

## ALCOHOL AND PETROL

### a Poor Mixture

Since Repeal, America's Ratio of Traffic Fatalities Gains on Britain

KENNETH SIMPSON

PROHIBITION in America, which was long regarded by many as "the mother of boot-legging, and the world's highest crime wave, is dead, officially," was the cry of American newspapers last year. And what has been the result of the change? Has the *new freedom* given Americans to use alcoholic beverages stopped "speak-easies" and ended crime and accidents, as so blatantly contended by "the wets" would be the result? No!

Arthur Brisbane, the well-known feature writer, in commenting on the New Year's festivities in the United States this year, said: "The first day of 1934 is gone for ever. All over the United States, intelligent citizens celebrated the arrival of the new year as the inhabitants of the Congo celebrate the arrival of a dead hippopotamus on the river bank, with shouts, yells, horns, bells, drinking, and dancing, and are now 'resting up.' This comparison involves no condemnation of the average barbarian, who cannot express joy unless he does howl and make a noise."

It was indeed a different America that I had known seven years before that I found when I returned to

America on my furlough from India. I was told that the only solution to end the depression is to bring back light wines and beers, and that to *drink ourselves back to prosperity again* is good logic. One hot day we went into an ice-cream parlour and saw a young couple, parents with three small children all drinking "the new 3.2 per cent beer," and heard the father telling the children who objected, "Drink it all! It will do you good and make you strong." Later I

saw many such cases and soon was accustomed to seeing *drunks* again.

Soon the papers began printing stories of motor-car wrecks caused on the highways from the *new* drunken drivers. Nearly every paper contained some account of a fight or row over a jug of rum. Instead of a decrease in crime and accidents they increased daily. One day we heard that my wife's sister and her husband while on their honeymoon had been

*Death at the wheel. Back-wheel firing with an anti-aircraft gun attached to a motor-cycle—one of the latest inventions undergoing tests by the French army. It does not need a gun, however, to make a motor-cycle or motor-car deadly. They both can be deadly enough when drivers try to mix alcohol with petrol.*





hit by a drunken driver and the poor girl lay for months after that in a hospital with a leg broken in four places and suffering from cuts on her head; their car was ruined completely. The police are still looking for the man who deliberately crossed the road and ran into them. About that time I realised what America with its millions of cars will soon be, with the people being encouraged over the radio hook-ups to "Drink—it won't hurt you!"

The *Chicago Daily News* views with alarm the increase in serious and fatal traffic accidents, and points out

announced that arrests for drunken driving and drunkenness had reached the highest figure in all the history of that city. It is logical to say that the more drunks the more drunken drivers. And the more drunken drivers the more traffic accidents and fatalities.

Let us remember as an interesting sidelight on this issue, that according to the most reliable statistics in Great Britain, where liquor has been used right along, their traffic fatalities are three times as frequent in proportion to the number of cars registered as in the United States. This is the more

realise it has made a serious mistake in repealing the Eighteenth Amendment."

While the most of the United States is celebrating repeal of Prohibition, the Anti-Saloon League under Dr. F. Scott McBride is leading drays in a new battle for Prohibition greater than ever before. In the end "the worm will turn," and we sincerely hope it may.

In spite of the propaganda we have heard so long, a feature writer in the *Spokesman-Review* of Spokane, Washington, says this: "Bootlegging and crime, unfortunately, are not dead, and there is no certainty that crime's annual cost to this country of many million dollars will not go on.

If liquors are taxed too highly (which is the case), Europe and Canada, sending in whisky, free of home taxation, will offer to crime all the bootleg profit it needs. And if distribution is hampered, in the Prohibition spirit, speak-easies will continue to flourish."

"Speak-easies in State Increase" were the glaring headlines I read in my *Post-Intelligencer* paper from Seattle recently. The Secretary of State for Washington State said in the article that "clubs—both the speak-easy and social type," are on the increase.

Since then I have noticed in a score or more papers the same statement regarding many other states. In fact, in some states under the new state-control laws a situation has already developed which has made speak-easies flourish as they never did before in Prohibition days. If this goes on, soon it may take more state officers to stop smuggling and bootlegging than it ever took under Prohibition laws of the former type. All of which goes to prove that liquor cannot be so easily controlled as was at first thought.

### Liquor versus Abstinence Education

THE abstainer is an obstacle to the liquor producer's success, and, in millions of cases, nothing but education is needed to make him a serious and consistent drinker; a profitable customer. The brewer, the vintner, the distiller, must meet the competition of the dry goods store, the bookseller, clothing stores, the grocery, the milk dealer, the Community Chest, the motor-car maker. More drinking in the home, more drinking among the younger set, more drinking at college would help. But regular drinking is the important thing; drinking which constitutes a habit so fixed that nothing which competition may hold forth as an inducement will interfere with.—*Louisville Times*.



Sport & General Photo

A wrecked charabanc in a place called the Devil's Punch Bowl—a deep hollow at the side of the road—at Hindhead, Surrey. The devil's punch bowl and other liquor bowls have, we fear, lain at the bottom of the ruin of innumerable lives and much property.

that in the majority of cases tipsy or drunken drivers are the cause. "Since liquor has become easily accessible through new national and state legislation there has been a very sharp increase in traffic accidents and fatalities in spite of the fact that registration of motor-cars in 1933 has been substantially reduced on account of the depression."

The first state to repeal its Prohibition law was California, where, according to a survey made by the *Los Angeles Times*, the traffic deaths record after repeal showed an increase of 222 per cent, and the number of persons injured in such accidents jumped 41 per cent. Then in the city of Minneapolis in the middle west, again they found traffic deaths increased 21 per cent in "beery 1933" as compared with the same months of 1932.

In Canada, records show that after repeal there, under Provincial control, the arrests for drunken driving increased throughout the Dominion by 251 per cent. In the *Washington Star*, following repeal, it was

striking when we remember also that the number of cars per population is nearly five times greater in the United States than in Britain.

How true the conclusion I read a few days ago! "In the good old days the horse and buggy both kept sober, however drunk the driver might be. But a motor-car is always as drunk as its driver."

The opening of new breweries and distilleries throughout the United States, which was expected to give jobs to so many of the jobless was greatly exaggerated, as after all, according to numerous clippings in the writer's possession, fewer persons are employed than was expected, and often only twenty-five or thirty men are employed out of thousands seeking employment at every such establishment recently opened.

"A 'five-year drunk' faces the United States," stated the seventy-one-year-old Prohibition leader, W. E. "Pussyfoot" Johnson, in discussing repeal in a recent speech. He further said he thought that "after a 'five-year drunk,' the country will





## NOTE and COMMENT

### How God Has Led His People

A SHORT time ago the following interesting statement was made by Bishop W. A. Candler in the *Christian Advocate*, a leading religious periodical in America:—

"Every great revival in modern times has brought forward some Scriptural doctrine which had been overlooked or denied. Luther brought forward and emphasised the doctrine of 'justification by faith,' and by the proclamation of that truth he changed the face of Europe and reformed the spiritual life of the world. By the Puritan revival in England and the great awakening, the neglected truth of the 'new birth' was re-enthroned in the thoughts of the English-speaking people. In the Wesleyan revival, the 'witness of the Spirit' and 'Christian perfection' were great doctrines which had been previously forgotten. Since the days of Mr. Wesley there has been no great revival that has added anything to the Methodist system of doctrine."

The fact mentioned by Bishop Candler, that "every great revival in modern times has brought forward some Scriptural doctrine which had been overlooked or denied," is a fact of great importance, and one that should ever be kept clearly in mind in studying the history of the Christian church.

In the various revivals or reform movements that have taken place in times past, God has been endeavouring to bring His people more and more into harmony with His great standard of truth and of Christian living—the Bible. But owing to the weakness of human nature, and because of other circumstances, He has had, as it were, to lead His people a few steps at a time.

Earnest men of God in times past have recognised that they were not enjoying the full light of gospel truth, and they have felt that in time to come God would give still clearer revelations of His will, and that greater light would shine forth from the Inspired Volume. When the Pilgrim Fathers were about to sail for America in the early part of the seventeenth century, their pastor, the godly John Robinson, exhorted them thus in his farewell address:—

"Brethren, we are now ere long to part asunder, and the Lord knoweth whether I shall live ever to see your faces more. But whether the Lord hath appointed it or not, I charge you before God and His blessed angels to follow me no farther than I have followed Christ. If God should reveal anything to you by any other instrument of His, be as ready to receive it as ever you were to receive any truth of my ministry; for I am very confident the Lord hath more truth and light yet to break forth out of His holy Word."

He also expressed regret at the condition of the Reformed churches. Both Lutherans and Calvinists would go "no farther than the instruments of their reformation." "This is a misery much to be lamented," he declared; "for though they [Luther and Calvin] were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received."

He warned the Pilgrims, however, to take heed what they received for truth, and to compare it and weigh it with other scriptures of truth before they accepted it. "For," he said, "it is not possible the Christian world should come so lately out of such thick antichristian darkness, and that full perfection of knowledge should break forth at once."

About a hundred years later, Bishop Joseph Butler, said by Cardinal Newman to be "the greatest name in the Anglican Church," made a very interesting statement of similar import in his famous theological work, "The Analogy of Religion." Remarking that "it is owned the whole scheme of Scripture is not yet understood," he continued:—

"Nor is it at all incredible that a book [i.e., the Bible], which has been so long in the possession of mankind, should contain many truths as yet undiscovered. For, all the same

phenomena and the same faculties of investigation from which such great discoveries in natural knowledge have been made in the present and last age, were equally in the possession of mankind several thousand years before. And possibly it might be intended that events, as they come to pass, should open and ascertain the meaning of several parts of Scripture."—Page 151.

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### Special Light for Our Times

WHAT a good thing it would have been for Christianity had all Christians taken heed to the exhortation of John Robinson and acknowledged the truthfulness of the statement made by Bishop Butler! But so many have refused or neglected to search for more truth, or to walk in the fresh light that God has from time to time caused to "break forth out of His holy Word."

John Robinson was certainly right in his belief that God had "more truth and light yet to break forth out of His holy Word," for since his time our understanding and knowledge of the truths of the Bible have wonderfully increased. Especially is this true with regard to many of the important prophecies of the Book of God. Bishop Butler suggested that "it might be intended that events, as they come to pass, should open and ascertain the meaning of several parts of Scripture." And it is an interesting fact that that is just what has taken place in connection with the wonderful way in which many portions of the Scriptures have been opened up to the understanding of earnest students of the Bible.

Bishop Candler, in the article in the *Christian Advocate*, states that "since the days of Mr. Wesley there has been no great revival that has added anything to the Methodist system of doctrine." Something similar might be said of other branches of the Christian church, but that situation is not due to any neglect on the part of Heaven.

About one hundred years ago God caused a great revival of the preaching of the doctrine of the second advent of Christ, and a great interest in this blessed truth was aroused in many lands. But although a great many preachers, belonging to various denominations, took part in this revival, the churches, as such, practically rejected the message.

But a few faithful Christians continued to preach the doctrine, and as they earnestly sought God in prayer and the study of the Scriptures, He gradually revealed to them other im-



portant truths that had long been overlooked, denied, or not understood. And so developed God's last great message to the world—a message that is to be proclaimed to "every nation, and kindred, and tongue, and people." Rev. 14: 6.

In this message are emphasised such important Biblical doctrines as the second advent of Christ; the true Sabbath; the unconscious state of man in death; the final destruction of the wicked (not their eternal torment); tithing, as well as the giving of offerings, as the Scriptural plan for

the support of God's work; the relationship of physical health to the mental and spiritual development of man; and together with these, other phases of gospel truth more or less overlooked or denied by many Christians.

That message is now going with power throughout the whole world, bringing joy and hope and new life to thousands of men and women every year. Manifestly it bears the credentials of Heaven; and everywhere it goes, it proves by its fruits its divine origin.

Catholics, but the whole world, would listen to the appeal for the co-operation of all Christian churches in promoting the spirit of Christianity.

The archbishop added that the European situation was causing the gravest anxiety, and that only Christianity could overcome the growing spirit of nationalism and save Europe from calamity.

The many extraordinary and serious conditions that obtain in practically every sphere of human life at the present time are causing many Protestants, who often feel conscious

## Horrors of the Next War

**A** GRAPHIC but appalling picture of the slaughter and panic that attacks from the air will cause in the next war, has been painted by Mr. Anthony Fokker, who designed many of Germany's war-time air machines. Said Mr. Fokker, as reported in the *Melbourne Argus*:—

"The most appalling thing about the next war in the air is that no country will be able to defend itself adequately against modern air attacks, which will take place like lightning."

He went on to say:—

"The attacker will not await the formal declaration of war, but will strike as soon as he has decided to go to war."

"A great part of London would be doomed if it were attacked. Large squadrons of aeroplanes, probably numbering hundreds of machines, would swoop down on the enemy country and get in first blow with high explosive, gas, and incendiary bombs."

"Although the attack would at first be directed against military objects, it would necessarily bring disaster to civilians and create a terrible panic. The defenders would be able to bring down only a few attackers."

It is far from being a pleasant picture. The nations today, actuated by feelings of fear, feel impelled to increase their armaments, and yet they are fully aware of the horrors which the next war will bring in its train. All discussion of armaments has proved futile, and yet the nations feel that if they are caught in the vortex of war they will be rapidly whirled to destruction, and that civilisation will go down in ruin.

It is an ugly picture, but spanning it is a bright rainbow of hope and promise. That rainbow is composed of the Bible promises concerning the coming of the Prince of Peace, which coming is the "blessed hope" of the church. The Prince of Peace is coming, and after that glad day war and

war's alarms will never trouble God's people more, for in the happy kingdom of God there will be no such things, and peace and joy will perpetually reign. K.

*Practising to repel air raids. The Territorial Air Defence Brigades rehearsing their royal tournament display at the Duke of York's headquarters, London. The photo shows a striking silhouette of one of the guns coming into action amid the search-light beams.*



*Sport & General Photo*

## Looking Romeward

**T**HERE is a growing tendency among Protestants to look to Rome for leadership in spiritual, moral, and social matters. Take, for instance, the following, which we quote from the *Christian Century*:—

"Pressure toward the Catholic Church may be seen in the report that six hundred German Protestant pastors have addressed the pope to learn on what terms they may lead their flocks into the fold of the faithful in order to gain a powerful ally in their resistance to domination of the state over religion."

By way of comment the *Christian Century* remarks: "They ought to know the terms without asking. The one essential is 'submission to Rome.'"

Our readers will probably recall that a short time ago a report from London appeared in the daily press stating that the Archbishop of Canterbury told a meeting at the Mansion House that he was sure if the pope spoke with his unique influence and authority, not only Roman

that they lack the unity, influence, power, and authority that the times seem to demand, to look to the pope, or to the Roman Catholic Church as an organisation, for guidance and leadership.

Now while there are, of course, many spheres of activity in which Roman Catholics may well co-operate with other Christians and even with non-Christians, it would be, we believe, very unwise and dangerous for Protestants to submit to the leadership and control of the Papacy in dealing with the great problems of the modern world. Past history and recent history, together with present-day utterances of responsible spokesmen for Rome, make it clear that were the Papacy to obtain such tremendous power the cause of truth and freedom would suffer grievously.

And yet it appears, both from the indications of Bible prophecies and from the trend of world affairs, that just such an unhappy situation will arise. But those who are faithful to their God and to the principles of



truth and righteousness have the comforting assurance that that reign of wrong will be short-lived. For when the situation to which we refer does arise, we may know that it will not be long before the Lord Jesus Christ appears to take full control of human affairs. Then everything that is out of harmony with divine love and justice will be utterly banished, and love and peace and righteousness will reign undisturbed in the everlasting kingdom of our God.

F.

## Past and Future

PROGRESS' and 'evolution,' says Miss Christabel Pankhurst, LL.B., "are disappearing from current philosophies of the future. The World War and after-war experience have convinced many that progress is not sure and continual, and recent archæological research has taught more plainly than ever that ancient, now-dead civilisations were remarkably progressive, and in many ways rivalled our own, as witnessed by their architecture and other features able to survive centuries of burial."

The World War and its aftermath have shaken faith, in many people, in the doctrine of evolution. While faith in evolution has been declining, the spade of the archæologist has been proving the Bible to be true. The unprecedented troubles and titanic problems of our time have driven many people to the Bible, in which both light and hope are to be found. The Bible illumines both the present and the future with a wonderful light.

The Bible has proved itself worthy of being trusted regarding the past, and it can also be trusted regarding the future. For those who sincerely and prayerfully read and study its pages, there is an abundance of light, peace, and satisfaction of heart. K.

## What Is "Liberty"?

"REPEAL," which was to have made us sober, has evidently had not that effect, if we may judge from the statement of E. Raymond Cato, chief of the California Highway Patrol, who says that the number of fatal accidents due to drunken driving, has increased 40 per cent. It will be still worse unless it is realised that the new "liberty" does not include licence to drive a motor-car, even when mildly tipsy. Petrol and alcohol simply do not mix. The only condition in which it is safe to drive a car is sober. And that is something very different from "not drunk."—*San Francisco Chronicle*.

# The Beckoning Hand of Beer

GUY HAYLER

WHEN viewing the international ramifications of the liquor traffic in its present-day activities, one feels that Lord Randolph Churchill was justified in calling it "devilish and destructive." Unless there is vigilance and determination, the magnificent work of the juvenile temperance societies of the world is to be undone. "We want to get the beer-drinking habit instilled into thousands, almost millions, of young men, who do not at present know the taste of beer"—such is the declaration of the British Brewers' Society, through its director. Judging by the available means of publicity to this end, it would appear that the brewers have lost no time in acquainting the world of its plans.

Then, following the repeal of national Prohibition in the United States, the press reports a "liquor ring" established to capture school-children with penny bonbons filled with bootleg liquor as bait. The public has been warned of this by the *Christian Science Monitor*: "Complaints made by school-teachers and parents to Federal authorities last December started the investigation. Teachers reported that children who ate the candies during the recess came to their afternoon classes in a semistupor. The bonbons—sold from push-carts in crowded metropolitan sections—contained about a teaspoonful of liquor each. This liquor when analysed was found to contain more than 20 per cent alcohol, diluted with various kinds of flavouring. Inspector McKinnon, Federal Food and Drug Administration Department (Agriculture), who was put in charge of the investigation, found that the pedlars received their supplies in alleyways and other secluded spots after ordering them by telephone."

Dr. J. Woolever, in the *Pacific Christian Advocate*, describing a fraternity dance of the Central High-School students of Washington, states: "In a generation of journalism during my college days, and since, I have never seen so many children who were just dead drunk. It was a new sight—a sad sight."

We also learn from France that the wets have formed a Women's National Committee—which it is intended shall be international—to further the consumption of wine among both young and old. Mme. Pollet-Gambrouze declared at the inaugural meeting that "the French must drink more wine." In Bulgaria, throughout one large area at least, children are being given wine instead of milk for breakfast. One schoolmaster re-

cently stated that "the children behaved very curiously in morning classes, some falling asleep regularly and others very plainly ill," which is no wonder.

Desperate efforts are being made by the wets in all lands to win the young over to the drink habit. The methods are clever advertising, liquor sweets, and in some cases free distribution of liquor. The declaration of Geneva cannot be too often repeated: "Mankind owes to the child the best that it has to give." If the infinite possibilities of childhood are to be sacrificed to the ill-gotten gains of the wet interests, who will give us back the youth we shall have lost? The people must rally to the protection of the child, not some day—but NOW!—*International Record*.

## Scientists Acknowledge God

A. S. MAXWELL

THE opinions of fourteen eminent scientists concerning some of the problems of life are found in a new book entitled, "The Great Design," edited by Frances Mason. Remembering how in the past science "falsely so called" has denied creation and supported a purely rationalistic interpretation of life, some of the statements in this book are of exceptional interest and value.

In his introduction, Sir J. Arthur Thomson states that "the ordered harmony, . . . the great design of the whole, point with ever-increasing force to a Purposing and Directing Mind at the back of the great drama of creation."

Again he says:—

"Facing everyday things in the world of life, around which our scientific fingers will not meet, what can we do but repeat what is carved on the lintel of the biology buildings of one of the youngest and strongest of American universities: 'Open Thou mine eyes, that I may behold wondrous things out of Thy law.'"

In a splendid confession Professor J. A. Crowther, D.Sc., of Reading University, writes:—

"Science since its beginning has travelled many paths and explored many territories. It has asked many questions, seeking to sift gold from dross, truth from illusion, and by its quest has brought to light many wonderful and precious things from the rich storehouse of nature. Now the wheel seems to have come full circle, and modern science, face to face with the mystery of the act of creation, finds no words more appropriate than those of the great Hebrew poet, 'And God said, Let there be light: and there was light.'"



# Signs of the Times

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## False Statements Refuted

A REPLY TO THE "TASMANIAN PRESBYTERIAN"

No. 1—William Miller; Mrs. E. G. White and her work

OUR attention has been drawn to an attack made upon "Seventh-day Adventism" in an article written by the Rev. W. Johnston in the *Tasmanian Presbyterian*. Like other attacks made upon Seventh-day Adventists, Mr. Johnston's article abounds in misstatements and misrepresentations of a very glaring kind, and it is not difficult to refute and expose them.

As showing how very little Mr. Johnston knows about his subject, he says that William Miller set for the coming of Christ the date October 10, 1844, then July 10, 1844, and finally the year 1845. In all these dates Mr. Johnston is wrong. Further, William Miller studied not for two years, as Mr. Johnston says, but for sixteen years, and then found he could not escape from preaching. On other points also concerning William Miller and also Mrs. White and her work, Mr. Johnston has either listened to very false and misleading information or has given his imagination free play.

He refers to William Miller, who was a leader in the Advent movement of 1844 in the United States, and declares that Miller's followers "prepared white robes for the event" and put on these "coronation robes" on the day that they expected the Lord to come.

In refutation of this, one of the many misrepresentations in Mr. Johnston's article, it is only necessary to say that Advent papers, in reply to such false statements, offered rewards as high as £100 for one authentic instance where an Adventist put on an ascension robe in 1844, and not one case has ever been produced.

It is only fair to state also that William Miller's movement in the United States was part of a great world-wide movement at that time. The great Reformation of the sixteenth century started in various

countries independently; for instance, Zwingli preached the message in Switzerland although he did not know Luther at the start. So it was with the advent movement. William Miller preached the second coming of Christ in America; but, independently of him, a similar message was preached in numerous other countries. In England it is said that no fewer than 700 ministers in the Anglican Church preached it. The message was also preached in Germany, Russia, Holland, Norway, Sweden, and other European countries, and also in other continents, and everywhere the preaching was attended with divine power, sinners being convicted and reformed and even numerous infidels being converted. The Miller movement in America led to 250,000 conversions in that country in the years 1840 to 1844.

William Miller, however, was not a Seventh-day Adventist, but a Baptist, and he died a Baptist. The Seventh-day Adventist denomination arose subsequently to the disappointment of William Miller in 1844, and the Seventh-day Adventist denomination has never set any time for Christ's return, and indeed, from the beginning of its history, has consistently been opposed to time-setting for that great event.

### MILLER CORRECT ABOUT "TIME"

IN fairness to William Miller it must also be said that, although he was mistaken in the event to occur, he was *correct* in regard to the *time*, for the 2300 year-days of Dan. 8: 14 (on which he based his message) undoubtedly commenced with the seventh year of Artaxerxes, king of Persia, or 457 B.C., and ended in the northern autumn of 1844.

A leading Presbyterian scholar of the time, namely, Professor George Bush, who was an eminent Presbyterian theologian and Biblical critic,

and professor of Hebrew and Oriental literature in the University of New York, bore this testimony: "Whoever attacks Mr. Miller on his point of *time*, attacks him on his strongest point. His time is right; but he is mistaken in the event to occur."

With those words of this leading Presbyterian scholar of the time, Seventh-day Adventists agree. Dan. 8: 14 declared that "the sanctuary" was to "be cleansed" at the end of the 2300-year period. Believing the earth to be the sanctuary and its cleansing to be by fire, William Miller thought that this demanded the Lord's coming in 1844. But the earth is not the sanctuary, and the event to occur at the end of the 2300 years was not the second advent at all, but another event which precedes the finishing of Christ's priestly work in the heavenly sanctuary and His coming in glory.

The burden of the great advent movement by William Miller and others in 1844 was, "Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14: 6, 7. It will be seen from verses 6 to 16, however, that other messages follow that one. These messages Seventh-day Adventists are proclaiming to the whole world—preaching them in 276 countries and island fields, and in more than 500 languages, which are constantly increasing. That is the reason why Seventh-day Adventists have been raised up by God—to give these important, timely, and vital messages to "every nation, and kindred, and tongue, and people."

### MRS. WHITE AND HER VISIONS

THE Rev. Mr. Johnston then goes on to attack and misrepresent Mrs. E. G. White. She was not the founder of Seventh-day Adventism, as Mr. Johnston in his lack of knowledge of the subject mistakenly seems to imply, but was a great pioneer and leader in it. He makes various misstatements concerning her.

He also sneers at her because of her claim to have visions from God. But, we may ask, What is unscriptural about having visions? Readers of the Bible are well acquainted with the Old Testament prophets who had visions, and there was also a prophetess named Deborah and another called Huldah. 2 Kings 22: 14; Judges 4: 4. Again, we read in the New Testament about Philip the evangelist, who had "four daughters, virgins, which did prophesy." Acts 21: 8, 9.

Readers of the Bible must often have wondered how the Christian church came to lose the gift of prophecy and why the modern church does not possess it. The facts are that the Christian church lost the gift of



prophecy when apostasy and worldliness came into the church and the law of God was departed from. The gift of prophesying was to be restored "in the last days." See Acts 2: 17-20; 1 Cor. 1: 5-7.

The Bible declares that the "remnant" church (or church in the last days) would "keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17. And in Rev. 19: 10 "the testimony of Jesus" is declared to be "the Spirit of prophecy." Hence the "remnant" church, or church in the last days, keeps the commandments of God and has the "Spirit of prophecy." (In the symbols of Bible prophecy, the true church is represented by a pure woman.)

#### A WONDERFUL UNBIASED TESTIMONY TO MRS. WHITE

IN view of Mr. Johnston's misrepresentations of Mrs. White, it is interesting to note the wonderful testimony which the New York *Independent*, one of the leading religious papers in the United States, bore to the godly character and godly work of Mrs. White, after her death in 1915. In the course of its article the *Independent* said:—

"Of course, these teachings [of the founders of the denomination] were based on the strictest doctrine of inspiration of the Scriptures. Seventh-day Adventism could be got in no other way. And the gift of prophecy was to be expected, as promised to the 'remnant church,' who had held fast to the truth. This faith gave great purity of life and incessant zeal. No body of Christians excel them in moral character and religious earnestness. Their work began in 1853, in Battle Creek, and it has grown until now they have thirty-seven publishing houses throughout the world, with literature in eighty different languages, and an annual output of \$2,000,000. They have now seventy colleges and academies, and about forty sanitariums; and in all this Ellen G. White has been the inspiration and guide. *Hers is a noble record, and she deserves great honour.*

"Did she really receive divine visions, and was she really chosen by the Holy Spirit to be endowed with the charism [gift] of prophecy? or was she the victim of an excited imagination? Why should we answer? One's doctrine of the Bible may affect the conclusion. At any rate, she was absolutely honest in her belief in her revelations. *Her life was worthy of them. She showed no spiritual pride and she sought no filthy lucre. She lived the life and did the work of a worthy prophetess, the most admirable of the American succession.*"—*The Independent*, New York, August 23, 1915.

That is a wonderful, unbiased testimony, and is in itself a sufficient reply to Mr. Johnston. Since Mrs. White's death in 1915 the denominational work has been carried on along the wise lines that Mrs. White, with wisdom from heaven, laid down, and God has blessed and prospered the work exceedingly. During the past nineteen years, the 37 publishing

houses have increased to 58, and the languages in which literature is printed from 80 to 157, and the total number of languages, (including those in which the denominational work is carried on orally or in which there is no printed literature), from 120 to over 500 languages at present. The annual output of literature from the publishing houses has increased from £400,000 worth in 1915 to

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### THE TIDE IS SURE TO WIN

ON the far reef, the breakers recoil in shattered foam,  
While still the sea behind them urges its forces home;  
Its song of triumph surges o'er all the thunderous din.  
The wave may break in failure, but the tide is sure to win.

The reef is strong and cruel. Upon its jagged wall,  
One wave, a score, a hundred, broken and beaten, fall,  
Yet in defeat they conquer; the sea comes flooding in.  
Wave upon wave is routed, but the tide is sure to win.

O mighty sea, thy message in clanging spray is cast,  
Within God's plan of progress, it matters not at last.  
How wide the shores of evil, how strong the reefs of sin,  
The waves will be defeated, but the tide is sure to win.

—Selected.

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about £1,000,000 for years past. The number of colleges and academies has increased from 70 in 1915 to 204 at present. The number of sanitariums and treatment rooms has grown from 40 in 1915 to 118 at present. Seventh-day Adventists are carrying on their work in every country of the globe—in all in 276 countries and island fields.

What other Protestant denomination, we ask in all modesty, is carrying on such a world-wide work and in such multiplied tongues, which are rapidly increasing every year?

#### NOT DUE TO DISEASE

MR. JOHNSTON then goes on to make various misstatements about Mrs. White and her work. He says that her visions were the result of disease. To refute this false statement it is only necessary to say that Seventh-day Adventists have long been famous for the health and medical work they do in the world. Their numerous sanitariums are well known the world over, and they have had

among them and still have numerous doctors—men and women of the highest character, qualifications, and skill. The numerous and highly skilled Seventh-day Adventist doctors have declared emphatically that Mrs. White's visions were *not* the result of disease.

Incidentally it may be added that Seventh-day Adventists are the only denomination in the world that has a medical college of its own from which doctors are graduated. Their medical school, the College of Medical Evangelists at Loma Linda, California, is a Grade A one, and ranks next to the old universities of Yale and Harvard in the number of doctors it turns out every year. Adventist doctors who practise in British countries take in addition (or at least take) British or dominion degrees, and so are very highly qualified.

Associated with the College of Medical Evangelists is the White Memorial Hospital at Los Angeles. This fine institution, which ministers to large numbers of suffering humanity, was built to commemorate the wonderful health and medical work of which Mrs. White was the great inspirer and in which she led out. She was a godly, kind-hearted, noble woman, who after an exceedingly busy life spent in the service of God and her fellow-men died at the ripe old age of eighty-seven.

Moreover, anyone who will read Mrs. White's books, such as "Steps to Christ," "Thoughts from the Mount of Blessing," "Christ's Object Lessons," "Patriarchs and Prophets," "Education," "The Desire of Ages," "Ministry of Healing," "Gospel Workers," etc., will at once perceive that these beautiful and charming works were written by one who had a very healthy, godly, and well-balanced mind, one who was a sincere Christian, who had a profound Christian experience and walked very closely with God.

Her books have been studied by ministers of other denominations, and pronounced by them to be exceedingly helpful. One Presbyterian minister bought no fewer than fifty copies of Mrs. White's little book "Steps to Christ" to distribute among the young people of his congregation in the hope of leading them to the Saviour.

Examined without bias in the light of Scripture, Mrs. White's visions are seen to successfully stand every test.

Mr. Johnston, however, obviously knows nothing about Mrs. White, and he is therefore not to be trusted in the least when he attacks her.

In our issue of next week we shall refute further false and misleading statements by him concerning Mrs. White and her work. K.



# Prayer

HELEN  
COFFEY

**P**RAYER is the connecting link between earth and heaven. On the wings of prayer our souls may ascend to the throne of grace and into the presence of God Himself, who is ever ready to receive our petitions and to grant us our heart's desires.

There is no limit to the power of prayer because there is no limit to the power of God.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21: 22.

Prayer to be effectual must be more than a mere empty petition for the granting of benefits. It means much more than that. A man's life, his whole inner life, is manifested in his prayers to his Creator.

"The effectual fervent prayer of a righteous man availeth much." James 5: 16.

The intensity of a man's aspirations and longings for the beauty of holiness, will voice itself in his prayer.

Our Saviour, the great Exponent of prayer, with an intense love burning in His soul for fallen humanity, spent whole nights in prayer to God when He specially felt the weight of the burden He was carrying and the need of His Father's sympathy and guidance.

We do not realise what a marvellous privilege God has granted us in inviting us to approach Him by the channel of prayer. He has in effect said to us that just for the asking in the right spirit we may be partakers of all the riches of His glory.

His riches and His generosity are boundless, and this world of ours is poor and sin-stricken and disrupted simply because men and women have not in themselves the understanding will and wish to reach up by earnest prayer and draw down for themselves and their fellows the glorious blessings of God.

"If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." 2 Chron. 7: 14.

Certainly the little word "if" does govern the answering of prayer, but the very essence of answered prayer



rests in the capacity of the petitioner to appreciate, and put to the highest use, the blessings bestowed.

Just as our characters and natures differ, so will our prayers. Faith must be a component part of prayer if prayer is to be effectual. The greater our faith, the more we shall accomplish by the medium of prayer.

The man of wide, far-seeing vision is able to achieve miracles of helpful service to his fellows by the exercise of prayer saturated with faith.

But not only as a lever to work miracles is prayer essential, but it is absolutely necessary to enable us to keep on the path of rectitude and sincere service to God and our fellow-beings, even in the humblest, as well as in the most exalted environments.

"My God, is any hour so sweet,  
From blush of morn to evening star,  
As that which calls me to Thy feet,  
The hour of prayer?"

"Then is my strength by Thee renewed;  
Then are my sins by Thee forgiven;  
Then dost Thou cheer my solitude  
With hope of heaven."

"Hushed is each doubt, gone every fear,  
My spirit seems in heaven to stay,  
And e'en the penitential tear  
Is wiped away."

"Lord, till I reach yon blissful shore,  
No privilege so dear shall be,  
As thus my inmost soul to pour  
In prayer to Thee."

## The Jewels Were Safe

A. Warren

**D**OWN in Regent Street just lately I noticed a group of people gathered around a jeweller's window. When I went up to satisfy my curiosity, I found to my surprise that the jeweller had drawn back his windows—so it seemed—and all his valuables were within the reach of anyone who cared to help himself.

That the shop-keeper had such faith in a London crowd was hard to believe. Only the fear of being taken for a smash-and-grab thief kept me

from stretching out my hand to see if I really could handle those precious goods in front of me.

Then—didn't I hear someone whisper it? I remembered having read of it—"invisible glass!"

Yes! of course it was! Those window frames had a strange curve; those jewel trays were farther away than usual. Yes! the glass was there, but it was curved ingeniously so that it did not reflect any light—it was invisible!

Those gems were quite safe.

As you think of it, God's jewels are protected by invisible glass, too. Though often His tried and harassed children do not see His angels guarding them, yet these invisible agencies form a protection stronger than the armour-plating of a battleship. Neither wicked men nor evil spirits can harm those who put their trust in His loving care.

## Christ's Personal Presence

Louis H. Christian

**D**URING a recent visit to a prominent cathedral, we found this inscription: "In this church you are not alone, for in the tabernacle in the centre of the altar is Jesus Christ just as much as He was in the stable at Bethlehem, or on the cross of Calvary."

We believe in the real and personal presence of Christ. We trust in His precious promise, "I will come to you." But that is not the intent of the above quotation. Those who wrote that teach that Christ is present in a wafer. They claim that the priest, by speaking a few Latin words, can create the Creator, and they lead the people to adore and worship as Christ that which was baked by some woman in an oven or manufactured in a wafer factory. It is a sign of our times that this old medieval falsehood has become a token of piety with many thousands in supposedly Protestant England. How true it is that we live in days of a great apostasy from the true faith!

That this doctrine of a personal Christ is close to blasphemy need not be said. Every student of the Bible will know that. The sad part is that multitudes are satisfied with a religion of externals. They forget that the cross of Christ is more than a cross of wood or gold and that the presence of Christ is more than mere bread or wine. The presence of Christ is a daily, living experience—it is Jesus in our hearts by faith. Only those who have known its sweetness by actual experience understand its blessed value.



# SOME PIONEERS

## of the S. D. A. Movement

J. W. Mace

**P**ERHAPS more clearly and distinctly than any other one figure in this great movement stands out a woman to whom, as a young, retiring country girl, came a direct message from God. Ellen G. Harmon, for such was her name, was not unmindful of the heavenly vision, and other messages came through the long years of her spiritual leadership to guide the denomination from its first beginnings into a world-wide work.

Born in Gorham, Maine, of sturdy New England parentage, Miss Harmon seemed no different from hundreds of other country girls. She had, in her youth, very little education, her attendance at school being cut short by an accident that came near ending her life. She had no beauty of face or figure, nor any unusual natural personality to attract followers. But her firm trust in God and her willingness to be used according to His direction made her a fit medium for the conveyance of messages from heaven to God's peculiar people on this earth.

In 1846 she was united in marriage with James White, another staunch believer in the advent message, and from that time until death closed their work, many years later, the lives of these two God-fearing people were closely linked with the great movement with which they had cast their lot. Like true soldiers of the cross, they endured hardships, toiled in heat and cold, sickness, poverty, and want as little by little through their labours the movement developed and gathered adherents and momentum.

### OTHER PIONEERS

**A**NOTHER pioneer of the movement was Rachel Preston. On the shore of a beautiful little lake high up in the rocky hills of New Hampshire is the town of Washington. In this little settlement, fifteen miles from the railway station, was a company of about forty farmers who had been looking for the coming of Christ in 1844, and who met every Sunday in a little wooden church to talk over their hopes, to worship, and to pray for light.

To this little company came Rachel Preston, a relative of one of their number, Cyrus K. Farnsworth. She was a Seventh Day Baptist, and to these earnest seekers after truth she presented the Sabbath doctrine. The members of the church studied the subject carefully. Then, on a certain Sunday in the year 1844, one of the little company rose in his place

and stated that he was convinced that Saturday is the Sabbath of the Bible, and henceforth he was going to observe it. Within a few days he was joined by nearly the entire company. And so this little Washington, New Hampshire, church, like a beacon set on a hill, became the first real Seventh-day Adventist church.

Captain Joseph Bates is still another outstanding figure in the vanguard of Seventh-day Adventism. Captain Bates was a sailor during his early life, and had many times sailed his own ship out of the harbour of New Bedford, Massachusetts. But, later, after his conversion, he gave up following the sea, and spent many years and his entire fortune in the work of giving the message of the coming of Christ in 1844. On a visit to Washington, New Hampshire, he heard of the Sabbath truth, first in the home of Cyrus Farnsworth, and later in the little wooden church. He accepted the new light gladly, and became one of its most ardent supporters.

### PROCLAIMING THE SABBATH TRUTH

**R**ETURNING from this trip to his home in Fairhaven, Massachusetts, he was crossing a bridge about a mile long, near the town, when he was hailed by a neighbour, Mr. Hall, with the words, "Captain Bates, what is the news?"

"The news," came the surprising response from the old captain, "is that the seventh day is the Sabbath of the Lord thy God."

Mr. Hall went home and investigated for himself, and kept the following Sabbath.

Another story is told of how Captain Bates proclaimed the Sabbath truth. Visiting Battle Creek, Michigan, for the first time, he went to the postmaster and asked him where the most honest man in the town lived. The postmaster smiled at the request, and said that he thought David Hewitt, living on West Van Buren Street, might best answer that description. Captain Bates called at the address given, and greeted the man who opened the door in response to his knock, with the words, "I was

directed to you as the most honest man in the city. If you are that, I have a message for you."

With a smile Mr. Hewitt invited him to come in. And hanging up his charts, Captain Bates gave his host a study on the Sabbath question, with the result that he kept the next Sabbath.

### NEEDS SUPPLIED

**C**APTAIN BATES not only told his friends about this new-found truth, but he also wrote tracts and pamphlets, to be scattered far and wide. However, he had long since used all the money at his command in broadcasting the message of the soon coming of Christ. Where should he secure the financial resources required to publish this literature? Ah, the few believers scattered throughout the countryside rallied nobly to the needs of the cause they loved! Women took the rag carpets from their parlour floors and sold them, and men sold their homes, and placed the money at the disposal of the leaders.

Though many times Captain Bates had reached almost the limit of his resources, he never doubted that God was leading him. At one time, so the story goes, he had just one York shilling left. With this he went out to buy some flour for his wife's baking, and returned with only four pounds. On the protest of his wife against so small a purchase, he had to confess that for this small bag of flour he had spent all the money he possessed—all else had gone into the work he loved. But when he went to the post office a little while later, he was handed a letter containing money enough not only to provide food for his family for some time to come, but also sufficient to print 1,000 copies of a tract which he was then preparing.

These early pioneers were men and women of faith, and when God spoke, they moved forward unquestioningly. In October, 1848, a message came to Mrs. White for her husband: "You must begin to print a little paper, and send it out to the people. Let it be small at first. . . . From this small beginning it was shown to me to be like streams of light that went clear round the world."

But printing was expensive. Where was the money to be secured for this new enterprise? Mr. James White endeavoured to secure a job mowing grass, as he had done the previous year to procure funds for spreading the truth. But Mrs. White was shown in vision he must "write, write, write, and walk out by faith." The means would be provided. So



he prepared the copy for the new paper, and it made its appearance under the name *Present Truth* in July, 1849. This first issue was printed at Middletown, Connecticut, about eight miles from the farmhouse of Mr. and Mrs. S. T. Belden, in Rocky Hill, where Mr. and Mrs. White were then staying. Mr. White brought the little bundle of papers back to the farmhouse, and he and his wife, with the help of the Beldens, wrapped and addressed them. Then these four zealous workers knelt around the little pile of literature and asked God's blessing on this first printed page of the message. After this, Mr. White carried the papers in a carpet-bag to the post office.

[From those small, humble beginnings the work, under the rich blessing of God, has grown wonderfully. Instead of that one first small paper, the Seventh-day Adventists now publish no fewer than 246 periodicals. Instead of the carpet-bag, great quantities of denominational literature have long been sent to post office, railway station, or ship in large truckloads. The denomination is now working in all countries, and in more than 500 languages, including 157 languages in which denominational literature is published by the 58 publishing houses, many of them large institutions, that the denomination possesses. To purchase a single copy of each periodical, book, pamphlet, and tract now published by the Seventh-day Adventists in the various languages—6,607 different publications in all—would cost even in the cheapest binding more than £400!—Ed., S. or T.]

## NEXT TO YOU

R. Hare

In the hurry and bustle of life,  
With a thousand weary feet  
Passing our way, by night and by day,  
Along life's crowded street,  
There's many a chance to be kind,  
And many a time to be brave,  
To play the man in life's great plan—  
To lift, to help, to save.

Where the burdens are pressing sore,  
Where the sun has lost its light,  
With souls clouded down neath a cheerless frown,  
In the gloom of a starless night,  
There's many a smile we may lend,  
Where smiles are but all too few—  
A smile that will live and courage give  
To the heart that is next to you.

Fear not that the fount will run dry,  
For love has a wide, deep spring,  
And its flowing tide will for ever abide  
If your heart in its joy will sing  
To some tired feet by the way,  
Some soul that has lost its view,  
Then sing with a zest, and sing your best,  
For the toiler next to you.

## A Sacrifice, But Not in Money

Mrs. O. A. Skau

I HAVE a picture before me I wish I might show you, but that being impossible, let me describe it. True, it is not painted by a Raphael, a Michelangelo, nor a Rembrandt, but nevertheless it is real.

The sun has set on the shore of one of Norway's beautiful fiords, and in the long evening twilight of late summer we can still clearly discern two figures. A tall, stately, aged man stands with his hat drawn well down over his eyes. By his side stands the wife of his youth, leaning on an old-fashioned, curved-handled cane. Theirs has been a busy life, with no time spent in dreaming, but now in the evening of life's journey, in the gathering twilight, they stand, his arm about her waist, dreaming and looking southward toward India.

They have one son working for the Master, and two seemingly long years before they had wished him Godspeed for the third time. He was then returning to that distant heathen land. They had sent him away with never a word of regret, although it had nearly broken their dear old hearts. As the mother said when asked why she let him go, "God gave His only Son for me; I can give nothing less than mine."

A star shines low in the sky, the breeze grows chill as the waves show white caps in the gathering dusk.

A package comes from India, and as it is unwrapped, a fragrant breath comes from the carefully pressed flowers. As the now tear-dimmed eyes lovingly look over the cards, they read on one under a spray of flowers, "These grew on a bush just outside our bathroom window, and it blooms at night, filling the air with such a strong perfume we must shut the windows on that side of the house or Maud will have a headache in the morning." Another said, "These grew in a bed just in front of our verandah, and each evening the beautiful hawk moths come, attracted by their fragrance." And so on through the list.

Yes, these had been sent to the dear little mother by the missionary and his wife, because they knew how she loved flowers and how their letters were everything to her.

Yes, and she shall have them, though she lies in her casket. They are not placed among the many floral wreaths and cut flowers. No; gentle trembling hands place them next to the now still heart, and her cold hands are lovingly clasped over them. When she awakes, it will not be to

look upon and enjoy those dead flowers from India, but to look upon flowers far more beautiful than eye has ever seen.

By her bedside in those last weary hours sat an evangelistic worker, talking to her about a theme very near and dear to her, his friend, her son. Then he spoke to her, as the true missionary he is, about her soul and her soon-coming Saviour.

There are no longer two longing hearts turned toward India. The house is far too large for one, and all is so still; yet not one word goes to the only son in the distant land asking him to return. The prayer is, "Even so, come, Lord Jesus."

Kodaikanal, South India.

## What Jesus Means to Me

A PERSONAL TESTIMONY TO THE  
GOODNESS OF GOD

Daphne Warburton

"Oh, the peace that Jesus gives,  
Peace I never knew before,  
And my way has brighter grown  
Since I've learned to trust Him more."

IN a measure these words express the sentiments of my heart as I try to find words which will give expression to the thought of what Jesus means to me. Human words are such poor things when one longs to tell of what has been truly termed "unspeakable joy."

Day by day, as the varied experiences come, I see the fulfilment of the word that, "All things work together for good to them that love God," and I find in following Him in the path of obedience a blessed satisfaction, a happiness, a peace which passeth all understanding.

Trials and difficulties come, it is true, but these only serve as a means of drawing me closer to the Rock of Ages; for safety is there.

Years have now passed since I first decided to surrender my all in service for my Master, and never once has He failed me. I have learned very definitely that He "is able to do exceeding abundantly above all that we ask or think."

To all who read I would say with the Psalmist of old,

"O taste and see that the Lord is good;  
Blessed is the man that trusteth in Him."



# And the Time Came

Time has something infinitely valuable  
in store for all who really want it

★

Walter Hart Hall

**T**IME has always been since the beginning of the world. Time cannot be lost, hastened, or delayed. Events may be hurried, but time never. When the sun stood still over Gibeon at Joshua's command, time proceeded as usual.

Time is a talent. It is the only talent that has been equally distributed. While we live, we have as much time as any other person, as much as God Himself possesses, though we may not have as many opportunities as others.

Time may be wasted by not being employed; and we are told that he who wastes his time would waste every other talent, did he possess them.

## TIME THE "ONE TALENT"

We are told in Sacred Writ of a man who had only one talent. That

talent was time. This man did not have health; he did not have wealth; for those things are talents. But this man simply would not employ himself. He did not use the only thing he had to use. Time has long been pictured as a decrepit old man with a musty beard and a rusty scythe. Never was there a greater fallacy, never was there a stronger delusion; because time is always young, always fresh and vigorous, with arms laden with opportunities. The Bible says that there is a time for everything under the sun; a time to be born and a time to die; a time to sow, and a time to reap. God has planned events, and has planned that these events should have time to mature. God never gives to a man more duties than he has time to perform. But in His omniscience, events that are not yet history are seen as plainly by

Him as though they had already come to pass, because He can make them come to pass. Events long predicted seem, to finite minds, too indefinite ever to be realized; but time with relentless certainty eventually brings their maturity. A few instances may suffice to illustrate the point.

I was born in the northern part of Wisconsin, where the bleak winds blow dreary and cold, and the snowdrifts pile white and high during the long winter months, making ghosts and goblins of the corn shocks and the stumps. When cold days begin, the spring seems very far away indeed.

It was on an early winter day that my parents decided to move to California—in the spring. How we children did dance and caper about at the news! No more snowdrifts, no more slush and ice; but oranges and flowers and palm-trees and sunshine. But after a while the reaction came as we remembered that it was a long time till spring, and we groaned disgustedly and growled impatiently, "Oh, we'll never go to Californy!"

But the bitter, cold months dragged slowly away day by day, and finally the days of preparation began, and then the day itself came, and then late in the evening came the hour. We were bundled off to the station, bag and baggage, excited beyond measure. Conductors with lanterns on their arms helped us on to the



Ernest Normand, artist

## THE SMITING OF THE FIRST-BORN IN THE LAND OF EGYPT

When the time came for Israel to leave Egypt and to enter the promised land, not even the anger and stubbornness of Pharaoh could prevent their departure. The time is fast approaching when, at Christ's second coming, God will work another mighty deliverance for His people, and take them into His glorious and everlasting kingdom.



train, waved their lanterns, and we were off. *The Time Came.*

The children of Israel went down into Egypt, into slavery and affliction, as God had foretold; but He had foretold also the length of time they were to serve and had given the promise of their release; and, though their misery was great and long, He remembered them and sent Moses to deliver them when *The Time Came.*

From the beginning of sin men had looked for a deliverer, the Promised One, to redeem them from their enemies and their iniquities. Eve thought Cain was that One, and said, "I have gotten a man from the Lord." Probably every godly mother had hoped in her heart to bring forth the Hope of Israel, the Desire of Ages, as century after century passed away. But the spiritual darkness and gloom of the nation deepened; their ardour and faith dimmed. The fires of spiritual enthusiasm burned to the embers, hope had wellnigh perished from the earth, and degradation was at its depths, when quietly and without the longed-for ostentation the Deliverer appeared, to a people unready to receive Him. *The Time Came.*

Job said: "O that Thou wouldest appoint me a set time, and remember me." That request will be fulfilled. He laid him down with that hope, saying: "If I wait, the grave is mine house." "Though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." "Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Such a faith God will honour, and though now Job sleeps in the dust of the silent tomb, God has marked the spot and set the time, and that time will come without fail, as God's time always comes, and Job will come forth triumphant.

#### GLORIOUS HOPES

WE read in Dan. 7: 22: "And the time came that the saints possessed the kingdom." Ever since man lost the kingdom in Eden, it has been the hope of God's people again to see His face, to be given life and immortality, and again to walk with Him in His kingdom, and to possess it. And here we read that the time came that the saints possessed the kingdom. They not only saw the kingdom; they possessed it. They did not lease or rent the kingdom; they possessed it. They no longer dreamed of it, no longer prayed for it, no longer hoped for it, they possessed it; it was theirs. They not only possessed the city; they possessed "the kingdom and dominion, and the

greatness of the kingdom under the whole heaven."

"What is 'the greatness of the kingdom'?" you ask.

Well, I think the greatness of the kingdom would be the throne.

"But," you protest, "they don't possess that." Listen to this promise from Rev. 3: 21: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Oh, the glory of it, to walk up those broad, glittering steps of the purest gold without fear or hindrance, holding out grateful hands to a loving Saviour, and being permitted to sit by His side while He whispers things to us that no one will ever know but us only!

And over in that glorious kingdom we shall build our homes, for it says in the Word: "They shall build houses, and inhabit them; . . . they shall not build, and another inhabit." I have built in the years past many houses; I would view a home site, then I would picture in my mind just the kind of house I wanted there; I would plan every room, and every window and every porch, and then I would carry out my plan and build the house just as I had pictured it. But others inhabit those houses now; strange feet walk through those rooms. Strange faces look out of those windows, people that I do not know. The little feet that were dear to me, that pattered over those floors, have vanished. The happy voices that used to echo in those homes I hear no more; and though I would give worlds to go back and live again those precious days, the way back is locked and barred. In vain I beat upon the bars until I am wearied. I call, but only the mocking echo of my own voice replies. I cannot go back, no, but I can go forward. He whom I love best has said: "I will save thy children." I did my best for them and He will do His best for me.

So I am going to build my home over there, where those happy voices I shall hear once more, where those little feet will patter once again—a wonderful home, that no other family shall ever inhabit; and now, in wakeful hours of the night, I plan that home. I picture every nook and corner; I picture the windows and the porches; I picture the furnishings and the decorations, and sometimes when I am occupying that home I will take the hands of my little ones who have been given back to me and we will walk through flowered gardens down to the gate where we can view best the wonderful, glorious kingdom, and I will say softly to myself, "*And the Time Came.*"

## How to Study

### Some Valuable Suggestions

**D**R. DANIEL STARCH in his book, "Educational Psychology," gives a number of rules which should be useful to young people and others who wish to make good progress in their studies. The rules are as follows:—

"1. Keep yourself in good physical condition.

"2. See that external conditions of work (light, temperature, humidity, clothing, chair, desk, etc.) are favourable to study.

"3. Begin your work promptly.

"4. Work intensely while you work: Concentrate.

"5. Don't let intense application become fluster or worry.

"6. Get rid of the idea that you are working for the teacher.

"7. Don't apply for help until you have to.

"8. Before beginning the advance work, review rapidly the previous lesson.

"9. Make a rapid preliminary survey of the assigned material.

"10. Find out by trial whether you succeed better by beginning with the hardest or with the easiest task when you are confronted with several tasks of unequal difficulty.

"11. Give most time and attention to the weak points in your knowledge or technique.

"12. Carry the learning of all important items beyond the point necessary for immediate recall.

"13. You must daily pass judgment as to the degree of importance of items that are brought before you, and lay special stress on the permanent fixing of those items that are vital and fundamental.

"14. Make the duration of your periods of study long enough to utilize 'warming-up' but not so long as to suffer weariness or fatigue.

"15. When you interrupt work, not only stop at a natural break, but also leave a cue for its quick resumption.

"16. After intensive application, especially to new material, pause for a time and let your mind be fallow before taking up anything else.

"17. Use various devices to compel yourself to think over your work.

"18. Form the habit of working out your own concrete examples of all general rules and principles.

"19. Form the habit of mentally reviewing every paragraph as soon as you have read it.

"20. Don't hesitate to mark up your own books to make the essential ideas stand out visibly.

"21. Whenever your desire is to master material that is at all extensive and complex, make an outline



of it. If you also wish to retain this material, commit your outline to memory.

"22. In all your work apply your knowledge as much as possible and as soon as possible.

"23. Do not hesitate to commit to memory verbatim such materials as definitions of technical terms, formulas, dates, and outlines, always provided, of course, that you understand them."

## Submission

ONE of the sweetest lessons that I have learned since I have been in Christ's school is just to be submissive, and let Him choose for me. I tell Him what I want, but when I get through, I like to say, "Now, Lord, Thou knowest best; Thy will be done."

I learned the lesson once from my little girl. She was always teasing me for a great big doll. She had a lot of dolls around the house, some without heads, some without arms, some without legs, but she wanted a great big doll. You know if a man has an only daughter he is rather soft (and they find it out, you know), so she determined to get that great big doll.

One day I had a good idea occur to me, and I took her to a toy-shop to get her a doll; but as we went in the door, we saw a basket of little china dolls.

"O papa, isn't that the cutest little doll you ever saw?"

"Yes, yes."

"Well, won't you buy it?"

"Well, now, Emma, let me choose this time."

"Oh, no, papa, I just want this little doll!"

I paid a shilling for the doll, and took her home.

After the newness had worn off, the doll was left with all the others.

I said, "Emma, do you know what I was going to do that day when I took you into the toy-shop and you selected that china doll?"

"No, papa."

"Well, I was going to buy you one of those great big ones."

"You were! Why didn't you do it?"

"Because you wanted that little doll, and would have it."

The little thing saw the point, and she bit her lips, and did not say anything more. From that day to this I cannot get her to say what she wants. When I was going to Europe this last time, I asked her what she wanted me to bring her, and she said, "Anything you like." It is far better to let God choose for us. "Thy will, not mine, be done." — *Dwight L. Moody.*

## Above the Fog

Ernest Lloyd

THE steamer was going down the St. Lawrence River. The passengers knew that the river, though amply wide, was dotted with numerous islands between which the rapid waters poured with almost irresistible force. To make matters worse a clammy fog wrapped both river and steamer in its ghostly shroud. The passengers on deck observed with some alarm that the steamer instead of slowing up was ploughing steadily on her course with unabated speed. Finally, they sent one of their number to question the captain. "It's all right," he said when he returned. "I met the mate just coming down from the bridge, and he says that up where the captain is there isn't any fog. It just seems to be clinging to the surface of the river and the lower part of the boat."

Well would it be for all of us if on

the voyage of life we would always bear in mind that up where our Captain is there is no fog! In the fog that often surrounds us there are many things to perplex and frighten us. Every day life puts to us questions that we cannot answer. Sometimes we are like men without a compass, and cannot tell whether we are speeding toward the safe channel or toward the rocks and shoals. Shall we go in this direction or in that?

And sometimes the fog is the fog of doubt. It hangs over the sea of material things on which we spend our lives. It often blinds our vision and terrifies our souls. What a comfort then to have on the ship the Captain who sees above the fog! His eye discerns the channel, knows the place of every rock, where the waters run swiftly and where they are tranquil and still. Why not trust Him to guide us? Today, as of old, he who trusts in God may hear His voice saying, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."

*"Train up a child in the way  
he should go, and"——*

## You Know the Rest.

No doubt you can without hesitation recall vividly to your mind the beautiful stories that were related to you in early life. They will never leave you. Young children have the gift of great imagination. Thoughts impressed on their tender hearts and minds will remain with them throughout their lives.

How vitally important it is, then, to feed their young minds with good reading!



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## FOR YOUNG PEOPLE

### Real Aids to Beauty

Lora E. Clement

**R**OSALEE, will you please hurry?"

"I'm coming, Ben."

But for all of ten minutes more she stood intently before her mirror, busy with rouge, and lip-stick, and eyebrow pencil.

"O sis, come on! We'll be late as sure as anything! What on earth are you doing?"

"She's putting that red stuff on herself," Jerry volunteered helpfully. The eight-year-old had been watching closely while "big sister" put the finishing touches to her toilet.

But now Rosalee herself came daintily tripping down the stairs. Her brother eyed her with distinct disapproval.

"All you need is a feather in your hair and a tomahawk in your hand to pass for an Indian!" Ben's tone was expressive of deep disgust. "Go and wipe that war paint off your face if you're riding down town with me! I've told you before that I'll not stand for all this rouge and lip-stick business when you're stepping out in my society. I'll give you one minute"—and he took out his watch—"to revise yourself into a civilised-looking white girl!"

Rosalee's face flamed crimson under the amber-red-yellow decorations she had so carefully placed high on each cheek.

"I'll look like a regular rag!" she retorted, and rushed for the kitchen and a towel. She knew her brother! And Ben had both the tickets for the concert, and the car.

"Nonsense! you'll look like a regular human being"—as the screen door opened and banged shut.

A moment later Rosalee was in the motor-car beside her brother.

"Let's see!" Ben took one glance, then whipped his own white handkerchief out of his pocket and placed it in her hand.

"Eradicate that lip-stick," he directed, "and then we'll make a start.

No normal human mouth ever looked so much like a gash in a ripe tomato! If you think the fellows like a girl fixed up like such a freak, you're grandly mistaken. Believe me! I know!"

"Oh," moaned Rosalee, as she followed directions, you're ruining me. I look perfectly terrible!"

"No, you don't! You look like my sister, and she's as pretty a girl as there is in this town—when her face is clean!"

It was two days later. Rosalee was reading beside an open window when Ben and Jack came in from a game of tennis, and took possession of the porch swing.

"I'm asking Rosalee to go with me on the *Midsummer Frolic* down the river," Jack was speaking—confidentially, of course—"for she's charming, even if she is your sister, and pretty as a picture, too. I was so glad to meet her at the concert. She doesn't paint herself up like a clown the way most of the other girls do, and it certainly makes her outstanding and attractive. How can a fellow enjoy the company of one of these 'everybody's doing it' sweet young things, when about the main thing he can think of to say to her is, 'Go and wash your face'?"

"I'm—sure—I—don't—know," murmured Ben, with a reminiscent smile.

And Rosalee stole away to her own room to think things over!

No girl can take proper care of her body without a mirror, and there is no better make to use than the magic mirror of *Humility*. It shows each user up in her true relation to others, and makes her helpful to, and thoughtful of, others.

To whiten the skin try the ointment of *Innocence*. There's nothing its equal for producing clearness and rare beauty in any complexion to which it is applied.

For rouge, try *Modesty*. It can have no harmful effects, and greatly enhances one's charm.

For lip-stick try *Smiling*. It helps the contour as well as the colour of the lips, and so quickens the whole circulation as to make even plain people subtly attractive.

A good lotion for brightening the eyes is *Sympathy*. True, it may sometimes make your own tears flow, but somehow it will serve to draw your old friends closer to you, and attract new ones.

A fine solution for the prevention of trouble eruptions of either the complexion or the temper is *Moderation*. Use it when you have your next box of chocolates, or when you are tempted to lose too much sleep in excessive social activities.

To ensure a sweet speaking voice use a throat spray of equal parts of *Kindness* and *Truth*. It will do away entirely with that shrill, querulous, fretful tone which so many people use nowadays.

To prevent wrinkles and frowns there is nothing so fine as the oil of *Contentment*. For best results this must be used daily and persistently. This remarkable beauty aid will greatly improve the looks of anyone of any age.

Try *Loyalty* and *Uprightness* for that poise of manner and carriage which is every girl's birthright. A loyal girl can be trusted by her friends. The consciousness of this trust and the fact that she has nothing to hide, give her rare grace and dignity.

Do you need a brooch to hold the choice laces of your gown in place? Wear *Charity*, which is *Love*. This wonderful jewel will add much to any costume, and without it the costliest garments are drab and grey.

If you wish to wear a pair of lovely earrings, try *Attention* and *Retention*. Attention to what you hear gives a look of animation to your face, while retention adds to your store of knowledge, and to the intelligence of your expression.

You may own a necklace if you will, which can be worn with every colour combination and on every occasion. It is composed of rare, perfectly matched pearls of *Loving Service*. The necklace will not only help you to forget your own disappointments and troubles, but has great magnetic power to draw others to you.

A graceful pair of bracelets to add to your store of jewels are *Industry* and *Perseverance*. The possession of these will enable you to hold the jewels you already have, and to gain others as well.

A priceless perfume to keep on your dressing-table is that brand



called *Circumspection* or *Prudence*. This adds much of charm and exquisite fragrance to the user's character.

A beautiful mantle appropriate for all occasions is woven of worshipful love and gratitude to God into the fabric of *Religion*. This garment beautifies everything it touches, and gives a charm, a richness, a fullness, to life which can be attained in no other way.

For it is inner adornment which creates true beauty of outward expression; and it cannot be neglected even for a day without showing its effect in marred physical beauty.

## FEAR NOT

I will not fear, for God is near,  
Through the dark night as in the light;  
And, while I sleep, safe watch will keep:  
I will not fear when God is near.

—Selected.

## "My Son, Seek a Worthier Kingdom than Mine"

O. A. Skau

WHILE Alexander the Great was still a youth, he witnessed his father refusing a good horse because of its temper. The story goes:—

"Bucephalus, the horse offered to Philip by Philonicus for thirteen talents, was being turned away as vicious and unmanageable, when Alexander exclaimed sneeringly, 'What a horse they are losing for lack of someone with skill and spirit to manage him.' His father, Philip, rebuked him, whereupon the young prince sprang on the back of the furious creature, and to the dismay of all the beholders, put him into full gallop, and by and by rode the fierce brute back to where his father stood amazed and weeping for joy. Dismounting, Alexander was kissed by his father, who thus addressed him: 'My son, seek a worthier kingdom than mine, for Macedonia is too small for thy abilities!'"

This quality manifested by the young prince Alexander is needed today. The world's crisis may be likened to the vicious horse that no one apparently could manage. The financial problem affecting every walk of life needs, perhaps, an Alexander, but what is of more importance than even this is for us to "seek a worthier kingdom" than this world, for in this our seeking we shall also find the proper solution to every problem in life. The counsel is, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."



## CHILDREN'S CORNER

### How the Story Grew

AS Kitty Coleman and Maggie Weir were going to school one morning, Kitty said, "I was over at Uncle Fred's last Sunday, and came near staying too late. We had such fun that I did not notice how near the sun was to setting, and I was very much afraid I might meet a tramp."

"Did you meet one?" inquired Maggie.

"No one but Johnny Gates. He was coming down the hill whistling, and with a big watermelon under his arm. I was scared at first, but when I saw who it was, I got over it."

At recess, Maggie said to Mary Ford: "Kitty told me that she saw Johnny Gates carrying a great big watermelon on Sunday evening. Wonder where he got it, and what he is going to do with it."

Before school, Mary whispered to Sallie Bates: "Johnny Gates was seen carrying a great big watermelon on Sunday evening. I wonder if he got it honestly."

"Mr. Hart's melon patch was robbed about that time; maybe that's where it came from," answered Sallie.

At noon Sallie told Susan and Jennie: "I know something, and I'll tell you if you don't breathe it to a soul."

"Oh, no, we won't," cried both girls in one breath. "What is it?"

"Why, Johnny Gates robbed Mr. Hart's melon patch one night last week."

"Oh, dear! isn't that awful?" exclaimed Susie.

"I always thought that Johnny was not so much better than the rest of us, for all he made believe he was so honest," said Jennie.

"He couldn't have done it alone," Sallie said.

Whereupon Jennie hastened to a group of schoolgirls who were in the house, and told them that "Johnny Gates and a lot of other boys robbed Mr. Hart's melon patch and destroyed all they could not carry away."

Just at that moment Johnny himself came in whistling, and looking like anything but a thief. "Oh, girls, get together quick; I've got some-

thing for you, and it's almost school time."

The girls looked at one another, and with little movements of disgust turned away.

"Why, what's the matter with you all? Hurry up, as the bell will ring!" cried Johnny.

"We know what you've got, Johnny Gates," spoke up Sallie; "and we don't want any of your stolen melon, and I think you should be ashamed of yourself."

"Who says I stole a melon?" cried Johnny in an excited tone; "he'd better not tell me so! I was over at Uncle Henry's Sunday night, and he gave me a splendid one, and I saved it on purpose to give you all some; but if that is the way you are talking about me, you may do without."

"Well," said one of the girls, "that is what I heard, anyway."

"Who told you? I'd like to know."

Then all began to talk at once, and became so excited that they did not notice that their teacher was in the room until she spoke to Johnny, asking him to explain the cause of the confusion. Then she carefully looked into the matter until she found that it all came from Kitty Coleman's saying that she had met Johnny with a melon.

The children who had taken part in the story felt somewhat ashamed of themselves when they saw how much the story had grown in their telling it.

The teacher said: "I hope every one of you will learn a lesson from this incident, and just now, before the habit becomes fixed, resolve that you will tell nothing but what you know to be true, and that what you do tell, you will tell exactly as you heard it; and not tell anything to injure another, even if it is true. I hope Johnny will forgive you, and that you will never forget the lesson you have learned today."

I am glad to say that Johnny did forgive them, and gave them a piece of the melon all round; and I hope that neither they nor any of my little readers will grow up to be gossiping men and women.—Selected.



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SIGNS PUBLISHING COMPANY

(A.C.A. Ltd., Props.)

Warburton, Victoria, Australia.

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## Around the World

HUNDREDS of persons were missing in Assam following the inundation of a vast area owing to breaches caused by the water overflowing in three rivers. Upper Assam was completely isolated from the outside world as the result of torrential rains. Railway communications were dislocated, but later restored.

ACCORDING to the American Federation of Labour, unemployment in the United States continued to recede during May and part of June, though not as rapidly as in the early spring.

The Federation estimates that nearly 300,000 returned to work in May and that employment was still gaining in the first part of June. Nevertheless, it is estimated that 10,267,000 were unemployed on June 1.

A FINGER-RING made out of a sea-shell was given to an Assyrian woman by her lover 3,800 years ago. This ring, believed to have been one of the earliest finger-rings ever worn, is now on view at an exhibition in the new Islamic Department of the Great Berlin Museum, at the end of Unter den Linden.

Until recent times, experts have not known that rings were worn by the Assyrians, though there have been many examples of Assyrian bracelets and necklaces.

The rings in the present exhibition were unearthed by German antiquarians recently. The majority date from the year 700 B.C., and are made of silver and gold.

THE recently discovered fact that an electric current will not flow through a gold-bearing quartz vein, is being utilised in a new device for locating deposits of the yellow metal.

THE White House might never have been white if it had not been for the British and the war of 1812. The invading army, during the progress of this struggle, burned the Presidential home in Washington, D.C. And to cover up the black and discolouring results of this fire, the stone mansion was painted white.

THE *Maurelania*, the twenty-seven-year-old Cunarder, left Southampton for her last voyage to New York on June 9. On her return from the States she was to make a four-month pleasure cruise, and then this gallant ship, holder of the blue riband of the Atlantic for twenty years, will go to the shipbreakers' yards. Already Americans are bidding for mementoes from her equipment.

IN Rome—a city of 1,000,000 people—there are 20,000 police, in addition to the carabinieri. And the majority of them are plain-clothes "politicals."

To assist the police there are the porters. Every apartment house in Rome (which means the dwellings of perhaps 99 per cent of the population) must have its porter.

Every porter is a police agent, a sort of special constable, who must inform the police of everything of interest about the inhabitants of his house.

KING GEORGE, when he reached his sixty-ninth year on June 3, had exceeded the age of his father by six months. Only five occupants of the English throne have seen more years: Queen Victoria and George III (each 82), George II (77), William IV (72), and Elizabeth (70).

The House of Windsor has the best record for longevity of any in the English line so far as crowned heads are concerned: its average "life" is 72.4.

The average for English monarchs since the Conquest has been 55.2.

IN Mayence on the Rhine still stands the first printing-house of the world. It is the "Schoefferhof," formerly known as the "Hof zum Humbrecht," in which the father of printing, Johannes Gutenberg, first put his invention to practical use.

Here he printed his famous Bible of forty-two lines, also known as the "Mazarin Bible," his first calendars, and the "Poem on the Day of Judgment."

Among the few remaining mementoes of Gutenberg in Mayence is the Gutenberg Museum, founded in 1900, which contains the reconstructed workshop of the inventor, complete with reproductions of the primitive wooden printing-blocks and implements used by the pioneer of printing over 500 years ago.

Johannes Gutenberg derived his name from the house called "Hof zum Gutenberg" in Mayence, in which he was born in 1398, and not, as previously recorded, from his mother's birthplace in Gutenberg.

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