

Signs of the Times

[Registered at the G.P.O., Melbourne, for transmission by post as a newspaper]

Vol. 35, No. 13

Melbourne, Victoria, March 29, 1920

ONE PENNY

Drugs and Prohibition

THIS journal stands for Christian temperance, and Christian temperance means the temperate use of all things necessary and healthful, and complete abstinence from all things that are unnecessary and unhealth-

ful. The people who publish this journal stand for Christian temperance, and seek by their living and by their teaching to advance the cause of temperance in every community in which they reside. At every turn, however, we meet with the false and malicious charge that the work of temper-



VIEW OF SEVENTH-DAY ADVENTIST CAMP-MEETING IN CAULFIELD, MELBOURNE, AS SEEN FROM THE SKY BY A MEMBER OF OUR STAFF.

First aerial photo of a religious convention taken in Australia. (See page 208)

ance reform so far as it relates to the drink question is only giving the world drug fiends in place of liquor inebriates. The charge is untrue, and has been proved so again and again, and yet it appears persistently and unabashed in spite of its proven falsity.

With prohibition the adopted policy in the United States and Canada, we may expect to hear—and are hearing now, in fact—that drug addiction is greatly on the increase in those countries. It was one of the “Wolf-wolf” cries throughout those countries when the question of liquor continuance was being discussed and decided; and though “there was no wolf,” yet the same cry is heard in Australia, and it arises from the same source. It will deceive some; it will make the victory a little harder for the temperance forces; but the demonstrations across the water ought to convince the thoughtful in Australia and New Zealand that the “Wolf-wolf” is just as unfounded here as it was there.

ONE who has made an exhaustive study of the question of drug and liquor addiction, Charles B. Towns, an expert in that line of investigation, says in his book on that question:—

That the danger of a reaction toward drugs has been greatly exaggerated by interested persons, anxious to find arguments in favour of the perpetuation of the sale of alcohol, unquestionably is true. There really is a certain danger, nevertheless.

In September, 1918, a drug store in New York was raided by the Federal Government officials and the local police “dope squad.” More than six thousand prescriptions were found on file in it, all of which had been filled for opiates within a year.

In twelve months this minor drug store in New York had dispensed more than 150,000 dollars' worth of habit-forming drugs. Practically all the prescriptions had been written by three physicians.

Pretty bad, eh? Well, the zealous legal effort to punish the wrongdoers in the end revealed the fact that no law, Federal, State, or municipal, had been violated! No one could be punished, the traffic could not be stopped, although the vicious combination had worked incalculable harm to the community.

Prohibition was in no way responsible for this; for prohibition was not in force then, and New York was as full of liquor as any city could find it possible to be.

Dr. Towns was asked, “Will the nation go drug-crazy as the result of prohibition?” He replied: “Not if there remains in it a grain of good American intelligence; but let me warn you that tremendous efforts will be made to force it to do so. They

will be made, first, by the liquor dealers and manufacturers, who feel that such a vast disaster might switch us back to alcohol, and who will not abandon hope as long as this generation lives; and, second, of course, they will be made by the manufacturers of habit-forming drugs.”

The chief Health Officer of Kansas, Dr. Crumbine, gives the following testimony in refutation of the charge that prohibition drives to drugs:—

Two million people in the State of Kansas, after thirty-eight years of prohibition, give an emphatic and unqualified denial to the assertion that prohibition drives people to drugs. There is no evidence in Kansas to support this unfounded statement.

A drug manufacturer, of Portland, Oregon, (Mr. Woodward) makes this unqualified statement: “Emphatically I assert that there is no evidence that drug addiction has increased under prohibition, but rather has it decreased.” An official report issued by the New York Board of Health on August 24, 1919, over the signature of R. S. Copeland, Public Health Commissioner, throws considerable light upon this question. To quote:—

We import yearly 470,000 lb. of opium, ten times as much as any other country keeping records, or 37 grains per capita. This means that 95 per cent of drugs issued in the United States are used for illegitimate purposes. An examination was made of 2,776 addicts who registered at the Health Department's station. Of these 1,223 became drug victims through evil association, 280 cases of illness, 128 to relieve pain, 72 cases of curiosity, 8 cases of insomnia, 50 through smoking opium, 12 cases of family trouble, 3 through deliberate intent, and 30 for the pleasure that they got out of it; while, according to the report, only 7 were led to drugs through taking alcoholic drink.

Last April a special commission was appointed by the Secretary of the United States Treasury. From this report we take the following:—

The liquor and drug habits, contrary to popular impression, rarely have hold of the same person. The one seems to exclude the other. The person who tries to mix them usually passes over wholly to the drug evil, and a greater subjection, with rapid physical deterioration. One reason for this is that the drug victim will not eat much, the drug seems to satisfy him; while a drunkard often retains a good appetite, and this helps to keep him from going to pieces physically. When the two habits meet, it is generally the drug that undermines the drink.

The chairman of that committee, Congressman Rainey, makes the following statement which appears on page 11,563 of the “Congressional Record” for the year 1919:—

The greater increase in the number of addicts has occurred in the cities of the land where there have occurred saloons on every block. This number has increased alongside of the saloon. They have gone right along with the saloons.

It is the man with nerves unstrung with liquor who feels the need of some drug. The liquor opens the door for the drug; and soon the man whom liquor has enfeebled goes down as a victim of drugs. Abolishing the liquor, we abolish that which calls most loudly for the drug. Continuing the liquor, we continue that which will always keep the drug-fiend with us. Yet throughout Australasia during the time between now and the date when the vote for continuance or discontinuance is taken, we shall often hear the argument put forth by those responsible for the ruin which whisky is causing, that prohibition of the liquor traffic will result in the creation of a swarm of drug fiends among us. Take no stock in these interested prognostications. They are made by those who are paid for making them, or those who feel that their business of drunkard-making is in danger of collapse—which it is; and they hope by these misrepresentations to put off what is to them the evil day, but is to the rest of the community a day of emancipation and rejoicing. And may that glad day of doom (for the liquor interests) hasten on apace. For that day of doom will lift the gloom from thousands of rum-enslaved households; will lift the yoke of misery from hundreds of thousands of women and children; and will shut the door of a drunkard's tomb against thousands whose feet are carrying them now toward the potter's field.

Labour's First International Parliament

THE recent International Labour Conference which met at Washington has evoked but little interest in most quarters, even though it met in fulfilment of one of the provisions of the Peace Treaty. Of course, the resolutions framed and passed by the Conference will not have the force of international law (if even that has any force in these days), but the proceedings have, nevertheless, an importance in the affairs of the world which must not be underestimated. Public opinion is a vital force in the affairs of this twentieth century, and the ideals for which the International

Labour Conference is working have behind them the mighty power of public opinion. Many people were under the impression that the Conference could not meet until the Council of the League of Nations had met and decided upon the "eight chief industrial States" whose representatives are to appoint eight out of the twelve official members of the governing body.

The Washington Conference, however, acted in anticipation of the Council's sanction, and it appointed a governing body on which Belgium, France, Britain, Italy, Japan, Germany, Spain, Switzerland, Argentina, Canada, and America will have official delegates. France, Britain, Germany, Holland, Sweden, and America will have workers' representatives, and France, Britain, Italy, Belgium, Czecho-Slovakia, and America will have representatives of the employers. Latin America and South Africa have formally protested against the composition of the body. China demurred without a definite protest, and India has refused to accept any decision until the Council of the League of Nations has ratified the step already taken.

Some will wish to ask at this juncture why Australia, which is so fitted to give assistance in matters of labour legislation, should have had no part in these initial proceedings. The story is a long one, but it can be summarised in the declaration that while the Commonwealth Government was more than anxious to send Australia's quota of representatives, the indecision and disputes and strikes and petty jealousies of official Labour in Australia rendered all the Government's efforts abortive. And so, through its inability to keep its own house in order, Australia was prevented from assisting to set international Labour on a firm footing, if such a thing be possible!

The discussions at the Conference, however, make most interesting reading, and there is much contained therein which should be of profit to Labour and Capital the world over. An attempt was made to bring Oriental labour conditions up to a standard comparable to those of the western nations, and although much can be said in favour of the proposition, it is, nevertheless, fraught with grave danger. The representatives of the Japanese Government wished to compromise, declaring that to bring a 48-hour week into their country would paralyse industry; while, on the

other hand, the Japanese workers' delegates were staunch for a reduction to European conditions. The decision eventually arrived at brings Japanese labour conditions up to the level of those of England immediately prior to the war, which is certainly a tremendous advance move.

"These decisions," says one approving writer, "seem to mark a real stage in bridging the distance between East and West." But such a bridging might not augur too well for the peace of the world in the near future; indeed, it is hard to see how these new propositions will assist the West in any way. Add to this danger the insistence of the Labour Conference upon a world-wide weekly rest day of twenty-four hours, preferably Sunday, and we see how great an evil might possibly be harvested from the sowing of what was intended to produce a beneficial harvest, for the recommendation of Sunday rest would soon become a compulsory enactment under pains and penalties, a forced observance of a religious practice, which is obnoxious to the true spirit of religion and subversive of religious liberty. F.

The Vanishing Prayer-Meeting

THE prayer-meeting is the thermometer of the Church. By that we test the spirituality of the membership. This thermometer registers very low in many a congregation at the present time, and in some so very low that the spark of life is barely flickering. We are glad that in the midst of these declining evidences of life the Seventh-day Adventist Church maintains a goodly attendance in its prayer-meetings. We wish that we could say that the prayer-meeting is as well attended as the Sabbath-day services. Perhaps, when the hard hand of persecution rests down upon its membership, we shall see this condition. Concerning the matter of the prayer-meeting the *Northern Light* (Newcastle) says:—

It is a commonplace of present Methodism that the weekly prayer-meeting is a vanishing institution; yet, while this is true, there is a growing appreciation of the principle of united prayer among thoughtful Christians. There are two main reasons for corporate prayer. First, a man is not himself by himself. He only fully realises the possibilities of his being in association with others. Secondly, corporate prayer is the truest test of our sincerity and love towards others, and thus is vitally concerned with our realisation of God's purpose. The road to the revival of the spirit-

ual life of our Church lies through corporate prayer. But corporate prayer does not imply the neglect of individual prayer.

By all means let the Church membership rally around the prayer-meeting, not primarily to preserve the prayer-meeting but to preserve their own souls from the overwhelming tide of worldliness; and when they do that, the prayer-meeting will be preserved as a natural consequence.

Is it True?

GREAT credence is being given to the report that one of the direful results of prohibition in America is a great increase in the number of drug addicts. We have been asked several times, "Is this a fact?" and reply by giving very definite proof of the falsity of the report. The first proof is found in the following extracts taken from a letter written by Dr. Crumbine, the chief medical officer of Kansas, one of the earliest prohibition States in America:—

State Board of Health,
Topeka, Kansas, June 20, 1919

We have had prohibition for thirty-five years in Kansas, which is long enough, it seems to me, and with a population large enough, 1,800,000, to arrive at some definite conclusions as to whether or not prohibition makes for increased drug addiction.

Several years ago the "booze" people started a story which is still going the rounds, that drug addiction was greater in Kansas than in any other State, due to the fact that we had prohibition. . . . I instructed our travelling drug inspectors to make careful enquiry and investigation in drug store inspection, to determine whether or not drug addiction was widely prevalent in the State, and if so, was it a growing evil and what relation, if any, the evil, if found, bore to prohibition.

I wish to make the unqualified statement, and dare anybody to challenge it, that the number of drug addicts in Kansas is so small as not to constitute a problem, and that the years of prohibition in this State bear no relation to drug addiction, but on the contrary make for a sober, sane, and prosperous citizenship.

The second proof is the declaration of the chairman of the "Treasury Committee for the Investigation of the Use of Narcotics," who knows more about the drug question than any other man in America. Says he:—

The result of my studies of the narcotic question in the United States has led me to the conclusion that the number of addicts increases much more rapidly in saloon territory than in dry territory.

The third and last proof is the testimony of one of the partners of the Clark Woodward Drug Co., of Portland, Oregon:—

That there is any relationship between prohibition and the narcotic habit has yet to be proven, and nothing in our experience would indicate that such is the case, nor is the writer prepared to admit the truth of the assertion that the army of drug addicts is increasing. . . . Our experience very clearly indicates that those who sought alcoholic stimulants will not turn to narcotics, and will not become drug addicts. The two questions and conditions are wholly apart.

The above three proofs are barely a tithe of the evidence that could be produced, but they show very plainly that prohibition does not mean a growth of the drug evil.

F.

An Interpretation

WE hear much about Lenin, Trotsky, Bolshevism, and the proletariat in these days, and many of the world's leaders can hardly repress a shudder of fear at mention or sight of either of the words. The four terms, however, may all be incorporated in the word Bolshevism, the "thing" which has meant so much to the world during late months, and which will probably cause the world untold and indescribable suffering in the future. Mr. Horatio Bottomley, in pointing out the real danger ahead of this world, calls that danger the "infection by the revolutionary germ which, like the modern epidemic of influenza, has its origin in Russia, and is already spreading West and East."

Fully to understand the nature and probable future of this dread political and social scourge, it is necessary to know a little about the principles (if they may be called such) which guide the mind of Bolshevism's leader, Lenin. Vladimir Ilyitch Ulianoff (which is Lenin's real name) was the son of a Russian nobleman, although his mind has been entirely opposed to aristocratic ideals and practices. The chief planks of his modern political platform are taken straight from Karl Marx, although, as one has said, "the Marxism of Lenin is a revolutionary Marxism and is sharply to be contrasted with the real evolutionary Marxism." Indeed, in Bolshevistic Socialism there is only one god—Marx, with Lenin as his prophet. Lenin agrees with Marx that "capital is a mightier and more terrible power than political despotism," and hence he declares that "there can be no Socialist State without the *universal* destruction of capital, and capital can only be destroyed by force."

His dream, then, is that of a world revolution to destroy capital with shot and steel; yea, he himself has said that "civil war and not civil peace—that is our watchword." Or, to use other of his words: "Those Socialists who preach peace without at the same time advocating violent and catastrophic revolution are either conscious or unconscious lackeys of the bourgeoisie [capitalists]." Bolshevism knows no patriotism; it has no "Fatherland," for Lenin urges all "true" socialists to work immediately and energetically for a revolution in their own country, for, he has told his followers, this is "the only work deserving the name of Socialist." Revolution to him means progress, because his own writings tell us: "Outside civil war for Socialism there is no possibility of progress in Europe." But what an unenviable "progress" Russia has made under Lenin's guiding hand!

While just at present Lenin has neither the time nor the opportunity to force his "ideals" upon other countries, he believes implicitly that "world revolution on Bolshevik lines is inevitable, and that to-day it is almost within sight of every country." He also believes that the only methods of conducting this world-revolution are those employed by the Bolsheviks in Russia, and he has promised to stand behind any efforts made in other lands to set Bolshevism on the throne and to send revolution round the land brandishing its cruel and ruthless sword.

Such is Bolshevism as interpreted in the light of the ideals of its leader. We have not outlined this picture to terrify our readers, but rather to show them that truly God's Word was right when it spoke of these days as being characterised by an unprecedented "time of trouble." Out of this whirlpool of disaster, however, the Christian will be saved, for God Himself has made the promise. While the times are ominous, we are not to lose hope in God. Governments may fall, but God will hold the hand of every trusting follower of Christ.

F.

WHOSOEVER would be sustained by the hand of God, let him constantly lean upon it; whosoever would be defended by it, let him patiently repose himself under it.
—Calvin.

Questions and Answers

562—Keeping Holy Days

I have Anglican friends who wish to know why we do not keep holy days such as Lent and Good Friday, and why we object to ministers or priests wearing brilliant robes as they did in the old dispensation. Will you answer the question for me—through the SIGNS?

E. W.

We do not observe such festivals because they are of merely human origin. They are not required by any divine command; and our Saviour says: "In vain do they worship Me, teaching for doctrines the commandments of men." Matt. 15:9. And in the same chapter, verse 13, He declares: "Every plant, which My heavenly Father hath not planted, shall be rooted up." The observance of such festivals, claiming them to be holy days, constitutes "vain worship." Vain worship is displeasing to God; and there is certainly no profit in planting something which God is going to root up, or in sanctioning its planting by participating in its observance. The wearing of brilliant robes by priests comes down to our day from paganism.

True it is that the Jewish priests wore robes when officiating in the sanctuary or temple service; but the robes worn by clergymen to-day are not patterned after the robes of the Levitical priesthood, and bear no resemblance to them. God gave express directions to Moses as to how these garments should be made and of what material. None of the priests were to appear before the Lord to officiate in His service without those garments on. The wearing of those garments was a part of the temple service. But when Israel rejected Jesus, the One to whom those types, ceremonies, shadows, sacrifices, and vestments looked forward, and crucified the Lord of glory, then angel hands rent the veil of the temple from top to bottom (Matt. 27:51), and voices were heard in the temple (says Josephus) saying "Let us go hence." This is a fulfilment of the Saviour's declaration in Luke 13:35: "Behold, your house is left unto you desolate." That statement (which is also recorded in Matt. 23:38) looked forward to the time when they would crucify Him, and God would reject them, and cease longer to "dwell among them" (Ex. 25:8) or recognise their temple service.

With God's rejection of Israel and His abandonment of the temple, all the rituals and ceremonies and vestments connected with that service lost their significance. Those things pointed forward to the sacrifice of the Lamb that was to be slain for man's redemption. They could no longer point forward to Him after He had come. They went out of God's plan with His abandonment of the temple and its service. The vestments were for the priests, and those priests typified Christ who was to come as our great High Priest. The only priest of the Christian dispensation is the Lord Christ Jesus, now officiating in the temple in heaven for His followers on earth. Whatever robes or vestments are to be worn by the priesthood of this dispensation are worn by Him and by Him alone. God very explicitly designated what kind of vestments should be worn by the priesthood of the Levitical dis-

pensation; but there is no word to indicate how His ministers are to be clothed in this dispensation.

It is a mistake to suppose that the ornate robes and vestments worn by the clergymen of the Roman and Anglican Churches have come down from the Apostolic Church. They are the inventions of later years. Says the Encyclopædia Britannica, article "Vestments": "The period between the ninth and thirteenth centuries is that of the final development of the liturgical vestments in the West. In the ninth century appeared the pontifical gloves; in the tenth, the mitre; in the eleventh, the use of liturgical shoes and stockings was reserved for cardinals and bishops. By the twelfth century, mitre and gloves were worn by all bishops. . . . This elaboration of the pontifical vestments was contemporaneous with, and doubtless partly determined by, the assimilation of the bishops during those centuries to the type of the great feudal nobles whose ambitions and love of pomp they shared. . . . The processional 'cape' appeared in the eleventh century, and the surplice in the twelfth. A change, too, came over the general character of vestments. Up to the ninth century these had been very plain, without ornament save such traditional decorations as the clavi of the dalmatic; what splendour they had was due to the material and the ample folds of their draperies. But from this time onwards they tend to become more and more elaborately decorated with embroidery and jeweller's work."

Great display in vestments was to be the characteristic of the fallen Church as depicted in Revelation 17. Verses 4, 5, and 6 of that chapter give a very accurate description of the fallen Church in the matter of her vestments and love of display. Furthermore, on two separate occasions medals have been struck by the head of the Roman Church, on which that Church is represented as a woman holding out a golden cup in her hand. These medals were struck by Pope Innocent XI in 1680 and Pope Leo XII in 1825, and seem to prove beyond question that the Church described in Revelation 17, with its highly coloured and elaborate vestments, is the Church we know to-day as the Roman Church. We do not feel that it is required of those who would be God's true children that they should follow her example.

563—Shall Never Die

1. *Please explain what our Lord meant when He said, "Whosoever liveth and believeth in Me shall never die." John 11:26. "If any man eat of this bread, he shall live forever." John 6:51.*

2. *Do those who rise in the resurrection have a body like those that are translated?*

3. *Did Christ teach that our body will be like His in the resurrection?*

E. D. M.

1. He meant that they who live in Him and believe in Him would not die forever. This is the literal meaning of the words. The literal translation of the text in question reads: "And everyone who lives and believes on Me in no wise shall die forever." His death will not be an endless death, as will be the death of those who do not believe on and live in Him. This verse is the real counterpart of the one which precedes it—verse 25, the latter part of which reads: "He that believeth in Me, though he were dead, yet shall he live." Christ recognises that they will die, but that through Him they will live again, and live forever.

(Concluded on page 206)

Powerful as a Two-Edged Sword

G. W. RINE

NO sane person will deny that there is wrong in the world—*sin*, theology calls it. Profanity, lying, thieving, greed, dishonesty, cruelty, licentiousness, and even murder, obtain throughout the world. The very fact that we need a police system, criminal law and courts, reform schools, gaols and penitentiaries, is palpable proof of the prevalence of plain, downright wickedness in human society. Now, to every right-thinking man sin is an abnormality, a distortion, a monstrous excrescence upon the body social.

Though we are all infected with the microbe of sin—the source-fountain of all moral and physical wrong—we yet have left sufficient intellectual integrity, sufficient conscience and moral insight, to know that a normal, an ideal, society would be characterised by outright honour, utter truthfulness; in short, plenary righteousness. We instinctively feel that the members of a model social structure would be mutually kind, sympathetic, helpful, gracious, and, above all, truthful.

Where only do we find the panacea, the healing virtue—the power to restore and make whole? Where only do we find the utter, unfailling antidote to sin?—In the One Man of the Bible, in the God-Man. But this Man, this Eternal Restorer, Jesus the Christ, is revealed to us, and so made accessible to us, only in the Book of books, the Bible.

Through all time and in all places millions of suffering sinners have searched the philosophies and gospels of men for individual and social healing with the invariable result—bitter disappointment and despair. In the Bible, on the other hand, millions have found the divine Physician, the One mighty to save. His love mastered them. They surrendered to Him, trusted Him. In Him they found deliverance from sin, they found eternal salvation. Assuredly He is the "Desire of the Ages"; but only those who search the Bible find Him and His salvation. The reason is plain: the Bible is His own revelation of God and therefore of Himself, the eternal Son of God.

All through the history of the Bible plan of salvation, wherever the Word and name

of Christ are preached, we meet with what are nowhere else to be seen, the miracles of regeneration and deliverance from the guilt and power of sin. All down the ages, ringing clear and distinct above all the cries of human strife and sin and pain, there come to us the joyful litanies of the penitent and the saved. We see and we hear how drunkards became and remained sober and clean, how profligates and libertines were made pure and chaste, how thieves became honest and virtuous, how churls and misers were made loving and liberal; and we see that these marvellous transformations were attributed by each and all to the fact that out of the Word of God came a voice which bade them rise and go to Jesus—go back to their Heavenly Father's house. They obeyed and were healed.

No one has ever passed through this great experiment except as he was moved and drawn to it by the living power of God's Spirit revealed through God's Word, the Bible. And no one that has ever passed through the mighty experiment could ever yield his inner conviction that the Bible is the very word of the Eternal God.

The Heritage of God

W. R. Carswell

LO, children are His heritage;
To parents a reward,
When trained aright, in early age,
To love and serve the Lord.
His voice commands this work to do,—
"Feed ye My lambs, ye servants true."

Mal. 4: 5, 6.

Oh hear the blest Elijah call
Before the Lord shall come,
Be filled with love, ye parents all,
For children in each home.
These lambs, our Lord regards with love,
And fain would gather them above.

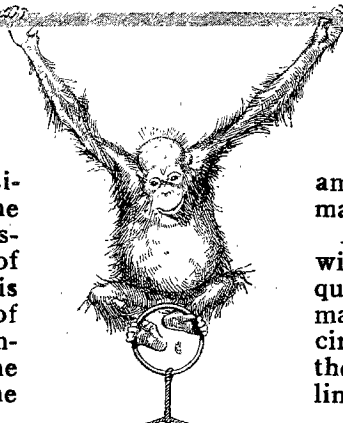
Isa. 49: 24, 25.

Against their foes He will contend,
His word is pledged and true;
He'll save and keep them till the end
His grace still aiding you.
Dear parents, still His promise plead,
Till all your flock are saved indeed.

Evolution in Conflict with the Facts of Creation—No. 4

THE modern evolutionist altogether discards the "end-on" theory of evolution. In no part of the animal or vegetable classification can he believe that the highest of one class could possibly develop into the lowest of the class above. The gorilla is nearest man in the structure of the hands and feet, the chimpanzee in the form of the skull, the orang in the development of the brain, the gibbon in the form of the chest; but the differences between those Primates and man are so great that it is necessary to go a long way back in the animal series to find a satisfactory progenitor.

The simian sulcus in the brain, the articulations of the bones of the skull, the separate development of the premaxillary bones, the great development of the nasal bones in the Primates, as well as the special characteristics of man already mentioned, widely separate the man from the Primates. The presence of so many primitive structures in man, such as the tongue, the vermiform appendix, the articulations of the bones of the skull, the attachment of the pectoralis minor muscle, etc., altogether precludes the possibility of man being developed from the monkey or anthropoid ape. To produce the man, the ape must first degenerate, lose some of his special structures, and then develop the special human characteristics. Even when we go so far back in the animal series as the quadrupeds we find developments of structures that preclude them from being the "phylum," from which the human branch made its start. We will but mention one



"Men have long since embalmed the brilliant wit which shone around the 'missing link' and ended in the popular dogma that man had come from a tailed monkey. Prejudice may bring out this dusty mummy on feast days to give hope and amusement to the unthinking; but the serious student soon discerns that there is no missing link, and that if man had come from any living monkey, it would not have been evolution but a miracle."—Dennis Hird in "An Easy Outline of Evolution," page 38.

feature of the quadruped that forces the modern evolutionist to seek for the ancestor of man among the lower forms of the mammalian class.

A turn of a quarter of a circle will transform the legs of the quadruped into those of the Primates, and another quarter of a circle will give us the limbs of the human being. But the forelimbs have such different anatomical structures and arrangement that their modification in the human being demands some explanation. The forearm and hand of man are unlike any structures found in any quadruped or Primate. The knee of the horse or cow or any other quadruped, which bends backwards, in no way corresponds to the complex intricate forward movements of the human elbow. To get over this difficulty the knee of the horse is said to correspond to the human wrist, and the hoof of the foreleg to the nail of the middle

finger! "Man," says Dennis Hird, "has habitually the erect posture, and walks on two feet. But no child has the power to walk erect at birth. It acquires this by slow and laborious process, and for a long time every mother has to allow her infant to be a quadruped. The chimpanzee can stand erect, and some of the higher apes can walk on their two feet in a half-erect position, supporting themselves by touching the ground with their knuckles. There is no lack of a connecting link here."—"An Easy Outline of Evolution," page 43. Such absurd reasoning, however, is altogether discarded by the most up-to-date evolutionist; he realises he must trave

still further back in the animal series in order to overcome these and many other insurmountable difficulties.

Professor Frederick Wood-Jones, lately appointed to the Adelaide University, writes: "But in noting the differences which separate man so markedly from the monkeys and the anthropoid apes, we purposely left Tarsius out of the comparison. He is, however, very easily fitted into his proper place. He, like man, shows primitive cranial architecture, his kidney is formed on human lines, his aortic arch is arranged as in man, and, in a word, he shares with man the basal mammalian simplicity of the Primate group. He is a most highly specialised little creature on his own curious lines, yet he retains with man a host of those astonishingly primitive features that place this odd couple as the base of the primitive stem. He lingers to-day a specialised primitive Primate, nearer akin to man than any other animal known to the zoologist. Tarsius dates right back, in the form of Anaptomorphus, to the base of the Eocene period, and at that astonishingly early epoch he had already gained his own peculiar specialisations. His companion in primitiveness—Homo—has his own specialisations; is there any means of telling when these were acquired? Here we have no fossil forms which can give the type of information needed."—*"The Problem of Man's Ancestry,"* pages 14, 15.

On page 39 we again read: "We must be prepared at any moment to face the fact that our pleasantly woven hypothesis may have to be defended as actual reality, and if he undoubtedly belongs to their phylum, then it follows that far from being a descendant of the ape, he may be looked on as their ancestor. To most people this appears to be utterly topsy-turvy, and yet Klaatsch has already maintained that, when the whole evidence is reviewed, the monkeys and apes are found to be best regarded as 'degenerated branches of pro-human stock.' Indeed, from the point of view of anatomy I conceive it to be impossible to take any other view; and it is for those who hold an opposite belief to show us how the bodily primitiveness of some Tarsius-like creature can have progressed into the stage of simian specialisations, and then, after long ages, relapsed into an identical primitiveness such as characterises man. . . . The pro-human member of the human stock would

probably be a small animal, and we will not venture on a nearer GUESS than that which anyone is free to make as to the identity of an animal intermediate between a Tarsius-like form and man. This conception of the missing link is practically that which was held by the late Professor Hubrecht, who did so much toward establishing our knowledge of Tarsius. No fossil has so far been discovered which throws any real light upon the characters of such a creature, but at least there are two types, Parapithecus and Propithecus, from the Eocene deposits of Egypt, which judging from their *very fragmentary remains*, hold promise of revealing the ancestral form which begot the human stock."—*Id.*, pages 39-41.

We have quoted quite largely from Professor Wood-Jones' pamphlet because his own evidence clearly rules his case out of court. If the evidence against any suspected criminal was not stronger than that given in favour of the modern theory of evolution, the suspect would be discharged without a stain on his character. Certainly a "guess" is never taken as evidence. The Tarsius is a little quadruped with a fairly long tail and large eyes, and is about the size of an ordinary cat. Absolutely no intermediate links, either living or dead, can be found, and yet we are asked to believe that this animal is our ancestor! Professor Wood-Jones could not possibly have come to the conclusion he has arrived at had he not assumed that evolution was the only theory by which we could account for the existence of organised living beings, including man, which inhabit our earth. The "working hypothesis" of creation is absolutely set on one side, and the assumption, that evolution is the only possible explanation of our existence, has been made his major premise. The minor premise is that the Tarsius is the fullest developed animal from which man could possibly take his origin, but with an assumed major premise the deduction cannot in any sense be considered true.

—W. HOWARD JAMES, M.B., B.S.

THAT man cannot be called upright before God who is unjust in his dealings with men.

IT is a great mercy to enjoy the gospel of peace, but a greater to enjoy the peace of the gospel.—*Dyer.*

"The Nations Were Angry"

R. HARE

ALONG the great historic highway leading to earth's finalities the prophetic Word has placed a number of land-marks, or finger-posts, that tell the traveller of his location. On one of these we read the significant announcement, "And the nations were angry." Rev. II:18.

To this point we have surely come. For more than forty years the nations have been preparing for war, and now, like the bursting of a volcano the angry elements have been let loose. The world has been look-

The world's capital cities have been turned into arsenals and its harbours into forts. Its strongest and most active men have been called from the farm and workshop to the firing line. Its artisans have been called to operate machinery to manufacture weapons and explosives. Its industries have largely been set aside that munition workers might be found. Hostility seemed to sail both air and seas, and to frown from almost every hilltop.

Whatever diplomacy may think or in-



Evening brings us home

JOHN OXENHAM

STANZA 6

Evening brings us home,—

From the fields of fiery trying where
our bravest and our best,
By their living and their dying,
Their soul's high faith attest,
From these dread, red fields of sorrow,
From the fight for Thy to-morrow,
Evening bring each one at last,
To God's own peace in Thee.

ing upon a drama of rage that it never before thought possible.

In times past nations, or perhaps a part of the individuals constituting nations, have looked upon scenes of horror and shuddered. Christendom has beheld the cruelties of the Turk and shouted its disapproval. The black-hole-tragedy of Calcutta shocked the sensibilities of Europe, and a thousand other revelations of brutality among men have called forth protests from both civilisation and Christianity. But these all pale into insignificance before the exhibitions of national anger that have terrified men and nations to-day.

trigue imagine, one fact is evident—the nations have been angry, the nations are angry. This is the most evident factor of history to-day. Well do we know that the mighty Ruler, who works all things after the pleasure of His will, can in some way make the wrath of man to praise Him, and what will not do this can be restrained. Ps. 76:10.

But there is another point at which the world to-day should look with eyes intent and earnest. In the divine programme the "nations angry" just coincides with that eternally decisive event, the investigative judgment. So then the vision of national

anger revealed to-day also brings us face to face with the judgment of the dead.

When the Spirit of God is finally called home, national anger will burst forth in a blast more fierce than even that witnessed to-day, but it will then be too late to seek for salvation. Angel hands have not yet let go the "four winds." Rev. 7:1-3. So while the nations are angry, the work of God has not ceased, nor has salvation closed for the generation now living. While the awful scenes of anger and madness are being watched on earth, judgment scenes are being carried on above. While great and armed nations have been struggling to change the boundaries of national life, Jehovah has been dealing with questions that concern eternal life.

Soon the seven last plagues, the bestowal of rewards, and destruction of the defilers will close the outlined programme of earthly events till that time comes when "the kingdoms of this world become the kingdom of our Lord and of His Christ." Rev. 11:16. But we are almost at the end of the programme now. "The nations are angry," and the time of the judgment has come.

"Peace!" and the war-drum throbs aloud no longer;

The tocsin sounds no more across the hill;
The cannon thunders die in distant echoes;
The crimson sword is sheathed awhile, and still.

The blood has dried upon the field of slaughter;
The vulture seeks no more its dainty fare;
The heather blossoms o'er the scene of battle,—
Oh God! is hate and rage all buried there?

"Peace, peace," the nations are proclaiming
O'er shattered homes and fragments of the dead;
The banners wave in joyful declamation,
But has the call and thirst for vengeance fled?

The heart of man, proved toy of vain ambition,
Has it learned patience in the war and strife?
Learned to be nobler in its mad destructions,
Or kinder through the sacrifice of life?

"Peace?"—with the world volcanoed by its passion
And blood-stains marking every upturned sod?
"Peace?" with the sword but hidden in deception?
"Peace?" with the heart a stranger to its God?

Say is it "peace?"—a dream of fancy rather!
The seeming promise as of words divine;
True peace is more than merely hush of cannon—
A Christ must live within your life and mine.

Peace-chimes ring only for a little season,
Earth's muffled Armageddon lies before;
The battle-tide must lift one mighty billow,
Then sink in silence deep for evermore.

Say is it peace?—vain mortal, cease reposing;
Bind thy heart closer to its God to-day;
Walk undismayed by scorn or idle seeming;
Be true to Heaven; thy King is on His way!

Failings and Deliverance

Mrs. Neta Gooding

THERE are those who seem to exult in the failings of good men, as if they proved the whole system of religion to be a cheat and delusion. How unfair is such an attitude! We allow that even the apostles felt some degree of prejudice, ambition, and resentment, but does this concession detract from the general excellence of their character? On the contrary, does not true candour require us to say that they have evinced their integrity by declaring their own defects? Shall we maintain that because the children of God are not perfect, one who resolutely perseveres in sin is as safe as they? Is there not an essential difference? Their habitual aim and delight is to do the will of God. The sinner's is to gratify a carnal nature in opposition to Him. They are humbled and grieved for their failures in duty; but the sinner justifies a continual system of transgression, and imitates them only in those things which they deeply deplore and which they consider a disgrace to their profession.

The comparison cannot flatter the sinner's pride, for it shows the odiousness and inconsistency of the carnal nature. The most eminent apostles are not put forward as perfect patterns. They all discovered failings, and were liable to be overcome again and again by temptation, even as we are.

It appears that many of the saints of God in certain circumstances of temptation have acted in direct opposition to those habits and tempers for which they are most distinguished. For instance, we find intemperance in Noah, anger in Moses, impatience in Job, and cowardice in Peter. Their experiences should teach us to be humble.

We are still liable to be tempted and overcome. We have a malicious enemy who desires to have us "that he may sift us as wheat." Let us be more vigilant and prepared to resist his attacks. Let us beware of those omissions and failings which are thought trifling, for they often lead to the most fatal events. Consider at least what is "the sin which doth so easily beset" you. Though you have renounced it and suppose yourself free from its assaults, it will continually recur and solicit fresh

indulgence. The flesh will, in one way or another, renew the conflict until you lay down your earthly tabernacle or until the Saviour comes. Simplicity, courage, unselfishness, and fidelity, become characteristics of all candidates for the heavenly kingdom.

The Lord perceives many perverse tempers in His children and, like a wise as well as a tender father, will not indulge them, but will adopt the most suitable means for their correction and amendment. There is a power in real godliness which commands the respect even of those who hate it. This the proudest sinners often so far feel as to be unable to carry on their violent opposition against it, while yet no saving change is effected upon them.

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will He keep His anger forever." Ps. 103:8, 9. How glorious then does God appear. "His compassions fail not." "Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up." "Our help is in the name of the Lord, who made heaven and earth." Lam. 3:22; Hosea 6:1; Ps. 124:8. In our deepest distresses and most imminent dangers, when all visible means of safety are removed, we will trust in Him, and not be afraid, for "behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear." Isa. 59:1. Out of the belly of a fish Jonah cried to the God of all grace, with deep humiliation for his sin and with a believing hope of deliverance. The prayer of faith prevailed and at the Lord's command he came forth from his prison. Never was the suit of a returning sinner rejected. "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." Jer. 3:13. He who heard and pardoned Jonah will not cast out your prayer; He who raised him from the bottom of the sea will not turn His mercy from you. The real convert rests not in a mere negative reformation, but when he "ceases to do evil, he learns to do well." "Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour be glory, and majesty, dominion, and power both now and ever."

The Cry of the World's Children

SOME of Christ's most well-known miracles were the feeding of hungry multitudes; but never were there greater multitudes of starving people for Christ's followers to feed than there are in the world to-day. But above the groans of the starving adults, the shrill cry of hungry children seems to be circling the globe, the voices of those in Central Europe rising in pitiful harmony with those of the youth of Siberia and Mexico. This is the summary:

Children are dying of hunger and cold in Austria, and eighty-five per cent of those between nine months and three years of age are suffering from ricketts.

As for Hungary, ninety-six per cent of the babies in the State Infant dispensary of Budapest died last March, while even now the percentage is only decreased to sixty-three.

Starving Poland and hungry Serbia are also calling aloud for help.

In Siberia one out of every three children is doomed to die this winter. In the cities the mortality rises as high as thirty per cent.

Mexico is in just as bad a plight. In Mexico City alone 8,000 die annually of starvation, and to-day there are 116,000 homeless children.

Such is the state of the world to-day; hunger and misery such as never before were known have laid a belt of dead and dying around the globe. The children of earth are blending their voices in a tragic wail with the cries of their parents. Cold, miserable, and practically naked, they are appealing to the Christian world for practical sympathy, asking it to obey the command of the Christ who said: "If thine enemy hunger, feed him."

It was the Christ also who declared that unprecedented famines and misery were sure portents of His second coming. The famines are here; Christ soon will come.

F.

WE cannot compromise with sin without drawing just that much away from God.

"GOD hears the heart, though without words, but He never hears words without the heart."

Current Events

AN official decree has been issued in Belgium forbidding the importation, manufacture, and sale of cocaine, opium, morphine, and heroin.

SPECIALLY trained watch dogs are being used in guarding goods at the French railway sidings, and a training home for these dogs has been organised near Paris.

IT is reported that Beirut, Syria, is now entirely destitute of dogs. Those which have not been eaten by the starving population have starved to death themselves.

IT has been reported that a pack of man-eating wolves has appeared on the border of Hyderabad, and seven people are said to have been eaten by the voracious creatures.

IT is estimated by the Palestine Department of the Zionist organisation that the preparations for the work to be done in Palestine in order to start colonisation will cost £25,000,000.

A PROCLAMATION by the Canadian authorities has abrogated the War-time Restrictions Act, also ordering that all men in Canada convicted of military offences shall be released.

THE oldest bale of cotton in existence, it is claimed, is one owned by a clergyman in Clay County, Mississippi. It was raised before the American Civil War, and was picked by slave labour.

M. CLEMENCEAU has presented all the members of his Cabinet and all Ministers and Under-Secretaries of State with a medallion as a souvenir of their collaboration in the Ministry of Victory.

THE textile industry of Lodz is working again after five years of forced idleness, and in spite of the introduction of an eight-hour day, the present output of the Polish workmen surpasses the pre-war rate.

THE Czecho-Slovak Government has passed a law requiring every town and village to have, within two years, a free public library with a circulation department, a reference division, and a reading-room with periodicals.

ESQUIMAUX have found the parcel post a wonderful aid in disposing of their furs, ivory, and whalebone to good advantage. They simply mail their goods to the Bureau of Education at Seattle, and receive in return such supplies as they desire.

A BLINDED soldier can be a stenographer if he will. A small machine has been devised which will take down condensed Braille as rapidly as ordinary shorthand can be written, and blind men readily learn the touch method of typewriting.

THE working shift in Japanese cotton spinning mills averages 22.11 hours, states the Tokio Chamber of Commerce. At the Handa mill, operatives are given a rest after a shift of 24 hours. Under the best conditions, operatives work 19 hours before being relieved.

JAPAN now boasts of 123 insurance companies. They have 5,179,560 outstanding contracts of a total value of £1,084,333,500, states a Government report. There are 40 life, 30 fire, 29 marine, 15 transit, 3 accident, 2 conscription, and 4 other insurance companies.

UP-TO-DATE painters no longer apply their paint by hand. A paint spray consists of yards of hose, a gasoline engine, an air compressor, and a tank of paint. The machine applies the paint evenly and without waste, and the work can be done five times as fast as in the old way.

IN spite of all Germany's troubles, the development of airships is proceeding, and a new Zeppelin passenger carrier has just made its first trip from Lake Constance to Berlin and back. The craft carried twenty-one passengers in addition to its crew, and made the outbound passage of 435 miles in a little more than six hours.

A MOVEMENT is under way in New York to secure control of abandoned saloons and conduct them as clubs for men and boys. An unknown benefactor is providing the means. The aim is to provide a place where those who formerly gathered in the barrooms may meet. Games, athletics, and reading matter are freely supplied.

THE French Government is considering charging admission fees to tourists desiring to visit the various battlefields in France. Financial experts are said to have figured out that the revenue from this source for one year would practically equalise the loss incurred by the fall of the franc on the exchange. This is but one of the many curious money-raising schemes being considered in the efforts to bolster up France's badly crippled finances.

AN eruption of the Kalut volcano in Java some time ago killed 40,000 natives. Hot mud, which flowed from the crater, destroyed some twenty thousand acres of growing crops, and ashes falling in surrounding territory damaged other property to the extent of millions of pounds. The volcanic danger apparently is greater there than anywhere else in the world. Says a bulletin of the National Geographic Society: "Volcano-made in the first place and constantly being remade by them, Java has more volcanoes than any area of its size in the world. Estimates of the active and extinct craters range from 100 to 150."

WILFRED STEVENS, one of the chief translators at the American Department of State, has a greater number of languages at his tongue's end than has any other man, if the current report is correct. He is not forty years old and is not a college graduate. He received his early education in the Minnesota schools, where he took an interest in studying foreign languages. He speaks Latin and five of its offshoots, four each of the Slavic and Teutonic languages, three of the Turkish affinities and western Asiatic, besides Japanese and Chinese. He understands Greek and Hebrew, two manufactured languages, one being of his own coinage, and crowns it all with Dakota Indian.

Shall Never Die

(Continued from page 198)

The others will remain in the embrace of death forever.

2. Certainly. The body that dies is "sown a natural body" and it is "raised a spiritual body." They that are translated at the time of the resurrection of the redeemed are "changed, in a moment, in the twinkling of an eye" and are received up with the resurrected ones to meet their Lord in the air. It is an axiom that "things equal to the same thing are equal to each other." The Apostle John says: "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2. If the translated saints are like Him, the resurrected saints will be like Him also; and as both will be like Him, they will be like each other.

3. John taught that the redeemed would be like Christ, as shown in the above scripture, and John was taught by our Saviour for three and one-half years, and was speaking also by inspiration. Paul, speaking by inspiration also, says: "Who shall change our vile body, that it may be fashioned like unto His glorious body." Phil. 3:21.

564—After Two Days

1. Does Hosea 6:2 refer to the death and resurrection of our Lord?

2. Can we know by the same scripture that the beginning of the three thousandth year after the resurrection marks the commencement of the millennium, reckoning a day for a thousand years? A.R.R.

1. We believe that it does. It is thought that the Apostle Paul refers to these words in 1 Cor. 15:4: "Christ rose again the third day, according to the Scriptures." This is the only place in the Old Testament where our Lord's resurrection upon the third day seems to be hinted at. The original word, *yekimenu*, has been translated, "He will raise Him up." That being so, those who trusted in Him will be "quicken together with Him." His resurrection is a proof of theirs.

2. No; the Lord has nowhere given us days to reckon thousand-year periods by. To God, whose existence stretches from eternity past into eternity future, one day is as a thousand years or a thousand years as one day; but He has nowhere told us to reckon days for thousands of years. In symbolic prophecy He has given us a rule for measuring long periods—one day for one year. Eze. 4:6; Num. 14:34. In the only place where the millennium (thousand years) is spoken of in the Bible, the time of its beginning and ending is clearly pointed out. It begins with the first resurrection and closes with the second. See Revelation 20.

A NEW version of the Gospel according to St. Mark has just been finished in the language of the newly-discovered tribe of Esquimaux living on a large island in the Arctic Ocean. The first missionaries attempting to work among these people were Roman Catholics. These men were killed by the natives. Church of England missionaries are now labouring among them with considerable success.



The Doctor's Cow (Concluded)

Emma S. Allen

"YES, father, of course it has paid to come down here. I would not have missed it for all the unanimous votes of the third ballot that sent me East," declared the United States senator at the end of his three days' visit. Long ago, the Hon. Henry Aldis had fallen into the habit of addressing Dr. Layton, in his letters, by the parental title.

"It does not seem possible that it is twenty years since I stood here, saying good-bye when I started West. By the way, do you remember what you told me that memorable night when the lamented Brindle laid down her life because of my carelessness, and her own gluttony? I was standing at the horse's head, and you were sitting in your buggy, there at the carriage steps, and I said I wished you would horse-whip me, instead of treating me so kindly. I remember you reached over and tickled my neck with the lash playfully, and told me there was no use in thrashing a fellow who was all broken up, anyway, over an accident."

The doctor laughed as he held his arms more closely about the shoulders of Senator Aldis's two eldest boys; while "Grandmother Layton," with little Ted in her lap, was dreaming again of the little form that had long, long ago been laid in the graveyard on the hillside.

"Yes, yes," said the doctor, "I remember. What a blessed thing it was I did not send you off that day to the tune the old cow died of," and he laughed through his tears.

"Blessed!" echoed Mrs. Layton, putting down the wriggling Ted. "It was providential. You know, Harry, I was not so kind-hearted as John in those days, and I thought he ought to send you off. But he declared he would not, even if you had cost him two cows. He said that if he did, it might cost the world a man. And so it would have, if all they say you are doing out West for clean government is true."

Senator Aldis laughed, and kissed the old lady.

"I do not know about that," he said modestly. "I am of the opinion that he might have saved more of a man for the world; but certain it is, he saved whatever manhood there was in that boy from going to waste by his noble act of kindness. But what I remember most, father, is what you told me, there at the carriage step, that when I became a rich man, I could pay you for that cow. Well I am not exactly a rich man, for I am not in politics for all the money I can get out of it, but I am getting a better income than my leaving that barn door open would justify any one in believing I ever could get by my brains; so now I can pay that long-standing debt without inconvenience. It may come handy for you to have a little fund laid by, since the Union Bank went to smash, and all your stock with it, and so much of your other funds went to pay the depositors of that defunct institution. It was just like you, father, not to dodge the assessments, as so many of the stockholders did, by putting all your

property in your wife's name. So, since you made one investment twenty-five years ago that has not seemed to depreciate in value very much,—an investment in a raw young boy who did not have enough gumption to fasten a barn door,—here is the interest on what the investment was worth to the boy, at least a little of it; for I can never begin to pay it all. Good-bye, both of you, and may God bless you! Here comes our carriage, Helen."

When the dust of the departing cab had filtered away through the morning sunlight, two pairs of tear-dimmed eyes gazed at the slip of blue paper in Dr. Layton's hand,—a cheque for one thousand pounds.

"We saved a man that time, sure enough!" murmured the old doctor softly.
—*The Wellspring.*

IT is not by change of circumstances, but by fitting our spirits to the circumstances in which God has placed us, that we can be reconciled to life and duty.—*F. W. Robertson.*

Can The Soul Be Killed?

And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." Matt. 10: 28.

The question might be asked, What is the meaning of the word "destroy"?—We answer that, take the word "soul" to mean what we will, the word "destroy" here has the same meaning and the same force applied to the soul, that the word "kill" has as applied to the body in the sentence before. Whatever Killing does to the body, destroying does to the soul."

This extract is taken from a volume entitled

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ONE of our native evangelists in the Philippines has his meeting places crowded regularly, often as many as two thousand being present.

ONE native ruler in India has actually renounced his right to his throne in order that he might be obedient to Christ, and was recently baptised into this faith.

POST-CARD photographs of the aerial view of the Adventist camp can be obtained from the Victorian Tract Society, 22 Stanley St., Richmond, price one shilling each. Such a unique picture at such a low price should appeal to all readers of this journal.

OUR colporteur work in China is making rapid advancement. Two of our workers who went to a certain district disposed of 30,000 books in about three weeks. Soon after, a company of about forty Chinese Sabbath-keepers were reported holding meetings from week to week in that district.

IN Kirin, Manchuria, where our Chinese *Signs of the Times* is finding an entrance to many homes, our colporteurs are having very encouraging success both in obtaining subscriptions among the official class and in selling books. One official ordered a copy of one of our books for each leader in the various school districts in that province. This order called for ten cloth bound books, ten paper bound, and seventeen board. "This," says the colporteur, "is the largest order for books that to my knowledge has been taken anywhere from one man."

AWAY to the north in the Philippines, in the country under the supervision of Pastor R. E. Hay, a cry comes from thirty-six people who have been keeping the Sabbath, and who want further instruction. Thirty of this company live at San Emelio, and the remaining six at Burgos, Lepanto Province. The leader, Vicente Fabrigos, has been in the employ of the government, and has recently been offered a better position; but so anxious was he to connect with the cause of present truth that he wrote to Pastor Hay to telegraph him if there was a place for him in our work. Later he was baptised. He is reported as being a man of wide experience and superior education. A Sabbath-school of forty members is being conducted at San Emelio. Pastor Hay reports seven baptisms at Suriwan and nine at Candon, Ilocos Sur.

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