

SIGNS OF THE TIMES

WORLD EVENTS IN THE LIGHT OF PROPHECY

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ONE PENNY

The United States Enters the World Court

One of our American writers tells why his country, as well as all other states, is so vitally interested in the international problems that are today causing so much perplexity to statesmen throughout the world

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THAT little band of isolationists in the United States Senate, who fought so valiantly to keep us out of the World Court, experienced a rather sorry time of it when the vote was finally taken. Like an irresistible tide, rolled forward the general sentiment of the Senators that we should enter this Permanent Court of International Justice. And from all indications this same sentiment seems to be in the hearts of most American citizens.

No less irresistible, however, than this sentiment and Senate vote is the practical demand of the international situation that we enter this world tribunal. Isolationists to the contrary notwithstanding, plain facts show that we cannot avoid being drawn into international arrangements and concerted efforts to deal with world problems and world affairs. A century ago we might have stood pretty much by ourselves, and indeed we did very largely do this. We cannot do this now, however. Radio, cable, swift transportation and communication over land and sea have made our sphere a very small planet, and the nations but neighbours in a single community. There are no more "foreign" countries.

President Coolidge well voiced this change in our attitude toward world doings when he said in his Chicago speech: "I am pro-

foundly impressed with the fact that the structure of modern society is essentially a unity destined to stand or fall as such." "We cannot hope indefinitely to maintain our country as a specially favoured community, an isle of contentment, lifted above the general level of the average of the standards of humanity."

Again our President said, in a speech delivered on January 24, 1925, to the women attending the Conference on the Cause and Cure of War, held in Washington, D.C.: "The interdependence of peoples and nations becomes more marked with every year. None can stand alone. None dares court isolation. None may risk the ill-opinion of civilisation."

Let trouble begin in any one part of the world, and immediately every other part of the world is interested and affected. There is the Chinese chaos. Why should the other nations look with so much concern upon the three-cornered conflict between Chang Tso-lin of Manchuria and Feng Yu-hsiang and Wu Pei-fu of Northern and Central China? What of it that Feng seems to be in partnership, so to speak, with the Russian Bolsheviki, and that Chang and Wu are determined that Soviet influence shall not dominate their country? We of the West will not be directly touched by this thing.



International Newsreel Photo

CELEBRATION OF NAVY DAY IN THE UNITED STATES

One of the latest additions to the United States Navy is the Crane Ship No. 1, which has the largest hoisting crane afloat in that navy. The United States is now one of the most powerful nations in the world.

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But the cold, hard fact is that we will be touched. Every student of world politics is keenly aware that if trouble gets under way on any considerable scale in the Far East, the nations of the West and even the Far West will be drawn into it. They have vital interests in China that must be guarded; and guard them they will, just as they did in the Boxer rebellion.

Within recent weeks we have been hearing much of words between Mussolini of Italy and the German and Austrian leaders over Trentino, or the southern part of the Tyrol. Think not this is one of those bits of international news that make interesting reading for the passing moment, and that is all there is to it. This exchange of patriotic utterance goes much deeper than the merely vocal. Nothing is more dangerous as a cause of war than a patriotic appeal.

A LITTLE SPARK, A GREAT FIRE

THE matter may appear very trivial, and we may perhaps wonder why the Germans should object to the Italian Government's endeavour to put the Italian language into general use in this lower Tyrol district, a district that was given to Italy by treaty at the close of the World War. The Germans of the lower Tyrol, however, have in their souls the traditions and love of their German-speaking Fatherland, and they patriotically resist the encroaching of any other tongue. The Italians, on the other hand, equally love their Italy, and want their native tongue to be the medium of communication throughout its borders.

With this intense patriotic feeling stirred up on both sides, how easily blood may be shed; and then—war. And if war broke out in this strategic area again we would see all Europe embroiled, and another World War, such as we had in 1914 to 1918, would result. Statesmen know it, and every foreign office is concerned and trembles.

Even such a small thing as the change of the dynasty of the Persian kings concerns every other government. When Riza Khan, the former Persian soldier, a few months ago deposed the then reigning Shah and put himself on the throne, why should other governments care? Persia is one of the smallest of the small countries. But we know all the other countries are interested, just as much as when a little South American or Central American state has another revolution. Nothing is too

small, for out of each small thing great events may follow.

THE WORLD A MARKET

DOES the reader ask why this is so? International trade and commerce offer an answer. The world is one great business market today. Just as truly as no country can keep its politics to itself but finds, willy-nilly, that its politics must take part in the world affairs, that it is international as well as national; so it is with its trade and commerce. Its business does not operate simply within the confines of its own borders, but its lines reach out unto the ends of the earth. The Standard Oil Company and the United Steel Corporation do not do all their business in this country. You will find the well-known oil-tin in the Chinese village as well as you do here in a town in the Middle West, and steel rails in Africa as well as in New York.

This commercialism of our modern times has entwined, mixed, interlarded the business and political relations of nations so closely that any disturbance abroad affects the home country. World business has made for world politics. It is a well-known expression that "the flag follows trade," and it is a very true one. Because American oil-tins are found all over China our government is vitally interested in China. Our nationals in business there must be protected. So it is with Britain and France. They have nationals engaged in trade relations with China. They, too, must look out for their citizens and enforce respect for their rights.

And so it is all over the world. When England and France threatened to seize all the oil-producing areas of the Near East for their own use, and seemed disposed to crowd all other nationals from the field, it will be remembered that Secretary of State Colby, acting under President Wilson's consent, sent a sharp note to England demanding the "Open Door" policy for international trade, a policy that would permit other countries to have a hand in the commercial exploitation. Why did we do this? Because American oil men were interested and held land rights to oil-producing districts in the Near East, and our government did not intend that they should be deprived of their rights and privileges.

There is a Scripture that says "the love of money is a root of all kinds of evil." 1 Tim. 6: 10, R. V. If this be true of individuals, it is equally true of nations. Some of the fruitful stimuli of the war feeling among the na-

tions today are trade rivalries and commercial competition. We see this in the scramble for raw materials. Right now we are not feeling any too good over British monopoly of rubber. The reverse side of the picture is that the Britons are not over enthusiastic over our practical control of the cotton market of the world.

We wish every success to the World Court. We hope under God that it may be a deterrent to international conflicts and strifes. That it will remove all troubles and wars is absolutely impossible. Sin is too deeply rooted in the hearts of men for any human tribunal to accomplish this desired end. On the authority of God's Word we know only too well that we are living in Armageddon days. Let us not deceive ourselves by trusting in the hope of peace so far as this present world is concerned. We need to remember the words of Paul, speaking of the very days in which we live, those before the soon coming of Jesus Christ in glory: "When they are saying, Peace and safety, then sudden destruction cometh upon them, . . . and they shall in no wise escape." 1 Thess. 5: 3, R. V.

There is a way of escape, however, for the individual who will accept the Lord Jesus as his Saviour, who has his sins washed away in His precious blood, and feels the dynamic of His life coursing through his own. May God give us true wisdom in such a time as this.

THE Railways Department wants the rest of 1926 to be without accidents. This may be accomplished by every one taking the utmost possible care. A glance in both directions, and a short wait if a train is approaching, will ensure safety for all concerned.

THE danger of carelessness in passing over railroad crossings has been intelligently recognised by the Standard Oil Company of Indiana. Each driver of the company has signed a pledge and sent it direct to his general manager, reading:—

"I do hereby pledge that I will under all circumstances when approaching a railroad crossing, have my vehicle under complete control and bring same to a full stop before attempting to cross any transportation lines, even though I am advised to do so by the attendant at the crossing, for the reason that I might mistake his signals. This is for the protection of my OWN LIFE and to avoid any possible damage to the vehicle I am driving."

CURTAILING KNOWLEDGE

ONE has said that it is better not to know so much than to know so many things that are not so. An organisation has been formed in America for the purpose of combating the teaching of "the theory of evolution in the schools." There is no one who can successfully maintain that evolution is anything more than a theory; and yet where it is taught in schools and universities, it is almost invariably taught as a science like physics, chemistry, botany, and astronomy. If the theory of evolution could be transformed into a fact, there can be no question that it would have a very serious effect on the faith of the people in the truthfulness of the Bible. The Bible tells us of Creation as a fact—a plain historical fact. If evolution is a fact, then we have two facts which contradict each other, each proving the other untrue. But this is impossible. Evolution is not a fact. It is a hypothesis only—an unproved hypothesis, and an unprovable one.

Nevertheless, the higher critic press, and the atheistic press, and the modernist press, and every style of the press that takes fancy for substance and cannot discern between hypothesis and established fact, between a theory and an established science, has been indulging in sarcastic comments on the "foolishness of trying to prevent the spread of knowledge," etc. But whether the movement will ever succeed or not, it must be admitted that there is a very solid basis for the protests which it is making. While evolution was taught merely as a theory only and its theoretical basis was admitted by those who taught it, it was still of a different nature from many other theories that have been advanced by scientists; for it attacked the Creator's own record of the wonderful six days' work of creation. It was irreverent; it was a veiled attack upon the truthfulness of the Word of God; it threw doubt into the minds of the young even though presented merely as a theory. But today it is presented as a science, as something which demonstrates the unsoundness of religion, the untruthfulness of the Bible, and even the non-existence of the Creator.

Having come to such a pass as this, there are yet many thousands who feel they have a right to say whether the money which they pay as taxes shall be used to destroy the faith of their own children. They have that right. In fact, it is nothing

short of the cruellest tyranny to tax a people to pay teachers who are bent upon destroying the faith of the members of the tax-payers' own family.

The leader of the movement to prevent this form of tyranny says, "We are proceeding upon the knowledge that the doctrine is an experimental theory, and an unproved hypothesis." So it is; and yet how many writers and even religious leaders accept those theories as facts. Professor T. Jollie Smith declares that "the word [evolution] has become a mystical term, a kind of fetish. No one knows exactly what it means, but it is used freely by all; and those who use it think that they have given us an explanation of something. But that is chiefly an error." Thoughtless newspaper and magazine writers, quite ignorant of what many scientific men are forced to admit, speak of evolution and the findings of some geologists as though they were established scientific facts, impossible of being refuted. Professor Wood Jones, of Adelaide, said recently: "I am an evolutionist, but these theories of man's origin are utterly unscientific. There has been more guessing about man's origin than in regard to any other animal. We have practically no knowledge of the immediate ancestors of man. . . . Darwin's theory was guesswork from beginning to end. 'We may well suppose' or its equivalent occurs over eight hundred times in his books on man's origin." "And yet," says one of our contemporaries, "those who refuse to accept all this guesswork in place of the clear revelation of God in the Scriptures are considered quite out of date, and—dreadful word—obscurantists."

It is therefore unfair, unjustifiable, and untrue to claim that those who oppose the teaching of these unproved and unprovable hypotheses, these theories, these guesses, in the public schools are guilty of preventing the spread of knowledge. Neither civilisation nor wisdom nor anything else that is good is advanced in any way by the spread of guesses and theories; and they are distinctly menaced when these guesses and theories are put forth as facts which contradict the divine record and disintegrate the foundation of faith in the rising generation. The protest is warranted and can hardly be made too strong.

"BE careful to do things which you advise others to do; in this way you reinforce your counsel."

AMUNDSEN'S WONDERFUL JOURNEY

AMUNDSEN'S great purpose has at last been accomplished. The airship *Norge* has successfully sailed through the polar airs, hovered over the north pole, and, after reaching Teller, in Alaska, has been deflated and dismantled.

How those bold, intrepid mariners of old—Humphrey Gilbert, Martin Frobisher, and others of their gallant company—who in their tiny sailing craft sought to brave and conquer the ice and snow and fogs of the polar seas, would have marvelled at the sight had they been raised from the dead and permitted to live during that thrilling, historic week in mid-May.

Three hundred and sixty-six years ago Frobisher formed the resolution to undertake a voyage in search of a North-West Passage to China and India. The vessels in which Frobisher sailed away for the first time, in 1576—or 350 years ago—were really tiny barques, of twenty and twenty-five tons respectively, and he had in addition a pinnacle of ten tons. Despite his dauntless courage, Frobisher failed to penetrate the icy barriers of those stormy northern seas.

Overflowing with high hopes, the brave Sir Humphrey Gilbert, a step-brother to Sir Walter Raleigh, sailed away on his quest of the North-West Passage on September 23, 1578, but was compelled the year later to return, his purpose unaccomplished.

Later, in 1583—or 343 years ago—when returning from his task of planting the first English colony on the shores of North America, Gilbert was lost at sea. With two little ships left him—the *Golden Hind* and the *Squirrel* (vessels of forty and ten tons respectively)—he chose to be accommodated in the latter, his "frigate" as he called it, and refused to sail in his "great ship," the *Golden Hind*. Sitting calmly with a book in his hand in the stern of the *Squirrel* during a tempest off the Azores, he cried out to those on the larger ship, "We are as near to heaven by sea as by land"; the same night, however, the lights of the *Squirrel* suddenly went out—the tiny craft had been swallowed up in the trough of the mighty seas.

What a contrast between the voyages of those old-time mariners and the voyage of Amundsen in his stately airship *Norge*, a vessel of 120,500 cubic yards capacity, and 350 feet long. It was driven by three Maibach motors and had a

crew of eighteen men. Wireless, too, Amundsen had, and other wonderful instruments for finding his direction and his whereabouts—wonders of which the old-time navigators never even dreamed. How the Eskimos must have been impressed by this huge "whale-bird," as they called it, sailing out of the frozen north.

And Amundsen sailed over those fog-bound, frozen polar wastes at over seventy miles an hour, or more than a mile a minute. The long voyage from Spitzbergen to Sella in Alaska, 2,700 miles, took him less than two days. The time occupied was really 44½ hours, and the distance actually covered, owing to the very adverse weather encountered, was 3,291 miles.

But the voyage was not made in any comfort. The old-time navigators suffered great hardships in their tiny wave-beaten craft; so did Amundsen and his companions in their majestic "whale-bird" during their dangerous and rapid flight. The heavy gale encountered made flying dangerous, the fogs hampered, and the cold was unspeakably bitter. The report reads: "During Thursday we suffered frightfully from cold, and the fog was so bad, and the windows so obscured, that we had to open them, and a hurricane of Arctic air rushed through the cabin."

Amundsen's feat was a wonderful one, and he deserves all the congratulations he received upon its highly successful performance. It is something that belongs to the accomplishments of this "time of the end" (see Dan. 12: 4), in the closing period of which we are now living. The globe is fast becoming fully known, and opened up to the highways of commerce and travel, and this in itself, in the marvellous prophetic light of the Word of God, is greatly significant. K.

"HAPPINESS can only be found where contentment reigns. Both have an affinity for each other, as the magnet and the steel. Let us then be content in no matter what position we may be placed, whether humble or exalted. Let us do our duty in that position and duty will bring happiness."

A MOTORIST thinks nothing of stopping for a few seconds to light his pipe, but when it comes to waiting a moment to look both ways to see if a train is approaching, many motorists feel that it is a waste of time. It is no waste of time if it means the saving of lives.

Does the League of Nations Guarantee Peace?

A. M. FRASER



THIS is a question that is on the lips or in the minds of millions throughout the world today. In answering, or endeavouring to answer, this question many people are exceedingly sanguine, others are sceptical, and some are decidedly pessimistic. All, of course, cannot be definitely grouped into these three distinct classes, as many occupy positions varying in distance from some one of these classes.

But whatever opinion may be held concerning the ability of the League of Nations to bring about and maintain world peace, there can be no doubt that there is a longing in the hearts of the majority of earth's inhabitants to see universal and permanent peace established. No doubt, though, there are still some heartless, ambitious men who would not feel very sorrowful even if the world were plunged again into a deluge of blood, provided it afforded what to them appeared the necessary means of attaining their selfish aims.

While it is true that the world does desire peace (and we sincerely wish success to every plan that is laid to that end, in so far as we can believe and hope that it will be successful), yet it is also true that the nations are unwilling to surrender many things which must remain as insurmountable obstacles to permanent world peace until they are surrendered.

REDUCTION OF ARMAMENTS

THE question of reduction of armaments is one that is perplexing statesmen and diplomats of every state. It is realised that as long as the nations are bristling with the weapons of warfare they cannot take one another into their arms in an embrace of peace. But they are all suspicious, and the difficulty is to get them to come to a unanimous decision regarding the extent to which they should disarm.

There is a feeling with many that although some of the nations might keep true to their pledged word in this connection others would secretly build up means to take advantage of their unarmed and unsuspecting neighbours. Notice the following excerpt from the

April number of the *National Review*—

"Since the Great War, which at one time looked as though it might teach common sense, if not wisdom, even to Wiseacres, these have hit on another, and, to them, still more satisfying formula, though actually as futile and perilous as their exploded pre-war dogma of the 'Unthinkable' War. As 1914-18 was 'a war to end war,' and as ultimately it ended, *ex hypothesi* there can never be another war, and all nations that sincerely love peace may safely beat their swords into ploughshares and their spears into pruninghooks. It is more wicked than ever to regard war as a possibility. Q. E. D. Any sceptics concerning this comfortable post-war theory that mankind has fought and finished its last war are referred to the League of Nations, which is declared to be so impregnable a rock, so powerful a preventive of international conflict, that responsible statesmen, such as Viscount Grey of Falloden—whose devoted last-hour efforts to obviate the cataclysm of 1914 are much to his honour, though entirely unsuccessful—go so far as to asseverate that had such a League existed at that time there would have been no war. We have long classified this opinion as among those statements that demonstrate the capacity of the human mind, however honest, to believe whatever it wishes. Had there been a League of Nations during the years Germany was making her prodigious preparations, by land, sea, and air, to attack her neighbours—most of whom were asleep—German diplomacy would have known how to pervert the entire machinery of the League to her own purposes, and would have dominated that body as she did The Hague and other pre-war conferences. It was difficult enough in all conscience to get a hearing for what was denounced by all the Wiseacres as 'anti-German propaganda.' We ask the reader to visualise the position, to conceive the atmosphere had Germany been a fellow-member with this country of a brotherly League of Nations! Not only would 'alarmists' have been held up to public odium as 'traitors to the League' when they called attention to German military and naval developments, but British armaments would have been allowed to rust on the ground that the existence of the League placed 'the horrors of war altogether outside the range of practical politics.' As without any League, His Majesty's Ministers treated a war with Germany as 'unthinkable,' we tremble to think of the plight to which they would have reduced

this country had there been a League which they could and would have made an excuse for disarming Great Britain and shutting their eyes yet more tightly to the menace across the North Sea. Just as 'the spirit of Locarno' is made a pretext for various forms of folly, so 'the spirit of the League of Nations' would have rendered all suspicion of the Mailed Fist as nothing less than 'wicked!'

As we have said before, while we sincerely wish that the League of Nations, or for that matter any other means, might be able to bring about that peace, and prosperity, and world-wide happiness for which so many are earnestly longing, yet we know that the suspicion, and the national and class ambition and jealousy and hatred, and the general selfishness and self-seeking with which this old world of sin is permeated, all combine to make such a thing impossible.

CHRIST'S COMING THE REMEDY

Is there then no hope? Does the future hold in store only gloom, trouble, strife, war, and irretrievable ruin for the whole human family? Thanks be to God there is hope, a glorious hope for all who will lay hold upon it. And thank God, there is a bright and indescribably happy future for all who will prepare for it. That hope and that future are bound up in the second coming of Jesus Christ, the Prince of Peace. That hope is as Paul expressed it, "the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ." Titus 2: 13, R.V. That future is the time which is to be ushered in by the stupendous event to which we have just referred, when will take place the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3: 21.

But that hope and that future can be enjoyed by those only who, "denying ungodliness and worldly lusts," "live soberly, righteously, and godly, in this present world," and who allow the Saviour to work out His will in them, and to purify them unto Himself as "a peculiar people, zealous of good works." See Titus 2: 12, 14. For those who refuse these conditions and turn their backs upon the gracious offers of a merciful and sin-pardoning God, and instead rest their hope upon the schemes and plans and works of man, there is only bitter disappointment, utter failure, and irredeemable ruin. Reader, among which class will you be found when the great day of God dawns upon an unprepared world? You yourself can deter-

mine which it shall be, for you can choose this day whom you will serve. If you will surrender yourself to Jesus Christ and place yourself in His keeping you need have no fear; for the one who comes to Him He will in no wise cast out, and "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7: 25.

INSECT VERSUS MAN

A CONFLICT as actual and deadly as any ever waged between the forces of the different nations is now being waged between man himself and the insect kingdoms of the world. Entomologists who have given a lifetime to the study of insects are at their wits' end to find ways of combating insect pests. When the writer was a boy, we seldom saw a worm-eaten apple. We grew to young manhood without ever having heard the words "codlin moth" and "woolly aphis." The cotton-boll weevil may have been in existence then, but we did not hear it talked about, and there was no dread or fear of its activities constituting a deadly menace to one of the world's most necessary products. The potato beetle had not been heard of. We knew nothing of the summer ravages of that multitudinous insect family the thrip. We worked hard for what we got off a rugged farm; but we did not have to fight for our livelihood against multifarious forms of insect life. An unfavourable season sometimes blighted a portion of our crop; but we never sprayed a tree nor a potato vine. We never sailed over our orchard in a flying machine, sowing poison dust on the wind to kill the pests that were nestling in the fruit blossoms and among the leaves. They do it now, and they have to do it. They have elaborate apparatus for spraying trees and fruit vines with liquid poison. A few years' neglect of this, and our fruits and vegetables would be riddled by worms and flying insects. And some of the most destructive pests are the most insignificant in size. The curling and disfigured petals of our roses bear witness to the depredation of an insect that almost requires a microscope to enable us to see it—the ever prevalent thrip. As to the effect of this ubiquitous insect, when it centres its activities upon one human industry, the following incident will bear witness:—

"A startling example as to how an insect can master man has just been seen

in the total abandonment of the camphor industry in the United States. The ravages of a small insect pest known as the thrip, which has for some years attacked the camphor trees, have now become so great that both the cultivation of the camphor tree and the profitable work of extracting the camphor are to cease. The thrip is a tiny insect which exists in many different forms. Certain families of thrips have at times caused great damage to the wheat crops of England."

When this insect or some other equally dangerous will attack other essential industries and make it impossible to continue them, or attack and destroy some of the great staple products of the land, we cannot tell. But as every year goes by we learn of some new pest or of some new activity of an old pest, which keeps this generation wondering when the battle will be opened all along the line in the most desperate encounter mankind has ever known. We may destroy these pests by the billions with poison powder and poison spray and poison gas, but they will close up their ranks and come mercilessly on. These battles are among the multitudinous perplexities that were to characterise the last days. The human forces of the world are to have their Armageddon, and the armies of the insect world are destined to stage a similar contest against humanity. Contests like these point with unerring finger to the focal point of human destiny, but they are only a few of the many signs which point to that climax.

Feeling God in the Commonplaces

UNLESS we can touch and feel God in the commonplaces, He is going to be a very infrequent and unfamiliar guest. For life is made up of very ordinary experiences. Now and again a novelty leaps into the way; but the customary tenor is rarely broken. It is the ordinary stars that shine upon us night after night; it is only occasionally that a comet comes our way. Look at some of the daily commonplaces—health, sleep, bread and butter, work, friendship, a few flowers by the wayside, the laughter of children, the ministry of song, the bright day, the cool night; if I do not perceive God in these things, I have a very unhallowed and insignificant world. On the other hand, the man who discovers the divine in a loaf of bread, and lifts his song of praise, has a wonderful world, for Divinity will call to him on every side.—J. H. Jowett.

SIGNS OF THE TIMES

World Events in the Light of Prophecy

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Notes By the Way

EN ROUTE TO THE GENERAL CONFERENCE

THE latter portion of our trip from Sydney to Wellington was pleasant and uneventful. The proverbial roughness of Cook Strait was furnishing the exception to the rule, and we glided into the harbour in perfect smoothness and comfort, docking just before noon, passing medical inspection and government requirements without difficulty. Friends waiting at the wharf were soon conducting us to our vegetarian café in Willis Street, where we enjoyed having placed before us a menu that spoke only of the products of the soil.

Some of the members of the party met with the members of the Wellington church on the evening after our arrival to tell of the progress of the message in other portions of the world. This was a real spiritual uplift for both parties to the gathering. The following morning the majority of the party had the privilege of visiting some of the beauty spots of this snug little city and of enjoying a drive on the well-made road that skirts the bays and inlets in the vicinity of Wellington.

Leaving Wellington on the following afternoon, we spent the evening sailing up the eastern coast of the North Island; and then as the coast bore away to the west, we bore away to the north-east and bade good-bye to the sinking coast line to wrestle again with the mighty sea until the little island of Rarotonga should give us another glimpse of solid earth. This is the same little Rarotonga which so long baffled the best efforts of the revered and indefatigable missionary, John Williams, to find it. Island natives had told him, "We know it is out there somewhere; we have seen it, and its people have come over to us." His perseverance was at last rewarded, and the exact location of the island was recorded on the chart. But it took years of patience and perseverance to let the sunlight of the gospel in

upon the darkened minds of these suspicious natives.

We had high hopes of an opportunity of going on land at Rarotonga and meeting with our missionaries and the living product of their labour there; but the second day before we were due to arrive the wireless operator reported a very severe hurricane on Rarotonga which had smashed up all the large boats (lighters and barges and power launches), and made it very improbable that any of us would be permitted to land. This cast a measure of gloom over our spirits; but we still had hopes that Pastor Fulton, because of his relation to all our work in Australasia, would be permitted to go ashore for a conference with the one in charge of our work on that island. The case was set before the captain, and we had the assurance that if anyone, apart from those whose trip ended at Rarotonga, went ashore, Pastor Fulton would be among them. We had planned to hold a meeting on the island at which all the members of our party would be present and would take part in some capacity. But not all human plans work out even in the cause of God. It seemed as if the "prince of the power of the air" had put an obstacle in our path which we could not surmount.

No one went ashore except two or three of the ship's officers and the few whose journey ended here. All through the day, from ten o'clock in the morning until six o'clock in the evening, we waited, hoping that Pastor Hill would come off to us in one of the small boats that were plying with cargo between the vessel and the island. We were compelled to cast anchor closer in than usual, so as to make the trips of the little boats as short and quick as possible. However, the time for sailing came, and none but freight handlers and those already mentioned passed between ship and shore. Pastor Fulton

succeeded in getting a letter dispatched to Pastor Hill, and then the *Makura* sailed away without our having heard a word from our missionaries or knowing whether they or the mission property had been injured in the hurricane. We were a disappointed company, and we knew that on shore there was another equally disappointed company. We watched the fading bit of water-encircled landscape with feelings better imagined than described.

The following morning the purser put into Pastor Fulton's hands a letter which some one had brought to the ship just before we lifted anchor. It was from Pastor Hill, our missionary, telling us of his great disappointment in not seeing our company and in not being able to secure permission to come out to the ship. In some way God will work it out to His own glory, though we cannot foresee the process. We can wait and hope and trust.

We had not expected to see land again until we reached Tahiti, but early on the morning of the day we should arrive there a fair-sized island loomed up on the horizon at the left—an island upon which we were informed no white man could live because of its swamps, mosquitoes, and consequent malaria. The missionaries smiled; they had all seen other islands filled with swamps, mosquitoes, and malaria, had lived there, had preached the gospel there, won souls from heathenism there, and lived to tell the tale. We have just such missionaries with us on this boat—living witnesses of what God can do with weak but willing mortals under the most forbidding circumstances. In some way the most inaccessible corners of the world will have the privilege of hearing the gospel message—even the last message, the message which is to close the controversy and prepare a people for the coming of the great King. We know it will be so; for have we not the divine assurance that it will? and have we not been assured also that when that work is completed, the Master Himself will rise from the throne of God and declare, "It is finished"? Toward that glorious consummation we look with hope and confidence; and we most certainly believe that the result of the approaching General Conference will be more comprehensive and effective plans for answering calls yet unanswered, and entering fields yet unentered, and strengthening work already begun in all the entered fields. To that end God's people will work and pray and give.

Is the Sophistry of Spiritism a Subtle Delusion?

By C. M. SNOW

THERE are no more dangerous delusions in the world than the delusions of Spiritism—and none more subtle. For a generation the denomination which publishes this journal has been warning the world against the teachings of Spiritism as contrary to the Scriptures of truth and totally destructive of saving faith in those who believe them.

As the years have gone by, developments along these lines have demonstrated that the warnings were needed and that those who refused to heed them have gone into beliefs and practices that have ruined their faith in the only name that guarantees salvation, the only Saviour that can save us from sin and death.

A striking case of this wreck of faith and ruin of soul was given a few years ago in the *Alliance Weekly* by a minister of the gospel, William T. MacArthur. I can do no better than to quote the article describing this incident just as Dr. MacArthur gave it. To quote:—

"It was in the year 1912 that a young woman called on Mr. Simpson seeking spiritual help. She was a very unusual type of womanhood; possibly thirty years of age. Her appearance and general bearing showed not only physical and intellectual superiority, but also culture and refinement. Mr. Simpson had exchanged only a few sentences with her when he discovered that her case required more time than he had at his disposal. He asked if she were willing to talk with me instead; to which she consented. He called me and said, 'When you have gotten to the bottom of this case and are ready for prayer, call me.'

"The lady was frank and business-like in her statements. She was then holding an important business position. Beginning from the first of her trouble, she said that while in college (as I recollect), she and her young lady intimates were accustomed to gather for social intercourse. Among their amusements was the ouija-board and slate-writing. She was from a home of unusual piety, and while she was willing to be a spectator, she persistently refused to participate in these things, which were to her mind sinful.

"However, as she permitted herself to witness these performances,



her reluctance grew less and less, until at last she consented to take the slate herself. She told me that as she did so, she violated her conscience and pushed aside an unmistakable check of the Holy Spirit. Her companions were delighted with the result, as the writing was not only witty but brilliant. After this they insisted that she take the slate at all of their gatherings.

"From the first she was convinced that the writing was the work of some unseen intelligence, as it treated of subjects with which she was unfamiliar. Soon her feeling of repugnance was entirely gone, and she found the exercise a source of real enjoyment.

"It was not long, however, before she began to be conscious of a presence just beside and slightly behind her, or as she expressed it, 'just over her right shoulder.' She naturally took this entity to be the real author of the writing, and began to establish communications. He became more and more real to her; and as his communications passed from the amusing and entertaining to the intimate and affectionate, she gradually retired from her other intimates, and he—this unseen entity—became her lover and friend and constant companion. To him she confided all her secrets and from him sought love and protection. She was not blind to her danger nor ignorant of the teaching of the Scriptures upon the subject of necromancy. She became what the Bible calls

'a woman with a familiar spirit,' and she knew it; but his brilliancy of intellect and charm of disposition were such that she had no desire to break with him.

"However, as the months ran into years, he began to develop another side of his character which was very shocking to her and caused her real sorrow. He began to suggest things that were vile and unmentionable. She was a lady of such delicacy and refinement that I could not press her to give me the particulars in the case, and wasted a good deal of time while she was beating about the bush, getting this far in her story.

"The time had come for me to call Mr. Simpson, but she hesitated, and wished to know just what he intended to ask God to do. Seeing how genuine her sorrow and disgust were, I assumed that there was only one request to make, viz., that she should be delivered from that unclean demon. She, however, had another suggestion to offer. She wanted this demon companion converted; and asked pathetically whether I believed that he could be saved, adding, 'He is so dear.' I made no reply, but called Mr. Simpson.

"On the way from his office to mine, I told him in a sentence or two how matters stood. Again in her presence I repeated her suggestion about the demon's salvation, in order that she might continue to enjoy his companionship. The fire fairly flashed from Mr. Simpson's eyes as he said: 'Salvation for devils? Oh, no! hell is the place for him; let us pray.'

"We three knelt, while Mr. Simpson led in prayer. It was another of those prayers of which I have several times written, and still oftener spoken, but which can be appreciated only by those who have heard them. He became more and more intense until he burst out in a verbatim quotation from Genesis 19, where the destroying angel said to Lot, 'Escape for thy life, look not behind thee, neither stay thou in all the plain.' When he had reached these words, the young woman leaped to her feet, and sprang like a frightened doe into the corner of the room. When Mr. Simpson opened his eyes, she was standing there looking at him.

"He rose and said courteously, 'If we can ever be helpful to you, come and see us,' and left the room. I never referred to the case again.

I assumed that he was satisfied that she loved her demon companion too much to welcome separation. She only wanted him made decent.

"Some months afterward he referred another similar case to me. I wasted no time with this second woman, but pressed her for the facts. I found the particulars so abominable that I did not call Mr. Simpson to pray. This woman was

otherwise account for—I wish to say that, having met the insane frequently, and having given the subject considerable study, I believe I can detect the symptoms more quickly than most people, and do hereby testify that I found no trace of insanity nor lack of mental poise in either of these cases. On the contrary, they were both women of superior mentality, and were at

most deadly poison in this world; for they destroy both body and soul. There is no hope for those who persist in going in Spiritism's pathway.

Beauties of the English Bible

THE Protestant Bible lives on the ear, like a music that can never be forgotten, like the sound of church bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness.

. . . The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him of soft and gentle, and pure, and penitent, and good, speaks to him for ever out of his English Bible.

. . . It is his sacred thing, which doubt has never dimmed, and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of religiousness about him, whose spiritual biography is not in his Saxon Bible.—*J. H. Newman, English Roman Catholic Cardinal.*

Faith and Knowledge

FAITH precedes knowledge, but just as necessarily it leads to knowledge; while true knowledge, on the other hand, is always rooted and grounded in faith, and tends to confirm and to strengthen it. Thus we find the two combined in the famous confession of Peter, when he says, in the name of all the other apostles: "We believe and we know that Thou art the Christ." So intimately are both connected, that we may also reverse the famous maxim of Augustine, Anselm, and Schleiermacher, "Faith precedes knowledge," and say, "Knowledge precedes faith." For how can we believe in any object without at least some general historical knowledge of its existence and character? Faith, even its first form, as a submission to the authority of God and an assent to the truth of His revelation, is an exercise of the mind and reason as well as of the heart and the will.—*"The Person of Christ," Philip Schaff, D.D., pages 11, 12.*

"THE Spirit of Christ sweetly calms the soul of a suffering believer."



The power behind Spiritism is the dark forces of the hosts of evil, the fallen "angels that sinned" and "kept not their first estate." "We wrestle not against flesh and blood, but against . . . wicked spirits in heavenly places." 2 Peter 2: 4; Jude 6; Eph. 6: 12, margin.

also highly intellectual and cultured, a woman of wealth, who managed her own business affairs. But she had no desire to part company with her demon lover and companion, but merely that he should be reformed. According to her own story, he was vile beyond words.

"Now as this article may be brought to the attention of some modern seducer, who will pronounce either the writer or the subjects of his story insane—for this is materialism's favourite way of dismissing everything it cannot

that very time holding positions that the average man would not be capable of filling. I wish also to add that this is not a controversial article; it is simply a reminiscence."—*The Alliance Weekly, August 21, 1920.*

Whenever a man or a woman begins to play with these playthings of the devil, he or she steps out upon the shivering quicksands of death and soul ruin; and unless they permit divine help to come to their assistance, they will perish as certainly as God is true. The deceptions of Spiritism are the

Faith—The Basis of True Philosophy

The modernist affirms that reason is the basis of a knowledge of the nature of man and his relation to the Infinite. This position is wrong. Faith, and faith alone, is the basis of all true philosophy.

HAROLD W. CLARK



THIS is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17: 3. A proper knowledge of God is the foundation for a true philosophy of life. Every man has some kind of philosophy, for in its true sense philosophy is simply the relation between the physical, mental, and spiritual natures. Philosophy arose from the attempts of the Greeks to solve the problems of the spiritual as related to the temporal. And so with every man, there is an attempt to orient himself in relation to certain fundamental principles which he believes to be true. (That is, he does if he is a man of principle at all. There are many who have no principle, and who have no true sense of the value of a philosophy of life.) And as God is the centre of all spiritual truth, a knowledge of His character is at the bottom of all eternal truth. And a false interpretation of God is responsible for all other great errors that sweep men down to perdition.

A fundamental principle of Christianity is the Bible truth of the *personal God*, the Creator of all things. Not only is He the Creator of the physical universe, but of all things visible and invisible. Col. 1: 16. All the meaning which we attach to the manifestations of nature, all the truths of science and history, and all the inner values of moral and intellectual life, are what they are because God has created all things and is upholding all things.

If we are to get at the true philosophy, it is essential that we start first with the foundation stone of all truth. And we find this in Heb. 11: 6: "He that cometh to God must believe that He is." *Faith is the basis of true philosophy.*

BIBLE SUPPORTS PREMISES

THE foregoing premise may seem too strong, but so the Scripture declares, and in all the Word of God there is no other hope held out to man. We must start in faith, and from that point go on to experience and practical life. Here we have the antidote for all the philosophies of men—for materialism, which depends on physi-

cal force; for rationalism, which depends on our reasoning powers to find truth; for empiricism, which depends on experience to teach us the way to God; and for pantheism, which professes to find God in every phenomenon of nature. All the speculations of human philosophy are dissolved under the powerful light of this fundamental truth—*faith*.

And faith is not blind superstition, as some worldly-wise men try to tell us. A man who will not take the fundamental things of life by faith will not take life at all; for in the first place, he assumes his very existence. Then he assumes the existence of the world around him, and the reality of every-day experiences. He does not see the sun rise and set and the occurrences of life come and go, because he sits down and reasons that it should be so. He experiences the sensations that come to him, and without any questions as to their validity, he accepts them as real. Some, more philosophically inclined, try to figure out just where their ideas of existence come from, but they get nowhere. Scepticism regarding their very existence is the only result of attempting to reason out the value of experience. And so the very foundations of our life are taken for granted, with very little of life that we really understand.

MAN, A RELIGIOUS BEING

MAN is made with a religious nature, and unless he suppresses his natural inclinations in this line, they will lead him to believe in some kind of supreme being. This is shown by the fact that no race of men is so low that they have not some kind of worship. And it was to reveal the truth, which human speculation and fiendish ingenuity had hidden, that God sent His Word and His living representative, Jesus Christ, to the world. And by His Spirit, He has been calling men to the light of truth as revealed in the Word and in the life of His Son. And through the works of nature, He has been trying to show men His love for His creation, that men might be led to love Him.

So our *faith in the existence of God is the first step in the knowl-*

edge of true philosophy, and faith in the Bible is next. We must accept the Word of God as the revelation of divine truth. Either the Bible is the Word of God, or it is not; and if it is not, then God has not given us a revelation, for no other book lays claim to this exalted office as does the Bible. And if the Bible is not the revelation of God, then He has left the race for eighteen hundred years with no direct revelation. It is fundamental that we accept the Bible at its face value, as the Holy Book of God, which has been left for the guidance of the human race.

Now perhaps all men will not agree with these fundamental premises of true philosophy, but they cannot dispute them without peril to their souls. *There is no other way.* Either we must accept God and His Word, of which we have abundant proof as to their power and divinity, or else we must take human scholarship and speculation as our basis for interpretation of the deeper things of life; and we all know how liable human wisdom is to err.

MYSTERIES DISAPPEAR

IN the light of the Bible, all mysteries disappear. No longer do we try to find the unifying principle in nature, so that we may know how to lay hold on natural power for help in solving life's problems. We see that nature is upheld and controlled by the infinite hand of a personal Being who created it. We look to God in faith for spiritual help, and accept the revelation of Jesus in the flesh as the explanation of the secret of conquest over sin. We accept by faith the merits of a crucified and all-powerful Saviour. The technical questions as to how divinity can operate through natural force and can control human beings, no longer trouble us, for we accept them by faith, and know by experience that they are true. *Experience is not, then, the basis for philosophy, but the verification of it.* Materialism is not the explanation of truth, but matter is merely the substance through which divine power operates and reveals itself. Nature is not worshipped as God, but is studied merely as a revelation of the power of God.

BEWARE OF THAT COLD!



O parody a familiar proverb, 'All is not cold that snuffles.' What appears to be a 'cold' is often the first noticeable symptoms of measles, scarlatina, smallpox, whooping cough, typhoid fever, influenza (la grippe), or diphtheria; and one having what seems to be an innocent cold may transmit to some one else an attack of one of these diseases which may result fatally."

This striking statement is taken from the volume entitled—

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PROBLEMS OF DETERMINISM DISAPPEAR

AND the Bible truth of the personality of God is the basis of all true morality. Man was made in the image of God, capable of understanding spiritual values and of thinking the thoughts of God after Him. And so man loves his fellow-men because love is of God and takes its meaning from God, who makes it what it is. Moral power comes because man was created a morally free being, capable of knowing principles of truth and choosing to follow them. And so he can develop character by rejecting the wrong and choosing to follow the right.

In the light of free personality, the disputed ideas of determinism and predestination disappear, for man sees his responsibility to choose the right. He sees that he is created with the divine attribute of free choice, for in no other way could God ever obtain moral rectitude from His creatures. And seeing his opportunities, man is able to place himself in line with the Source of all truth, the Holy One who made all things, and in His power all the qualities of the human mind and character are developed to their highest possibility.

In the light of the personality of God and man, the fundamental claims of Spiritualism find no true value, for they are based on manifestations whose mystery leads men to believe in the operation of some unity that pervades nature and holds them in its grasp—a universal spirit that comes and goes through the human being, living on even after death.

The truth of the human personality gives man a physical body through which the soul—the life—can operate, and thus the highest attribute of the human being—the spirit or the thinking, loving, reasoning, intelligent personality—can operate. A true view of this question is not the doctrine that the soul or spirit is an entity that enters the body or that is developed in it as a separate being, but rather that it is a power or attribute placed within us by the Creator whereby we can develop habits of thought and character in harmony with His own character. Then in the restoration of all things, He gives another body capable of carrying out the operations we have educated ourselves to carry out. Thus the fundamentals of Spiritualism and its many relatives are met by the Bible truth.

To the person who accepts this true philosophy, there come revelations of a harmonious working

in the universe that were never realised before. With God as the personal centre of all things and the universe as the expression of His power and love, we see new wonders for our study on every side. And with the faith basis, we, as free moral beings, find our perfect freedom; for, having chosen to believe in God and His power, we find our wills linked up with the mightiest force in the universe. We are not left to the play of blind chance, but have the opportunity of the direction and counsel of the wisdom of the ages—the very Spirit of God Himself. All moral questions find their proper solution in the light of Bible truth, and we accept God's Word as our guide through this world to the glory of the better land.

The Blazing Splendour of the Son of God

CARLYLE B. HAYNES

SOME day, and soon, the skies will disclose their glorious Maker. Some day we who often watch the sky will see a cloud such as we have never seen before. We have seen inky black clouds, and clouds of snowy whiteness; clouds brightly tinted and many silver lined; clouds made brilliantly gorgeous by the afterglow of the setting sun. But we never yet have seen a cloud made magnificently glorious by the blazing splendour of the Son of God.

We have seen clouds charged with thunder and lighted up by flashes of lightning. Not yet have we seen a cloud charged with the wrath of God and flashing with the radiance of the Son of God.

Afar off we have seen the morning clouds as they have enwrapped the distant mountain peaks and daintily capped the hilltops. We have yet to see the cloud which shall enfold the awful form of the Mighty One.

We have seen clouds driven as chariots to carry rain to the dry and thirsty hills. A cloud will one day be seen that will be the chariot of heaven's King of Glory when He comes to refresh His saints.

What a sight it will be! How it enraptures the faithful ones who love His appearing, and who have hoped to the end for the grace that is to be brought unto them "at the revelation of Jesus Christ."

"FAITH makes the Christian. Life proves the Christian. Trial tests the Christian."

When Was the Sabbath Made?

EDWIN K. SLADE

HOW the Sabbath had its beginning: who made it? when? and why?—are questions of growing interest in these latter days. It is proper to inquire, Is it of divine origin? or did it find its place in our belief and practice through human enactment? Has it evolved from ancient and obscure religious customs? or did it come into existence by national appointment or by civil requirement? Is it fixed and fundamental in God's plan? or is it only a passing and unimportant man-made rest day or holiday?

By a careful examination of the divine record, we find that the Sabbath was not made by man, but that it was made for man by Christ, the Maker of man and the Creator of all things. It was clearly a part of God's original and eternal plan for man. The record of Creation is clear and unerring in revealing the fact that the making of the Sabbath occurred and had a prominent place in the work of creation when the world was made. The following texts point

clearly to the origin of the weekly rest day:—

"He said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2: 27, 28.

"By Him [Christ] 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." Col. 1: 16.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." John 1: 1-3

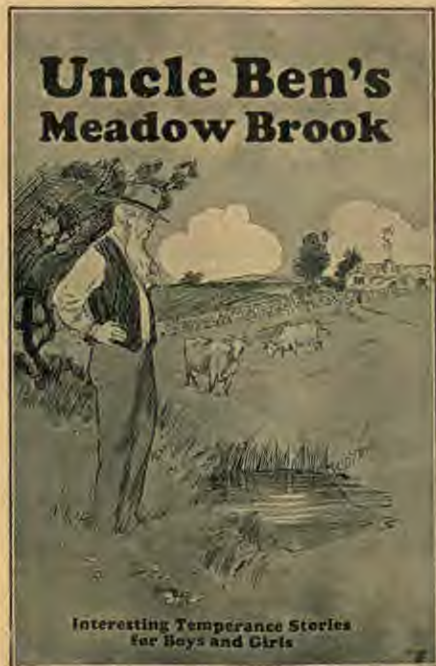
CHRIST MADE THE SABBATH

I CANNOT look elsewhere for guidance on this point than to these direct and clear statements of Scripture. They harmonise with many other declarations that the wisdom and power of God wrought in Christ in making all things. The original Sabbath was made by Him

who made all things. One need not guess or speculate about this. It is all important to be settled upon this vital point. Much confusion and unnecessary ignorance exist as to whether the ancient seventh-day Sabbath is of human or divine origin. That it was made for man when the original man was made and that its observance was enjoined in the very heart of the divine law, should for ever settle any question of doubt with reference to the origin and abiding nature of the Sabbath.

The Sabbath can mean but little to a man who is in darkness or doubt as to how it came to be. God made the Sabbath as truly as He made the world and man. He made it to be an eternal memorial of the work of creation. It was to perpetuate the memory of the only true and living God, which thought is prominent in the commandment enjoining its observance.

By a further study of the record of Creation, we find that the Sabbath was made *when* man was made in the beginning. We are robbed of vital truth and thrown



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into great confusion, by ignoring the history of Creation week, as it is recorded in the Book of Genesis. That original seven-day period marked the origin of the week. The Maker of the solar systems has no more fixed such natural divisions of time as the day, month, or year, than He has the arbitrary division of time known as the *week*. He made the week when He made the Sabbath. There can be no Sabbath without the week, and no week without the Sabbath. The week that God made consists of six working days followed by the rest day, the seventh, or the Sabbath.

AN UNCHANGED WEEK

THE week of Genesis 1 has been perpetuated unchanged to this day as God made it at first. The first chapter of Genesis closes with the words, "God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day."

The Sabbath, then, was made by the Creator's resting, sanctifying, and blessing the seventh day. The record of this reads: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2: 1-3.

From this record it is evident that the Sabbath began with the history of man; that the first six literal days of this earth's history were followed by a literal Sabbath day. There has been no period of earth's history, from the time that man was made, when the true weekly Sabbath did not exist as created by God when He rested, blessed, and sanctified the seventh day of the week.

Thus we see that the Sabbath was made by Christ in the beginning, when He made man and the world over which man was to have dominion.

GOD OBSERVED THE SABBATH

LET us now consider *how* the Sabbath was made. Of the act of creation we read: "He spake, and it was done; He commanded, and it stood fast." In making the Sabbath, He went a little further than this. He completed the week by adding this rest day by Himself resting from His work. He made this day different from the preceding six days. I cannot think of it as physical rest for a weary body, but rather as a celebration of the

day as the birthday of the world. He had produced perfection in making such a world and such a man as He had conceived in His mind. It was finished, and He had succeeded, and was pleased and satisfied as He spent the Sabbath day in happy contemplation of what had been wrought. It was as the seal of His approval for the

perfection of Creation. He blessed it and made it sacred by His presence, thus setting it apart as a portion of time made holy for man's good.

He made the Sabbath not only by His command, but by devoting the day to a review of the work of His hands, and to an approving regard for the new Creation. The seventh day was at that time, by the Maker of all things, observed, consecrated, and declared the Sabbath of Jehovah. Its origin was dignified, divine, and glorious. Men would obscure the record of Genesis and turn aside from these great basic truths that God designed should ever be kept in mind. His memorial was made for that purpose, and it seems evident that the enemy of truth has made his attack upon this institution because it is vital and fundamental in God's plan.

The record of Genesis is clear and unmistakable, and should be taken literally. It indicates the plan of God regarding the Sabbath, and its importance is clearly emphasised. The command for its observance should have our highest regard and most careful meditation. It is designed to make constant our faith and confidence in the true and living God.

There is no conflict between this portion of the heavenly code and the record of Creation. There is nothing in either the Sabbath commandment or in the record of the making of the Sabbath to warrant its being treated as temporary, epochal, or regional. It was made for all men, for all time. Its origin and nature are such as to make it impossible that it could be superseded by another day.

HE [Christ] approached women as a friend and brother, and yet as their Lord and Saviour. Hence they were attracted to Him as to no other being, with mingled feelings of love and reverence, and in the full conviction that He alone could satisfy their deepest wants and longings after God. They were "the last at the cross and the first at the open sepulchre." And ever since, in unbroken succession, the noblest of women have fled to Him for pardon and peace, and consecrated to Him their tenderest and strongest affection, for the good of their fellow-men. What would woman be without Christ? Her condition in heathen and Mohammedan countries gives but one answer.—"The Person of Christ," Philip Schaff, page 52.



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RIGHTEOUSNESS

Imputed—Imparted

C. P. BOLLMAN

THE question is asked, How do we get righteousness? is it imputed, or is it imparted?

We answer, It is both imputed, as in justification, and imparted, as in sanctification.

To impute means "to adjudge as one's own the sin or righteousness of another; as the righteousness of Christ is imputed to us."—*Webster*. Paul, the great apostle, writing of Abraham's faith, said: "It was imputed to him for righteousness." Rom. 4: 22.

Milton wrote:—

"Thy merit
Imputed shall absolve them who renounce
Their own, both righteous and unrighteous deeds."

This is what is done in justification. In answer to our faith the righteousness of Christ is reckoned as being ours. He took upon Him our sins, in which He had no part, that He might impute and impart to us His righteousness, in which we had no part.

The imputing of His righteousness to us is only the beginning. The forgiven soul is only a babe in Christ Jesus, and, as a babe, he must either grow or atrophy and die; and in Christian growth the same perfect righteousness imputed in justification is actually imparted or woven into the experience in sanctification. To impart means to give to or bestow upon. It therefore goes beyond imputing, which is only counting as belonging to one that which is in very truth another's.

In grace, the righteousness of Christ imputed to the believer at the moment of justification, is by that same divine grace imparted to him day by day through the ministry of the Word and Spirit of God. "If any man be in Christ, he is a new creature." 2 Cor. 5: 17. A new life has been implanted, a soul has been born anew, and a new character appears, a new experience is entered upon, described thus in Gal. 2: 20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

The same thought is beautifully expressed in a familiar hymn:—

"Not I, but Christ, be honoured, loved,
exalted;
Not I, but Christ, be seen, be known,
be heard;
Not I, but Christ, in every look and
action;
Not I, but Christ, in every thought
and word."

Physical metabolism, or the process of renewing the body tissues from the food elements, is more or less a mystery, and spiritual metabolism is even more of a mystery; but while it cannot be explained, it is experienced by every true child of God. Peter refers to the fact without describing or even naming it, when, in speaking of Christ, he says: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1: 4.

But these promises, precious as they are, rich as they are in spiritual food elements, can make us

partakers of the divine nature only as they are ministered to us by the divine Spirit. It is through the Spirit that the righteousness imputed in justification is actually imparted and woven into the web of life in Christian experience.

It is by the ministry of the Spirit that day by day we more and still more put on Christ, so that in very truth He lives and overcomes in us down here in the twentieth century even as He overcame in human flesh when nineteen hundred years ago He lived that perfect life so freely imputed to us in justification, and just as freely imparted to us day by day and hour by hour in sanctification, fitting us for the employments and enjoyments of the redeemed.

FRIENDSHIP is the only thing in the world concerning the usefulness of which all mankind are agreed.—*Cicero*.

WHILE the works of once-famous sceptics are left to rot on book shelves, every year sees the Bible, translated into some new tongue, acquire a greater influence, and receive a wider circulation.—*Guthrie*.

THE BIBLE STUDY

Salvation Only In Christ

1. For what purpose did Christ come into the world?

"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. 1: 15.

2. Why was He named "Jesus"?

"Thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1: 21.

Note.—The name Jesus is the Greek equivalent of Joshua, which is a contracted form of Jehoshua. In its original Hebrew form this name means "Jehovah the Saviour," or "Jehovah is salvation."

3. Is there salvation through any other?

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

4. Through whom are we reconciled to God?

"All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." 2 Cor. 5: 18, 19.

5. What has Christ been made for us, and for what purpose?

"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." Verse 21.

6. What three essentials for a Saviour are found in Christ?

Deity. "But unto the Son He saith, Thy throne, O God, is for ever and ever." Heb. 1: 8.

Humanity. "When the fullness of time was come, God sent forth His Son, made of a woman, made under the law." Gal. 4: 4.

Sinlessness. "Who did no sin, neither was guile found in His mouth." 1 Peter 2: 22.

7. How complete is the salvation obtained in Christ?

"Wherefore, He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7: 25.

8. What should we say for such a Saviour?

"Thanks be unto God for His unspeakable gift." 2 Cor. 9: 15.

Book Review

Do We Go to Heaven When We Die?

A pastor talks with a disabled soldier concerning this interesting theme

ROBERT B. THURBER

"ON THE THRONE OF SIN," by C. M. Snow.

The author of this interesting and timely book needs no introduction to the readers of this journal, as he has been the editor of the SIGNS OF THE TIMES for the past ten years. We feel sure that many will welcome this latest production from his pen and will find it filled from cover to cover with interesting and authoritative matter on the subject with which it deals.

In the opening chapter of this work the author says:—

"There sits today on the throne of sin one who has grown old in evil, cunning in subtlety, and cruel in deceit. He has waged war in heaven and on earth. He filled heaven with discord and earth with death, and both with sorrow. He challenged every purpose of God, and coveted the throne of the Eternal, planning to rule the universe or plunge it into chaos and ruin. . . .

"The throne of sin is no figure of speech, and the occupant of that throne is no figment of the imagination. Jesus Christ called him 'the prince of this world.' The Apostle Paul called him 'the prince of the power of the air, the spirit that now worketh in the children of disobedience.' John the Revelator designated him as 'the great red dragon,' that 'old serpent, called the Devil and Satan.'"

The author then shows how this master mind of evil has endeavoured to deceive and ruin the human race, and how his climax in deception is reached in modern Spiritualism.

The book is the result of many years of study and observation in these matters, and is written in order to warn all against the fearful delusions of Spiritism. The dabbler in Spiritism should read this book that he or she may know what Spiritism really is. The Spiritist should read it that he may have his eyes opened to his danger while still there is hope of his release from the deadly trap of Satan. The materialistic scoffer should read it that he may be convinced that Spiritism is more than a mere harmless delusion; that it is a real thing and the poison of asps is in it. The Christian who has an interest in the welfare of those about him should read it that he may know how to answer the subtle sophistries of Spiritism, and pass the information on to those who are in danger.

Spiritism is Satan's crowning delusion for the climax of this world's history, and no one is fully armed for the final contest who does not know what Spiritism is and what it is doing.

The price of this new 280-page book in cloth binding is 5/-, postage 5d. extra.

GOOD evening, Pastor Nash. You see I am able to sit up tonight; and you may be sure I will 'take notice.' Now about this soul sleeping (that's what they call it, isn't it?); it doesn't appeal to me. The doctrine of going to heaven when we die is much more comforting."

"Yes, unbelievers of this truth call it 'soul sleeping,' rather contemptuously, I think. You can treat the most sublime and assured truths with contempt, but that does not change them in the least. We want solid proof for what we believe. Ridicule is the last resort of unsupported argument. Whether we like the idea of the sleep of the dead or not, has nothing to do with the fact. If we are prejudiced, we should first find the truth, and then accommodate our feelings to it. So let us read some more of what the Bible says about it.

"The sleep of the dead is absolutely necessary to fit in with other events in God's plan. As I showed you, when Christ comes He will call the dead from their graves, not from heaven or hell. John 5: 28, 29. You also know that the judgment comes at the end of the world. Then how can it be told whether a man goes to the bad or the good place at death before he is judged?

THE OTHER SIDE

"THINK of the other side of this so-called gloomy doctrine. Comparatively few who die are ready for heaven. It is surely gloomy to think of their suffering in torture all this time. Cain would suffer six thousand years longer than a murderer of today. Isn't it more appealing to our sense of justice and the fitness of things that all the dead rest quietly in their graves, are judged together, and are punished or rewarded together? Jesus said the death of Lazarus was a sleep. John 11: 11. Hours to a sound sleeper and years to a dead man pass like a second of time. This is the comforting doctrine, when you see it in its beauty. Don't you think so?"

"It does seem that way. I just can't get used to it; but I suppose I shall."

"Surely you will. Now listen while I read to you what Job 14: 10-15 says of the whole process:

'Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? . . . So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. . . . If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee.'

"You see, Job understood that he was to lie in his grave till Christ should call him at the end of the world, when the heavens depart as a scroll. Now we will read about that change he refers to, here in 1 Cor. 15: 51: 'Behold, I show you a mystery: We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.'"

IMMORTALITY A FUTURE EVENT

"OH, I see! That is when we become immortal."

"Yes, that is what is called the first resurrection, and only the righteous are raised. You can now see how well this whole plan fits in with what we have studied before. Read the whole of chapter fifteen of First Corinthians on the subject. Paul likens us to seeds cast into the ground, that must die before they spring up. As you lie here thinking tomorrow, read these texts for your help on the subject: 1 Thess. 4: 13; Dan. 12: 2; Job 17: 13; Ps. 115: 17; 6: 5; 17: 15; Acts 2: 34."

It is a law of nature that our thoughts and feelings are encouraged and strengthened as we give them utterance. While words express thoughts, it is also true that thoughts follow words. If we would give more expression to our faith, rejoice more in the blessings that we know we have—the great mercy and love of God—we should have more faith and greater joy. —Ellen G. White.

"HABIT is a cable. We weave a thread of it every day, and at last we cannot break it."

CHILDREN'S CORNER

King Wan

THREE hundred years before Jesus was born in Bethlehem, there lived in China a wise man called Mencius. A student, a scholar, and a thinker, Mencius became renowned for his wisdom and piety, and for the beauty of his teachings. Throughout the land the people revered him, while kings and rulers paid him every honour in their power. Today he is still regarded as one of the great teachers of China, and his lessons are taught in all the schools.

Moving among the greatest men of his time, Mencius sought to help them by sharing his wisdom with them, and he found many who were willing to be led by him.

One of the kings whom Mencius visited was called Hway, which you may pronounce "Whay," and he ruled over a country called Leang. He was a seeker of wisdom and a lover of nature, and he made for himself a beautiful garden around his palace. In the garden were large trees, which cast a cool, restful shade over the grass, which was green and soft. This was where the deer and fawns loved to come, and where they grazed happily together and then lay down to sleep on hot summer days. When they were thirsty they drank from a clear pond near by, which was the home of all sorts of little fishes.

It was the king's delight to walk in his garden and watch the play of the creatures that lived in it, but he was not always sure that he was doing the right thing. Was it right for him to take so much pleasure in such things? Then Mencius came to visit him, and he decided to lay his questions and doubts before the wise man. So he took Mencius into the garden, and said:—

"Is it right that a prince should find pleasure in such things?"

Mencius looked round the beautiful gardens. "Yes," he said. "It is right that you should enjoy such things as these. But it is also right that you should enjoy them much more than you do now!"

"Much more?" said the king. "How shall I enjoy them much more?"

"As King Wan did," said Mencius.

Then the king said, "Tell me," and Mencius went on:—

"King Wan lived long ago, and he had a great park, in which were a tower and a lake, all very beautiful. But it was his custom to let his people walk in his park and look at his beautiful things, allowing them to roam freely everywhere.

"Some people wondered at this, and one day one of his guests questioned him about it. 'Why do you open your park to the people, O King? Do they not worry you and spoil your pleasure in these beautiful things?'"

"Oh, no," said King Wan. "When a man finds pleasure in my park I share it with him. And so my own pleasure is many times greater."

So Mencius ended his story. King Hway stood looking thoughtfully into the pond, and in that moment a great truth came into his heart, never to be forgotten.—*Selected.*

The Hindu Boy's Gift

A GIFT has come to us over the seas—
A gift of beautiful, bright rupees;
And who do you think has sent us these?

Was it one of the rajahs, rich and grand,
Who lives in that wonderful far-off land—
The land of the simoon, sun, and sand?

Or was it some Brahman, who has thrown
For ever away his gods of stone,
And worships the Christian's God alone?

Or was it the viceroy, who controls
The destiny of those millions of souls
From Khyber to where the Hoogly rolls?

Nay, none of them all; nay, none of these
Has sent us this royalty of rupees,
From this strange sun-land over the seas.

Who was it then? Listen, and I will tell;
For surely 'tis something to ponder well,
Till the truth of it makes our bosom swell.

'Twas an eight-year-old, brown-faced
Hindu lad,

Made gift of the four rupees he had,
To help us at home, for he was sad

Because he had heard his teacher's fear,
That the work of the children over here
Might wane with the waning of the year.

And therefore he brought his four rupees;
And earnestly whispered, "Sahib, please
Send this for the work beyond the seas!"

Sweet, innocent faith, that did not doubt
That his four rupees would help us out
Of the troubles that compass our work
about!

Ah! think of it, Christian child! can
You let this heathen of Hindustan
Do more than you for his fellow-man?

Christ, save this orphan, who of his store
Gave all to aid us, and may his four
Rupees increase to thousands more!

—Gospel in All Lands.

Mother's Grain of Sand

MOTHER! mother! There's something in my eye! Please take it out, quick!"

Flossy came hurrying to her mother's room. Her blue eyes were bloodshot, her eyelids swollen, and the tears were running down her cheeks.

"Why, what is it?" asked her mother, as she put her arms around the child.

"I don't know; it's an awful thing. The wind blew it in my eye a minute ago."

The mother examined the afflicted eye carefully, but could find nothing except tears.

"I don't see anything in it, dearie."

"But it's there, mother; please get it out. It makes me so uncomfortable."

The mother looked again. Then she bathed the hurt eye with warm water and told Flossy to keep it closed for a time, but it did not get any better. Something was in it—something as big as a marble, Flossy thought.

"Well, Flossy, I think we had better go to Dr. Wright and see what he can do," said the mother, after trying everything she could think of for the relief of her little daughter.

Dr. Wright was the good doctor Flossy loved, and she stood very quietly with her face in the light as he kept her eyelid open.

"Ah!" said the doctor, and in an instant he held his instrument toward her, "here it is!"

"Where?" asked the mother. "I don't see anything."

"I don't either," said Flossy, but my eye does not hurt any longer."

"It's just a tiny speck of sand," replied the doctor; "too small to see, unless you know where to look for it."

Some days after, Flossy was fidgeting about the room where her mother was sewing. It was rainy weather out of doors, and Flossy was in a bad humour; nothing pleased her.

"Please don't, Flossy," said her mother, over and over again. "You make me very uncomfortable. If you don't stop worrying you must go away by yourself."

Flossy sat down by the window, pouting. In a little while her face brightened, and she came to her mother and put a little soft kiss on her cheek.

"I'm like that grain of sand, mother, don't you think so?" she said.

"What do you mean?"

(Concluded on page 16)

SIGNS OF THE TIMES

World Events in the Light of Prophecy

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Around the World

THE Japanese have found a way to mix the fibre of a species of seaweed, of which there is an unlimited supply, with cotton to form strong and water resisting twine and cordage.

A MACHINE that chews paper is at work in the United States Federal Bureau of Standards, in Washington, D. C. The machine grinds the rags used in making paper money, cleansing them of all dirt before they are manufactured into paper. After they leave the paper chewer, the rags are bleached, washed, and beaten into pulp. The work the machine does used to keep a large number of workers busy with hand tools.

A BIT of the sea—1,000,000 gallons of genuine ocean water—is to be transported to Chicago. George F. Morse, director of the 2,000,000 dollar Shedd Aquarium to be erected in Grant Park, is making a preliminary survey of the Atlantic, Pacific, and Gulf coasts in search of a favourable spot from which to obtain sea water which will mean life to the salt-water fish of the aquarium. Synthetic salt water lacks the organic content and chemical constituents of real ocean water, without which salt-water fish cannot live, Mr. Morse said. The entire shipment will require 125 railroad tank trucks having capacity of 8,000 gallons each. The million gallons will be stored in a huge reservoir.

THE famous Shakespeare Memorial Theatre, built in 1879, and well known to all tourists visiting Stratford-on-Avon, the great poet's birthplace, was recently destroyed by fire.

A FACTORY has been started in Sweden for extracting oil from schist, thus adding one more to the number of substitutes already on the market. Large quantities of alum schist are found in the district, yielding benzene and crude oils.—*Popular Science*.

MR. THOMAS BURBERRY, the inventor of the Burberry waterproof coats, who died recently, was in his ninety-first year. The origin of the invention was a conversation that, when a young man, he had with a doctor. The doctor expressed the opinion that the ideal form of waterproof was one which would withstand wind and rain in a reasonable degree, and yet allow air to reach the body.

OUR CO-OPERATION CORNER

WE receive requests from time to time from Mission Boards and private individuals for free copies of the SIGNS OF THE TIMES. A number of years ago a fund was opened for the purpose of paying for these periodicals, and the appeal met with a generous response from our readers. This fund is now on the debit side, so we are taking the liberty of again placing the matter before you.

A few days ago we received an urgent request from our Mission in Singapore for fifty copies weekly. The secretary states there is a wonderful opportunity for distributing SIGNS in his territory, as nearly all of the mixed population are able to speak English fluently. We have gladly complied with his request as we believe this is mission work of the highest order.

We know there are those who would like to have a part in this effort. We will be pleased to receive any offering you may care to send, whether large or small, and will acknowledge same through this department.

IN the Himalayas, on the side facing India, the limit of perpetual snow is about 6,000 feet higher than in the Alps. One result of this is that various forms of life are found in the great Asian mountains at an elevation that seems extraordinary. Among these are many species of ants, which have been particularly studied by Dr. Forel. Up to nearly 10,000 feet the ants are very abundant, and even at the elevation of 12,000 feet four species have been found, and it is believed that more careful investigation would show that they exist even at 13,000 feet or more. A unique fact, not found in any other great mountain range, is that the Himalayas possess an immense variety of local species of ants. Out of 116 forms recognised in the Himalayas, fifty are peculiar to those mountains.

A £5,000 automobile with a trailer has been presented to the king of Siam by the members of the royal household. The car has a dining-room, sitting-room, and a bath. In the trailer are a bedroom and a sitting-room. Both are furnished in polished mahogany, and the whole weighs sixteen tons. The combination cannot exceed fourteen miles an hour.

ACKNOWLEDGMENT

ON behalf of our Mission Board we acknowledge with thanks the receipt of a further £4 from "A. E. B." for the cause of missions.

Mother's Grain of Sand

(Concluded from page 15)

"I'm not very big, but I make people uncomfortable when my temper gets in the wrong place. I love you, truly, and I would not hurt you as that sand did me for anything. The sand could not help itself, but I can, and I will, right away."—*Our Boys and Girls*.

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