

SIGNS OF THE TIMES

WORLD EVENTS IN THE LIGHT OF PROPHECY

VOL. 40, NO. 26

Melbourne, Victoria, Australia, June 29, 1925

ONE PENNY

THE WAR OF TOMORROW

The Nations Headed for the Abyss of Destruction

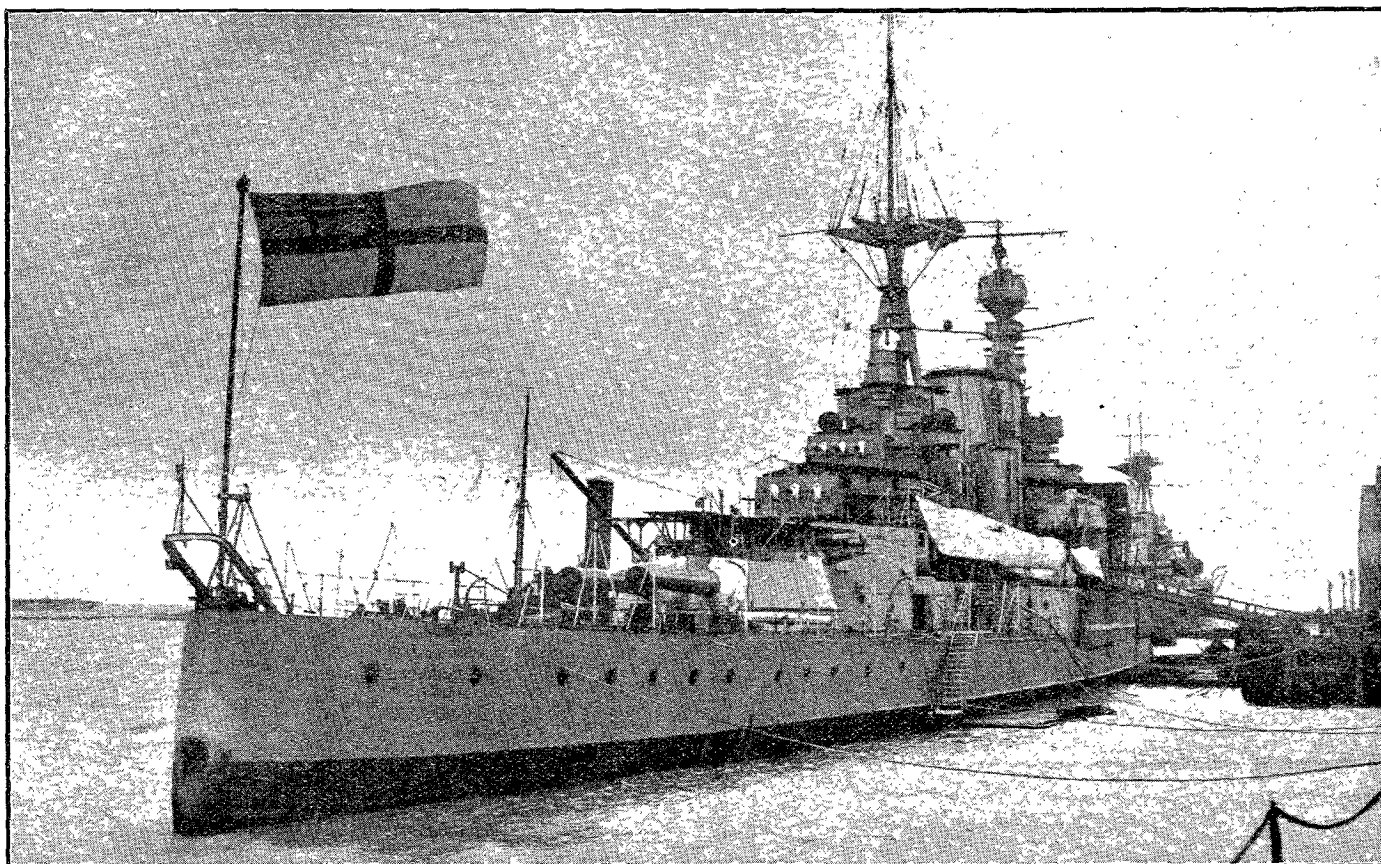
UNSAVOURY though this and similar expressions may be they are nevertheless on the lips of thousands, and their prominence and frequency of occurrence in newspapers, magazines, and books is continually increasing.

The May issue of *Stead's Review* quotes extensively from an article in the *English Review* by Captain J. Brifaut, Flight-Captain of the Reserve, Member of the Belgian Chamber of Representatives, on what the aero-chemical menace may mean to the future of civilisation. In spite of all the efforts that have been made, and are being made, to ensure world peace, practically all the nations are endeavouring to increase their means of defence and aggression.

ANOTHER WAR MOST PROBABLE

IN the article already referred to, Captain Brifaut draws attention to a statement made by Dr. Gustave Lebon, in which he asserts that a German attempt at revenge can be considered as one of the most certain events of future history. He then asks: "Are these words too pessimistic? Ought we to expect a German revenge? The question might have appeared out of place two years ago, four years ago even more so. But today? Who would still dare to be astonished and to affirm that a fresh war is impossible, or even improbable?"

Referring to the great militaristic advantage derived from the two new arms revealed by the last war, and developed since then, namely, aviation and gas, Captain Brifaut remarks:—



Kadel & Herbert News Photo

BRITAIN'S NEWEST AND FLEETEST SCOUT CRUISER "REPULSE"

The photo shows H.M.S. Repulse at Portsmouth, England, where she was conditioned and provisioned for the voyage of the Prince of Wales to South Africa.

[Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.]

"To what it will attain in a future war can be judged by other figures—that of speed, which a recent record raised to 441 kilometres an hour; that of altitude, Sadi Lecointe having reached a height of 10,741 metres; that of duration, the American lieutenants, Lowell H. Smith and J. P. Richter, having flown, without landing, for thirty-seven hours and a quarter, covering a distance of 5,300 kilometres; that of transport, aeroplanes today carrying more than two tons of net load. And this is only a commencement to which each year, almost each month, adds some improvement, especially from the point of view of speed, distance, regularity, and safety."

Captain Brifaut considers that although it is true that Article 171 of the Treaty of Versailles forbids the manufacture by Germany of poison gases for war purposes, just as it was also forbidden by the Hague Conventions, yet this is a useless prohibition because of the means for producing poison gases which are made available by the numerous works manufacturing manure, pharmaceutical and photographic products, and colouring and decolouring matters. He believes that the raw materials and the installations at the disposal of these works could in a few days supply Germany with more gas than she would require in order to assure herself of a most terrible vengeance.

ADVANTAGES OF PRESENT-DAY AIRCRAFT

AFTER pointing out the superior construction of present-day aerial machines compared with those used during the late war he says: "In a few days one nation well organised militarily, as set forth above, would be able, thanks to a well-selected personnel, to supply itself with the means of striking at night, and by surprise, at another nation at its principal points; the capital, the garrison towns, the centres of industry, of concentration, of food supplies, the sorting yards of railways, the bridges, and the ports."

Stead's Review states that "in August, 1914, France had only 132 aeroplanes, of mixed quality, and Belgium 25, as against hundreds of a uniform type possessed by the Germans. By the end of 1918 France alone had 4,500 aeroplanes, and 17,000 military pilots—some slight indication of the needs of a future war." Practically all the nations recognise the numerous advantages, from a military viewpoint, of a strong, efficient, air force, and competition along this line is keen.

MAN'S REMEDY AND GOD'S REMEDY

CAPTAIN BRIFAUT considers that the danger of another war breaking out in the near future is very real, and, as *Stead's Review* remarks, he "offers the military man's remedy—preparedness, more of the same thing which produced the last war."

Thus the nations continue to follow the illogical plan of preparing for war in order to secure peace. The inevitable consequence is that more war will be produced. This world's history is going to close with war, because selfishness, greed, immorality, lawlessness, and every form of sin will become more intense as the end of time approaches. But the trusting child of God need not despair. Soon the time will come when it can truly be said: "He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire." "Be still, and know that I am God," He exhorts, for "in quietness and in confidence shall be your strength." Ps. 46: 9, 10; Isa. 30: 15. That confidence comes through an abiding faith and trust in the Lord Jesus Christ;

and though tempests rage without, peace may be serenely enthroned in the breast of every Christian, as he waits for "the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ." Titus 2: 13, R.V. F.

PRESENT-DAY LITERATURE DEGENERATE

AT a Methodist Conference held a few months ago in Melbourne, a motion was carried eulogising the work of Dr. Fitchett, founder of the Methodist Ladies' College. Dr. Fitchett is well-known through his literary activities, especially in his connection with the *Southern Cross* and *Life*.

Responding to the motion Dr. Fitchett said that mention had been made of his literary abilities, but literature was easy to him, for during his young days (and young men would do well to follow this) he saturated his mind with good literature, and wasted no time on trashy novels. This action on the part of Dr. Fitchett without doubt has greatly assisted him to achieve the distinction he has in the literary world.

Professor T. G. Tucker, who was at one time classical professor at the Melbourne University, a short time ago delivered a series of lectures on English literature at that University. His advice is similar to that given by Dr. Fitchett, as the following paragraph from a newspaper report indicates:—

Professor Tucker said the surest and simplest way of learning to appreciate the finest art of literature was by early association with only its most perfect examples. As soon as a student was able to read with real intelligence he should devote himself to the best. . . . Mere habituation with first-rate authors would have the effect at least on the student that he would be distinctly antagonistic to anything that did not contain quality. His judgment would be so far true. When one had been brought up in a home where the music of Mozart and Beethoven had become familiar to his ear and memory, he recognised without any special effort of judgment when he was hearing only jingle. To habituation should be added study.

Today millions of newspapers, magazines, and books are pouring from the presses, but unfortunately a large percentage of these are absolutely worthless—in fact, positively dangerous. The Melbourne *Age*, editorially, very truly said:—

Most people are eager to read; few people seem eager to read wisely. It is not the least of life's intellectual tragedies that in so many cases the reading faculty is aroused only to be abused. . . . Unquestionably many minds would be stronger and cleaner if they were empty of much of the reading matter with which they are being ceaselessly crammed. It is the essence of triteness to say that the reading habit never was so widespread as today. But for what has been gained in width there has been a considerable sacrifice in depth.

A person's conduct is regulated by his thinking, and, in these days especially, his thinking is regulated to a great extent by his reading. The opinion of the *Age* on this point is worthy of serious consideration:—

Civilisation is suffering its present pangs because, in most communities, there is a dearth of clear thinking, which is, in turn, due to a dearth of intensive reading. . . . Our civilisation is overcrowded with persons who can read visually but not mentally. By passing under their eyes endless leagues of printed trash they have reduced their minds to a condition of mush. They turn to the printed page in order to experience some temporary emotional sensation; they refuse to read matter which requires that they shall also think.

It is said that Dr. A. E. Bostwick, head of the New York public library, who has made a study of the library's patrons, has found that comparatively few take out a second volume of any serious author. Again we quote from the *Age*:—

The sympathetic but detached onlooker is bound to find the signs of the literary times far from reassuring. Fiction is the principal mental nutrition of hosts of people, and the great bulk of it is demonstrable rubbish. That verdict is freely endorsed even by those who most copiously read it.

It has been asserted that a nation's arts flourish only when that nation is at the zenith of its greatness. If that standard is to be applied to certain forms of fiction that are being written in the English tongue, the zenith of England's greatness is now far behind or is still far ahead.

There can be no doubt that much of the reading matter of the present time is greatly inferior to that produced a generation or two ago. There is, indeed, an urgent need for a turning to the best in literature. At this point we would take the opportunity of commending the English translation of the Bible, in either the Authorised or the Revised Version, for from the standpoint of literature merely there is no book like it in the world. Macauley, the noted historian and essayist, calls it "that stupendous work, a book, which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power." "Whoever would acquire a knowledge of pure English," he further declares, "must study the King James Version of the Scriptures." J. R. Green, another noted English historian, says: "As a mere literary monument, the English version of the Bible remains the noblest example of the English tongue, while its perpetual use made it from the instant of its appearance the standard of our language."—*History of the English People*, Vol. V, page 84. But far more valuable than its literary charm is the message of salvation that it bears to a perishing world. The fact that the great Author of the universe is speaking to us in this Book should be sufficient incentive to us to give it diligent, prayerful study, and its manifold charms will become more and more evident to us as we dig deep for the innumerable jewels contained in the world's richest literary mine. F.

HIDDEN BELIEVERS

THE Lord has more souls in dark lands than have their names on open church books. The prophet of God found to his amazement that God had seven thousand in Israel in his day who had not bowed their knees to the god that stood for the debased and debasing system of sun worship. To-day Christian missionaries are finding in various parts of the world Christians who declare themselves such only to those whom they know they dare to trust with their secret. Concerning these Mary Caroline Holmes, herself a Christian missionary, says:—

Where are they? In all classes of society in Islam and in all Mohammedan lands, quietly, effectively, but of necessity silently at work, busy loving Jesus, living Jesus, and passing on to others what they have found of Christianity, waiting meanwhile for the day when religious liberty shall mean literally what the term implies. Perhaps to many it will come as a surprise that these hidden believers are in such numbers that they have an organisation with a supreme head resident in a certain city, to whom I once had a letter of introduction, but unfortunately did not find him at home when I called to present it. But these believers find each other wherever they go by means of a key word upon which I stumbled one day, and which I have used many times, and thus discovered other Jesus-lovers in Islam.

A rug merchant exclaimed at one of their secret meetings which I was invited to attend, "Of a truth, thou art our sister," after satisfying himself that I had understood the very beautiful hymn they had sung, that little group of believers behind the locked door, all about the broken bread and poured-out wine, symbolic of the sacrifice of Calvary.

To show the fallacy of the idea that no Moslem is ever converted, Miss Holmes gives an incident in her own experience. A Moslem boy who had at-

tended her school, and had learned from his study of the Bible that Jesus was his Saviour and He alone, was dying, having been stricken with typhoid fever. He was praying in his last moments to his Saviour when his mother asked him to pray to the Mohammedan saints, to Ali and Mohammed. The narrative concludes:—

"No, mother," the dying boy replied. "I want Jesus, and Jesus only." When the end came, he suddenly lifted his arms as though welcoming some one near and dear, crying, "Yes, dear Jesus, I see you. I am coming."

Thus the lad passed out, believing in and trusting in Him who is the only sure and safe refuge of human souls. So even from that land of Mohammedan fervour and fanaticism will come those who will stand upon the sea of glass around the throne of God when rewards are meted out to those who are worthy.

GOD'S PROTECTING CARE IN CHINA

THE numerous stories of 'Chinese war horrors' which have appeared in the press of late, have, in the midst of their frightful records, a word of inspiration for Christian peoples the world over," says one of our exchanges. The Peking correspondent of the London *Times* says that "unspeakable instances of torture are given," and the record of these cases is indeed heart-rending. People have had oil poured on their clothes and then have been set on fire. Some were branded with hot irons, and others were mutilated in various ways.

Yet in the midst of such happenings God has wonderfully protected those who trust in Him, as the following quotation shows:—

The most remarkable and the outstanding fact in this dreary story of murder and rape and wanton destruction is the way the Christians have been spared serious suffering and death, while their heathen neighbours have experienced the tortures of hell. During all these weeks of robber outrages . . . there is no record of a single Christian being killed or seriously injured. This is most remarkable and a clear testimony to the power of prayer and intercession and the keeping grace of God.

Referring to the capture of Kiahsien by the brigands, the writer quoted, speaking of a mission station at that place, says: "This was the only place in the city where there was any order, where murder, rape, and pillage were not the rule of the day." This mission station, naturally, soon became overcrowded and "finally the evangelist and school teachers prevailed upon the robber chief to permit the majority of Christians to get away. The robber chief, himself, with a bodyguard, escorted them out of the city." Again, after detailing the attack of another city in which over 7,000 prisoners were killed, the writer adds: "The mission station was not touched."

Truly God's power to protect and deliver is just as great now as when He led Israel out of Egypt or when He burst open the prison doors for Paul and Silas. True it is, though, that many of God's dear saints have had to face torture and death; but "the blood of the martyrs is the seed of the church," and their death has often been the means of turning many others to an acceptance of the faith for which they died. The attitude of the true Christian will always be that of Paul: "Christ shall be magnified in my body, whether it be by life, or by death." Phil. 1: 20. F.

CONSTANT success shows us but one side of the world; adversity brings out the reverse of the picture.—*Colton*.

A Timely Warning Given

The Moderator of the Presbyterian Assembly Sounds a Note of Caution

THE Moderator of the Presbyterian Assembly was addressing that body recently when he spoke openly of the necessity of proceeding cautiously in the matter of the "criticism" of the Bible. His remarks indicated very plainly that he was himself given more or less to the "higher critical" ideas; and yet he felt that caution was needed lest they go too far, accept too much that was unproven, and do great harm to honest souls whose faith was bound up in the Bible as the Word of God.

To our mind, if the church would see again the divine power it once possessed, it should cease its irreverent attacks upon that which is the foundation of all religion, and give itself more and more to carrying out the divine precepts and teaching sinners the way to salvation. The Moderator said, among other things:—

"In most religious periodicals, and in some pulpits, there are frequent references to such things as 'higher' or 'historical criticism,' 'credal restatement,' 'theological reconstruction,' and such like terms, which are more or less puzzling to many of the readers of these papers and the hearers of these addresses. There is, in the minds of these people, a more or less clear idea that in the matter of Biblical interpretation, things are not just what they were, say, a generation or two ago. The older, simpler, more austere conception of divine truth is not so clear-cut as once it was, and not a few of our people are frankly puzzled, and sometimes a good deal irritated, at what they hear and see. It may very easily be that those of us who have been introduced to new conceptions as to the progressiveness of revelation, take a great deal too much for granted in the way of knowledge on the part of very many of our people. Very few of them have any clear idea as to what it is all about, and where there is some understanding of the great movements of thought that are afoot, they are usually quite content to trust these matters to our wise and scholarly men."

Now the older, simpler, and more clear-cut conception of divine truth bore its fruits in the lives of the people. The newer, less simple, and less clear-cut conceptions of what is today termed truth is also producing fruits; but what are they? Irreverence, lack of belief in God and the things of the gospel, increased crime, doubt, open infidelity, and lives that do not copy the divine Pattern. "By their fruits ye shall know them." Men of the world see this; the very people who are propounding the ideas of the "higher criticism" see it; but the trouble is they are attributing it to everything else but the true cause. The progressiveness of revelation of which the Moderator speaks, is a progressiveness that reveals something contrary to what the real Revelation has given to the church for all time. God does not contradict Himself; but this progressive revelation seeks to cut the very heart out of the Bible and out of the gospel as it is in Christ Jesus, and leave the church in "progressive" error and "progressive" darkness. It expunges the Light of the world before the eyes of the people, and leaves them without a Saviour that can save them from their sins. The highest of the "higher critics" believe in the lowest of evolution; and as "there was no Fall," there is no need of salvation from that Fall. The Biblical explanation of the origin of sin does not fit in with these

theories, and so they discard it, and build a human religion to take its place. God did not write the Ten Commandments on a stone, so they teach, and we are not to look upon them as the very words of the very God, but some kind of a codification of human conceptions of right and wrong, cut on stone by Moses himself—if they were ever put there.

These meanderings in the fogs of doubt, seeking to find by human means a way into the mysteries of the Infinite, are blinding the eyes of men and women today to the enormity of sin, the certainty of eternal loss without the acceptance of the Saviour, and the adequate fullness of the salvation which the life and sacrifice of Jesus has opened up for us. The "higher criticism" emphasises nothing of these things, but spends its time and talents on study of the Word to prove it undependable; and it may be regarded as a certainty that he who is most interested in the ruin of souls is helping the campaign on with all the power and subtlety at his command. God's Word is placed in this world not to be scoffed at, not to be ridiculed, not to be disparaged; but to be a light to our feet and a lamp to our path. He who seeks to make it any less than that is subverting souls to their eternal ruin.

THE NOTE OF WARNING

THE Moderator, after letting it be known of what school he was a member, uttered this warning: "But what we are concerned most to say here is that whatever may be the attitude we personally take on these questions . . . the one thing needful is the bringing forth of those fruits of the Spirit which speak a language understood by all. The ancient criterion set up by Jesus, 'By their fruits ye shall know them,' still holds good. We cannot forget the type of men who laid the foundations of this church of ours in this land. . . . The Scriptures held the chief place in their homes. They were men and women who feared God and loved righteousness and hated iniquity. It might be easy for some shallow modern to sneer at their narrow theology, and the literalness of their interpretation of the Scriptures. But to such an one we would say, it will be time enough to find fault with their theology when the modern view has produced men and women of equal power and efficiency, aye, and generosity, in the great enterprises of the church. . . . No doubt, in the course of time, the 'higher criticism's' effect will be more fully felt, and there are times when we feel some misgiving as to the result, mainly because of the radical, not to say, flippant attitude taken by some of the protagonists of the new views. We have heard things on the floor of the Assembly and we have read things in religious periodicals, which have given us pain in this connection. . . . They must always remember that to very many people the Bible is a home of faith, a means of quiet and sure intercourse with God concerning the deepest things of life and of the soul. If, then, these people are made anxious by critical views of the Bible, it is not merely their opinion which is disturbed, but something at the heart of their religious life."

And then the Moderator set before the Assembly the impossible task of holding the people's faith in their religion while letting them understand that

the Bible in which they trusted, which was to them the very Word of God to man, the divine light for their straying feet, is not the dependable Book which they had thought it was. There is the problem; and there is no man great enough and no Assembly great enough to do it. Many ministers today are trying to accomplish it, and they are setting the feet of their congregations on the slippery slopes of ruin and seeing them slip down into the darkness. Surely a view of religion and of the Bible that filches away the religious experience of the people, that puts doubt and uncertainty in the place of belief and trust, that removes the Saviour in all His fullness as Redeemer from people who know they are sinners, is something that never ought to be permitted to step within the sacred precincts of any church to do its blighting work.

The Moderator, however, made this remark, which is worthy of the attention of all: "If critical discussions upon the Fourth Gospel blind men to the reality of the central Figure set forth therein, they are far worse than useless." So can we say of every book in the Bible. Whatever seeks to undermine it, to obscure its teaching of the great central theme of the divine Book, is worse than useless—it is ruinous.

C. M. S.

TESTIMONY OF AN EMINENT SCHOLAR AND ARCHAEOLOGIST

SIR WILLIAM RAMSAY, eminent as a scholar and an archæologist, was, during one period of his life, greatly influenced by the "higher criticism." However, his study of the New Testament in the light of his own historical and geographical investigations of the East convinced him of the veracity of the Scriptures, and constrained him to abandon the camp of the disparagers of God's Word.

Some little time ago a great meeting was held in support of the full inspiration of the Bible at the Royal Albert Hall, London. Speeches were delivered by representative men, and a letter from Sir William Ramsay was read. This letter was reproduced in the *Southern Cross*, from which we quote:—

The longer I study the New Testament, the more convinced I become of its absolute trustworthiness, and also of the care and the faithful study which ought to be given to the reading of it. The books of which it is composed are so wonderfully true to the surroundings and the life and spirit of the time. We, who live far away in a different age, accustomed to a different spirit and a different way of looking at life, thinking and speaking of the world differently, find it hard to realise the full meaning of the words. The disciples who had been with Jesus often perceived, in later life, that they had not rightly understood what He said to them; yet they learned from those words their way of life. Even Peter says that in the epistles of Paul there are some things which are hard to be understood. So the Ethiopian, reading the prophet Isaiah, said: "How can I understand except some one shall guide me?" The true and best guide is belief that the truth is in the words. The worst and most deceptive of guides is the modernist critic, who is everywhere and always trying to find proofs of the late date and untrustworthiness of the words.

The Christian religion is not founded on a falsehood, nor on a misapprehension of facts, nor on legend, nor on half-forgotten and exaggerated tales. Even the words which the disciples afterwards, in the course of their lives, saw that they had not understood at the time when Jesus spoke, those very words are reported exactly as they were uttered.

Christianity is the religion of truth; it is founded on truth, absolute and perfect truth.

We cannot understand all; but we can understand part; we can see as in a glass darkly; and we can, like the disciples, get life from the words.

This refreshing testimony from so eminent a scholar should be an incentive to all to engage in a more diligent and prayerful study of the Holy Scriptures, which, as Paul says, are able to make us "wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3: 15.

F.

RECENT OPINIONS OF THE CINEMA

THE prevalence of child crime is one of the most sinister signs of the time. It is plain that the authorities are baffled how to treat it so as to eradicate it," declared the *Melbourne Age* editorially some little time ago. The editor of this daily newspaper believes, however, that one of the chief causes of this prevalence of child crime is very evident. He says:—

Unless citizens are to reject utterly the evidence of their senses, they must conclude that certain groups of picture palaces are crime nurseries. Children with minds unformed, and with their imaginations developed far beyond their intelligence, are permitted to witness presentations of some criminal act which it instantly becomes their ambition to emulate. The censorship is, on these matters, indifferent, or impotent, and the great mass of the public seems quite content.

Mr. H. F. Richardson, Minister of Forests, expressed much the same opinion when speaking at the Australian Women's National League entertainment held recently at Geelong. A press report states:—

The Minister of Forests, Mr. H. F. Richardson, complained that the young people of today did not seem to be subject to proper home control. They thronged nightly to picture theatres, where pictures were shown that were a disgrace to civilisation. He had not been to pictures very often, but occasionally when he had to remain over night in Melbourne he went to a picture theatre in a sense of duty so that he would know first hand what was going on at those places if he were called upon to cast a vote on any question relating to them.

Within the last few weeks, Mr. Richardson said, he visited a picture theatre in Melbourne, and witnessed two abominable films. One purported to represent so-called high life in American society. Women were shown to be drinking intoxicants, smoking, and indulging in unseemly conduct, which he felt was not only demoralising to young people who witnessed such pictures, but to his mind the scenes were unfair to America, as they could not be a true representation of society in that country. Those films which illustrated highway robberies and burglary were doing no good in this country.

A confirmation of these statements concerning the detrimental effect of the modern cinema upon the minds of children and youth comes from still another source. Dr. Crotty, the Dean of Newcastle, N.S.W., when speaking on the subject of modern amusements, declared:—

Plain speaking would have to come in relation to the modern cinema, which, one of science's best gifts, was being abused, with menace chiefly to children. It was estimated that an overwhelming proportion of children over six years attended pictures on an average of at least once a week, and were met with a display of luxury not bracing, under smudge of piety and moralising, a parade of sensualism, and a hot-house forcing of sex-interest, anything but healthy. The dollar stacks of the film rings was a sorry compensation for this desecration of childhood. The exhibition of salacious pictures, however smudged and veiled by a specious virtuosity, represented a moral drug traffic as dangerous as the sale of cocaine or the traffic in opium.

"We shall not win people to worship by turning our churches into picture palaces," said Dr. Crotty, in concluding his address. "We are better employed in breaking bread to the famishing multitudes, and the world likes to see us doing our job." This is a timely exhortation and warning in view of the worldly tactics employed by some clergymen to attract congregations. If Christ be lifted up, men will be drawn to Him.

F.

I CAN see nothing but permanency for the movement which has wiped out the menace of the saloon. Prohibition has proven itself an economic benefit in more ways than one.—B. W. Olcott, Governor of Oregon.

SIGNS OF THE TIMES

World Events in the Light of Prophecy

Editor: C. M. SNOW - - - - Assistant Editor: A. M. FRASER
 Editorial Contributor: - - - - A. W. ANDERSON

Please address all communications other than those of a business nature to the Editor by name.

"Who Are the Seventh-day Adventists, and What Do They Teach?"

No. 2.—Some So-called Historical Proofs Examined

CONTINUING our review of the pamphlet bearing the above title, which is being circulated by the Salvation Army, we now proceed to examine the evidence which is presented as historical proofs in favour of the custom of Sunday observance. To us, it certainly appears strange that teachers professing to follow Protestant principles should seek for evidence in support of any doctrine of the church amongst the Fathers of the Catholic Church, instead of following the true Protestant principle of relying solely upon the Bible.

The writer of the pamphlet under review makes the following statement in italics: "The early Christian church from the days of Paul never kept any other Sabbath but Sunday." Then follows a series of so-called "Proofs" of this assertion. These "proofs" are very interesting as we shall see. Even supposing these so-called proofs were true, which most of them are not, they would have no bearing whatever upon the subject of the validity of Sunday observance as an institution of apostolic origin. Whatever Eusebius, or the Bishop of Alexandria in A.D. 300; or the Bishop of Carthage in A.D. 253; or Tertullian in A.D. 200; or Clement of Alexandria in A.D. 194; or Irenæus, Bishop of Lyons, in A.D. 178; or Justin Martyr in A.D. 135; or Ignatius in A.D. 110 may have said about Sunday being the Sabbath, should weigh nothing whatever in the mind of a Protestant. Professor Hodge says: "The writings of the apostolic Fathers are too few to be taken as trustworthy representatives of the state of opinion in the church for the first three hundred years. Ten or twenty writers scattered over such a period cannot reasonably be assumed to speak the mind of the whole church."—*"Systematic Theology," Vol. I, page 125.* What saith the Scriptures? should be the only question a Protestant should ask; and having learned what the Scriptures have to say, the matter should be settled once for all.

But what can be said of men who bring forward forgeries, interpolated passages, and questionable epistles as "proofs" for their contentions? And as though to add some weight to their assertions, this remarkable statement is added, "Many of us have read most of these letters in the original languages, so we can vouch for their truthfulness"; and then the writer charges Seventh-day Adventist leaders with being one of two things: "either they are out-and-out liars and deceivers, . . . or else they must be very ignorant men, utterly unfit to teach the Bible."

Now let us examine some evidence in order to see for ourselves what the real facts in the case are, and who is "ignorant and thus unfit to teach

the Bible." We will produce unimpeachable evidence, and then invite the reader to form his own conclusions after weighing the evidence impartially. The oldest historical evidence which the writer of the pamphlet offers in support of the Sunday Sabbath is an alleged quotation from the "Didache of the Apostles," for which the date is given as "A.D. 70." From whence does the author get this date? This work was discovered at Constantinople in 1883, and it is considered of great importance, for it is supposed to be the earliest church history; but its date is a mere matter of conjecture; and its real authorship is unknown; and its contents are believed by some to be a compilation of some unknown author who lived two centuries later than the apostolic era. But, be that as it may, the quotation given is incorrect—"On the Lord's own Day gather yourselves together and break bread and give thanks"—for the equivalent for our word "day" is not mentioned in the passage in the original Greek. It is admitted that the Greek text is incomplete, but the context indicates that the writer was referring to the Lord's supper, and not to the Lord's day.

EPISTLE OF BARNABAS NOT APOSTOLIC

THE next "authority" quoted in support of the Sunday Sabbath is Barnabas, who is styled by the writer as "one of the apostolic Fathers," and the date is affixed as "A.D. 70."

Harnack dates this epistle as about 130-131. A Catholic Church encyclopædia says of this epistle, "By far the greater number of theologians deny that it was written by Barnabas: and really its contents are of such a nature that it would be hard to reconcile them to his authorship."—*Kirchenlexikon, article "Barnabas."*

Sir William Domville says of this epistle: "The epistle was not written by Barnabas, it was not merely unworthy of him, it would be a disgrace to him."

Mosheim, in his "Ecclesiastical History," repudiates the idea that this epistle was written by "the true Barnabas who was St. Paul's companion."

In his "Historical Commentaries," Cent. 1, Sec. 53, this same writer says of this spurious epistle:—

"As to what is suggested by some, of its having been written by that Barnabas who was the friend and companion of St. Paul, the futility of such a notion is easily to be made apparent from the letter itself; several of the opinions and interpretations of Scripture which it contains having in them so little of either truth, dignity, or force as to render it impossible that they could ever have proceeded from the pen of a man divinely instructed."

Neander says, "It is impossible that we should acknowledge this epistle to belong to that Barnabas who was worthy to be the companion of the apostolic labours of St. Paul."

Eusebius places this epistle in the catalogue of spurious books. However, apart from the spuriousness of the epistle, which, by both Protestant and Catholic theologians is admitted to be a forgery, what shall be said of a cause which so lacks substantial evidence in support of its claims that a forged epistle has to be used, and then even that cannot be quoted accurately! We absolutely deny that the passage in the so-called Epistle of Barnabas contains the statement as quoted in the pamphlet under review.

Here is the statement we challenge: "We keep the Lord's Day with joyfulness, the day on which Jesus rose from the dead." The phrase, "The Lord's day" is not in the original epistle; the writer did not use that term, but simply said "the eighth day." To

suggest that the one phrase is synonymous with the other is not honest, because in the apostolic era these two phrases were by no means synonymous terms. That they are now used synonymously is nothing to the point, for usage of language changes in the course of time, for men have, at a later period and for their own ends, decided without any authority that Sunday is the Lord's day.

FORGERIES OFFERED AS PROOFS

We are next offered the address of Ignatius to the "Magnesians" as further "proof" for the authority of Sunday observance. Before we refer to the passage, which, by the way, is also incorrectly translated in order to bolster up the false theory of Sunday sacredness, it might be well to say that it is very doubtful if Ignatius, the Bishop of Antioch, ever wrote the passage alluded to. Many scholars declare the epistles of Ignatius to be spurious, and those who accept some of them as genuine, do not include the epistle to the Magnesians as genuine. Calvin condemned these epistles as spurious. Dr. Killen in his "Ancient Church" tells us:—

In the sixteenth century fifteen letters were brought out from the hoary mantle of antiquity and offered to the world as the productions of the pastor of Antioch. Scholars refused to receive them on the terms required, and forthwith eight of them were admitted to be forgeries. In the seventeenth century, the seven remaining letters, in a somewhat altered form, again came forth from obscurity, and claimed to be the works of Ignatius. Again discerning critics refused to acknowledge their pretensions; but curiosity was roused by this second apparition, and many expressed an earnest desire to obtain a sight of the real epistles. Greece, Syria, Palestine, and Egypt were ransacked in search of them, and at length three epistles are found. The discovery creates general gratulation; it is confessed that four of the epistles so lately asserted to be genuine, are apocryphal; and it is boldly said that the three now forthcoming are above challenge. But truth still refuses to be compromised, and sternly disowns these claimants for her approbation. The internal evidence of these three epistles abundantly attests that, like the last three books of the Sibyl, they are only the last shifts of a grave imposture.—*Pages 413, 414.*

Now, according to Prof. C. J. Hudson, the three epistles of Ignatius which are regarded by some men as genuine, are those addressed to Polycarp, the Ephesians, and the Romans. So the epistle to the Magnesians which is relied upon as furnishing evidence in favour of Sunday observance is like the others—a forgery; and what is more, it is an interpolated forgery, into which has been fraudulently added an idea which even the original forger omitted!

It is an old trick thus to play upon the credulity of the people by furnishing them with spurious evidence in support of ecclesiastical errors.

Dr. Charles Hodge, of the Princeton Theological Seminary, New Jersey, in his "Systematic Theology," says:—

Such is the diversity of opinion amongst the Fathers themselves, such the vagueness of their doctrinal statements, . . . that the authority of the Fathers may be quoted on either side of any disputed doctrine. . . . Often the same Father presents one view at one time, and another at a different time.

The writings of the Fathers have been notoriously corrupted. It was a matter of great complaint in the early church that spurious works were circulated; and that genuine works were recklessly interpolated. Some of the most important works of the Greek Fathers are extant only in a Latin translation. This is the case with the greater part of the works of Irenæus, translated by Rufinus, whom Jerome charges with the most shameless adulteration.—*Vol. I, pages 125, 126.*

MISQUOTATIONS OFFERED AS PROOF

JUSTIN MARTYR is also quoted in the pamphlet under review, but the writer evidently has contracted a bad habit of misquoting his authorities,

for Justin Martyr does not say, "On the Lord's Day all Christians in the city or country meet together"; but here is what he says as quoted by Dr. Hessey in his Bampton Lectures on "Sunday": "On the day called Sunday is an assembly of all who live either in the cities or in rural districts." Hence words are put into Justin Martyr's mouth which he never used, in order to "prove" that Sunday was called the Lord's Day in A.D. 140. Truly it is a poor cause which relies upon such false testimony in order to support its claims.

Justin is referred to as an authority on the Sunday institution, but it may be asked why Protestants use a man as an authority upon Sunday observance who taught that the law was abolished (see First Apology, Chap. 11); that the communion should be celebrated with "bread and wine and water" (see First Apology, Chap. 65); that there is no necessity for keeping any Sabbath (see Dialogue with Trypho, Chap. 12); and who could not quote Scripture accurately; see misquotation of Eze. 14: 20 (see *Id.*, Chap. 44); and whose teaching was so contaminated with pagan mysticisms that he declared that because there were eight persons who were saved from the Deluge, the number eight was symbolical of "the eighth day, wherein Christ appeared when He arose from the dead" (see *Id.*, Chap. 138); and if that was insufficient to convince a Jew, he further affirmed that the wood of the ark symbolised the wood of the cross: "For Christ, being the first born of every creature, became again the chief of another race regenerated by Himself through water, and faith, and wood, containing the mystery of the cross; even as Noah was saved by wood when he rode over the waters with his household."—*Id.*, Chap. 138.

Sunday keepers are badly off for "proofs" of the authority for the Sunday sabbath when they are forced to search for evidence in its support in the writings of semi-pagan philosophers in the second and third centuries, many of which are admitted to be spurious or forgeries.

In support of this last statement we offer the following testimonies from recognised authorities:—

The writings of the so-called apostolic Fathers are, alas! come down to us, for the most part, in a very uncertain condition; partly because in early times writings were counterfeited under the name of those venerable men of the church, in order to propagate certain opinions of principles; partly because those writings which they had really published were adulterated.—*Neander's "Church History," Rose's translation, Vol. I, page 407.*

Of these so-called Fathers, Mosheim says:—

They were more intent on throwing obscurity over the Sacred Writings by the fictions of their own imaginations, than on searching out their true meaning.—*"Ecclesiastical History," Book I, chapter 3, section 5.*

Archdeacon Farrar thus describes their writings:—

There are but few of them whose pages are not rife with errors—errors of method, errors of fact, errors of history, of grammar and even of doctrine.—*"History of Interpretation," page 162.*

Martin Luther very dramatically sums up the uselessness of appealing to the Fathers for reliable evidence on gospel truth:—

When God's Word is expounded, construed, and glossed by the Fathers, then, in my judgment, it is even like unto one that straineth milk through a coal-sack; which must needs spoil the milk and make it black: even so, likewise, God's Word of itself is sufficiently pure, clean, bright, and clear, but through the doctrines, books, and writings of the Fathers it is very surely darkened, falsified, and spoiled.—*Table Talk, page 228.*

Dr. Adam Clarke refused to acknowledge the authority of the Fathers in matters of doctrine. He says:—

In points of doctrine, their authority is, with me, nothing. The Word of God alone contains my creed.—*Commentary on Proverbs 8.*

This is precisely where Seventh-day Adventists stand. The authority of the Fathers on points of doctrine is of no weight whatsoever. The Word of God alone contains our creed. It was by those "Fathers" that the Christian church of the early centuries was led into the adoption of many pagan ideas which were never practised by the apostolic church, and against which Paul uttered the following warning:—

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Acts 20: 29, 30.

Within a little more than a century of that time how wonderfully Paul's prediction had been fulfilled! Oriental gnosticism had gradually contaminated the church, and errors of all kinds were being taught, many of which are still to be found in the church of the twentieth century; and the very men who were responsible for the undoing of the work of the apostles are quoted as authority for doctrines which were never taught by the apostles and for which there is no authority in the New Testament. Sunday-keeping in the place of Sabbath-keeping was one of these errors.

The closer we investigate the origin of Sunday observance the more certain it becomes that the institution has no Scriptural authority whatsoever, hence the appeal to the "Fathers." Which will you follow—the "Fathers of the Catholic Church" or Christ and His apostles?

Lest we weary our readers with wading through any more of this kind of "evidence" which has been dug out of the writings of the "Fathers," we refrain from following any further the quotations which are offered as "proofs" that "the early Christian church never kept any other Sabbath but Sunday." To make such a statement is but to acknowledge inexcusable ignorance of church history; for if the early Christian church "never kept any other Sabbath but Sunday," as is alleged, why did the Council of Laodicea in A.D. 364 legislate against the practice of Sabbath-keeping?

Professor Stuart, in the Appendix to Gurney's History, says of this period:—

It was supposed at length that the fourth commandment did require the observance of the seventh-day Sabbath [not merely a seventh part of time], and reasoning as Christians of the present day are wont to do, viz., that *all* which belonged to the Ten Commandments was immutable and perpetual, the churches in general came gradually to regard the seventh-day Sabbath as altogether sacred.

Another writer bears this testimony:—

When the practice of keeping Saturday Sabbaths, which had become so general at the close of this century (fourth) was evidently gaining ground in the Eastern church, a decree was passed in the Council held at Laodicea (A.D. 364) that the members of the church should not rest from work on the Sabbath, like Jews; but should labour on that day, and preferring to honour the Lord's day, then, if it be in their power, should rest from work as Christians.

Cox, in "Sabbath Laws," page 280, says:—

It was their practice to Sabbatise on Saturday, and to celebrate Sunday as a day of rejoicing and festivity.

Much more historical evidence in support of these statements could be furnished, but it is unnecessary. The history of the second and third centuries of the Christian era reveals that the Sabbath of the Lord was observed side by side with the first day of the week, and that long after the Western churches had determined to enforce the observance of Sunday as the "Lord's day," the Eastern churches

were still observing the Sabbath according to the commandment.

However, this question, as all other questions of Christian doctrine, should be settled, not by what some learned or venerable men may say, nor by church tradition, nor by custom, nor by anything else under heaven, but by the inspired Word of God. By that a Protestant must stand or fall. If there is no "Thus saith the Lord" to support a dogma or practice of the church, then that dogma or practice should receive no sanction by Protestants. It is not what the church teaches or practises that should settle any question of creed for a Protestant, but "What saith the Scriptures?"

As the Scriptures are admittedly silent upon the question of the observance of the first day of the week as a substitute for the seventh, and as no gospel writer gives any authority either for the abrogation of the fourth commandment or for any change of the wording of it, the natural inference is that the fourth commandment still stands as God wrote it on the tables of stone. Man has no power or authority to change a jot or tittle of God's precepts. Listen to the Saviour's own words concerning the immutability of God's law.

Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. Matt. 5: 18-20, R.V.

A. W. ANDERSON.

Others' Disobedience No Excuse For Us

T. E. BOWEN

BECAUSE others about us do that which is sinful, shall we conclude that this provides a reason why we should disobey God? A thousand about you may steal, but does this provide a licence for you to become a thief? Many, through hatred and in anger, may commit murder, but because of this, are you given liberty to slay others?

There are people nearly everywhere who seem to have no scruples deterring them from telling lies. But even though this be true, does this make it right for you to falsify for gain or for any other purpose whatsoever?

It may come to your knowledge that about you are those who sin through disobedience to God's requirements, laid down for us all, men and women alike, in the seventh commandment; but shall you, because of their disobedience, commit that sin also?

"Very true," you say, "the sins of others provide no authority for me to disobey God." Then why, oh why, should you undertake to soothe your conscience into believing that somehow, although you may not understand just how, because everybody keeps Sunday for the Sabbath, God will bless you in trampling under your feet every week His holy, consecrated, sanctified, and blessed Sabbath day, set apart for man, simply because others sin by disregarding the fourth commandment? Does their disobedience lessen your responsibility before God to obey His voice when He says: "The *seventh day* is the Sabbath of the Lord thy God"?

It is the unpretending acts of daily self-denial, with cheerfulness and gentleness, that God smiles upon.—*Mrs. E. G. White.*

Is Zionism a Religious Movement?

ALONZO L. BAKER, Associate Editor *American Signs of the Times*

Some people have the idea that the Zionists intend to take over control of the land of Palestine, erect a Jewish government, and re-establish the Hebrew religion. Others believe that the Jews of the world will all flock back to Palestine, and there will be converted to Christianity en masse. Is there any truth in these assumptions?



THE eyes of the world were turned toward that most fascinating of all lands—Palestine—when, on the first day of April, the doors of the first unit of the new Hebrew University of Jerusalem swung open. The university is situated on Mount Scopus, which is the northerly extension of the Mount of Olives. A very historic site indeed, and one that reminds the Jews both of their former greatness as a nation and of their downfall; for, from the summit of Scopus, Titus launched his battalions against Jerusalem and utterly destroyed her.

Eighteen hundred and fifty-five years have gone their way since the day the Roman legions overran Jerusalem. During these weary centuries the Jews have been dispersed to all corners of the globe. In some quarters they have been a hissing and a by-word; been persecuted and massacred. In other nations, they have risen to heights of pre-eminence in finance, law, and commerce. All but the rabbis have long ago forgotten their mother tongue. Millions of them have forgotten their fathers' God. Most of them had long ago given up any lingering hope that their original native land held anything in store for them. But in November of 1917, Lord Balfour, on behalf of the government of England, issued the now famous Balfour Declaration, which gave the Jews certain privileges in Palestine. Like fire on a tinder-dry prairie, through the heart of Jewry swept the hope that "the Land of Israel" might promise something for the future.

Immediately, the Zionist Movement, which had been in existence for some forty years but had not accomplished a great deal, took a new lease of life. It was reorganised on a world-wide scale; new and able executives were installed; and an ambitious programme for money-raising launched. And because Zionism has advertised itself so well, and because of the perennial interest in the land which gave birth to our Christian religion, the entire world has become somewhat acquainted with the Zionist Movement and the issues that are involved in post-war Palestine.

WHAT ZIONISM IS NOT

BEFORE we discuss what Zionism is, it may be well to determine what it is not. *Zionism is not an attempt to establish a Jewish national state and to place the land of Palestine under the control of a Jewish nation.* The leaders of Zionism are keen men, and they well know that the obstacles confronting any such plan would be absolutely insurmountable. They are too wise to attempt the impossible. And they frankly state when one talks to them, as I did in Jerusalem, that such an idea is only a chimera. It is true that there are a few individual Jews here and there in the world who boast that Palestine, from Dan to Beersheba, some day will again belong to the Jews; but the responsible men in Zionism never for a moment entertain even the glimmer of a hope of such a thing. They are realists and not pipe-dreaming idealists.

Jewish control of Palestine and the erection of a Jewish government there is impossible for several

reasons. First, an attempt at Hebrew rule would arouse the Arab population in Palestine to actual bloodshed and war. At the present time, there are five Arabs to every Jew in Palestine. The Mohammedan population is already very sensitive over the progress that Zionism is making, but is kept from arms by the fact that the English and not the Jews are the actual rulers of Palestine. If the English should ever hand over the rulership to the Jews, then an enraged Arab population of more than a half million would have to be reckoned with on the battlefield. And the half million Arabs in Palestine proper would be only a drop in the bucket to the complications arising outside the Holy Land. For the Arabs of Trans-Jordania, of Syria, of Iraq, and of Arabia proper, are ready to make common cause with the Palestinian Arabs at a moment's notice. And the implication of Mohammedan peoples in Egypt and North Africa, as well as in Persia and Asia Minor, is more than a probability. The Zionist leaders see all this, and will never risk such odds.

A second and equally impossible barrier in the way of Jewish rule is the fact that the control of Palestine is essential to the welfare of the British Empire. England has only a mandate over Palestine; but it is understood in the chancelleries of the entire world that she will never voluntarily release her grip; for the control of Palestine is requisite to the safety of the Suez Canal, and the Suez Canal is the jugular vein of the British Empire.

ENGLAND IN PALESTINE TO STAY

BRITAIN'S fortunes in the Near East are also inextricably bound up in the future of Mesopotamia and the Hedjaz, and her influence in those countries would soon deteriorate if she were to allow Palestine to pass into the hands of anyone but herself. No, England is in Palestine to stay, and never for a moment will she let her supremacy in this strategic country be challenged by allowing the Jews to assume the direction of affairs.

The leaders of Zionism recognise that English rule in Palestine is inevitable, and they are free to say that they are more than willing for England to remain in charge of the country, because the racial problems there would be altogether too great for them to handle on their own responsibility.

A third reason why the Jews will never found a national state in Palestine is the fact that never will a major portion of the Jews of the world desert their present native countries and go to Palestine. There are about 15,000,000 Jews in all the world today, and it is altogether beyond the realm of probability to imagine that more than one out of fifteen even wishes to live in Palestine, no matter what its future is. The millions of Jews in the United States, for instance, have become so much a part and parcel of America that even the most alluring prospects in Palestine will never attract more than an insignificant fraction. What is true in America is also true on the other side of the Atlantic—in England, France, Germany, etc. With the exception of Russia, Poland, and a few other coun-

tries where anti-Semitism is chronic, the Jews of the world are perfectly content with their present location and will never tear up, bag and baggage, and move to Palestine. So the plain facts are that there never will be enough Jews in Palestine to make a nation.

Another factor in the case is that no great number of Jews could live in Palestine even if they so desired, because, physically, the land is incapable of supporting a large population. It must be remembered always that Palestine is only a diminutive country in area—150 miles in length and from thirty to fifty miles in width. It is hardly larger than some counties in the United States. But the size does not tell half the story; the greater part of Palestine is nothing but hills from which practically all soil has been eroded and whose rocky surface can never support more than a few straggling goats. The land which once flowed with milk and honey is now as barren as the hills of Gilboa, with the exception of a few square miles on the Jordan near Jericho, some of the ancient plain of Sharon, and the plain of Esdraelon. It is therefore most preposterous to think that any great increase can be made in the population which already numbers more than seven hundred thousand.

The Zionist officials are fully aware of the sterility of most of Palestine, and therefore do not expect multiplied millions to live there. In all its history, the Zionist Organisation has brought less than 40,000 Jews to Palestine. A few hundred a month is all that can be assimilated, and even this rate cannot go on indefinitely.

I asked one of the most responsible leaders of the Zionist cause just how many Jews could be supported in Palestine.

His answer was: "Some day, perhaps forty or fifty years from now, we might accommodate a million more people than we have at present. Some optimists say a million and a half or two million; but I think a million is nearer the truth, and that many only after the development of great industrial centres here in Palestine, which will take decades."

So this talk about the Jews flocking back to Palestine by the millions in the immediate future is entirely foreign to the purposes and common sense of the Zionists themselves.

THE POPE OPPOSES HEBREW RULE

ANOTHER count against eventual Jewish control of the Holy Land is the stubborn opposition of the Roman Catholic Church to such a thing. A recent papal encyclical has inveighed against Hebrew predominance in Palestine in no equivocal terms. The pope believes that the interests of Christendom are such that it is quite impossible to countenance any move toward Jewish control of the land which gave us Christ and the apostles, Christianity and the New Testament. And in view of the fast-increasing influence of the Vatican in international politics, it would be difficult for the Zionists to gain the control of Palestine even if such were their ambition—because of the opposition of the papal hierarchy.

Weighty as some of the foregoing reasons are for the Jews never returning to Palestine as a national entity, yet the most conclusive evidence is that of Bible prophecy. On this point, many sincere students of the Scriptures make a grave mistake. There are some genuine believers in the imminent return of Christ who think that the return of the Jews to Jerusalem and the restoration of their lost prestige in the world is predicted in Scriptural

prophecy, and must take place before our Lord's second coming. But such a view is far from the truth.

The Bible's teaching on the future of the Jewish nation after the overthrow of Jerusalem by Titus, A.D. 70, is unmistakable. To Jeremiah God gave the command that he should "go, and buy a potter's earthen bottle, and . . . break the bottle. . . . Thus saith Jehovah of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, *that cannot be made whole again.*" Jer. 19: 1-11, A.R.V.

Of course I am aware that there are numerous passages in the Old Testament prophets that seem to predict a restoration of the Jewish nation. But upon careful study, such prophecies are found to be either those fulfilled by the return of the Jews from Babylon to Jerusalem under Artaxerxes in the fifth century before Christ, or prophecies which apply only to the inheritance of spiritual Israel.

NOT ALL JEWS ARE JEWS

IN explanation of the phrase, "Spiritual Israel," let us read two scriptures from the New Testament:

"He is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart." Rom. 2: 28, 29, A.R.V.

"They are not all Israel, that are of Israel: neither, because they are Abraham's seed, are they all children: but, In Isaac shall thy seed be called. That is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed." Rom. 9: 6-8, A.R.V.

Since the time of the rejection of Christ by the Jewish nation, God regards true Israel as those only who have accepted Christ and thus become heirs of the promise made to Abraham. Since that time, so far as the Bible is concerned, a Jew is not one according to the flesh, but according to the heart.

When this fundamental fact is understood, those prophecies which predict the return of Israel to Zion can be taken only to mean that spiritual Israel—all those of every kindred, tribe, and nation who accept Christ—will some day inherit the land which was once promised to Abraham, Isaac, and Jacob. And the time of their inheritance we know to be after Christ has come the second time, and when the whole earth is given to the saints of the Most High.

So right up to the time of Christ's coming, the Jews according to the flesh will be dispersed in every quarter of the world, and will not be restored as a nation any more than Jeremiah could restore the shattered potter's vessel.

WHAT IS ZIONISM?

AFTER all this discussion as to what Zionism is not, let us see what the Zionists are hoping to do in Palestine.

When one visits their headquarters in Jerusalem and scores of settlements throughout the country, he finds that the Zionists have two objectives. *Their first and greatest goal is to establish a cultural centre for the Jews of all the world.* Although in the days of their national splendour the Jews had a culture which is to be rated high, yet since "the dispersion" that culture has died out to the extent that it can truthfully be said that the Jews today are a people without a culture of their own. It is therefore for the primary purpose of reviving the distinctive Hebrew culture that Zionism is in existence.

As a means toward that end, Hebrew has been declared the official language. The Jews of the

world have long ago forgotten their native tongue. The Zionists know that a language is a basis of a culture, so they have made Hebrew the language of the Jews in Palestine. It is considered almost treachery for a Jew who has been in Palestine for two years or more to speak any of the jargons, such as Yiddish. It is hoped that a revival of Hebrew in Palestine will awaken an interest in that tongue among the Jews of all the world.

Another monument toward cultural achievement is that of the Bezaleel Art School at Jerusalem. To this school come Jews from all over the world, to learn an art which is distinctly Hebrew in motif. This is truly a wonderful institution; and as one is shown through it, he is reminded of the man for whom the school is named—the artist Bezaleel whom Jehovah charged with the decorations of the tabernacle made in the wilderness. Ex. 31: 1-6.

Abel Pann, the Jewish artist who has canvases hanging in many of the great art museums of the world, now lives in Jerusalem, and is working and teaching at the Art School. He is doing a unique and monumental work in illustrating the books of the Old Testament in a pure Hebrew style. He said: "I have always felt it a reproach that almost every nation has produced its painter of the Bible except the one whose genius created that wonderful Book." So Jewish art is promised a renaissance by Zionism.

Another milestone passed by the Zionists is the opening of the "Institute of Semitics," the first unit in the Hebrew University of Jerusalem. The Zionists expect to have a great university here some day, to which young Jews from all over the world may come to be schooled in Hebrew lore and knowledge. When graduated, they are expected to return to their various countries to spread the knowledge among the Jews of just what their civilisation and culture has done in the world.

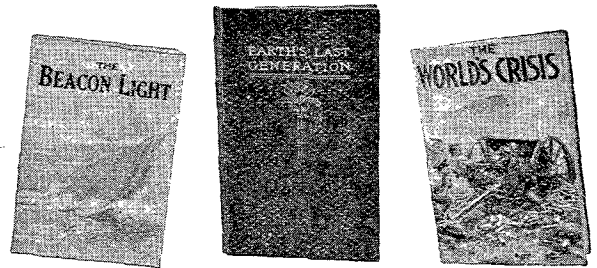
To repeat, the first aim of the Zionists is to have in Palestine a centre in which Hebrew culture may be revived and from which it may be carried to the Jews of all the world.

A HOMELAND FOR THE PERSECUTED

THEIR second objective is "a city of refuge" for those of their race who are oppressed in their present residences. It is for this purpose that agricultural sites have been purchased from the Arabs—about 200,000 acres to date—and the refugees from Russia and other eastern European anti-Semitic countries have been located thereon. As I have pointed out before, the land in Palestine which is arable is very limited, and a portion of it must remain in Arab hands; so the number of those who can be placed in agricultural communities has its limits. However, those few thousand peasants who have escaped from Russia and thereabouts and who are now located on the plain of Esdraelon, the Valley of Jezreel, and the hinterland of Jaffa (ancient Joppa), are very happy to be in a land where a pogrom is not hanging over their heads. With modern methods and implements, the Zionist farmers can make the land bring forth from three to five times as much as the ignorant and indolent Arabs.

Yes, Zionism has its mission to accomplish in the world, and, withal, it is laudable. Why should not the Jews of every clime have a centre whence their ancient culture can be revived? Is it not just that in Palestine some of them may find a haven from the hand of their oppressors?

But it must be emphasised that Zionism is not an attempt toward eventual supremacy in Palestine, nor is it a movement in answer to any Bible



Splendid Works by Robert Hare

BEACON LIGHT

It helps one to love and appreciate the Bible more and to study it better.

PRICE (post free) - 2/-

WORLD CRISIS

An inspiring book that shows the evil man has wrought, and yet how God has been safeguarding His work down through the course of history. It shows the folly of religious loss with financial gain, tells how ambition's crimsoned hand will go down for ever, and how the "inheritance of peace" will come.

PRICE (post free) - 1/-

EARTH'S LAST GENERATION

An illuminating work that brings out many valuable truths and lessons very much needed at the present time. It also shows the glory of God's wonderful works and the marvellous truth of His Word.

CLOTH (postage 2d. extra) - 2/6

FOOTPRINTS OF THE INVISIBLE

Links up nature with the Word of God and shows their wonderful harmony. Those who love nature and love to trace in nature the hand of the Eternal, will enjoy reading this book. The chapter headings are: Nature's Lesson Book; The Life Revelation; The Snow Artist; Graven in the Rock; Flower Problems; Testimony of the Hills; Voice of the Sea; The X-Ray Light; Building Star-Worlds; Seal of the Creator; Challenging the Eternal; Man a Worshipper—But?

PRICE (postage 2d. extra) - 2/-

A Cookery Book Worth Having

Nowadays the close connection between food and good health is increasingly stressed by health writers. The following work forms a valuable addition to the kitchen library:—

GOOD FOOD: HOW TO PREPARE IT

BY MRS. LAURA L. ULRICH

who has had many years' experience as head chef in Sanitarium Health Food Cafés in Australia.

This work shows how to preserve the mineral salts and vitamins in food. It gives recipes not only for numerous savoury dishes, but shows the housewife how to make good wheatmeal bread, rolls, and cakes; and how to become an expert in the appetising and healthful cooking of vegetables, which are indispensable to the health. It gives also numerous recipes for dainty and tasty sandwiches, wholesome and delicious desserts, and healthful and inviting salads. Contains also a number of valuable recipes for diabetics.

Strongly bound. PRICE (post free) - 2/-

SIGNS PUBLISHING COMPANY

(A.C.A. Ltd., Proprietors)

Warburton, Victoria, Australia

prophecy. The Jews, as a nation, will never be restored to Palestine, and never will they as a nation accept Christ. Individual Jews in all parts of the world have come, and will come, to see in Jesus

Christ their Messiah, and therefore become a part of spiritual Israel; but as a nation, the Jews had their chance and threw it away nineteen hundred years ago.

Quiet Talks with Young People

No. 17.—“HOW MAY WE KNOW?”

ARTHUR W. KNIGHT



CENTURIES ago a question similar to this was asked of Jesus by one of His disciples. “Lord, . . . how can we know the way?” In answer the Master said: “I am the way, the truth, and the life: no man cometh unto the Father, but by Me.” John 14: 5, 6. And in all life’s perplexities we may confidently look to Jesus if we would know the way to life eternal. He has walked the road before us. He made no mistakes in life. And I want to say, dear young friend, that never has the person lived who made a mistake by following Jesus. His is the only true course to follow; the only perfect life to pattern after.

But there are many young people, and older folk, too, who are constantly asking the question, “How may we know? How can we be sure that we are on the right track to the kingdom of God?” I would direct such inquirers to the Book of books again, which clearly maps out the route.

When Satan tempted Jesus in the wilderness, you will remember that Jesus, on each occasion, made use of Scripture to meet the enemy’s subtle arguments. “It is written,” was His defence. And so

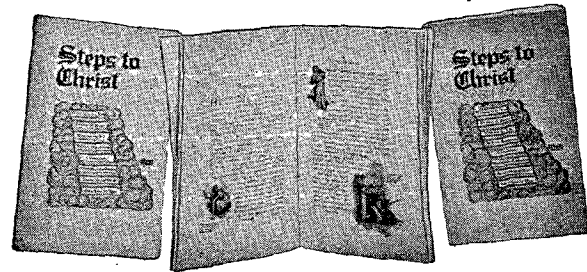
today, when Satan hurls at us his darts of deception, we may rest assured that the shield, “It is written,” will always protect us from error.

One of the perplexing questions many honest people are pondering in these days of deception is, “How may we know which day is the Sabbath?” Oh yes, “How may we know?” Is that an honest question that comes from *your* heart? Do *you* really desire to know? Then by the use of God’s Word we shall endeavour to tell you.

FOLLOWING CHRIST WE KNOW AND FOLLOW THE WAY

AT the Creation, after His six days of work, God made the Sabbath, for it is written: “The Sabbath was made for man.” The record reads: “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He *rested* on the seventh day from all His work which He had made. And God *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: 1-3. Herein

Would You Know The Way of Life More Fully?



THIS beautifully illustrated work, “Steps to Christ,” by Ellen G. White, is loved by every one who reads it. It is written in a simple yet fascinating style, and its beautiful words draw the heart to the great and loving Creator. It gives one a clear understanding of the great plan of salvation, and greatly helps one to comprehend more fully the infinite love of God in sending His only begotten Son to die for man. The way to Christ, and the truly Christian life, are fully described.

To the unconverted, it points out the way of life; to the converted, it makes that way more beautiful and plain.

LIMP LEATHER (postage 2d. extra)	-	-	7/6
CLOTH (postage 3d. extra)	-	-	3/-
PAPER COVERS (post free)	-	-	2/-

SIGNS PUBLISHING COMPANY, Warburton, Victoria, Australia

(Australasian Conference Association Ltd., Proprietors)

is the simple record of the institution of the weekly cycle, the seventh day of which was permanently set apart, sanctified by God, as a Sabbath for mankind.

I have repeatedly heard it said that the seventh-day Sabbath is Jewish. What think you? "The Sabbath was made for MAN." And does m-a-n spell Jew?—No, my friend, the Sabbath is meant for *all mankind*, whether Jew or Englishman, Indian or Chinaman, or any other nationality. It makes no difference to Jehovah, for God is no respecter of persons.

Concerning the perpetuity of this rest day, the Bible is very explicit. The Sabbath is God's memorial of Creation. It points back to that great event when He called all things into existence. Listen to the record: "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.*" Ex. 20: 8-11.

AN ENDURING MEMORIAL

THE Psalmist, picking up the thought of the continuity of the Sabbath, writes: "Thy name, O Lord, endureth for ever; and *Thy memorial*, O Lord, throughout all generations." Ps. 135: 13. But we have oft-times heard it said that the Sabbath was changed at the resurrection of Jesus Christ. Was it? If such be so, the only conclusion we can arrive at is that the Psalmist was wrong in his statement, and that he should have written: "Thy memorial, O Lord, endureth until Christ's resurrection." We do not, however, find such a declaration anywhere in Sacred Writ. What then? We stand by David, taking the Bible *as it is written*. The Sabbath then must endure so long as generations exist.

From the example of the apostles we are convinced that they held the same view as already expressed. Not only did they teach this, but they practised it, too.

You no doubt know how narrow were the Jews of Paul's day. After his conversion he straightway preached Jesus. To this the priests and religious rulers took exception, and commenced persecution. They did not appreciate one of their members leaving them and following the despised Nazarene. Although committing no offence Paul was taken prisoner to Rome.


The Jews were strict Sabbath-keepers. They accused Jesus of Sabbath breaking because He

healed the sick on that day. They regarded this act as work. But supposing Paul, or any of the other apostles came along after the resurrection and ignored the original Sabbath altogether, keeping in its stead another day, what do you think would be the attitude of the priests and rulers, and indeed the Jews generally? Why, they would not tolerate such a practice at all! They would then have some good reason for imprisoning these law-breakers. But such was not the case. Said Paul, in his defence at Rome, "Men and brethren, though *I have committed nothing against the people, or customs of our fathers*, yet was I delivered prisoner from Jerusalem into the hands of the Romans." Acts 28: 17. It was their custom to observe the seventh-day Sabbath, the only Sabbath that was ever known. Paul committed no offence against this sacred day. He observed it as rigidly then, years after the resurrection of Christ, as he had done before it.

And today, through his writings, Paul teaches this same truth. Listen: "Be ye followers of me," he said, "even as I also am of Christ." 1 Cor. 11: 1. Here is the secret of the whole situation—following Jesus, the Way, the Truth, and the Life. By so doing you cannot make a mistake. He kept the Father's commandments, one of which says: "Remember the Sabbath day, to keep it holy," etc. It was His custom, while on earth, to observe it. Luke 4: 16. Even in death He rested on the Sabbath day. Crucified and buried the sixth day, He arose the first day of the following week. And what about the Sabbath? How was that spent?—Peacefully resting in the grave.

Thus might we continue revealing this everlasting truth concerning the Sabbath. It has been observed by patriarchs and prophets; by apostles and followers of Jesus in all ages. It is a matter of present-day importance. God is calling a people from the world to revert to the plain truths of His Word. That call will be heeded by many honest in heart. What will be *your* attitude relative to it? Will you finally be numbered among that company who will be found keeping all the commandments at His coming? At that day He rewards all according to their work. "Behold," He says, "I come quickly; and My reward is with Me, to give every man according as his work shall be. . . . 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: 12-14. I want to be there, don't you?

"JEHOVAH is a name of great power and efficacy."



Wheat for breakfast

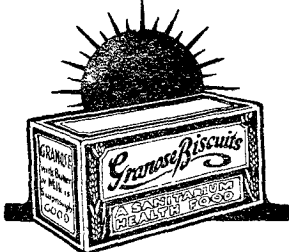
To-day most people know the value of whole wheaten grains. Many are aware that wheat contains mineral salts and other natural properties essential to health. The only problem is how to get wheat—whole? How to eat it without having first cooked it in the way that whole meal porridge demands?

GRANOSE BISCUITS

Granose Biscuits are all wheat, and they need no cooking. And this, of course, largely accounts for their popularity. This, and the fact that, eaten with cream or milk, these flaky wheaten biscuits are so delicious. Sufferers from constipation and digestive disorders benefit considerably by eating Granose dry.

Obtainable at all grocers and at all Sanitarium Health Food Shops.

G.B. 13/9/25.



A SANITARIUM HEALTH FOOD

We Excuse the Child

SEE, daddy," said my little boy one day as we were walking along the railroad track, "the rails come together 'way over there by that house."

"Well, let us go and see," I replied.

It was a long walk for the little fellow, but at last we reached the place, and to his astonishment the rails were just as far apart as ever. So I explained to him that he had experienced an "op-ti-cal il-lu-sion," that it was because his eye is so small that he seemed to see what was not really so.

"But, daddy," he says, still unconvinced that he cannot trust his eyesight, "they do meet wa-a-y off there by the windmill, can't you see they do?"

"Oh, well," I think, "he is only a child, and will some day laugh heartily at his simplicity." Then I muse upon the difficulty we older children have, who are obsessed with our own wisdom, in acknowledging freely and frankly that we have made a mistake in our assumptions.

All about us we see hundreds of types of life, both animal and vegetable. One of my evolutionary friends says to me: "Do you know, there was a time when all these typical lines met, and there was only one teeny weeny amoeba?"

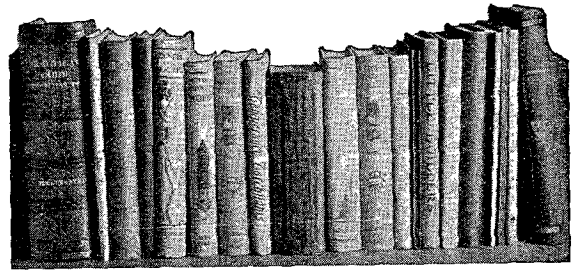
I invite him to take a walk with me back through the ages of recorded history, noting the earliest records of rocks, and the most ancient forms of fossilised life preserved in nature's wonderful laboratory. Some new forms of life have appeared, but the line of each type of life now existing has evidently run straight and true, each having always brought forth "after his kind." "But," says my persistent friend, "if you will only go back a few hundreds of millions of years, they do meet, can't you see they do?"

"Oh, well," I think, "————!"

Sometime, somewhere, the evolutionist must face the wonder of the first living organism. To say that the intricate, complex structure of man ever assembled itself by "natural causes," or that having been thus formed, suddenly began to breathe and think and move and eat and love—and all this without any relation to an infinite mind and the operation of divine power—would rightly be deemed preposterous. So vast is the chasm that separates a living man from the dust of the earth or the oozy slime (though chemically similar) that no imagination could construct the gigantic phantasmal bridge required to span the abyss. But the exponent of evolution seems to think that if he can only project his mind into the shadowy haze of æons of past centuries the sides of the chasm are seen to converge so near together that there might be a step taken across without the necessity of constructing a bridge. At any rate he rests safe in the assurance that no one can follow him back to disprove his assumption of a spontaneous origin of life.—*Selected.*

Courtesy

THE value of courtesy is too little appreciated. Many who are kind at heart lack kindness of manner. Many who command respect by their sincerity and uprightness are sadly deficient in geniality. This lack mars their own happiness, and detracts from their service to others. Many of life's sweetest and most helpful experiences are, often for mere want of thought, sacrificed by the uncourteous.—*Ellen G. White.*



Does your book-shelf hold the following worth-while books?

PROPHETIC CHART BOOK

This is a handy little book that will prove a valuable addition to your library. You have doubtless often felt that you would like to have a work that gave the facts, in a nutshell as it were, explaining the different symbols in the Bible. For instance: The great image of Daniel 2; the four strange beasts of Daniel 7—comprising the two-winged lion, the rapacious bear, the four-headed and four-winged leopard, and the ten-horned nondescript beast; the ram and the he-goat of Daniel 8, and the "exceeding great" little horn; the 2,300 year-days of Daniel 8 and 9; and many of the symbols of the Book of Revelation.

Well, this is such a book. A pictorial illustration is given of each of the symbols, and the accompanying reading matter explains it in easy, simple language. Use it as a help to the Bible prophecies, and give it to your friend.

CLOTH (postage 1d. extra), - - 3/-

PAPER COVERS (postage 1d. extra), 9d.

THE WORLD WAR

By Arthur G. Daniells

Deals with the causes that led up to the Great War, its relationship to the Eastern Question, and shows the ultimate fate of Turkey, and makes plain the battle of Armageddon, the present outlook, and the final outcome of things.

Price (post free), 1/-

TOPICAL BIBLE STUDIES

A really splendid work. It shows the wonderful benefits of Bible study, and gives, in treatise and handy form, an astonishing amount of valuable light on all the leading doctrines of the Bible. It will rapidly make one mighty in Bible doctrine.

LIMP LEATHER (postage 8d. extra), 15/-

CLOTH (postage 9d. extra), - - 10/-

If you would like to know more about Heaven, or the Home of the Redeemed, read the following 16-page tract by A. L. King:—

OUR FUTURE GLORIOUS HOME

Price 1d., postage 2d. extra. Half dozen sent post free for 8d. and one dozen sent post free for 1/3

SIGNS PUBLISHING COMPANY

(A.C.A. Ltd., Proprietors)

Warburton, Victoria, Australia

FOR CHILDREN

A Boy of Character

NEARLY thirty years ago a boy was converted and joined the church. The next day he went to school, and at recess some thoughtless boys formed a ring about him and cried out:—

“Oh, here is a boy Christian!”

What did the boy do? Get angry, kick, strike, or swear?—Not at all. He quietly looked the mocking boys in the face, and said:—

“Yes, boys, I am trying to be a Christian boy; isn't that right?”

His tempters knew that he was right, and felt ashamed. They broke up the persecuting ring and went to play with the brave young Christian. I call him brave because there are many men who could more easily storm a battery than stand it to be mocked by the enemies of Jesus as meekly as that little boy did.

Where is that hero of thirty years ago today?—He is president of a college and a preacher of the gospel.—*Selected.*

Story About a Wind-Storm

I WAS once visiting at a farmhouse where lived a father and mother and their two little girls, Lulu and Jeanie. Everything was so homelike; and the tender grass and the tall elm and ash trees in the yard looked so green and beautiful. Strawberries were ripe, and they were enjoying them very much.

The horses, the cows, the calf, the dog, the cat, the chickens—all seemed to feel that they had a perfect right there, and, of course, they had.

One day the father and mother drove to the village, about a mile away, and, before they had time to get back, a storm came up, and the wind blew very hard. The tall trees bent over, and looked as if they would certainly break off, and come crashing to the earth, many large limbs were blown down, and the lovely waving grass lay flat on the ground.

Jeanie, with pale face, said: “Where are mother and father? I wonder if they are safe?”

We ran and opened the doors of the chicken house and the cow shed, so the hens and cows could find shelter, shut the dog and cat in the wood-shed, and, by the time these things were done, the large drops of rain began to fall, and we ran into the house, closed the doors and windows, and sat down to watch the storm.

I talked to the children of the power of God to care for us even then; and they said they thought we had better pray, and ask God to keep the wind from doing any harm.

In Lulu's prayer she asked the Lord to take care of her father and mother, and keep them from being hurt by falling trees. She said: “Please, Lord, keep the fences from blowing down, so the calf won't get out and get hurt.”

Jeanie asked the Lord, who she really believed was powerful enough and willing enough to do anything, to “keep the horses from getting frightened, the carriage from blowing over, and to please keep the trees from falling on father and mother.” Nearly everything on the place was mentioned in prayer.

When we arose from our knees, the wind was not blowing quite so hard; and, on looking out, we saw the carriage drive into the barn-yard, and father and mother were safe! They told us that, as they were passing a strip of timber on their way home, a large tree fell across the road just behind them. We thought we knew why it fell just behind, instead of on them, or even just in front of them, thus hedging up their way. Do you think you know?

Many fences in the neighbourhood were blown down, but at the home of Lulu and Jeanie the fences stood in their places.

I think you will say with me that the Lord saved those who trusted in Him.—*Selected.*

Helping One Another

MRS. B. A. WALLACE

LET me tell our little readers how a little three-year-old boy helped his five-year-old brother put out a fire. About eighteen years ago there lived a family in southern United States that trusted Jesus. They were poor, and both the father and mother worked away from home and left their faithful five-year-old son to take care of his little brother and baby sister.

Sometimes the parents would go about a mile from the house to work. They told the little ones that Jesus would keep them from harm, so they were not afraid. Their house was a simple log hut, with a large fireplace made of sticks and dirt.

One time, while the parents were away, the chimney to this fireplace caught fire, as it had done before. The parents had told the Little Man that, if it should catch fire while they were away, he should first carry baby sister out of the house into the field so she would not be burned, and then run and tell them.

As soon as the Little Man saw the burning chimney, he seized baby sister and carried her away out and put her down on the grass across the road, and told his little brother to stay with her while he tried to put out the fire.

But little brother wanted to help. So he was permitted to come as far as the door, and then he was asked to help put out the fire by praying to Jesus. The brave Little Man seized a pail of water and dragged it to the fireplace. Then with the dipper he carefully dashed water on the burning spot until it was all out. Then, leaving his little brother with the baby, he ran as fast as he could to tell the story to his parents.

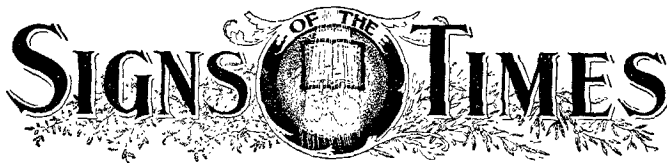
On hearing the story they returned with their little boy to the home, and when they asked him why he did not first tell them, he replied: “I knew Jesus would help me, and I was afraid the house would burn while I was going for you.”

On reaching the place where the two little ones were, the father asked: “And what did you do to help put out the fire, my little son?” The three-year-old boy replied:—

“Brother told me to pray, but I could only say ‘Amen’ as fast as I could. Isn't that helping, daddie?”

Remember, little readers, we can always help some way; while we may not be able to help with our hands we can help with our prayers as did this little brother, though he could only think to say “Amen.” But that was the prayer of his heart.

We know that Jesus did hear the prayer of these children, and answered their prayer of faith. Just so He will hear and answer our prayers when we faithfully trust Him, and obey His blessed Word.



World Events in the Light of Prophecy

We send out no papers that have not been ordered; if persons receive THE SIGNS OF THE TIMES without ordering, it is sent to them by some friend, and they will not be called upon to pay.

PRICE PAYABLE IN ADVANCE

12 months, post free in the Commonwealth and N.Z.	- - -	5/-
6 months, post free in the Commonwealth and N.Z.	- - -	2/6
3 months, post free in the Commonwealth and N.Z.	- - -	1/6
All other countries	- - -	8/6
Single copies, postage extra	- - -	1d.

All orders sent direct to the publishers or their agents, either for single subscriptions or for clubs, must be accompanied by cash.

SIGNS PUBLISHING COMPANY (A.C.A. Ltd., Props.),
Melbourne and Warburton, Victoria, Australia.

When forwarding Money Orders or Postal Notes, please make same payable to SIGNS PUBLISHING COMPANY (A.C.A. Ltd., Props.), WARBURTON, and not to individuals. All remittances from New Zealand should be in the form of Money Orders, as Postal Notes or stamps are not negotiable in the Commonwealth.

OUR GENERAL AGENTS

- Victoria-Tasmanian Conference Book Depot, 8 Yarra St., Hawthorn, Vic.
- South N.S.W. Conference Book Depot, The Boulevard, Strathfield, N.S.W.
- North N.S.W. Conference Book Depot, "Rewa," 11 Coorabong Road, Broadmeadow, N.S.W.
- Queensland Conference Book Depot, cor. Peel & Grey Streets, S. Brisbane.
- South Australian Conference Book Depot, 116 Grote Street, Adelaide, S.A.
- West Australian Conference Book Depot, 47 Hay Street, Subiaco, W.A.
- North N.Z. Conference Book Depot, 84 Jervois Road, Auckland, N.Z.
- South N.Z. Conference Book Depot, 902 Colombo Street, Christchurch, N.Z.

AROUND THE WORLD

Two royal chapels of the third dynasty, Egypt, believed to be the oldest stone buildings in the world, have been discovered near the pyramids of Sakkara, fifteen miles south of Cairo.

THE value of the lifting magnet is shown by the experience of an American dealer in scrap metal, whose forty-five-inch magnet mounted on a locomotive crane handles his 300 tons daily with four labourers in place of the former twenty, reducing his daily expenses from about £13 to about £5.

THE beet sugar industry of Britain is as yet only an infant one, but last year 23,000 tons of beet sugar were turned out by the factories. However, this is only about a pound a head for every inhabitant of the British Isles, and the figure must be multiplied by twenty before it begins to make an appreciable effect in sugar imports.

THE actual cost to the Commonwealth, including every item of expenditure, of the two cruisers ordered from John Brown and Co., will be £4,254,862. This amount is made up as follows:—

Two vessels in accordance with tender received	£4,014,862
Cost of bringing out two vessels from Great Britain to Australia	100,000
Spare parts for two vessels not carried in the ships	140,000
Total	£4,254,862

THE Polish Rabinad has issued a remarkable manifesto against what it considers the dictatorship of Paris fashions, before which, it is said, Jewish daughters are bowing like slaves, and wearing immoral dresses, the only purpose of which is to excite lust. It is pointed out that, according to a Jewish law, married women wearing immodest dress may be divorced, and that every husband and father who tolerates this immodesty ought to be expelled from the Jewish institution. It also charges tailors and dressmakers who make these dresses with a share in the responsibility for the sin that results.

ALMOST perfect pictures of the "war games" at Hawaii were reproduced in New York, after being transmitted by wireless and wire across 2,372 miles of ocean and 2,774 miles of land. The pictures were received by the Radio Corporation of America just twenty minutes after they had been developed and adjusted to the transmitting apparatus at Kokohead (Hawaii). They were relayed five times during that brief interim. The experiment is hailed as a new and important stride in the transmission of photographs. It was conducted through the co-operation of the War Department, the Radio Corporation, and the wire companies.

SANDSTONE normally resists a compression of 8,000 to 9,000 pounds per square inch, but filling its pores by immersion in molten sulphur for several hours has given the United States Bureau of Standards a stone having a strength of 30,000 pounds, though of a durability as yet unknown. Other porous materials, such as cement, are greatly strengthened by the sulphur bath.

A FLOATING university, which will combine a year's college study with a trip around the world, will leave New York in September with 450 youths, who have been selected from all parts of the country. Mr. James E. Lough, of the New York University's extra mural division, will be in charge of the itinerary, which includes visits to Hawaii, the Orient, India, North Africa, and Europe.

At a meeting of the Supreme Economic Council at Moscow, M. Djerzhinsky, Commissar of Industry, stated the Soviet Government had decided to lease to the former owners nationalised undertakings that at present are not working or are running at a loss. The banks have been instructed to grant the owners all the credit facilities and terms similar to those enjoyed by state undertakings.

A CABLE from New York states that over sixty vessels, mostly motor craft capable of great speed and equipped as for battle, have been mobilised at Staten Island base for the new war of extermination against the rum fleet, lying off the coast from New Jersey to Connecticut. The fleet is to operate under orders to "shoot first and investigate afterwards" in the case of suspected rum runners.

MR. R. V. SAYCE, of the Natal University College, lecturing on "Some Aspects of the Human Geography of Natal," remarked that the "out-of-doors" craving of the Natal people probably explained the fact that the South African student prospered in the practical side of the sciences, and was less interested in abstract questions. Instancing the progress of cotton growing in Natal and Zululand, he said that a man with a 2,000-acre farm made £30,000 on one crop.

"Health is the first wealth"

Wrote Ralph Waldo Emerson, the famous poet and essayist. Emerson is right, and no one will dispute the truth of his statement. Without health, wealth cannot be enjoyed, and even life itself can often hardly be enjoyed. Suffering and pain cast a shadow over all life's activities, and reduce power and efficiency. Perfect health means zest in life, zest in one's work and play, zest in all one does. All nature is then appreciated to the full, for all one's body forces vibrate in perfect harmony with nature, or the key of health. How sweetly then the birds sing, how joyously the sunshine ripples and sparkles, and what a fragrance there is in the air!

All ill-health is discord. It is being out of tune with nature. True restoration to health means being brought back into harmony with nature.

And if you are sick and ailing, you will find Natural Remedies your most potent allies—indeed only true allies—in your fight for health. Fresh air and sunshine, quiet, correct diet, hydropathic treatments, electricity, and massage—these are among the best of all treatments. In Sanitarium treatment these and other factors are all at your service. You will find them magnificent friends in keying your body up to the vibrations of perfect health.

Warburton Sanitarium

WARBURTON, VICTORIA

Especially equipped for the treatment of Rheumatic, Digestive, and Nervous Disorders. No mental or infectious cases are admitted.

For Further Particulars Apply to the Manager
