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ONE PENNY

Super-Church and Super-Man

WE have had the greatest war in the history of the world, the greatest plague mankind has ever known, the greatest famine that has ever afflicted humanity, we have established the greatest State possible for the mind of man to conceive—the League of Nations—and now there is being planned and constructed the greatest Church that has ever stood forth as Divinity's agency to summon the race to the bar of God.

So we have had the super-war, the super-plague, the super-famine, the super-State, and now there looms on the horizon of our vision the super-Church—and then will come the super-man whose mind will mould the super-Church's multifarious activities. The artist has pictured a mighty edifice, of various styles of architecture, and all constructed of smaller edifices. These have gone into the one gigantic structure, the super-Church, and that super-Church is to direct the spiritual destiny and nurture the spiritual interests of humanity. It is a development of our day, and only our day could produce it.

What Has Summoned It Into Being?

ONE of Infidelity's most cutting sneers at Christianity has been the divisions of Christendom. Division is generally a sign of weakness; and the great Church bodies, because of the scoffings and sneerings of Infidelity and because they realise they lack the power they need, are permitting themselves to be directed into a campaign that will end in disappointment and disaster. Out of this plan of campaign will come a mighty organisation clothed with tremendous power; but it will be human power, and it will be exercised at last in an inhuman way. The Rev. W. R. Maltby, in an article in the *Recorder*, declares that the churches, because of their divisions, have no message for the world. This is his summary of the situation:—

Many today see no scandal and feel no shame over the dismembered condition of the Church of Christ, because they have seen no vision of what their Lord meant the Church to be. . . . Consider what might be demanded of the Church today. The misery and destruction of the world are beyond all imagining. Our civilisation has turned suddenly upon those who trusted in it; its very triumphs have become our terror; its discoveries a sentence of doom. Its magicians are all discredited, its counsellors are themselves distracted, and men know not where to turn. But there is supposed to be in the world a Church of Christ, a witness to the Saviour of the world. . . . What is that Church doing? That Church does not exist. It is itself dismembered. Instead of one Church, there are a number of churches divided by denominational barriers.

He declares that the churches are not organised for the service of the world, and are therefore brushed aside as an irrelevancy.

These are the arguments put forward to prove to the Christian people of the various denominations and the various nations the necessity for one super-organisation over the churches, binding them into one body, functioned by one set of rules, accomplishing one design. But beyond that and above that and directing that will be found at last one mind. And when that comes, we shall have the dark days of religious intolerance over again.

A World Movement

THE campaign for Church union is not confined to the few denominations in Australia who are now considering the matter. The movement is to some extent a world movement. Perhaps its greatest demonstration is seen in America, where a form

of organisation has been entered into by no less than twenty-two denominations, and different bodies in that organisation are working for a still closer union. Out of this desire for the unity of Christendom came the recent delegation from America to the Pope of Rome; out of that desire came also the Federal Council of the Churches of Christ in America, that has now merged into the Organic Union of the Churches of Christ, and will be governed by a Supreme Executive Council, whose expenses are to be borne proportionately by the various denominations that decide to be-

come members of the great organisation.

Rev. G. W. Richards, secretary of the sub-committee of that organisation, in explaining the plan of the new organisation at the recent meeting in Philadelphia, U.S.A., stated that while the old Federal Council of the Churches had no real authority, "the proposed Supreme Council, under the merger, will have executive power. Plans for missionary work on the part of any Church, for example, will be submitted to it [the Supreme Council] for approval, revision, or corrections. In fact, the Supreme Council will play the part of a Marshal Foch directing the operations of the soldiers of Christ." Bishop Luther B. Wilson declared that "this conference ought to be something more than an armistice" and that the "conference would not go far unless we arrive at union and unity." Dr. Joseph A. Vance gave the reason for the organisation, "that we may present a united front against our common foe"; and Bishop Hamilton put it in these words: "It is the Church that must save the State. The Church must impart righteousness into the life of the State. We can do this by uniting." While each Church is to retain its own creed and mode of worship, the Supreme Council will supervise the educational and inspirational work in the fields of evangelism, social service, and religious education.

To Bring the Millennium

AND this humanly-invented machine, constructed for the purpose of controlling the religious activities of Christendom, is expected to usher in the literal reign of the Messiah. One of the speakers said that "the triumph of social service and evolution in the world means the establishment of God's kingdom on earth." Another, calling that conference the most significant event since the appearance of Christ on earth, concluded that this "conference is the vestibule to the millennium."

This perverted idea of the millennium as a thousand years of peace and sinlessness on earth before Christ comes to close the history of the world, is largely responsible for this feverish campaign for Church unity and conformity. The bringing in of this expected millennial reign is to be accomplished through the human instrumentality of social reform, moral evolution, and the imparting of righteousness to the State through the operations of the united churches. It is to be a World League of Religions which will dominate both Church and State, and consider itself the kingdom of God on earth. Whosoever, therefore, opposes the plans and directions of this super-Church will be considered a foe of heaven and fighting against God and deserving of condign punishment. That is how it worked in the Dark Ages, and that is how it will work when the World League of Religions is in full operation.

The Warning of Experience and Prophecy

THE world ought to learn by its experiences; the hopelessness of the situation is seen in the fact that it does not. The 1260 years of lurid misery through which the world reeled in the Dark Ages ought to have taught Christendom—at least Protestant Christendom—that a Church vested with human power and civil authority is an engine of tyranny and religious oppression, and the Church-and-State systems of Europe, England, and colonial America ought

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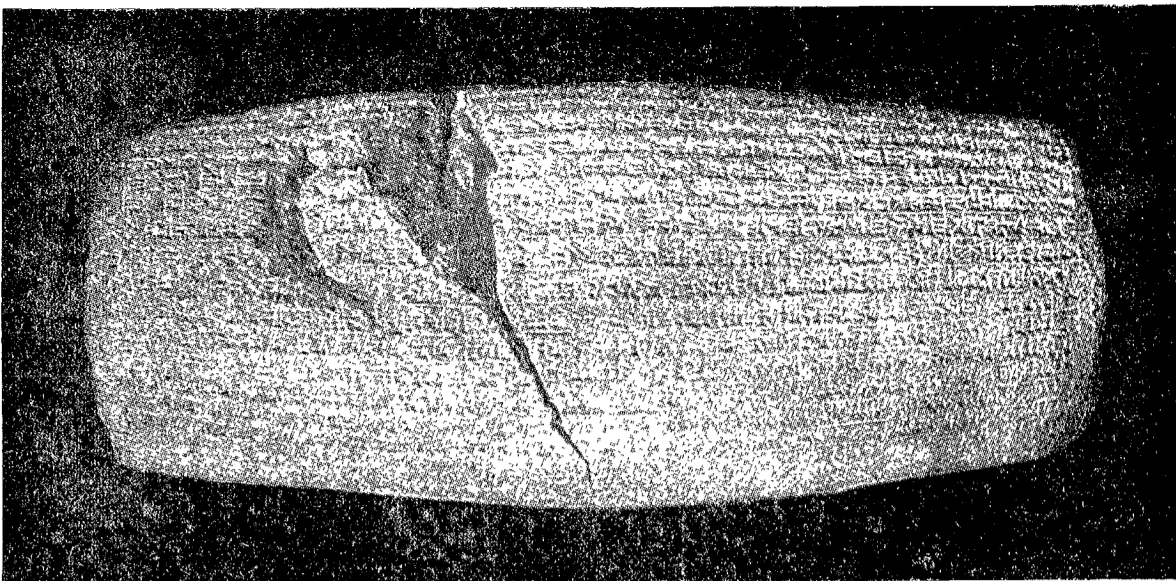


BUILDING ONE CHURCH FROM MANY

The Spade Confirms The Book ..

G. W. RINE

Clay Cylinder of
Cyrus Describing the
Capture of Babylon



THE nineteenth century was one of high romance in exploration and discovery, in miracles of scientific research, in multifarious inventions. Probably no other century witnessed the making of so much history. But what is more remarkable, vast reaches of history were discovered—dug out of tombs, pyramids, and mounds. This latter history was found written on clay, papyrus, wood, alabaster, and granite. These materials, in the forms of statues, tablets, rolls, cylinders, and temples, have now yielded the age-long secrets of their stories to the remorseless searchings and probings of a small band of scholarly investigators. Except through a few hints here and there in the Old Testament, we knew little or nothing of the ages preceding the Greek and Roman periods, until the middle of the nineteenth century. Through the united labours of explorer, archæologist, and linguist, we have become the heirs of what were, until about two generations ago, regarded as prehistoric times.

We can gain a juster appreciation of the marvellous results of archæological research during the last century, by enquiring as to the estimate placed upon the Old Testament by most scholars at the beginning of the nineteenth century. At that time, scholars had begun to test all questions by the searching fires of formal criticism. No pronouncement of scientist or historian was allowed to go unchallenged. The Bible, though esteemed as the central treasure of the Church, was subjected to the same crucial test as was secular history. It was called to give a rational account of the claims it made for itself. "Has it any contemporaries?" was the first question asked. "Can it verify its claims to so great antiquity by any contemporary documents?"

Let us imagine ourselves asking a typical so-called scientific critic of the early nineteenth century the following questions, and by noting his answers, discover his view respecting the Old Testament:—

"In your judgment, how far into the past does genuine history reach? According to your canons of criticism, how old is the oldest authentic history? How do you appraise the Old Testament as a trustworthy portraiture of its times, and as to the credibility of its distinctive claims?" Substantially he would reply that to the uncritical, our questions might seem hard, but that they can be answered easily by one possessing a scientific spirit, a spirit always charged with a zeal for truth. He would tell us that claims had been advanced that history runs back to at least the eighth century B.C., but that such claims are based on mythical stories and of course deserve no credence. The oldest history known to scholarship, we should be told, is that of Greece and Rome, reaching back no further than 400 B.C. He would remind us that the works usually assigned to Berosus, Josephus, and a few other ancient writers, purport to be records of a remote antiquity; but tested in the crucible of scientific criticism, those works are seen to be compilations from earlier works, intertwined masses of fact and fiction from virtually unknown and unknowable periods of the past. Such methods of making history, he would insist, stigmatise them, in respect to credibility, as worthless.

The Old Testament Ruled Out of Court.

OUR critic of a hundred and twenty years ago would continue: "You enquire about the Old Testament. Tested by our first canon of criticism, it instantly takes its place in the category of *legend*. The essence of the canon

is, 'Credible history must be corroborated by contemporaneous documents.' In other words, its own testimony regarding its truthfulness cannot be accepted without some extraneous confirmation. Let me illustrate my contention. For example, who were the Hittites? They are not infrequently named in the Old Testament, and sometimes as a mighty people; but there is not a scrap of other than Biblical evidence that such a people ever existed. They are simply one of the many legendary peoples that are named in the Hebrew Scriptures. They are introduced merely to eulogise the administrative genius of David and Solomon as shown by their ability to command and use the talents of foreign peoples in their civil and military service.

"Again, we are told in the fourteenth chapter of Genesis that in some remote time four kings of the East had waged war against the five kings of the plain of the lower Jordan, and conquered them, and held them in subjection for twelve years. In the thirteenth year, these kings of the plain rebelled against their conquerors. The year following, these eastern kings prosecuted a highly successful campaign against their rebel vassals. Now there is no evidence whatever, outside the Hebrew Bible, that any such kings of the East ever existed, or that the people of the western plain ever suffered such military disaster at that remote age. It is practically certain that some zealous Jew invented the story to magnify the military achievements of Abraham, to justify tithing, and to clothe with an atmosphere of verisimilitude the priesthood of Melchisedec.

"Another apt illustration of my point is a name given in the twentieth chapter of Isaiah. The writer speaks of Sargon as king of Assyria. Other kings of Assyria are named in other passages. In no other literature is the name Sargon found, neither is it mentioned again in the Hebrew Testament. To regard such a name as anything but a myth would be the height of absurdity.

"We see, then, that the Old Testament stands utterly without support from any document outside itself.

"The truth is that there are no documents belonging to the times to which the Old Testament claims to belong. It was written in an age of myth and legend. It antedates the dawn of verifiable history. Its unauthenticated claims relegate it to the limbo of fables. Credible history, I must insist, can be traced back no further than Herodotus, the father of history."

It was the fashion, then, for the critics of the closing years of the eighteenth century and the opening years of the nineteenth to dispose in this manner of every document not attested by contemporaneous witnesses.

We know today that Herodotus was not the father

of history, but of *Greek* history only. We know, too, that Malachi, the last book of the Old Testament, claims to be older than the age of Herodotus. Starting at a point a little earlier than 400 B.C., the Old Testament sweeps back more than a thousand years into antiquity, and describes peoples all of whom had disappeared from the stage of time before either Greece or Rome reached the acme of her power.

Thus a little over a hundred years ago the Old Testament was the only known representative of more than ten centuries preceding the age of Herodotus. No document contemporaneous with the Old Testament was then known to exist. In the words of Dr. Ira M. Price: "Its statements [the Old Testament's] had to stand on their own merits. If contradicted or challenged, they could make no reply. The friends of the Old Testament had no contemporary witnesses to subpoena to the trial through which it was passing. . . . To the friend of the Old Testament there was no adequate reply to be made to the challenge of science. To the purely scientific investigator, the question was settled against the Old Testament."

The Key Found in the Sands of the Nile

ALL through the Middle Ages and down to the close of the eighteenth century, travellers from the West stood in amazement before the

monuments, temples, and pyramids of Egypt, and viewed with puzzled wonder the profusion of strange inscriptions upon them. These were manifestly a kind of picture writing; but as to their meaning, they were an undecipherable enigma. A clue to the decipherment of these esoteric characters was not found until 1799, when a French engineer, while excavating near Rosetta, at the mouth of the Nile, unearthed a strange stone, which was found to be black granite. Passing into the hands of the British in 1801, it was deposited in the British Museum in 1802. Fourteen lines of hieroglyphs, thirty-two lines of demotic, and fifty-four lines of Greek were found cut upon its face. The Greek was readily translated, and told the story of the stone. Scholars suspected that the two other inscriptions told the same story. During the next twenty years, the attempts of many scholars resulted in ascertaining the value of only a few characters. In 1818, a French scholar, Champollion, succeeded in identifying several proper names, such as Alexander, Cleopatra, and Ptolemy, and then, by means of these, he was able, by 1822, to decipher all the other words. To him we owe the method of decipherment which is the foundation of Egyptology, one of the youngest of sciences, yet, paradoxically, dealing with the most ancient of subjects.

MUMMY OF RAMESSES II
THE PHARAOH OF THE OPPRESSION



Since then, the scholars of the West have gradually placed before us the entire story of the ancient life which affected Hebrew history at so many points. They have translated inscriptions of the famous Rameses II, the king who so cruelly oppressed the Israelites in bondage. They have read his own account of the vast buildings on which his bondsmen were compelled to toil. His store city Pithom, built by the Hebrews, has been exhumed, and the upper layers of bricks have been found to be "without straw." His very body, preserved as a mummy, has been identified. In regard to the achievements of scholars, during the last seventy-five years, in deciphering the multitudinous hieroglyphic inscriptions found in the valley of the Nile, Dr. Price says: "In this mass of material we are finding not only new evidences of the greatness of the old civilisation of the Nile Valley, but also testimony to the accuracy of the records and hints of the Old Testament regarding the character of the ancient Egyptians." Today scholars admit that the various Bible narratives and statements regarding ancient Egypt are abundantly corroborated by the scholarly findings and decipherings of archaeologists in the recent past.

Digging Up Kings' Palaces

ALL who know their Old Testament are aware that it abounds with references to peoples who lived in the great valley of the Tigris and the Euphrates. As we have seen, a hundred and more years ago, most scholars regarded these references as mythical. In the year 1842, M. Botta, the French consul at Mosul, a town near the ruins of Nineveh, aroused the whole archaeological and historical world with enthusiasm by his discovery, in the neighbouring mound of Khorsabad, of the palace of the very Sargon, king of ancient Assyria, whose name is found in the Hebrew Scripture. Even more important were discoveries made by Layard, the founder of Assyriology, during the years 1845 to 1850. At Nineveh and at Nimrud to the south, he unearthed the ruins of the palaces of five Assyrian kings who are mentioned by name in the Old Testament, together with an immense library of clay tablets and sculptured slabs, which now form one of the many invaluable collections in the British Museum.

A Direct Reversal of the Critics' Verdict

ONLY a generation ago many scholars claimed that the Hittites were a mythical people, notwithstanding the fact that the Bible mentions them many times. But when the hieroglyphs on the temples at Karnak in Egypt were deciphered, scholars were startled to read the original stories of the wars of Rameses with the Hittites. One of the inscriptions records the most ancient diplomatic document in the world, according to which the Hittites and the Egyptians were again to make war upon each other. Again, when the inscriptions on the clay tablets taken from the excavated palaces of Assyrian kings were deciphered, it was found that the Hittites were named by Tiglath-pileser I of 1100 B.C., by Ashur-nasir-pal of 884 B.C.; and Sargon boasts that in 711 B.C., he captured the Hittite capital of Carchemish, destroyed it, and exterminated the Hittite kingdom. In short, we now know that this mysterious people once had rich, fortified, walled cities, and that they at one time ruled the larger part of the ancient world, and that their power was scarcely inferior to that of Egypt or of Assyria. Many scholars now identify the modern Armenians as the descendants of the Hittites of antiquity.

Only a generation ago nearly all antiquarian scholars gave credence to the theory that Belshazzar (named in Daniel 5) was nothing but a mythical character. In 1853, Dr. Taylor, a missionary explorer, was digging among the ruins of Ur of the Chaldees, when he discovered in a corner of the temple tower a clay cylinder covered with Babylonian inscriptions. The writing came from King Nabonidus, the father of Belshazzar. It ended with a prayer which contained these words: "And may reverence for Thy great divinity dwell in the heart of BELSHAZZAR, my first-born, favourite son." It scarcely needs stating that since the discovery and interpretation of this inscription, Belshazzar has necessarily had a place among the actual characters of ancient history. The inscriptions upon tablets recovered from the ruins of old Babylon abundantly corroborate the truth of the romantic story of the fall of Babylon found in Daniel, and with which every child in the Christian world is familiar.

For a long, long time, scholars were puzzled because of the marked difference between the Greek of the New Testament and that of all other Greek literature. It differs not only from that of the earlier classical authors, such as Æschylus and Xenophon, but it differs almost as greatly from the Greek of such later writers as Plutarch and Josephus, who wrote at about the same time as did the New Testament writers. But from recent careful study of inscriptions found upon recovered Egyptian papyri, scholars have found that the language of the New Testament writers is simply the tongue of the common people, the language they used at their firesides and in the market places. In His infinite wisdom and goodness, God ordained that His message of "good tidings" should be intelligible to the common people as well as to the scholar and the sage. Was it not the common people who heard Jesus "gladly"?

Never before in the history of the world have the genuineness and authenticity of God's blessed and holy Book been so overwhelmingly attested as in these momentous days when the message of that Book is speedily going to every nation and kindred and tongue and people.

Super-Church and Super-Man

(Continued from page 437)

to have taught them further that wherever Church and State are united—whatever the Church or whatever the State—conscientious men and women will suffer affliction and oppression for their allegiance to the principles of the gospel as they read them in the Word of God.

The one great universal Church of the Dark Ages, with all the power of the State behind it, considered itself the kingdom of God on earth and the one who stood at the head of it the spokesman for God. So will it be with the great Church Trust now forming, and the tyranny and oppression and persecution of the first will live again in the second, even as the Apocalyptic "beast" (Revelation 13) was to find its likeness and characteristics in "the image of the beast." The Church of the Dark Ages, intoxicated with the wine of civil power, lost its hold on the arm of Omnipotence, and sought to scourge men to God with the scorpion whips of persecution when He was seeking to draw them by the power of His wonderful love. When the Church seeks to place man's religious obligations upon a legal basis, she divorces herself from her Lord and joins herself in unholy wedlock with the powers of earth.

The present movement is in that direction, and is manifesting itself in a campaign "to secure better Sunday observance through national and State laws." It is contended that the present movement will never join with the Roman Church in organic union. It is not necessary that it should, and yet there is a strong tendency in that direction. All that is necessary to fulfil the prophetic forecast is that the great religious bodies of Protestantism should join forces with the Roman Church in the enforcement of certain religious practices by law. Then we shall have the dark and bitter experiences of the Dark Ages over again, and the whole world involved in it.

The Vatican Endorses the Movement

WHILE it is impossible that the Roman Church should unite with Protestant Christianity on a basis of equality, yet Rome sees in the trend of this movement a harbinger of the day when her voice will be heard and heeded again throughout Christendom. When the delegation of so-called Protestant bishops went from America to Rome recently, claiming to represent "substantially all of Christendom," they were met with a reply which stated plainly Rome's refusal to join with Protestantism on an equal footing, and yet in that reply was a definite encouragement to continue the amalgamating process. This is the report of the reception at the Vatican:—

The Holy Father, after having thanked them for their visit, stated that as successor of St. Peter and vicar of Christ, he had no greater desire than that there should be one fold and one shepherd. His Holiness added that the teaching and practice of the Roman Catholic Church regarding the unity of the visible Church of Christ was well known to everybody, and therefore it would not be possible for the Catholic Church to take part in such a congress as the one proposed. His Holiness, however, by no means wishes to disapprove of the congress in question for those who are not in union with the chair of Peter; on the contrary, he earnestly desires and prays that, if the

congress is practicable, those who take part in it may, by the grace of God, see the light and become reunited to the visible head of the Church, by whom they will be received with open arms.

If Christendom is ever united, it is plain that Rome will be the dominant and dominating force in the international super-Church, and he who professes to speak the will of God now to the world-wide Roman Church will speak then to united Christendom as the ruler of the religious world—the super-man. And this is no vision of an imaginative writer. The Word of God has warned the Church and the world of the coming of that all-embracing and all-dominating religio-political power whom "all that dwell upon the earth shall worship" except those whose names are "written in the book of life of the Lamb slain from the foundation of the world." Rev. 14:8. That scripture also speaks (verse 12) of a great organisation which will compel "the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." That same organisation will have power to "cause that as many as would not worship the image of the beast should be killed (verse 15) or boycotted by major excommunication (verses 16, 17). This plainly foretells the formation of a world-wide religious organisation with the power of the sword behind it to compel obedience to religious enactments under threat of excommunication and death. That is the unholy sequel to the present movement for Church unity or federation—history repeating itself, and then the culmination of the controversy with sin in the coming of the Christ.

Of those who yield to the oppressive decrees of that mighty organisation, the prophet says: "They have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. . . . And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle, . . . and the earth was reaped." Rev. 14:11-16. But there is another company brought to view by the same prophet, who are found (verse 13) keeping "the commandments of God, and the faith of Jesus"; and of them it is said: "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." Rev. 22:14.

It makes a vast difference, then, whether we yield to the commands of the super-Church and disregard and transgress the commands of God and suffer the wrath of God, or whether we stand true to principle and true to God and go in with His tried and triumphant people through the gates of the New Jerusalem into the eternal inheritance of the saints.

A Pandemic of Wars

IN those halcyon days antedating 1914, one national quarrel was considered important enough to occupy the world's attention, while if perchance two wars happened to be raging at once (a very rare occurrence) the world almost held its breath, expressing its amazement in a most decisive way.

Then came the Great War a catastrophe which, we were told, would forever sicken people of war; and on November 11, 1918, a joyful world waved its flags and cheered itself hoarse in happy celebration of the termination of our five years' nightmare of strife,—and in celebration also, it was whispered, of the end of all war.

It is July, 1920, as these words are written—twenty months later; the Peace Treaty has been signed, the League of Nations has been formed, and yet—there are between twenty and thirty small wars still being fought. Let us note just a few to satisfy ourselves:—

China is in the throes of a revolutionary civil war, and martial law has been proclaimed; India is in a political ferment which frequently bursts out in riot; the Serbs are armed against Bulgaria; the French are marching against the Emir Feisul, King of Syria; the Arabs are fighting the British in Mesopotamia; the Turks have mobilised to resist Greece's occupation of the lands allotted her by the Treaty and have challenged the Greeks to a battle; there are outbursts of fighting in Anatolia, Thrace, and Armenia; the "old Turks" are fighting the Turkish Nationalists; Persia has been attacked by the Bolsheviks and has been turned into the Allies' jumping-off place against the Russian scourge; the Caucasus is in unparalleled confusion; the Georgians are at grips with the

Around the World

Republic of Azarbaijan; Albania is a scene of festering tribal wars; the Italians are having their hands full in repressing the armed rising in Tripoli; the Ukrainians are still fighting their northern Bolshevik neighbours; and while Poland has just concluded an armistice with Russia, she has broken off diplomatic relations with Czecho-Slovakia who, in her turn, is disputing with the Jugo-Slavs, and is arming against them; the Lithuanians are seeking to capture Vilna from the Poles; Bulgaria has mobilised to help the Turk; a tremendous revolution has swept over Mexico; while Ireland is in an indescribable state of riot, revolution, and murder.

Here let us stop,—and think. How are all these little wars supported? Who is providing the financial and political backing without which no war is possible? Passing over these questions, with their missing answers, we must then ask, How is it that the League of Nations cannot stop at least a few of these wars? If it is useless in settling the petty conflicts of nations, will it ever be in a position to prevent wars among the great nations? Some of the nations now at war are actually members of the League!

In the olden days—that is, prior to 1914—the great empires kept the smaller nations in order, but today these small nations do exactly as they please and no one can say them nay. Truly, as General Smuts, himself one of the founders of the League, has said, “the League has no vital power behind it,” and well may he ask: “Are statesmen in Europe really deeply in earnest about the chaos into which the old world is drifting?”

The League of Nations was civilisation's last hope of salvation from suicide. The League, despite its worthy object and its righteous principles, has failed. Therefore it is plain that this old earth is headed toward destruction and that we are living in its last generation, in the years which will see the coming of the Christ to claim His redeemed and faithful followers.

NEVER has there been such widespread unrest in the world; so much suspicion; so much uncertainty; so much foreboding. Even the most optimistic find it difficult to view the future with confidence. Russia, with its 180,000,000 people, is still torn with strife and without any solid foundation. Germany is stirred by revolution and counter revolution. Great Britain has not only her industrial and political problems at home, but faces a most difficult situation in Ireland. Almost all Continental Europe is plunged into debt, into high prices, into socialism and disputes. Turkey is conquered but not controlled. The Allies are in Constantinople, but Asia Minor and Syria are still the scene of fighting and massacre. Persia is strangled and almost dead. Mesopotamia and Arabia are claimed by one people and ruled by another. India is a seething mass, with Moslems, Hindus, Parsees, and British seeking to control. Afghanistan is a threatening neighbour. China is divided against itself, and is seeking protection against an aggressive neighbour. Korea is in the grip of Japan, but struggling for liberty. Japan herself faces industrial and political revolution with a demand for democratic government and economic justice. Many familiar with conditions predict another world war centred in Asia. In Latin America, Mexico is in the throes of another rebellion, Guatemala has just overthrown a president of twenty-two years standing, and many other republics know not what change tomorrow may bring.—*Missionary Review of the World, June, 1920.*

IN Christian England today there are 79,000 public houses and hotels and only 44,800 churches, chapels, and mission halls.

IT is estimated that an annual production of 2,500 tons of asbestos can be obtained in North China after production is stimulated by fair prices.

BANANA flour is the latest thing in Jamaica. The wholesale price of it is said to yield such a fair profit that the making of the flour may soon be a regular enterprise.

STEEL gauges accurate to the incredible fineness of a millionth part of an inch are now being made in quantities at the United States Bureau of Standards. So extraordinarily precise is the method of manufacture, simple as it is, that in one instance thirty-one finished gauges out of a lot of fifty-three were absolutely accurate to .000,001 inches of precision, says *Popular Mechanics*. The gauges are steel discs.

DURING the war surgeons did some extraordinary operations on the heart. An account of these and of the technique was recently given by Sir Charles Ballance, consulting surgeon of St. Thomas's Hospital, London, in the *Lancet*. An interesting fact related by him is that bullets that penetrated the heart were often expelled through the aorta with the blood and were found at remote parts of the body where they had stuck in an artery.

PROCLAIMED as the largest uncut precious stone in the world, an enormous, absolutely flawless black opal, recently discovered in England, is now in the office of a Government official in Washington, D.C. The gem contains approximately 21 cubic inches, and weighs 2,572,332 carats. It is valued at £50,000 by the owners. The famous Viennese opal, which was without an equal until this new specimen was found, weighs 1,658,927 carats, but has a number of flaws.

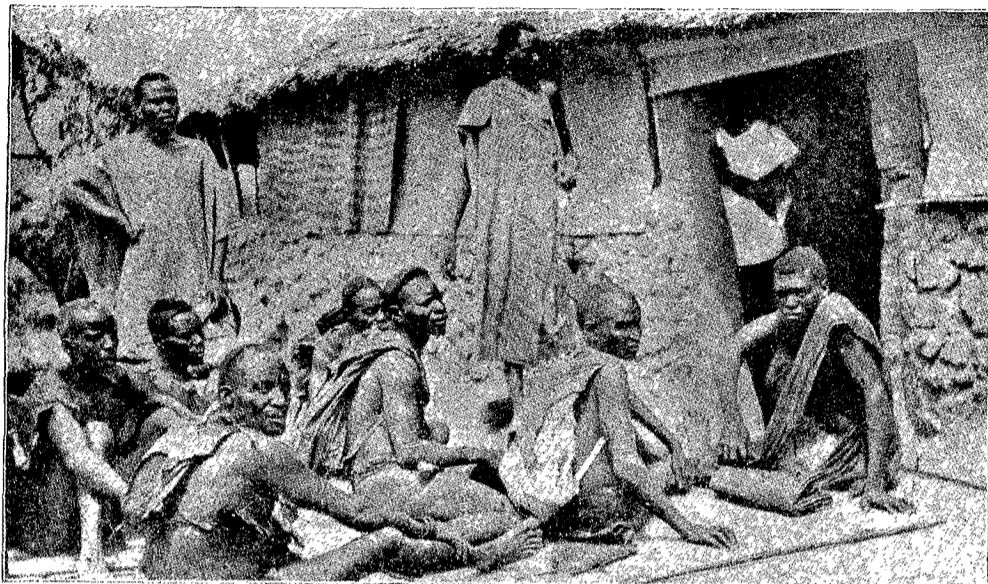
CHINA is planning for a great hydro-electric development, says a Chinese purchasing agent who recently arrived in America in search of equipment. “The big hydro-electric plant will be built,” he says, “in the province of Szechuan, making use of the enormous power, hitherto wasted, of the Yangste rapids. Our electrical project will be the first step in the gigantic operation of harnessing the water power in the Upper Yangste, whose power is far in excess of that of the Niagara Falls.”

AN authority on Chinese porcelain is responsible for the statement that it would be possible to produce such work today at the King Ta-chan potteries as in the days

of Kang Hsi, although the cost would be practically prohibitive, and the colouring could not be duplicated, as the mineral colouring matter used is dug from mines in which the chemical components vary with the depth. It is said that the old moulds, patterns, and designs are still in existence, and that clay such as was used for the old ware is obtainable.

Of the 7,884,000 automobiles in the world 6,500,000 are in the United States, according to a survey by the Alexander Hamilton Institute, of New York.

How YOU Can Help to Answer This Pathetic Appeal



Natives longing for the Gospel Message waiting to present an urgent and pathetic appeal to a Missionary for a "Teacher" to be sent to their village. *Bible in the World*

From all over the dark spots of this world heart-breaking appeals are continually being received for someone to be sent to carry the light of the GLAD TIDINGS OF SALVATION.

Suppose you were waiting

in the midnight of heathen darkness and superstition for someone to lighten your path

How would you feel?

An army of trained Christian workers stand ready to say good-bye to their homes and loved ones and give their lives to carry the Gospel to these benighted heathen, but,

Help is needed now

to enable these missionaries to respond to these pleading calls.

If you wish to have a part in this noble work

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THE world changes a bit—as the inhabitants of the Spitzbergen Islands realise. Once no mail reached them for eight months; now twice a day they receive the world's news by wireless.

THE war cost the United States about one million dollars an hour. The total cost to the country was £4,370,000,000. During the first three months the war cost more than £4,400,000 a day, and during the last ten months the cost rose to £8,800,000 every twenty-four hours.

AN aerosleigh has been built and patented by Daniel E. Riley, to be used in Alaska for mail service. The sleigh was built at Spokane, Washington. It is equipped with a Curtiss aeroplane engine, and is capable of seventy-five miles an hour. It is driven by a large propeller, and is able to travel over any depth of snow.

A BLAST of air is used to load hay in freight cars in Oregon. The hay is drawn up to a deck, or float, beside the car to be loaded; a crane then lifts the hay to this platform, and a blower, driven by a gasoline engine, hurls the hay forcibly into the car, packing it better than can be done with the old-fashioned hand fork.

JUST before the close of the war the Indian Government voted £30,000,000 to the Imperial Government for war expenses. Of that sum £13,600,000 has been actually forwarded, but the remainder is to be drawn upon to meet the cost of the Afghan and frontier tribal wars, which cost India more than £14,000,000 in the first six months.

A NEW test for death is published by a French doctor. This is based upon the fact that the body fluids are alkaline in life, but are acid three-quarters of an hour after death. Therefore he compresses a fold of skin with a forceps and expresses a drop or two of serum. Ordinary test paper will show after five or ten minutes whether this is alkaline or acid.

MOTOR boats are gaining in popularity among the Chinese, and the time seems not far distant when they will be in far more general use for business and pleasure. It is reported that at least fifty boats are being constructed in the various yards at Canton, and that there is a demand for motor-boat engines developing from fifteen to thirty-five horse-power.

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