

SIGNS OF THE TIMES

WORLD EVENTS IN THE LIGHT OF PROPHECY

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ONE PENNY

The Marvels of Our Age

WHAT HAS BEEN ACHIEVED AND WHAT IT MEANS

"Nearly all the great inventions have come within the memory of men now living. . . . Chief among the amazing developments of the present is radio broadcasting. . . . This world is now just one-tenth of a second wide. . . . Wireless has done it."

CARLYLE B. HAYNES



HERE is no period of human history comparable to the present. Our day is different from every other age of which we have heard or read. All the faculties of the human mind have been sharpened and developed to an astonishing degree during very recent years.

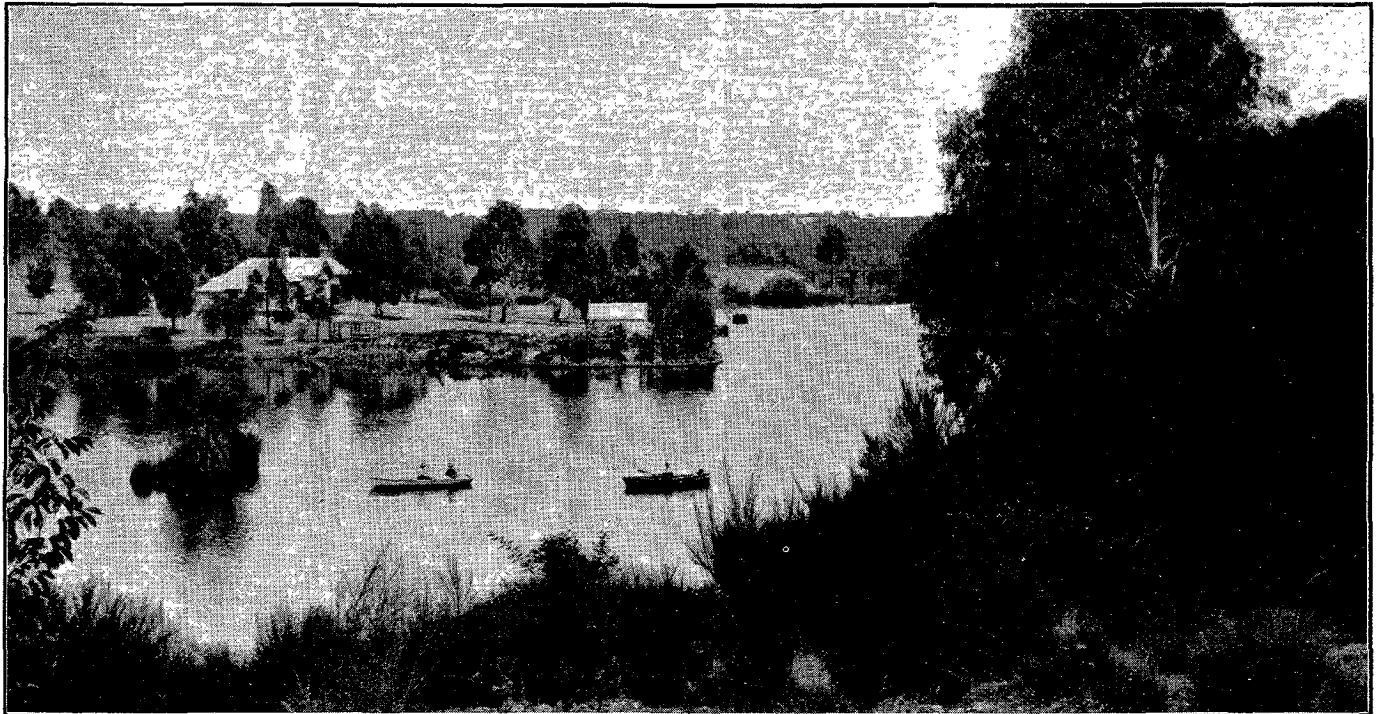
The age in which we live is unique, different, wonderful. Other ages have equalled it in courage, in feats of valour, in war; but no age can be compared to it in knowledge, invention, transportation, and dissemination of intelligence.

For nearly sixty centuries, from the beginning of the world until a century and a quarter ago, the human race carried on its affairs in just about the same way as that with which it started. The work men did they accomplished either with their hands or with some crude, rough implements or equipment.

When men fought, they used primitive weapons of warfare. When they builded, it was with the simplest kinds of material and methods. When they travelled, they either went afoot, or on the back of some beast of burden, or in some crude cart. Their tastes were primitive; their wants were few and easily supplied; their comforts were scanty; their conveniences were limited.

ONE HUNDRED YEARS AGO

Go back a hundred years. We scarcely know how to live. All the comforts and conveniences which we are so accustomed to are gone. There is no telephone or telegraph to use, and even mail delivery is slow and uncertain. There are no electric cars, no subways, no elevated trains, no steamboats, no aeroplanes, not even a cable car, in fact not a horse-car,



JUBILEE LAKE, DAYLESFORD

Photo Victorian Railways

Daylesford, 2040 feet above sea level, is an old mining town, 76 miles by rail from Melbourne, on the line from Woodend to Ballarat. A delightful climate, attractive scenery, fine panoramic views, and a charming little lake are features of Daylesford. Thousands are attracted thither by the radio-active mineral springs which are noted for their medicinal value.

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and the buggy is the very latest and most up-to-date method of rapid transportation.

There are no electric lights, no illuminating gas, not even a kerosene lamp. It is the old tallow candle we depend upon for light. And we don't need much light, for it is the custom to go to bed soon after the sun goes down.

There are no phonographs in the house; and radio broadcasting is incredible and unthought of.

There is no sewing machine, no reaper, no thresher, no farm machinery, no electric sweeper, no electric irons. Housework and farmwork are done by hand.

There are no India-rubber goods. Such conveniences are far in the future.

There are no photographs, no photo-engravings, no cameras, no rotogravure sections of the papers. In fact there are no newspapers as we know them. Such a thing as the wonderful octuple web-perfecting printing press, which prints, pastes, cuts, folds, and counts newspapers at the rate of 96,000 an hour, or 1,600 a minute, is not dreamed of.

There are no linotype or monotype machines, no typewriters, dynamo-electric machines, or electric locomotives.

There is no Pasteurising or any knowledge of its need. There is no knowledge of microbes, or disease germs. There is no sanitary plumbing, no use of anæsthetics in surgery. And the list might go on and on.

I wonder whether we could live in such a world as that!

THE MARVELS OF OUR TIME

THE wonders and marvels of our age are so common to us that we seldom stop to consider how recently these things have all come into use. It seems almost as if the human race had been in a sleep for nearly sixty centuries, and then a little more than a century ago had been awakened to intense activity. In the realm of science and invention, human ingenuity has done more during the past century than in all the centuries which went before.

Nearly all the great inventions have come within the memory of men now living, and so many of them have been produced that we of this age have ceased to exclaim and wonder, and our attitude is one which leads us to expect anything at all and be surprised at nothing. This has not long been true, however. Our fathers and grandfathers, some of them, believed in their days that human progress had reached its limit. An interesting illustration of this is given in the *Scientific American* of October 16, 1915.

"Some one poring over the old files in the United States Patent Office at Washington the other day, found a letter written in 1833 that illustrates the limitations of the human imagination.

"It was from an old employee of the Patent Office, offering his resignation to the head of the department. His reason was that as everything inventable had been invented, the Patent Office would soon be discontinued, and there would be no further need of his services, or the services of any of his fellow clerks. He, therefore, decided to leave before the blow fell."

THE WORLD JUST ONE-TENTH OF A SECOND WIDE

CHIEF among the amazing developments of the present is radio broadcasting. Millions of people now sit at home with "head phones" on, or before loud speakers, and twirl little black dials in order to mine the air for something worth while, as men mine the earth for precious metals. Millions of

people in one country alone can sit quietly in their homes and hear the audible voice of one man.

Speaking of the possibilities of this wonderful invention, French Strother, in *World's Work*, for April, 1922, writes:—

"This world is now just one-tenth of a second wide. Wireless has done it. Man has touched the ether waves with the perturbations of his restless spirit, and within the winking of an eye, by man-made receptive nerves, at the antipodes his brothers hear his speech. At last the world is one chamber, where no man, however remote in the flesh from other men, is beyond the sound of the voices of his fellows. If the inventions of present daily use had been in existence in their time, Robinson Crusoe on his lonely island, Columbus in his caravel, Cæsar in Britain, even Dante in the remotest hell, could have heard the gossip of London, the weather report in Genoa, the chariot-racing results in Rome, and the voice of the lost Beatrice."

What possibilities are here opened up for the gospel of our Lord! In a way undreamed of hitherto and independent of weather conditions and transportation facilities, the seed of truth may reach untold millions at the very poles of the world. The burning sands of the Sahara, the frozen steppes of Siberia, the jungle fastnesses of India, the inaccessible gorges of the Himalayas, the serene calm of the mountain shepherd in his hut, as well as the groups of men and women on the far-flung oceans, could be put in touch with Christ's truth instantaneously, for the wireless leaps over all barriers of time and space.

WHAT DO THESE THINGS MEAN?

It is not my purpose, however, in calling attention to these things, to arouse in the reader merely a sense of wonder, but rather to raise the question, "What do these things mean?" It is the significance of these wonders which concerns me, and which I would have concern you.

Why is it, then, that these amazing developments, these wonderful time-and-labour-saving devices, have all come in our day? Why is it that they have been crowded into the past century? Here is contained a lesson for all the world. Here is a sign from God Himself.

All these things have come about in just this way and at just this time as a fulfilment of an ancient Bible prophecy, and they are here for God to use in carrying out His purpose for the earth and the race upon it.

THE TIME OF THE END

THIS is the prophecy:—

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

Here Daniel is instructed to seal his writings until a future time called "the time of the end." In this "time of the end" his writings, and, indeed, the great Bible prophecies, would be unsealed, made known, disclosed, and disseminated widely over the earth. For this purpose "knowledge shall be increased," and "many shall run to and fro."

That this is the primary meaning of this prophecy may be seen from a comparison of this passage as it appears in the German and French translations. The German reads:—

"And, thou, Daniel, hide these words and seal this writing until the last time; then shall many comprehend it and find great understanding."

The French reads:—

"But thou, Daniel, close these words and seal the book until the time appointed; at which they shall run through it, and of which the knowledge shall be increased."

"The time of the end" is not the end of time; that is, it is not the end itself; it is a short time preceding the end. It is, as the German translation has it, "the last time." There is to be, just before Jesus returns, a time during which Daniel's prophecy is to be made plain, is to be preached in all the earth, to acquaint men with the importance of the time in which they live, and prepare them to meet their Lord when He comes. This is here called "the time of the end."

This time is to be known by two things: it is to be a time of unprecedented increase of knowledge, and it is to be a time of unparalleled running to and fro.

This increase of knowledge will be primarily a knowledge of the Scriptures, and this running to and fro will be primarily for the purpose of disseminating that knowledge; that is, when God's day is about to dawn and His Son is about to come, He will quicken all the faculties of the human mind for the purpose of bringing into use all manner of devices, equipment, and inventions, in order that "this gospel of the kingdom" may be quickly carried to every land and people on the globe.

This age of marvels is therefore only the carrying out of the purpose of God. It is all His doing, and He will use it all for His own designs. And the significance of it is that this is "*the time of the end*"; this is "*the last time*."

There never has been such a time as during recent years for the development and the enlargement of human thought and knowledge. This is evidenced by the marvels of the present age. By these we know the predicted increase of knowledge has come. And by this we know more: we know that the divine prediction has been fulfilled, and we are in "the time of the end."

One further consideration should here be emphasised: This increase of knowledge to take place in "the time of the end," was with special reference to the knowledge of the Scriptures, the prophecies, the Word of God. A little over a century ago God's Word was hardly known, for it was scarce and expensive; its circulation was limited to very few, and those usually were men of wealth. Printing facilities were needed to put it in the tongue of the people. A large output was needed to put it within the reach of the people. Easy and rapid transportation was needed to put it in the hands of the people. Schools and education were needed to put it into the minds and comprehension of the people. A special divine message was needed to bring "this gospel of the kingdom" to the attention of the people. And a great mission movement was needed, wielded by, and clothed with, the Spirit of God, to put it in the hearts of the people.

And all this has been witnessed during the last century and a quarter. The London Religious Tract Society was organised in 1799; the British and Foreign Bible Society in 1804; the American Bible Society in 1816; and the American Tract Society in 1825. The Bible has been printed in nearly 800 languages and dialects, and nearly 800,000,000 copies of it, in whole or in part, have been distributed over all the earth. Never before has such a good degree of learning been so general as now. Schools, academies, colleges, universities, are everywhere.

There is no mistake here. The time pointed for-

ward to by Daniel is the time in which we live. Everything called for by this prophecy has been fulfilled. Knowledge has been increased most marvellously. All about us are the evidences. This is one of the great signs of the return of Jesus.

THE MISSION OF THE CHURCH TO SAVE NOT AMUSE

THE Church stands to win men to Christ. The doctor is not a luxury. . . . The Church is not a luxury; she is a necessity; she is a necessity because of man's vital need; and she is a necessity because she possesses, by the grace of God, the vital remedy for that need." These striking words are from the pen of the Rev. A. Douglas Brown, in an article entitled "The Church and Its Message," published in the *Australian Christian World* of recent date. He gives some sound and timely advice concerning the attitude the Church should take in its efforts to convert men and women to Jesus Christ. He says:—

We need to discover the fundamental truths of the Church of God; and we need a revival of the fundamental practice of the Church of God. The Church has had most influence with the outside masses when she has been most unlike them. . . . You are never going to win the world to Jesus Christ by making His Church as much like the world as possible. You are never going to reach down to the great depths of the human soul, and interpret the world's needs in the light of truth and redemption, unless you dwell deep in the heart of reverence and truth, and refuse to popularise a thing that is divine. . . . The Church is a mystical body, of which Jesus Christ is the Head, and the Holy Ghost alone is the energising Power. These are the old truths that made the Church. These were the great visions that were revealed to our forefathers; these were the truths that purchased the inheritance of God in the consciences of men, through the faithful witness of those who served before us. And we have entered into an inheritance purchased by these things. Let us not degrade that inheritance. Let us not drag the holy Church down to the level of an institution. You do not come into the sanctuary to be amused. Behind the outward act of public worship there lies the need of the human soul, redeemed by God, struggling toward the light.

These words should commend themselves to every true Christian. Certainly there is the need of a revival of the fundamental practice of the Church of God among many of His professed followers. Too many, we are sorry to say, who have been appointed as shepherds of the flock seem to have lost sight of the truth expressed by the Rev. Brown that the Church has most influence with the outside masses when she is most unlike them.

The great work of saving men and women from the corruptions of the world is certainly not going to be accomplished by bringing the Church down to the level of the world. The Church is to lift sinners up out of the pit of ruin and degradation and set their feet on a higher plane.

When ministers neglect the means appointed by the Saviour for the salvation of mankind and introduce such things as dancing, cinema entertainments, and other forms of worldly amusement as features of the service of the house of God, it is very evident that they have lost their vision of the cross, and know not that the Holy Spirit alone is the energising power of all gospel work. "In the last days," said the Apostle Paul, "grievous times shall come. For men shall be . . . lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof." 2 Tim. 3: 1, 2, 5, R.V. We verily believe that were the Saviour on earth in person today He would deal in much the same way with the houses of worship in many cities as He did on a certain occasion with the temple in Jerusalem. See Mark 11: 15-17. As the Rev. Brown

says, the Church stands to win men to Christ: the Church is not a luxury but a vital necessity. We do not come into the sanctuary to be amused.

Soon God's judgments are to fall on a wicked world and on the apostate churches. Even now the call is sounding: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4. Who will respond and take their stand with those who "keep the commandments of God, and the faith of Jesus"? Rev. 14: 12.

F.

TWO DESTRUCTIVE CRITICISMS

THE world is moving, but is not sure of its goal. A spirit to burst things asunder, to disintegrate all that is, has taken hold of two classes of society. One class is smiting the Word of God, trying to disintegrate that, so that there shall be nothing really fundamental to cling to in the realm of religion; and the other class is smiting at the very basis of all present forms of government, to disintegrate that, and leave the world with nothing upon which to build that will give us economic or personal security. Concerning this strange tendency a writer quoted in the *Southern Cross* of February 6, says:—

A new philosophy was spreading at the base of the great palace of civilisation—a philosophy of the "materialist conception of history"—which taught that ninety per cent of the human race was daily being robbed of the fruits of its toil by the other ten per cent. Small wonder the old order broke up—or, rather, is breaking up! The process is going on all around us! The destructive criticism which was and still is the dominant note of modern thought is still steadily working itself out in the material sphere. As a result the confidence of civilisation is gone.

This is not a bright picture, but it is a true one. The loss of the confidence of civilisation has put a spirit of nervousness into the whole world system. The nerves of the world are "jumpy," as a patient might express it; and, as with individuals, so with nations. It does not add to the peace of the world or the confidence of the world. In fact, as this writer says, "The confidence of civilisation is gone." The Saviour expressed the condition in these words: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

The writer referred to states that "the war and the Russian Revolution are but the first great blows of these destructive forces upon the structure of community life as it was"; and he thinks that "our only chance of preserving what civilisation we have is to achieve, consciously, an altogether higher and better one," for which "we must evolve a new constructive force which will begin building on the ground cleared in the last twenty years, and a new orthodoxy to teach us how to live in that new world when we have built it." "For this," he says, "we need a new discipline and a new sense of authority, . . . a stern, constructive, architectural period; and mankind will have to curb its passions and instincts as never before."

Now, who is going to build this wonderful structure? Having destroyed everything that served as a base, where and with what shall we begin? A party of shipwrecked sailors and passengers drifting in mid ocean on water-logged life-belts might also express their needs in a similar way: "What we need is a new conception of things; we need at once to build a boat, constructed on better and wiser principles, and we need also a new captain and crew who will keep the ship in such perfect condition that no explosion can possibly occur."

The ridiculousness of such a discussion under such conditions is no greater than that which manifests itself in the extract given above. When the foundations of society have been smitten from beneath our feet and when the principles upon which the morality of the race rests have been swept out of our souls in the overthrow of religion, we have as much left to work upon in rebuilding a satisfactory and enduring structure as the shipwrecked mariners and passengers have in the midst of the sea. If that is our only dependence, we are certainly lost. But, thanks be to God, there is hope yet for all who will cling to their trust and confidence in God. Kings may be dethroned and governments crumble; the majority of mankind may think they have destroyed religion and dethroned God; but for the humble, trusting Christian, there is a light in the darkness still, a hope that cannot be blotted out. The stress and strain and struggles of these times only prove to us that we are seeing the culmination of the long controversy, and that soon "He that shall come will come, and will not tarry." All the events of this world today are shaping toward that grand climax, the return of our Lord and the reward of those who continue faithful to Him in spite of all the forces of evil in the world.

DEFINITE HEALING IN ANSWER TO PRAYER

THE question is often asked whether or not healing really does take place in answer to prayer. Those who accept the Bible as an authentic record cannot doubt that in Bible times, especially during the days of our Saviour's sojourn on earth and during the lifetime of His apostles, remarkable cases of healing certainly did take place. But many doubt whether that same power is still at the disposal of Christ's followers today. We are glad to be able to assure our readers that it is. From time to time we have brought to our notice very definite cases of healing in answer to earnest prayer. The following is an account of just one such experience:—

The little daughter of Pastor and Mrs. Lockert was recently stricken with a severe case of poisoning, presumably from eating over-ripe fruit. Taken sick in the evening she lapsed into unconsciousness early the next morning. Convulsion followed convulsion until, after fifteen of them, she was utterly exhausted.

About two o'clock in the afternoon the doctor, who had been by her bedside all day, said there was no hope. Everything indicated that the end had come. The watchers thought her dead. She was turning cold, her finger nails turned dark, and she apparently ceased to breathe. Pastor Lockert knelt by her bed, and anointing her with oil, in his grief, cried to God to spare his child.

In a few minutes she began to breathe. Her bronchial tubes cleared and the froth disappeared from her mouth. The next morning, after being unconscious twenty-four hours, she called her mother and asked for water. She has since continued to improve rapidly. Surely God heard the prayer of His servant and in a marked way answered his cry.

When the Saviour sent forth His disciples on a certain occasion He gave them instructions to preach the kingdom of God, and to relieve the sufferings of the people. In Luke 9: 1, 2 we read: "Then He called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick." The Apostle Paul tells us that the power to heal is one of the gifts set in the Church by God Himself. Writing to the Corinthians he says: "And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, *then gifts of healings*, helps, governments, diversities of tongues." 1 Cor. 12: 28. The instruction given through the Apostle James is very clear. In his epistle we read: "Is

any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and *the prayer of faith shall save the sick*, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5: 14, 15.

Of course we must bear in mind that physical healing may not always be for our good or to the glory of God. The "prayer of faith" will ever carry with it that submission to the Divine will expressed in the words of Jesus, "Nevertheless not My will, but Thine, be done." Luke 22: 42. Nor is it a denial of faith to make use of the simple remedial means that God has given, or those ordinary essentials upon which He makes life dependent, as proper food, pure air, rest, exercise, and sunshine. When King Hezekiah became sick, he besought the Lord to heal him and this the Lord promised to do. Through Isaiah the prophet, however, he directed the king's servants to make use of a simple remedy which enabled Hezekiah to recover. See 2 Kings 20: 1-7.

There are many cases, however, like the one we quoted near the commencement of this article, in which human skill and natural remedies seem all unavailing. It is then that the Lord is often pleased, in answer to earnest prayer, to restore the afflicted one miraculously. If there were more obedience to His divine will and greater faith in His precious promises there would be, without doubt, greater manifestations of this wonderful gift. F.

MEXICAN PRESIDENT ON RELIGION

WHEN the new president of Mexico, M. Calles, was in New York recently, he expressed himself as being "in sympathy with any religion that seeks to advance the moral and spiritual condition of his people"; but he declared himself the "bitter enemy of the priest who views his position in the light of special privilege." He is reported to have said:—

Some of my critics accuse me of being hostile to religion. That is absolutely false. I am a friend of the priest who sees in his work the possibility of evangelistic service. Our laws amply insure religious freedom, but just as strictly do they forbid religious activities in politics. I shall enforce the laws.

The newly elected president is a firm supporter of the idea of educating the children, and his first efforts will be directed along that line. His interviewer states that M. Calles is determined that the fight for advancement and religious freedom in Mexico shall not be stopped. He has had the hierarchy against him both in his fight for religious freedom and for education; but a new day seems to be dawning for that country so long held in darkness.

A SCIENTIST'S FAITH IN THE BIBLE

MANY people take it for granted today that if a man is a scientist he is not a believer in the Bible. Although unhappily this is only too often the case, we are glad that it is not always the case. There have been, and still are, men of eminence in the scientific world who can be reckoned among the staunch supporters of the Bible as the inspired, infallible Word of God.

A striking confession of faith by Mr. Howard A. Kelly, M.D., of Johns Hopkins University, Baltimore, Md., appeared some little time ago in the *Sunday-School Times*. One editor gives us the following information concerning Dr. Kelly's attainments:—

Dr. Howard Kelly, of Baltimore, holds a position almost unique in his profession. With academic, professional, and honorary degrees from the universities of Pennsylvania, Washington and Lee, Aberdeen, and Edinburgh, his rank as a scholar is clearly recognised. For some twenty years, professor of obstetrics and gynecology at Johns Hopkins University, his place as a worker and teacher in the applied science of his profession has been beyond question the highest in America and Europe. At least a dozen learned societies in England, Scotland, Ireland, Italy, Germany, Austria, France, and the United States have welcomed him to membership as a master in his specialty in surgery. Finally, his published works have caused him to be reckoned the most eminent of all authorities in his own field.

Dr. Kelly did not arrive at his present conviction of the truth of the Bible in a hasty or superficial way, but pursued his study of it in a way characteristic, and worthy, of a real scientist. The following is his own account of the methods he used to arrive at the truth:—

I have, within the past twenty years of my life, come out of uncertainty and doubt into a faith which is an absolute dominating conviction of the truth, and about which I have not a shadow of doubt. I have been intimately associated with eminent scientific workers; have heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions. I was once profoundly disturbed in the traditional faith in which I have been brought up, by inroads which were made upon the Book of Genesis by the higher critics. I could not then gainsay them, not knowing Hebrew nor archæology well, and to me, as to many, to pull out one great prop was to make the whole foundation uncertain.

So I floundered on for some years, trying, as some of my higher critical friends are trying today, to continue to use the Bible as the Word of God, and at the same time holding it of composite authorship, a curious and disastrous piece of mental gymnastics—a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emancipated race. I saw in the Book a great light and glow of heat, yet shivered out in the cold.

One day it occurred to me to see what the Book had to say about itself. As a short, but perhaps not the best method, I took a concordance and looked out "Word," when I found that the Bible claimed from one end to the other to be the authoritative Word of God to man. I then tried the natural plan of taking it as my textbook of religion, as I would use a textbook in any science, testing it by submitting to its conditions. I found that Christ Himself invites men (John 7: 17) to do this.

I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book.

I believe the Bible to be God's Word, because, as I use it day by day as spiritual food, I discover in my own life as well as in the lives of those who likewise use it, a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not so use it can know nothing of. It is as really food for the spirit as bread is for the body.

Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world could do, that which appeals to me as a physician—a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings.

It is indeed refreshing to read these statements from one of such distinction as Dr. Kelly, and we trust that they will prove an incentive to all our readers to more earnest and prayerful study of the sacred Book of God, which is able to make us wise unto salvation through faith which is in Christ Jesus. 2 Tim. 3: 15. F.

God's Love

"THE love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind.
If our love were but more simple
We would take Him at His word,
And our lives would be all sunshine
In the sweetness of our Lord."

“THE CRIME RECORD”

A. M. FRASER



HE above is the title of a heading which the Melbourne Age has apparently found necessary to adopt in order to group the numerous accounts of burglaries, robberies, assaults, murders, and other acts of violence which appear in practically every issue of the daily newspapers. The continual increase of crime is really appalling, and surely ought to impress all with the seriousness of the situation. While this condition of things is alarming in some respects, yet the careful student of the prophetic Word is not surprised that things should be as they are; for just such a condition is predicted in the Word of God as characteristic of the last days.

We have before us a number of clippings, containing accounts of various forms of crime, taken from one daily newspaper alone—the Melbourne Age. The great majority of these clippings are taken from the issues of this newspaper covered by the period of a little over a week. No doubt several accounts of this nature escaped our notice even in this short period, and had we extended this period and also drawn on a number of other newspapers, periodicals, etc., for news of this kind we would have had a bulky package of clippings to deal with. It affords us no pleasure to make such a collection; rather it is a sickening task, but we desire to emphasise the fact that these things are very definite signs which prove that we are living in those grievous times that are just to precede the second advent of our Saviour. The following headings are taken from some of the newspaper clippings already referred to: “Attacked by Footpads—Driver Assaulted and Robbed—Victim Kicked Unconscious.” “Man’s Violent Behaviour—Assaults Woman and Smashes Furniture.” “Cowardly Attack on Women.” “Serious Street Assault.” “Housebreakers at St. Kilda.” “Burglary at Malvern—Tobacco Valued at £100 Stolen.” “A House Ransacked—Jewellery and Money Stolen.” “Boot Shop Entered—Property Valued at £18 Stolen.” “Alleged Attempted Poisoning.” “A Bridegroom Murdered—Uninvited Guest’s Fearful Crime.” “A Los Angeles Tragedy—Murder of Two Little Girls.” So we might go on, for we have not quoted all the cases by any means, but the heart grows sick at the recital.

About the commencement of the eighteenth century Matthew Henry wrote his noted commentary on the Bible. In commenting on Luke 18: 8 he said: “The world will grow no better, no, not when it is drawing towards its period. Bad it is, and bad it will be, and worst of all just before Christ’s coming; the last times will be the most perilous.”

This declaration is certainly based on the prophecies of the Word of God—prophecies such as the following from the inspired pen of the Apostle Paul which are being remarkably fulfilled at the present time: “But of this be assured: *in the last days grievous times will set in.* For men will be lovers of self, lovers of money, boastful, haughty, profane. They will be disobedient to parents, thankless, irreligious, *destitute of natural affection, unforgiving, slanderers. They will have no self-control, but will be brutal, opposed to goodness, treacherous, headstrong, self-important.*” 2 Tim. 3: 1-4, Weymouth’s Modern Speech Translation.

We have italicised those expressions which apply particularly to the characteristics of the present

age, to which we have drawn attention by reference to the daily newspaper.

From the lips of the Saviour Himself we have these words: “And as were the days of Noah, so shall be the coming of the Son of man.” Matt. 24: 37, R.V. Of the days of Noah we have this record: “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . The earth also was corrupt before God, and the earth was filled with violence.” Gen. 6: 5, 11.

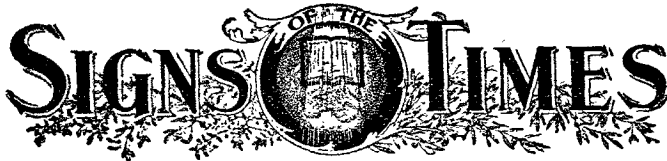
Thus it was to be just preceding the Saviour’s second coming: thus it is today. The consummation of all things is hastening on apace. Speaking of this same time, Jesus declared: “And because iniquity shall abound, the love of many shall wax cold.” Matt. 24: 12. This passage may be more literally translated: “And because lawlessness shall have been multiplied the love of the many will grow cold.” It is very nearly so rendered in Rotherham’s emphasised translation, and Dr. Weymouth gives it thus: “And because of the prevalent disregard of God’s law the love of the great majority will grow cold.”—*New Testament in Modern Speech.*

There can be no doubt that lawlessness—a disregard of the laws of both God and man—is an outstanding characteristic of this age. And sad to say this lawlessness is being fostered by the antinomian teaching of certain theologians and preachers. But God is sending His message to the world calling men and women to the obedience of His holy law, and there is being gathered out a company of whom it is said: “Here are they that keep the commandments of God, and the faith of Jesus.” Rev. 14: 12. Of those who are thus obedient through the grace given them in Christ Jesus, 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. Reader, that happy privilege will be yours if you heed the call and comply with the conditions of the wonderful and gracious plan of salvation, which has been devised for the eternal redemption of all those who will accept it.

Learning Humility

THE last time I saw Dr. Mather was in 1724. On taking my leave, he showed me a shorter way out of the house by a narrow passage, which was crossed by a beam overhead. We were still talking as I withdrew, he accompanying me behind and I turning towards him, when he said hastily—“Stoop, stoop.” I did not understand him till I felt my head hit against the beam. He was a man who never missed an opportunity of giving instruction; and upon this he said to me—“You are young, and have the world before you; learn to *stoop* as you go through it, and you will miss many hard thumps.” This advice, thus beat into my head, has frequently been of use to me; and I often think of it when I see pride mortified, and misfortune brought upon people by their carrying their heads too high.—*Benjamin Franklin.*

A MAN’S worth should be reckoned by what he is, not by what he has.—*H. W. Beecher.*



World Events in the Light of Prophecy

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The New Bible Again

How Mr. Arthur Mee, in His "Children's Bible," Deals with the New Testament.

IF Mr. Mee's "Children's Bible," in its treatment of the Old Testament, makes us to wonder at the temerity of man in rashly tampering with the Word of God, his treatment of the New Testament leaves us even more astonished. Mr. Mee declares, in his preface to the "Children's Bible," that he is presenting "the vital essence of this book; that he is presenting "the fine gold of it, in its own immortal words, with no word added and no word altered." He further states that "the ancient Jewish chroniclers bequeathed to us a mass of detail suiting the people two thousand years ago, but hardly needed now, and hampering the free flow of this wondrous story." Then he asks: "Did Paul himself not seem to complain of these endless genealogies in one of his letters to Timothy?"

Paul did warn Timothy to avoid giving heed to "fables and endless genealogies which minister questions rather than godly edifying." But never did Paul advise his "own son in the faith" to discount the divine records of the Scriptures. With some of the Jews it was their stock-in-trade to discuss genealogies. Since Herod had destroyed the genealogical tables that were preserved in the Temple, the Jews had only fragmentary records and their own memories to base their arguments of genealogical descent upon. Therefore the endless and unprofitable discussions against which Paul warned Timothy. But this warning gives no human being now any warrant for discarding any portion of Holy Writ. The genealogical tables given in the New Testament establish beyond a doubt that Jesus was the Messiah that was to come. Without them there is no record which could establish His identity.

NO HUMAN AUTHORISED TO AMEND IT

BUT who is better fitted, if the Bible needed amending and expurgating, to do that work than the Holy Spirit? He has not done it nor authorised the doing by any mortal man; and yet Mr. Mee can say of his expurgated Bible: "In these pages is the vital essence of the book. . . . Here is the fine gold of it, in its own immortal words, with no word added and no word altered," and that what he has left out is "hardly needed now." He further declares that "the dearest lover of the Book of books will find nothing missing that the heart desires." We have shown in the previous article that there is much missing that the heart desires; that instead of the vital part being left, a very vital part has been thrown aside. Mr. Mee does speak, in the closing paragraph of his introduction to his new Bible, of "this matchless book" as having been "inspired by God and fashioned under His control by the hands of men"; but his idea of the inspiration of the Bible must be gauged by his attitude toward

it and his belief in the necessity of its being amended and expurgated. For surely if he believed in the inspiration of the Bible in the sense in which the term is used by the trusting and loyal Christian, he would never attempt such a profanation of the sacred Book given to us through men whose pens were guided by the will and hand of God.

EXPURGATES THE VIRGIN BIRTH

WHILE it is probably true that no word has been added and no word altered in the "Children's Bible," it cannot be truly said that the meaning has not been altered. We take, for instance, the beginning of Matthew's record of our Lord's life and work. Matthew begins his Gospel with the genealogy of Jesus, which traces His lineal descent from Abraham through David and Ruth to Mary, His mother. Establishing thus His lineal descent, Matthew's record continues (verse 18): "Now the birth of Jesus Christ was on this wise," and proceeds to tell the incidents which prove that Jesus was born of a virgin, as the Scripture declared (Isa. 7: 14) that He would be. Now all this is scrupulously purged away in the new Bible. Let us illustrate from the opening paragraph of the New Testament as "arranged": "Now the birth of Jesus Christ was on this wise. Behold the angel of the Lord appeared in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins.

"Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him."

Had the Bible been given to us as Mr. Mee proposes to give it to our children, how much would we know about the virgin birth? We would have to conclude that the infant Jesus was born an ordinary illegitimate human child. This is the stigma which such an expurgated Bible puts upon our Saviour. But this expurgation is quite in harmony with the attitude of the "higher critics," who long since began to scout the idea of the virgin birth. But what will he do with the declaration of the Lord through Isaiah that He would give the people a sign, and that sign would be that a virgin would "conceive and bear a son," and "call His name Immanuel"? Isa. 7: 14. Perhaps we would better ask what he has done. He has left it all out—expurgated it as a non-essential. Could anyone truthfully claim, therefore, that Mr. Mee's arrangement has not altered the teaching of the Bible? It will please the "higher critics," but it is not the Bible. Is it too much to say of it that such wresting and tampering with the Bible is an insult to the divine Author of the Book?

As with Matthew's Gospel, so with the others; there has been left in what the arranger considered essential and there has been thrown out what he considered non-essential.

THE ASCENSION RECORD A NON-ESSENTIAL

PASSING on to the Acts of the Apostles, we find that the entire first chapter is expurgated; for would it not be too much to ask men to believe that Jesus actually ascended into heaven from this earth? Would it not give undue support to the doctrine of the second advent to let it be known that when Jesus departed, two angelic beings declared to the sorrowing disciples that He would certainly return? The second chapter also is mutilated, and that portion omitted which shows that the experiences of the day of Pentecost were a fulfilment of the prophecy of Joel.

(Continued on page 12)

The Future Home of the Saved

GEORGE B. THOMPSON

ONE of the sweetest words ever heard is "home." The vision of home and mother never fades from the heart. One may travel amid the eternal frosts of the north, or among the waving groves and balmy breezes of the south; be pinched by poverty, or revel in luxury; be exiled amid the barren rocks and mountains, yet ever and anon the memory of home will float in upon him. It may be a humble home, a hut, perchance, crumbling and old, unattractive to strangers, but to him it is *home*. Though now he may be a wanderer, white with the frost of many winters, and bending beneath the weight of years, the home scenes live in the memory.

I once read that the Russian exile sometimes before leaving his home for ever, will bow down and kiss the ground, and then take with him to his abode amid the snows of Siberia a handful of the earth, a relic of home. Yet dear as is home, there are many sad recollections, things we would fain blot for ever from our memory. Sin is here. Satan, with hellish intent and sullyng touch, has entered the home to mar its tranquillity. Lonely sufferers lie wasting

with disease, life's lamp burning but dimly. Beneath the ceremonies of yonder tomb lies a head pillowed in dust, that was once a part of a home circle, now broken. Misfortune has caused many a heart to ache. Intemperance has transformed thousands of once happy homes into pandemonium. The most enduring home is ephemeral, its joys are transient. Brothers and sisters separate, and wander in distant lands; fathers and mothers are borne to their final rest, and the home is no more.

But there is a home where these sad scenes will never be witnessed, a "house not made with hands, eternal in the heavens"; and amid life's trials and burdens our minds revert to the "home over there," the beautiful home prepared by God for His people.

THE HOME OF MAN

THIS earth was created as a home for man. "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Isa. 45: 18. "Blessed are the meek: for they shall inherit the earth."

Matt. 5: 5. "Behold, the righteous shall be recompensed in the earth." Prov. 11: 31. "For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." Ps. 37: 9. When man was created, the Lord prepared for him the beautiful Eden home and gave him "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1: 26; see also Ps. 8: 4-8.

Adam was the king of the whole earth; and if sin had not come in, he and all his posterity would be living on the earth today, in the home that God gave to them in the beginning. But when Adam yielded himself to disobey, the dominion which he held passed into the hands of Satan, who became the "prince of this world." John 14: 30. But Christ, the second Adam, came "to seek and to save that which was lost" (Luke 19: 10), which included the dominion of the earth, lost by the first Adam.



The earth restored to the people of God will not be as it now is. It will be a new earth. Edenic beauty will be everywhere, and the glory of the Lord will fill the earth.

At one time Satan took the Saviour up on a high mountain, and showed Him all the kingdoms of the earth, and their glory, and said, "All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it." Luke 4: 5-7. Satan, having the dominion that he had wrested temporarily from Adam, offered it as a bribe; but Jesus spurned the gift, choosing to buy it at the cost of His life, and give it back to man.

"And Thou, O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, *even the first dominion*; the kingdom shall come to the daughter of Jerusalem." Micah 4: 8. The "first dominion" is the dominion given to Adam; and through Christ, the "Tower of the flock," it is restored to the "daughter of Jerusalem," the Church, or people of God. "And the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7: 27.

THE EARTH RESTORED

THE earth restored to the people of God will not be as it now is. God purposes to wipe sin from the map of the universe. "There shall be no more curse" (Rev. 22: 3), and Eden beauty will be seen everywhere, and the glory of the Lord will fill the earth. It will be a new earth. "For, behold, I create new heavens and a *new earth*: and the former shall not be remembered, nor come into mind." Isa. 65: 17. "Nevertheless we, according to His promise, look for new heavens and a *new earth*, wherein dwelleth righteousness." 2 Peter 3: 13. "And I saw a new heaven and a *new earth*: for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21: 1. Isaiah prophesied of it, Peter looked for it, and John in apocalyptic vision saw it. Surely this makes the matter certain.

And oh, what a lovely scene greets our vision there! Our souls long to behold its glories. "The inhabitant shall not say, I am sick." Isa. 33: 24. Sickness and disease will be gone for ever. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isa. 35. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21: 4.

Glad day, may it soon dawn! There happiness will never end, and joys and pleasures will be complete. Family circles will be restored, and friends long parted will meet in an eternal reunion. No messenger of death will then cross the threshold of our home. None will be racked with pain, or scorched with fever. There will be no partings, no abrupt farewells, no forms bowed with the decrepitude of age, but the vigour of youth for evermore. And this beautiful home is prepared for all; none need be left out. Our Father opens wide the door, and bids us enter, and be at home. There we shall behold Adam, Abraham, Isaac, and Jacob, patriarchs and prophets, the widow who cast in the two mites, Paul, and the good of every age. And best of all we shall see Jesus who died to redeem us from sin and to give us an eternal life of bliss.

NOTHING can be beautiful which is not true.—
Ruskin.

The Sabbath—a Day of Blessing

WALTER M. BRADLEY



IT is quiet. Behind the Malibu Range the day-star has hidden its face after a week of weary labour. I can hear the sleepy whistle of my baby chicks as they huddle closer for the night. Solemnly the red eye of Mars peeps into my study and sheds his benediction over me as I read my Bible. It is Sabbath eve, and all creation seems to rest with the Master Builder. How sad to remember that tomorrow, on His day of sacred rest, untold millions of His creatures, made in His image, bought by His blood, will carelessly spurn the Sabbath of Jehovah by making it the busiest day in all the week! for Saturday, called the Sabbath in forty tongues, is the world's market day.

Nearly six thousand years have gone since the holy eve when God saw all that He had made and beheld it very good, and to stamp indelibly on the minds of His creatures the great Fatherhood of God, ordained that all His beings, from seraphim before the throne to puny man on this tiny speck of His great universe, should, with Him, the world Father, remember the seventh day, and hallow it.

"The Sabbath was made for man"—man, wearied with the ceaseless struggle of life in the enemy's land; man, bruised and torn by a never-ending buffeting in the storms of temptation; man, sick at heart and hungry for a better country, that is, a heavenly. "They enter into My rest." "It shall come to pass, that . . . from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." As we each week enter into that rest which belongs to the people of God and sense the message it bears to our wearied minds, there cannot fail to be in it a wondrous blessing for us. A page from the book of heaven is lent to us for the sacred hours. We can see with the eye of faith the picture of which Isaiah caught a glimpse, when the redeemed and the unfallen hosts of His family gather in a delivered earth for the Sabbath-school of eternity. Only those who have been made holy by the blood of Jesus can partake of the holy blessing of His holy rest. A something ineffably sweet steals over our souls, and again we are with Him at rest. Small wonder that the beloved John was in the Spirit on the Lord's Day!

GOD FORESAW FEVERED RUSH

OUR Father knew that man's cares would multiply. He knew of the plans the adversary would lay to wean us, by increasing burdens, from the service of our Creator. He saw the feverish rush and flurry of a selfish world. To save us from the maelstrom of life's engulfing flood, He calls us back each seventh day to the quiet shades of Eden. Unsullied amid six thousand years of sin, this holy thing, His sign, smooths from our brow the care lines of the week. It heals deep wounds of sin with Gilead's balm. God blessed the seventh day, and sanctified it. From the experience of those hours, from their blessing and sanctifying influence, from our meeting there with the Maker of the Sabbath, we go forth armed anew for our battle. We have camped in Beulah for a season, and our strength is renewed as the eagle's.

Into the Sabbath haven, Christ wills that no breath of self shall come. It is the golden link that binds earth with heaven. "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God."

Cleansed by His blood, sanctified by living His life, the holy resting of His children is "a sign between Me and them, that they might know that I am the Lord that sanctify them." We come apart into this holy oasis in a desert of sin, and rest awhile. Real as the presence on the hills of Galilee, the Lord of the day communes with His people.

With a hand clasping Paradise lost, and a hand reaching to Paradise restored, the Sabbath of the Son of man assures us that "now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3: 2. For here we have met Him on a day stolen from eternity, we have tasted heaven's manna, and from His hand have had the waters of the river of life, in moments just as sacred and just as blessed as any that await the host of the redeemed.

A FEW KNEW SABBATH BLISS

FEW of earth's sons have ever known the bliss of the Sabbath. Enoch tasted it as he walked with God. David, conscious of sins washed away, learned of that rest. Jesus, sinless and pure as heaven itself, kept His Father's commandments. Paul, as his manner was, ceased from his own works on the Sabbath. John, on rock-bound Patmos, breathed so deeply of the breath of Paradise on the Sabbath day, that to him a door was opened in heaven, and he saw God on His throne.

But all may know it. The ancient Syriac Version renders Heb. 4: 9, "Therefore it is established that the people of God are to have a Sabbath." Cares need not rob us of it. It is established in the counsels of heaven. All who have known the cleansing power of the Lamb, which takes away the sins of the world, can enter into His rest. It belongs to them. "The Sabbath was made for man." And the man of God cannot live without the Sabbath. Every seventh day he must drink anew the waters of Canaan. Each seventh day the Sabbath blessing must give rest to his wearied soul. O friend, have you tasted the blessing Christ placed in that day?

"Come unto Me, all ye that labour and are heavy-laden, and I will give you rest. Take My yoke upon you. . . . For My yoke is easy, and My burden is light." "If ye love Me, keep My commandments."

The Value of Friendship

It is worth while to be a friend. No other privilege is more sacred, no other responsibility is greater. One writes of a friend who had gone:—

"A flash! You came into my life,
And lo! adown the years
Rainbows of promise stretched across
The sky grown grey with tears.
By day you were my sun of gold,
By night, my silver moon;
I could not from the Father's hands
Have asked a greater boon."

It is indeed worth while to be a friend. It is to come into people's lives with hallowed and hallowing influences, and then never again to go out of them; for to be a friend at all is to stay for ever in the life. God never takes from us a friend He gives.—*Selected.*

O HOLY trust! O endless sense of rest!
Like the beloved John
To lay his head upon the Saviour's breast,
And thus to journey on!

—Longfellow.

"Knowledge Is Power"

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Quiet Talks with Young People

No. 6—INSPIRATIONAL MATHEMATICS

ARTHUR W. KNIGHT



IN our last talk we spoke of the remarkable darkening of the sun on May 19, 1780, and of how this event baffled the ablest astronomers. The Bible alone was able to explain it, revealing it to be a sure sign of the coming of Christ and the end of the world. This week, I wish to show my young readers what a wonderfully precise Book the Bible is and how accurately God foretells the future.

If there is one thing that should appeal to the minds of business young people, it is the clear manner in which various mathematical problems are solved. The reasoning might sound feasible, but it is when the problem works out correctly that they are ready to accept it. The Bible is a Book whose reasoning is unparalleled, as our talk today will reveal.

WHERE THE PROBLEM APPEARS

WHEN enumerating various events to take place prior to His second advent, Jesus said, "Immediately after the tribulation of those days shall the sun be darkened." Matt. 24: 29. What is the "tribulation" here spoken of, and what are "those days" which are referred to? In verse 21 of this same chapter, reference is made to a time of "great tribulation" such as the world had never seen. This persecution was waged against the Church of God, and is spoken of in very plain language by the prophet Daniel in chapter seven of his writings. Under the symbol of a "little horn," a certain persecuting power came into prominence. It was to "speak great words against the Most High," to "wear out [persecute] the saints of the Most High," and "they" (the saints) were to be given "into his hand until a time, times, and the dividing of time." Dan. 7: 25. This is where our problem appears; for its solution will determine just what time in history we may look for the darkening of the sun, the event referred to in our last talk.

What does this mean—time, times, and the dividing of time? How are we to arrive at an understanding of it? What book can we turn to for an explanation of such language? Ah! the Bible itself contains the solution. Let us follow it.

The term "time" is used interchangeably with "year" in the Bible. This may be seen by referring to Dan. 11: 13 and noticing the Hebrew rendering as given in the margin. The expression "time," being in the singular number, would therefore denote a period of *one year*.

THE DAYS OF A BIBLICAL YEAR

A QUESTION arises here, and that is, "How many days are there in a Bible year?" Is it possible to discover this? It is! For a moment let us refer to the period of the Flood, when, for the first time in the world's history, rain fell from the heavens.

The record says: "In the six hundredth year of Noah's life, in the *second* month, the *seventeenth* day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened." Gen. 7: 11. So rain commenced to fall on the seventeenth day of the second month of the six hundredth year of Noah's life, and the earth was covered with water. Now when did the Flood begin to abate and land again appear?

"And the ark rested in the *seventh* month, on the *seventeenth* day of the month, upon the mountains of Ararat." Gen. 8: 4. This is clear enough, is it not? We now have these facts—

Rain commenced on the seventeenth day of the second month.

Land appeared on the seventeenth day of the seventh month.

This gives a space of five months to the very day during which time the earth was covered with water.

But we have not yet found the number of days in a month. In Gen. 7: 24 we read, "And the waters prevailed upon the earth an *hundred and fifty days*." Very good! One hundred and fifty days, covering five months, gives exactly *thirty days* to each month.

Going back to the time period again, there are twelve months in a year. Allowing thirty days for each of the twelve months, we have 360 days in a Bible year. Therefore "time" equals one year, twelve months, or 360 days. We have thus dealt with the "time" period of our problem.

Before considering what is implied by the next mentioned term "times," we shall calculate the period "dividing of time." This expression might mean any fraction of a time; that is, any part of a year. But we are not left in doubt as to the exact portion meant. John the Revelator, speaking of the same period of time, refers to it thus—"a time, and times, and *half a time*." Rev. 12: 14. This is very clear, is it not? We have then the solution of the *time*, and the *dividing of time*, thus—

Time	= 1 year, or 12 months, or 360 days.
Dividing of time	= $\frac{1}{2}$ year, or 6 months, or 180 days.
Times	= ?

The question now remaining to be solved is, "What period is involved in the term 'times'?" Being in plural number, it might imply any number of years from two upwards. But here again the inspired Word of God does not leave us in darkness but reveals the whole period. So far we have found that "time" and the "dividing of time" covers a period of *eighteen months*.

John explains the remaining period. Speaking of the same power again, he says, "And power was given unto him to continue *forty and two months*." Rev. 13: 5. Here we have it! Deduct the eighteen months, for which we have already accounted, from forty-two months, and we have *twenty-four months* left. Therefore, "times" equals *two years*.

Now to set out our conclusions:—

Time	= 1 year, or 12 months, or 360 days.
Times	= 2 years, or 24 months, or 720 days.
Dividing of time	= $\frac{1}{2}$ year, or 6 months, or 180 days.

Totalling 3 $\frac{1}{2}$ years 42 months 1260 days.

THE SOLUTION DEMONSTRATED

WE find the three and a half years number forty-two months or 1,260 days. Is this correct? In order that there should be no doubt whatever as to our calculations, John himself reduces the period to days. He says, still speaking of God's people who were to flee from persecution by this predominating power, "They should feed her there *a thousand two hundred and threescore days*" (Rev. 12: 6), or 1,260 days. Our calculations, then, are correct.

The foregoing is all a matter of prophecy, and the Bible teaches that in dealing with prophetic time a day is used to represent a year in literal time. Eze. 4: 6. Therefore the 1,260 prophetic days would, in literal time, represent 1,260 years.

The persecuting power referred to in the prophecy came into supremacy in A.D. 538, and, as our calculations prove, held sway for 1,260 years. This period would terminate in A.D. 1798. But the prophecy tells us that because of the severity of the persecution, it was necessary for God to intervene on behalf of His faithful people and shorten the days of tribulation. Christ, in speaking of this particular phase of the prophecy, said: "And except those days [of persecution] should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24: 22. How and when was this accomplished? And what followed?

In next week's talk we shall tell you.

The New Bible Again

(Concluded from page 7)

The Book of Romans is greatly condensed, and of its wonderful teachings only fragments remain. The verse which declares particularly the perpetuity of the Law of God (Rom. 3: 31) is smitten with the rest. And yet even the dearest lover of the Bible is expected to miss nothing. There seems to be a special antipathy on the part of the arranger of the new Bible against the idea of the perpetuity of God's Law; for James 2: 10, which teaches the binding obligation of the whole law, is stricken out, although verses on both sides of it are quoted.

PLAIN TEACHING PERVERTED

THERE seems to be a special antipathy also against passages which do not support the idea of the im-

mortality of the soul of man. We have referred to the deletions from Ecclesiastes, and the alteration of 1 Tim. 6: 16 to make its teaching harmonise with that deletion. For when a text reads as plainly as that one does, teaching a certain truth, and the one word in it which is essential to that truth is stricken out, it seems very difficult to believe that it was not done with intention to pervert that teaching. The text in the real Bible reads: "The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto." Mr. Mee has connected this verse directly with verse 13, and changed the reading to "who hath immortality, dwelling in the light," etc. Leaving out the word "only" not only alters the teaching of the text, but makes nonsense of what is left; for certainly He has immortality, and Mr. Mee believes that every one has it. But the text is teaching that God alone has it. There is reason for the text as it reads; there is no reason for it being in the Bible at all, the way Mr. Mee makes it read.

DISPARAGING THE BOOK OF REVELATION

THE Book of Revelation suffers perhaps as much as any book at the hands of the arranger of the "Children's Bible." What God calls "The Revelation of Jesus Christ, which God gave unto Him," and "signified it by His angel unto His servant John," Mr. Mee calls "a dream," and gives no intimation that either God the Father or Jesus Christ was responsible for the giving of the Book.

Speaking of the book as a whole, the arranger says: "It is rather like the mysterious style of Daniel and Ezekiel, filled with wild, vague, cloudy visions." An intimation that he considers it only of human origin is seen in another statement in the same comment: "We can hardly imagine the Apostle John, who had learned and loved the simplicity of his Master, leaving a last message to the world like this." But if the "simplicity of his Master" would

Ignorance Very Often Leads to Vice Pure Knowledge is a Safeguard

THERE are wonderful possibilities facing sweet and budding womanhood and the growing strength of dawning manhood; but for a life of glorious usefulness and success to be realised, the youthful feet must be guided aright.

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make it unlikely that John would leave "a last message to the world like this," then more certainly the simplicity of the Master would make it certain that He Himself would not inspire or indite a message "to the world like this." Such a statement would rob the book of all semblance of inspiration or divine authority. While the book declares of itself, or the Holy Spirit declares of it, that it is the "Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John," the arranger of this new Bible teaches us that we do not know who wrote it, leaves out entirely the divine declaration as to who wrote it and how it was given, and then gives us to understand that it emanated merely from the dreaming brain of man, uninspired by Divinity, a "wild, vague, and cloudy" vision.

However learned the arranger may be in the things of literature, it is perfectly plain that he knows little of the Bible or of God's purpose in inspiring "holy men" to write it.

After patching together what he has left after his mutilation of the Book of Revelation, it is hardly recognisable as a portion of the divine Word. The most of chapter 9 is gone and all of chapters 10, 11, 12, and 13, part of the three angels' messages of the 14th chapter, and that striking declaration: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The remainder of the chapter, which tells of the coming of our crowned King with a sickle in His hand to reap the earth, has gone with the other "non-essentials." The rest of the book is as mercilessly mutilated as that of which we have spoken. The destruction of the devil and his angels is omitted from chapter 20, and chapter 21 is condensed into a few verses, as is also chapter 22. The arranger has jumped from verse 8 to verse 21, leaving out our Lord's declaration concerning His return and the promised blessing upon those who "do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

But, consistent in his temerity and presumption, he has left out from this chapter the divine prohibition against the very work which he has been doing. That prohibition reads: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." How much farther can one go in his disbelief in the inspiration of the

Book of God when he can mutilate it as the arranger of the "Children's Bible" has done, and then delete the divine prohibition itself? It is theological anarchy of the worst kind. What do we say of the attitude of a man toward the government, who, seeing a "Trespassers Prosecuted" sign on government property, proceeds to tear down the sign and do the thing which the sign forbade? That is what the arranger of the "Children's Bible" has done with the prohibition of the divine government; that is how he has treated the Author of the Bible.

Not only so, but he has omitted words, sentences, and verses, and made clauses connect which Inspiration never connected. It is of no use to assert that no word has been added and no word altered. The sense has certainly been altered. What he has left us is his idea of what the Almighty ought to have given us and did not. He, the arranger, knowing what God ought to have done for us, has done it himself because God failed to do it.

How like is this to Satan's accusation against God in the Garden of Eden, when he declared that God had not told Adam and Eve the truth, and then proceeded to tell it himself, contradicting God, and thus doing for man what he claimed God ought to have done and did not do. It has remained for this faithless generation to give the most glaring demonstration of human presumption this world has ever seen.

What You Can Do

"I THINK a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly, she can," rejoined her friend; "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as guide of the party.

"Can't I wear a white dress down into the mine?" she asked petulantly.

"Yes'm," returned the old man. "There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' a white one back."

To store our memories with a sense of injuries is to fill that chest with rusty iron which was made for refined gold.—*W. Secker.*



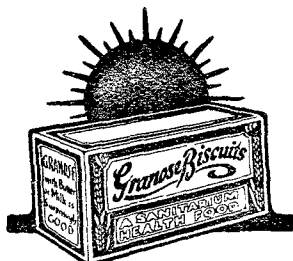
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is proving more phenomenal still

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1. The titanic and terrible World War—the greatest of all history.
2. The great Influenza Epidemic—the most destructive ever known, 6,000,000 people dying in India alone.
3. The awful Famine in China and the still more appalling Famine in Russia—the most terrible known to history.
4. The terrible earthquake that wiped out the busy and thriving Japanese cities of Tokio and Yokohama, involving fearful loss of life, and that, with the great San Francisco earthquake in 1906, was the most destructive to property ever known, and, with the awful earthquake at Messina and Reggio, Italy, in 1908, the most destructive to life.
5. The most intricate and perplexing Problems that statesmen have ever had to face.

Mr. Lloyd George has said: "Europe today is a cauldron of suspicion and hatreds." "Europe is a seething cauldron of international hates, with powerful men in command of the fuel stores feeding the flames and stoking the fires." Again this famous statesman says: "We are walking in a fog. We are going but we do not know where we are going."

All these facts are not disjointed, but have a wonderful connection. The live, progressive intellect seeks to get at the root of things; and to understand these great events in their full significance you should read—

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Tempting to "Little Lies"

BERTHA GERNEAUX WOODS

I HOPE May will grow up a truthful child." Mrs. Morrison started almost indignantly at these words from her old aunt's lips. "Truthful! May truthful! Why should there be any question about it? She doesn't give promise of any Munchausen tendencies, does she, auntie?" she asked, but her smile was a trifle forced.

"N-no!" Aunt Susan's eyes were thoughtful. "But it takes so little, sometimes, to tempt a child of her age into untruthfulness—a child who is as timid and sensitive as May!"

"What do you mean, auntie?" Mrs. Morrison's eyes were simply anxious now. There was no suggestion of indignation in their brown depths. "Anything—anything you have noticed about me?"

"Well, yes, to be frank with you, my dear. I do notice that in the most unconscious, unintentional way in the world, of course, you sometimes tempt the baby (for that's all she is) into bits of untruthfulness."

"Oh, auntie! when?"

"Well, this morning, for instance, I heard you speaking to her about that water spilled on her dress. 'You haven't been playing under that tap again! After what I told you! Have you, May?' And your tone suggested dire consequences if she had been—poor little sinner! I believe she denied it promptly—and very likely the child was really innocent! But if she had been guilty it would have required an amazing amount of courage and quick ready courage, too, to make a confession! I hear so many mothers tempting their children into hasty little lies in just that way!"

"Little lies!" How dreadful it sounded—stated boldly like that by good old Aunt Susan's uncompromising lips! But Mrs. Morrison's face was sweetly contrite.

"I don't believe it ever occurred to me that way! I never intend to punish her with any severity at least when she owns up to her small misdeeds, but I suppose the child doesn't realise that! And it isn't fair to make the poor little tot 'testify against herself'—even the law excuses its criminals from that. But go on—auntie, tell me some more!"

"Well," Aunt Susan continued meditatively, "May really has a tender conscience, and I think I should be careful not to put too much of a strain on it, if I were you. Yesterday, for instance, when she was going to spend the day at Mrs. Bonnell's, you told her the last thing, 'Now, remember, mother wants you to play outdoors all the time while you are there!' 'All the time, mother?' she repeated—literal baby! And you smiled in answer, 'Yes, except when you are eating and taking your nap!' Of course, it is far better for the child to be out of doors as much as possible, and easier for Mrs. Bonnell, too. But you had no idea of May obeying you literally. Doubtless, circumstances would have prevented her from carrying out your words fully—but with a child of her temperament there is sure to be some strain on the little conscience—either some pleasure taken out of her visit and an uneasy sense of being disobedient, or, what's worse, almost a callousness developing over such over-stated commands!"

"Oh, dear! dear!" Mrs. Morrison sighed and smiled together. "Indeed, 'I didn't go to do it,' as May would say!"

"Of course not," said Aunt Susan, "and perhaps I am an old meddler." (Mrs. Morrison shook her

(Concluded on page 15)

FOR CHILDREN

The Bobbin-Mill

CHARLIE CROSTHWAITE lived at the bobbin-mill. Now the bobbin-mill was at the head of a long, twisting, narrow lane, deeply cut with ruts made by the carts going to the mill. By the side of the road was a jolly little mountain stream that splashed, and prattled, and sparkled, and helped to turn the great, creaking wheel that worked the machinery.

Charlie used to watch the men chop up the wood into the proper shapes, and then make them into reels, or bobbins, as they called them. He liked the click-clack of the old machinery and the nice, tidy little reels made out of the rough wood.

Charlie generally played behind the mill, where there was a waterfall. Fancy having a real, true waterfall to play by! And at the side of the fall was a deep pool and a lovely cave. This was a splendid place to play all sorts of fine things.

Charlie's mother used to say sometimes:—

"It is not safe for the child to play by that deep pool."

But father used to answer:—

"Tut, tut! mother. The boy musn't be coddled. He must learn to look after himself."

It was a beautiful spring day, after many hours of ceaseless rain. The stream was very full of water, and the fall sounded quite angry as it dashed down. The pool at the foot looked black, and ugly, and silent. Charlie stood at the top of the fall, watching the unhappy scraps of wood and refuse that were being swept along whether they would or not.

Suddenly he was startled by a little frightened cry. He looked up, and there, being carried along in the middle of the stream, was a little lamb. The poor little creature was not yet drowned, but in a minute it must be carried over the rocks, and be dashed down, down into the deep pool beneath.

Charlie did not stop a moment. He crouched down on the bank, and then leaned as far as he could over the stream.

The little white body was coming nearer and nearer, but, alas! it must miss Charlie's eager fingers. In his anxiety he stretched further, further! He felt the soft, wet fleece between his fingers, grasped it quickly, and then found that he, too, was struggling in the water.

Charlie could remember nothing more but a confused, buzzing din in his ears, till he suddenly found himself in his own little, warm bed, with his mother, the doctor, and a stranger standing by his bedside.

"There, now, that's fine!" said the doctor; "drink some of this." And he put a cup to his mouth with something warm in it.

Charlie drank, and tried to speak, but his voice sounded very funny to himself.

"How's the lamb?" he murmured.

"Bless the lad," said the stranger; "he's thinking of the lamb! Well, I declare!"

But Charlie's mother told him that the lamb was being cared for in the kitchen, and was getting warm and dry.

Then Charlie looked wonderingly at the stranger. He was dressed in very rough clothes, but he had a kindly face.

"He's wanting to know who I am," he said, smiling. "I found you and my little lamb struggling in the water together, and had you out in no time, both of you, with my shepherd's crook. I saw you try to save the wee lambie, and jolly plucky 'twas, too; and I shouted to you, but you did not hear, for the stream was making such a noise."

It was some days before Charlie was quite well again. He used to sit by the fire in the kitchen, and the little lamb lay in a basket at his feet. Every other minute he would call out some news about the lamb to his mother.

"Oh, mother, the lamb is trying to drink some milk!" Or, "Oh, mother, the lamb is trying to play with my finger!"

The kind shepherd said that, as Charlie had saved the lamb's life, he should have the little creature for his very own. So the lamb was called Daisy, because she was so white, and she became so fond of Charlie that she would follow him everywhere, even to school and to church, and seemed quite unhappy when he was away.—*Little Folks.*

An Intelligent Cat

BARON VON GLEICHEN, a German diplomat, used to tell a story of a favourite cat as a proof that the feline race can think and draw practical conclusions. The cat was very fond of looking in mirrors hung against the walls, and would gnaw at the frames, as if longing to know what was inside. She had, however, never seen the back of a mirror. One day the baron placed a cheval-glass in the middle of the room, and the cat instantly took in the novelty of the situation.

Placing herself in front and seeing a second cat, she began to run round the mirror in search of her companion. After running round one way several times, she began to run the other, until fully satisfied that there was no cat beside herself outside of the glass. But where was the second cat? She sat down in front of the glass to meditate on the problem. Evidently inside, as she had often before imagined. Suddenly a new thought occurred to her. Rising deliberately, she put her paws on the glass in front and then behind, walked round to the other side, and measured the thickness in the same way. Then she sat down again to think. There might be a cavity inside, but it was not large enough to hold a cat. She seemed to come to the deliberate conclusion that there was a mystery here, but no cat, and it wasn't worth while to bother about it. From that time the baron said she lost all curiosity about looking-glasses.—*Selected.*

Tempting to "Little Lies"

(Concluded from page 14)

head decidedly, "No, it's dear and good of you, auntie!") "But I often think of that verse, 'God is faithful, who will not suffer you to be tempted above that ye are able!' And, of course—I mean it in all reverence with a baby like May—the mother stands in so much the same tender, protecting relation as God does to us older ones. It is His way and wish that it should be so—and——"

Aunt Susan did not finish the sentence—but there was no need. Mrs. Morrison leaned forward suddenly and kissed her.

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AROUND THE WORLD

ON a large liner there are about two miles of deck.

£2,300 was paid recently for four one-franc stamps issued in 1849.

It has been discovered by an archæologist that gloves were worn by both the ancient Egyptians and the ancient Hebrews.

ABOUT a year ago Robert Owen, a quarry clerk, of Croesor, Merionethshire, sold a first edition of Gray's "Elegy" to a firm of booksellers for 15s. They in turn, it is understood, sold it for £470 to Sotheby's, London, where, later, it realised £1,550.

EMPLOYEES of the Northern Pacific Railway Company of America have just been insured for £10,000,000. The premiums are paid by the company, and the policies, which fall due at death or if the employee is totally incapacitated before sixty, are issued to the employees after a probationary term of service.

A NEW kind of transformer, which eliminates all danger from explosions in power houses, has been developed by engineers of the Westinghouse Electric Company. This new type is known as the *inertaire transformer* and was developed by W. M. Dann and Dr. D. R. Kellogg, associate inventors, and both members of the Westinghouse engineering organisations.

RECENTLY a Health day was celebrated in the schools of the city of New York. The following health rules were sent to the superintendents and principals, with instructions to acquaint the pupils with them. They deserve a wider circulation, to be applied with modifications, according to conditions: 1. Rise promptly; take breathing and setting-up exercises every morning in a well-ventilated room. 2. Wash your hands with warm water, soap, and nail brush. Take a shower or sponge bath over the entire body with tepid or cold water daily. 3. Clean your teeth before breakfast, after every meal, and before retiring. 4. Eat slowly, and chew your food thoroughly at all times. 5. Always wash your hands before eating. 6. Drink a glass of water after rising and at recess. Use individual drinking cup or bubble fountain. Never use a common drinking cup. 7. Drink a quart of milk, eat bread and butter, and a cereal daily. 8. Do not cough, sneeze, or spit in public places. If you must do so, place a handkerchief in front of your nose and mouth. Do not sit alongside or play with children who have a cold. 9. Do not put pencils, penholders, or your fingers in your mouth. 10. Do not take a bite of an apple, a piece of lolly, or any other food that your friend is eating. 11. Stand, sit, and walk erect. 12. Do not get your feet wet. On rainy or snowy days wear goloshes. If your feet become wet, tell your teacher or mother.

TELEPHONE operators in Bombay must be able to speak six languages.

THIRTEEN thousand five hundred working hours are lost every half day by traffic delays in London.

"GRIEVANCES should never be taken to bed," says a scientist; "the quality of our sleep is largely determined by our last thoughts at night."

THE number of women police in London is to be increased from twenty-four, its present strength, to fifty, stated Sir William Joynson-Hicks, in the House of Commons.

It is said that the ancient Egyptians had incubators for hatching chickens. The eggs were placed in temperate ovens and turned much as are those hatched in the modern incubator.

WITH a view to making Britain leader of the world's fashions, it is proposed to form a joint stock company, with a capital of £100,000, to establish a model house in London, on the lines of the Paris model houses.

ESPERANTO is popular in Paris. Father Duvaux, in charge of the Church of St. Jean de Montmartre, delivered a sermon in Esperanto, and solemnly blessed (in Latin, however) the green flag of the French Catholic League of Esperantists. At the close of the ceremony some 500 Esperantists of various nationalities sang a cantata in Esperanto entitled, "*Ni volas Dion*" ("We Need God").

SURPRISING revelations of the extent to which boys at public schools gamble were made at a conference of head masters at Cambridge recently. It was stated that in one class of forty-two boys of the average age of eleven, nineteen admitted having bet on big races. They clubbed together to buy their "tips." In another school one boy, writing an essay on "What I do on Saturdays," said: "My first task is to make up my book." It was then discovered that he was the school's bookmaker!

DR. LYMAN FISK, Director of the Life Extension Institute in the United States, says that the steady increase in the average lifetime of Americans has been slowed down in the past few years by the habits of girls and young women between seventeen and thirty-two. It may be asked how this is caused. Dr. Fisk's reply is that it is by smoking cigarettes and keeping late hours. These things, when persisted in, lead to so great a loss of vitality as materially to shorten their lives, and so reduce the average "expectation of life" of the community.

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