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ONE PENNY

Battling with the Germ of War

A Report of the International Friendship Conference in Detroit

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THE American Council of the World Alliance for International Friendship through the Churches, met in Detroit, Michigan, November 10-12, in its tenth annual meeting in a Congress on Peace and Security.

The Congress brought to Detroit men and women of international fame, leaders in many fields and of noble achievement, clergy and laymen known the world over as speakers and writers of authority on the problems of world peace. Among them were Mr. Fred B. Smith, International Secretary, Y.M.C.A.; the Rev. Shailer Mathews, D.D., Dean of the Divinity School of the University of Chicago; Mrs. Carrie Chapman Catt, President of the International Woman Suffrage Alliance since 1904, and member of the

Woman's Committee of the Council of National Defence; the Hon. J. Hugh Edwards, one of the leading members of the British Parliament; Bishop Francis J. McConnell, D.D., of the Methodist Episcopal Church; Bishop Charles Brent, D.D., of the Protestant Episcopal Church; the Hon. John H. Clarke, of the Supreme Court under Mr. Wilson's administration; Professor Manley O. Hudson, Professor of International Law, Harvard University; the Right Rev. Joseph S. Motoda, D.D., Bishop of Tokio, member of the Japanese Council of the World Alliance; and Dr. King Wen Kuo of international fame.

The purpose, work, and objective of the Alliance is thus declared in the following words taken from the programme of the congress:—



CANTON UNDER THE "RED" DISPENSATION

The photo shows a cavalry patrol of the army of General Chang Kai-Shek, the "Red" commander of South China. The rule of the "Reds" in Canton, as this picture shows, rests not on the consent of the governed but on force and a system of general terrorism.

"The World Alliance is interested solely in the matter of cementing friendship between nations by means of work through the churches. It believes that the *kingdom of God* can be established in the interracial and international relations of men."

ENTHUSIASTIC FOR PEACE

WELCOMING the congress in behalf of the Detroit Council of Churches, the Rev. M. C. Pearson, D.D., the council's executive secretary, said:—

"Blessed are the peacemakers: for they shall be called the children of God."

"Detroit extends glad hands of welcome to the company of noted peacemakers who come to our city as messengers of good will to all men."

"War must be outlawed. Disputes between nations must be settled by means always and only peaceful. We must move toward a *warless world*, step by step, by the process of international law."

"The purpose of the coming Congress on Peace and Security is to build a more powerful public sentiment in the United States in behalf of such friendship [international], and to strongly urge that the United States affiliate itself definitely with the World Court of Justice."

The World Alliance was organized in 1914 at the outbreak of the Great War, and though it lay dormant during the war, it now has branches in twenty-nine countries of the world, and it points with great satisfaction to the recent Locarno Conference as evidence of its success in implanting the spirit of good will and friendship among the nations of Europe, which, a little while ago, were hating each other so fiercely.

Dr. Frederick Lynch, educational secretary, in making his report to the congress, said: "Many of the things incorporated in the treaties signed at Locarno are the things for which we have been working for years. The fundamental meaning of Locarno is that the security of the nations is being transferred from the basis of force to that of mutual agreement, co-operation, and good will. It is doubtful if the results of the Locarno Conference, wonderful as they are, justify the startling headlines of both the *New York Times* and the *New York World*, 'Permanent Peace For Ever Assured,' but while we do not feel justified in using these unmeasured headlines, anyone can fully appreciate the exuberance of those correspondents of the great dailies

who have been present at Locarno. It is a very significant fact that almost without exception these men have cabled to America that there was a spirit evident in this conference never before witnessed in European councils, and that the outcome is almost a miracle in the light of the long and bitter enmity existing between France and Germany for generations."

Dr. Lynch, after giving most of the credit for the outcome of the Locarno Conference to the League of Nations, said: "Neither is it unfair to say that the churches of the world, through the activities of the World Alliance for International Friendship through the Churches, have had a share in preparing the way. Ever since the signing of the Armistice the World Alliance has been bringing together the most outstanding French and Germans several times a year, and not only clergymen but statesmen. Such men as President Simons, Chancellor Luther, Dr. Spiecker, and Baron de Pachman have taken part in its deliberations."

The Rhineland compact of the Locarno Conference binds France and Germany never to fight again, but to arbitrate their differences. It is said that there is no danger of these treaties becoming "scraps of paper," for, as the *New York Times* has said, "They do not depend upon the good faith of one nation or of two nations—into their whole fabric is wrought the idea of guarantees by association with other countries."

What of the future? Will the World Alliance succeed in totally abolishing war? The noble men and women of the Alliance are to be commended for their spirit and work in endeavouring to foster friendship and good will among the nations of the world, and it would seem that all could co-operate with them. Their efforts are worthy to be crowned with success. They are indeed ambassadors of good will endeavouring to build a permanent temple of peace.

Mr. Fred B. Smith said: "There never was a time in the history of the world when it looked so much as if we can have universal peace, even though there are many who say it cannot be." But in the issue of the *Detroit News*, November 7, which made especial mention of the coming Congress of Peace, there appeared an article by Cyril Player of the *News* staff, who had been "sent to Europe to make an intimate and detailed study of conditions as they are," the heading of which was, "Europe, fearing war, gropes for its sword. Nations nervous, each with something to

defend or something to regret, and each ready to spring."

PLOUGHSHARES AND PRUNING-HOOKS

IT is a strange nature that does not hate war, and one could devoutly wish that it could be outlawed; but there are plain statements in the Bible that show that war will continue till the end of time. Our Saviour, in speaking of conditions before His second coming, said, "Ye shall hear of wars and rumours of wars" (Matt. 24: 6); and that upon the earth there would be "distress of nations, with perplexity." Luke 21: 25. And in Revelation, a prophecy that applies to the closing days of time, we read, "And the nations were angry." Rev. 11: 18. And more, the great Armageddon of Bible prophecy is still future.

This movement for peace is likewise in fulfilment of Bible prophecy, that of Isaiah 2 and Micah 4, some of the words of which were freely quoted in the Peace Congress; namely, "They shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." An interpretation was given them creating a hope in the breasts of some that, we fear, will not be realised.

The prophecy of Micah 4 is a very interesting prophecy, written nearly 3,000 years ago, and being fulfilled before our eyes. It reads:

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

SWORDS AND SPEARS

WE are living in the last days. A mountain in Bible prophecy symbolises government. This prophecy plainly teaches that the church (the mountain of the Lord's house) shall be exalted above the mountains (great nations) and the hills (small nations), and that these na-

tions will be influenced by the church; for many nations will say, "Come, and let us go up to the mountain of the Lord." They will say, "Let us listen to the words of the church [Zion, Jerusalem]." These nations will also say, "We will beat our swords into ploughshares [disarm], and we will not learn war any more." Mark, this is a prophecy as to what some nations will say in the last days. They will speak in unison, concert, as in a league, for example. They will talk of disarmament, of abolishing war. Dr. Frederick Lynch, in speaking of the Locarno Treaties at the Congress, said, "Nothing is said in the treaties about disarmament, but it is quite generally conceded that the ratification and conclusion of these treaties will clear the way as nothing else has done for consideration of this step. Disarmament naturally follows upon the security which these treaties will bring to the nations."

In Joel 3, there is a prophecy opposite to that of Micah 4. It reads: "Proclaim ye this among the Gentiles [nations]; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your ploughshares into swords, and your pruninghooks into spears: let the weak say, I am strong. . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat."

One will observe that the words in each passage concerning swords and ploughshares are exactly opposite in meaning. When does this prophecy apply? In the last days also, as does Micah's prophecy, for note the thirteenth and fourteenth verses. The fourteenth verse says, "The day of the Lord is near in the valley of decision." That is when it applies, when the great and dreadful day of God is about to be ushered in.

The infidel would at once point to these two prophecies as an example of glaring contradiction; but they are not, emphatically not. The prophecy of Micah 4 is a prophecy as to what the nations will say in the last days. Joel's is a prophecy as to what will finally and actually be, in spite of all the talk.

It will doubtless look as if there is going to be lasting peace. One will be able to hear a leaf fall to the ground. Then the final conflict in the great Armageddon will burst upon the world. The efforts for peace will not be wholly wasted. They will doubtless help in holding the winds of strife in check till God's sealing work is done in the earth. See Rev. 7: 1-3.

PEACE IS CRIED BUT NOT POSSESSED

IN this connection, it is very interesting to recall how men talked just prior to the past Great War. From an editorial in *Shield's Magazine*, October, 1909, we quote the following: "No More War! There is no further doubt of it, no way of disguising the fact. Armies and navies will be kept hereafter merely for centennials, world's fairs, etc. War is a thing of the past. Verily, the sword shall be turned into the ploughshare and the rifle into the picket fence."

In the *World's Work* for June, 1912, Dr. David Starr Jordan said: "War is dying. It dies because it cannot pay its way. It dies because, through the spread of education and the demands of commerce, no part of the civilised world can be suffered to engage in a life and death struggle with any other part."

A Peace Conference was actually in session at The Hague when the World War broke out, and the delegates were obliged to close the Conference in haste. Shortly afterward a newspaper printed a cartoon in which a placard hung from the steeple of the Peace Palace, reading, "For Sale Cheap," and at the bottom were the words, "Want to rent a nice peace palace? The one at The Hague might be had cheap. A recent visitor at The Hague reports that the Dutch are selling post cards on which is the picture of the palace of peace just above this inscription, 'For sale or for rent. Owing to bankruptcy. May be used as barracks, or for moving picture show. Water and gas on every floor. Apply to the angels of peace.'"

The real reason that these efforts in behalf of peace cannot be entirely successful is that the causes of war—selfishness, envy, malice, hatred—are in the minds and hearts of men, and while leagues of nations, world courts, and peace societies (one speaker at the Congress said that there are now sixty-seven in the United States) are not wholly useless, they cannot disarm the mind and cleanse the heart of these things. This kind of disarmament comes only through individual conversion and regeneration by the work of the Holy Spirit. And it is available to every one who seeks it.

"God is wanting men who will strike a very definite blow for Him; and the weapon He has given to strike with is His Word; but if we would strike, we must not doubt the weapon."

PREPARING WAR

WE read much in the papers concerning proposed conferences to discuss the question of reduction of armaments, but the actions of the various nations from time to time do not give one much encouragement to believe that any great success will attend such an effort. Word came through only recently of the launching, at Portsmouth, England, of another cruiser, the first of five cruisers of the county class which are now being built. In the daily paper, immediately following this information, appeared this item of news:—

"U. S. A. NAVAL AIR SERVICE

"Huge Building Programme

"WASHINGTON, 16th February.

"The House naval committee has virtually agreed upon a five years' building programme for a naval air service, to cost \$20,000,000.

"The Senate has approved of an appropriation of \$3,780,000 for naval aircraft, thus increasing the total in the annual Navy department appropriations by approximately \$1,000,000. Provision for authorising the Secretary of the Navy to enter into contracts for aircraft at a cost not to exceed \$320,000 was approved."

This does not seem very much like beating swords into ploughshares, but rather just the opposite. And this is all we can expect the nations to do, for we are living in the last days and soon the great day of the Lord will burst upon this rebellious world. But according to the Word of God the nations at this time will be fully armed and prepared for war. Notice carefully the wording of the prophecy of Joel concerning this great event:

"Proclaim ye this among the nations; prepare war: stir up the mighty men; let all the men of war draw near, let them come up. Beat your ploughshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together: thither cause Thy mighty ones to come down, O Lord. Let the nations bestir themselves, and come up to the valley of Jehoshaphat: for there will I sit to judge all the nations round about. Put ye in the sickle, for the harvest is ripe: come, tread ye; for the winepress is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision! for the day of the Lord is near in the valley of decision." Joel 3: 9-14, R.V.

At the present time the nations are suspicious of one another and in many cases jealous. Some of

them would like to see a world-wide reduction of armaments, but the evidences that the fires of hatred and jealousy are still smouldering and may at the slightest provocation be again fanned into a devastating holocaust, are so plain that they fear to trust themselves unarmed in a world that is bristling with implements of destruction. There is but one remedy for this world's ills and that is the second coming of Jesus Christ. "Even so, come, Lord Jesus," should be the prayer of every Christian heart.

F.

MORE THAN MERE NEIGHBOURLINESS

THE religion of Jesus Christ is more than a philosophical idea. It is more than a theory. It is more than mere neighbourliness. It is a life of surrender of self, a yielding of body, soul, and spirit to the direction of the Lord Jesus Christ, to be consecrated to His service for use in the salvation of others, the acceptance of Jesus Christ as our Saviour rather than dependence upon our own goodness for salvation. But today, thanks to the flood of "modernism" that is sweeping the Christian world, much of these essentials has been shelved, and a busy-ness about the material things of life has taken the place of the fundamentals of true Christianity. Mr. A. R. Orage, former editor of the *New Age*, when speaking of the condition of religion in America, made this striking statement:—

"Religiously, America is suffering from a radical superstition. Your cult of humanitarianism is founded on the belief that goodness leads to godliness, humanity to divinity, reformation to transformation. Your stress on happiness, health, prosperity, and well-being is leading you to substitute the worship of man on earth for the worship of God in heaven. You act on the assumption that to love your neighbour as yourself is the whole of religion. But neighbourliness contents itself with the best use of our present world, whereas religion aims at transcending and surpassing it."

Modernism, higher criticism, religious Bolshevism, have led to the deplorable condition of which this lecturer speaks. Those who are in that unhappy condition do not realise the barrenness of their message and the fruitlessness of the efforts they put forth in the name of religion. One writer has well said of it:—

"Bolshevism is undoubtedly a dire calamity to Russia; but religious Bolshevism, or modernism, is a grave menace to all Christendom. The one may have a

better garb, finer features, and more polished manners than the other; but both are travelling the same trail; both are founded upon evolutionary philosophy; both reject the integrity of the Book, and are at war with the Infinite."

If man is what the modernist and higher critic claim that he is, then the whole fabric of redemption is a falsehood; there is no Saviour; there never was any need of one. One who disbelieves the Bible and does believe in the higher criticism claims that if man ever fell, he fell upward and not downward. That does away at once with Jesus Christ as the world's Redeemer; that makes even His name a misnomer. They were to "call His name Jesus," for He would "save His people from their sins." Matt. 1: 21. And He was to be the Christ, the Anointed One of God, anointed to do that very work. Now, having, as they think, taken the whole redemptive work out of religion, the only thing left is for those who profess to have religion to busy themselves in the service of man in the material things of this world. And yet, in this very thing, such are fulfilling that scripture which declared that in the last days, when the coming of the Lord of glory was nigh at hand, men would have a form of godliness, but would be denying the power thereof; that is, they would be denying salvation through Jesus Christ. Listen: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." Rom. 1: 16. Those who deny the power of the gospel are those who deny that there is need or possibility of salvation through the blood of Jesus Christ.

But while these denials are being made; while the true faith of the gospel is leaking out of the popular churches; while men are denying the need of a Saviour; God is sending His last gospel message into every nation and among every kindred and tongue and people, calling the honest-hearted to the worship of the true God and acceptance of a personal Saviour. The lines are being drawn decidedly close, and men, in the deciding of these questions, are deciding for eternity. Neighbourliness is good, an interest in the welfare of others is good and always has been; but they will never take the place of the gospel of Jesus Christ; they will never take the place of our acceptance of Christ as our personal Saviour, nor will they ever do for us the work which must be done if we are to escape the consequences of our sins and live with God through eternity.

THE NEXT WAR

THE World War was fought, we are told, in order to end war. At least, that is what we were told during the war and for some time following. "Never again!" the nations were supposed to exclaim; but now the expression, "the next war," is becoming more and more common. One frequently encounters it in newspapers, magazines, and periodicals, and the probability of the world being swept once again by the destruction of war, even in the near future, seems to be taken for granted by many leading and keen observers of world affairs. The newspapers recently used the expression, "The Next War," as a heading for a cable message from Riga, which declared that Russia was looking ahead in preparation for just such an event. We quote:—

"The Soviet authorities are looking ahead. In an inspired article in the Russian press in connection with the celebration of the eighth anniversary of the creation of the Red Army, it is declared that the next war will be a deadly struggle between the Soviets and the capitalist powers. The schools are urged to pay more attention to the study of warfare.

"The article asserts that the Government's most important instrument in achieving preparedness is a scientific military society, whose first task should be the conversion of the machinery of peaceful industries to military purposes. The Government must also keep the people informed regarding the condition of the armies of neighbouring powers."

Noble, heroic efforts have been made by many persons during the past seven years to bring about a reconciliation between the nations, and to establish a stable and lasting peace. Much has been accomplished, and we would that the purpose in view might be ensured of complete realisation. But a knowledge of human nature as revealed in the lessons of the past six thousand years, together with present unmistakable indications of future actions on the part of the nations, forbids us entertaining any hope that such an end will be achieved. And in addition to and even more sure than these things is the revelation of this world's destiny as outlined in God's infallible Word. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1: 19. And the word of prophecy has told us in many places in the Book of God that as we near the end of time the world's perplexities will

increase, that wickedness will abound, and that Satan will be gaining more and more the control of earth's affairs. In view of this we can but continue to emphasise the thought that the only solution of the problem is the second coming of Jesus Christ. He will put an end to all these things that are

so contrary to the will of God by completely eradicating sin from the universe. This will mean the absolute destruction of all who cling to sin. It is necessary, therefore, to separate from everything that defiles the spiritual life and to experience a daily growth in holiness by the renewing power of the

gospel of Jesus Christ. Let all who desire to see God's kingdom of righteousness, love, and peace established take heed to the admonition of the Apostle Peter by "looking for and earnestly desiring [or, hastening, margin] the coming of the day of God." 2 Peter 3: 12, R.V. F.

Plucked as a Brand from the Burning

The Story of Two Chinese Brothers

SHERMAN A. NAGEL

YOU may be interested in a word-picture of two Chinese brothers. Their family name is Sung, and they are not unlike the four hundred millions which make up the population of this Far Eastern republic. Having always lived in this inland city, they know very little of the world beyond their immediate circle. The brothers live together in one house. One is married and has a family. Neither can read. Both were formerly heathen idol worshippers. One of them is a Christian now.

I knew them, when, years back, they were both heathen. The older brother, the married man, is a stone and brick mason by trade. He knew all the tricks of his profession. He could save on lime by adding a considerable quantity of mud. He knew how to plaster over old or broken brick when new ones were called for in the contract; and besides, he knew many, many other ways to deceive so that cash would flow into his own pockets. He could tell you most touchingly how he lost money on his last job. He had figured to clear two hundred dollars, but, instead, he cleared only one hundred; so he lost money! He can't see very well with one eye, so his name is Ah Mang, meaning "Blind Sung."

His wife dearly loved to gamble. Card playing, dominoes, and other games of chance seemed to be her worst temptation. Sometimes she would spend the whole night away from her home, indulging her fondness for these games, only to return in the morning to receive a good beating from Ah Mang. She had more independence than most Chinese women, and their home life was anything but happy. They have two sons, one daughter, and another little girl whom they took when a baby to be the wife of their older boy.

Both brothers were very fond of wine, tobacco, and all manner of

unclean foods. Well do I remember, some eight years ago, when my wife cried and implored me to run for safety when she saw me fighting with a huge snake. But I won in the end; and just as I held it high in the air to measure its length, along came Ah Mang. He begged me to give it to him. Some days later I understood why he wanted it. He told me that for several days he had not needed to spend money for relish to help down their rice. The snake was sufficient for the whole family.

THE YOUNGER BROTHER

His younger brother carries the name of Ah Chhun. I am not certain what character this is, but it sounds like the Chinese word for "fool." Fool Sung is his name, and he is rightly named. He was and is, and I fear always will be, a lazy, shiftless, opium sot. An opium smoker will lie, steal, and do almost anything to obtain opium. If Ah Chhun has any trade at all, it is that of looking after horses. According to Chinese knowledge, he is supposed to know quite a lot about taming, feeding, and healing horses. He tells with pride how that once, with his own teeth, he bit off the ear of a beautiful black stallion to cure him of his vicious habit of biting. Later, we purchased this very animal, and learned to our sorrow that he would bite still.

His methods of healing horses illustrate the ignorance of the average uneducated heathen. He told us how to fatten our horse: We must soak six eggs in human fertiliser for a week and then force the animal to eat them. We must be sure to tie his head up high at night so he could not lie down. If we wanted him very fat, we should tie him out in the yard very early, where he could eat the grass with the dew on it. To cure a sore back, we must apply a sock which some one had worn several weeks with-

out washing. We must pick out a snail and push it into the horse's sore ear before beginning any other treatment. He has many other tried remedies which are too indecent and too foolish to appear here. A few days ago, he asserted as fact that teeth could be drawn painlessly if one would first rub some of the perspiration from a horse's back into the gums.

Poor Ah Chhun! If he would yield to the gospel he could be cured of his opium habit. Many a Christian Chinese was once a slave to this terrible drug. Prayer has been the means of cure when everything else has failed. But the poor fellow will not yield. At times his better nature will assert itself for a moment only, and he will long to be free; but when the craving for opium returns, he seems powerless. He will steal from his best friends pet cats, vegetables, clocks, anything that he can sell for a few coppers with which to get opium. Opium is China's curse. During the past two years of war and no government, the planting of the poppy has increased greatly.

Ah Mang accepted Christianity and was baptised four years ago, but it was only two months ago that his wife took the step. She had been attending meetings regularly for a year or more. It was a happy day for Ah Mang when she joined him, and it was a pleasure to me to lead her down into the water for baptism. Their children now attend our Christian school, and we have hopes that the entire family will develop into strong, active, faithful Christians. They are not yet perfect, but they have come a long way. They are growing. The Holy Spirit is at work on their hearts, and their once darkened consciences are becoming enlightened and more tender as the days go by.

Some of their heathen neighbours say that Ah Mang and his wife joined our church only for the

sake of gain; but they have to admit that there is a great change in their lives. I believe that this family will yet lead others from heathen darkness into the light of the blessed gospel. "Rice Christians!" Doubtless there are some in China; but they don't all live in China. Did it never occur to you that practically all the twelve men Jesus chose for His first disciples accepted the call hoping to obtain thereby some earthly gain? Through daily association with His godly life, all but one were at last soundly converted and suffered affliction and hardship for the sake of truth.

One must live in China a long time to appreciate fully the great distance there is between the Christ life and heathen darkness. God loves this people. For them, as for us, Jesus shed His blood. He pities them in their sinfulness, ignorance, and hopelessness. I fully believe that many will come from this land to shine for ever as stars in the Saviour's crown. One soul plucked as a brand from the burning in this sin-cursed land is of more value in God's sight than a whole world of material things.

A GREAT CHANGE

NOTICE just a few changes in the lives of Ah Mang and his wife. Come with me to visit their home. Their house is much cleaner than formerly. The heathen New Year's motto and the "devil catchers" have been taken down from above the door. The idols have long since been thrown away. Notice them bow their heads in praise and thanksgiving before they partake of their rice. See them, this Sabbath morning, put on their clean clothes and leave for church. Did you notice that Ah Mang had twenty dollars tithe to return to the Lord as His share in the profits of the last contract? You hear no vile conversation as you would years ago. The cards have been burned. The wine cup, along with the much-loved pork and snake meat, has been banished. Just at present Mrs. Sung is having quite a struggle to give up her long-worn earrings. She took them off when she was baptised, but she says it is yet a real cross to go without her jewelry.

Ah Mang is just finishing a new church and parsonage at a market place some twenty miles away. This is the third church he has built for us this year. May the good work go on until the blessed task of giving the "gospel of the kingdom" has been finished throughout this whole land, until centres of light have been erected every-

where. The finishing of the work in China will doubtless see the complete fulfilment of the Saviour's prophecy recorded in Matt. 24: 14. We shall see Him then return in His glory. In China lies our greatest unfinished task. May God help all His children to do their best to hasten on the message!

Protestantism Imperilled

A. S. MAXWELL.



ENGLAND is rapidly approaching the greatest religious crisis in her history. We are upon the eve of a struggle the magnitude of which is unimagined by the great mass of our population. During long years of peace and liberty the forces have been gathering for this conflict. Taking advantage of British tolerance, enemies of Protestantism have been busily at work, both openly and in secret, seeking to win back this country to the allegiance of the Roman Church. So successful have been their machinations that it is now clear that the whole battleground of the Reformation will have to be fought over again.

Fifty years ago Lord Beaconsfield said: "We are sinking beneath a power before which the proudest conquerors have grown pale, and by which the nations most devoted to freedom have become enslaved—the power of a foreign priesthood. Your empire and your liberties are more in danger at this moment than when the army of invasion was encamped at Boulogne."

Fifty years have made these words fifty times more true. The danger has increased until it has become a peril which must not be allowed to pass unheeded. A clarion call must be sounded. The country must be aroused to a sense of the danger that threatens.

Yet what can be done to stem the rising tide? First, it is essential that all professed Protestants shall understand the issues at stake. They must familiarise themselves with all that the Reformation has meant to the country and to the world. They must acquaint themselves anew with the history of the church and the nation, and recall the sufferings of those who endured the birth-pangs of our liberties.

Secondly, and yet of primary importance, the lovers of truth must re-discover for themselves the value of the gospel. They must know in their own lives what it means to have direct and immediate com-

munion with Jesus Christ. They themselves must experience the joy of direct contact with the throne of God. They must understand the full, spiritual meaning of true Protestantism.

Thirdly, these fundamental principles of the gospel and the great issues at stake in the present development must be made known to the people. By voice and pen the warning must be given. An arousement must come upon the seven thousand who have not yet bowed the knee to Baal. While yet there is time they must, in the fear and strength of God, and with hearts filled with the love of Christ, reaffirm the Reformation and let it be known from Land's End to John O'Groats that there are men in England who will never exchange their glorious Protestant heritage for a mess of pottage. Certainly if we value our liberties and all the blessings that the Reformation has brought to us and to the world, we shall arouse from our lethargy and indifference and take our stand among the active witnesses for the truth of God.

There is no time to be lost. The hour is late and the enemy has become entrenched in many strategic positions. Already he feels that victory is within his grasp. If professed Protestants do not immediately arouse, the battle will be lost for ever. They will awaken to discover the enemy in control of church and press and government. Then, too late, they will find that the liberty which might have been preserved by active and prayerful witness must now be rebought by blood. The hour of crisis is upon us. There is a sound of a going in the tops of the mulberry trees. It is the divine signal to the people of God to bestir themselves. 2 Sam. 5: 24.

The Object of Prayer

YOUR child cannot talk much with you without becoming like you. Neither can you talk much with your Heavenly Father without becoming more like Him. And that is what all true life is intended to accomplish. Nothing else helps toward that result like prayer.

What is prayer for?—Not to inform God nor to move Him, unwillingly to have mercy, as if, like some proud prince, He required a certain amount of recognition of His greatness as the price of His favour; but rather to fit our own hearts, by conscious need and true desire and dependence, to receive the gift which He is ever willing to give; but we are not always fit to receive.—*Alexander MacLaren.*

SIGNS OF THE TIMES

World Events in the Light of Prophecy

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

Russia To Lead the East

EVER since the establishment of the Soviet Republics in Europe and Asia, the leaders of the Soviets have been planning for their leadership of the whole world in Communism and in the establishment of other Soviet Republics in the other nations of earth. They propose to do this by taxing their own people to raise funds to carry on their revolutionary propaganda in other countries; to work up anti-government revolutions in any country where they can obtain a foothold; and when the whole world is in the same chaotic condition as Russia is in today, to rule over the ruins of civilisation, religion, and prosperity with no one to hinder or oppose.

While the great famine was devastating Russia and the nations of all the world were contributing of their food, clothing, and means to help the starving peasantry of that unhappy land, Soviet Russia was collecting customs duties on the food that was being freely given to the starving people by the people of other lands. The money thus collected helped to swell the funds with which Russia financed her propaganda that was stirring up revolution in the very nations that were helping to save the Russian people from death by starvation. The lack of moral perception that would permit such a return as that has been noticeable in many of the moves of the Soviet leaders. It shocks the sensibilities of a Christian; but it does not worry Bolshevism. And it is a power actuated by such principles as that that is assuming to itself the rôle of leader of all the peoples of the East and finally, as they hope, leader of the world. A dispatch from Riga, dated February 26, reads as follows:—

"The Soviet Commissar (M. Zinovieff) presiding over the Moscow Conference of the Communist International, claimed that the International had organised the revolution in Germany in 1923. Two attempts to do the same thing in Bulgaria, however, had failed. The International, he said, would not always be defeated. The present generation would see the International's victory world-wide.

"M. Zinovieff prophesied a revolution firstly in Europe, then spreading in Asia and America. He considered England and Germany the most promising fields for revolutionary work, and he had great hopes of responsive South American Republics.

ANGLO-SOVIET WAR

"WHILE ploughing these fields, however, they must devote 50 per cent of their energies to the Far East. He could not promise a revolution in England in the next few months. Nevertheless, England was heading for a revolution. The workers were becoming revolutionised. Labour and the aristocrats were losing their dominating influence. He conjured up the bogey of an Anglo-Soviet war, and urged the English workers to thwart the British Government's war plans which were endangering the chances of the coal miners' victory."

The same day on which the foregoing appeared in the daily press, Monday, March 1, the following appeared in a dispatch from Brisbane:—

"Soviet Russia is waging war against Britain with the intention of making the British position in Hong Kong and China generally impossible," says Sir Mathew Nathan, formerly governor of Hong Kong, in a private letter received in Toowoomba.

"Sir Mathew, who has been visiting China, is now on his way to America. He says the position in China is very depressing."

The leaders of the Russian Soviets realise that for many years Britain has held a strong position in the Far East, and the only way in which they can secure the commanding position which they desire is to oust Britain from her position there and then adopt the rôle of the deliverers of the Far East from the despotic control of the Western powers. That is what the Soviet Republics are endeavouring now to accomplish. They are meeting with some success in the undertaking, and the degree of success which they are attaining now is a stimulus urging them to the conquest of other fields. That Russia has her eye upon doing for the whole world what she has done for herself is plainly apparent to all who read. Her plan is to set the world on fire, and then out of the debris and wreckage that are left to build up a world power founded upon the doctrines of Bolshevism.

RUSSIA FULFILLING PROPHECY

IN all this the leaders of the Bolshevik movement do not understand

and will not believe that the very Bible which they denounce and disparage has been pointing out for nearly two thousand years the course which they would pursue. A power was to arise which would bring the powers of the East, as one united force, up against the powers of the West upon that ancient battlefield in Palestine called Armageddon, and there would be staged the final war of this world. For generations men have wondered what power could arise that would marshal the East against the West. Now England and France in Palestine and Syria and Mesopotamia are a standing challenge to the discontented peoples of the East; and what Russia has been trying with such success to do in China she is endeavouring to accomplish also with all the Oriental peoples. She proposes to be their leader and defender against the "aggressive West"; and in that rôle and making that plea, she will rally to her support, as she is already doing in China, the millions who look upon the peoples of the West as "foreign devils." With the prospect of conquering them and appropriating their wealth and releasing themselves from what they consider the unhealthy dominance of the Western peoples, there will be a centripetal gathering influence that will set the whole East aflame and a-march against the "Christian invaders" of the lands of the Asiatics and of the black men as well.

That the Soviets have definitely determined upon a war against the powers of the West is seen also in another dispatch from Riga, which reads:—

"The Soviet authorities are looking ahead. In an inspired article in the Russian press in connection with the celebration of the eighth anniversary of the creation of the Red Army, they declare that the next war will be a deadly struggle between the Soviets and the capitalistic powers [by which they mean the nations of Europe and America]. They urge schools to pay more attention to the study of warfare, while they point out that the government's most important instrument in achieving preparedness is a scientific military society, whose first task should be the conversion of the machinery of peaceful industries to military purposes. The government must also keep the people informed of the conditions of the armies of neighbouring powers."

If the leaders of the Soviets were familiar with their Bibles, they would know also that in making

(Continued on page 14)

The Moral Aspect of Evolution

LEE S. WHEELER

IF Dr. Frank Crane's recent article on evolution is to be interpreted as reflecting the prevailing opinion of the press upon the subject, it would seem to indicate a growing unfriendliness toward the church, which he apparently describes as opposed to science "all along the line of history," and still "trying to stop the progress of human thought."

The objection to so much such propaganda flung out against the church, is that it is too largely untrue and morally perverse. It appeals more to the prejudice than to the intelligence of the reading public, and is calculated to create a reaction against religion and a general loss of faith in God; the evil consequences of which many seem either too blind to foresee or too infatuated to heed. Already the evidence of such apostasy is apparent in the sensuality of society and the rising tide of crime.

As every competent newspaper editor well knows, the church, notwithstanding its many mistakes, has been what Christ appointed it to be—"the light of the world"; and in all ages, through its various branches, it has led the van of progress. It was the church which, in the dawn of the Christian era, established the first schools on the continent of Europe and in the British Isles, and thus laid the foundation of Western civilisation. The leading universities of Europe later grew out of the teachings of the church. Oxford and Cambridge, in England, and Harvard, Yale, and Princeton, in America, were all founded as centres of Christian education. The Bible was the first book which came from the press after the invention of printing; and it was the Pilgrim Fathers and other religious colonists, who, with Bibles in their hands, first set up the common school on American soil. Coming to our own time, it was an Episcopal churchman and a Quaker in England, who, at the opening of the nineteenth century, systematised public education and organised it along modern lines, as did Horace Mann, Mary Lyon, and other illustrious Christian educators in America. Thus, had it not been for the influence of the church, Europe and America today might be no further advanced in civilisation than are Turkey and China.

Evolution as expounded by Charles Darwin and his followers is but a modern form of naturalism which leaves no room for a sense of personal responsibility to a higher power.



EVOLUTION AN INNOVATION

To whom, then, if not to the Christian people who believe in God and the Bible and the hereafter, are the people to look for the safeguarding of the schools and the future of their children?

Into Christian institutions evolution has come as a seductive and dangerous innovation. This is shown by the new "Bible of Civilisation," which Professor H. G. Wells is working on, a brief outline of which he has given us in "The Salvaging of Civilisation." It is to have a "book of evolution," in the place of the Book of Genesis, and secular history, works of pagan philosophy, poetry, and science, to supply the place of sacred history, the prophets, and the Gospels. It would be a matter of some interest also to know just what is to take the place of the Ten Commandments as the moral law to sustain civilisation. From what department of science will such a code be most likely to emerge? Will it be written by the chemists, the biologists, the geologists, or by the anthropologists? And will it be an improvement over the divine law? A little light in regard to this just now might clarify the atmosphere.

A BASIS FOR CHARACTER

THE Bible furnishes human society with a basis for moral character in the revelation of the Fatherhood of God and His divine law. Upon that our civilisation is built, and, with it, stands or falls. It is that which gives man an outlook upon higher worlds, a conscience and a spiritual sense not



traceable in lower forms of life. From this spring his desire for spiritual relations and aspirations after immortality.

"Nature red in tooth and claw" and naturalism, which springs from it, grovel on a lower plane of life, without spiritual consciousness. They can never enlighten and save the soul. They cannot lift man out of agnosticism, or into a lofty sense of even human relations. When infidelity had destroyed men's faith in God at the time of the French Revolution, a wave of naturalism followed, loosening all the restraints of morality; and when Voltaire read Rousseau's "State of Nature," he declared that it gave him "a longing to go on all fours."

Babylon, Egypt, Greece, and Rome are examples of nations which tried naturalism as their religion and philosophy. They attained political and commercial greatness, but perished in their own moral corruption, because they had lost the knowledge of God, and had no moral character to preserve them. Their monuments and works of art carved in stone bear mute witness to their low ideals of virtue and ethics, combining animal instinct, brute force, and human passion under the sensuous forms of beauty, genius, strength, and heroism, which were worshipped by the ancients as the highest personifications of nature.

Evolution is but a modern form of naturalism. Judged out of its own mouth, it recognises no God above nature, and no law above natural law, to which man is accountable. It takes from man his

charter to all that is supernatural, all sense of personal responsibility to a higher power, and all ground of hope in a hereafter.

SCIENCE AND RELIGION

SCIENCE justly occupies a large place in modern life, but it cannot fill the place of religion. First, because in the nature of things it does not relate to moral, ethical, or spiritual matters; and secondly, because scientific knowledge is not positive nor absolute, but always relative and experimental, and therefore variable. A generation ago science taught that the earth and universe, as a molten mass, were evolved from a nebula. The scientists at that time were very certain of that. All their facts seemed to prove it; and so they were allowed to teach it in the school textbooks. Many children were thus led to doubt the Bible account of Creation. Now, after a century, further discoveries in astronomy have proved the theory false and untenable, and it is disappearing from the schoolbooks. The French Institute enumerates nearly a hundred such evolution theories which were hostile to the Scriptures, all of which have now been exploded. As an old saying has it, "Their hammers break; God's anvil stands."

All of this goes to show that "the conclusions of science" are not absolute; and it proves the wisdom of a conservative educational policy which will protect the minds of the school children from the confusion of changeable pseudo-scientific heresies, and give them still the more simple, safe, and reasonable explanation that "in the beginning God created" all things.

Pray—Give—Go!

THREE things the Master hath to do,
And we who serve Him here below
And long to see His kingdom come
May pray, or give, or go.

He needs them all—the open hand,
The willing feet, the asking heart—
To work together, and to weave
The threefold cord that shall not part.

Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice the need.

Not all can go; not all can give
To arm the others for the fray;
But young or old, or rich or poor,
Or strong or weak—we all can pray.

Pray that the full hands open wide
To speed the message on its way;
That those who hear the call may go,
And—pray that other hearts may pray.

—Annie Johnson Flint,
in the Sunday School Times.

A CHALLENGE

That Has Never Been Taken Up

J. H. HARTOG



IT was Sunday evening. Among the grand old trees of a Pacific Coast grove a great company of business men who are lovers of the outdoors were gathered in annual convention. The speaker who addressed them issued a bold challenge. He called upon any sceptics and non-believers in the divinity of Jesus Christ who heard him to take it up. He added that no sceptic in any city where he had offered the challenge had ever accepted it.

He pictured a man who was despised and rejected by his own people. So much did they fear and hate him that they thirsted for his blood. He was admittedly a good man, one who had spent over three years healing and helping mankind, but even his beneficiaries had forsaken him. He had had twelve intimate friends with whom he had lived and counselled these three years and over, but one of them had betrayed him for a few pieces of silver, while another had denied him with an oath, swearing that he didn't even know him, and the rest had fled.

PREDICTED

THIS man, alone, and deserted, without any newspapers to circulate his story, without any reporters to wire the news far and near, this man foretold something. He foretold that the day would come when his name would be known, loved, sung, praised, and adored around the world!

This unassuming, despised, abused man foretold that some day he would come as a king in glory and that the announcement that he was coming would be circulated all over the globe. Think of so grand a climax being foretold at the time of so deep a degradation!

And how do you account for the fact that this very prophecy has been fulfilled?

Almost two thousand years ago, this prophecy was uttered. Has it come true? Is it true that at this moment we find the gospel, that is, the message, the "good news," of His coming kingdom, preached in all the world?

There are Chinese in far-off China, Japanese, Koreans, former cannibals in the islands of the Pacific, Indians, Africans, Asiatics of all kinds, converted Jews, and thou-

sands in both Americas and in every land of Europe all, all, calling upon the people of the earth to prepare for the coming kingdom.

If you will peruse Matthew 24 and Luke 21 you will notice something in addition.

Not only did this lone Man, just before His shameful death on the cross, foretell that the gospel of the kingdom would be preached all around the globe, as a witness to all nations, but He added something of the utmost importance to you and me: "and then shall the end come." Then "He shall come in His own glory, and in His Father's, and of the holy angels."

No mere man, in His position, an alleged criminal, condemned, alone, and forsaken, could have foretold so accurately what would be taking place nineteen centuries later. No man unless He were God. He claimed to be God. And God the Father audibly confirmed that this Man is His Son.

FULFILLED

BEING God, His knowledge of the end from the beginning is not to be wondered at. Being God, His additional prophecy that when this message of the kingdom was preached in all the world, the end would come, should impress us as equally reliable.

Business men, even those calling themselves Christians, in many cases deny the divinity of Jesus, satisfying their consciences by admitting that He was a good man, the best that ever lived.

Business men who have been too busy to investigate and study this all-important matter for themselves, should ponder the above prophecy, or rather two prophecies, and accept the surety and certainty of what is to come on the basis of the wonderful fulfilment of what already has come to pass.

Not only can we be absolutely sure of the return of Jesus, but we should rejoice in its nearness.

BEAUTIFUL is this thought of Dr. Smiles, and beautifully is it expressed: "As some herbs need to be crushed to give forth their sweetest odour, so some natures need to be tried by suffering to evoke the excellence that is in them."

The Seventh-Day Sabbath

GIVEN TO THE CHRISTIAN CHURCH BY CHRIST HIMSELF

T. E. BOWEN

IN trying to evade the plain requirement of the sacred law of God which says, "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," an Australian clergyman makes this appeal to Sunday keepers in his attempt to stifle their consciences regarding some clear-cut Bible truth set forth in his paper by a Seventh-day Adventist minister upholding the teaching of Jesus Christ. He asks them if they are going to range themselves upon the side of—

"The Melbourne critic [this Seventh-day Adventist referred to above] who seeks to put back the Christian clock for twenty-four hours in order that he may entangle us again in the devil's yoke of bondage, and deprive us of our liberty in Jesus Christ, or [are they his readers to] continue in the faith once for all delivered to the saints, the faith in Christ Jesus the Lord, who hath redeemed us

from the curse of the law; the faith professed and practised by that noble army of Christian saints and martyrs?"

Think of it! Not only calling that sacred law spoken by God Himself in such grandeur and awfulness upon Mount Sinai that Israel and even Moses looked on and listened with fear and trembling "the devil's yoke of bondage," but further solemnly proclaiming that those who observe the Sunday "continue in the faith once for all delivered to the saints."

Could this gentleman inform us when and where in the New Testament this wonderful decree of Sunday sacredness, this tenet of Christian belief, was thus "once for all delivered to the saints"? This is the very text for which Seventh-day Adventists for more than seventy years have been looking. He has only to make it known where Jesus Christ, our divine Lord, who died to redeem us from the "curse" of our disobedience to His Father's law, delivered Sunday to the Chris-

tian church as one of the "once for all" decrees for them to practise and teach and keep. We know that He said, "Go ye therefore and teach all nations. . . . *teaching them to observe all things whatsoever I have commanded you*"; and we know Paul also said to the elders at Ephesus in his last interview with them: "I have not shunned to declare unto you *all* the counsel of God"; and yet nowhere do we find where Jesus, or His apostles, including Paul, in their teaching said *one word*, offered even one sentence of instruction, or teaching, concerning the obligation or duty of believers to observe as sacred Sunday, the first day of the week.

And who, it is very pertinent to ask, is supposed to have delivered "once for all" to the Christian church its genuine decrees, of faith and practice, for the church to keep if it was not Jesus Christ Himself? Surely not the immediate apostles, nor those later; for Christ's divine command to His

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THIS was the message of the Apostle Paul to the youthful Timothy. It is golden advice that every true and right-minded parent would like to see embodied in the habits and life of every son and daughter.

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disciples as He was about to leave them is: "Teaching them [the world] to observe whatsoever I have commanded you." Therefore, whatever is not found in Jesus' teaching and commands, cannot be set forth even by the apostles as a part of that faith "once for all delivered unto the saints."

Directly, definitely, Jesus declared of Himself, when Pharisees were seeking to involve Him in the sin of Sabbath breaking (seventh-day Sabbath breaking let it be understood), "The Son of man is Lord also of the Sabbath." And by no means of reasoning can this statement truthfully be applied to Sunday. Hence, Jesus is *not* Lord of this man-made Sunday sabbath. But was Jesus a Sabbath breaker because He upon the Sabbath day healed a man? The Pharisees said, "Yes." Jesus, and all Heaven said, "No." And this, dear reader, is only *one* of the many illustrations that might be given of the example and teaching of Jesus upon Sabbath keeping, and which constitute a part of that commandment to the apostles to *teach and preach* to all men as the saving gospel to the end of the world.

Who, therefore, are holding to the "faith once for all delivered to the saints," Seventh-day Adventists who teach that which Christ and His apostles taught concerning the Sabbath of the commandment (Luke 23: 56), or those who with this Australian clergyman, claim priority by holding to the Sunday decretal coming down to them through the centuries? Which came first to the Christian church, the teaching of Jesus Christ Himself, or the supposed holy fathers (?) nearly four hundred years afterward? And which, think you, is the safer to follow?

In that same farewell talk with the elders at Ephesus Paul further said this:—

"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 [from the true faith] disciples after them." Acts 20: 29, 30.

And is it not very significant that one of these "perverse things" should be the dragging into the church, over three hundred years after these very words were spoken by Paul, the pagan festival day, Sunday, seeking to exalt it into a Christian Sabbath in place of God's Sabbath instituted at Eden, and by Christ given the Christian church? Sunday observance as a falsely so-called "Christian sabbath" is indeed hoary with age, as it now

comes down to us, through the centuries, but it came nevertheless into the church directly out of heathenism, long after the apostles Peter and John, Matthew, Mark, Luke, and Paul had finished their inspired testimonies, and after "the faith once for all delivered unto the saints" had been so delivered.



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The reader is left to judge for himself who is turning back the clock of Christian faith, those who teach for doctrine the "commandments of men," or those who teach the doctrines and commandments of our Lord Jesus Christ who Himself lived and taught the sacred obligations of His Father's law, commanding His followers to so do and teach the same? "If ye will enter into life," Jesus said, "keep the commandments." And again He said:—

"If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15: 10.

Instead of the sacred, holy law of God being "the devil's yoke of bondage," the Apostle James declared it to be the "royal law" and "the law of liberty." "If ye fulfil [keep] the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect of persons, ye commit *sin* [break this royal law], and are convicted of the law as transgressors." "Whosoever committeth sin transgresseth also the law; for *sin is the transgression of the law.*" 1 John 3: 4. That shows where "the devil's yoke of bondage" comes in: for "He is a liar, and the father of it." "He was a murderer from the beginning," as said Christ Jesus our divine Lord. Naturally Satan hates the law and with himself leads as many as possible into the "curse" of its disobedience. But the *Christian* should love and obey it, and teach others to do the same, for it cost the Son of God His life to deliver him from sin, the curse of the law, that he might enter with Christ into its obedience and so have right to enter in with Him through the gates into the city of God. Rev. 22: 14.

Be not deceived. No man speaking for God will call His "holy," "spiritual," "royal," "good" law "the devil's yoke of bondage." Jesus Christ resented the insinuation that He would in any manner change the law of God. "Think not I am come to destroy the law. . . . Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. 5: 17, 18. He died to establish it, including the seventh-day Sabbath. The very next day after His death His most devoted followers kept the seventh-day Sabbath "according to the commandment." They were following His example and teachings. Luke 23: 56.

The new covenant, therefore, seals the seventh day as the Sab-

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bath "once for all delivered" by Christ to the Christian church, and no man can change it. The papal church has attempted it, we know, and nearly all Protestants have followed in the footsteps of that church in this matter, but this does not make Sunday the Sabbath of the Lord our God. Christ, in looking down over the centuries to the very end of time, denies in the text quoted above that any change actually has been made; for the law as spoken by Himself on Sinai is to continue. His own word declares, without even the removal of a tittle so long as heaven and earth shall

The Morning Watch

BESSIE N. WELLS

Did you keep your Watch this morning,

As you rose up from your bed;
Or did you, as many others,
Start the day crosswise instead?

Did you stop and thank your Saviour

For His kind care through the night;

Or did you, as many others,
Start the day in your own might?

Oh, the day will be far brighter
If you start it the right way;
Read a verse or two of Scripture,
Think on it; take time to pray.

The Thankful Heart

If one should give me a dish of sand and tell me there were particles of iron in it, I might look with my eyes for them and search for them with my clumsy fingers, and be unable to find them; but let me take a magnet and sweep it, and how it would draw to itself the most invisible particles by the power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessing: only, in God's sand the iron is gold.—
O. W. Holmes.

remain; and certainly that is until now, for the earth is still here. Since, therefore, Christ has "once for all" "delivered to the saints" the seventh-day Sabbath, of which He is Lord, for saints to keep, why not follow Him and obey Him by keeping it holy? Does our faith in Christ for justification from our sins free us from keeping the law? Paul says, "No." "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31. And the beloved John declares: "For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5: 3.

The Canadian Indians and the Great Book

EGERTON YOUNG

AT Norway House, on a certain occasion, a number of Indians came into my room, noiselessly, after a fashion, so that the room was filled with them before I knew it. When I became aware of their presence, I asked whence they were: "From a journey of fourteen nights," they replied. For they reckon distance by the number of nights they are delayed to sleep. "We have got the Kessenaychen—the Great Book—but we don't understand it, although we can read it." I thought they were joking; for the Indians cannot read, unless some one has taught them; and I knew from their account they must live far away from any missionary; but I asked them, "From what missionary did you learn?" "We never saw a missionary nor a teacher."

I took down from my shelf our Bible, printed in the beautiful syllabic character for the Cree language, and opened to Genesis; they read it with ease and correctness. I turned the pages, and they read in many places. I was amazed, and asked them again where they lived. They described it to me; it was far away north of Hudson Bay, hundreds of miles from any missionary. Their hunting grounds, it seems, adjoin those of some Christian Indians—they cover great distances in hunting—"and," continued my visitors, "we visited your Indians and found that they had the Kessenaychen. We got them to read it and then to teach it to us, and we were so pleased with it that we learned to read it during the winter."

Every soul in the village of three hundred population had thus actually learned to read the Bible without ever having seen any white teacher; and having providentially come into possession of some copies that happened to be in the hands of the Hudson Bay Company's agents, these heathen Indians had journeyed through the snows fourteen nights' distance, that to them might be given instruction in the Book they had thus learned to love.

"THE more I am provoked the more I must keep silence."

"WHOEVER says, 'No, I cannot afford it,' whenever he ought so to say, is the possessor of a high order of courage."



Music in the Home

LEONA SEIBOLD

IT is a well-established principle that the character of the music permitted in the home, and that which is heard and sung by the boys and girls as they grow up, has a distinct influence on their lives. It not only directly influences character, but determines their appreciation of music throughout life.

In my experience as a teacher and as a student of music I wish to suggest the following tests of music as safe for use by all our parents and young people:—

First, let us give consideration to what is termed classical music. I know many of you wince at the very word "classical," because it means to you, sonatas, overtures, or something which is very vague and far beyond you. Classical music is music which you can play or hear a thousand times, and yet find something new and deep and inspiring at each repetition. Take, for example, the "Melody in F," by Rubenstein, or the "Minuet in G," by Beethoven. I am sure you will not find yourself tiring of these, yet they are within the reach of the average pianist.

Modern music is that of our present-day composers, and may or may not be classical. If it stands two tests; *i.e.*, the test of playing and the test of time, it is classical. One class of modern music is known as "standard." To this type much of our modern music belongs. It is quite playable, but is objectionable from its inaccuracy of

harmony rather than from its dominant idea.

Another class, known as "rag time," or "jazz," is easily distinguished from standard music. Instead of having plain covers with the name of the composition and the composer, with a list of other good selections, there is a front page cover of many colours in very crude combinations, sometimes supplemented by jazzy appearing specimens of humanity. On the back cover one finds advertisements of similar music. Could you expect anything wonderful, beautiful, or artistic between such covers? These compositions cannot be well written, because one is barely off the press when it is dead and useless, and another must take its place. So-called popular music speaks for itself. Those who know it are less fortunate than those who do not. Time should not be wasted upon it, since there is so much pure, beautiful, inspiring music to be studied.

We may thoroughly enjoy music produced by others, yet no music is so satisfying as that produced by ourselves. We play according to our moods, and thus express our feelings. Playing is much like reading a book. Some play without expression, and arouse no interest by their meaningless jumble of sounds. No wonder they and others soon tire of it.

In music there are subjects, phrases, clauses, sentences, paragraphs, and entire stories. By raising the hand or a finger, by making a pause, a crescendo, or a diminuendo, questions are asked and answered. Every variety of human experience may be expressed in music, and the one who feels the most deeply will express his pleasure in his tone-pictures.

The question naturally arises, Why do we study music, or why do our children study it? Some take music because they wish to be in line with their associates and friends. Others take it that they may be popular. Some study music as a profession, to earn money. These put music on the same basis as entering the real estate or insurance business. They are ready to teach, or to play at any kind of

entertainment, so long as it brings in easy money. There is still another class who love music and study it because they enjoy it. It meets a longing in their souls, and they continually look forward to the time when they will be able to help others appreciate it. They sing or whistle at their work. The world moves about them, but they are in a world of their own—a musical world.

Appreciation of music has been thus aptly expressed by one:—

"The highest type of music does not arouse in the mind simple emotional states, such as anger, nervous excitement, sensuality, or fear. It presents to the imagination some extraordinarily satisfying, but wholly inexplicable and indefinable beauty. We only know that it is the most satisfying experience in human life, and it must, we feel instinctively, represent some immortal truth."

Parents, do you find it hard to keep the children at home? If so, try to have a musical home, and make it so interesting that they will not want to be away from it. Play and sing, read musical stories and biographies of great musicians, play musical games, and work out musical puzzles. Have the neighbour's children in, and let them help. Learn simple compositions with a history or other points of interest about them.

Do you teach your children or your little brothers and sisters, "I washed my hands this morning," "Tis love that makes up happy," "He loves me, too"? Or do you leave it to the Sabbath-school; or worse, do you not care whether they learn these songs or not?

Did you ever think of the religion in—

"God sees the little sparrow fall,
It meets His tender view;
If God so loves the little birds,
I know He loves me too?"

Would not this stanza impress the same truth as "Consider the fowls of the air," but with much greater force to little minds?

The story is told of a little boy who sang, "When the roll is called up yonder, I'll be there." A man passing was impressed by his baby language, and remembered the song

as his own mother sang it. He said to himself, "No, I will not be there unless I change." The next week found him in church, and the years following bore the fruits of his change.

In the Bible we read, "By their fruits ye shall know them." Fruits are the results of one's labours. If music is your fruit, and this text read, "By their music ye shall know them," how would you be known? Would you be known as the girl who always goes to parties with an armful of popular music, or the boy who can jazz anything? Or do you play a few pieces, and play them so well that people exclaim, "She is pure, high, and noble. Her music is that of a born musician, the very soul of holiness?"

Think—how are you known?

FORGIVENESS is hard to take; it is also hard to give. To forgive others is good and great, but what if forgiveness would be unwise? What if forgiveness would serve only as a point of departure on a new course of wickedness? Thus the problem of forgiveness is a hard one, and we have here a new vision of the truth of the saying, "Who can forgive sins save God only?"—*James Iverach*.

this recommendation, they were accurately fulfilling the prophecies of God's Word. At a time when "many people" would be saying, "Peace, peace," "we will learn war no more," "let us go up to the house of the Lord," etc., the Bible declares that they will be preparing war and gathering together the mighty men, and turning the implements of agriculture into weapons of war. The very thing which the Soviets are doing and proposing to do are the things which the Bible said they would be preparing to do and doing—getting ready for war and planning war when the world is talking peace. And not only so, but they are planning to make themselves the leaders in the last war this world will ever see. They propose to conquer the world so as to make their idea dominate the world, and every heathen nation in the world will be brought under the spell of that undertaking, that they may have a hand in sweeping Christianity out of the world. The Bible says that He that sitteth in the heavens will laugh, for He sees that their day is coming near its end. Then will that

Russia To Lead the East

(Continued from page 7)

scripture apply: "Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." Ps. 2: 8, 9.

The spirit of war that is in the world today when so large a part of the human family is praying for peace cannot be explained upon any other ground than that which is given in the Bible. The prophet of God, in considering the events that would usher in the close of this world's history, says:—

"I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16: 13-16. And woven right into the text just quoted, where we have

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used the periods, is the declaration that while this would be going on, the coming of Jesus Christ would be right at hand. It reads: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." That means that Christ will come suddenly when these world-wide preparations have resulted in the last great battle, and they who are not hid in Christ will be exposed to the wrath of the Almighty.

These things are not fables; and they who are engineering the mighty movements among the nations are unknowingly fulfilling the very Book of God whose predictions they scout and whose warnings they ridicule. The marshalling of the mighty forces of the East is going on now in preparation for their rendezvous at the gathering place so long ago foretold; and while that is being done, God is also finishing His last work for the children of Adam. Into every nation and among every kindred and tribe and people the winnowing message of God is going, and is finding in them all some sheaves for the garner of the Redeemer.

Eternal Facts

THERE are experiences of mind that are common to all ages. The God of yesterday is the God of today and for evermore, and He must be personal to you. Jesus of Nazareth is the Christ of God, the way, the truth, and the life. Sin and conviction, repentance and forgiveness, the witness of the Spirit, and peace are not the "doctrines of yesterday." They are essential and eternal facts for every man's mind.

And note: "Every man's mind." So often it is said: "Every man's heart." But religion must be in the mind first. Emotions are results. If they are to last, they should be preceded by clear convictions and mental acceptance. You must know of a reason for the faith that is in you. Many folks need to finish off the upper story, and furnish the chamber with its eternal fundamentals.

U. V. WILCOX.

CARRY the radiance of your soul in your face; let the world have the benefit of it.—Fox.

"RELIGION is not a possession to keep, but a blessing to share, a light to diffuse, a life to communicate."

CHILDREN'S CORNER

A Prayer and a Smile

MRS. L. J. BURGESS

ONE morning a sad-faced young woman came to the mission house, carrying in her arms a dear little brown-eyed baby boy about a year and a half old. She had a sorrowful story to tell. The father of her baby had deserted her, leaving no means of support for herself or child, and as it had become necessary for her to go out and seek employment to keep from starving, she had brought her baby to us, asking that we care for him and bring him up in the fear of God. Little Harry soon became the pet of the orphanage, and, with proper food and care, soon developed into a strong, healthy boy.

The children in the orphanage where little Harry lived did not have many toys. Their playthings consisted of broken bits of coloured glass, empty spools, and possibly, as a great treat, a few marbles. But they prized their possessions perhaps even more than our children at home do their more expensive toys, and when any of their precious playthings got lost, it caused them much sorrow. One day the lady in charge of these children made each of them a little bright-red bag in which to keep their treasures, and of course they were all jubilant.

A few days later she saw little Harry, who was then between five and six years old, running toward her, and crying as though his heart were broken. "O *Prafulla Dede*," he said (*Prafulla Dede*, meaning 'cheerful big sister,' was the name by which the orphan children called the lady in charge), "I have lost my little red bag, and have looked everywhere for it, but cannot find it. Please come and find it for me." After searching unsuccessfully in every possible nook and corner, the missionary said, "Well, Harry, I do not know anywhere else to look, but Jesus knows where it is, and if you ask Him, I believe He will show you where to find it."

Without a moment's delay, Harry turned and ran quickly to the dormitory where the children slept, followed softly by the missionary. Kneeling down by his bed, he said, "O Lord Jesus, I have lost my little red bag, and cannot find it anywhere. Please do show me where it is. Amen." Then rising, he ran

happily away to his play. After a few minutes the missionary again saw Harry running toward her, waving something up and down in his hand, and crying, "I've found it, I've found it; Jesus showed me where it was."

And where do you think he had found it? In the last place in the world one would have thought of looking—out in the cook-house, underneath the large vessel in which the children's rice was cooked. How it got there, no one ever learned, but Jesus knew where it was all the time, and when Harry remembered to ask His help, at once He put it into his mind to look in that unusual place, and there it was.

WHAT A SMILE DID

IT was during the Mohammedan riots in Calcutta, when all Europeans had been warned to keep in the house. The roads were filled with angry-looking Mohammedans hurrying hither and thither, street cars had been stoned, and in several parts of the city white people had been attacked while walking along the streets.

Sickness in the family, however, made it necessary for the missionary to venture out for some supplies. Hoping to go and return before the crowds filled the streets, she started out in her rickshaw shortly after daybreak. Even at that early hour the streets were beginning to fill up with frowning-faced men, some carrying clubs and sticks.

Accomplishing her errand without molestation, she was returning to the mission house, when suddenly a large, fierce-looking Mohammedan stepped directly in front of her rickshaw and began to talk in a loud, angry tone. The missionary's heart rose into her throat, but darting a prayer to heaven for help, like a flash the answer came to her, "Just smile at him as though he were saying something nice to you." The effect on the angry man was amusing. His countenance changed, the angry look faded away, and he said in Hindustani, "Yih kya bat hai? Main Memsahib ko gali deta hun aur wuh hansti hai." ("What does this mean? I am abusing the lady, and she is smiling.") He then burst into a laugh and walked away, and the missionary went on her way rejoicing.

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Around the World

AN American has given £20,000 for the maintenance of John Wesley's Chapel and grave in City Road, London.

A LAW has lately been passed in Italy to stop all interference with birds' nests and eggs. Parents are heavily fined if their children are found robbing the nests.

FOUR years ago there were fifty popular story magazines in America, says the *Observer*. Today there are over three hundred. Unfortunately, many of them are of the confession-tale group, and have warranted the label of "gutter literature" which has been given them. Book publication has also increased in volume. There are now printed an average of twenty books per day, compared to the average of six per day four years ago.

Do you know the greatness of the corn crop of the three leading corn states in the United States—Iowa, Missouri, and Illinois? asks the *New York Commercial*. If you would place it in waggons ten abreast, to each of which is hitched a team of horses, and then back of these place another row of ten, and start the procession out of Chicago as a starting-point, how far do you think it would reach? It would move on as a continuous procession to New York City. Then across a pontoon bridge to London. Across another pontoon bridge to Paris, and from Paris on to Moscow. From Moscow the procession would proceed across Siberia, and on a pontoon bridge over the Pacific Ocean to San Francisco. Back on this country again, it would proceed across the Rocky Mountains, over the plains and into Chicago. And when the first ten teams reached Chicago, the last ten teams would just be leaving. That's what is grown in corn alone in one year in just three states.

THE New York State Court of Appeals has upheld the constitutionality of the Walker law compelling the listing of members of the Ku Klux Klan and other similar secret societies.

ROGER W. BABSON, America's statistical expert, says that Prohibition is responsible for the improved business conditions in the United States. He says that the saving of the former waste of £400,000,000 each year for liquor has given a tremendous impetus to home building, automobile purchasing, bank deposits, and business of all kinds.

THE only "full sculptured figure of Socrates known to exist dating from a period approximating to that of the philosopher's lifetime is now displayed at the British Museum in the department of Greek and Roman antiquities. It is a statuette dating, in the opinion of the authorities, from about the year 300 B.C., or one century later than the lifetime of the Greek philosopher. Even without special knowledge of Greek, art visitors cannot fail to be impressed by its beauty. Of Parian marble, the figure is 11½ inches in height, the feet having been broken off, and is of sturdy proportions. The face is full and dignified, and expression contemplative.

ANOTHER university to introduce the use of the radio in its extension work is the University of Iowa, in the United States, which announces a number of courses in Education, English, Political Science, and Sociology to be given regularly over the radio. Each student registering secures a syllabus of the course, and at its conclusion takes an examination, as in the case of a correspondence course. This is a splendid opportunity for some who wish to keep in touch with university life and current thought to secure the advantage of a course in which the professor's words are heard in his own voice, instead of being read from the pages of a book.

EIGHTY-FOUR electric motors purchased from the Westinghouse Electric and Manufacturing Company will operate the ventilating fans for the Holland Vehicular Tunnel under the Hudson River, the greatest ventilating project ever undertaken. When this tunnel was first projected, it was realised that the most serious problem connected with it would be the removal of the vast volume of poisonous vapours discharged by the automobiles, and the supplying of ample amounts of fresh air in an absolutely dependable manner. The method of ventilation was selected after a careful study of all the factors involved. The usual method of ventilating a tunnel is to blow a quantity of fresh air in one end and draw out the foul air from the other end. It was found that this method would not be satisfactory for the Holland Tunnel because so much air would be required that the incoming air would be driven in with tremendous force, and the gases would gradually accumulate in the air stream as it passed through the tunnel, and by the time it had travelled the entire length, the air would not be safe. Instead of this horizontal method, it was decided to use a vertical method of ventilation. This is, fresh air is supplied continuously to a great number of outlets near the roadway. This air rises and is drawn off through flues located in the ceiling. In this way, a steady stream of pure air is circulated individually to each ten or fifteen feet of the tunnel, and while the total amount of air is just as great as in the horizontal method, there is not so much concentration at any one point, and the chance of contamination of the air is eliminated.

THERE are fish in the Amazon River, South America, which can bite through several strands of copper wire, according to Captain A. W. Stevens, of the United States Army aviation service, who recently returned from a scientific expedition into the densely forested upper stretches of the Amazon Valley. The fish is only about a foot long, but its teeth and jaws are so strong that it can easily cut a small copper cable. Technically the fish is called *piraya*. The explorers kept in constant communication with the outside world by means of radio. "Perhaps the most outstanding feature of the expedition," said Stevens, "was the success of wireless transmission from the jungle. Although working with portable apparatus and in the heart of the world's greatest forest, a record was made in exchanging the first wireless messages to pass directly from South America to England and back again. Long-wave communication was carried on between the expedition and Manaus, and short-wave communication with many parts of the world, including New York, San Francisco, London, Rio de Janeiro, and New Zealand.

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ON behalf of our Mission Board we acknowledge with thanks the receipt of £4 from "A. E. B." as a further contribution toward mission work.

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