

SIGNS *of the* TIMES

WORLD EVENTS
IN THE LIGHT
OF PROPHECY

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"Christ Still Leads On"

Report of sermon by C. H. PRETYMAN at Hornsby, N.S.W., July 19, 1930

IF ever there was a man who had in himself wisdom to direct his own steps, so that he might keep his feet in the path of life, that man was Solomon.

From infancy trained by a father who knew only too well the deceitfulness of sin, its tremendous power, and its awful consequences, Solomon was put on his guard against its dangers.

He was richly blessed of Heaven by an endowment of spiritual wisdom. Realising his responsibilities as king of God's people, he had prayed: "Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this Thy so great a people?" 1 Kings 3 : 9.

In response, "God said unto

him . . . lo, I have given thee a wise and understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee." Verses 11, 12.

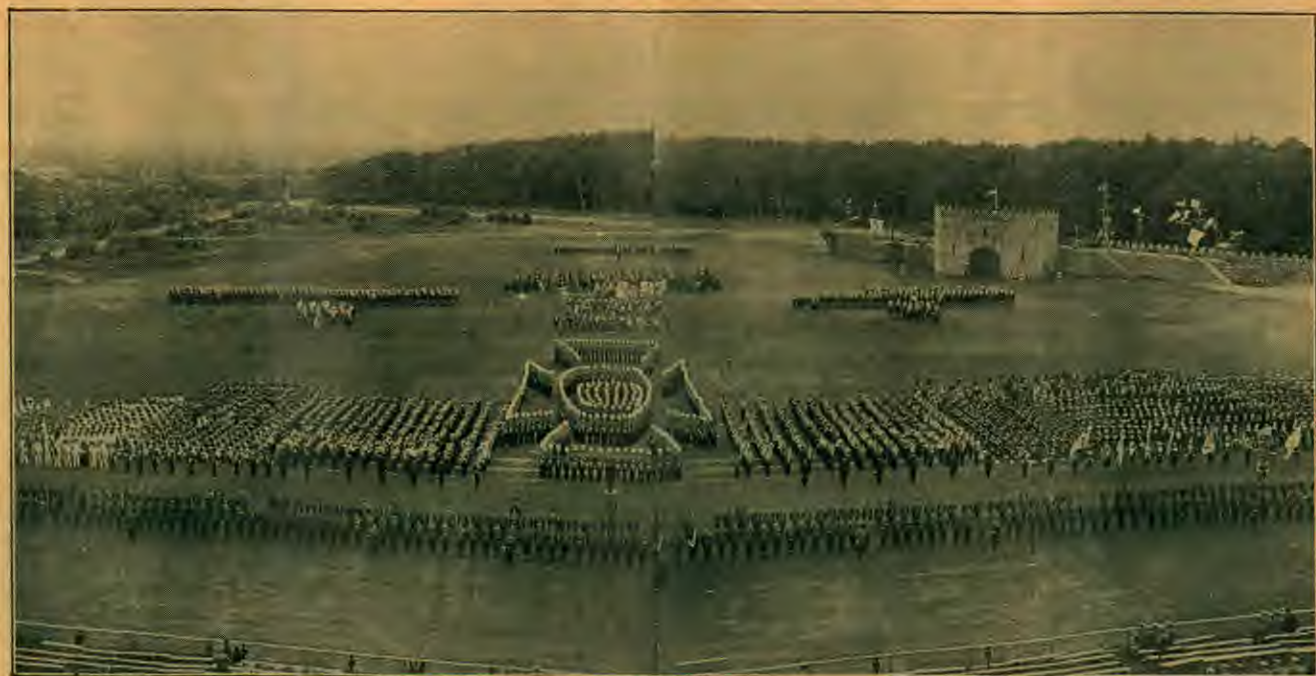
Thus endowed, he set out upon life's course with advantages possessed by no other. We cannot stop to trace his history through the years that ensued, but shall quote from Prov. 14 : 12, a statement in which he sums up his life's experiences as follows:—

"There is a way which *seemeth* right unto a man, but the end thereof are the ways of death." As the years sped by, Solomon became self-confident, and failed to seek the divine guidance available to him. Disaster followed, and he does not hesitate to tell us the reason:

"Pride goeth before destruction, and an haughty spirit before a fall." Prov. 16 : 18. Losing his simple trust in God and his sense of entire dependence on the guidance of Heaven, he fell.

For the sake of posterity he frankly points out his mistake and the way to avoid repetition in our lives. He continues: "Whoso *trusteth in the Lord*, happy is he," and he repeats the warning, "There is a way that *seemeth* right unto a man, but the end thereof are the ways of death." Prov. 16 : 20-25.

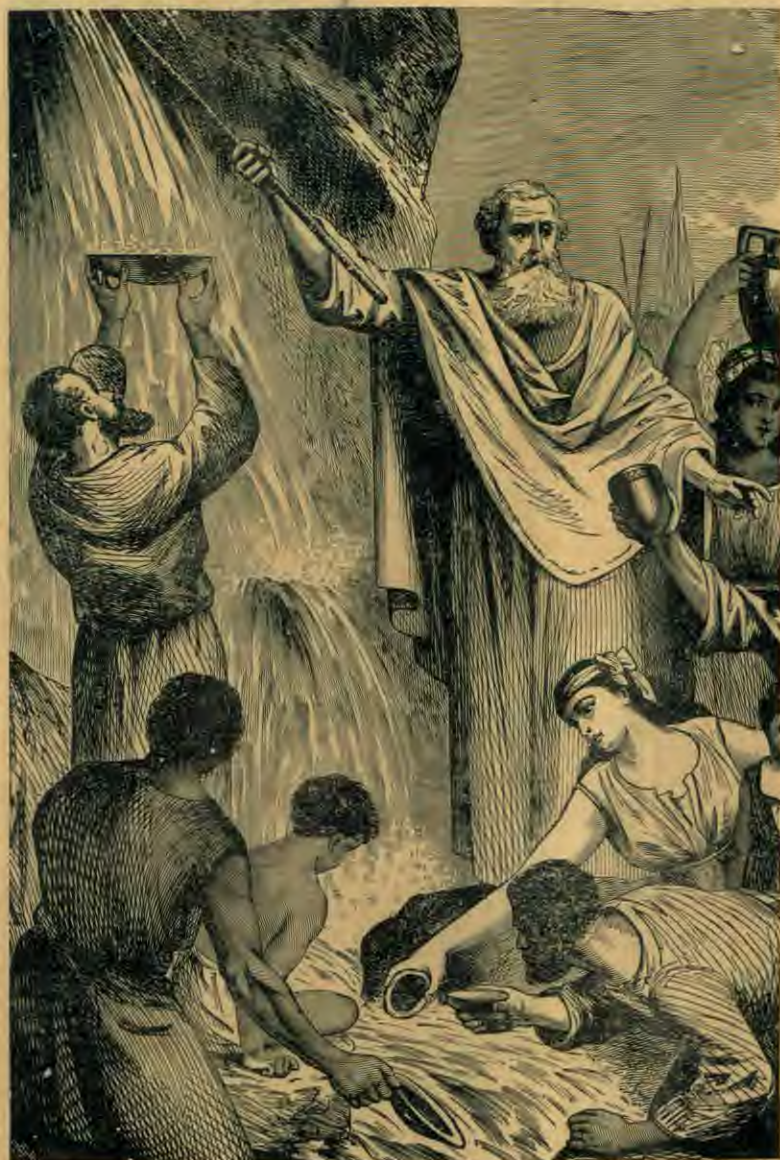
Jeremiah emphatically confirms this counsel of Solomon. First he tells us, "It is not in man that walketh to direct his steps." Jer. 10 : 23. Later, in case we may not be thoroughly convinced of this, he says: "The heart is deceitful above all



Sport & General photo

A general view of the grand finale of the great military tattoo held recently at Aldershot, England, showing the 2nd Battalion Grenadier Guards forming the Victoria Cross as centre piece.

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The rock in the wilderness was but a symbol of that spiritual Rock—Christ—that went with the people of God in all their journeyings and led them into the promised land.

things, and desperately wicked: who can know it?" Jer. 17: 9.

MAN'S TWO ESSENTIAL NEEDS

THUS it is that from the fall in Eden, God has been seeking to help man in two ways, both essential to his salvation. First, in destroying his undue confidence in himself; second, in offering to him the leadership of Christ. A close study of Bible biography reveals that the men who stand out as truly successful and victors in life's conflict, are those who grasped these two essentials. Abel won; Cain lost. Abraham won; Lot lost. Enoch, the greatest of the early patriarchs, "walked with God," and was in consequence translated.

THE LEADERSHIP OF ISRAEL

WHEN called to lead Israel out of Egypt, Moses at forty years of age was a brilliant general, confident in his military training and his personal ability. God could not use him under such conditions, and sent him to tend sheep for forty years. During this time he learned these two lessons: that human skill and strength could never accomplish the task, and that the constant guidance and direction of Christ alone could do so. Hence we find him at the burning bush anxious to avoid the responsibility to which God was again calling him, rather than willingly and confidently to accept it. "And Moses said unto God, Who am I that I should go unto

Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Ex. 3: 11.

"Certainly I will be with thee," came the response, and Moses accepted the charge.

CONFIDENCE IN CHRIST'S PRESENCE

LATER when serious difficulties confronted him, we find Moses pleading with God: "Show me now Thy way, that I may know Thee, that I may find grace in Thy sight: and consider that this nation is Thy people." Again came God's response: "My presence shall go with thee, and I will give thee rest." Ex. 33: 13, 14. That Moses rested entirely upon the fact of God's leading, is shown in his next utterance: "If Thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and Thy people have found grace in Thy sight? Is it not in that *Thou goest with us?*" Verses 15, 16.

PAUL'S EXPERIENCE

THE once proud Pharisee, Saul, who boasted in his lineage, his religion, his education, and his zeal, when converted became indeed "a new creature." Paul, "the chief of sinners," "unworthy to be called an apostle," "less than the least of all saints," thus states his conviction: "I know that in me, (that is, in my flesh,) dwelleth *no good thing*: for to will is present with me; but *how to perform* that which is good I find not." Rom. 7: 18. He had gripped the first essential truly. Let him tell us the rest of his story. "I can do all things *through Christ* which strengtheneth me." Phil. 4: 13. "I know whom I have believed, and am persuaded that *He is able* to keep that which I have committed unto Him against that day." 2 Tim. 1: 12.

He had met conflicts almost overwhelming. He had with tears pleaded for help from God and had received the comforting message: "Fear not, Paul"; and again: "Be not afraid . . . for I am with thee." Resting in such assurances, he could gladly say: "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." 2 Cor. 12: 10.

NO CONFIDENCE IN THE FLESH

PAUL did not fail to impress upon the churches which God raised up through him the great

importance of these two points. Notice his counsel to the Philippians: "Beware . . . beware . . . beware . . . for we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3: 2, 3. To the Corinthian church he gave the warning: "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10: 12. This caution was preceded by a reminder of the experience of Israel under Moses (verses 1-10), in which he makes it clear that they failed because they trusted self, and neither appreciated nor realised the presence and guidance of "that spiritual Rock that went with them [margin]: and that Rock was Christ."

CHRIST'S PROVISION FOR US

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11. Our Lord Jesus Christ well understood the needs of His church today—a church expecting His personal return to receive His people unto Himself.

His own words give full proof of this: "When the Son of man cometh, shall He find faith on the earth?" Knowing our need, He has made the provision to meet it. It is His purpose that we, too, journeying as we are to the heavenly Canaan, and almost on its very borders, should have the essential blessing of His guidance and help. In his sermon following the gift of the Holy Spirit, on the day of Pentecost, Peter expressed a blessed and most comforting truth. "For the promise [of the Holy Spirit] is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 39.

As long as the gospel call shall sound, as long as God's long-suffering is manifested in waiting for men "to come to repentance," just so long does the promise hold good. We then today may expect, may ask for, and may receive, that "power from on high" for which our Saviour told His disciples to wait and to pray.

CHRIST'S GIFTS UNTO MEN

"I AM the vine, ye are the branches . . . without Me ye can do nothing." These are His own words. What has He done to supply our need? How is His presence and His power to



"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Christ will still lead on to victory and life eternal if we will but give Him control in our lives.

be with us? He has explained it all very clearly in these words: "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you the things to come. He shall glorify Me: for He shall receive of Mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that He shall take of mine, and shew it unto you." John 16: 13-15. After speaking this message of assurance, Christ was slain, passed through the tomb, was raised again, and ascended to His Father. The disciples waited anxiously for "the promise of the Father," that they should be "baptised with the Holy Ghost not many days hence." As we have seen, the promise was fulfilled on the day of Pentecost, when "they were all filled with the Holy Ghost."

THE GIFTS EXPLAINED

PAUL, in writing to the Ephesian church, describes the baptism as follows: "When He ascended up on high, He led captivity captive, and gave gifts unto men . . . and He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Eph. 4: 8-11. Paul then proceeded to explain the purpose of these endowments of such varied and helpful nature, thus: "In order fully to equip His people for the work of serving for the building up of Christ's body—till we all arrive at oneness of faith and in the knowledge of the Son of God." Eph. 4: 12, 13, Weymouth's Translation.

Again in 1 Cor. 12: 1-11 we find Paul instructing the Corinthian church as to the essential need of "Spiritual Gifts." "And to each one is given the manifestation of the Spirit for mutual

(Continued on page 11)



NOTE and COMMENT

Evolutionary Theory of History Condemned

RECENTLY the *Sunday School Times* reviewed a book entitled "The Theology of Crisis," which has been written by Professor Brunner of Zurich, described as "one of the keenest theologians of continental Europe." Declaring that "the evolutionary theory of history excites this scholar's contempt because of its patent unreality," the *Sunday School Times* then quotes this striking statement from Professor Brunner's work:—

"The New Testament does not expect that things on earth are changing more and more for the good. No such evolution is hoped for: indeed, the directly opposite prospect is held out, namely, that the forces of evil must increase until the last day. This is the realism of the New Testament: there is an absence in it of all modern illusionism or ideology. One of the most fatal errors in the history of theology is the identification of the Biblical idea of the kingdom with rationalistic evolution and the optimistic theory of progress of the eighteenth century."

We are glad that such an eminent scholar as Professor Brunner has stated so concisely this important phase of New Testament teaching. The New Testament knows nothing of the conversion of the world or the attainment of an ideal state of society before the kingdom of Christ is established on this earth. As Matthew Henry, the noted Bible commentator, long ago remarked, "The world will grow no better, no not when it is drawing toward its period. Bad it is, and bad it will be, and worst of all just before Christ's coming." Similarly John A. Bengel, the great German Protestant theologian of the eighteenth

century, declared: "The worst of all times, and that most full of careless security, shall succeed to the better times—a time most widely removed from (most alien to) faith, a time running on to the very coming of the Son of man." And Dr. Adam Clarke was certainly right when he said: "Probably no such time shall ever appear, in which evil shall be wholly banished from the earth, till after the day of judgment, when, the earth having been burned up, a new heaven and a new earth shall be produced out of the ruins of the old, by the mighty power of God; righteousness alone shall dwell in them."

That is the teaching of the Bible; and those who are trusting in the evolutionary theory of world progress will be sadly disappointed when the great day of Christ's return bursts unexpectedly upon the world and finds them unprepared. F.

The Issue in Malta

SHALL the church or the state be supreme in the political and civil affairs? This is the issue in Malta today. The Roman Church claims supremacy in all things, both civil and religious, and threatens with religious and eternal penalties those who vote to support the British Government in Malta. Lord Strickland, the Prime Minister, is himself a Roman Catholic, but is determined that in civil affairs the government of Great Britain shall be supreme. Consequently the Pope has censured him, and all British subjects in Malta who vote for the

support of the government will do so under pain of ecclesiastical penalties. The British Government, displeased with this course of procedure, has withdrawn its ambassador from the Vatican. What Rome is trying to do on a small scale in the little island of Malta, she believes she should be allowed to do in every kingdom or republic in the world; and the high-handed course she has taken there she will yet seek to take in all the nations of earth as soon and as fast as she feels that there is the least hope of her accomplishing her aim. Her ultimate aim is the rulership of this world in all concerns, both temporal and religious. She will try to accomplish it; and when she comes to the position where she feels that she can say, as the prophet declares she will say, "I sit a queen, and am no widow, and shall see no sorrow" (Rev. 18 : 7), the time will be ripe for the close of the drama of sin, the punishment of apostasy, and the eternal reward of God's faithful followers. That we are now drawing near that time is evidenced by many striking developments of these present days. "Blessed is he that shall be found watching." S.

Prohibition and Barley Raisers

A REPORT from Luverne, Minnesota, U.S.A., gives an interesting side-light on the contention that Prohibition would ruin the barley growers. To quote:—

"When Prohibition came, a great wail went up from the barley fields. Growers insisted that their chief market, the breweries, had been taken from them, and that thousands of farmers would be ruined. Because of the severity of the barbed beards, barley, apparently, had little other use.

"But the wail soon died down. The farmers got busy. And now the grain has been developed to the point where it is declared more valuable than oats as a close substitute for corn, and an indispensable factor in putting good solid finish on stock.

"All farmers now agree that barley is a profitable crop, and live-stock men say that pound for pound, this grain that used to be turned to an evil use is as valuable a fattener as corn.

"Barley is a brewer's grain no more, and in keeping with the higher character of its usage today, it has become more refined. The barbed beards that were a bugbear to the harvesters are disappearing, due to

the work done by state agricultural departments, and certain varieties are now as comfortable to harvest as oats.

"C. D. Gaylord, county agent at Luverne, Minnesota, has found the 'Velvet' variety very popular, and reports it to be a big success with fourteen of the local farmers he serves. 'This barley has produced as much as 58 bushels to the acre. We encourage barley as a side-line crop to displace part of the oats acreage that almost invariably is non-profitable, whereas barley brings a higher price and is more desirable in the grain ration,' he says.

"And thus, thanks to the problem which Prohibition presented, a once outcast in the grain family is ascending the social ladder of usefulness."

Another bugbear of the liquor men has thus gone down to keep company with the one they invented concerning the destruction of the grape-growing industry. In America the grape industry has greatly increased since the people have been eating more raisins and drinking more fruit juices. Let the good work go on. S.

Confirming the Biblical Records

THE *Catholic*, a Church of England paper, reprinted the following paragraphs a short time ago from the *Covenanter*:—

"Sir Charles Marston of Tunbridge Wells, Kent, is, as he says himself, 'spending a fortune in an endeavour to prove the Bible historically true.'

"I began spending about eight years ago, and I began with a perfectly open mind,' he says. 'I am satisfied, and so are those working for me and with me in Palestine, Iraq, and Egypt, of the historical accuracy of the Bible. People who know nothing of the history of Palestine are always ready to declare the Bible a myth. The excavations of Professor Garstang at Jericho, of Dr. Langdon at Kish in Iraq, and Dr. Flinders Petrie at Gerer in south Palestine, have abundantly proved that the Old Testament story is *anything* but a myth. I began with the idea of giving fair play to the Bible, and I am perfectly satisfied with the results of my spending. All our researches emphasise the truth of the Bible. People used to regard the walls of Jericho as merely a Bible myth. Now Professor Garstang has discovered the walls, easily the finest they have found in Palestine. It is worth while to spend money in search of truth.'

Notice the important statement that Sir Charles Marston makes: "All our researches emphasise the truth of the Bible."



Sport & General Photo

IN MEMORY OF CARDINAL WOLSEY

This year is the fourth centenary of the death of Cardinal Wolsey, the noted English statesman and ecclesiastic. Above is a view of some of the one thousand players who took part in the Wolsey pageant performed at Ipswich, England, during June. In the background is a famous mansion built during the reign of Henry VIII, who made Wolsey his prime minister.

This has been true of all archaeological work that has had any bearing on Biblical history. The cavils of the critics and the bold, unbelieving assertions of the opponents of the Bible, have been shown up in all their worthlessness time and time again by the discoveries of archaeology.

While a knowledge of these discoveries is not essential to a sincere, intelligent, and saving faith in the Word of God, yet it is helpful in confirming faith. And the evidence furnished by these discoveries should prove of value to the believer as he endeavours to help those who have doubts concerning the reliability of the Biblical records.

Truly God is raising up witnesses in many quarters to bear testimony to the sureness of His Word. For this let every Christian rejoice; and let him press on in the grand work of making known the truths of that Word to all mankind. F.

"Amazing Crime Decrease"

PROTECTION of the youth of the land against the evils brought on by Prohibition has been one of the main arguments for repeal used by the Hearst press, the Association

Against the Prohibition Amendment, and other wet organisations.

In view of this contention, the following news item which appeared in the *San Francisco Examiner* is interesting. It is a dispatch from Sacramento containing extracts from the report of the Bureau of Criminal Identification. In this it is said:—

"Reduction of crime and delinquency among California girls during the last two years was today declared by state officials to represent the most amazing crime decrease in the state's history. . . . During 1926-1927 308 girls were arrested throughout the state. During 1927-1928 the number dropped to 53. And arrests for 1928-1929 went down again to 43."

Clarence Morrill, superintendent of the bureau, is quoted as saying that "the records indicate that there has been a definite swing back to respect for law, and that the jazz age, so far as it concerns juvenile crime, is coming to an end." The records show that arrests of boys in 1928-1929 were a thousand below the arrests in 1927-1928. "These official statistics," says the *California Liberator*, "effectually dispose of the argument that Prohibition is ruining the youth of that state."—*The Patriot*.

OUR LAWLESS AGE

By E. D. HANSON

A CRISIS comes suddenly and unexpectedly. It is these qualities that make a crisis so terrifying. But back of the outward manifestations that mark the climax of every crisis extends a long series of facts, causes, and antecedents, which, rightly understood by the discerning, may impel them to make adequate preparation to meet it.

Today we are rushing headlong toward a crisis in law and morals. We are no longer in the quiet but dangerous waters above the rapids—we are in the swirling rapids of crime and lawlessness that immediately precede the dizzy plunge into the mighty abyss of confusion, anarchy, and chaos.

The great danger of the present situation is that we have become so accustomed to the facts of increasing crime that we are not easily moved to remedial action, or even to an understanding study of the situation. This satiety of crime news is succinctly stated by James Truslow Adams in *Forum* for July, 1929, where he affirms, that, "Crime of the most desperate sort is so rampant that unless a robbery runs into six figures or a murder is outstandingly brutal or intriguing, we no longer even read below the headings." Yet, the facts are startling enough to deserve the closest scrutiny.

AN APPALLING SITUATION

THIS problem of crime increase is world-wide and is baffling the best efforts of the world's greatest statesmen. Whereas, in South Africa there is one murder for every 13,658 of the population, there is in the United States of America one murder for every 13,333 of the population. Likewise, the crime conditions in England, Germany, and other European countries give ample cause for grave reflection.

If we could understand these figures; if we would interpret aright these facts; if we would do our part in solving this critical problem—we must search beyond these outward evidences for the underlying causes. In the words of William L. Sullivan, writing in the *Atlantic Monthly*, of March, 1929:—

"It is not without cause that corruption never had so many clever apologists as now, nor despotism so many advocates. It is not an isolated and miraculous phenomenon that we have law-breaking that terrifies us by its prevalence and law-making that staggers us by its levity."

WHY WE HAVE CRIME

IN sympathetic relation to the increase of crime has been the phenomenal growth in the de-

wrong. This changing attitude toward crime and moral delinquency may at the same time be a cause and a symptom of the present crisis.

On the other hand, many statesmen, educators, religious leaders, and careful students of the crime problem have honestly and painstakingly sought a solution of the baffling problem.

Some say that the modern legal system is at fault, and others that the prison system is a failure, and there may be more



Crimes of every description keep the guardians of the law busy these days.

mand for crime literature—detective stories, two-gun bad men, penny thrillers, true and imaginative stories of moral degenerates, and autobiographies of notorious criminals. Even serious writers dealing with the crisis in morals, pass it off lightly with the explanation that the new generation of young people are not hypocrites; that they are feeling their way to a freer, franker, better form of civilization; that the present crisis is but a passing phase of post-war adjustment; and that right and wrong being relative terms, we may well come to consider some things morally right that are now declared to be morally

than a modicum of truth in these criticisms. They are human institutions subject to human weaknesses. Certainly they are not 100-per-cent efficient. Others would find the cause in environment, and could quote a bewildering mass of figures and statistics to support their contention. But environment is such a general term and predicates such a various set of conditions that it must be investigated in its constituent parts.

Undoubtedly the slums breed crime, but there are other conditions of life that produce their quota of criminals. The poor child is left at home to shift for himself while father and mother

are away toiling for their daily bread. On the other hand, many a wealthy father is too busy doubling his money to spend the needful time training his boy, and the mother's endless social obligations result in the boy's relegation to the tender mercies of a governess.

In the face of these conditions we are not surprised that many of our youth go wrong. It reminds us of the statement of the Wise man: "Train up a child in the way he should go: and when he is old he will not depart from it." Prov. 22 : 6.

In the lad is the germ of the man. There is great wisdom in the exhortation, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Eccl. 12 : 1. How many promising boys have lost the way because they have not been taught this simple truth! Again we are told, "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4 : 23. The following of these instructions has never led to crime or lawlessness.

WHEN TO BREAK LAW

CONTRAST with these wise words the assertion of a professor of sociology made at the annual convention of the National Parent-Teachers' Association in New York recently: "The excesses found in the youth of today are but a protest against coercion in home and school."

George Malcolm Stratton, writing in a recent issue of *Scientific Monthly*, set forth the position of a prominent educator in attendance at this same convention as follows:—

"The presiding officer warned the members against an attempt to get rid of crime. He believed that such an aim would bring danger of utter fixity, of utter stagnation, in the country." One of the most distinguished women in attendance at this convention "agreed that in teaching the child to obey law, the child must above all be taught to know when to break law."

This is the kind of teaching that is fostering the contempt of law that is growing so rapidly among the educated classes. The Good Book says, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6 : 7. Just as surely is it true that

whatsoever a nation soweth that shall it also reap. If the children and youth are taught to disregard every law except the law of desire, is it incredible that they should put these destructive principles into practice?

I will quote further the words of Mr. Stratton in summarising the results of this subversive teaching:—

"The qualities which are most valued in the person—his intellectual penetration; . . . his contempt of lies; . . . his readiness to go to the stake or the block or to drink hemlock, for his scientific or moral or religious convictions—these are not to be had merely by removal of external obstacles. . . . No Dante, no Darwin, no Beethoven steps forth from the jungle. Liberty is not enough."

This doctrine of pandering to desire, this encouragement of the uncontrolled expression of the animal instincts, this idea that man is his own god is not the theoretic and academic plaything of a few unknown men and women of little influence. It is the teaching that is being instilled into the minds and hearts of our teachers—present and future. It is the guiding principle that too often actuates those who wield an incalculable influence in developing and fixing the principles and ideals of our children and youth. It is a major consideration in the cause of crime.

PERILOUS TIMES

THIS phenomenon of modern education is directly connected with, and is indeed inseparable from a deeper and more fundamental revolt. The revolt against law and order is but an outward expression of the revolt of the heart against the law of God. Paul through inspiration saw that the unregenerated heart of man must inevitably take this attitude, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8 : 7.

Here, then, we have the real cause of the present crisis in morals. Men have rebelled against God, "and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." Rom. 1 : 28. They have sailed down the river of life disregarding the warnings of danger ahead until now they have come to the brink of the great abyss and know not which way to turn.

But we need not wholly despair, for to the student of God's Word these conditions are a sign and a challenge. God saw that in the controversy between good and evil the present crisis would arise, for through His servant Paul He said:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God." 2 Tim. 3 : 1-4.

It is an accurate and terrible indictment of our world today. Nevertheless, it is an evidence that this great controversy between good and evil is almost at an end. The law of God will be vindicated, and those who let Christ live in their hearts will be able to obey its precepts. We can say with the Psalmist, "Thy Word have I hid in mine heart, that I might not sin against Thee." Ps. 119 : 11. Then we can await with confidence Him who said, "Behold I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22 : 12.

The Reward of Sincere Seeking

THE words of God are the well-springs of life. As you seek unto those living springs, you will, through the Holy Spirit, be brought into communion with Christ. Familiar truths will present themselves to your mind in a new aspect; texts of Scripture will burst upon you with a new meaning, as a flash of light; you will see the relation of other truths to the work of redemption, and you will know that Christ is leading you; a divine Teacher is at your side.—Ellen G. White.

"THE merciful are 'partakers of the divine nature,' and in them the compassionate love of God finds expression. All whose hearts are in sympathy with the heart of Infinite Love will seek to reclaim, and not to condemn. Christ dwelling in the soul is a spring that never runs dry. Where He abides, there will be an overflowing of beneficence."

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THE NEED AND VALUE OF RELIGION

PLUTARCH, the celebrated Greek historian and philosopher who lived during the first century of the Christian era, made this striking statement: "You may see states without walls, without laws, without coins, without writing; but a people without a god, without prayer, without religious exercises and sacrifices, has no man seen."

THE UNIVERSALITY OF RELIGION

THE general truth of this statement cannot be denied, for religion is universal; it is found, in some form or another, among all nations. It is true, of course, that many religions are fundamentally false, and some are very degraded and degrading; but their very existence is a proof, to some extent, that man is meant to worship, and that he feels his need of a higher power. As Dr. C. E. Luthardt says, "The universality of religion is a proof of its intrinsic necessity."

Careful study of this most important subject reveals very clearly that religion is really "rooted in man's very being." And after all, it is only natural that this should be so; for when man was created he was endowed with a spiritual nature, with ability to worship God and to serve Him if he so chose. And so we find that the idea of God, although often in a perverted form, is found among practically all peoples, and so also is the desire to worship.

When Paul addressed the Athenians in that remarkable discourse that is recorded in the seventeenth chapter of the Book of Acts, he remarked on the fact that in their religious zeal they had erected an altar to even "The Unknown God." "Whom therefore ye ignorantly worship,

Him declare I unto you," said the apostle. Then he pointed them to the Creator, the "God that made the world and all things therein." He then showed how God had made gracious provision for "all nations of men," the chief aim being "that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: for," he continued, "in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring." See verses 22-28.

In this fact—that we are the offspring of God—there is a very relevant and significant reason why man should be religious. He should look to God as Creator and Father; and such an attitude involves grateful, reverent worship and willing obedience. An apt illustration of this may be seen in the relationship of normal parents and normal children. Children, unless they are abnormal, naturally return the love shown to them by their parents; they manifest gratitude for kindnesses and general care, and usually they take pleasure in service. So it should be with man in relationship to God, his heavenly Parent. Thus man without religion is not normal; he is unbalanced, and there is something deficient in his nature.

Religion, in the highest sense, is not, then, merely a system of belief, or a set form of worship, or of ceremony and sacrifice; but it is a real relationship to God, and a personal union with Him.

ESSENTIAL ELEMENTS IN OUR RELATIONSHIP TO GOD

BUT how is this relationship, this union, to be formed and maintained? In view of the

place that religion should occupy in the life of every man and woman, this question is one of extraordinary importance. And it has been clearly answered for us by our heavenly Father Himself in the divine revelation that He has given to the human race.

First, we need a *knowledge* of God. "This is life eternal," declared our Saviour, "that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ." John 17: 3, R.V. God has revealed Himself in the things of nature, as Paul declares in Rom. 1: 20: "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." But it is especially in the written revelation, the Bible, that the character and attributes of God are most clearly set forth. Hence we see the necessity of preaching the gospel and of disseminating, far and wide, the written Word. As the apostle says, "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Rom. 10: 14, 15.

But a mere knowledge of God is not sufficient. A right relationship to God demands a *living faith* in Him. "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11: 6. We must believe His Word and trust His promises.

Then there must be in our lives that wonderful and mysterious thing called *love*—love to God and to our fellow-men. "He that loveth not knoweth not God; for God is love," declares the Apostle John. 1 John 4: 8. And love implies obedience, "for this is the love of God, that we keep His commandments." 1 John 5: 3. No vital union with God can be maintained unless we manifest a willing, obedient spirit that springs from a heart of sincere love.

Another essential element that enters into a truly religious experience is *prayer*. "Of all created beings on earth, man is the only one who prays," remarks Dr. Luthardt. And again he says: "As truly as there is a living, personal God, and a real

and personal relation to Him, so truly is prayer both natural and necessary; and religion, or a religious man, without prayer, is simply impossible." "Prayer is love's yearning to pour out everything into the bosom of God. It is the act of trustful resignation, which leaves everything in His hands. . . . Surrender to God in prayer is the outwardly necessary expression and proof of love. In prayer we resign ourselves and all that interests us to God." As another has expressed it, "Prayer is the opening of the heart to God as to a friend." It is the great medium of communion with God, and there can be no true religious experience without it.

THE VALUE OF RELIGION

"It is an actual historical fact," remarks Dr. Luthardt, "that human life owes to religion its best and fullest development." Especially is this true of Christianity. In the arts and the sciences, in social development, in the many benefits, privileges, and blessings that we enjoy, the world owes the greatest debt to the principles of the Christian religion.

It is an undeniable fact of history that the greatest and most fruitful periods have been those in which religion has flourished. So also among the nations; those that have been most influenced by the principles of religion have been the most productive of good. The famous German writer, Goethe, has very strikingly stated:—

"All epochs in which faith, under whatever form, has prevailed, have been brilliant, heart-elevating, and fruitful, both to contemporaries and posterity. All epochs, on the contrary, in which unbelief, under whatever form, has maintained a sad supremacy, even if they should glitter for a moment with a false splendour, vanish from the memory of posterity, because none care to torment themselves with the knowledge of that which has been barren. French scholars especially have pointed out the connection of the history of human society with religion, and with the development of the idea of God."

The story is told of an Indian prince who desired to know the secret of England's greatness. It is said that Queen Victoria did not show him her splendid navy, her rich revenues, her brave army, or well-filled sea-

ports, but delivered to him a Bible with the words, "The Word of God is the secret of England's greatness."

What is true of nations, or of periods of time in history, is true also of individuals. Those whose lives have been most useful, and who have been of most benefit to their fellow-men and have made the most lasting good impressions on the world, have been men and women of devout religious experience.

"Man's chief end is to glorify God, and to enjoy Him for ever," says a catechism. And Dr. Luthardt very truly observes, "All the powers of our mind do not find their aim till they find God. In Him the heart finds its happiness, the reason its truth, the will its true freedom. The

heart is ever disquieted in the world; it cannot find its rest in things transitory; it can only find repose in a great heart—in God."

Herein lies the great value of religion. It may mean, as indeed it has meant, much in the intellectual, social, and spiritual development of the human race; but above all this its chief work is to bring each individual soul into intimate and lasting communion with God—into a relationship the sweetness and joy and peace of which is incomprehensible to the unreligious mind, a relationship which may have a very real existence even in this life, but which will realise its full development in that life which will measure with the life of God Himself. F.

"What Jesus Means to Me"

JESUS is to me, wisdom, righteousness, sanctification, and my hope of redemption.

In the hour of temptation I go to Him for wisdom to know what to do; He tells me to follow Him into the garden of Gethsemane.

There I find that in the hour of His greatest need, He could not obtain any help, wisdom, or comfort from His friends, for in the hour of His greatest temptation they were sleeping.

Thus in trials and temptations that I meet on my pilgrim way, He tells me not to trust in man, but to place my confidence in Him alone (Jer. 17: 5, 7), for "He is a Friend that sticketh closer than a brother."

When Jesus lived among men, He taught them out of the Word of God, the Word of truth, and they said, "Never man spake like this man." John 7: 46. Yet it was said, "He deceiveth the people," and "hath a devil." Verse 20.

This gives me courage; for while He taught them the righteousness of God and they rejected Him, I must not expect any better reception or treatment while I follow His example of righteousness in words and actions.

The disciple is not greater than His Lord. My Lord tells me to be of good cheer, to follow Him. We are also encour-

aged to know nothing but "Christ, and Him crucified." I know that He will remain the constant abiding Friend and Companion that He has been to me for many long years, witnessing with my spirit that my hope to life eternal will be realised on one condition only; that is, that I abide in Him and He in me.

Oh, such a welcome guest is He; so kind and true in all His dealings with me; in my weakness He gives me strength to overcome self, showing that at the present time there is no rest from the conflict with sin. Only by constant vigilance and faithful endurance unto the end, shall I receive the victor's crown.

"One there is above all others,
Oh, how He loves!
His is love beyond a brother's,
Oh, how He loves!
Earthly friends may fail or leave me,
One day soothe, the next day grieve me;
But this Friend will ne'er deceive me—
Oh, how He loves!
'Tis eternal life to know Him,
Oh, how He loves!
When I think how much I owe Him,
Oh, how He loves!
With His precious blood He bought me,
In the wilderness He sought me,
To His fold He kindly brought me—
Oh, how He loves!"

A. CHELBERG.

"EVOLUTIONARY THEORIES AND BIBLICAL FACTS" SEVENTH ARTICLE



Evolutionists conclude that because the bones of man can practically be duplicated in the ape therefore both must be descended from a common ancestor.

A Bone for a Bone

Biased Witnesses
for Evolution

By A. L. HEFREN

WE come at length, then, to the final witness from which evolution hopes to compel a favourable answer. It is the turn of comparative anatomy to speak. The idea of this argument is a very easy one to follow. A monkey, for example, is compared with a man. From the fact that every bone in the ape can be found in the man, the conclusion is drawn that both ape and man came from the one common stock. Again, the fact that there are many parts of the human body for which no use is apparent leads evolutionists to declare that these are useless vestiges left over from the lower forms from which we are supposed to have evolved. These organs, we are told, while they were at one time functional, have now ceased to function and so are really useless parts of the body. This is generally referred to as the argument from vestigial remains.

Let us cross-examine the last witness then. Maynard Shipley claimed that since the "chimpanzee has four hundred structural characteristics in common with man . . . the fact is apparent . . . that these higher apes and man are all descended from a common ancestor." In the first place we do not wish to disagree with the truth of the above comparison. Our quarrel is with the conclusion drawn. That conclusion depends on the implied belief that similarities prove relationship. Is that belief valid? From the point of common sense the answer is, No! A bicycle has a gear wheel, a chain, and a brake. So has a steam winch.

Could a bicycle ever turn into a steam winch?

RESEMBLANCES DO NOT PROVE RELATIONSHIP

LET us see if the realm of nature affords a more satisfactory answer. We find that the shark (a fish) the ichthyosaur (a reptile) and the dolphin (a mammal) all have the same external shape, the same long, sharp snout, and the same powerful tail. Yet these are admitted by scientists to be totally unrelated to one another. Again, the cuttlefish, the pecten (a totally different shell fish) and man all have an eye in which can be found the same sort of retina, sclerotic, choroid, vitreous humour, aqueous humour, and adjustable lens. Yet relationship is absent. Again, some fishes, some reptiles, some birds, and some mammals have a gizzard. Yet fishes and birds are not related. And so the list goes on all over the world. We find everywhere totally unrelated species having the same organs.

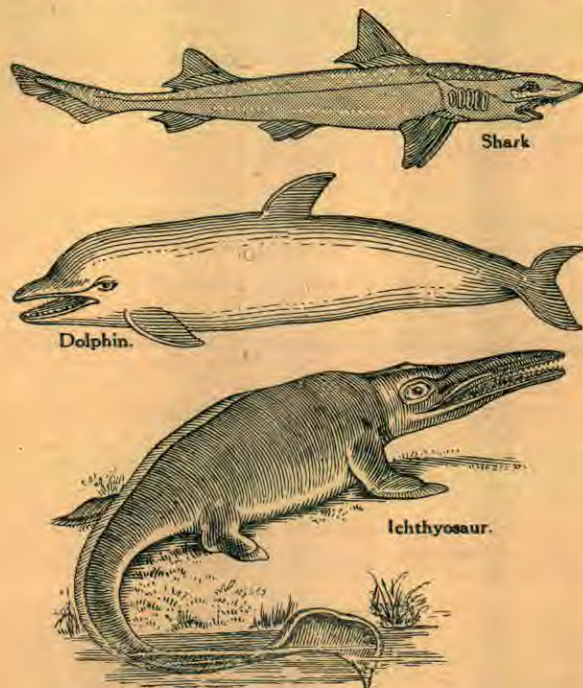
The evolutionist claims that this is due to what he calls parallel evolution. That is to say, these organs were developed by evolution in each case independently. So we read of the first example that a very similar form has been evolved independently "at least 24 times." Surely this is the height of absurdity. It is not evolution in which we are asked now to believe but *evolutions*. Yet even here there is a latent fallacy. If this form has been independently evolved 24 times, then it must have started from 24 sources! Where

then is the doctrine of a common ancestor? Exploded very clearly, is it not? The fact that is forced upon us is reluctantly admitted by Willey in his book "Convergence in Evolution." It declares that such facts appear to spoil all the usual theories based upon comparative anatomy!

ARGUMENTS FOUNDED ON IGNORANCE

LET us, however, follow the argument to the end. What of those organs of the body for which no use is known. For example, the evolutionist till recently pointed to the appendix as such an organ. Here we were told was an organ which had no usefulness. It was a survival from our grass-eating ancestors. But Sir Arthur Keith, a noted surgeon and evolutionist, has pronounced after practical research work on the appendix that it "does not merit the name vestigial." He further states that "our list of useless structures decreases as our stock of knowledge increases." Yet despite such a statement evolutionists continue to declare the body "a museum of antiquities." Again, the thyroid gland was supposed to be another useless vestige. Yet today we know that the thyroid gland exercises a dominant influence on the brain. And so the roll is called. Since the list "decreases as our knowledge increases" this argument is actually founded on ignorance. Those organs for which no use has yet been found are concluded to be useless. The unknown is used as knowledge! Here the parody on logic reaches

the supreme in foolishness. Is it either logical, sensible, or fair to dogmatise on that which is uncertain? Would a man who has never seen a horse in his life and never studied one in any book be considered a competent judge of the Clydesdales at the Royal Easter Show? Yet that would be just as reasonable as for us to dogmatise on that which is unknown. How these pseudo-scientists would mercilessly pillory any clergyman who attempted to do the same thing in the pulpit!



The shark, the dolphin, and the ichthyosaur—similar in general appearance, but totally unrelated.

More particularly is the weakness of such an argument revealed when those so-called "vestiges" which have been investigated prove to be of real value. Let us away with such criminally loose thinking! As a sublime instance of such folly we hear of the following:—

You have probably at some time or other dreamed that you were falling, but never reached the ground. The dream never ended fatally. This is ascribed to the supposed fact that our ancestors once lived in trees, and that such an experience was common! The dream never ends fatally because the ape would have died. This reads more like a funny-story competition than evidence supposedly scientific.

THE METHOD CONDEMNS ITSELF

FINALLY, the argument from comparative anatomy stands condemned on the ground of its

methods. It advances no independent proof of its truth, but pre-supposes the truth of the theory which it is adduced to support. Shipley shamelessly admits this when he says, "Because of his recognition of the origin of all animals from a common primitive ancestor of the long ago, Goethe was enabled to interpret correctly the relations of the anatomy of man to those of lower animals." Thus because we know evolution is true, then the fact that one species resembles another proves that

they came about through evolution. And then he goes on to call this an "illuminating principle." It surely is—illuminating the absolute worthlessness of the props evolutionists have employed to try to bolster up their theory. It says resemblances and vestigial remains prove the rise from a common ancestor because we know evolution is true.

But is any other explanation possible? If we ascribe life to creation, would not God naturally practise economy of effort? Would not for example the basic mechanism of the backbone be employed in all the

vertebrate animals? Surely such a conclusion is inescapable. Is not the same principle applied in a Rolls Royce that was used in the first crude one-cylinder internal-combustion engine? Such a simple explanation would account for all the resemblances without encountering any of the insuperable obstacles we have raised. The only reason such a theory is not admitted is because evolution's method has been to arbitrarily declare creation impossible and thus leave its theory without a rival. But that is like trying a man for theft and deciding in advance that he is guilty. Such a travesty of justice cannot be admitted.

We see then that the last witness, comparative anatomy, gives evidence so halting, so contradictory, and so biased that it must be disregarded as far as giving any support to the theory of evolution is concerned. Com-

mon sense, force of facts, and logic of method all testify against it. Any impartial jury must pay scant heed to such evidence when adduced as a proof of evolution. It remains now to see how evolution works out when applied to society. Such will be the subject of the article to follow.

"Christ Still Leads On"

(Continued from page 8)

benefit." Verse 7. (Fenton's Translation.) Notice some of these gifts as named by Paul—wisdom, knowledge, faith, healing, miracles, prophecy, discernment, language, and translation.

THE NEED TODAY

MEN today are deploring the lack of power in the Christian church; and all sorts of reasons are advanced for this lack. We have not far to go to discover the cause—it is because men today do not realise their need of the Holy Spirit's power as manifested in spiritual gifts. Do we not rely too much on numbers, facilities, education, eloquence, personal influence, wealth, and such like? Is not the church today relying, as did Moses, on her own resources, rather than on being "endued with power from on high"? Luke 24: 49. Like him she is being sent into the wilderness to learn that her only hope of success is in the assurance, "Lo, I am with you alway, even unto the end of the world." Until she cries, as did Moses, "If Thy presence go not with me, carry us not up hence"; until she learns to "covet earnestly the best gifts"; to "follow after love, and desire spiritual gifts"; she will remain unfitted for her task and powerless to perform it.

God through John the revelator gives us a true picture of the church's condition, need, and remedy in these last days. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3: 17. Here is God's presentation of the church's mistaken view of herself, and the plain and actual facts of her condition. Like James and John she declares, "We are able," when she is "unstable as water."

Now notice the remedy: "I counsel thee to buy of Me gold

tried in the fire [faith], that thou mayest be rich; and white raiment, that thou mayest be clothed . . . and anoint thine eyes with eyesalve, that thou mayest see." Rev. 3: 18. The gifts of the Spirit will cover all her need. These gifts will not be supplied to the church collectively, but to her members individually, "severally as He will." This is clearly seen from the call of Christ to Laodicea. "Behold, I stand at the door and knock: if any man [the individual] hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3: 20.

Where do we stand in this matter? Is there in our lives still a measure of "confidence in the flesh"—a feeling that we "have need of nothing"? Do we prize "the promise of the Father" that we shall "be endued with power from on high"? Are we coveting earnestly the best of all gifts—the blessing "that brings all other blessings in its train"? These are questions we need to consider carefully and prayerfully before God, for "there is a way that seemeth right unto a man, but the end thereof are the ways of death." "When He the Spirit of truth is come, He will guide you into all truth." Thus "the meek will He guide in judgment: the meek will He teach His way." By the Holy Spirit, Christ still leads on.

The Timeless Now

It is difficult for us not to live in the past as we grow older. It is just as difficult for us not to live in the future. But it is when we improve and enjoy the timeless *now* that we justify the past and prepare for the future.

Vain regrets assail us when we neglect to accept opportunities to better our condition. Equally vain regrets come to us when we fail to extend a helping hand, or to speak an encouraging word, to others struggling up life's way. How easy it is to plan good that we shall do tomorrow while we lose sight of blessings which we may share now.

But always yesterday, with its neglect or with its improved opportunities, is gone for ever. And always tomorrow is not within reach. Yes, striving to live in any time but the *timeless now* is futile and demoralising. —J. C. Penney.



WOMAN'S REALM

LIFE IS TOO SHORT

LIFE is too short for any bitter feeling;

Time is the best avenger if we wait;
The years speed by, and on their wings bring healing;

We have no time for anything like hate.

This solemn truth the low mounds seem revealing,

That thick and fast about our feet are stealing,
Life is too short.

Life is too short for aught but high endeavour—

Too short for spite but long enough for love.

And love lives on for ever and for ever;

It links the worlds that circle on above.

'Tis God's law, the universal lever,
In this vast world the radiant souls sigh never,

Life is too short.

—Ella Wheeler Wilcox.

The Child and His Books

MRS. FLORENCE MILNER

WHEN the child is learning to walk, his footsteps are guided and his insufficient strength supplemented. It should be the same way with books.

In a more or less desultory way, mothers or other elders in the family, according to mood or accidental opportunity, without any real plan or purpose, pick up child and book and tell the story of the picture, or better, read the text dramatically. A few repetitions and the child fits words to picture and attempts to repeat the rhymes. Soon he becomes letter perfect, and then let the older person be wary of changing a word!

Thus far most mothers go in a spasmodic manner, but this attention should be given to the child systematically. There also should be steady progress from this first classic through all the familiar childhood tales.

While the books given to children need not be expensive, the pictures even when highly coloured should be good ones, not crude monstrosities. The bookshops are full of cheap but good picture books.

Along with this interest in the text should go training in respect for a book as a book and in the proper treatment of one. This cannot begin too early. There are several good books on the market, with pictures by artists of note, who are doing excellent illustrations for children's books. To bring the book out to show Dorothy or Dick the pictures and read the rhymes or let the child try to do it, should be an occasion of importance. Make it plain at first that the child is not to touch the book; mother will turn the leaves. Let her, as she does so, call attention to her careful way of doing it, and to the fact that one never should put his hand on the page. After the child seems to understand how it should be done, let him turn one for himself. It will take several showings before he can turn the leaf, touching it only at the corner or the edge. When he learns to do it nicely he will take delight in being allowed to do all the turning. Later comes the happy day, when, as a special treat, he is allowed to look at the book alone; still later the book should become his property if he seems really to care for it. Now is the time to assign him a corner of a bookcase where he may accumulate the books that are his very own.

His first book should be followed by other attractive books held in reserve, books which the child never has seen until they are brought out as an especial treat on one of those days when he needs to forget his own irritability or when he has done something worthy of reward. The wise mother will find vari-

ous opportunities to use such a resource.

This method, inevitably, will cause the child to transfer to his own badly treated books something of the care given to the special books. Through this attitude he should develop respect, and right feeling for them and acquire habits that may be the beginning of a real love for books and for reading and the desire to possess good books and keep them in good condition. It has worked out in just this way.

Teaching Children Generosity

MARION BROWNFIELD

(Author of "The Courtesy Book")

SOME children do not have to be taught to be generous. They are as impartial in giving as sunshine itself! But many children are, if not actually stingy, inclined to be selfish. In a family where there are several children, it will often be noticed that either generosity or stinginess is a marked trait in each child.

The "only" child is often little to blame if he grows up selfish, for he hasn't the opportunity for sharing that one of several children in a family has, and his parents often unconsciously encourage him to be selfish. But unfortunately, adults may also teach children, blessed with brothers and sisters, to be selfish, both by example and by speech. The "holding-on" habit is easy to learn. It grows, and it is hard to break! The mother who hoards, unnecessarily, in her household, the father whose garage is a junk pile from which he won't spare a scrap or the aunt who can't bear to pick a flower in her garden because "they look so much prettier growing," all teach children to be the opposite of generous.

Contrast, with these, the mother who encourages Johnnie to collect newspapers in his own home and neighbourhood to salvage for charity or, better still, the parents who from the child's babyhood by suggestion and example make him eager to share his seat, his playthings, his sweets, with brother or sister or even the forlorn little child of the laundress playing at the back door. "Not what ye give, but what ye share." Children are like putty at the beginning, and those first impulses,

educated in the right way, may become the cornerstone of generosity.

When a little girl sees mother share her "company" dessert with a neighbour, remember those at Christmas who can't "exchange gifts," lend her magazines and books, and give willingly to various benevolences instead of spending all her spare change on trifles for herself, the child learns the real joy of generosity. The spiritual doesn't need to be voiced. It will be felt.

But how carefully must the opposite teaching be avoided. The mother who says, "Go and borrow that magazine back from Mrs. Brown. She's had it all day; that's long enough! I want it myself this evening," is unaware, doubtless, that she is grafting an unlovely bit from her own character on to her child's! By this act she is likely to impede even the child's material success in life.

As selfishness is a fundamental of generosity it can be impressed on children that sharing things does not always refer to material things. They can easily understand that to share a friend, to show others a pleasant walk or a beautiful sunset is often a most delightful kind of generosity. It is worth while to help them to cultivate it.

"WHEN God sent a Saviour to the world, He did not send a philosopher with his speculations, a scientist with his formulæ, to deliver the race. He sent His incarnate Son, the supreme and overwhelming Example of the greatest moral force the universe knows, love; love expressing itself in terms of suffering to the object loved. 'By grace are we saved through faith'; not by physical knowledge or by scientific discoveries."

As we discern the perfection of our Saviour's character, we shall desire to become wholly transformed, and renewed in the image of His purity. The more we know of God, the higher will be our ideal of character, and the more earnest our longing to reflect His likeness. A divine element combines with the human when the soul reaches out after God, and the longing heart can say, "My soul, wait thou only upon God; for my expectation is from Him."—Ellen G. White.



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SUFFERING CHINA

J. I. Robison

CHINA has presented so many major problems of late that such a quiet catastrophe as a famine, even though four million people are doomed to starvation, has scarcely received any notice in the public press. As a result of this indifference, the report of Mr. Grove Clark, a reliable American journalist of Peking, has received but little publicity, although he has presented a most awful picture of starving millions in the Chensi Province, which has been war torn and bandit infested for almost a decade.

Mr. Clark recently spent six weeks in a tour of inspection of the famine area. Upon his return he reported:—

"Two million persons have already died there of famine, and two million more are doomed past all hope. Many thousands have frozen to death in the recent record-breaking cold weather. Whole villages have been wiped out, and in others the few survivors are eating grass, sawdust, dried leaves, tree bark and leather. Even if there were sufficient money available, which there is not, the food does not exist in sufficiently large quantities to save the lives of these

wretched victims. If it did exist, and were purchased in other parts of China, the famine area would simply be transferred from one district to another. It is useless, as long experience has shown, to seek to introduce among famine sufferers new foods of a type to which they are not accustomed; but if this could be done, and food brought from overseas, there are no means of transportation by which to get it to the afflicted regions. Finally, if it could be brought, it would be seized by bandits, and only a small part, or none, would ever reach the women and children, on whom famine comes with the most crushing force.

"There is no single cause for the famine conditions which have existed in China for so long. Drought was a chief factor, but civil war and the exactions of bandit chiefs have been hardly less important. Agricultural methods are primitive, and even where the fertility of the soil has not been exhausted by failing to use safeguards against erosion, the amount of manpower exerted for each unit of production is appallingly large. Most serious of all, of course, is

the desperate over-population, on which the only check, other than famine, war, and pestilence, is the by no means uncommon practice of murdering infant girls."

How true it is that half the world doesn't know how the other half lives, or suffers, or dies. We sometimes think our lot a hard one, where only through the "sweat of our face" can we eat bread, but at least we have the bread to eat; while thousands, yea millions of our fellow-men, are dying of sheer starvation. And worst of all, they seem to be even beyond the help of a sympathising world should that help be extended to them.

We are living in the days, as foretold by the prophets, when famines and pestilences will be abroad in the land, and when "a time of trouble, such as never was since there was a nation, even to that same time" (Dan. 12 : 1) is to be expected. These signs of the coming King, if read aright, will be to us as heralds of a better day when Christ Himself will come to claim His own.

"THE greater the work the more the need of self-control, self-denial, accuracy, method, and power of attention. The sum of these is *concentration upon an aim.*"

A Question of Great Public Interest

At the present time there is a world-wide agitation for

A REVISED CALENDAR

Suggestive revisions have been made from time to time, but up until now, not much progress has been made. The exponents of a recent suggestion are busy throughout the world agitating the adoption of their idea. This is a matter of great public interest. Great principles are at stake. The suggested revision sets 1933 as the year for the adoption of the new calendar.

What will this mean to the world and to individuals?

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CHILDREN'S CORNER

The Queer Little Shopper

I THINK, Miss Emily," said a nurse-maid to a well-dressed little girl with whom she was walking, "we can get some string for your balloon in this store."

The two went in and bought the string, and they stayed a minute to tie it on.

"A penny's worth of cheese and a penny herring," said the next customer, a poor-looking, pale-faced little girl.

This small order and the dirty little girl so amused Emily that she laughed right out, and did not try to stop. This was not only very bad manners, but unkind, and the poor little child turned very red when she heard it.

The storekeeper gave her a few pieces of poor-looking cheese, and said, "I've no penny herring, my girl; twopenny ones."

"Too dear," said the old-fashioned little creature. Then she looked about the store for something cheaper, but seeing nothing, she turned and went slowly out.

"A queer little shopper," said the nurse, "but you should not have laughed at her."

"I really could not help it," she said, still laughing. "How could she want such things?"

"I reckon it's more than she wants them," said the clerk. "Why, there is a mother and four children. They've a hard time of it."

Emily looked very sober as she followed the nurse into the street.

"What a meal," she thought, "for five people. If that piece of cheese was to flavour their dinner, what must the dinner itself be?"

When she got home she was quite out of patience to find that

her father and mother had gone out and would not be home till late, for she had a little plan in her head that she could not carry out without her mother's help.

Bedtime came, but even in her sleep she could not forget the pinched-looking little girl, for she "dreamed of them all night," as she told her mother next morning, when she told her of the little girl she had met in the store, and about her plan.

Soon after breakfast, having found out at the store where the needy ones lived, Emily and her mother started out on their errand, nurse following with a well-filled basket. In the basket was a quantity of good things to eat, bought, for the most part, with money Emily had been saving out of her weekly allowance. But when she saw the delighted looks of the half-starved people, she did not feel sorry that she would have to go without the long-coveted workbox, for which she was saving her money.—*Selected.*

Empty Rooms

BOYS," said Miss Proctor to her class one day, "tell me some of a boy's enemies."

"Evil companions," said the biggest boy.

"Bad habits," said Willie Thorne.

"Fighting dogs and teasing your little sister," shouted little Tommy Crane.

"Wicked thoughts," whispered a sober-looking boy in ragged clothes at the end of the class.

Just then the superintendent's bell rang, and there was no more said.

After school, as Miss Proctor was walking toward home she

saw before her a small, ragged figure, pressed closely up against a stone wall. "Well, Joe," she said kindly, "are you waiting for me?"

"Yes'm," Joe answered rather faintly, and walked silently along by her side for some minutes.

He was a new boy, and Miss Proctor had not yet been able to get interested in him. What was there in the pale, rather dull face, with its hopeless eyes? She could get no clue to the boy.

"Did you like that lesson today, Joe?" she began.

"Yes'm, what you said about a feller's enemies, an'—an' you know you told us once before that enemies was something we must fight. Do you s'pose, if a feller fights hard now, he can take their heads off?"

"What do you mean, Joe? What is your particular enemy?"

"Bad thoughts, Miss Proctor," and the boy looked earnestly up in her face. "I get thinkin' of all kinds of things that I know aren't right, and it seems as if I never could get rid of 'em."

"Joe, what kind of books do you like to read?"

"Oh, I don't know; 'The Bride of the Prairie' is a good one, an' 'The Haunted Dagger' is another."

"Now, Joe, do you think you would like to be a man like any of those you have been reading about?"

Joe looked thoughtful a moment.

"No, ma'am, I don't really believe I would."

"Well, don't you believe that the more you read and think about them, the more you will grow to be like them? Now if you come home with me I will give you a story to read about a man who fought many a battle, who went through an exciting scene, but who was brave, and pure, and true. If you will promise to read only the books I give you for some time, I can promise you that the bad thoughts will be likely to go away."

Boys—and girls too—it is true.

Fill your minds with pure, good thoughts, and there will be no room for evil ones. Your minds are like empty rooms waiting to be occupied. Which will you have to dwell there, good angels or evil angels?—*Selected.*

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Around the World

THE new Poet Laureate of England, John Masefield, is a teetotaler and declined to receive the traditional "butt of sac" (keg of Canary wine) that goes with his office. In preference to alcoholic stimulation, he said, "one is stimulated by one's own feelings."

How the photo-electric cell, the so-called "electric eye" may bring about an estimated saving of millions of dollars annually in the steel industry was demonstrated by J. V. Breisky, research engineer of the Westinghouse Electric Company in Pittsburgh, Pennsylvania, U.S.A. An accurate automatic process is to be substituted for human eyesight and judgment in determining temperatures of steel in the various processes of manufacture. No previous mechanical device has been quick enough to give the essential instantaneous record of the temperature of metal, in the blast furnace, the tube mill, or rolling mill. Tremendous losses thus occurred when the temperature was estimated too high, too low, or too inconsistently. It is estimated that in the United States alone several hundred thousand tons of steel are scrapped annually, or sold as an inferior product, because of lack of accurate temperature control in steel mill practices. The general adoption of this new robot in steel mills would save enough steel annually to construct the Chrysler Building twenty times over.

Revised Rates of Postage WITHIN THE COMMONWEALTH

And to Lord Howe Island, Norfolk Island, Papua, The Territory of New Guinea, and the following islands in the Pacific, viz.: Bismarck Archipelago (New Britain, New Ireland, New Hanover, Admiralty Island, etc.), Nauru, Bougainville, and Buka (Solomon Islands).

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SMALL PACKETS.—(transmissible to certain countries only)	2½d. per 2 ozs., with a minimum of 6d.

THE public debt of the United States was reduced more than \$1,000,000,000 (£200,000,000) in 1929. Its total is now \$16,300,921,501 (about £3,260,184,300).

ESCAPE from a disabled and sunken submarine will be easy in future, it is claimed, owing to a recent device adopted by the British navy. This "escape dress," the invention of R. H. Davis, is described in *Nature* (London), by Professor Leonard Hill, as follows: "The escape dresses have been successfully used at a depth of 130 feet at Loch Long, and have since been adopted by the British Admiralty. Every man in the submarine service will have to have one, just as the soldier has his gas-mask. In case of accidental sinking of a submarine, each man will at once put on the dress and partly fill the breathing-bag from the small oxygen cylinder, which is fixed below the bag, and then breathe in and out of the bag through a cartridge of soda lime, which is put inside to absorb the exhaled carbon dioxide. Then the submarine will be flooded so as to equalise the air and the water pressure, and allow a hatch to be opened through which the men will float up one by one and reach the surface; the breathing-bag, acting as a balloon, will take them there."

DECLARING that adoption of the metric system of weights and measures by the United States will be urged energetically during the next session of Congress, the Hon. Fred A. Britten, of Illinois, has introduced metric legislation in the House of Representatives. Alternative resolutions have been presented by this metric champion. One resolution provides for a survey and report by the United States Secretary of Commerce, on world standardisation, with a view to general use of metric weights and measures by the United States. The other resolution calls for adoption of the metric units in merchandising throughout the United States after a transition period of five years. It is said that metric advocates throughout the United States are petitioning the Secretary of Commerce, urging that he accord favourable consideration to bringing the United States into line with the world metric standards. More than three hundred chambers of commerce are endorsing the change, besides scores of influential national organisations.

ACKNOWLEDGMENT

WE acknowledge with thanks a remittance of £1 for the "Lord's tithe" from N. E.