if I went back."

"Here I am!" he announced, when he reached the upper porch. Kitty brightened rather uncertainly.

"I've come to play with you," said Bobby.

Then she brightened very certainly indeed.

They had an astonishingly nice time. Kitty was fine, for a girl, at planning games. Really, Bobby thought that, if she had been a boy, she would have been very fine at it.

When it was lunch-time, two men stood in the hall window and saw them. One of the two was Kitty's father. The other was a big, brown man.

"It takes very small things to make children happy," said Kitty's father.

"Sometimes," said the big brown man; but—he said it without speaking, to himself—"Sometimes it takes unselfishness, and that is about the largest thing there is."

The big, brown man was going boating that afternoon, and he wanted company.—*Sallie Campbell.*

A Beacon Light.

"WHEN I first recognised that I was on the wrong road," said a man who has now travelled a long way on the right one, "I chanced on an anecdote of Benjamin Franklin which helped me greatly.

"How do you happen, somebody said to Franklin, 'to see so clearly into the problems of physical science?'"

"By always thinking of them," replied the philosopher.

"His answer was a revelation to me. 'Of course!' I said to myself. And we master spiritual problems in the same way—by always thinking of them.

"From that day to this," concluded the man, "I have tried to keep that practical truth alive in my mind. It contains the whole secret of mental, moral, and spiritual development."



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AFTER a drought of six months in Virginia, Maryland, and Pennsylvania, U.S.A., during which many mills and mines had been forced to suspend operations, the much needed rain has now fallen and relieved the anxiety caused by the great dearth of water.

A RECENT visitor to Rome speaking of his impressions of the religion which has its seat in that historical centre, "For my part, I see in Romanism a religion as completely heathen as any of those to which our missionary societies send the heralds of salvation.

DURING the past year the British School of Archæology in Egypt has carried on extensive excavations at Memphis. One of the most interesting discoveries made appears to have been the unearthing of the palace of King Apries—the Pharaoh Hophra of the Bible—who was contemporary with Jeremiah.

FOOTBALL is no longer a school game that will be tolerated by the New York board of education. It is outlawed in all the public schools of that city; and the board says so by a vote of twenty-five to nine. The game was forbidden at Columbia University two years ago.

SO MODERN an invention is the steam locomotive that the man who rode on the trial trip of the first high-speed locomotive of the modern type died only a few weeks ago in Iowa. He was Edward Entwistle, and as an English lad of

sixteen he acted as fireman for George Stephenson on the epoch-making trip of the "Rocket" from Manchester to Liverpool in 1829.

STATISTICS show that last year in Scotland there were 103,000 charges of drunkenness and disorder out of a population of 4,472,103. Drink is the explanation of 589 cases of cruelty to children. About eighty per cent. of the cases of murder and culpable homicide arose from intoxication, and in sixty per cent. of crimes against property the criminal was not sober at the time of committing the offence.

ACCORDING to a writer in *The International*, the present Cabinet in Japan has found it necessary to curb the excessive expenditure on military and naval armaments. "The vast programme which had been compressed into six years by the late administration, the Katsura Cabinet has determined to spread out over a period of some ten years. The rate at which revenue is to be saved from idle use on unproductive enterprise may be seen from the fact that in one year no less than [£7,000,000] 70,000,000 yen will be withdrawn from the naval and military fund and the railway monopoly."

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