

# SIGNS *of the* TIMES

Volume 48, Number 45 Price 1½d.

WORLD EVENTS  
IN THE LIGHT  
OF PROPHECY

Warburton, Victoria, November 6, 1933



*Seventh-day Adventist missionaries making known the gospel to natives of the New Hebrides with the help of pictures illustrating the Biblical narratives.*

## WHO are Seventh-day Adventists?

THIS ARTICLE GIVES A TRUE ANSWER TO A QUESTION  
MANY ARE ASKING TODAY

Calonzo L. Baker

AS a separate group, Seventh-day Adventists have been in existence less than ninety years, but in this comparatively short period they have spread to all corners of the earth, and are today preaching and teaching and printing gospel literature in more lands and tongues than any other Protestant denomination. Seventh-day Adventists have more than doubled their numbers every ten years since 1845, and have increased their missionary activities nearly 500 per cent every succeeding decade.

But how and when and why did they arise?

They arose because long ago the prophet John declared that in the latter day there would be a "remnant" of the Christian church "which keep the commandments of God, and have the testimony of Jesus

Christ." Rev. 12: 17. In an accompanying passage Inspiration describes this same remnant thus: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

In other words, prophecy called for a certain people to do a certain work at a certain climactic period in the world's history, and the Seventh-day Adventist movement was brought into existence by God to do that very work in the world.

That denomination had its genesis in a time of great religious ferment and spiritual quickening. The third and fourth decades of the last century witnessed a mighty awakening among the evangelical churches on both sides of the Atlantic. Everywhere men and women turned to their Bibles as never before since the days

of the Reformation of the sixteenth century. New light sprang from the pages of Holy Scripture, and everywhere Christians seemed to get a fresh glimpse of God and the truths of the gospel. Spontaneously it seemed, but of course owing to the influence of the Spirit of God, men went to their knees in renewed consecration to Heaven and in seeking after things divine. The movement began in the Baptist, Methodist, Congregational, and Christian (Disciple) Churches in New England; then it spread to other denominations all over the United States, and across the sea to England and Europe.

### A SPONTANEOUS MOVEMENT

THE impulse for this revival in the world of religion was a profound belief in the imminent return of Jesus Christ in the clouds of heaven. Although the New Testament had for

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



eighteen centuries prophesied that mighty event and clearly foretold the signs that would presage the second advent, yet men had neglected a study of the prophetic portions of the Bible, and hence had largely overlooked this cardinal doctrine. But early in the nineteenth century, Bible students in various parts of the world, unknown one to another, began to voice the conviction that Holy Writ predicted the soon coming of Christ. They declared that on the dial of God's great prophetic clock events of most extraordinary nature were due.

This mighty interest in the truth of the second coming of Christ was

and 25; Revelation 12 and 13; Daniel 2 and 7; 8: 14. From this latter prophecy—"Unto two thousand and three hundred days; then shall the sanctuary be cleansed"—William Miller and his colleagues drew the unwarranted conclusion that the "sanctuary" to be cleansed was this earth, and that the text referred to its renovation at Christ's second advent. They established the time of this "cleansing" in the autumn of 1844.

That date came and went, but Christ did not appear as had been predicted. Renewed study revealed the obvious truth that the "sanctuary" of Dan. 8: 14 was not this

tage of a profound belief in the basic truths first given to the Christian church by Christ and the apostles, and perpetuated by loyal believers in all ages. The denomination arose at a time when the religious world had renewed its interest in a study of the Bible; hence Seventh-day Adventists from that day to this have been diligent students of the Word of God, and have accepted it as their one authority and standard in religion.

#### OBEYING A DEFINITE COMMAND

BELIEVING as they do that the time is hastening on apace when Christ shall be revealed in the clouds of heaven, and that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24: 14), Seventh-day Adventists carry on a world-wide programme of gospel promulgation. They have taken very literally the command of the Master, "Go ye into all the world, and preach the gospel to every creature," Mark 16: 15. In their world-wide work they employ four different agencies:—

1. *Medical Ministry.*—Seventh-day Adventists think of the emancipation of the soul from the shackles of sin and the freeing of the body from the grip of disease as complementary functions of the gospel of Jesus Christ. This was His method, for He went from city to city, from town to town, preaching the gospel and healing the sick. Jesus always combined the two. Therefore Seventh-day Adventists have established a chain of dispensaries, hospitals, and sanitariums that belts the globe. In every country where they go, the Christian doctor and the missionary nurse are in the vanguard of their missionary forces; and whether it be in a lowly leper colony in Africa, where they bring deliverance to hundreds gripped by that dread disease, or in a large and flourishing sanitarium such as the one in Shanghai, China, everywhere they carry Christ's name by means of medical missionary work. They maintain a large Class A medical college in California, where their physicians are trained for service all over the world; and their sanitarium-hospitals in all lands conduct nurses' training-schools from which hundreds of missionary nurses are graduated each year.

2. *Christian Education.*—Seventh-day Adventists have established a system of schools that take the child from the kindergarten through to his college degree. In the homelands these schools train missionaries for service abroad. In non-Christian lands a school is one of the first things established by the pioneering missionary sent out by this denomi-

(Continued on page 13)



*The Sydney Sanitarium, Wahroonga, N.S.W., a large and splendidly equipped medical institution conducted by Seventh-day Adventists for the healing of the sick and for the training of men and women in medical missionary work at home and abroad.*

not confined to a corner, neither was it the fruitage of little-educated or fanatic minds. The movement held the centre of the stage in the religious world, and in many lands men of the highest learning and most devout experience espoused the cause.

In America representatives of many denominations stood together in advocacy of a study of the prophecies and of a belief in the soon coming of Christ. First, perhaps, among these was William Miller, a Baptist layman of New York. He was joined by Joshua V. Himes, a minister of the Christian (Disciple) Church in Boston; Josiah Litch, a Methodist minister of Philadelphia, and others. These men held conferences at which the advent doctrine was preached with conviction and power; they itinerated among the churches, drawing immense crowds and creating a profound impression; they published tracts, pamphlets, and periodicals, which were eagerly read by multiplied thousands.

#### THE BIBLE THE BASIS

ALL these men the world around based their belief in Christ's coming on such prophecies as Matthew 24

earth, as they had supposed, but instead, was the sanctuary in heaven. Their time reckoning had been entirely correct, but the event marking the end of the 2300-year period was not Christ's advent, but rather the beginning of the great antitypical day of atonement.

Rejecting the time-setting aspect of the doctrine of Christ's second coming, but believing that the transcendent event is near and marks the end of this world's history, various of these Adventist believers associated themselves together and formed the nucleus for the body which *afterward* became the Seventh-day Adventist denomination.

From this brief historical sketch it can be seen that Seventh-day Adventists did not originate, as many persuasions have, in a cleavage within a denomination, or as the result of the magnetic leadership of one man, or because of the unwarranted zeal of a few misguided souls.

Seventh-day Adventists came out of all the evangelical churches in response to a call for a thorough preparation of body and soul for the coming of Jesus Christ. They brought with them the precious heri-





## NOTE and COMMENT

### A World Out of Gear

**T**HE world is sadly out of gear. Our whole civilisation seems to have been struck by a tidal wave."

This terse, striking paragraph is from an article by Hendrik W. Van Loon that appeared in the June number of the *Rotarian*. Referring to world conditions, he writes:—

"The stories are conflicting. The news is not very dependable. Nevertheless enough comes filtering through to give us a fairly clear idea about the situation. And the picture that stands revealed before our eyes is one that fills our hearts with a sudden sense of sickening despair. These endless speeches, these endless editorials, these endless scoldings, these incredible sermons that fulminate anathema against all those who fail to share the prejudices of the hour: what . . . has struck our planet? 'There are . . . but why go on? Every citizen who reads the daily papers knows whereof I sing.

"The world is sadly out of gear. Our whole civilisation seems to have been struck by a tidal wave.

"It is easy, very easy, to sit safely on the grandstand of our own comparative safety and to shake our heads and say, 'Nay, nay, such things should never be allowed.' But that gets us nowhere.

"It is better to bow our heads in humility and say, 'There, but for the grace of God, go we ourselves.'"

Our world is certainly "sadly out of gear," and each week—sometimes it seems to be almost each day—witnesses the addition of problems, perplexities, and troubles to the already world-wide confusion. The world's leaders are at their wits' end, and stand helpless before the terrible enigma of present-day world conditions. It is no wonder that Mr. Van Loon remarks that "the picture that stands revealed before our eyes is one that fills our hearts with a sudden sense of sickening despair."

But those who understand the wonderful prophecies of the Book of God and are walking in harmony with the divine will, are not perplexed at the picture that stands revealed before their eyes, nor are their hearts filled with that sickening despair which is gripping the hearts of millions throughout the world. They

know that we have reached the time spoken of by the Lord Jesus Christ when He declared that there would be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after ['for expectation of,' R.V.] those things which are coming on the earth." Luke 21: 25, 26. They know, too, that soon they shall "see the Son of man coming in a cloud with power and great glory," and they remember the words of admonition and encouragement that came from the lips of their Master in this connection, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Verses 27, 28.

Yes, "the world is sadly out of gear," and there is only one hand that can effect a true and sufficient adjustment and bring it into harmonious working with the great universe of the Creator, and that hand is the hand that was nailed to the cross for us nineteen hundred years ago and is now outstretched in intercession before the throne of the Eternal One. Happy indeed shall we be if, in the great day when that hand takes control of the affairs of this world, it is stretched out in welcome and blessing to us as we are bidden, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34.

F.

### Increasing the Perplexity

**T**HEY who are trusting in the inventions and efforts of men to guarantee the peace of the future are having their faith severely shaken in the substantiality of that in which they have trusted. Every new development in international relations adds to the world's perplexity. Great faith was reposed for a time in the League of Nations as a shield against the cruel blows of the war

god. That shield is crumbling in the hand that holds it.

Some months ago Japan walked out of the League of Nations because the League of Nations reproved her for her attack upon China. Germany has now walked out of the League because it insists upon holding her to the terms of the treaty which she signed. She objects to being held to her agreement because there has been what is to her an unbearable slowness in the agreement of the other nations to reduce their warlike armaments as the treaty gave her reason to believe they would do. The present German leaders are annoyed at the delay, and propose now to follow their own inclinations. Says the editor of the Melbourne *Argus*:—

"Germany's rupture with the League of Nations and the Disarmament Conference is a grave incident in international politics. . . . The rulers of a disturbed people have neither the time nor the inclination to be patient. . . . Her sudden withdrawal from the League is a sharp reminder that national pride is a stronger force than national security."

Nevertheless, the editorial writer thinks that—

"The situation in Europe today, although exceedingly disturbing, is not perhaps as menacing as outward appearances suggest. The arbitrament of war is not one to which this generation is likely to turn. Nations have learned the bitter lesson that nothing is to be gained by war, and that everything may be lost by it."

This last suggestion seems to us very much like "whistling while passing through the cemetery" to keep one's spirits up. It is another case of "the wish being father to the thought." Everyone would like to think that all is going well, and that the sky is not as dark as it looks; but it is entirely unwarranted to declare that the nations have learned anything that will keep them out of war for the future.

Many years ago a statement was made by a humorous writer to the effect that "Wagner's music was not so bad as it sounded." The music that is emanating from Europe just now sounds bad; and it is saner and safer to believe that it is just as bad as it sounds. The same editor from whom we have quoted stated in his paper of the previous day that Germany's latest move had "cleared the atmosphere." So does a declaration of war "clear the atmosphere"; but it does not add to peace, harmony, or tranquillity of feeling on the part of the rest of the world already living in dread and perplexity. It increases the perplexity; it decreases faith in the stability of international peace; it disturbs stock markets and international monetary exchange. The editor of the *Argus* closes his article with these words:—



"In the meantime, the world is composed of sovereign states, every one of which is bound by virtue of its independence to be as the strong man armed who keepeth his house. Every well-organised society has its magistrate, with a policeman at his right arm."

And this is a prophecy which will, no doubt, begin to demonstrate its truthfulness at once in the increase of armaments and naval equipment among all the nations of the world. Much is being said today concerning the need of defence. Australia and New Zealand are waking up to the menace of the present situation, and articles are being written and meetings being called and debates indulged in in legislative assemblies, all with the idea of arousing the people to a sense of their insecurity under existing circumstances. Political leaders in Australia feel certain that the very emptiness of this great continent, so rich in potential wealth, is an invitation to some avaricious nation whose population is outgrowing its own boundaries, to come hither and occupy Australia's unoccupied territory; and that if war should break out in Europe which would occupy England's attention there, Australia might be a ripened plum for someone's picking.

So perplexity grows; so the fear of war grows; so uncertainty for the future grows, in every country in the world.

Even little Belgium feels the urge of the uncertainty and perplexity, and has just voted a large sum of money for the completion of her military defences along the German frontier. A few weeks ago Monsieur Albert Deveze, Minister of National Defence, urged the Chamber to grant him as soon as possible the sum of £5,000,000 in order that he might complete the system of frontier fortifications. It is stated that the recent Nazi incursions in the restored cantons of Eupen and Malmedy, where the inhabitants have been subjected to a campaign of intimidation, and the uncertainty of the attitude of the new leadership in Berlin, have created a general feeling of uneasiness in Belgium. As a result of that uneasiness the Chamber has voted the defence minister not £5,000,000, but £6,500,000, to be used for the purpose named. Thus we see how true is the last statement of the *Argus* editor to the effect that the various nations, as strong men, would arm themselves for the keeping of their own house. They are doing it now. The decisions of the larger nations to build their navies up to the limits of the treaty signed a few years ago, is another indication of the same thing.

There are differences of opinion, of course. At about the same time that an influential gathering was held in Shepparton urging that support be

given to the movement for the establishment as quickly as possible of adequate defence forces for the Commonwealth, a meeting of the Congressional Union of Victoria agreed to a motion protesting against the use of public money in Australia for increasing armaments. A few days later a large meeting was held in the Melbourne Town Hall, addressed by well-known and influential political leaders, stressing the absolute importance of adequate national defence for Australia.

What do these developments signify? There can be but one answer.



M. Albert Deveze, Minister of National Defence in the Belgian Government, at whose request £6,500,000 was voted for the completion of the system of fortifications along the Belgian-German frontier.

The Lord Jesus Himself, answering the urgent questionings of His disciples as to what would be the signs which would portend the end of this world, made a statement concerning events that would take place before His return and conditions which would exist in the world when His coming would be near at hand. Those signs have been fulfilled with one exception. The conditions which He declared would be experienced in the world at that time we are experiencing now—wars, rumours of wars, perplexities, men's hearts failing them for fear and for looking after those things that were coming upon the earth; and there would be earthquakes in divers places, and famines, and pestilences. Famines have been slaying their millions in recent years, pestilences have belted the earth, and earthquakes have been occurring more frequently than ever before in the history of the world. We are certainly in the "day of His preparation," and it stands us in hand to be ready for that great and glorious event.

## A Grotesque Picture

WHEN a person dies and, according to popular belief, passes over to "the other side," is he likely to need the services of a doctor? Apparently he is, according to the teaching of Spiritualism. The *Harbinger of Light*, a monthly Melbourne paper "devoted to psychical research, occultism, and spiritual philosophy," quotes from the *Two Worlds*, an English Spiritualistic publication, the following paragraphs:—

"An account of a day in a doctor's life 'on the other side' was a feature of a talk to Cheltenham Spiritualists by Miss Petronella Nell, of London, who spoke on 'Psychic Happenings in Australia.'"

"The lecturer was introduced by Miss Bubb, who said Miss Nell had been in Australasia for two years, and had been given wonderful opportunities of sitting with a medium who had developed his mediumship to an extraordinarily high degree and was exceptionally gifted.

"Miss Nell, describing some of her experiences, said she had heard the direct spirit voices of people she had known reproduced with gramophone-like accuracy. When materialisation occurred, not only had the voice been perfect, but the form was often so well moulded that recognition was not difficult. She had seen people she knew in her own family, and friends had seen their features, the colour of their eyes, and the texture of their skin.

"One of the cleverest surgeons of his day had given her the account of a day in a doctor's life on the other side. He said he retired to a tangible bed in a room constructed much the same as one on earth. In the morning after his ablutions he sat down to a frugal repast—bacon and eggs, fruit, coffee. His day was analogous to one on earth. He tended patients and found plenty of opportunities to carry on his work."

The doctor, we notice, has, among other things, bacon and eggs for breakfast. Are we to understand from this that pigs are slaughtered in the spirit world to provide food for those who "pass over"? We cannot imagine such an idea commending itself to any right-thinking person.

And what shall we say of the assertion that this clever surgeon spends his time in the same way as he did when he was here on earth—that he tends patients and finds plenty of opportunities to carry on his work as a surgeon? Is the spirit world filled with disease, and are operations necessary? Such a conception is repugnant.

No, there are no surgeons carrying on their work in the spirit world. All who have passed into the state of death, with the exception of a comparative few who have been delivered from that dread state, are quietly resting in their graves until the resurrection, wholly unconscious of everything. Note how definite are these words from the Book of truth: "The dead know not anything, neither have they any more a reward; for the memory of them is forgot-



ten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun." Eccl. 9: 5, 6. Again, speaking of man at the time of death, it says: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 4.

The grotesque pictures of life "on the other side" so often painted by Spiritualism are the product of the minds of deceivers, either human or demonic. Lying spirits, the fallen angels or demons that Christ often cast out of men and women, are actively engaged in their work of deception through the agency of Spiritualism, contradicting the teaching of the Word of God concerning the state of the departed and propagating all kinds of errors. Our only safety lies in holding fast to the precious truths of the Sacred Volume.

And how different is the picture of the hereafter that is revealed in the Scriptures! In the goodly land that is to be the home of the redeemed "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Rev. 21: 4; Isa. 35 5, 6. There will be no need there of the work of the surgeon and the physician, for all the inhabitants of the eternal inheritance will enjoy perpetual health and vigour, and there shall be no more pain. And the invitation to have a part in that blessed home is extended to all. "The Spirit and the bride say, Come. . . . And whosoever will, let him take the water of life freely." Rev. 22: 17. F.

## Balance the Budget —but How?

Canadian Province Repealed Prohibition  
with Surprising Results

W. G. Calderwood, Our American Correspondent

**B**ALANCE the budget! Probably that appeal, more than any other, is responsible for the repeal vote in the several states. The financial condition of the people has made them ready to sacrifice their convictions on the altar of their wants. They doubtless still believe the saloon is bad, but—balance the budget!

During the recent presidential campaign the probable annual revenue from beer was variously estimated at from £200,000,000 to £1,000,000,000. Since the campaign is over and these grotesque estimates have served their purpose of deceiv-



Sport & General Photo

Mr. Frank Decker, Spiritualist, who is regarded as the foremost American materialising medium, seated in the National Laboratory of Psychological Research at South Kensington, London, where he was to undergo a series of tests. At his right is Mr. H. Price, who was to conduct the tests. Spiritualism has produced some remarkable phenomena, but none of them prove that at death people pass into the spirit world and are able to communicate with those still living on the earth.

ing the voters, more conservative figures are used. The United States Treasurer officially places the probable annual tax collectable from beer at something over £25,000,000, or one-eighth of £200,000,000. That would not go far toward balancing the budget. The present beer year is now one-third gone, and the revenue thus far received is just over £7,333,000, which is at the rate of slightly less than £22,000,000. That is less than one-tenth of the lowest pre-election promise.

That reminds me. The repealists of British Columbia told the people that if they would repeal Prohibition, and substitute government sale, the government would make big money selling liquor, and thereby balance the budget, reduce taxes, and extinguish the provincial debt which then totalled £7,571,000. The repealists also promised that the evils of drinking and drunkenness would be greatly reduced and finally eliminated. It certainly was a sweet song. So the British Columbians sang it, and repealed.

Results! Under government sale the public debt more than doubled during the first three years, and

marched right on up, higher and higher, while taxes climbed to the highest level in the history of the province. The drink bill was only £202,196 the last year of Prohibition. During 1923, the first full year under government sale it jumped to £2,061,300, or more than ten times the amount spent the last dry year, and by 1930 it reached £3,664,370. The repealists who promised to reduce the drink bill not only forgot their promise, they were not even interested when, under government sale, the people spent nearly eighteen times £202,196.

The people had also been promised a reduction of the dire evils of drinking and drunkenness. In dry 1918 there were 776 convictions for drunkenness, and the repealists were up in arms and shouting their condemnation of Prohibition. But when, under government sale, the annual convictions shot up to 3,183, they were utterly without concern or care. Convictions for drunkenness mounted up to 46 per 10,000 population under state sale, while New York City under Prohibition shows only 6 per 10,000. And the New York wets, horrified at six convictions per 10,000



population, plead, in the name of temperance, for repeal.

The British Columbia repealists condemned Prohibition because, they said, it breeds contempt for all law. In 1919, under Prohibition, the British Columbia gaol population was 686. By 1931, wet, the number of gaol inmates had climbed to 3,741—a jump of 441 per cent. But the repealists are unconcerned.

Since repeal of Prohibition in Canada, drunkenness, crime, the public debt, taxes, and the waste of money and manhood in drink, all shot up to new high records.

It is wiser to "stop, look, and listen."

### Christmas Mails for the United Kingdom and Europe

THE attention of the public is invited by the postal authorities to the fact that the time has now arrived to prepare Christmas gifts and greetings for dispatch overseas to relatives and friends in the United Kingdom and Europe.

To ensure delivery before Christmas, parcels should be posted in ample time to catch the mail per *Orontes*, closing in Melbourne at noon on November 13, 1933.

The *R.M.S. Orontes* is due to depart from Melbourne on November 14, 1933, and the following are detailed particulars in regard to the dispatch by this vessel:—

Close Melbourne	
Parcels	Noon Nov. 13
Newspapers (United Kingdom All Sea Route)	Noon Nov. 13
Newspapers, endorsed "Via France" prepaid at 4 ounces 1d. for dispatch via Adelaide and Toulon	10 a.m. Nov. 15
Small Packets, to be forwarded overland to connect with mail steamer at Adelaide	12.30 p.m. Nov. 15
Letters, to be forwarded overland to connect with mail steamer at Adelaide	1.30 p.m. Nov. 15
(Registered articles—1 hour earlier)	
Small Packets, to be forwarded overland to connect with mail steamer at Fremantle	12.30 p.m. Nov. 16
Letters, to be forwarded overland to connect with mail steamer at Fremantle	1.30 p.m. Nov. 16
(Registered articles—1 hour earlier)	

NOTE.—Letters by this steamer will reach destinations about December 16. Parcels and Newspapers (all sea route) are due in London on December 21.

#### AIR MAIL

For transmission by "Karachi-London Air Mail"—closes Melbourne at 2.40 p.m., November 16; mails due London December 11.

"By Adelaide to Perth" or "By Australian and Karachi-London Air Mails"—closes Melbourne at 2.40 p.m., November 17; Karachi-London Air Mail due London December 11; by Adelaide-Perth Air Mail only—due London December 16.

The Department desires to emphasise that, as in the case of parcels, the senders of small packets are required to fill in a declaration form indicating the nature and value of the contents, and that both parcels and small packets must be posted by handing them in over the counter.

## Obedient Under Grace

Report of Sermon by Pastor H. C. HARKER at Albury, N.S.W.

IF Christ's death upon the cross abolished His Father's law, then Satan himself could return to heaven and enjoy eternal life," said Evangelist Harker at the Adventist Church at Albury on Sunday night. His sermon was based on the texts, "For sin shall not have dominion over you: for ye are not under the law, but under grace"; and "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 6: 14; 3: 31.

Mr. Harker said: "This is no mere exaggeration of an idea, but an undeniable truth; for the simple reason that if the law has been abolished, its penalty, which is death, has most certainly been abolished also. Satan himself could not break an abrogated law. This is an impossibility. Furthermore, since it is an acknowledged and fundamental principle of all law that the abrogation of a law is always accompanied by the abolition of its penalty, and since the penalty for breaking God's law is death, if the law of God, as some affirm, is abolished, no person who breaks it can be held subject to its penalty.

"Consequently, if the law is done away, Satan himself, as the original and greatest transgressor of the law of God, is absolved from his transgression of that law and released from its penalty of death. This must be so if the death of Christ upon the cross abolished the law of God. The Scripture positively affirms that 'sin is the transgression of the law,' and that, 'by the law is the knowledge of sin,' so that, 'where no law is, there is no transgression.' Nothing could be plainer than the inevitable conclusion that if Christ abolished the law of the Ten Commandments by His death upon the cross, there has not been a sinner upon the earth from that day to this. Since the gospel is God's remedy for sin and 'sin is the transgression of the law' (1 John 3: 4), if the law has been abrogated and its penalty abolished, making sin against the law an impossibility, then it follows that every preacher who has been preaching a gospel of salvation from sin for the past nineteen centuries has been simply beating the air.

"Where then," he asked, "lies the error which logically leads to such terrible but unavoidable conclusions? The trouble lies primarily in the failure to discern that there are two senses in which men may be 'under law.' The first of these is that all law-abiding citizens are under the

authority and protection of their government. The second is that those who break the law of their country at once come under its penalty. That the followers of Christ are not to continue in sin, or transgression of the Ten Commandments, is in fact the burden of the whole Book of Romans.

"The idea that runs through the sixth chapter is this: That the recovery of sinners from a state of disobedience to a state of grace must show or demonstrate itself in a life of holiness or obedience to the Ten Precepts of God. Take, for instance, the first two verses of the chapter, 'What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?' The sixth verse emphasises the same thought, 'Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.' The very plain teaching of this passage is that sin is to have no part whatever in the life of the followers of Christ. 'If ye love Me,' said Jesus, 'keep My commandments.'

"To make clearer just what is the meaning of grace, take the case of a convicted murderer, who has been pardoned by the governor. While in prison, he had been 'under the law'; but with a signed reprieve in his pocket, he walks out of prison to freedom. Now he is 'under grace.' Is he therefore at liberty to steal and kill at pleasure? Does the pardon abolish the law, and grant the erstwhile convict a special dispensation to commit crime? The very suggestion is absurd. Where executive clemency has been extended, the recipient is placed under more rigid obligation to play the game of life 'on the square.' Even so, the 'grace of our Lord' brings the penitent sinner under renewed obligation to obey the Ten Commandments of God."

"God's providence never places you where His grace cannot keep you."

If your faith in God is stronger for every humble task in which you need and get His aid, then that humble task is necessary to the fullness of your faith in God. It will make the music of your life more firm and solid.—Phillips Brooks.



# SIGNS of the TIMES

WORLD EVENTS  
IN THE LIGHT  
OF PROPHECY

Editor: C. M. SNOW - - - - - Associate Editor: A. M. FRASER

Editorial Contributor: - - - - - A. W. ANDERSON

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

## MOVING TOWARD THE CLIMAX

IN practically every nation in the world there is developing a tendency to drift away from its fundamental principles of government. Russia's example is of course notorious. With her Czar and his family slain, and Bolshevism in the saddle, her state church disestablished and practically outlawed and all religion disparaged if not forbidden, she bears no resemblance to the Russia we knew twenty years ago.

With the Kaiser of Germany in exile, the Reichstag a mere figurehead, all political parties but one abolished, Germany is neither an empire nor a republic, and has committed acts toward a large portion of her population which neither a republic nor a constitutional monarchy could do and keep within its own governmental code.

Italy, with its king largely a figurehead, and the premier speaking and acting for the whole nation, bears no resemblance to the Italy of Victor Emmanuel. A party, headed up in one man, speaks for king and people.

Japan, no longer a member of the League of Nations, because she would not be in subjection to its mandates when they crossed her ambition, aspires now to the rulership, or leadership, of the whole of the East, if not of the whole world. In her refusal to give up the territory given to her under mandate of the League of Nations, though no longer a member, she has practically thrown down the gauntlet to the whole League.

In America certain influences are at work which will undoubtedly result in that country being governed, in some things at least, without its Constitution. The President had issued an order prohibiting the transportation of oil produced under certain conditions. The proprietors of the companies dealing in such oil asked for an injunction from the Supreme Court, on the ground that the prohibition was unconstitutional. The court dismissed the appeal on the ground of emergency. The de-

cision of the Supreme Court judge is interesting and arresting. It reads:—

"In the law it is recognised that necessity confers many rights and privileges that without the necessity might not be conferred. Self-preservation is the first law, and this principle, in some degree at least, seems to extend to governments. There is another maxim that 'the safety of the people is the supreme law,' and all these must be considered in dealing with emergencies. All laws, including the Constitution, should be read in emergencies in the light of the law of necessity."

This decision virtually unhorses the most sacred, and the supreme, law of that country, and anything which a judge may think a necessity may be done even though the Constitution expressly prohibits it. No such striking and dangerous decision was ever before handed down by any judge in the history of that nation. The Constitution was always the last word in the court proceedings of America. The judge in question also went so far as to intimate to other courts that they should not use their powers in such a way as to "complicate the problems which the legislative and executive departments are trying to meet." If that decision holds, then the Constitution, as an effective factor in the legal affairs of the nation, has gone by the board. It is the most striking decision ever made in the history of that nation, that what a judge may consider a necessity shall override the highest and most sacred law of the nation. But we are witnessing many striking things these days, and they all look in one direction. A former candidate for the American presidency, Mr. Alfred E. Smith, has announced that it is time to "wrap the Constitution in a blanket." Another political observer declares that that has already happened, referring doubtless to the unheard-of powers that have recently been granted to the President—powers such as no president, since the beginning of the nation, has ever before been entrusted with. A bill has

actually been introduced into the Congress to establish a dictatorship of five to rule the country. And such is the situation, as one writer observes, fifteen years after the close of that war which was to "make the world safe for democracy." One writer, speaking of Italy, states that the idea of democracy is as dead as Captain Kidd.

Another observer declares that "all that the world has paid so dearly for in blood and pain, all that it has so pitifully acquired over a period of centuries—freedom of the press and of the world—has been lost in the war for democracy! The victory that was supposed to give us greater democratic freedom (for so many monarchies toppled in its wake) actually plunged the world into tyranny." It was Guglielmo Ferrero, the famous Italian historian speaking; and he went on:—

"Peace does not follow war. War follows war! . . . I am very pessimistic about the fate of Europe. Fourteen years after the Treaty of Versailles, we are fourteen years away from peace. We will be still farther away from peace next month; still farther next year. . . ."

"Is it possible that all the people of the world are blind, mentally blind? I am racking my brains for a way to stop this coming slaughter. I have never felt as powerless in my life. Intellectuals of the whole world have never been as powerless as they are right now. What can we do?"

"If Europe escapes a war this year, it will hardly escape food riots, civil war, anarchy. Nobody can say the right word. . . . We are ruled by the military powers of the world, military dictatorships—Russia, Germany, France, Japan, Italy, Yugoslavia, Poland—all military dictatorships. The gun and the sword have taken the place of reason."

His interviewer asked him: "And is there no bright spot anywhere?" He shook his head.

### AND IN THE FAR EAST?

A CORRESPONDENT of the *Saturday Evening Post*, writing from Peking (now Peiping), China, declares that Japan's success in Asia, in defiance of Western moral pressure, has dealt a lethal blow at the white man's prestige. The old cry of "Asia for the Asiatics" is now revived and rejuvenated. He states that a complete reversal has taken place in Japan's feelings toward Great Britain. He continues:—

"Even a year ago such an organisation as the Asiatic Anti-British League could not have existed in Japan. Today it is encouraged by the military, many young officers as well as intellectuals being members. Big cities in Japan are now plastered



with signs, stickers, and placards, denouncing 'British enslavement of the East.' They call upon the 'four hundred million Chinese and the three hundred million Indians to unite with Japan in driving British influence west of the Suez.'

"As I write this in Peiping, Japanese aeroplanes are flying over this region, dropping thousands of leaflets in Chinese, with texts developing such titles as these: 'Asiatics awake! Japan's army is the strongest in the world! Japan does not fight China,

them on or around that old battle-field of the bygone ages, to settle the question as to who would be the rulers of the world. The prophet's warning of this development has been written out for us for nearly nineteen hundred years. Now we see that terrible climax approaching, the stage being set for the final tragedy in the history of humanity. The prophet declares:—

"I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the

process is on, if not completed. She would be but a slim barrier now to hold back the united powers of the great and populous East.

Indeed all worldly affairs are now moving toward that terrible climax. It will be a day of trouble, of darkness, of fear, of inexpressible perplexity. Just before it comes, there will fall upon this world such judgments from Heaven as the world has never before experienced; the seven last plagues will be in process of completing their fearful work upon those who have not made their peace with God. Five of those terrible plagues will have fallen before the one that finishes the preparation of the way for the kings of the East that they may come up to the battle-field of Armageddon. See Revelation 16.

Some there are who are delaying their consecration to God until they see the beginning of these great events we have mentioned. Such will wait too long. The kings of the East will not come up to that battle until the sixth plague has been poured out. But not one of them will be poured out until probation has closed. When the first falls, we may know the gospel call is ended, probation closed, and every individual case settled for eternity.

Some have made a decision that they will wait until they see the Turk leave Constantinople before making sure of their eternal destiny. So far as the Turkish Government is concerned, it has long ago left Constantinople. Just as France, during the Great War, moved the seat of her government from Paris to Bordeaux, that it might not be in so great danger in case Paris was captured by the Germans, so Turkey moved the seat of her government over into Asia Minor, that there might be plenty of battle-ground to be fought over before her capital was reached. He who puts off his preparation of soul until he shall see some physical manifestation in this world will be over probation's line unsaved before he sees the manifestations which make him sure. There will be disappointment, grief, and weeping then; but it will be ineffectual. The decree that goes forth from the court of last resort—"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still"—will fix for ever the destiny of every soul in this world. Following that decree of Rev. 22: 11, but just how soon no man knows, this scripture will be fulfilled: "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Verse 12.



*Signor Mussolini (right), the famous Italian dictator, reviewing troops during his visit to the scene of recent maneuvers. Great power is concentrated in the hands of Mussolini, as is the case also with the dictators of other countries.*

but Western domination of China and her present rulers! Asiatic comrades, unite! Overthrow white domination!"

Japan feels that she has been cheated out of the rewards that should have been hers following the war with China and the war with Russia, and she blames the powers of Europe and America for it. In the treaty of Portsmouth (New Hampshire), the way for which was opened by President Theodore Roosevelt, she feels that she gave up the real fruits of her victory over the Russians; and now Lord Lytton (the author of the Lytton Report on the recent Chino-Japanese trouble), says: "Just now Japan is in no mood to be bluffed. . . . Her attitude toward the world at this moment is defensive. That is always dangerous."

We repeat that Japan is aspiring to the leadership of Asia, to its leadership against the powers of the West. Some power was to arise in the East that would do just that; and the "kings of the East," the rulers that would come from the sun-rising, would meet the powers that oppose

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.

That there may be no mistake as to who it will be that will gather at that trysting-place of blood and death, the prophet introduces his declaration with these words: "And the sixth angel poured out his vial upon the great River Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared." Verse 12. The power that once was the great empire of Turkey, that controlled all the territory through which the River Euphrates runs, has been drying up through recent years, and now controls but a small portion of what was once hers. How much farther (if any farther) she may have to be dried up to fulfil the prophet's prediction, no man can tell. But the



# The Gospel Church in Prophecy

No. 1

Alfred S. Jørgensen

**I**N panoramic vision, John, the "beloved" disciple, exiled to lonely Patmos on account of his faith, was shown the fortunes and triumphs of the gospel church.

When John wrote his Apocalypse, there did not seem to be much likelihood of the Christian faith ever triumphing over the forces arrayed against it. Attacked by the Roman authorities from without and by apostasy from within, it would seem that the Christian church would soon be destroyed from off the face of the earth. How could an institution that was hostile to the Cæsars expect to stand? But the unexpected happened. Paganism, in open form at least, went under; Christianity grew in favour with rulers and the common people. The fact was that God had decreed that His church should triumph over all her foes, and this fact He communicated to His servant on the barren Ægean isle.

To the prophet John, wrapped in vision, "there appeared a great wonder in heaven." He tells us, in writing about it later, that he saw "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered." Rev. 12: 1, 2.

The element of imagination is one of the surest approaches to the human mind. The modern psychologist has demonstrated this, and the idea has been capitalised by the publicity agent. The fact is that pictures, images, signs, symbols, and the like, live on in the memory long after the spoken word has perished, or the printed page is forgotten. The Divine Teacher knows this, and accordingly we find that His revelation of Himself and His truth in the Bible is largely in the language of parables, figures, homely sayings—all word-pictures that grip the imagination and excite the soul. The Apocalypse is a notable instance of the use of symbolic language.

## A WOMAN SYMBOLISES THE CHURCH

NOR are these figures and symbols used at random. Each has a definite significance, discoverable within the pages of the Book. In bold, clear strokes the prophetic pictures have been portrayed; our business is to "search the Scriptures" for the keys,

as it were, that will unlock their meaning to us.

Throughout the Bible a woman is used to symbolise a church. "I have likened the daughter of Zion" (the church in Old Testament times), the Lord says, "to a comely and delicate woman." Jer. 6: 2. Paul expresses the hope that he may present the Corinthian church "as a chaste virgin to Christ." 2 Cor. 11: 2. On the other hand, especially in the writings of the Hebrew prophets, a corrupt woman always pictures the peo-

ple of God sunken in apostasy and degraded in sin. The woman, then, whom the apostle saw "clothed with the sun" betokens the gospel church, clothed in the righteousness of Christ (Rev. 19: 18), and invested with authority by the "Sun of righteousness." Mal. 4: 2.

The sun and the moon are symbols of permanence. See Ps. 89: 34-37. The woman in John's vision, it will be noticed, is pictured as having "the moon under her feet." We naturally ask, What is the foundation upon which the Christian church is established? The answer comes ringing



*In vision the Apostle John saw "a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." See Rev. 12: 1-6. This was a symbol of the gospel church.*



back: "Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." Eph. 3: 20. In other words, it is the Bible; for in this Book alone is to be discovered the essence of the teaching of the prophets and apostles.

"Upon her head," John writes further, was "a crown of twelve stars." Christ "is the head of the body, the church." Col. 1: 18. Stars, we are likewise definitely told, represent angels, or messengers, as the Greek word indicates. Rev. 1: 20. The twelve messengers whom the Saviour gathered about Him were none other than His twelve apostles, for "He ordained twelve, that they should be with Him, and that He might send them forth to preach." Mark 3: 14. It is interesting to notice, in passing, that twelve appears to be the number of rulership. Twelve patriarchs headed up the twelve tribes of Israel; the New Testament church was founded with twelve apostles; and in the world to come, twelve kings are to exercise authority over the redeemed. Matt. 19: 27, 28.

"By the figure of prolepsis," Uriah Smith remarks in his book, "Thoughts on Daniel and the Revelation" (page 545), "the church is represented as fully organised, with its twelve apostles, before the man-child, Christ, appeared upon the scene. This is easily accounted for by the fact that it was to be thus constituted immediately after Christ should commence His ministry; and He is more especially connected with this church than with that of the former dispensation."

#### A CRUEL ADVERSARY ARISES

GLORIOUS as the vision must have been, the church was not to go forth conquering and to conquer unopposed. The scene changes. "There appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Rev. 12: 3-5.

Any doubt as to the identity of the dragon is quickly dissipated, for the Apostle John declares that the great dragon, "that old serpent," is none other than "the Devil, and Satan, which deceiveth the whole world." Verse 9. That Satan persecuted Christ and His church is only too evident. In fact, he who would follow in the footsteps of Christ, and identify his life with that of Christ, must take into account that "all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3: 12. Peter reveals the reason: "Because your adversary the devil, as a roaring lion,

walketh about, seeking whom he may devour." 1 Peter 5: 8.

Primarily, then, the dragon symbol denotes the prince of darkness. But the symbol is inclusive; it comprehends also the power through which Satan works. In the time of Christ that power was pagan Rome. Rome sought Christ's life in the slaughter of the infants at Bethlehem; in the prime of His young manhood it nailed Him to a Roman cross; and later it waged the fiercest persecutions against His followers.

Satan, however, was defeated in His attempt to destroy the Christ. "And she brought forth a man child, who was to rule all nations with a rod of iron [see Rev. 19: 16, 17]; and her child was caught up unto God, and to His throne." Rev. 12: 6. The resurrection completely foiled the devil's purpose. And more, it sealed his doom. No longer was he permitted to tread in the heavenly courts. Is it any marvel, then, that there was "heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before God day and night!" Verse 10. Glorious, too, is the promise that the sons of men may overcome "him by the blood of the Lamb, and by the word of their testimony." Verse 11.

Thwarted in his design to "devour her child," the dragon turned his attention to the woman. "And when the dragon saw that he was cast into the earth, he persecuted the woman which brought forth the man child." Rev. 12: 13. The cruel persecutions that have been waged through the centuries, the diabolical atrocities that have been perpetrated in the name of religion, the fiendish designs of evil men to do away with the humble, lowly followers of the Son of man—all have been inspired by that mysterious incarnation of evil, "the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2: 2.

The philosophy of this remarkable situation is given to us in a parenthetical description of a war that was waged in heaven. Long ages before the creation of our world, there was a "covering cherub" who desired in his heart to "ascend into heaven," to exalt his "throne above the stars of God," yes, to "be like the Most High." Isa. 14: 12-14. See also Eze. 28: 1-19. Refusing to yield his rebellious designs, "Lucifer, son of the morning," sought angelic sympathisers. Such treason could not be tolerated by the Divine, and "there was war in heaven: Michael [Christ] and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither

was their place found any more in heaven. . . . He was cast out into the earth, and his angels were cast out with him." Rev. 12: 9, 10. Defeat engendered unspeakable hate, and "having great wrath" he "persecuted the woman." Rev. 12: 12, 13.

The fact that men persecute their fellows, especially when that persecution is of a religious nature, can be explained only on the ground that hate, which in its essence is virtually murder, is implanted in their hearts by the adversary of all good. 1 John 3: 15. Cain, for example, "was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John 3: 11. This is the only adequate solution of the problem both in its underlying principle and in its outward manifestation.

## CAN YOU FORGIVE?

R. A. Salton

*"For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."*  
Matt. 6: 14, 15.

THE redemption that Jesus Christ worked out for man comprehends "the forgiveness of sins." Says Paul: "In whom we have redemption through His blood, even the forgiveness of sins." Eph. 1: 7. "God for Christ's sake hath forgiven you." Eph. 4: 32. Except some plan could be devised whereby man's sins could be forgiven, there would have been no hope for him. It was for this very purpose that Jesus died on the cross; He afterward rose from the dead that we through believing might receive, as a living, practical experience, that for which He died: "He was raised again for our justification." Rom. 4: 25.

Therefore, it stands to reason that if we have received the forgiveness of our sins from God, we must manifest the same spirit toward others. We cannot be forgiven if we ourselves do not forgive. It is a fact that we measure out to ourselves the extent of forgiveness granted to us by God. If salvation cost God all heaven in the gift of His Son that we might have our sins forgiven and be freed from their guilt, then surely we can forgive others, whose offences against us have been nothing compared with our sins against our heavenly Father.

If men and women would practise the grace of forgiving one another much more than is being done in the world today, there would be less sorrow and fewer heart-aches. The forgiving spirit in the home would banish many a domestic quarrel; among groups and organisations, it would save many a breakaway; among

(Concluded on page 14)



# The Harvest of the Oxford Movement

ARTHUR S. MAXWELL

THE centenary celebrations of the Oxford movement this year have brought considerable publicity to the work and aims of the Anglo-Catholic party in the Church of England.

Many people, not connected with Anglo-Catholicism, have unthinkingly co-operated in the celebrations, as though rejoicing over its progress during the past hundred years.

Much of the newspaper comment has been favourable, and the public has been led to think that the movement has brought nothing but blessing and inspiration to the church.

There is, however, another side to the story; and instead of being a cause for rejoicing, this centenary should make men weep. Certainly no movement has wrought more havoc in the church than this.

## PROPAGANDA FOR ROME

As we have already seen from their own published statements, the supreme aims of the Anglo-Catholics are to re-establish the mass as the central act of worship in England, and, ultimately, to bring about reunion with the Church of Rome.

Shorn of all its embellishments, Anglo-Catholicism is essentially propaganda for Rome.

The re-establishment of the mass means nothing less than the re-introduction of all, or most of, the ceremonies of Romanism; for the mass is the hub of the whole Roman system of worship, and the reason for all its elaborate ceremonial. All its false teachings spring from and centre in the "sacrifice of the mass."

Therefore when Anglo-Catholics assert that they are aiming at the re-establishment of the mass in England, they mean that they are working for the revival of almost all that appertains to Roman teaching and ritual.

## NO CAUSE FOR REJOICING

THERE is surely no cause for rejoicing in this. When our forefathers banished the mass in the sixteenth century, there was genuine satisfaction everywhere. It was believed that a very great evil, indeed a host of evils, had been cast out in that action. The nation felt that a great and notable victory had been won, at no small sacrifice, and it was hoped that the battle would never have to be fought again.

But this! It is strange that we should be asked to celebrate the centenary of a movement whose avowed

objective is the overthrow of the Reformation and the revival of the very superstitious practices that were then so vigorously denounced. How can we be glad at this? How can we rejoice in such base treachery?

## A GREATER EVIL

BUT the corruption of the teachings of the church by the re-introduction of the mass, of auricular confession, of Mariolatry, of purgatory, of monasticism, and the degradation of true worship by the revival of incense, candles, vestments, and costly ceremonial, are not the only sins to be laid at the door of Anglo-Catholics. They are only part of the harvest of the tractarian conspiracy.

There is a greater evil still. By their subtlety of teaching and inexcusable conduct, they have undermined the faith of millions. The cause of Christianity has had no greater enemy than these successors of Newman, Froude, and Keble, who, while occupying the pulpits of a Protestant church, having subscribed to its Protestant articles, have done, and continue to do, the work of Rome.

If there is one cause more than another why tens of thousands have turned from the Church of England to one of the many modern sects, or, too often, to atheism, it is to be found in this most deplorable conduct on the part of so many of its ministers.

## AN UGLY BEGINNING

THIS Oxford movement was born in deceit and shapen in casuistry and subterfuge. Its greatest leader proclaimed the virtue of these things, and his disciples have not been slow to follow their leader's counsel.

Said Newman: "There is some kind or other of verbal misleading which is not sin."—*Apologia*, page 348.

W. G. Ward, another of the early leaders, discussing the doctrine of equivocation, expressed it thus: "Make yourself clear that you are justified in deception, and then lie like a trooper."—*William George Ward and the Oxford Movement*, page 356, first edition.

Said Froude: "Since I have been at home, I have been doing what I can to proselytise in an underhand way."—*Froude's Remains*, Vol. I, page 332.

## TWISTED CONSCIENCES

In 1832 Newman and Froude went to Rome and met (Cardinal) Wiseman to find out, as Froude himself

relates, "whether they would take us in on any terms to which we could twist our consciences."—*Froude's Remains*, page 377.

The consciences of these men were certainly twisted; so much so that they seemed no longer able to discern between right and wrong. Their duplicity and equivocation were almost beyond belief.

Newman's prevarication over the monastery he built at Littlemore is notorious. He assured the Bishop of Oxford that "no monastery is in course of erection," yet three months before writing to the bishop he had informed a friend of his intentions—and the monastery proceeded.

Dr. Pusey wrote a masterly refutation of auricular confession, and then practised it systematically until his death.

"We are teaching men," wrote another (Dr. Lee of Lambeth), "to believe that God is to be worshipped under the form of bread. . . . Could they [the Roman Catholic priests] have overcome the English dislike to 'mummery' as we are overcoming it? On any hypothesis we are doing their work."—*Essays on Reunion*, page 180.

## DOUBLE-VOICED

MANNING's record is of precisely the same character. His double-dealing is frankly admitted by his Roman Catholic biographer, who writes:—

"What I grant is a curious difficulty (almost startling at first) is to find Manning speaking concurrently for years with a double voice. One voice proclaims in public, in sermons, charges, and tracts, his unwavering belief in the Church of England as the divine witness to the truth, appointed by Christ and guided by the Holy Spirit. The other voice speaks in almost heart-broken accents of despair at being no longer able, in conscience, to defend the teaching and position of the Church of England, and the drawing he felt towards the infallible teaching of the Church of Rome."—*Life of Manning*, page 463.

## AN ARCHBISHOP PROTESTS

HONEST, clear-thinking men of those days were quick to see through these sophistries and equivocations.

Archbishop Whately of Dublin wrote as follows in 1834:—

"Newman set such an example of hair-splitting and wire-drawing and shuffling equivocation and dishonest garbling of quotations as made the English people thoroughly ashamed



that any man calling himself a gentleman and a clergyman should insult their understanding and consciences with such mean sophistry."—"Cautions for the Times," page 231.

The London *Times* in 1839 also delivered a broadside against the new movement. It called upon these "clergymen of Oxford" to show their conscientiousness by joining the Church of Rome. "As long as they persist in retaining Protestant benefices, with their anti-Protestant convictions," said the *Times*, "they can deserve nothing but unmitigated contempt. The infamy of perjury . . . is adhering to them in its most odious form."

It is to be regretted that the *Times* has since changed its attitude towards Anglo-Catholicism; but these words at least remain as evidence of its first impressions of the Oxford movement and its leaders.

#### SCANDALOUS PREVARICATION

THE crowning example of prevarication is to be found in Tract 90, wherein Newman attacked the thirty-nine articles of the Church of England, and endeavoured to show that they have—to use his own words—"no particular meaning at all," and can therefore be assented to by priests who have already accepted Roman doctrines.

This tract, which, by the way, has been called the charter of Anglo-Catholicism, declared that the mass, purgatory, pardons, the adoration of relics and images and the invocation of saints were not condemned by the Church of England!

In the panel on this page is shown a typical example of Newman's method of argument.

Concerning purgatory, Article 22 says:—

"The Romish doctrine concerning purgatory, pardons, worshipping and adoration, as well as of relics, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

No honest man could have one moment's doubt as to the meaning of such plain words as these. Yet in Tract 90 Newman proceeded to evacuate not only this but every other Article of its apparent meaning, making them not to condemn what they seemed to condemn.

#### A DEMORALISING SITUATION

ON the shifting sands of such prevarications has Anglo-Catholicism been erected. Every Anglican minister who has joined its ranks has perforce had to twist his conscience in the same way: for every ordained cleric in the Church of England takes a vow to believe and obey the

Thirty-nine Articles; and he cannot become an Anglo-Catholic priest without systematically and knowingly breaking this vow many times a day.

Could a more demoralising situation be imagined—with professed leaders of religion standing before the people guilty of such prevarication? How can a church prosper under such leadership? How can it hope to win the confidence of the people and lead them to God while such a situation continues?

#### A TERRIBLE ADMISSION

THE consciences of some Anglo-Catholics, one is glad to notice, are at last beginning to twinge. De-

#### ARTICLE XXXI

"The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits."

#### NEWMAN

"The Article before us neither speaks against the mass in itself, nor against its being an offering for the quick and the dead for the remission of sins; but against its being viewed on the one hand as independent of, or distinct from the sacrifice on the cross, which is blasphemy, and on the other its being directed to the emolument of those to whom it pertains to celebrate it, which is imposture in addition."

livering the centenary sermon of the Oxford movement at St. Abbott's, Kensington, some weeks ago, the Bishop of Durham made some startling admissions. Appealing for the disestablishment of the Church of England, he said:—

"The clergy do not command the respect to which their office and their work entitle them, because they are ever seen in the odious character of men who set lightly by their own moral obligations."

#### MENTAL RESERVATIONS

"THEY are admitted to pastoral office on conditions which they cannot frankly accept. They make declarations which they cannot but discount by mental reservations. They are bound by rubrics which they do not mean to obey; and are made subject to legal authorities which they may conscientiously repudiate."

"The clergy are at cross purposes with their parishioners. Their ministry proceeds in an atmosphere of suspicion, misgiving, and mutual misunderstanding. In such circumstances a favourable soil is provided for the growth of individualism and popular agitation, and the credit of religion is lowered by many scandals."

#### FRETFUL SUSPICION

"THE evil affects the whole process of our ecclesiastical life. We are

ever thinking and speaking and voting with divided minds. Perforce, we seek not what is right in itself, nor yet what is best for the church, but what is most likely to secure the approval of Parliament, that will not excite the fretful and suspicious Protestantism of the masses."

No more terrible confession could surely have been made by a bishop concerning his clergy.

They "set lightly by their own moral obligations."

They "make declarations which they cannot but discount by mental reservations." They "are bound by rubrics they do not mean to obey."

They "seek not what is right in itself," but what "will not excite the fretful and suspicious Protestantism of the masses."

What a ministry for the church of Jesus Christ! And what a harvest from the seed-sowing in Oxford a hundred years ago! It is high time that there was a change. The whole system needs cleansing from top to bottom.

We are reminded of the words of the Bishop of Llandoff, perhaps the most influential bishop of his day, addressed to Newman and his followers in 1842 and published in the *Christian Observer*:—

"Why," asked Bishop Copleston, "all this tenderness for [Rome], the very centre and core of corruption? Why, in spite of admission of her faults and errors, this desire for communion with her?"

Why go back, he asked again, "to the gross superstitions and idolatries of Rome, its creatures worship, its withholding of the Scriptures, its exaltation of the power of the priest, its load of ceremonies, . . ." and "the monstrous brood of superstitions relating to angels and saints?"

"To speak of the language of the Articles," he went on, "as being capable of two or more senses, and to teach that the subscriber may there-



fore take them in his own sense, knowing at the same time that the authority which requires his assent understands them in another, is surely a dishonest course—tending to corrupt the conscience and to destroy all confidence between man and man."

These stirring words have lost none of their accuracy and forcefulness though ninety years have passed since they were uttered. The pity is that they were not given simultaneous publicity with the centenary propaganda.

It is just such plain-spoken, unadulterated Protestantism as this that is needed today. Well may we ask, Why go back to Romanism now, of all times? And why seek to lead the nation into this sink of errors again by such unscrupulous means?

Of one thing we may be sure: such a movement cannot be of God. He who desires truth in the inward parts, who despises all false dealing, who hates a lie, could never approve such proceedings as have been noted here.

Anglo-Catholics may plead that they are doing many works of mercy, advocating slum clearance, and so forth, but they should remember that in the day of judgment there will be many crying, "Have we not prophesied in Thy name? . . . and in Thy name done many wonderful works?" who will receive a rude awakening and a terrible sentence from the One whom they have been professing to serve.

"Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?" Micah 6: 7. Will He be moved by ten thousand masses blasphemously sacrificed in His name? Would He hearken to the voices of ten thousand priests whose lives were continually out of harmony with true teaching and straight living?

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6: 8.

"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15: 22.

God's true church needs no gaudy ceremonial, costly cathedrals, and richly robed priests. It is composed of those simple-hearted souls who obey His commandments and who love and live the truth. He is seeking such to serve Him in every community and every country. And those who desire in their hearts to serve the God of truth will know where and how to find Him. They will need no sacrificing priest to show them the way nor any "confessor" to assist them.

With the Bible as their guide and the Holy Spirit as their counsellor, they will find the door of heaven wide open, the throne of grace immediately approachable, and the water of life accessible to all.

That is the beautiful, positive message of Protestantism (long submerged beneath a flood of erroneous teachings) which needs to be rediscovered by us all today.

## Who Are Seventh-day Adventists?

(Concluded from page 2)

nation. It may be a "school" under an Indian banyan-tree, with but a handful of native boys as students, or it may be a well-equipped Christian college, as at Helderberg, Africa, or at Chiao Tou Tseng, China; but wherever you find Seventh-day Adventists the world around, there you also find facilities for Christian education. They hold that any educational system which merely teaches "the three R's," but omits religion, is woefully deficient. True education "is the harmonious development of the physical, the mental, and the spiritual powers."

3. *The Distribution of Gospel Literature.*—Everywhere that Seventh-day Adventism goes, it takes the printing-press. The sun never sets on its world circle of busy presses. Fifty-eight publishing plants, located at central points throughout the world, pour out about one million pounds' worth of periodicals, books, and tracts each year, all of it thoroughly Christian, evangelical literature.

More than 3,000 colporteurs every day traverse the highways and byways of the world, taking the printed page from home to home. These missionary salesmen sail along the waters of the Amazon into the interior fastnesses of Brazil; on mule-back they go among the valleys of the high Andes; afoot they trudge the lonely jungle trails of Burma and Java; astride a bicycle they pedal from village to village on the wide African veld; by wheelbarrow they wend their way among the rice-fields of China.

4. *The Preached Word.*—In addition to the health work, the educational work, and the literature ministry, Seventh-day Adventists put major emphasis on the power of evangelistic preaching. It may be in a camp-meeting in Central Africa, with 5,000 natives listening raptly to the simple story of Christ's redeeming love; it may be in a crude "chapel" in western China; it may be in the market-place of one of India's sweltering villages; it may be in the head-

man's hut on an island in the South Pacific; it may be in a thickly walled, snowed-in house in Lapland; but everywhere you will find Seventh-day Adventist evangelists with an open Bible preaching the Word of God and its prophetic message for this day.

## IT PAYS ABUNDANTLY

DOES this world-wide programme of mission evangelism pay? Yes, abundantly. Hands once dyed in human blood are now lifted every day in prayer to the true God. Eyes that once beheld only iniquity and bestiality are now looking to the cross upon which the matchless Saviour died. Feet that once hastened to steal and plunder are now seeking only the paths of righteousness. Souls that once quailed in abject fear before gods of wood and stone are now radiant and free in the gospel of Jesus. Minds once degraded and limited are now growing daily in the fullness of the stature of Christ Jesus. Hearts once shadowed with superstition now pulsate with love for God.

Thus Seventh-day Adventists, following the example of Christ and the apostles, are seeking to incarnate the missionary passion. Every year they dedicate hundreds of their sons and daughters upon the altar of the need of those millions that "sit in darkness and in the shadow of death."

Seventh-day Adventists look forward with brightest hope to the day of Christ's return. And the very hope of His soon coming is the mightiest of incentives for them to put every ounce of their strength and resources into world evangelisation, for they realise full well that when this gospel of the kingdom shall be preached in all the world, then shall the end come.

## Moving Toward the Climax

(Concluded from page 3)

This climax of the ages is drawing on apace; the destiny of every soul is hanging in the balance. It is incumbent upon us all who hope for a part in the eternal inheritance that we should make no delay in making our calling and election sure. S.

THE human race is divided into two classes—those who go ahead and do something, and those who sit still and inquire, "Why wasn't it done the other way?"—*Oliver Wendell Holmes.*

O HAPPY day, that fixed my choice  
On Thee, my Saviour and my God!  
Well may this glowing heart rejoice,  
And tell its raptures all abroad.

—Philip Doddridge.





## FOR YOUNG PEOPLE

### THE PRAYING ENGINE-DRIVER

**T**HERE was a great deal of religious interest in a certain large town, and among those who joined the church was Allie Forsythe, a little fellow twelve years of age. His mother was a widow, and had removed, four years before, from their home in Vermont to this town in Wisconsin.

On the evening of the Sabbath, when he joined the church, Allie was sitting in the twilight with his mother, and presently she said to him:—

"Allie, tell me what led you to want to be a Christian. Was it your home teaching, your lesson in Sabbath school, the regular preaching of the pastor, or has it all come through the influence of the revival meetings?"

Looking up into his mother's face, he replied: "Mamma, it was none of these. But do you remember when we were coming from St. Albans to live here that I wanted to go on the engine with the driver? You were afraid to let me until the conductor, whom you knew well, told you that the driver was a remarkable man, and that it would be just as safe on the engine with him as in the parlour car with you."

"Then," continued Allie, "you allowed me to ride on the engine, where I was to stay till you or the conductor came for me. When about ready to start from the station where I first got on the engine, the driver knelt down for just a little bit, and then got up and started his locomotive. I asked him many questions about the different parts, and about the places and things which we passed by, and he was very patient in his answering. Soon we stopped at another station, and he knelt down just a moment before we started. As he did this often, I tried to see what he was doing; and, finally, after we had passed a good many stations, I made up my mind to ask him. He looked at me very earnestly, and said:—

"My little lad, do you ever pray?"

"I replied, 'Oh, yes, sir! I pray every morning and evening.'

"Well, my dear boy," said he, "when I kneel down, I pray. God has allowed me to hold a very responsible place here. There are, perhaps, two hundred lives on this train entrusted to my care. A little mistake on my part, a little failure to do all my duty, a little neglect, a little inattention to signals, might send all, or many of those two hundred souls, into eternity. So at every station I kneel for just a short while and ask the Master to help me, and to keep from all harm, till we get to the next station, the many lives He has put in my hands. All the years I have been on this engine He has helped me, and not a single human being of the thousands that have ridden on my train has been harmed. I have never had an accident."

"I have never before mentioned what he did or said, but almost daily I have thought about him, and resolved that I would be a Christian, too."

For four years the life and words of that praying driver had been constantly present with this lad, and became, at length, the means of leading him into a Christian life.—*David Gray.*

### "Unto Others"

**I** DON'T like Edith and Anna. They are so queer!" said Mary, as she and her sister, Margaret, held a conference regarding their schoolmates.

"That's just the way I feel," responded Margaret. "Their clothes are so odd. They try to be friendly with me, but I always look the other way and walk off when I see them coming."

"They are not in our 'class' anyway. Others don't want to play with them either."

That afternoon after school, the girls went with their father on a business trip in an unfamiliar section of the town. While they were waiting in the car, to their great surprise they saw Edith and Anna on the lawn next

door. Edith and Anna greeted their schoolmates joyfully, and soon all four were playing together happily. Mrs. Cafferty invited the girls into the house when they were cold. Margaret and Mary saw that their friends were very poor. There was very little furniture, but everything was neat and clean. The mother looked so pale and thin. "I have been ill," she explained, "but we are so anxious for the girls to have a Christian education that we are doing all we can so they may. It makes us work hard to get clothes and food and tuition. It has been a real struggle, but I know it will pay."

Margaret and Mary looked at each other. They were beginning to understand, and a big lump came up in their throats.

"Edith and Anna have been brave little girls. I know it has been hard sometimes, for their clothes are not always like other children's, and then, too, they feel that others do not understand them. But I know they will in this Christian school."

Just then the horn sounded outside, so they had to bid good-bye to the Caffertys and hurry away. Two thoughtful girls later talked it all over. "I am ashamed of myself, for I have been acting selfishly, and can see I have not been keeping the golden rule at all," said Mary.

"That's right. We will do differently from now on, won't we?" challenged Margaret. "They're such interesting girls! I know we'll be happy together."

### Can You Forgive?

(Concluded from page 10)

churches it would save many a schism; among nations it would prevent many a war. This grace can be obtained only by receiving the Spirit of Christ. "Blessedness" is the happy experience of him "whose transgression is forgiven." Ps. 32: 1.

But let it be remembered that that blessedness largely comes to the receiver of it because that person forgives others and is therefore not in heart at enmity with anybody. If all of any community, state, or nation were to receive this spirit of forgiveness, then the word "blessed" could be written over that community, state, or nation. And although the world on the whole will not submit to and receive this forgiving spirit, it is the privilege and joy of everyone who will, to go through life with love to enemies as well as to friends, and thus experience continually that blessedness that comes from receiving the forgiveness of sins from Him who even in His dying agony could pray for His murderers: "Father, forgive them; for they know not what they do."





## CHILDREN'S CORNER

### A BRAVE BOY

**H**AROLD had finished his breakfast and was listening to what his father was saying to his mother. "Randall has asked me to keep a look-out on matters down at the lighthouse. Old Jacobs has been ailing for a few days, and they are looking for a substitute. He is trying to brave it through, and begs to be let alone as long as he can keep up. Randall has agreed to let him hold on if he can. Toward evening every day Jacobs is to run up a flag as a signal if he is able to attend to the lights. But Randall is out of range of the place, so he has asked me to watch for it as I come out from the city. In case it is not flying I am to let him know at once. Now, what I want to get at is this—I'm not coming out until the later train, and I wish you would look for it, and in case it fails to appear send a quick message to Randall. You could send John Garvey. Not a minute must be lost after six o'clock. But as the old man has stood it out so long, I think he will pull through."

"I will remember," said mother.

"Harold," she said later in the day, "I am going over to see Mrs. Brand this afternoon. Can I depend on you to look at the lighthouse as you come home?"

"Yes, without fail," said Harold.

The family was spending the summer in a cottage by the sea, and Harold was going for a day along the shore in company with some friends. It was a day long to be remembered, with its delights in the way of fishing, and the sailing of small boats.

As the sun was sinking low the others took leave of Harold, their homes lying some distance farther down the shore than his own. Crossing from the beach to the rising ground, he would have a view of the lighthouse. As he rounded some rocks on the coast and came within view of the lighthouse, he saw with one glance that the safety signal was not flying. With a swift run he made his way to the lighthouse.

The poor old keeper, unknown to himself, or to anyone else, had been fighting against a threatened course of fever. As Harold now entered the little house he saw that there was no doubt of the old man being seriously ill. He lay on a lounge, his eyes glowing with fever, and began motioning eagerly to Harold with swift, incoherent speech.

Harold was alarmed with the wild gesturing, and could only make out the words "carbon" and "lights" from the indistinct muttering. But he needed no words.

"I know!" he cried, trying to reassure the old man. "I'll go and send someone."

With swift steps he was out of the house and speeding across the sand.

"Where's John?" he asked, as he breathlessly entered the barn in which John worked. His answer was a dismal groan.

"I'm here," at length came a voice from a pile of hay in one corner. "Somebody left a pitchfork in the hay, and it ran into my foot."

"O John! Old Jacobs is sick and there is no one to fix the light! and I came over to get you to go over to Mr. Randall's on Ripstaver."

"Somebody's got to go," John spoke with energy as he tried to rise, but fell back as his injured foot touched the floor.

"I must go," said Harold. "Rip will not be long going."

"You could never ride him."

"But I must." With eager hands Harold began reaching up to a nail for the bridle. John gazed at the boy, not knowing what to do. Then, seeing the determined light in his eyes, he made his best effort to assist him, with all the while a running fire of protest.

"You may have your head now, Rip," said Harold, laying a firm grasp on the reins.

On sped Ripstaver, his hoofs seeming to spurn the ground. His rider felt almost dizzy as the trees and

fences flew by. A part of his way lay over a bridle path through a strip of woods, and here he had to lean his head down on the horse's neck and grasp his mane. But Ripstaver never failed to obey the guidance of the small hands, and but little valuable time had been spent before Harold drew him up at Mr. Randall's door and told his story.

"And twilight already setting in! Well, my boy, you've done a good work coming here on that horse. Now you can keep it up by letting me have him to go to the lighthouse. If I cut straight to the beach, I can make it pretty quickly."

Harold had thought of that. He had anticipated a good deal of pleasure in riding Ripstaver home, now that he felt more at home on his back. But it was not that which made his heart sink. Three miles to walk home, but neither was that the trouble. His way lay through those woods, deep and lonely, and darkness coming on. Only to one person, the one who never laughed at his fears, would Harold ever have owned his shrinking dread of going through the heavy shadows.

"I'll be back and take you home, if you'll wait," Mr. Randall called back.

But then his mother would be anxious because of his absence. No one at home knew where he was.

With a firm step he struck in the quiet way.

"You are a brave boy," his mother said, as he told his story. "You will probably never know, for our Lord has ordered that the result of much that we try to do should be hidden from us until the great day; but it may be that you have saved lives by your quick, brave action."

"But, mother," Harold gazed at her with a troubled look, "you're mistaken about me. You think I'm brave, but I'm not. I was afraid you wouldn't believe it of me, mother, but I was afraid—yes, most of all—of going through the woods."

"My little hero," mother put a very tender arm around him, "don't you know, that the bravest of men are those who see a danger and yet never turn back from it? And just so a boy is brave who casts his fear behind him, and does his duty in spite of it." —Exchange.

"A LIVING is made by what we get, but a life is made by what we give."

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.—Paul (2 Tim. 1: 12).



# SIGNS of the TIMES

PRICE PAYABLE IN ADVANCE

12 months, 6/6; 6 months, 3/3; 3 months, 1/9  
Post free in the Commonwealth and N.Z.

All other countries - - - 10/-  
Single copies, postage extra - - - 1½d.

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

SIGNS PUBLISHING COMPANY  
(A.C.A. Ltd., Props.)

Melbourne and Warburton, Victoria, Australia.

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

## OUR GENERAL AGENTS

Victorian Tract Society, 8 Yarra St., Hawthorn, E.Z. Victoria.  
Tasmanian Tract Society, 361 Argyle Street, North Hobart, Tasmania.  
South N.S.W. Tract Society, 72 The Boulevard, Strathfield, N.S.W.  
North N.S.W. Tract Society, 21 Gordon Avenue, Hamilton, N.S.W.  
Queensland Tract Society, 37 O'Connell Terrace, Bowen Hills, Brisbane, Queensland.  
South Australian Tract Society, 27 Prospect Terrace, Prospect, S.A.  
West Australian Tract Society, 47 Hay Street, Subiaco, W.A.  
North N.Z. Tract Society, 84 Jervois Road, Auckland, N.Z.  
South N.Z. Tract Society, 802 Colombo Street, Christchurch, N.Z.

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

## Around the World

A "BLACK" rose, said to be the world's first, is being shown at the Sangerhausen Rosarium, Sangerhausen, Germany. It is of a velvety deep black-red hue, so dark—especially in dry weather—that it may properly be described as black, the Associated Press reports.

RECENTLY oranges, tree-ripened to perfection, were landed in New York from Los Angeles after a fortnight's voyage. Ordinarily they would have spoiled during the water transit, without refrigeration. Each orange was completely protected and preserved by a thin film of paraffin, and upon delivery was found to be in perfect condition.

FULLY streamlined, Germany's latest motor-car is fitted with disappearing headlights. To diminish air resistance they are mounted in recesses in the mudguards. During the daytime the headlight port-holes may be covered with metal plates, hiding them from view and increasing the streamlined effect. The doors have no handles, a key being required to open them.

LIGHTNING repeatedly striking a certain mountain peak or other landscape feature may indicate the presence of a large ore deposit near the surface, it is suggested by the Russian geophysicist, Dr. L. N. Bogoiavlensky, in *Nature* (London). Dr. Bogoiavlensky and his associates have tested many such spots with delicate electrical instruments and have found them characterised by abnormally high electrical conductivity underground. This condition often indicates the presence of ore bodies. The Russian scientist hopes to develop a method by which ores can be exactly located at such spots.

NANKING now has thirty-two police-women, though the first Chinese city to employ women as officers of the law was not Nanking but Shanghai. Now Peiping has several. They wear uniforms, and some of them carry arms.

A NEW dry-cell battery is reported in the *Scientific American* that requires no exterior casing, being sealed with a material that will resist both heat and dampness. Mr. Simsinovici of Paris is the inventor. The battery is sealed and the bulb screws directly into it. When the battery wears out, the bulb is transferred to the new battery. It is reported that the new unit is simple and inexpensive.

INSURANCE against kidnapping is now being underwritten through London Lloyds, and in the United States protection is being arranged for prominent persons threatened by kidnapers through an insurance company in Chicago, which acts as agent for the British concern. Utmost secrecy prevails in the arrangement of such insurance. The maximum amount of protection given an adult is £20,000, and the limit for a child is £10,000.

PLANS for the production of 1,000,000 tons of sugar annually from wood were outlined recently in a research report to the Swedish Government Forestry Commission by Professor Erik Haegglund, who calculates that this amount of sugar can be produced from 1,500,000 tons of dry wood through the use of concentrated hydrochloric acid. We will probably not be meeting wood sugar at the breakfast table, however. Professor Haegglund suggests that the supply be used as cattle feed and for the production of alcohol, yeast, and motor-fuel spirit.

RIVERS can be made to foretell their own floods by means of a new gauging device that not only measures the water-level upstream but broadcasts the information by short-wave radio. Irvin Ingerson, an engineer, is responsible for the device now in use at a gauging station on the Pitt River near Beiber, California, and at the Hat Creek station on Mount Lassen. The device, similar to a telephone dial system working in reverse, translates the water movements into code signals. The receiver hears the code call of the station followed by buzzes indicating the height. Changes of depth are indicated long before the water reaches a danger level down-stream.

AN electric train, travelling 190 miles an hour on ball-bearings instead of wheels, and in a shallow trough instead of on rails, has been successfully tested at Moscow, it is claimed. A model is stated to have passed tests successfully over a ten-mile run in a suburb. Each carriage in the train has a seating capacity of 110 passengers, and is mounted on two bearings shaped like spheres, slightly flattened at the sides. The motive power is provided by electro-motors, which are contained in the spherical bearings. Mr. Nicholas Yarmolchuk, the inventor, an engineer, aged thirty-five, has constructed his model in secret, and he claims complete success for the invention. The model now being used is one-fifth the normal size. It is stated that a full-size train on this principle will be put into operation as soon as possible.

## NOTICE

PERSONS sending in remittances, renewals of subscriptions, or orders for literature of any kind will confer a favour upon both the business department of this paper and the editorial department if they will address all such communications to the company and not to the editor. Both departments will thank you, and there will be less likelihood of mistakes occurring. Please make a note of this.

## The richest known source of VITAMIN B

THE VALUE of vitamin B in the daily dietary is widely accepted today. The most casual "man on the street" knows something of its importance.

FOOD specialists and medical men commend Marmite as the richest known source of vitamin B; it is known as one of the most valuable foods in the world. Marmite regulates the nerves and very greatly aids digestion. Marmite enriches blood, feeds vitality.

DRINK Marmite as your daily beverage; spread sandwiches with Marmite; use it in all savoury cooking—for the health that's in it.



## Marmite

A Sanitarium Health Food

At all grocers and Sanitarium Health Food Shops

## ORDER FORM

To the Sanitarium Health Food Co.,  
118 Union Street,  
Pahran, Victoria.

Please send me a Free Sample Jar of Marmite—sufficient to make six cups. I enclose 3d. in stamps for packing and postage.

Name .....

Address .....

Printed and published by SIGNS PUBLISHING COMPANY (A.C.A. Ltd., Props.), Warburton, Victoria, Australia, and registered as a newspaper in Victoria.