

SIGNS OF THE TIMES

WORLD EVENTS IN THE LIGHT OF PROPHECY

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ONE PENNY

The World Talks Peace, but Arms to the Teeth!

A. L. KING



AT the moment of writing, plans are being made for a discussion of the subject of disarmament at Geneva. But despite all the peace talk and discussion, it is remarkable how the war spirit still lives in Europe and in the world.

For nearly thirty years the talk of disarmament has filled the earth, and yet during this period occurred unprecedented arming and the breaking out of the greatest war this world has ever known, while today Europe is more terribly armed than she was in 1913.

"If we look round Europe today," says Hugh F. Spender in the *Fortnightly Review* for March, "we find nation after nation still armed to the teeth.

France has a peace establishment of 660,000 men, including her coloured troops; Italy, Poland, Czechoslovakia, Jugo-Slavia, and Rumania could between them place several millions of men in the field. Poland alone could mobilise a million men. Europe, including Russia, with the exception of Germany and her former allies, is an armed camp."

Says a writer in an Australian contemporary:—

"The present world outlook is, broadly speaking, one of universal disillusionment and disappointment. The Great War 'to end war and make the world safe for democracy' has not only brought us no nearer international peace and social security, but it has laid the foundations in many directions for possible future wars and social upheavals which threaten the whole fabric of twentieth-century civilisation.



Photo Victorian Railways

RIVER MURRAY, CORRYONG

Corryong is an agricultural and mining township close to the great river Murray in the rugged far north-east of Victoria.

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"Instead of the hoped-for spread of industrial, international, and social good will, there is everywhere an atmosphere of fear and distrust. That fact is made painfully apparent by the vast expenditure which is still going on in the matter of forts, fleets, and armaments."

FORMER PEACE CONFERENCES

It was in the year 1899, or about twenty-seven years ago, that, following the Czar's famous rescript, the first Peace Conference was held at The Hague. But that conference accomplished nothing beyond recording a few platitudes with reference to the desirability of disarmament.

The second Peace Conference followed at The Hague in 1906, but it achieved no more than did its predecessor. In the meantime, however, the Russo-Japanese War had been fought, with its costliness in human life and expenditure of treasure, and Russia had been worsted.

More peace talk followed later, but despite it all, and the building of a Palace of Peace at The Hague, to which Andrew Carnegie donated the sum of £300,000, war preparations—armies, navies, and budgets—continued to increase by leaps and bounds, till finally the most titanic war of all time filled Europe with carnage, devastation, and mourning, and the world with horror.

All hopes of a coming and enduring world peace that were fondly indulged by many well-intentioned people during the World War—the war that was "to end war"—were sadly shattered when that war ended and the so-called peace was entered into.

THE WASHINGTON MIRAGE

GREAT hopes, too, found expression round the world when the Washington Naval Conference was, at the clarion call of the late President Harding, convened at the close of 1921. But the delight and optimism that was then so freely indulged soon turned to a pale and sickly hue. It is now generally admitted, even in circles that were at the time most optimistic, that the Washington naval agreement was merely "a mirage."

While that conference limited the size and number of capital ships for ten years—or until 1931—yet the spirit of distrust and war in the world is still as alive as ever, and in every possible way the armament race has gone on with renewed vigour. The Washington Conference limited the size of war vessels to 10,000 tons, with guns no larger than 8-inch in calibre;

and in vessels that lie within the limits of the tonnage mentioned there has ensued the same tremendous rivalry that used to be in the building of super-dreadnoughts.

Not long since the news was flashed around the globe that Japan had built four new "secret" cruisers. The fact is that all the naval powers are keeping their cruiser plans as secret as possible. The former rivalry in building dreadnoughts has been diverted to a race in the building of swift, well-armed cruisers. These vessels cannot, as already stated, exceed 10,000 tons, but the rivalry lies in building as many of them as possible, and in giving them the greatest speed, and in mounting as many 8-inch guns as lie within the vessel's capacity and the designer's skill.

BRITAIN'S AND AUSTRALIA'S POWERFUL NEW CRUISERS

SAYS a writer in the Melbourne *Herald* of April 17 last, concerning Britain's new 10,000-ton cruisers:

"Although no details have been divulged, it is safe to say that British designers have produced a type which will be a little faster, a little better armed, and a little better armoured than their competitors.

"Included in this new type are the Australian cruisers, *Canberra* and *Australia*. Perhaps it is not too much to say that they will touch 37 knots and carry nine or perhaps ten 8-inch guns. And with such powerful units in these waters, and with the presence also of two modern submarines and an aircraft carrier with a bevy of fighting 'Seagulls' in her holds, Australians will feel that they can sleep a little more quietly in their beds.

"Add the Singapore dock, with its promise of battleships in the offing, and the future looks somewhat less bleak than it might otherwise have done."

Were there a real spirit of peace and trust and good will in the world, the nations might sleep securely with no need of forts and docks and powerful, speedy war vessels, aeroplanes, and submarines. But such a spirit is conspicuous by its absence.

LOCARNO HOPES HAVE PALED

THE hopes of peace flashed up once more at the time of the Locarno Conference last year. But again disillusionment has quickly followed. Hugh F. Spender acknowledges in the *Fortnightly Review* for March last:—

"Indeed, the outlook [for disarmament], in spite of the promises of Locarno, is not hopeful."

DISARMAMENT CANNOT ABOLISH WAR

AND now, at the time of writing, various nations are planning to discuss the subject of disarmament at Geneva. What decisions will be come to cannot be definitely foreseen, but one thing is certain—no disarmament discussions nor agreements will ever rid this world of war.

Undoubtedly peace is incomparably better than war, and all the energy and treasure and human life and happiness that, in the shape of armaments and in warfare, are offered up on the altars of the war-god, are deplorable and tragic waste. It would truly be a grand and sublime thing if the nations could and would learn to do without war, and if all the implements and weapons and accoutrements of war—battleships, cruisers, and other naval craft, machine guns, artillery, bombing planes, etc.—could be scrapped and all armies disbanded. But any talk of reducing these will not abolish war, for the simple reason that the real cause of war lies in the sin and depravity of the human heart, and this no peace or disarmament conference can possibly root out or annihilate.

Even if all armaments were brought to an end, and arsenals and munition works were dismantled and every cannon and machine-gun and military rifle destroyed, together with their ammunition, there could still be war, so long as the moral depravity, or unregenerate condition, of the human heart continues. Lacking modern weapons, the enraged contestants would fight, as did men in earlier times, with clubs, stones, axes, scythes, sticks, and any other weapons they could lay hands on, and even with their fists. It is sin in the heart that causes international jealousies, pride, hatreds, rivalries, bitternesses, quarrels, and war, and it is sin that makes armaments necessary. And while sin continues, the menace of war will always throw its dark shadow over the world, be the armaments few or many.

THE WORLD PASSES BY ITS ONLY HOPE—CHRIST

IF only the world would accept the Christ, He would regenerate every heart. Fear and hatred would give place to love and trust, and in consequence armies would melt away and weapons of war be changed into more useful things. But unfortunately the great and overwhelming majority of people continue to walk in the broad way, and only the comparative few ac-

cept Christ as a Saviour from sin and walk in the narrow way that leads to life eternal.

But God has another plan left—a plan, however, inseparably connected with the great plan of redemption—and by it He will bring about universal peace on this planet, which must previously, however, be cleansed by the purifying fires of God. The plan of redemption will culminate in the second coming of Christ and the subsequent events that the Scriptures tell us will occur in "the day of the Lord."

In winding up the history of this sinful world, God will destroy sin and sinners, cleanse this sin-marred and war-scarred earth with fire, and out of its molten and purified elements bring forth the earth made new, which will then become the home of the righteous for ever. 2 Peter 3: 10-13. The earth will be brought back again to its beautiful Eden state, and even be more lovely, and it will enjoy supernal peace for evermore.

A REDEEMED, FIRE-CLEANSED, RENEWED EARTH

A BEAUTIFUL picture of the earth made new, with its glorious capital city, the New Jerusalem, is given in the twenty-first and twenty-second chapters of the Book of Revelation. The fascinating pictures of beauty, gladness, and peace that are there presented make the heart yearn for the heavenly home—long for that joyful morn when, out of the cleansing fires of the day of God, when sin has been completely destroyed, will come forth the eye-gladdening and heart-enrapturing panorama of the earth made new, with its ineffable loveliness and delights.

No sinner will ever walk down the golden streets of the New Jerusalem, its capital city; no one unregenerate and unjust, and covetous, with hatred or war in his heart, will ever pass through the gates of pearl; no batteries of artillery will ever gallop or thunder down the beautiful avenues that fringe the sweetly-murmuring crystal-clear waters of the river of life; no roll of military drums nor warlike tread of marching feet will ever be heard in that Elysian city of peace.

Music there will indeed be in that city of gold and flashing varicoloured gems, but it will not be "strains of martial music" but the loftier, more sublime pæans and cadences of the choirs of angels and the multitudinous hosts of the redeemed—anthems of victory over sin, oratorios of praise to the Lamb of God, the Prince of Peace.

THE KINGDOM AT HAND

WHILE "many people" or "many nations" are talking peace in harmony with the prophecy of Isa. 2: 1-4 and Micah 4: 1-3, they are preparing for war in harmony with the prophecy of Joel 3: 9-14. All this takes place in "the last days," at the time when the "harvest" of earth is ripening. Isa. 2: 2; Joel 3: 13. And "the harvest is the end of the world." Matt. 13: 39. When the world's wicked history is about to close, Christ comes in the clouds of heaven to reap "the harvest of the earth," which is then "ripe." Rev. 14: 15.

The simultaneous peace talk and war preparations which we are so marvellously witnessing today are therefore a sign that the harvest of earth is ripening, or in other words that Christ is coming soon. When the world shall congratulate itself on peace and security, the end is near. "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5: 3.

Seeing that the kingdom of God is now so near, it is surely time to get ready for it. And every Christian who properly understands the great Biblical doctrine of the second advent will fervently reiterate the prayer of John the Beloved, "Even so, come, Lord Jesus."

CONFESSIONS OF AN EVOLUTIONIST

AN interesting article entitled "Some Things Science Doesn't Know," appeared in the April number of the *World Today*. The writer of the article is Vernon Kellogg, a well-known biologist and an avowed evolutionist. In his opening paragraph he says:—

"Occasionally I hear from some of my scientific colleagues, and even more often from various enthusiastic lay friends of science, sweeping and positive utterances regarding the all-knowingness and all-mightiness of modern science. I even hear myself say something to the same effect."

He then goes on to make some confessions concerning the inability of popular worldly science to answer many questions, especially those "asked by religion," to quote from the sub-heading of his article. He deals first with the subject of evolution, concerning which we quote:—

"We may begin with the puzzle of organic evolution. For despite all the biologists know about evolution—and

that is really a great deal—it is, after all, still much of a puzzle."

Some people think that the doctrine of evolution has been scientifically and incontrovertibly proved, but notice this confession

"We are less confident today that we know the casual explanation of each of the two co-ordinate major problems of evolution—to wit, the origin of species and the adaptation of these species to their environment—than we were fifty or sixty years ago."

Accumulated evidence which has come as the result of further study and experiment proves definitely that some of the old explanations of evolution, such as those of Lamarck and Darwin, are no longer tenable and must be relegated to the scientific scrap-heap. These further confessions from Mr. Kellogg give an idea of the consequent situation in which evolutionists find themselves:—

"Unfortunately, during this recent period of the undermining of the Lamarckian and Darwinian explanations of evolution we have not developed any convincing new explanation to take the place of the old ones. . . .

"Face to face with this situation, then, namely, a present inability to explain satisfactorily either the origin of species or adaptation, by the inheritance of acquired characters or by natural selection or by mutations, biologists and natural philosophers have inevitably turned to conjecture, to speculation. Some of these conjectures have a more scientific seeming than others."

Here is the confession of an evolutionary scientist that, failing to explain satisfactorily either the origin of species or adaptation, according to their idea of the explanation of these things, evolutionists have inevitably turned to conjecture, to speculation. Let us not think, then, that all the learned and technically worded articles and books from the pens of evolutionists that are flooding the world today are science, or in other words, "knowledge gained and verified by exact observation and correct thinking," as the dictionary defines the word "science."

We quote another confession showing the inability and insufficiency of science to answer and satisfy the questionings and longings of the human soul:—

"Science has not enlightened me to any satisfactory degree about my consciousness or my conscience; has not told me why I can compose or play or deeply enjoy music—except that it says part of the reason is that my father or mother or other ancestors could, that is, that I inherit this capacity, which is only push-

ing the original question back to be asked about the musical ancestor. Science has not told me why I love my little girl so extravagantly; nor why I can write poetry—if I can; nor, and perhaps this is the question I put to it most often and most insistently and most want answered, whether I have an immortal soul or not.

"What does science, what does the student of human biology, have to say to us about immortality? The answer is, in effect, *nothing*. Science describes to us the fact of bodily death. It follows the fate of the lifeless body in distressing detail. But whether this ends the human—or for the plant or animal—individuality science does not know. While some hardy scientific men declare that it does, science as a whole takes the agnostic position. *Ignoramus*."

Cold, agnostic science cannot answer these questions, but there is something that can, namely, the Word of God. It does not teach us that we have an immortal soul: on the contrary it teaches very definitely that we have not; but it does assure us that we may attain to immortality, and it points out the method by which this yearned-for state may be reached. It is through Jesus Christ, and through Him alone. He "brought life and immortality to light through the gospel" (2 Tim. 1:10), and it is in the gospel that we find the explanation, the solution, of those problems concerning sin and righteousness, death and life, the past with its origin of all things, the present with its trials and difficulties, and the great hereafter with its apparently inexplicable mysteries. F.

THE GREATEST GOAL

CAPTAIN ROALD AMUNDSEN, the celebrated explorer, is said to have made his last polar voyage. When leaving Teller for Nome, he is reported to have remarked, in reply to a question as to whether he planned a new expedition: "When I was a young man I made up my mind to visit the globe's two poles, and to pass through the North-West and North-East Passages. Now that I have done these things, the new generation can take up the work, for this is my last visit to the Far North."

It must be a source of much satisfaction for a man to feel, when the winter of life has been entered upon, that his life's plans have been carried out—that the plans of youth have been fulfilled and its visions realised. It is well to have aims in life, especially so in the dreamy and vision-filled time of youth—and to have lofty and noble

aims; and it is grand to carry them out, to see, as one's years pass, the dream of youth become tangible, the vision a fact.

But it is well to remember that no plans in life are perfect that merely range within the brief gamut of our earthly days. Perfect plans in life must embrace the hereafter. A noble life lived here, and then—the life that measures with the life of God; such is true success. Unless we finally arrive in the port of heaven, our lives, no matter how successful they may be, are really a failure.

But we shall certainly not drift into heaven. If we make that great and glorious port at last, it will be because we have steered for it, and determined to reach it. Amundsen succeeded in his polar plans because he had a definite purpose before him, and held to it tenaciously despite all difficulties, perplexities, hardships, and hindrances, until he reached his goal.

In the same way must we all make at last the celestial harbour, and, conquerors through Him that loved us and washed us in His own blood, tread the golden streets of that great Elysian city, the New Jerusalem. We will reach the eternal city only by first setting it as a definite goal before us, and then, heedless of storms and buffetings and adverse currents and discouraging experiences, press on resolutely and dauntlessly until our purpose is accomplished. Heaven is given only to "the overcomer," and we can overcome only by the grace of the Lord Jesus, the spotless Lamb of God.

In the living of a successful and powerful Christian life, we may learn many precious lessons from the life of the Apostle Paul. He determinedly put before him the heavenly purpose, and then resolutely and steadfastly adhered to it. He declared: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13.

No wonder, then, that his testimony, when death by the hand of the executioner was fast approaching, should be so inspiring and triumphant:—

"For I am now ready to be offered, and the time of my departure is at hand.

"I have fought a good fight, I have finished my course, I have kept the faith:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4:6-8.

Like Paul, we may set resolutely before us "the prize of the high calling of God in Christ Jesus," and, in the day of Jesus' coming, receive with the overcomers the great reward. K.

IS MORALITY DISAPPEARING?

FIGURES published by municipal boards of health are looked upon generally as accurate and dependable; for no municipality desires to have itself represented as being worse than it is. It is not good advertising. The following figures, therefore, are strikingly arresting, though we do not wish to name the particular portion of the British Empire to which they apply. Between the years 1913 and 1923, for this particular part of the Empire, there were 44,579 births, of which 10,841 were registered as illegitimate and 12,235 as premaritally conceived, making a total of 23,076 births the result of unchastity, as against only 21,503 that can be regarded as properly within the marriage relationship.

This is a terrible showing, and yet the community to which these figures apply is looked upon generally as being as respectable as other portions of the Empire. With such figures before us, it cannot be denied that chastity is not looked upon as the sacred thing that earlier generations held it to be. The falling away from those older and higher standards is strikingly pronounced. The "falling away" which the apostle declared would come in the days preceding our Lord's return applies primarily to spiritual things, it is true; but it is equally true that the falling away in morals, which is unmistakable and decided, ploughs the soil for much of the seed-sowing of spiritual declension. In this connection the mind cannot help reverting to this scripture that was to meet its fulfilment in the days when the coming of our Redeemer would be near at hand:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, . . . lovers of pleasures more than lovers of God." 2 Tim. 3:1-4.

And then the apostle adds, in verse 13: "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Note that



"God spoke the tenth commandment, 'Thou shalt not covet.' Christ lived it, and if every man heeded it there would no longer be war between capital and labour, while the struggles between contending empires would cease," declared Mr. J. L. Smith in a Sunday evening address delivered recently in the Malvern Seventh-day Adventist Church, Melbourne.

GOD spoke the tenth commandment, "Thou shalt not covet." Christ lived it, and if every man heeded it there would no longer be war between capital and labour, while the struggles between contending empires would cease. The only infallible remedy for industrial unrest is to heed the voice of God, who said, "Thou shalt not covet."

GOD'S DEFINITION IN DETAIL

THESE four words embody a perfect principle, and twenty-nine other words cover the minute definition in complete detail. Thrice the words "thy neighbour" are used, and a similar equivalent in the word "his" is repeated four times, thus there are seven repetitions of this one thought against covetousness. Never in the history of all legislation, in the writings of all books, in the utterances of any statesman that ever lived has a more sublime precept been put into so short a compass for the welfare of nations and the good government of society than is to be found in this passage of Scripture recorded in Ex. 20: 17.

SOCIETY'S TWO FORCES

HUMAN society comprises two forces, which are arrayed against each other, consisting of combined capital and combined labour. Logically, both combinations are justifiable, but the dire developments that sometimes arise from their existence is awful. Millionaires are largely a modern product. Present-day conditions enable a few men to accumulate enormous fortunes in incredibly

short periods of time. Commerce is concentrated into the hands of comparatively few manipulators, who can fix prices which they can compel all consumers to pay for the necessary commodities of life. Society is being grouped into two classes—the moneyed and the moneyless. Industrial perils of a particularly dangerous type confront mankind in these days. No one is certain of his livelihood. The history of nations reveals unmistakably the dangers, multiplied a thousandfold by the increase of knowledge, and its instantaneous world-wide application by designing men to bring about a given result. Just a few men control the world's destiny.

RECORDS FROM PAST HISTORY

WHEN Egypt went down, 2 per cent of her population owned 97 per cent of her wealth, and the people were starving. When Persia went down, 1 per cent of her population owned all the land. At the time of Nebuchadnezzar, the king of Babylon, 2 per cent of the population owned all the wealth, and in a few years the government was overthrown. Rome went down following the reign of the Cæsars, during which time it reached its highest pinnacle of wealth and splendour. But, like the others, it perished through its own corruption. Eighteen hundred men owned all the then known world. There is a striking likeness between the Republic of Rome, before its overthrow, and some modern nations today. In France, before the Reign of Terror, all the wealth of the country was owned by the aristocracy—the nobility. The masses

were half-fed and half-clad, groaning under exorbitant taxes and rents. What followed was up to that time the most bloody upheaval ever known in the annals of history. Russia was somewhat similarly placed before the revolution. The miserable serfs were in an awful condition. The fearful fate that overtook the Czar, the princes, the nobles, and the aristocracy of Russia is frightful to contemplate.

FATE OF THE FOOLISH RICH

FOOLS ignore these facts of history, but wise men can profit by them. Probably in no book ever published is there a more accurate description of the colossal folly and final misery of the rich men of earth than in the first six verses of the fifth chapter of James. These reap as they sow. Corrupted riches, moth-eaten garments, heaped-up treasure, cankered and rusted gold and silver, and the two classes, one robbed and defrauded and the other which condemns and kills the just, make a fearful contrast from which there is no escape. God's inspired words are most forceful: "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter."

WHO NOW HAS THE GOLD?

SINCE the Great War, gold has found its way into the vaults and safes of the banks of the governments of earth. There it is rusting and corroding. People get paper money in its place, which, of course, is all right as long as the currency is not debased. The men who have the gold are the best off.

(Concluded on page 14)

SIGNS OF THE TIMES

World Events in the Light of Prophecy

Editor: C. M. SNOW Associate Editor: A. M. FRASER Editorial Contributor: A. W. ANDERSON
Please address all communications other than those of a business nature to the Editor by name.

Notes by the Way

En Route to the General Conference

ON the morning of April 5 there began to rise out of the sea directly in our path two beautiful tropical isles—Morea and Tahiti, the former just a little to the left of the prow of our vessel, and the latter a little to the right. We were sailing toward an opening between the two, which looked rather narrow in the far distance, but which we were informed was about fifteen miles wide. Morea was the more rugged of the two, some of its mountain peaks being sharper and more perpendicular and inaccessible than the famous Jungfrau and the equally famous Matterhorn of the Alps. It seemed almost as if some subterranean warrior had thrust these stony javelins at some enemy in the sky, and they had fallen back only partly sheathed in the scabbard of the hills.

We pass Morea first, and then sailing around the north-west corner of Tahiti, steam slowly, in a graceful curve, through a narrow opening in the dangerous reef, to find security and a good wharf within the lagoon at the picturesque little city of Papeete.

Here there was nothing to keep us from going ashore—no medical inspection, no customs searchings, no declarations to sign, no passport formalities—unless we were intending to remain. Before our gangway touched the wharf, we could see the familiar faces of our faithful missionaries looking up to us out of the waiting throng, and smiling their welcome—Pastor F. E. Lyndon, the veteran representative of our work in this group of islands, Pastor G. L. Sterling, who has laboured on a number of these islands and is now editing publications in three languages of the group, and Brother L. E. Johnson, another tried and trusty adherent of the truth in this portion of the vineyard. Certain members of their families were also with them. It was good to know that in this

far corner of the world, where travel from one place of missionary endeavour to another is difficult and dangerous, the truth is winning its way and precious souls are being added to the roll of commandment keepers.

Greetings over, and the programme of the day arranged, we could not resist the temptation of taking a short trip in a glass-bottomed boat out to the reef to see the wonderful coral formations of which the reef is composed and the equally wonderful samples of marine life so easily observed in the deeps and shoals beneath us. It was a wonderful sight, and well repaid the time and the little expense involved. A short motor trip along the beach on a well-paved road gave us a comprehensive idea of native life and native habitations in this part of the world. We passed the queen's house, where this uncrowned scion of native royalty comes several times in the year to live for a few days among her people in the style of the olden times. A little farther on a beautiful garden with miniature ponds and bridges and with a profusion of water lilies and lotus blooms, added romance and beauty to the scene.

The drive ended at the mission, where are located our church, our printing press, and the homes of our two missionary families, Brethren Lyndon and Sterling. Soon after our arrival here, table-cloths were spread upon the lawn under the coconut trees and tropic blooms, and an abundant supply of island foods was set before us. There were about thirty of us altogether seated on the grass around this picnic table; and though we did our best, we succeeded in making only a slight impression upon the abundant supply provided. It was the most unique and appetising picnic meal of which we have ever been invited to partake, and will long be remembered by all who participated.

After an inspection of the premises, including the printing office, and a consultation concerning the needs of the work, the church bell rang at 7.30, and the church was

soon filled with an interested company of listeners, only a portion of whom could understand any English. The meeting was opened with a song in the Tahitian language and an earnest prayer in the same tongue by Pastor Sterling.

The programme called for short speeches by each of the male members of our party. Mrs. Poroi, formerly a student in our college in Cooranbong, New South Wales, translating from the English into the Tahitian language. When Ratu Meli spoke, however, two translators were necessary, Pastor Fulton translating from the Fijian into English and Mrs. Poroi from the English into the Tahitian. Although this meeting lasted two hours, every speech was listened to with good attention, even by the children. Pastor Fulton told of the general progress of the work in the island field, Pastor Cormack of the work in India, Pastor Branson of the progress in South Africa, Pastor Parker of his connection with the work in the New Hebrides, and the fruit of his labour there, Pastor Butz of his connection with island work and with the college at Cooranbong and the important work of preparing young men and women to fill the many calls that are coming continually from all parts of the field for efficient workers. Pastor Cole spoke of the rapid increase of our work in all the world, especially emphasising the fact that when he embraced the doctrines held by this denomination, its membership in all the world was no greater than it is now in Australasia alone. Ratu Meli dwelt upon what this truth had done for him and his people in setting their feet upon a sure path in this more excellent way. It was our privilege after extending the greetings of the SIGNS office staff, to speak upon the growth of our publishing work, which had increased from three papers in 1878 to scores upon scores of publications in 114 languages issued in all parts of the world—a demonstration of the importance of the message we bear and the divine power that is underneath it, buoying it up and urging it on.

Pastors Lyndon and Sterling then spoke for a few minutes to the visiting company of the difficulties and the victories they meet in the prosecution of the work in this island field. They are of good courage, and face without flinching the trials and perplexities of their field. These difficulties are not lessened by the sympathetic relationship between a hostile church and the powers that be.

Scientific Astronomy Taught by the Bible

Wonderful astronomical facts that have been accepted by science only of recent years were clearly stated centuries ago in the Book of God

EARLE A. ROWELL

[The Scriptural references in this article are all taken from the American Revised Version.—Ed.]

THE Bible idea of astronomy and cosmogony are antiquated, childish, superstitious, and unscientific," declare many sceptics, and they wax quite merry over the Bible's supposed astronomical absurdities.

I am not disposed to make fun of the silly notions of the scientist of two thousand or even of three thousand years ago. Nevertheless, one cannot help smiling at some of the ridiculous things that passed for science up to three hundred years ago. And this is especially true of astronomy.

The idea prevailed, and was taught by serious philosophers, that this earth was the centre of the small universe; that the sun was a ball of fire a few miles away, much smaller than the earth; the stars were still smaller and all told were about a thousand in number.

But when we turn to the Bible accounts written before this, how grandly different is the conception! After speaking of the earth and its contents, and of the heavens and their beauty, we are told that "these are but the outskirts of His ways; and how small a whisper do we hear of Him! But the thunder of His power who can understand?" Job 26:14.

In Jer. 31:37 we learn the marvellous fact that heaven above cannot be measured; in other words, that space is infinite. And in Jer. 33:22 is revealed the equally marvellous fact that "the host of heaven cannot be numbered."

How absurd such a statement sounded to the Ingersoll and the Tom Paine of Jeremiah's day, and how they must have ridiculed the statement! for anyone with a little patience and good eyesight could count the thousand or so visible stars. Hipparchus, a great Greek astronomer of about 150 B.C., gave the number as 1,022. Ptolemy, a little later, made it 1,026. How preposterous, then, to say the stars could not be numbered! Nowhere on earth for 3,500 years did anyone, except a few simple souls who believed the Bible declaration, think it impossible to number the stars. And of course the Bible believer could not prove the Bible

true in this instance, for he, equally with the sceptic, could actually see only about a thousand. The telescope was not yet invented.

THE COMMAND TO ABRAHAM

THE Lord called Abraham to "look now toward heaven, and number the stars, if thou be able to number them: and He said unto Him, So shall thy seed be." Gen. 15:5. How absurd this would have seemed to Abraham if he had accepted the prevailing scientific notion that there were only about 1,000 stars! But Abraham already had received information that en-



The earth's suspension in space was wonderfully and accurately described by Job when he declared that God "hangeeth the earth upon nothing."

abled him justly to estimate the number of stars, for in Gen. 13:16 he was told that the Lord will "make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then may thy seed also be numbered." See also Gen. 22:15-17.

In 1609, Galileo invented the astronomical telescope, and literally millions of stars became instantly visible. Today some 500,000,000 are seen, and it is now known that we have but entered the portals of infinitude.

When we contemplate suns 400,-

000,000 miles in diameter and others so far away that it takes their light, travelling 11,000,000 miles a minute, thousands of years to reach us, we can better appreciate the words of Job, "Lo, these are but the outskirts of His ways: and how small a whisper do we hear of Him! But the thunder of His power who can understand?"

In Ps. 147:5 we learn that "great is our Lord, and mighty in power; His understanding is infinite." Now what do you suppose is adduced as proof of this assertion?—In the verse previous is the marvellous declaration that God "counteth the number of the stars; He calleth them all by their names." To count all the stars and name them, would apparently be no great task when this was written; but now we know that only a power infinite in understanding could count and name them.

Only recently have we advanced far enough in the science of astronomy to appreciate the grand words of that ancient writer Isaiah, "To whom then will ye liken Me, that I should be equal to him? saith the Holy One. Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; He calleth them all by name; by the greatness of His might, and for that He is strong in power, not one is lacking [or "faileth," as the King James Version has it]." Isa. 40:25, 26.

ORDERLY MOTION DESCRIBED

"Bringeth out their host." In this striking phrase is there not an assertion that all the host of heaven are in motion? Not only do they move, but they move "by number." It is a mathematical affair. Men of the greatest intellect have been compelled to use all the mathematical knowledge in their possession trying to follow the heavenly bodies; and finding it insufficient, have had to invent new branches of mathematics. Thus were born analytical geometry and calculus.

Consternation followed the discovery that there are seeming irregularities in the movements of the heavenly bodies. When a top

oscillates, it is about to fall. The earth and even the sun were found to oscillate. Were they on the verge of collapse? Was the universe running down?

The Bible had anticipated these very questions and had made this comforting statement: "By the greatness of His might, and for that He is strong in power, *not one* is lacking [or "faileth"]."

It was left for an infidel to prove, unintentionally, the truth of Isaiah. Laplace, a man of unusual mathematical ability, showed that every acceleration is compensated, after thousands or millions of years, by a corresponding retardation, and *vice versa*. The universe, so far as he could see, might go on for ever.

That the sun is whirling through space, astronomers have known for a little over a century; but the Bible affirmed it nearly twenty-six centuries ago. Ninety generations before Herschel discovered that motion of the sun, we read these astounding words concerning "the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course. His going forth is from the end of the heavens, and his circuit unto the ends of it; and there is nothing hid from the heat thereof." Ps. 19: 4-6.

Four amazing things are here affirmed:—

1. That the sun moves.
2. That it moves in a circuit.
3. That it travels fast, like one running a race.
4. That its heat, or rays, go out endlessly into space.

Notice also that these facts are affirmed in the King James Version nearly two hundred years before the scientist discovered them; and remember that these facts were plainly stated in the original Hebrew for three thousand years.

We now know that the sun flies through space ten miles a second, or at the rate of six hundred miles a minute, which is six hundred times faster than the fastest express train; that its almost infinite orbit is from one end of heaven, in Argo, to the other end of heaven, in Hercules.

A whole book could profitably be written concerning the scientific truth contained in the statement that "there is nothing hid from the heat thereof." The science of the growth of animals and plants lies wrapped in that phrase.

A ROUND WORLD TAUGHT

IN Isa. 40: 22 is expressed the great fact that God "sitteth above the circle of the earth." Read the same thought also in Prov. 8: 27.

Solomon knew that the earth is round, even though none of his philosophic or scientific contemporaries dreamed of it.

While the ancient scientists and philosophers were describing how the earth rested on various animals and reptiles, Job (26: 7) had proclaimed to the world 3,500 years ago that God "*hangeeth the earth upon nothing.*" Has anyone else ever described the fact of the earth's suspension in space more accurately?

For thirty-five centuries there has stood upon the pages of Holy Scripture the strange statement that God "stretcheth out the north

over empty space." See Job 26: 7.

Only in the past few years has it been possible to evaluate this fact. As you know, the sensitive photographic plate never tires while counting the stars. In all parts of the sky, except in the north, increased power of the telescope reveals an ever-increasing number of stars. But in the north, the *limit has been reached*. The photographic plate and the more powerful telescope no longer increase the number of stars in the north. The space beyond is *empty*, awaiting the creative fiat of the Almighty to people it with worlds, suns, and systems.

The DECALOGUE the Standard of Righteousness

MORRIS LUKENS

THE Ten Commandments—the law of God—are not ten laws, but one. They are ten parts, but they are a perfect unity. Let one of the parts be missing, and the unity is broken. Let a part be marred, and the law of God is defaced. Breaking one of these commands means breaking the law.

Man of himself is unable to distinguish between right and wrong. The fruit of the tree of knowledge, of which his father, Adam, partook, lends distortion to his vision, so that, in seeing evil, he cannot truly see good. The standards of men change from age to age, and even in the same age, from country to country, and from state to state. The Roman saw nothing wrong in slavery; but we see wrong now. There are standards which almost every one accepts today, which are wrong. God's law is the *only* standard of true righteousness. The Roman would have thought other commandments more important than the one forbidding him to kill a slave. Men today think there are commandments more important than the one prohibiting Sabbath breaking. But God's law pronounces them alike sin. It is the transgression of a commandment that makes it seem unimportant. "All have sinned"—transgressed the commandments of God; hence we cannot rightly of ourselves judge the degree of guilt of breaking one or another of the commandments of God.

OUR FATE IN THE JUDGMENT

JESUS was emphatic in emphasising the infinite greatness of

what, to us, would seem the least important of the Ten Commandments. In His Sermon on the Mount, He declared that a man's fate in the judgment day depends on his attitude to the very least commands of God's law. Matt. 5: 17-19. The very worst man, said the Master, in God's eyes, is not the open sinner, but one who would teach another to break the very least of the commandments. How can finite man, stained with the sinful blood of his forefathers and polluted with the results of his own transgressions, dare to lay his hand upon the law of the eternal God and say, "This is important, but that is of no account"?

Again and again is this point emphasised in the Bible. Breaking one commandment is breaking them all. Keeping only nine commandments is not obeying the law of God. Says James: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10. What is this law? Is it some indefinite ideal, changing with the changing seasons?—No; it is the Ten Commandments. The next verse reads: "That law [margin] that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."

God knew that if there were any indefinite words describing this law, man would try to find some other meaning than the one clearly indicated, and so would attempt to evade the issue. "The carnal mind is . . . not subject to the law of God" (Rom. 8: 7), and the natural man has no greater pleasure than

to obliterate one of its parts. In denouncing nations or individuals, God has always indicated the plague spot in man's life—quoted the commandments disregarded. Satan is pleased when men break all the commandments, but he is more pleased when an otherwise good man breaks only one of them and adds the force of a powerful example to the side of evil. When God's name is blasphemed by a drunkard or a thief, his own soul is harmed; but when a minister of the gospel blasphemes God's name, evil men and devils exult greatly, and the cause of God is harmed.

COMPLETE OBEDIENCE NECESSARY

CHRIST was never satisfied with obedience to some of the Ten Commandments. "Be ye therefore perfect," He said, and always aided men to that end. When the rich young ruler came to find the way to eternal life, Christ was not satisfied with his profession of godliness. His outward show of love to God—keeping the first four commandments—was not enough. Quoting the second table of the law to the young man, the Master pointed out his failure to keep those commandments which showed his duty to his fellow-men. In his failure to help the needy, he had failed to keep the law of God. The greatest offence is mentioned in each commandment; but the greatest offence surely includes every lesser offence.

Man's outward deportment may be irreproachable, because he desires the respect and esteem of his fellow-men; but how few there are whose hearts conform to the standard of righteousness as revealed in the law of heaven.

THE ANGRY MAN A MURDERER

DAY after day, in the home and in society, lives are blighted by the personal ambitions and jealousies of others too self-centred to regard the rights of their fellow-creatures; and in factory and shop are those, subordinate in position, who must endure abuse and contumely from men whose hot anger knows no reason.

"Every one who is angry with his brother shall be in danger of the judgment." Matt. 5: 22, R.V. In these words Christ but reiterates His spiritual interpretation of the law, which reaches into the secret chambers of the soul. The hatred of man for man may not find its culmination in the act of murder, but within the heart forces of evil may burn with an intensity that only fear of discovery and punishment restrains. To cherish such evil passions is sin, the breaking of God's law.

Of the last generation of the saved, it is written: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12. Here is enough to show the way of salvation. But, like the rich young ruler, blinded by transgression, the people of today answer arrogantly, "All these things have I kept from my youth up." Then comes the message of Christ to the heart of the sinner, pointing out today's great sin. "Worship Him that made heaven, and earth, and the sea, and the fountains of waters." In the direct quotation from the fourth commandment, our boasting is met, and we stand with the transgressors of the law "guilty before God." The very universality of the transgression makes it all the more terrible, for the message is addressed to every "nation, and kindred, and tongue, and people." Satan is well content if man outwardly observes every other commandment, for "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10.

A Universal Remedy

THE Bible appeals to me strongly as a physician, because it is such excellent medicine; it has never yet failed to cure a single patient, if only he took his prescription honestly. It is in the realm of spiritual therapeutics just what we so long to find for all our bodily ailments—a true panacea, a universal remedy; why, it even brings the dead to life! There is surely no other cure in the world for that pandemic leprosy of the soul called sin. The world is always running out of the bushes, crying, "Eureka, I have found a cure!" but its failures are but pitiful witnesses to man's incompetence.

Few of my scientific friends are aware that their science flourishes best in a land where the Bible is honoured, for there alone is the guarantee of liberty and its attendant blessings. Where the Bible is dishonoured, life becomes cheap and science an early victim, or it survives in a destructive form. My dear friend and scientist, our "science" is but folly when God is left out and if He is not in all our thoughts.—Howard A. Kelly, M.D., LL.D., in "A Scientific Man and the Bible," pages 54, 55.

THE obstacle in many a man's progress is the tendency to harbour a grudge.—W. J. Murray.

Prayer and Soul Winning



WHAT an infinite power there is in prayer! What a wonderful joy in soul winning! In order to be a successful soul winner one must first have a mighty experience with God in prayer. Prayer and soul winning are vitally connected, and to the earnest believer these two gifts of grace are worth more than anything else in the whole world. The following books by G. B. Thompson will be found wonderfully inspiring on these subjects.

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Frowns or Flowers?

M. H. WHITTAKER

NOW when Jesus was in Bethany, in the house of Simon the leper, there came unto Him a woman having an alabaster box of very precious ointment, and poured it on His head, as He sat at meat. But when His disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, He said unto them, Why trouble ye the woman? for she hath wrought a good work upon Me. . . . For in that she hath poured this ointment on My body, she did it for My burial." Matt. 26: 6-12.

"The fragrant gift which Mary had thought to lavish upon the dead body of the Saviour, she poured upon His living form. At the burial its sweetness could only have pervaded the tomb, now it gladdened His heart with the assurance of her faith and love. Joseph of Arimathea and Nicodemus offered not their gifts of love to Jesus in His life. With bitter tears they brought their costly spices for His cold, unconscious form. The women who bore spices to the tomb found their errand in vain, for He had risen. But Mary, pouring out her love upon the Saviour while He was conscious of her devotion, was anointing Him for the burial. And as He went down into the darkness of His great trial, He carried with Him the memory of that deed, an earnest of the love that would be His from His redeemed ones for ever.

"Many there are who bring their precious gifts for the dead. As they stand about the cold, silent form, words of love are freely

spoken. Tenderness, appreciation, devotion, all are lavished upon one who sees not nor hears. Had these words been spoken when the weary spirit needed them so much; when the ear could hear, and the heart could feel, how precious would have been their fragrance.

"Truly the disciples dearly loved the Saviour. But they did not rightly appreciate Him while He was yet with them. Their after knowledge gave them a true sense of many things they might have done for Jesus expressive of the love and gratitude of their hearts, while they were near Him. When Jesus was no longer with them, and they felt indeed as sheep without a shepherd, they began to see how they might have shown Him attentions that would have brought gladness to His heart. They no longer cast blame upon Mary but upon themselves."

The following lines are worthy of our careful thought: "Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness now. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled and made happier by them; the kind words you mean to say when they are gone, say before they go. The flowers you mean to send for their coffin, send to brighten and sweeten their homes before they leave them.

"If my friends have alabaster boxes laid away full of fragrant perfumes of sympathy and affection which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends while they are living. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way."

A few years ago a good woman made a confession to a dear friend of hers a few weeks before she died. She told this friend that

while she had always been well provided for, while her husband was always good to her, she had never known what it was to be really loved. And the wife went down into the grave with heart-hunger.

A young man was summoned home by telegram because his mother was very sick, and as he sat by her bedside, and held her thin hands in his, he said to her: "O mother," for he realised she was going; "O mother, you have been a good mother!" And she turned her sunken eyes to him, and said: "O John, do you really mean it?" He replied: "Mother, of course I mean it!" "Then why didn't you tell me before?" she asked.

If you have a word of cheery encouragement or approval, or love, SAY IT NOW.

If you have a word of unkind criticism, SAY IT NEVER. Do not be like the disciples; they criticised while they had Him with them, and keenly regretted it as they took His bruised body down from the cross.

A writer truly says: "Oh, the grave! the grave! it buries every error, covers every defect, extinguishes every resentment. From its peaceful bosom springs none but fond regrets and tender recollections. Who can look upon the grave of even an enemy and not feel a compunctious throb that he should ever have warred with the poor handful of earth that lies mouldering before him?"

Many a pathway which during life has received naught but frowns has at death been bestrewn with flowers. Certainly it is a beautiful custom to put flowers on the tomb when friends are gone, but how much better to bring the flowers while they are with us.

"Strange we never prize the music
Till the sweet-voiced bird is flown!
Strange that we should slight the violets
Till the lovely flowers are gone!
Strange that summer skies and sunshine
Never seem one half so fair
As when winter's snowy pinions
Shake the white down in the air.

"If we knew the baby fingers,
Pressed against the window pane,
Would be cold and stiff tomorrow—
Never trouble us again—
Would the bright eyes of our darling
Catch the frown upon our brow?
Would the prints of rosy fingers
Vex us then as they do now?"

TWO STORIES FROM REAL LIFE

A young people's evangelist tells two gripping stories of girls, one of whom chose the broad way; the other, the narrow

CLIFFORD A. RUSSELL

DID you ever know a young person who was simply miserable from the time one social function was over until there was another to look forward to? Well, such was Eleanor. (I call her Eleanor since that was not her name.) She was insanely mad in the pursuit of pleasure. The world and its attractions looked very alluring to her.

Then came the Week of Prayer.

For the first time in her life she saw and sensed the emptiness of it all. She began to realise how utterly selfish and worthless had been her life. As she groped for something tangible to which she might cling, she caught a vision of the cross of Calvary. All was changed—desires, plans, ambitions, everything. One proof of the genuineness of her conversion was the fact that, largely through her influence, two of her worldly companions were won to Christ during the

next few months. And then came tuberculosis.

Yes, the great White Plague claimed her as a victim. A little while before the end came, she said to me, "When I slip away, won't you conduct the funeral?"

I promised.

A few days later, I received a yellow envelope postmarked with the name of the town where Eleanor lived. I knew what to expect when I opened it.

When I reached the home of the elder of the church, and the first greetings were over, he walked across the floor and took from the clock shelf a letter, which he handed to me, remarking, "A letter from Eleanor."

"A letter from Eleanor!" I repeated in surprise.

"Yes, a letter she dictated just before her death, to be read at her funeral."

I had never heard of such a thing. I hastily opened the en-

velope, and read as far as I could without waiting to wipe my eyes.

That afternoon, the little country chapel was filled to the doors, with an overflow standing just outside. They were her relatives and friends. Not one knew of the letter. A hush fell over that expectant congregation. I read:—

"A MESSAGE TO ALL PRESENT:—

"My greatest regret is that more of my life has not been spent in service for my Jesus.

"While I was enjoying all the pleasures the world could give, there was always an aching void—I was not satisfied. But now I am thankful to say that I have that perfect peace which passes all understanding. Jesus has satisfied me, and the past few months have been the happiest of my life.

"I once had rebellion in my heart, and dreaded death; but it was because I was not ready to go. Now, the tomb has no terrors for me.

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"I would like to live, if it would glorify God, for it is hard to leave those who are so dear to me; but I can say, 'Thy will, not mine, be done.' The things of this world look very small to me when I think of eternal life.

"When the Spirit pleads with you, I beg of you, in Jesus' name, not to grieve it away. Listen and yield before it is too late. I want to meet you all again. When Christ calls forth His sleeping saints, I shall look around for you, and hope that not one will be missing.

"Good-bye,
"ELEANOR."

A hush followed the reading, broken only by a sob here and there. Not a dry eye could be seen. I felt sure the statement, "I shall look around for you, and hope that not one will be missing," met the response from more than one heart, "Yes, I'll meet you there."

THE OTHER STORY FROM REAL LIFE

TALENTED, attractive, winsome, she had many friends. Reared in the atmosphere of the church and the school, she had every advantage. But she must see the world. She must have her fling. Warnings, pleadings, entreaties, fell upon deaf ears. She left home and friends for the great city, in search of a career. She found—no, I cannot tell you all she found. But I'll let her tell you in her own words a part of what she found:—

"Alone—mid the crowd that throngs the street,
Moving along with weary feet;
Seeking—searching—sighing in vain
For a welcome haven to ease my pain.
Homeless, and tired, and hungry, too,
For the glimpse of scenes that once I knew—
Faces that smiled with sincerity,
Hands outstretched to welcome me.
The city clatters and hurries along;
So does the rest of the ebbing throng.
No time for those that lonely be;
No time to offer sympathy.
And we move on beside them, too.
There's nothing else save that to do.
How many others in the millions here
Wear a smile to disguise a tear?
How many others, with feet like lead,
Stumble along though hearts are dead,
Hoping to ease their bodies' pain,
Rest a little, and move on again?
No love—no joy—no friends—no home!
Amid the millions—alone, alone!"

Another year, two years, passed by, but the prodigal did not return. Counsel and entreaty were alike unavailing. Now comes the following letter, dated but a few months ago:—

"My eyes are open at last! I turn over the pages of my past life, and find only regrets. I bartered a clean, happy, respected life to taste the flesh-pots of Egypt. It was a disciple of Omar who said,

'Unborn Tomorrow, and dead Yesterday, why fret about them if Today be sweet?' And now, after going on, and on, I have only Today. Yesterday is but a flood of regrets. Tomorrow I dare not think of. I thought I could live life, and then go back. It can't be done. You can't live on the

pinnacle of life and have your fling. You will never get back to the quiet valleys. It is like eating spiced foods. The simple diet will not satisfy afterwards. I've been one of a mad, restless, pleasure-seeking crowd. I've drunk my share, and smacked it. I've danced till daylight. And all I ever got was a headache, and base treatment.

"I've laughed at convention. I've taken what love was offered me. And now I am eternally haunted by a procession of phantoms that pass me by. I close my eyes, and I see them—the Procession of Regret—leering, sneering, mocking me. They pass on. I am a discard. The ones I called my friends were the soonest to injure me. There isn't one of them all, who have taken all I would give, who would ever give me a home. If I were ill, the city would be my refuge. If I should die, I would go forgotten, unmourned, to an unmarked grave. There is no future for me now, no end, save the yawning black depths of the river. The world has no need of me. Why shouldn't I go? I'm tired of the struggle to live, and sleep, and eat. Why shouldn't I? What is the answer? If you never hear from me again, you will know I have found it."

Can you picture the night, the dark night, into which this poor soul has been led? Can you picture the abandon, the despair? Truly, "The way of the transgressor is hard."

THERE are four grand arguments for the truth of the Bible. Firstly, The miracles it records. Secondly, The prophecies it contains. Thirdly, The goodness of the doctrine. Fourthly, The moral character of the penman. The miracles flow from divine power, the prophecies from divine understanding, the excellence of the doctrine from divine goodness, and the moral character of the penman from divine purity.—D. Simpson.

FAITH is trusting God—believing that He loves us, and knows best what is for our good. Thus instead of our own way, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness. Our lives, ourselves, are already His; faith acknowledges His ownership and accepts its blessing.—Ellen G. White.



For picnic lunches

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Geology Testifies to a Sudden Catastrophe

Instead of the world's moving along uniformly toward a higher plane, the rocks plainly bespeak a sudden and universal catastrophe sometime in the past—the Flood

GEORGE MCCREADY PRICE

Author of "The New Geology," "Fundamentals of Geology," "Back to the Bible," etc.

THE evolutionists believe that the fossils found in the stratified rocks of earth are a proof that their theory is true; but the truth is that the fossils tell of a universal catastrophe instead of ages of uniformity. I have the space here to give only some bare outline facts regarding the fossils, and must refer the reader, for the further details, to the textbook, "The New Geology."

TOO ABUNDANT FOR NATURAL DEATH

THE fossils are far more abundant (when they occur at all) than we would expect to find them if modern everyday causes only had prevailed in connection with their burial. The fishes, for example, "are often found in masses, as if they had been suddenly entombed in living shoals by the sediment which now contains them."—David Page.

Hugh Miller's classic description of the vast masses of fishes found in the rocks of Scotland may occur to some of my readers. I have in my possession a book, entitled "Fishes the Source of Petroleum." It was published about two years ago, and was written by a well-known man of science, a professor in the University of Pennsylvania, and is issued by the Macmillan Company. I do not say that I agree with this author that all petroleum deposits were formed from buried fishes; for I think that some pools here and there were formed by other animal remains. But this book serves to show the prodigious masses of fishes that must have been buried in many localities all over the globe.

I will only add that almost every other group of the animal kingdom is to be found here and there, buried in about the same abnormal abundance.

MET AN ABNORMAL DEATH

THE wonderful state of preservation of most of the fossils is also very strong evidence that they must have been buried in some very abnormal way. The fishes just mentioned are usually found in full outline, thus giving absolute proof that they had been covered up be-

fore decomposition of their soft parts had taken place. The exquisite preservation of the leaves found in the shales above and below the coal beds, is also good evidence that these things must have been covered up without these leaves having been left rotting in some bog or marsh. The shellfish are usually found with the interiors of their shells empty of any sand or mud, indicating that the creatures had been probably buried alive, or before the shells had been washed around and thus filled with mud or sand. Such fossils as the crinoids and the brachiopods, which now live almost wholly in the deep, dark waters of the ocean bottom, are commonly found alternating with coal seams or sandstones that could only have been derived from the dry land.

The fossils found in the arctic regions prove that there has been a very profound change in the climate of the globe since these animals were alive; while some of these fossils prove very conclusively that this change must have been a very sudden one. The plants found in the far arctic include such tropical or semi-tropical forms as the magnolia, grapevine, breadfruit, palm, ginkgo, and many others; while the limestones of the arctic regions contain corals, etc., which must have had warm water in which to live. The elephants found in the frozen soil of northern Siberia, away within the arctic circle, are so excellently preserved that the dogs and wolves greedily eat this cold-storage meat; and even a company of scientists tell us that they had a breakfast off this ancient meat, which had been preserved in this natural refrigerator for so many thousands of years. These elephants are usually called "mammoths"; but this is just another name for the Indian elephant, these fossil elephants being clearly identical with the modern Asiatic species.

But as the corals and semi-tropical plants found as fossils in the rocks of the arctic regions prove that there has been a very radical change of climate, these specimens of well-preserved elephants prove just as conclusively that this change of climate must

have been sudden. And one cannot imagine how such a sudden and radical change of climate could occur in this part of the world without affecting very profoundly the entire world. It is equally evident that this sudden and worldwide change of climate ought to be put along with all those other changes of land and water that buried the fishes and the other animals in such abnormal conditions all over the globe.

A "DRAMATIC" EXTINCTION

ONE other series of facts needs to be considered in this connection, and that is the extinction of so many of the great animals that used to live on the lands.

Let us begin with the largest animal that ever walked on dry land—the huge dinosaurs, to be seen in almost any one of our larger museums. "One of the most inexplicable of events," says Dr. R. S. Lull, "is the dramatic extinction of this mighty race." He says that their extinction is quite "inexplicable," because we cannot imagine why they should have all died off from all the continents; for their remains are found not only in North and South America, but in Asia, and also in East Africa. And he calls their extermination "dramatic," because he implies that their end must have come suddenly and probably at the same time all over the world. Indeed, this is also the testimony of no less an authority than Henry Fairfield Osborn, who declares that "the cutting off of this giant dinosaur dynasty was nearly if not quite simultaneous the world over."

But the elephant, the rhinoceros, the camel, and other Old World animals are found abundantly as fossils in various parts of North America; hence these animals must have shifted from that country to their present habitats, for they are locally extinct; and this local extinction must needs be accounted for. Vast numbers of other animals have also become wholly extinct, or locally extinct; and these profound changes ought to be correlated with the other changes already spoken of regarding the fishes and the other creatures from the sea.

"We live in a zoologically impoverished world," says Alfred Russell Wallace, "from which all the hugest, the fiercest, and strangest forms have recently disappeared; and it is, no doubt, a much better world for us now they are gone. Yet it is surely a marvellous fact, and one that has hardly been sufficiently dwelt upon—this sudden dying out of so many large Mammalia, not in one place only but over half the land surface of the globe. We cannot but believe that there must have been some physical cause for this great change; and it must have been a cause capable of acting almost simultaneously over large portions of the earth's surface."—*"Geographical Distribution of Animals,"* pages 149-151.

THE FLOOD A REASONABLE EXPLANATION

It is by far the most natural and reasonable thing to say that these great changes must have taken place in connection with what the Bible calls the Flood, or the Deluge, an explanation that until the rise of evolutionary geology was the commonly accepted explanation of these phenomena, and was held by some of the keenest intellects of that time, men who were also accomplished men of science for their day.

The evolutionary geologists have always tried to dodge the tremendous force of all these evidences of a world catastrophe, by declaring that they have discovered a method of tabulating all these deposits off in numerous successive ages, spreading all these various burials along during many millions of years. Many times it has been shown how baseless and unscientific is this claim that the evolutionists can thus discriminate between the various fossils and assign one kind to one age and others to other ages, either before or after. The complete breakdown of this alleged geological chronology is one of the most notable scientific events of modern times, because it forces us to say that all of these great exterminations of the animals and their strange burial in the rocks, may have been essentially one event, and are best explained as the tangible proofs of that greatest of earth's catastrophes—"whereby the world that then was, being overflowed with water, perished." 2 Peter 3: 6.

WEALTH, after all, is a relative thing, since he that has little, and wants less, is richer than he that has much, but wants more.—*Colton.*

Industrial Unrest

(Concluded from page 5)

Wealthy men are sometimes undoubtedly wanton. They shamelessly flaunt their luxury and vice before the people, and their extravagance receives world-wide publicity, provoking the envy and covetousness of men who are educated enough to discern the injustice of a few men possessing more than they need, while some are deprived of the actual necessities of life, and others of the comforts of civilisation.

KEEP THE TENTH COMMANDMENT

If the tenth commandment were not violated the conditions on earth would be decidedly happier. Reformation is an individual process, but it is a number of citizens that make the nation, and a number of nations make the world; therefore the application of a divine principle in the individual life is well worthy of consideration in these troubled days. The voice of God from Mount Sinai reverberates round the world, calling upon all men to give good heed to His admonitions, for this is the pathway that Christ trod when He was on earth. Adam and Eve were denied access to the tree of life because of disobedience to God's commandment. The curse of death fell upon all men as a consequence. Many blessings come through keeping God's commandments, but the greatest blessing of all is promised in Rev. 22: 14: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Commandment keeping and faith in Jesus are the two essentials of access to the tree of life.

Is Morality Disappearing?

(Concluded from page 4)

this was to be "in the last days"—this manifestation of unholiness, incontinence, and seduction. We have it with us today in such a measure as civilisation has never seen it before. Manifestly, then, we are in the time of the end, a fact which should help us who recognise these things to be sober and vigilant, and to watch unto prayer.

THE whole fabric of Christianity stands or falls with its divine-human Founder; and if it can never perish, it is because Christ lives, the same yesterday, today, and for ever.—*Philip Schaff, D.D.*

BOOK REVIEW

"TODAY AND TOMORROW," by A. O. Tait.

The author of this volume deals in a very forceful way with conditions as they are found in our world today, especially as they relate to future events.

Many prominent men are perturbed as they view the chaotic conditions that are to be found everywhere. The following extract is taken from the first chapter entitled, "This Bewildered World":—

"The world is in tumult. There is not a distinguished soldier who does not believe that there will be another war. . . . The governments of the world are perfectly conscious of the evil ahead. They are getting ready for it. . . . If straws show the way of the wind, and if shadows are any indication of the vicinity of substance, it is difficult to conceive that many years will elapse before the spectre of world fury again blots the sun."—*Sir John Foster Fraser.*

That these conditions are foretold in prophecy is proved conclusively in the next chapter, "What Jesus Foretold of Today." The miracle of fulfilling prophecy is a complete answer to sceptics, and a thorough knowledge of this subject is very essential to the Christian, especially at the present time.

The collapse of social life is one of the main causes of present world conditions, and the author explains that this is a direct fulfilment of the prophetic Word under the heading, "A Social Collapse."

Infidelity is springing up everywhere under the name of "evolution," and scoffers are saying that after 1,900 years true Christianity is breaking down. The chapter on this subject is one of the most important in the whole book, and should be carefully studied.

In the chapter entitled "Miraculous Delusions," attention is called to Daniel's prophecy "that 'the wicked shall do wickedly; and that none of the wicked shall understand' when the world shall have reached 'the time of the end.' Dan. 12: 9-11." This without doubt has reference to the practice of Spiritism and other mysteries that will be most prevalent at 'the time of the end.' This prophecy is being fulfilled to the very letter in a most wonderful manner. Satan the arch-delusionist is working mightily because he knows his time is short.

The last section is a most comforting one to the child of God, and leaves him calm and peaceful in the midst of a troubled and perplexed world.

The work is well illustrated and well bound in paper covers. Price 1/-, post free. It is published by the Signs Publishing Company, Warburton, and can be procured from them or their general agents, whose addresses are given on the last page of this paper.

CHILDREN'S CORNER

A Real Hero

"I WISH I could be a hero,"
A little boy said to me;
"And when I grow up, a hero
I really mean to be.
I mean to be brave," he told me,
While his face was all aglow;
"I'll do something grand and noble,
That all the world shall know."

My little unfledged hero,
I've something to say to you;
In the time when you're sorely
tempted,
To your own self be true.
Do right, and let no one lead you
Into the ways of wrong,
And you'll be as true a hero
As ever roused poet's song.

Be kind to the poor and needy
You'll meet with in the way;
Your life be a light to lead them
To loftier heights, I pray;
Be steadfast, and work in patience,
In all things do your best;
Be a man, my little fellow,
And you will be all the rest.

—Exchange.

A Penny that Was Counted

A LITTLE lad, who was going to a missionary meeting in a country town, was rather distressed because he had only one penny to give. His small sister added to his distress by teasing him, saying, "What is a penny? What good can it do? It'll never be noticed among all the other good money." But the wee lad was encouraged by his mother to take his penny and to give it because it was his own, and if it were not noticed by men, God would see it.

Away they went to the meeting. All were interested in the addresses, and the little chap wished, as he heard the needs, that he had more to give for the "little black boys and girls." At length the collection was made, and the boy, with a heavy heart, dropped in his penny. According to custom, the money was counted in the vestry, that it might be announced at the meeting. By and by the treasurer stepped forward and stated that he had pleasure in announcing that the collection amounted to "Six pounds, fifteen shillings, and a penny." When the little chap heard the words, "a penny," he could not keep still for a minute, and whispered somewhat loudly to his sister, "Hear that, did you? That's my penny. You said it'd

never be noticed, and the man has told everybody." If you turn to your Bible at Mark 12: 41-44, you will read what Jesus thought about pennies given in the right spirit.—*Presbyterian Messenger*.

His Lucky Day

HAVING accidentally broken a large pane of glass in a shop window, a boy at first ran away, terrified at what he had done. But presently he halted, and thought, "What am I running away for? It was an accident. I will go back and tell the truth." He retraced his steps and told the irate storekeeper that it was he who had broken the window, explaining how his cricket-ball had slipped out of his hand and done the damage. The boy expressed his sorrow, and offered to work for the shopkeeper until the debt was paid.

His offer was accepted, and all his spare time was devoted to earning money to liquidate the damage.

It took him a long time to do this, but when he had accomplished the task he had endeared himself so much to the shop-owner by his fidelity and truthfulness that he gave him a permanent position at good wages.

"Ah, what a lucky day it was when I broke that window!" he said, one day after he had been made a partner.

"No, Charlie," his widowed mother responded, "what a lucky day it was when you were not afraid to tell the truth!"

"Honesty is the best policy" is a phrase which has lost none of its truth by constant repetition.—*Exchange*.

The Blind Weaver

A BLIND boy stood beside the loom,
And wove a fabric; to and fro
Beneath his firm and steady touch
He made the busy shuttle go.

And oft the teacher passed that way,
And gave the colours thread by thread;
But by the boy the pattern fair
Was all unseen, its hues were dead.

"How can you weave?" we, pitying, cried,
The blind boy smiled—"I do my best;
I make the fabric firm and strong,
And one who sees does all the rest."

O happy thought! Beside life's loom
We blindly strive our best to do,
And He who marked the pattern out
And holds the threads, will make it true.

—Selected.

Helping Others

MARGARET and Ruth were twin sisters, and they had never been more than ten miles away from one another before.

Their father, who was a wealthy merchant in the city, was very fond of his two little daughters, so the eight-year-old twins had never known real sorrow before in all their young lives, and now had come their first real sorrow—they had to part for six whole long months.

Their mother was very ill, so father had decided that the twins must go away until their mother recovered a little.

Margaret was going to stay with her auntie at Manor Farm in the country, and Ruth was going to stay with her grandma, who lived in the country also, but hundreds of miles from auntie's place.

So we find Margaret weeping her eyes out in the summer-house and Ruth bending over her full of sympathy. "Don't cry, Margaret dear," said Ruth; "the six months will soon pass," and here she was cut short by Margaret, who burst out crying afresh, "Oh, no, they won't, six months is a terrible long time," but Ruth kept up a brave heart and said what a lot of good they could do in all that time. "But what kind of good?" asked Margaret.

"Why, we could help the poor sick people," cried Ruth. "Our daddy has plenty of money, and I would love to visit the poor people in grannie's village just as mother does here at home."

"Oh, what a lovely idea, Ruthie," said Margaret, "and it will help to pass the time away. We can write letters to one another, and tell how much good we have done."

A few days later the twins parted very quietly, which greatly surprised their father.

They did a great deal of good where they went. They told the little children about Jesus, and read to the old people, and brought dainties for the tired mothers.

They had a great lot to tell one another in their letters, and the six months flew past very quickly because they were helping others and working for Jesus.

There are many poor children in this world, and if some of the wealthier and stronger people tried to help them, how much happier our world would be.—*Outlook*.

"BEAUTIFUL feet are those that go
On kindly ministries to and fro—
Down lowliest ways if God wills it so."

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World Events in the Light of Prophecy

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Around the World

In order to emphasise the vital value of forests and the need of safeguarding the nation's timberland, President Coolidge designated the week of April 18 to 24 as American Forest Week.

EMMELINE PANKHURST, leader of the British militant suffragettes who won the vote for English women, is expected to be soon a member of Parliament. She has returned to England, after living in Canada for eight years, with the announcement that she will continue her fight for women, and especially work for the children. Lady Astor formally offered to resign her seat in the house in her favour, but Mrs. Pankhurst declares she must win her own political laurels.

How would you like the task of unpacking, classifying, cataloguing, and mounting 80,000 valuable specimens of butterflies and moths? That is the work in which William Schaus, entomologist in the National Museum at Washington, D. C., is engaged. The collection, which it took forty years to complete, was made by M. Dognin, a wealthy Frenchman, and includes specimens so rare that they are seldom mentioned in books on insects. The price paid for the collection was £10,000. With this addition the number of moths and butterflies in the museum is brought up to 300,000, the largest and most complete collection of its kind in the world.

GOVERNOR-GENERAL WOOD announces that he has found it necessary to veto twenty-four bills passed by the last session of the legislature in the Philippines. Many were of a political nature, the principal one being the bill providing for a plebiscite on the independence question.

As the result of a nation-wide campaign, the famous flagship of Admiral Togo, the *Mikasa*, will be preserved as a Japanese national monument. From this vessel the admiral directed the battle of the Sea of Japan in which the Russian fleet was destroyed. The ship will be embedded in concrete halfway up her hull, and gangplanks will connect it with the shore.

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.

A CHEMIST, during the Great War, observed that large quantities of fat from the soldiers' dinner tables found its way into the garbage, and was disposed of accordingly. He decided that the fat was much too valuable to be thrown away, and persuaded the authorities to establish a factory near Paris, where the waste fat was boiled with lye, which yielded soap and glycerine. The soap was sent to the trenches, and the glycerine was shipped to the nearest munitions factory, where it was converted into nitro-glycerine, one of several powerful explosives. Recently Dr. J. E. Walker, a New York physician, called attention to some new properties of soap. In removing dirt from the skin, soap also removes bacteria, which are apt to be found among the "dirt" particles. Dr. Walker, as a result of his experiments, says that soap not only removes dirt and bacteria mechanically, but actually kills many of the latter, in much the same way as does carbolic acid, except that it is not so powerful.

It is estimated that the restoration of Rheims Cathedral will require thirty years.

THE Rodman Wanamaker collection of rare Italian violins, violas, and cellos assembled in Europe last season by experts solely for concert purposes, was recently played for the first time in the United States at a concert given in the auditorium of the great Wanamaker store in Manhattan. Alfredo Casella, famed Italian composer, led the musicians, picked from the personnel of the New York Philharmonic.

Two brick houses, equipped with bathrooms, hot and cold water, and electric light, have been built by the Eston Urban District Council on the Grange town garden villa estate, near Middlesborough (England) in nine and a half working days. The council employed their own workmen, the estimated cost of each house being £285. The rent is 8s. a week. Each house contains a big living-room, with kitchen, bathroom, and larder on the ground floor, and two bedrooms, and there are gardens back and front. The tenants moved in after the foundations were dug.

Health and Vigour

Are the Creator's design for every man and woman. Comparatively few people, however, enjoy to any great degree these blessings today. Often through overwork or wrong methods of work, and lack of care of the health generally, people become run down, or become subject to disease in various forms. Very often, however, particularly in the early stages, a change and rest, combined with some rational treatment, is all that is necessary to restore them to a condition of vigour and well being.

The Warburton Sanitarium is ideally situated for the work of treating the sick. The quietness and great beauty of the surroundings, combined with the home-like conditions at the institution, provide the essentials for a health-promoting rest. The home-like, private rooms, the pleasant surroundings, the congenial associations, combined with the eliminative and tonic treatments (hydropathic, electrical, and manipulative), administered by a trained staff of male and female nurses, speedily bring about a change for the better in one's health, and one returns to his work better fitted to face the tasks and problems that confront him.

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