

SIGNS OF THE TIMES

WORLD EVENTS IN THE LIGHT OF PROPHECY

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ONE PENNY

The Challenge of Awakening Buddhism

Champions of Gautama the Great, Judging Christianity by the Fruits of False Christians, Point the Finger of Scorn at the Idea of Saving the Orient for Christ. The Modernist Church has Forged Weapons for Its Own Destruction.

HUBERT O. SWARTOUT

BUDDHISTS in China have felt the surge of the new tide, and Christianity now has to deal with awakened Buddhism throughout the Far East.

An International Buddhist Union has been formed. Last summer this organisation held a continuous institute throughout the season at Kuling, the most widely patronised mountain resort in China. Hundreds of Westerners and many more Chinese came into personal touch with the best Buddhist minds of China and Japan. Religious essays and printed reports of speeches have been scattered throughout China as a result. One of these printed speeches is so full of ideas that are a direct challenge to all who care anything about the progress of Christianity that your readers should be given an opportunity to know what the Christian world is facing. A translation of the essential ideas in a speech by Djang Tai Yen, a leading Chinese Buddhist, is given below:—

"Some people in our age think they do not need religion, but without religion how can virtue flourish? There is no doubt that the Christian religion

is responsible for the present high position of Western nations. But what sort of religion China needs is a great question.

"Confucianism may be said to have failed. It has many good points, but it has two fatal weaknesses. First, it divides society into upper and lower classes, thus failing to give the common people the importance they deserve. Second, it emphasises dependence upon material wealth too much. In these days of democracy, such shortcomings are like a worm at the heart of society and make the teachings of Confucius useless.

THE AMAZING CHINESE VIEWPOINT

"THOUGH Westerners have found Christianity useful, that is no proof that China will find it so. Those Chinese who profess faith in Christ do not really worship God but worship the Westerners. The best of them are only after a bit of education in English or French. Others are looking for some way of making a better living. As for the rest, they are mostly seeking to use the name and authority of the Church to gain their own evil ends. Thus the Christian Church in China can-



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The Italian medium Erto, when in a dark room, has occult lights emanating from his body. The Bible, in forbidding the consulting of or recourse to Spiritualist mediums, shows that the phenomena of Spiritualism are worked through the power of Satan, who would be especially active in the "last days," preceding Christ's second coming.

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not be called truly Christian; but even if it were truly Christian, it would be of no use to China.

"But if Confucianism and Christianity are both useless, what religion shall China choose? Since ancient times it has been known as a Buddhist country. True Buddhism is a religion such as both the wise and the ignorant must believe. It is a religion of great usefulness. But Buddhism needs to be cleansed of all those elements which were not originally a part of it, such as worship of many gods, use of superstitious papers and incense, and all those multitudinous foolish and ridiculous practices which outwardly seem to be a part of it now. One who understands true Buddhism knows that it includes the deepest of scientific subjects and is in full harmony with science. Its chief superiority over Christianity lies in the fact that it leads a man to trust in what he can find in his own heart, while Christianity compels a man to trust in something outside of himself—in other words, what he calls God. Christianity has now cleared the way for a reform of Buddhism; and true Buddhism will soon bear its proper fruit.

"Some point to India and say Buddhism will ruin a country. But remember that India does not have its own government. If you want to see how strong a nation of zealous Buddhists who have their own government may become, look at Japan! China is not like India—it has an independent government. Let all remember that the most important element in the virtue of our citizens is Buddhism. Shall we not all earnestly foster it so that virtue may flourish?"

AN INDICTMENT OF CHRISTIANITY

WHETHER the logic is poor or not, this is the voice of awakened Buddhism and these are the thoughts which are appealing to hundreds of millions of men today. Many things which Mr. Djang says are more than half-truths, and how often skilfully handled half-truths and catch words sway the poorly educated masses, who take no time to bother about logic.

What do you think of that indictment of Chinese members of the Christian Church? Those on the ground must admit that there are many people in the churches in China who are guilty on one or more of the three counts. And we must sadly add that in our own Christian land there are many who enter the Church for other reasons than spiritual benefit. We do not come face to face with Buddhistic reasoning in a Christian land, but even here we find people pointing the finger of scorn at many church members and judging Christianity by the fruits which appear in their lives. Shall not the scornful words of this champion of Buddhism stir us to clean up our own churches and our own lives? The Western churches are the trees of which the Chinese churches are the fruit. We must make the tree good if we expect the fruit to be good.

We must not forget that such arguments have weight with most of the people to whom they are addressed. And haven't we given Mr. Djang a hook upon which to hang his argument? In letting Christianity slip away somewhat from its firm foundation on the Word of God, haven't we opened the way for just such criticisms as this?

Who is to blame for the ridicule cast upon Christianity because it does not agree with modern science? The modernist will say that the Christian Church never should have made professions which lead to such a dilemma. The fundamentalist must admit that he has not yet put his case strongly enough to silence such criticism. Some say that Christians should not be blamed for the presence of

evolutionary and church-versus-science ideas in the minds of such people as Mr. Djang. But whatever may have been the case years ago, we know that at present only a few of the denominational colleges and theological seminaries, or of the mission schools and colleges in the Far East either, have not surrendered more or less to so-called science and left the door open for the attacks of rejuvenated Buddhism. How few there are left who can consistently raise their voices in effective reply to its ridicule!

WHAT CAN WE DO ABOUT IT?

I SUPPOSE not many Christians would admit that there is any force to the idea that Buddhism is superior to Christianity because it teaches a man to rely upon what he can find in his own heart. But is not the doctrine of the deity of Christ now under fire in all Christian lands at the hands of the modernists? Has not the idea of God become more and more indistinct until to many Christians He is only the intangible Great First Cause? It is such people who talk the most about the "divine" element in humanity. With a God who to them seems distant and but little concerned with their personal affairs, a Christ who to them is but a great human example, and a programme which looks to the development of man's innate divinity as the highest aim, how much more do such Christians have to offer to men's souls than the Buddhists have?

In the Far East Christianity faces an awakened and militant Buddhism. No sort of Christianity can stand that does not have an immovable foundation or that does not satisfy the mind and the deepest spiritual longings of the human soul. The true gospel has that foundation and can and does supply that need.

Christian friend, are you sure of your foundations? Are you sure that your representatives abroad, the missionaries whom you help to support, have such a religion? Can they impart it to the Oriental Christians and thus produce the most effective of all arguments in favour of Christianity? We cannot ignore this new challenge of Buddhism. It must be met in the Far East now, and sooner or later in all the world.

AN UNREAL WORLD

THE following extract, taken from the *Christian*, is of such timely import that all would do well to give it heed. The world today is calling, as it never has called before, for men and women who are strong and clear-minded, men and women who *know*, who can be of service at this crisis in earth's history. The world needs leaders, not the "blind leading the blind," but leaders who know where they are going, and how to lead others in the right way; and those living in the unreal world of fiction never make the leaders for which the world is calling today, and which it sorely needs:—

There are many people who live in a world of unreality—a world of dreams and fictions and imaginations. They know little of facts. They do not study the past nor observe the present, but they deal in fictions and imaginations, heroes who never existed, heroines who are yet unborn, impossible saints, incredible sinners, and events that never occurred. As a result, their whole life becomes vitiated by the unrealities which they imbibe. Facts have little attraction for them. For eternal truth they have no taste or desire, but a story well told, a thrilling tale, fictitious loves, hates, perils, joys, and sorrows, make up the staple of their existence. Actual misery has little sympathy from them. They are weeping over fiction, and have little time to attend to facts. This feeding on fiction utterly unfits persons for solid, earnest life work. They are looking for princes in disguise, when they should be washing dishes or darning stockings. They are dreaming over "hair-breadth escapes and dangers

imminent," when they should be hoeing corn or planting potatoes. They dream, they fancy, but they do little else. They thus doom themselves to perpetual ignorance; for persons might read such romances a thousand years, and know no more when they were done than when they began. They are simply feeding on chaff, and thus feeding, they fail to derive that mental nourishment which makes men strong-minded, and vigorous and effective workers in the world.

Keep clear of lies, fictions, and delusions. Hold fast the truth, and let your mind be filled with facts, not fancies, with realities, not dreams or visions. There are a million things you ought to know, the knowledge of which would make you wiser, more useful, more valuable, and more influential. Novel-reading never made a first-class scholar, worker, inventor, or business man. Men want *facts*, not *fancies*, to fit them for usefulness here and for glory hereafter.

When the printing presses today are sending forth valuable literature by the ton, there is no excuse for anyone to turn to the sentimental and superficial reading-matter which is the mental diet of so many of the men and women, and even children, of today.

God's Word bids us: "Whatsoever things are true, . . . whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." One whose mind is filled with cheap and trashy thoughts, cannot study and understand the things of God which are of such eternal importance to every soul. I. S.

C3 POPULATION OF TODAY

PROFESSOR E. W. MACBRIDE, F.R.S., of England, does not believe that the civilised human race today is equal in hardihood, stamina, and energy to that of a century ago. In a lecture on "Some Causes of a C3 Population," delivered before the Royal Society of Arts, London, he declared:—

Eighty years ago Bethnal Green was inhabited, as now, by the working class. There was no sanitation, and the drinking water was polluted. Families were large, and the infant death-rate appalling; the survivors, however, constituted a hardy race of enormous energy in industry. Now pure water supply, better houses, and modern sanitation have been introduced, but pauperism and general unfitness are in higher proportion than eighty years ago.

We are living in an era of wonderful enlightenment, due to the fulfilment of the prophecy contained in Dan. 12: 4, and medical science and sanitation have made tremendous advances during the past hundred years. And yet, is the condition of health and working efficiency, speaking generally, all that it should be? In spite of medical science, new diseases are constantly making their appearance; some diseases, such as cancer, are driving their invasion deeper and deeper into humanity, and the hospitals, though numerous and possessing much wonderful scientific equipment, cannot accommodate the multitudes of ailing and suffering people who would fain enter them in the hope of relief and cure.

What is the cause of much or all of this ill-health and suffering and lack of body resistance against disease? It is a strange anomaly that while we are living in an age of wizardry, with its marvellous increase of knowledge and its scientific and mechanical wonders on every hand, yet the masses are appallingly ignorant concerning some of the simplest facts of healthful living. They know next to nothing concerning that wonderful machine, the human body. Their treatment of it, especially their fuelling of it, is generally all wrong. The use of denatured or refined foods is depriving the body of the minerals and vitamins it ought to be getting. The invention of machinery for denaturing or refining foods has proved a terrible curse to humanity. A century ago the working man, even though poor,

had at least whole-meal food to give him health, strength, and energy. Coarse wheatmeal bread may not look inviting, but when it comes to building up and vitalising the body, it is an incomparably better article of diet than any bread made of superfine white flour. Nor did the worker of a century ago, when chemical science was in its infancy, have his food spoiled by chemical preservatives that today are poisoning the human system and deranging and injuring the organs of the body.

Were all the medical, surgical, sanitary, bacteriological, dental, and other special knowledge of our wonderful age, to be blotted out from the world today, and the present population, while following its present habits, made to live under the insanitary conditions that prevailed in England a century ago, it would well-nigh be annihilated, and the amount of suffering it would be called upon to endure in the process would be appalling. If people would eat and drink and live generally, more in harmony with nature, their health would improve amazingly, and it is possible, even probable, that the cancer, tuberculosis, and diabetes scourges would, given sufficient time, be practically obliterated from the world. A noted London specialist recently declared that every sick man is a criminal—he has broken the laws of health somewhere. If we want to enter heaven, we must, by divine grace, come into harmony with the government and law of God; and if we want abounding health, we must come into harmony with God's laws of health. Transgression of natural law will, sooner or later, but inevitably, be followed by disease, suffering, and premature death. K.

LIQUOR TRADE CAMOUFLAGE

THE liquor trade is becoming much worried over the threatened "temperance wave" that is beginning to rise in Australia. A grumble of discontent is rising from the people. They have seen hard-earned money pouring into the tills of the liquor dealers, and they are asking what are they getting out of it; and when they assess their returns, they are becoming convinced that the returns come a long way from remunerating them for the expenditure. The last thing the liquor interests want the people to do is to *think*. They want the people to work and to drink and to pay; but danger rolls up large when the people begin to think about what they are getting in return.

When they do begin to think, the liquor trade knows it is necessary to spread the camouflage canvas and paint those returns in false and lurid colours. They claim to be the real patriots, the real backbone of the government, the real supporters of public welfare institutions, and the temperance advocates—especially the Prohibition advocates—are all cranks and "wowsers."

Let us analyse that camouflage and see what is really there. They are the financial backbone of the government and the benevolent benefactors of the race—so they would have us believe, and so they profess to believe. What are the facts? You who know anything about the product of the place where drink is sold know that that institution is the breeding-place of vice and crime, the place where lewd stories, profanity, and vulgar jests are passed from mouth to ear, and where money is exchanged for that which robs men of their brains, of their respectability, and often of their power of locomotion; you know that the drinking place harbours and encourages the white slave traffic; that it shelters crooks and gamblers; that it is the birth-place of the worst

SPIRITUAL POWER

SPIRITUAL power is the heritage of every Christian. It is his to know the exceeding greatness of God's power toward the believer, and to be more than a conqueror in his struggles with the powers of darkness. Just before His ascension, Jesus said to His disciples, 'But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.'

This extract is taken from a most helpful and interesting volume entitled

... THE ...

Ministry of the Spirit

The author directs the attention to the many promises of the Scriptures concerning the gift of the Holy Spirit as an abiding guest in the Church, and the direct agency in our personal deliverance from sin. The book is exceedingly practical and helpful to a right understanding of this important subject. The following are a few of the chapter headings:—

The Need of Power—The Promise of the Spirit—Conditions of Spirit Filling—Obedience—The Spirit and the Word—The Unpardonable Sin—Results of Soul Winning—Personal Soul Winning.

223 Pages, Cloth (postage, 4d. extra), 5/-

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there is in politics; that it causes disease and death; that it is the enemy of peace and order; that it causes the most degrading poverty; that it wrecks more homes than any other institution; that it fills gaols, almshouses, and insane asylums; and that it sends men to the prison, to the scaffold, and to the electric chair. This is what Robert G. Ingersoll said of it:—

It brings shame, not honour; terror, not safety; despair, not hope; misery, not happiness; and with the malevolence of a fiend it calmly surveys its frightful desolation, and unsatisfied with havoc, it poisons felicity, kills peace, ruins morals, blights confidence, slays reputation and wipes out national honour; then curses the world and laughs at its ruin. It does all that and more. It murders the soul. It is the sum of all villainies, the father of all crime, the mother of all abominations, the devil's best friend and man's worst enemy.

Theodore Roosevelt, twice President of the United States, has given this testimony concerning the "saloon," as drinking places are termed in America:—

The friends of the saloonkeepers denounce their opponents for not treating the saloon business like any other. The best answer to this is that the business is not like any other business, and that the actions of the saloonkeepers themselves conclusively prove this to be the case. The business tends to produce criminality in the population at large and law breaking among the saloonkeepers themselves. When the liquor men are allowed to do as they wish, they are sure to debauch, not only the body social, but the body politic also.

It is not often that men will testify against a business out of which they are making a living; but this is what Mr. P. H. Nolan of New York, chairman of a committee of the National Liquor Dealers Association, said about the brewers in an address delivered in Kansas City before America went Prohibition, and that business never voluntarily alters for the better anywhere:—

The average brewer, in a mad desire for wealth, is careless of public sentiment. He has no respect for law, regulation, or public decency. He buys a church window for a hundred dollars and then assumes a sanctimonious attitude. His business is to corrupt public officials that he may thrive. The brewers of the United States are a menace to society.

That is one liquor man's deliberate decision concerning one branch of the liquor business. The brewers are not quite so much of a menace to society in America as they were a few years ago. Some few of them are still seeking to evade the law, and because of this a goodly number of them are behind bars of a different kind from the ones they used to pass out liquor over. Even Mr. William Morris Hughes recently paid a high compliment to the results of the prohibition of the liquor traffic in America. No honest and fair-minded man can pass through that country today and not speak in a similar manner, if he speaks at all, of the beneficial effects of the abolition of the liquor traffic. The large taxes paid by the liquor trade to help support asylums, gaols, and almshouses are paid to support many institutions we would not need to have if we did not have the liquor traffic to supply these institutions with the major portion of their inmates. The majority of those public dependents would be earning their own living as respected citizens if it were not for the liquor traffic.

So the plea that the liquor business is for the public good and that the liquor dealers are patriots falls to the ground. That business has never benefited anybody, anywhere, at any time.

THOSE who deny freedom to others, deserve it not themselves, and under the rule of a just God cannot long retain it.—*Abraham Lincoln, in an address at Bloomington, Illinois, May, 1856.*

Lessons from the Wembley Empire Exhibition

An Address Delivered at Bangalore, India, recently, by

PASTOR P. C. POLEY



VISITORS to the British Empire Exhibition at Wembley will be—they have been—reminded that we are living in an unparalleled era of human history, in respect to its achievements. The Exhibition is a picture of our inventive age. It is not without its stimulus to Christian faith. Modern infidelity, which has too long been fond of ridiculing the miracles recorded by the inspired writers of sacred history, is taught that the wonderful appliances which have now transformed our homes, our streets, and the industries of our cities, have been made by men compassed with human limitations; that they, notwithstanding this, have produced marvels at the mere suggestion of which our grandfathers would have laughed in their day, as being of too "miraculous" a nature; that if men today can do things which our ancestors saw no way of doing, it is not incredible that our Creator, whose power is infinite, should have means at His command of doing things, and should have done things, which have created surprise—things which we call "miracles"; and that it is more unreasonable to ridicule the deeds of infinite power than it was for our ancestors to ridicule the suggestion of such things as vastly quicker modes of transit than they had at their command.

MARVELS LITTLE LESS THAN MIRACLES

INFIDELITY has said a great deal about what it is pleased to call "natural law"—holding that all things must conform thereto. Infidelity regards divine interposition in human affairs as something altogether foreign to its own theory. Direct answer to prayer would, therefore, from such viewpoint, come under the category of miracles. Consider now what even human scientists have accomplished, and then ask if our Heavenly Father has not means of fulfilling His promise: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye." Ps. 32: 8. An article entitled "Empire Wireless Chain," in the *Calcutta Statesman* of May 17 last, says: "The Marconi Company have been quiet about their latest scheme, but they have an exhibit at Wembley of a beam transmitter. This instrument represents one of the latest developments in applied radio work and is intended to enable all classes of coastal shipping fitted with an appropriate receiver—including vessels which do not carry wireless operators—to obtain bearings during fogs when in the neighbourhood of danger zones. The apparatus revolves, and as it does so it signals to every point of the compass a different Morse letter.

"These signals are transmitted on a very short wave length, and are picked up by special receiving apparatus which is independent of the ship's ordinary wireless installation and does not require operation by a skilled telegraphist. By observing the Morse letters which his instrument receives the navigator is able to tell the direction of the transmitted wave, and by taking a succession of readings at intervals, he can accurately chart his course." It is likely that a hundred years ago such miracles never entered into the dreams of sailors. Now they are convinced of the credibility of such things. Let the Christian believer rest assured also that there

is a divine guidance amidst the fogs and uncertainties of this life.

There is a promise in regard to divine healing in James 5: 14, 15. Such promises are perfectly credible. An interesting incident is told in the *Madras Times* of January 8, 1916. A passenger, going to Jamaica, fell sick before the end of the voyage, and there was no doctor on board to call to his aid. As a last resource a wireless message was sent out over the ocean, and this message was transmitted to another steamer which had a medical man on board. The latter was told the particulars of the complaint the far-away patient was suffering from, and a wireless prescription and instructions were telegraphed back. The result was that the patient found relief, and continued to get better to the end of the voyage. It is not unthinkable, therefore, that the divine Physician can respond to the prayers of the sick and the suffering; and, from the resources of His infinite power, work for His people on earth in a wonderful way. Christ, during His life on earth, healed the sick when He was far from the house of the sufferer.

HEART BEATS HEARD OVER THE SEA

LET us expand the lesson. Another excerpt from the same newspaper runs as follows: "Wireless enthusiasts in England, listening to American broadcasting programmes early on Sunday morning, constantly heard a puzzling clicking noise. They afterwards learned that they had been listening to the beating of a man's heart broadcast from Pittsburgh." ("Wireless Puzzle," *Calcutta Statesman*, April 9, last.) If the beat of that physical organ of our animal system has been made audible to listeners hundreds of miles away, is it at all staggering to faith to be taught—as we are in Holy Scripture—that the Hearer divine who receives our prayers can follow the movings of holy aspiration in that other "heart" of man—the seat of his affections? The throbbing of that human love-centre is music to the divine ear.

Inventions in these days come in quick succession—they tread on the heels of their fellows. "Modern science," says a news report, "has devised another terror for the criminal. It has found a means not only to flash out his name, description, and the particulars of his crime to the ends of the earth, but also his very likeness and a copy of his finger-prints." Is it strange that our God can transmit a photograph of human character? Or that His angels accurately record the deeds of human lives?

CONTROL WITHOUT CONTACT

Now consider this: "Today by wireless we can successfully control a pilotless aeroplane from a switch-board, cause it to rise from the ground, make a flight of a hundred miles, and bring it safely back to the aerodrome, says Professor Low." Christian readers of the Scriptures have generally understood that the driverless "new cart" with the ark of the Lord, drawn by the "two milch kine" on which no yoke had previously come, took the highway to Bethshemesh because the Lord Himself controlled the kine. So, indeed, the Philistines understood the wonder. The lesson is apparent.

The following is in some respects similar, the excerpt being from "Wireless Wonders," in *Calcutta Statesman*, December 23 last: "An observer in an aeroplane can also control a wireless torpedo accurately among the shipping in any busy port." That is not all. The extent to which wireless is applied in steering ships is shown in the following: "Over considerable distances at sea, warships can be 'steered' by wireless, either from a shore station or from controlling aircraft. This much, in fact, is being done nearly every day."—*Naval Battles by Wireless*, in the *London Daily Mail*.

An account of the miraculous means by which the Lord brought a disobedient prophet into willing acquiescence with the divine plan, is recorded in the Book of Jonah. That writer relates how he fled from the presence of the Lord, was cast from a ship into the angry sea, and how the heathen mariners acknowledged the power of God when the waters suddenly calmed. Jonah was swallowed by a great fish which the Lord had prepared. "And the Lord spake unto the fish, and it vomited out Jonah upon the dry land." Jonah 2: 10. This whole account goes to show that the fish was controlled in its movements and work by a divine and invisible power, and was guided to the spot where Jonah should land, and that Jonah was ejected at the right moment. Is it not credible that the ways of the Most High should be transcendantly higher than the ways of human scientists?

Less wonderful, perhaps, but strikingly new, is the following: "Today we can place half a dozen bulbs on a table without any connection whatever, and from a distance of, say, ten feet, we can light them by induction and keep them brightly burning for any length of time." It is not staggering to faith to be taught that the Lord Himself, by means of fire descending, lit the wood of Elijah's sacrifice upon Mount Carmel.

GOD WILL NOT FAIL TO FIND HIS SLEEPING SAINTS

It was a great thing to promise the resurrection of the dead. Listen to this! "That same wireless power will also assist us to locate underground minerals!" The Lord will find His sleeping saints, though their dust has long been buried. It matters not whether they are in the depths of earth or ocean. The Catholics dug the bones of the Reformer Wycliffe out of the grave, burned them, and then scattered the ashes into the Avon. The Avon flows into the Severn, and the Severn into the sea. But in the last day Wycliffe will be found.

We have read of mine disasters, of miners entombed, and of deaths and bereavements that have followed. They will hear the voice of the Son of God and come forth. Now we hear of radio signals received in the depths of a coal mine. "Two Ashington colliery officials have met with considerable success in experiments for utilisation of wireless telephony by rescue parties in mining disasters. Equipped with a portable appliance, a party has been directed to various parts of the Carl Pit, Ashington, from a station at the pit-head."—*Wireless Aid in Pits*, in *Madras Daily Express*.

THOUSANDS HEARD THE KING'S VOICE

LANGUAGE cannot convey to our minds the full grandeur of the day of Jesus' coming, when the trumpet shall sound and His glorious voice will be heard universally. The opening ceremony at Wembley—when the King opened the Exhibition—was an imposing one, but pale and dim in comparison with the great event which prophets and saints of all ages have looked forward to. Nevertheless, the

following descriptions of the Wembley opening day are instructive: "A complete triumph is the only comment on the broadcasting arrangements carried through at the stadium. Hundreds of thousands of persons heard most clearly every word spoken on the dias, the music played by the bands, the tumult of cheers, the fanfare of trumpets, the clatter of arms, and even the comments of spectators on the splendours of the pageant. The scene at Lincoln's Inn Fields, where loud speakers were erected, was typical of those all over the country. Thousands of people uncovered when the National Anthem announced the arrival of their Majesties, and they listened to the speech bareheaded. All London stores and cinemas which had installed loud speakers were crowded almost to suffocation. Twenty thousand people in Prince's Street Gardens, Edinburgh, where five loud speakers were installed, heard everything." "There was a pretty incident, at the close of the ceremony, when a telegraph messenger ascended the Royal dias, with a large letter from the Eastern Telegraphic Company informing the King that his special message, 'I have this moment opened the British Empire Exhibition,' went round the world in eighty seconds."

Such was the event of April 23; the greater event that is coming—how near! The Lord's coming will not be a mere local event. From pole to pole will His glorious voice be heard, and will resound to earth's remotest regions.

An effect transcendantly great will it accomplish. The grim reaper, Death, has long been gathering his toll of victims; but the key of the grave is in the hand of the Life-giver on high. The saints will come forth in radiant immortality.

Truly our God is revealing to human scientists secrets long hidden—to rebuke a sceptical age. And He still holds in His hands unknown and incomprehensible treasures of power.

If

MRS. A. R. PERHAM

If you can trust in God in joy or sorrow,
And on His promises securely rest;
If you can live and never trouble borrow,
Believing that your Father knoweth best;

If you can onward go and never stumble,
Although the way be thorny to your feet,
If when you're praised you always can keep humble,
And when opposed you always can be sweet;—

If you believe the Lord is ever near you,
And you delight to keep His holy day;
If you have faith and know that He will hear you,
And give all needed blessings when you pray;

If you're a shut-in, and the days are dreary,
And the nights long with suffering and pain;
If you can smile on others and be cheery,
And patient be, nor murmur or complain;—

If from the friends you love you have been parted,
And they have left you sorrowing, one by one;
If you can live in hope though lonely hearted,
And looking upward say, "Thy will be done";

If you can daily live and keep from sinning,
And walk with Jesus and His will obey;—
Then you'll be perfect, and a crown you're winning,
And you shall see His face in heaven some day.

I KNOW of but one elevation of a human being, and that is elevation of soul. Without this it matters nothing where a man stands or what he possesses; with it he towers, he is one of God's nobility, no matter what place he holds in the social scale.—*Channing*.

SIGNS OF THE TIMES

World Events in the Light of Prophecy

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 to the Editor by name

More "Hard Nuts for Seventh-Dayists"

FREQUENTLY there is placed in our hands, or in the hands of our workers or lay members, copies of a tract entitled, "Hard Nuts for Seventh-Dayists," filled with objections to the Sabbath of the Lord, objections that are probably as old as the Christian dispensation. A few years ago one of these tracts was before us, and the first nine of the objections were answered in these columns. Lately, however, there has been a call for literature answering that tract, and it has been decided to publish in tract form the answers already given, and then to answer in these columns the remainder of the "hard nuts," and possibly publish these answers later in a small tract. The answers already given are now being printed at this office as a tract of sixteen pages, and can be obtained through the usual channels. It is earnestly hoped that all our readers will avail themselves of the opportunity of procuring this new tract that they may know how to answer the subtle objections raised in "Hard Nuts for Seventh-Dayists," and may be able also to help their friends and neighbours who have had such confusing literature placed in their hands. We have given our tract the same title as the tract it answers. So when you write for a supply, simply ask for so many "Hard Nuts for Seventh-Dayists."

We cannot help feeling that most of the objections raised in the tract in question are mere quibbles; and yet many may be and doubtless are confused by them, and have had their feet turned out of the way of the path to the kingdom just when they were considering the matter of stepping out into the light of the third angel's message.

We will now enter upon a consideration of the remainder of the "hard nuts" contained in the tract in question. Number 10 reads:—

"If you keep the Sabbath because, as you think, it was kept before the law of Moses, why did you not practice circumcision, seeing it is plainly commanded in those ages? (Gen. 17: 1-4; Gal. 5: 1-6.)"

Circumcision was a part of the ancient ceremonial system—those types and shadows and ordinances that met their fulfilment in the sacrifice on Calvary, and so are spoken of as having been "nailed to the cross." Furthermore, we have the explicit declaration of one writing under inspiration of the Holy Spirit to the effect that circumcision is not necessary in this dispensation. Its significance ceased when He who is our righteousness was offered for us. So we read:—

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Gal. 6: 14, 15.

Again the same authority declares:—

"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. 7: 19.

The ordinance of circumcision looked forward to Christ, to the shedding of His blood, to the righteousness which is to be imputed to His followers through Him. To demonstrate the truth of this let us read again the declaration of the inspired writer:

"And he [Abraham] received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also." Rom. 4: 11.

There can be no imputed righteousness that can cover our sins and avail for our needs save the righteousness of Jesus Christ. When He was sacrificed on Calvary, the substance had come to which that shadow pointed, and the shadow was no longer needed. So it, with other ceremonials and types that pointed forward to the Lamb of God, was "nailed to the cross" when He was crucified.

But the Sabbath did not point forward to Christ; it pointed back to a completed Creation, and was given then and is with us still as a memorial of that great accomplishment. In Gal. 6: 15, previously quoted, Paul, through inspiration of the Holy Spirit, tells us what does not avail and what does avail. Circumcision has lost its meaning to men now because the substance has come, which is better than the shadow. When Christians enter their eternal inheritance, they will no longer point to "the signs that show His coming near"; for His coming will then be in the past. Those signs will no longer count. So likewise the sign of circumcision no longer counts with us who have Christ Himself, the hope of glory. There is something, however, that does count, as Inspiration declares in Gal. 6: 15, and that is "a new creature." Also in 1 Cor. 7: 19, while the Word declares that circumcision is nothing and uncircumcision is nothing, yet there is something else that is something, and that is, "the keeping of the commandments of God," and the Sabbath command is one of them. We cannot side-step it; we cannot abolish it. It is as truly a test to the people of this last generation as the "tree of the knowledge of good and evil" was a test to Adam and Eve in their generation. It is a test of obedience to God and of loyalty to the government of heaven.

God has never made any promises to any but the obedient. He declared of Abraham: "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Gen. 26: 5. Therefore Abraham was called "the friend of God," and "faithful Abraham," and to him and his seed were the promises made concerning the ownership of this world. The Lord says also through the prophet Isaiah, "If ye be willing and obedient, ye shall eat the good of the land." Isa. 1: 19.

It seems superfluous to say that the obedient are those who obey; and yet there are multitudes who expect to be rewarded with faithful Abraham who are neither willing nor obedient when it comes to keeping the commands spoken by the God of heaven Himself, and written by His own finger upon imperishable stone to indicate their enduring character. This too in spite of the fact that the Word of God emphasises the eternal continuance of that holy law in both Old and New Testaments. Says the Psalmist: "All His commandments are sure. They stand fast for ever and ever, and are done in truth

(Continued on page 11)

WHICH DAY Is the Christian's Sabbath?

GEORGE W. RINE

ONE of the most significant and alluring of all Bible revelations is this: Everything that God ever said or did which has to do with man and his world, He said and did through His Son, Jesus Christ. This striking truth is tersely stated in 1 Cor. 8: 6, and is as follows: "To us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." This inspired assertion is pregnant with meaning; yet it is worded so clearly and pointedly as to leave no ground for difference of opinion. All things are of God the Father; that is, they all have their genesis in Him and come from Him. Again, all things are by Jesus Christ; that is, all things are uttered by Him—executed, or carried into effect, by Christ. In short, the Father is the source, or fountain, of all things; and the Son is the dynamic agent through whom all the words of the Father are uttered, and all the deeds of the Father are carried into effect. In His personal teaching, Christ states the same wondrous truth in these words: "No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath declared Him." John 1: 18. Here Jesus expresses a momentous truth; namely, that no man has ever seen the person of God the Father; but God the Son has declared the Father. The term "declared" is in the Greek original an exceptionally comprehensive word. It means not only uttered in language, but *manifested, revealed, set forth*, in character, in thought, in purpose, and—let me emphasise—in works.

THE SCRIPTURES CAME THROUGH CHRIST

AN extraordinary significance attaches to the fact that Christ, as seen in John 1: 1, is named the Word; and in the thirteenth verse of the nineteenth chapter of Revelation, He "is called the Word of God." This can have no other meaning than that the mind or thought of the eternal Father has ever been uttered through the eternal Son; that is, Christ is the *Spokesman*, or the Word, of God. We have express testimony to the effect that the Spirit of Christ spoke through the prophets who wrote the Old Testament Scriptures. 1 Peter 1: 10, 11. To be sure, it was Christ, in His ministry on earth, who uttered the transcendent truths of the four Gospels. It was Christ in the "upper room," who assured the disciples that after His ascension He would send the Comforter, the Holy Spirit, who would reveal to them the things that are Christ's; the Spirit would not testify of Himself, but of *Christ*. He would lead them "into all truth"—into all the truth of Christ.



Christ is not only the Redeemer, but also the Creator. He is therefore the Author of the Sabbath, which is the memorial of the divine creative work. And there is a very close connection between Creation and redemption, for the same divine power that wrought in Creation is also needed to regenerate men and women, making them new creatures in Christ Jesus.

Unquestionably, then, the Holy Spirit, when inspiring the writers of the New Testament books, from Acts to Revelation, moved those writers to indite the words, the truths, of Christ. "He [the Spirit] shall testify of Me," said Jesus. Thus we are led to conclude, with the certainty of a demonstration, that all Scripture came by Jesus Christ. We recall that John said, "Grace and truth came by Jesus Christ"; and Jesus averred personally that God's Word is truth." How natural and fitting it is, therefore, that the divine Spirit should repeatedly name Jesus the Word of God! We have the further statement of Christ that "no man knoweth . . . the Father, save the Son, and he to whomsoever the Son will reveal Him." Matt. 11: 27. Again we see that Christ is the one and only revelation of the Father.

THE LAW OF GOD GIVEN THROUGH CHRIST

IN the first eleven verses of 1 Cor. 10 Paul, referring to the experiences of the Israelites in their long travels from Egypt to the promised land, tells us that it was Christ who went with them, that it was Christ who constituted the spiritual Rock of which they all drank during their journeyings, and whom they tempted or grieved, in the wilderness. Verses 4, 9.

If now we turn to the first two verses of Exodus 20, the preamble to the Ten Commandments, we shall see that the One who spoke those commandments—God's law—from Mount Sinai, in the hear-

ing of the people, was "the Lord thy God" who brought the children of Israel "out of the land of Egypt, out of the house of bondage." But we have just noted that it was Christ who brought the Israelites out of Egypt, and went with them, as their supreme leader and teacher, to the land of promise. Hence it was undeniably God the Son who spoke the divine law in awful majesty from the flaming, quaking Sinai. Yes, it was Jesus who was the Father's Word, His Spokesman, in the promulgation of His law, as well as in the communication to man of all other Scripture. Jesus spoke the Ten Commandments as the embodied expression of not only His Father's will and authority, but His own as well. In other words, the commandments of the Father are the commandments of Jesus—Christ's law in precisely the same sense as they are the Father's law. Surely, then, the fourth commandment, which is the Sabbath commandment, is one of Christ's commandments just as it is one of the Father's. Nothing can be more certain than that the Sabbath of the Father is the Sabbath of Christ; and the Sabbath of Christ must be the Christian Sabbath, for whatever is of Christ is *Christian*.

But we must give thought to the fact that the Sabbath of the fourth commandment—the only weekly Sabbath—is the seventh day of the weekly cycle. That the seventh day of the week, commonly called Saturday, is the only weekly Sabbath known to the Holy Scriptures, is a stern, unshakeable truth. The Sabbath that Christ revealed anew from Sinai is the Sabbath of the whole Bible, the Sabbath of the New Testament as it is of the Old. It is therefore the New Testament Sabbath, the Christian Sabbath; as we shall see, it is the Lord's day from the creation of the heaven and the earth.

CHRIST THE CREATOR OF WORLDS AND THE FOUNDER OF THE SABBATH

THE reader probably does not need to be told that the Scriptures repeatedly declare, in the clearest possible language, that Christ, the eternal Son, was the active agent through whom the creation of the heavens and the earth was effected. Speaking of Christ, Paul says: "By Him were all things created, that are in heaven, and that are in earth, visible and invisible: . . . all things were created by Him, and for Him." Col. 1: 16. Now read the sublimely simple words addressed by the Father to His beloved Son: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands." Heb. 1: 10. This is the witness of the Father Almighty, and certainly it is final. In the eighth verse of this same uniquely wonderful chapter, the Father bears incisive testimony to the deity of the Son, in these words: "Thy throne, O God, is for ever and ever." The fact, then, that Christ is God, explains why He was able to create the countless worlds that roll in illimitable space.

We now see that it was Christ who wrought in creating all things in the six days so majestically portrayed in the first chapter of the Bible. It was He, God the Son, who "rested on the seventh day from all His work which He had made." It was Christ, therefore, who "blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2: 2, 3.

CHRIST ESTABLISHED THE SEVENTH-DAY SABBATH

LET us next turn our attention to the fourth commandment, the commandment in which the Father, through His Son, enjoins the keeping of the Sabbath day. Recall first that the Ten Commandments, including the fourth, came through Christ—were

spoken by Him on the holy mount. Let us cite here the exact phraseology of the fourth commandment: "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

It is well known that the word "Sabbath" is the Hebrew equivalent for our English word "rest." Accordingly, when Christ declares the seventh day to be the Sabbath of the Lord, He declares it to be the *rest* or *rest day* of the Lord. It was because the Creator, Jesus Christ, rested on the seventh day, after six days' work, that the day became His rest day, His *Sabbath* day. Since the seventh day of the week is Christ's rest day, Christ's Sabbath day, it follows inevitably that the seventh day is the Christian Sabbath; that is, the Sabbath of Christ. And it is the only Christian Sabbath that the Bible knows.

As "Sabbath" means *rest*, evidently "the Sabbath of the Lord" must mean *the rest of the Lord*. Obviously, too, the Lord's rest, or the rest which comes from God, must be essentially spiritual—rest of soul, the peace and quiet of God in the heart. But, according to the uniform teaching of the Scriptures, only the presence of Christ can give spiritual or inner rest. Our minds revert to the Master's gracious invitation: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; . . . and ye shall find rest unto your souls." We have already learned that it was Christ who led and cared for the children of Israel through the wilderness from Egypt to the land of promise. Hence it was Christ who spoke the following words of assurance to Moses near the beginning of the forty years' journeying in the wilderness: "My presence shall go with thee, and I will give thee rest." Ex. 33: 14. There is no room here for doubt. Clearly and forcibly these Bible citations teach that spiritual rest—the peace of God—is conditioned upon the presence of God in Christ. Christ says, "Come unto Me," if you would have "rest unto your souls." He tells Moses, "I will give thee rest," as the necessary result of His "presence" going with Moses. It is as certain, then, as a mathematical axiom, that since the Sabbath of the Lord is the rest of the Lord, Christ the Lord is identified with that day, is present in that day, in a deeper and more vital sense than is true of any other day. Yes, it is the presence of Christ in the Sabbath day and in the hearts of His people that makes that day to them a *spiritual, a heavenly* rest day.

GOD IN CHRIST BLESSED, SANCTIFIED, AND HALLOWED THE SABBATH

AND if Christ made the seventh day the Sabbath day by resting on that day, surely He it was who blessed the day, and thus made it His blessed rest day. It is well to remind ourselves, in this connection, that Christ has never removed from the seventh day that distinctive primal blessing which He placed upon it when "He rested on the seventh day from all His work." Gen. 2: 2. The day is still, and for ever will be, Christ's *blessed* rest day.

And of course it was Christ who "sanctified" His rest day—His Sabbath day—and, in so doing, set it apart for man's sacred or spiritual use. (Perhaps

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THE CREATION STORY

The Philosophy Behind It—An Argument for Faith

W. HOWARD JAMES, M.B., B.S.



PHILOSOPHY begins where science ends; it deals with truths that cannot be actually demonstrated and analysed by the powers of man. Philosophy erects scaffoldings, hypotheses, to enable man to gain knowledge denied him by scientific methods; it deals with mysteries. The philosopher is essentially a believer, for he realises that only belief enables him to travel outside the circle of his limited powers. Nevertheless, true philosophy is reasonable, and does not deal with impossible fairy tales. The investigation of the hypothesis of evolution is reasonable, seeing the great similarity, the great likeness that exists in the organic forms of life, both in the animal and the vegetable kingdoms; but its proponents are unreasonable when they declare that "there is no other competing principle." Paul speaks of men who "walk in the vanity of their own minds," and philosophers are unreasonable who, as Scripture declares, are "willingly ignorant" of the evidences of Creation by an infinite God. The fact that the same principles of life exist right through the organic world should most certainly make the solution of Creation eminently reasonable. Philosophers deal with mysteries, principles that can only be solved by belief; but, unfortunately, many so-called philosophers of the present day will shut their eyes to all mysteries that have any religious element about them, and in this they are not wise, not reasonable, and are not true philosophers, for they have a decided bias. The modernist, the higher critic, professes to believe in a Creator, but as he rejects all the mysteries of revelation and endeavours to bring all his thoughts within the scope of science, he is not a true philosopher; he is reasonable in admitting the mysteries of nature, but unreasonable when he will not recognise the fact that "God moves in a mysterious way His wonders to perform." A biased mind cannot really claim to be philosophic.

BRYAN ON EVOLUTION

WILLIAM JENNINGS BRYAN, in his latest little, but admirable, work, "The Seven Questions in Dispute," makes the remark that if you "scratch the modernist you will find he is an evolutionist," and that "Theistic evolution might be defined as an anæsthetic that deadens the Christian's pain while his religion is being removed." The theory of evolution is full of uncertainties. Bryan, in speaking of Darwin's "Origin of Species," and "The Descent of Man," writes: "He used the phrase, 'We may well suppose,' over and over again, and employed every word in the dictionary that means uncertainty."—*Idem*, page 133. The modern evolutionist is more uncertain still, for he has discarded every scientific principle of the old form of evolution, and now allows his readers to form their own opinion about "the details of the route." Modern evolution is decidedly a false philosophy because it is absolutely negative, unreasonable, and biased; it advances no *modus operandi*, and yet scoffs at the only principles, those of revelation, that will solve all his difficulties. "The ways of the Almighty" are most certainly past "finding out," and the modern evolutionist admits frankly the same fact concerning "the infinite and eternal energy from which all things proceed."

Philosophy deals with mysteries, because it ascends into regions far beyond science, realms for which the scientist has no measuring line. The sceptic, the higher critic, or modernist makes the great mistake in confusing the realms of philosophy and science. True philosophy embraces all science, but is infinite. Science, while it is exact, is decidedly finite. Philosophy may be represented as a never-ending spiral, ever rotating and ever enlarging throughout infinity, but science as a circle with a most definite limiting line.

THE PSALMIST AS PHILOSOPHER

WE have both philosophy and science in the majestic utterances of Scripture. "God spake, and it was, He commanded, and it stood fast." "The commandment," the apostle declares, "was ordained to life," it enables all Creation to "stand fast"; but the laws of the maintenance of the universe cannot be a measuring line for Creation. "God spake, and it was" is quite beyond man's powers or man's experience, for "the works were finished from the foundation of the world." A man might acquaint himself with all the workings of his watch and understand its principles fully, but would such knowledge give him much idea of the workshop or workshops in which the watch or its parts were primarily created? Even a full knowledge of man's anatomy, although as the Psalmist declares, he is "fearfully and wonderfully made," will give him no idea of the powers of reproduction, leave alone creation. The ovum from which man is developed measures but 1/120th of an inch in diameter, and yet it necessarily contains all the potentialities, the characteristics, of the future man, just as the bird fancier knows exactly what to expect from a special setting of eggs. But man can see nothing in the human ovum that would separate it from any other embryonic speck of protoplasm! The Psalmist was a true philosopher when he recognised that the mysteries of reproduction, although not solved by man, were not hidden from the Creator. Concerning the embryonic condition of man he declares:—

"For Thou hast possessed my reins [guiding principles]: Thou hast knit me together in my mother's womb. I will praise Thee; for I am fearfully and wonderfully made; marvellous are Thy works; and that my soul knoweth right well. My frame was not hid from Thee when I was made in secret and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance [golmi (embryonic state)], yet being unformed; and in Thy Book all my members were written, even the days that were ordained for me, when as yet there was none of them. How precious also are Thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand; when I awake, I am still with Thee." Ps. 139: 13-18, Authorised and Revised Versions.

Man was "made in secret and curiously wrought in the lowest parts of the earth." The "reins," the principles of man's reproduction, are certainly entirely beyond his investigations, for the growth of the embryo is an illustration of Creation, a development from the unseen. "Through faith we understand that the worlds were framed by the word of God, so

that things which are seen were not made of things which do appear." Heb. 11: 3. The reproductive organs are to the Almighty holy ground, but man by sin has truly made them "the lowest parts of the earth." The physiologist may know much about the functions of the body, but he certainly cannot fathom how that marvellous and wondrous being was "knitted together in his mother's womb." The sceptic would doubt this mystery if he did not have the power to actually observe it. A mechanic can reproduce, but it takes a mind to invent. The poor sceptic cannot comprehend reproduction, he has not the faintest idea of the directing power, "the reins," behind the developing embryo, and yet he doubts the infinite power of the Almighty in the creation of the "everything beautiful that God hath made in His time." The realm of science, the region of exact knowledge, in things infinite, must give place to "belief." The words of our Saviour are certainly intensely philosophic. "Except a man become as a little child, he cannot enter the kingdom of heaven."

THE ARTIST AND THE PHOTOGRAPHER

LET us place in the hands of a most skilled artist a well-finished photograph. For the sake of illustration we will suppose this artist had no knowledge whatever of photography. He would judge the picture according to his own realm; he would imagine an artist of extraordinary ability, and would come to the conclusion that the time expended in the production of the picture must have been great. Give the same artist a blurred picture, a double picture on the same sheet of paper, and he would be puzzled beyond measure, and the time for the production of the spoiled picture would be lengthened accordingly. Introduce this artist into the secrets of photography, and in a moment his former findings would cease to exist. He would realise that light acting on the mixture of silver salts in the negative and printing paper would produce the picture in but a few moments of time. He would no longer, like the sceptic and higher critic, use the measuring line of his powers for that which is divine, he would realise as the prophet declares: The nations of the earth and its inhabitants are but as "a drop of the bucket," "as the small dust of the balance," and as "the grasshoppers" compared to Him "who spake, and it was," who said: "Let there be light; and there was light." He would see true philosophy in the statement of Scripture: "And the Spirit of God moved upon the face of the waters."

"God spake and it was," this is divine philosophy of which man can have no actual experience and which will not lend itself to man's searchings; for "no searching can find out God, and His ways are past finding out." "He commanded, and it stood fast," introduces us to the realm of science, a realm of which man does have much experience and one which does lend itself to man's searchings and investigations. The realm of science makes the proposition of Creation eminently reasonable but cannot explain how divine power operated when "God said, Let there be light" and "His Spirit" brooded over the chaos of the unformed earth. But the facts of science are the strongest possible foundation for belief in an all-wise and all-powerful and all-loving Creator. Paul declares: "For the invisible things of Him from the Creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they [those who hold the truth in unrighteousness] are without excuse." Rom. 1: 18, 20.

No law of maintenance, the only law man can search into and investigate, has ever been known to

bring into existence even the simplest form of living protoplasm. "The commandment was ordained to life" to maintain life already created; but natural law, although it represents the will and power of the Creator, is in no sense a measuring line of Creation. We believe in Creation, but we actually search into and define natural law.

More "Hard Nuts for Seventh-Dayists"

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and uprightness." Ps. 111: 7, 8. And our Saviour declared: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5: 18, 19.

Moreover, of those who do seek to do their Lord's will in this matter it is declared: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12. Let us ask ourselves the question, In the great day of final awards, would we like to have that statement made of us, or would we rather have it said, Here are they that have broken the commandments of God and have taught others to break them? Which company do *you* think will walk with Him in white because they are worthy? One or the other of those companies will enter heaven; one or the other will eat of the tree of life and die no more. Which do *you* think it will be?

The Bible answers that question, and here is

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the answer: "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. 14: 12.

The remainder of these objections will be answered in succeeding issues.

Which Day Is the Christian's Sabbath?

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the reader already understands that the Old Testament use of the term "sanctify" implies to *set apart* or *devote* to a sacred or religious use.) It was Christ, too, who "hallowed" the Sabbath day, or made it holy. Naturally, then, it is He who commands us "to keep it holy." Thus whoever is willing to derive his faith from the teachings of Holy Writ, must conclude that the seventh day is for ever the blessed, consecrated, holy rest day of Christ the Lord. In brief, it for ever remains "the Sabbath of the Lord thy God."

CHRIST THE LORD OF THE SABBATH

WE are now prepared to appreciate the categorical claim our Lord makes for Himself when He states, "Therefore the Son of man is Lord also of the Sabbath." Mark 2: 28. Have we not seen that it was Christ who, by resting on the seventh day, made that day His Sabbath day? Was it not He who blessed and sanctified and hallowed the Sabbath day?—Yes, that is what the Scriptures teach. We cannot, then, escape the conclusion that Christ is the Author, the Maker, of the Sabbath. In Mark 2: 27 we are told that "the Sabbath was made." Speaking of Jesus, the Holy Spirit says, "All things were made by Him; and without Him was not anything made that was made." John 1: 3. Hence there is no

avoiding the conclusion: *Christ made the Sabbath.* It is then just as evident that He is "Lord of the Sabbath day." That is, He, being the founder of the Sabbath, is its Lord, its Master.

THE LORD'S DAY THE SABBATH DAY

IN Revelation, chapter 1, verse 10, is brought to view a day called the Lord's day. John, the inspired writer of that book, asserts that he "was in the Spirit on the Lord's day." He made no attempt to identify the day. It was not necessary; for in John's time there was no question as to what day was the Lord's day. Every Christian knew that it was the day of which Christ is Lord—the Sabbath, which Christ Himself says is the seventh day, the day on which He originally rested from His works. It is therefore inconceivable that any candid person could doubt that it was on the Sabbath, the Sabbath of the fourth commandment, the seventh day of the week, that John "was in the Spirit."

Suppose we now revert for a moment to the Sabbath commandment, and remind ourselves that the commandment contains the clear-cut statement, "The seventh day is the Sabbath of the *Lord thy God.*" Can anyone possibly fail to see that the day of "the Lord thy God" must be the Lord's day? Again, in Isa. 58: 13, the Lord explicitly calls the Sabbath "MY holy day." Here the Lord Himself unequivocally affirms that the Bible Sabbath, the seventh day of the week, is His holy day.

Just as long as it remains true that the Son of God is our Creator and Redeemer, so long will the Sabbath of the Lord continue to be one of God's transcendent gifts to man. Knowing the Sabbath to be the sign, the pledge, the monument, of the creative and redeeming power of the Lord Jesus, shall we not for ever "call the Sabbath a delight, the holy of the Lord, honourable"? Isa. 58: 13, 14; Eze. 20: 12, 20.

IN THE LAND *of the* INCAS

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What the Bible Teaches

A STUDY CONCERNING THE INSPIRATION OF THE SCRIPTURES

R. A. SALTON

1. THE Scriptures—sacred *writing*—of the Old and the New Testament are from God, God-breathed; they are therefore the Word of God.

"All Scripture is given *by inspiration of God*." 2 Tim. 3: 16. "Moreover *the word of the Lord* came to me [Jeremiah the prophet], *saying*," etc. Jer. 2: 1. The prophet then *wrote* the words.

2. What the prophets and all other writers of the Scriptures both spake, as recorded therein, and wrote, were not their own ideas, opinions, or imaginations, but what they were impelled by the Holy Spirit to present to the people.

"Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God *spake as they were moved by the Holy Ghost*." 2 Peter 1: 20, 21.

"Then I said, I will not make mention of Him [God], nor speak any more in His name. But *His word was in mine heart as a burning fire* shut up in my bones, and I was weary with forbearing, and *I could not stay*." Jer. 20: 9.

3. The Scriptures are therefore the words of the Holy Spirit.

"Then David gave to Solomon his son the pattern of the porch . . . and the pattern of *all that he had by the Spirit*." 1 Chron. 28: 11, 12.

"All this, said David, the Lord made me understand *in writing by His hand upon me*, even all the works of this pattern." 1 Chron. 28: 19.

Note here that all that David wrote had been revealed to him in vision by the Holy Spirit, but notwithstanding this, he was not left to his own memory and thoughts in writing out that revelation; the same Holy Spirit inspired the very words.

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the *Spirit of Christ* which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1: 10, 11.

4. While it is true that God gave the Scriptures through the Holy Spirit, He used men to write them, and that without sinking

their individuality. And so the divine mind, will, and purpose are communicated to us through human instrumentalities, in human language.

"*Holy men of God* spake as they were moved by the *Holy Ghost*." 2 Peter 1: 21.

"And beginning at *Moses* and *all the prophets*, He expounded unto them in all the Scriptures the things *concerning Himself*." Luke 24: 27.

5. This inspiration of the Scriptures is so accurate and particularly exact that it extends to the very number of a noun and tense of a verb.

"Now to Abraham and his *seed* were the promises made. He saith not, And to *seeds*, as of many; but as of *one*, And to thy *seed*, which is Christ." Gal. 3: 16.

Note here that these promises were *written through Moses* in Gen. 13: 14-17. Moses wrote the exact words God gave him.

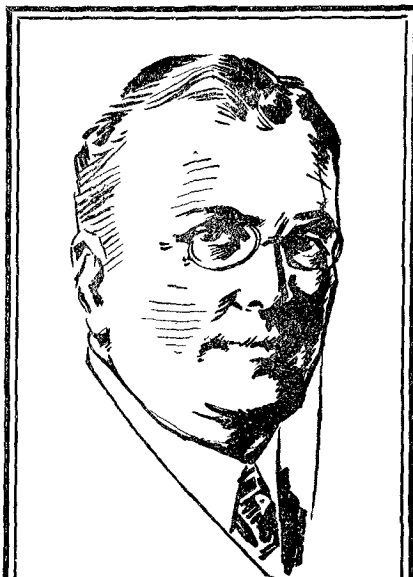
"We cannot but express our sense of the superficiality of the best and most laborious of comments, when compared with the bottomless depths of the Sacred Word, nor can we refrain from uttering our growing conviction that the Scriptures possess a verbal as well as a plenary inspiration; indeed, we are quite unable to see how they could have the one without the other. So much of meaning dwells in the turn of an expression, the tense of a verb, or the number of a noun, that we believe in the inspiration of the words themselves; certainly the words are the things *written*—for the refined spirit of a passage is not the creature of pen and ink. Our Lord's favourite sentence, 'It is written,' must of necessity apply to words, for only words are written."—C. H. Spurgeon, in Preface of Vol. V, of "The Treasury of David."

6. What the Scriptures say is equivalent to what God says, or to what the Holy Spirit says.

"God, who at sundry times and in divers manners *spake* in time past unto the fathers *by the prophets*, hath in these last days *spoken* unto us *by His Son*." Heb. 1: 1, 2.

God *spoke*; the prophets *wrote*, in the Old Testament. Christ *spoke* God's words; the evangelists *wrote* them in the New Testament.

"The land shall be utterly emptied, and utterly spoiled: for the Lord hath *spoken this word*." Isa. 24: 3.



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MENTAL INFLUENCES

Have Much to Do with the Digestion of Food

THE good derived from food depends largely upon the good we see in it. The food needs to appeal to the mind as well as to the organs of digestion. Care should always be taken to have the extremities warm while taking the meals, as cold extremities indicate poor circulation, congestion of the digestive organs, and lessened secretion of the digestive juices. Hearty meals should never be taken when in a hurry, when excited, impatient, or worried. Cheerfulness has a tonic influence on all the organs of digestion, while depression, worry, fear, and anxiety are debilitating, especially during the meal hours. If you feel worried after your meals lest you may have eaten too much, a good way to overcome this is to make, before beginning a meal, a mental selection of the foods you consider best. Eat accordingly, then leave the table, and think no more about it."

The above excellent advice is from the chapter "A Few General Hints on Diet" in a little volume entitled

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God spoke; Isaiah wrote.

"For David speaketh concerning Him [Christ]."

"He [David] seeing this before spake of the resurrection of Christ." Acts 2: 25, 31.

David's writings are what the Holy Spirit saith:

"Wherefore (as the Holy Ghost saith, Today if ye will hear His voice," etc. Heb. 3: 7, in quoting Ps. 95: 7-11.

Christ's resurrection was in fulfilment of what the Scriptures had said:—

"He rose again the third day according to the Scriptures." 1 Cor. 15: 4.

Therefore what David in the Scriptures wrote is what God the Holy Spirit said.

"Which the Holy Ghost by the mouth of David spake." Acts 1: 16.

"What saith the Scripture?" Rom. 4: 3.

This was the end of all argument with Paul writing under divine inspiration.

"The Scripture saith unto Pharaoh." Rom. 9: 17.

"It is true that it was God who spoke unto Pharaoh, but so much is the Scripture the very word of God that the apostle makes no distinction between the two."—J. H. Brookes, D.D.

"No wonder that eighteen times in the Epistle to the Romans there is an appeal made to what is written in the Old Testament as final in its decision upon every point of doctrine and of duty presented 'to all that be in Rome, beloved of God, called to be saints.'" Rom. 1: 7.—*Idem*.

7. The Scriptures are not lying fables or deceptions; they are not simply a code of morals, or a record of history, or a compilation of good literature; they are *the truth*. They contain history and morals, and are of literary value; but they are more, even *the very truth of God*.

"But I [the angel] will show thee [Daniel] that which is noted in the Scripture of Truth." Dan. 10: 21.

"Sanctify them through Thy truth: Thy word is truth." John 17: 17.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." 2 Peter 1: 16.

8. The Scriptures are so true that they cannot be broken; they are sure to be fulfilled.

"Jesus answered them, . . . and the Scripture cannot be broken." John 10: 34, 35.

"Heaven and earth shall pass away, but My words shall not pass away." Matt. 24: 35.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 18.

"Men and brethren, *this scripture must needs have been fulfilled*, which the Holy Ghost by the mouth of David spake before concerning Judas." Acts 1: 16.

9. The purpose of truth is to set men free from the dominion of sin and to sanctify their lives; therefore the Scriptures have saving power.

"Then said Jesus . . . And ye shall know the truth, and the truth shall make you free." John 8: 31, 32.

Jesus prayed: "Sanctify them through Thy truth." John 17: 17.

"The Holy Scriptures . . . are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3: 15.

"All Scripture . . . is profitable for doctrine, for reproof, for correction, for instruction in right-

(Concluded on page 15)

FOR CHILDREN

Only a Penny

UNCLE Harris was a carpenter, and had a shop in the country. One day he went into the barn where Dick and Joe were playing with two tame pigeons.

"Boys," said he, "my workshop ought to be swept up every evening. Which of you will do it? I am willing to pay a penny for each sweeping."

"Only a penny?" said Dick. "Who would work for a penny?"

"I will," said Joe. "A penny is better than nothing."

So every day, when Uncle Harris was done working in the shop, Joe would take a broom and sweep it. And he dropped all his pennies in his tin savings bank.

One day Uncle Harris took Dick and Joe to town with him. While he went to buy some timber, they went into a store where there were toys of every kind.

"What fine kites!" said Dick. "I wish I could buy one."

"Only sixpence," said the salesman.

"I haven't even a penny," said Dick.

"I have over four shillings," said Joe, and I think I will buy that bird-kite."

"How did you get four shillings?" asked Dick.

"By sweeping the shop," said Joe. "I saved my pennies and did not open my bank until this morning."

Joe bought the kite and a fine pocket-knife, while Dick went home thinking.—*Texas Baptist and Herald.*

Children on the Kongo

DANIEL F. RANDOLPH

THE Bobangis of the Kongo River, in Africa, think they are fortunate when they have a large family. When twins are born, they deem it a blessing. The relatives and friends show their joy by beating drums and wearing green vines and leaves.

The parents give their children great care, and seem to love them. They dress, feed, and protect them, but give them very little education or moral training.

Mothers keep their children by them, and seldom leave them until they are six months old. They carry them astride the left hip, and support them with the left arm. The children can thus easily be carried anywhere. While a mother is at work, she nearly always places the infant on her back, and, with a long strip of native cloth tied over the child and around her own person, manages to hold it securely and use her hands at will. In this way she carries wood and water, goes to her gardens in the country, and returns at mid-day with a basket of vegetables on her head.

When the children are three or four weeks old, the mothers carry them to the river and plunge them into the water several times, and wipe them with their hands. Sponges, soap, or towels are unknown.

Boys and girls wear nothing but a few strings of beads around their neck, waist, arms, and ankles,

till they are six or seven years old. After that age they wear a narrow piece of cloth around their loins. Children adorn themselves with brass and iron collars, strings of beads, shells, seeds, bracelets, and anklets, and smear their bodies with a kind of red paint. To this they add dots and lines of yellow, white, and blue chalk. They also file their teeth into points, and pull out their eyebrows and eyelashes. Some children have their hair plaited. Others braid their hair into a hundred or more braids and let them hang around the head like a fringe.

Many Irebu children are slaves from the Upper Kongo. Nearly all of them are tattooed.

The Bobangi children play with sticks, bells, cooking utensils, etc., and romp about the town as they please, build little houses, and play in the river.

Moonlight nights they form circles, join hands, stamp, clap their hands, keeping time with the tune they sing.

The children are quite submissive when young, but as they grow older they become insolent. They do not consider it an obligation to assist a friend who is ill or in need.

The young men are taught to hunt, fish, and trade. They are only punished for grave offences.

Bobangis believe in good and evil spirits, and use fetiches to appease their anger. They have one to protect the house, and some to protect from storms and misfortunes of every kind. Each person carries a fetish; it may be a bone, a stick, a stone, a feather, a claw, anything to ward off danger or bring good luck.

What the Bible Teaches

(Concluded from page 14)

eousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17.

10. Being inspired by the Holy Spirit, by God, and God Himself being holy, the Scriptures themselves are holy.

"And that from a child thou hast known *the Holy Scriptures.*" 2 Tim. 3: 15.

11. The central figure of the Scriptures is Christ Jesus—the revelation of God; their one subject from the beginning to the end is the plan of redemption.

"They [the Scriptures] are they which *testify of Me [Christ].*" John 5: 39.

"And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures *the things concerning Himself.*" Luke 24: 27.

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, *concerning Me.*" Luke 24: 44.

"The Spirit of Christ . . . in them [the prophets] . . . testified beforehand *the sufferings of Christ, and the glory that should follow.*" 1 Peter 1: 11.

12. The will of God to all men is that they read, believe, search, know, understand, and find eternal life in and through the Scriptures.

"Search the Scriptures: for *in them ye think ye have eternal life.*" John 5: 39.

"For whatsoever things were written *aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.*" Rom. 15: 4.

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AROUND THE WORLD

THE smallest of British birds is the golden-crested wren.

THE United Kingdom grows £13,000,000 worth of potatoes annually.

A DIESEL-ENGINE motor truck is now on the market in Germany.

THE most magnificent royal crown in the world is that of England.

THERE are only 6,000 Europeans in all Ceylon, as against 3,250,000 natives.

IT is said that the silk industry in China gives occupation or employment to from four to six million people.

FITTED with powerful engines, the *Tenby* is declared to be the most up-to-date motor-lifeboat afloat. It can accommodate, besides the crew, from 80 to 100 passengers.

FLOWERS and fruits owe their colour principally to the presence of pigments in them, although, in the case of the lily, the white colour is due to the structural make-up of the petals.

TWO turbo-electric-driven ferry boats have been recently built for the Oakland-San Francisco ferry service. Each boat has a length of 240 feet, and a speed of from thirteen to fifteen knots.

BOTH the British and the United States navies have carried out extensive practice in the bombing of battleships by aeroplanes, and both nations are said to have secured excellent results.

THE cultivation of camphor is an important industry of Hiogo, Japan. Some of the older and larger trees have a diameter of fifteen feet, and a reputed age of 300 years. About 5,000,000 pounds of camphor are exported from Japan each year.

A UNIQUE slot machine has been adopted by the Interborough Rapid Transit Company, New York. The machine changes dimes, quarters, and half dollars, and is displacing the 1,200 persons who have occupied change booths at the entrances to New York's subways.

MUCH is written, says an English newspaper, of English folk flocking to Continental health resorts, but the fact is often overlooked that many thousands of foreigners find English seaside towns preferable to their own. Just now there are many French holiday-makers in some of the South Coast resorts, and for their convenience enterprising tradesmen and others exhibit announcements in French as well as English, while the booksellers and newsagents keep good supplies of French books and periodicals.

A LARGE proportion of the plants in a tropical forest are of the sensitive variety.

IT is said that Spain will shortly issue square coins, made of a mixture of copper and nickel.

THE State plantations of *Pinus insignis* in South Australia cover 9,000 acres. It is thought that this timber will in time displace imported oregon and Baltic pine.

SPEAKING to the Royal Microscopical Society in London recently, Sir Charles Parsons said he had been trying to make diamonds for twenty years, and had spent £20,000 on his experiments. He had come to the conclusion that nobody had ever made a diamond.

A FRENCH Government report gives the estimated number of cripples resulting from the World War as more than ten million. The country with the largest number is Germany, with 1,537,000. France ranks second with 1,509,000, and Great Britain third with 1,170,000.

TWO new iron and copper sulphide ore fields, the deposits in which were totally masked or covered with glacial drift, have been discovered in Sweden by the use of electrical apparatus devised by Hans Lundberg and Harry Nathorst. Both the fields are in the Skelleftea district, about 450 miles north of Stockholm.

THERE are Roman remains in a great many parts of Britain, but the most perfect and important are those in the old Roman city of Bath, which were built in the first century. Here you can see the old pipes or conduits through which the water was conducted in the old baths, where the water comes up quite hot, just as it did in those long ago days.

THE new American Immigration Bill hits the Atlantic shipping companies very hard. These companies made their profits, not out of the first-class passengers, but out of the thousands of immigrants who were herded together in the third-class. On account of the United States' new policy, the large ships that once carried thousands of European immigrants to America can now bring only scores.

UNDER the provisions of the Border Railways Act, four bridges are to be built over the Murray River, to open up the New South Wales Riverina district. Victoria will build the bridges at Gonn Crossing and Euston. New South Wales will construct those at Mildura and Abbotsford, but at the cost of the two Governments, New South Wales ultimately paying one-third and Victoria two-thirds of the total cost.

THE colouring matters which give such lasting colours in flowers produce only fugitive results when used on textile fabrics. They are all complex substances, and one of the real marvels of nature is the ease with which the plant builds up these colouring matters. The chemist succeeds in synthesising them with great difficulty only, and by methods so complex that it is obvious that he is not even on the road toward learning how the plants do it.

FIVE great nations stand out in the history of ancient music—the Egyptians, the Hebrews, the Assyrians, the Greeks, and the Romans. It is from the Assyrians that we get the first definite example of the employment of music as an adjunct in war. Modern art is indebted to the Assyrians for two of its prominent musical features, the massed military band, and the piano (originating from their favourite instrument, the dulcimer).

THE carpentry of Tutankhamen's tomb was cunningly contrived. Some of the tongue-and-groove construction was not put up with any idea that it should ever be possible to take it apart without damage, says *Science Siftings*. The effort to do this has frequently proved almost insurmountable. The wrecker of buildings ordinarily works with the primary object of getting the structure down without any consideration about damage; but in this Egyptian tomb all must be preserved. Hence the anxiety of those who have a hand in the dismantling of this ancient product of art and craft.

To keep tools clean and bright rub a little mercurial ointment over them, which will form a moisture-resisting coating. Mercurial ointment is somewhat poisonous, so should be handled carefully. Another good mixture to keep tools from rusting is suggested by *Popular Mechanics*. It is made with six parts of lard and one part of resin. Heat these together slowly until the resin is all melted. The mixture should be heated in the open air in case of fire, and benzine added in the proportion of about one pint of benzine to half a pound of the mixture. When cool, the mixture can be rubbed lightly over the bright steel articles. Tools thus treated will resist the corrosive action even of salt water.