

# SIGNS of the TIMES

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WORLD EVENTS  
IN THE LIGHT  
OF PROPHECY

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## The Genesis Story

### THE BASIS OF THE BIBLE

THE doctrine of creation is the most fundamental idea of the Bible and of Christianity. Misunderstanding or ignorance here must necessarily result in warped and inadequate ideas about almost every other doctrine of religion.

In these days of confused thinking we often hear it said that evolution is just the method of creation. This is a most dangerous error. Evolution and creation are at bottom contradictory ideas. They are mutually exclusive. If either one is accepted as true, the other must be rejected as absolutely false and misleading.

The essential idea of evolution is *uniformity* or *naturalism*; it tells us that "Nature" (note the capital "N") has always worked as we see her working today; that there never was a real beginning of anything, but a perpetual change or transformation, the present growing out of the past in a gradual and natural way. In astronomy and geology it says that the earth has become what it is through natural processes of change extending back to the days of eternity. In biology it affects to ignore the yawning chasms between the living and the not-living, and between all the great families of plants and animals; and it wants us to assume that man and all the other forms of modern life have descended by unbroken continuity of life from ancient primal forms, and these in turn by mere physics and chemistry from the inorganic elements. In brief, evolution, as a method of looking at the universe, is an attempt to smooth out all distinction between creation and those ordinary processes of nature which we usually summarize by the phrase, "the reign of natural law."

The Apostle Peter, in his second epistle, gives us a vivid and accurate prophecy of the evolutionists of our time, when he describes them as those

#### George McCready Price

who say that "all things continue as they were from the beginning of the creation" (2 Peter 3:4), affirming that there never was a world catastrophe, such as the Flood, and from this declaring that there never will be any future destruction of the world by such an event as the second coming of Christ.

In utter contrast with all this philosophy of naturalism, or evolution, we have the idea of an absolute creation by the word or fiat of God.

The believer in creation has no intention of denying that plants and

animals, including man, are now being brought into existence by what we term "natural" processes. The latter are often spoken of as examples of *indirect* creation; and the idea is urged that the evolution, or development, of all the higher forms from lower ones was exactly similar, and that thus the evolution of man from the animals was, after all, only a form of indirect creation.

#### OBJECTIONS TO EVOLUTION THEORY

BUT the believer in a primary creation denies this theory of theistic evolution on the following points:—

1. There must have been a primary or direct creation of the stuff or the chemical elements of which the earth and all the rest of the universe are composed. To speak of the "evolution" of the elements is sheer nonsense. To affirm that they have existed from all eternity is equally unscientific. Jeans and Eddington and Compton and a multitude of the world's ablest men all affirm the original creation of the stuff of which the universe is composed.

2. It is similarly futile and unscientific to imagine some "natural" method of living things having originated from the not-living or the inorganic at some time in the long ago. Spontaneous generation has not one shred of evidence in its support today; why should we seek to confuse the issue by thinking that at some time in the dim shadow of the past, living things could arise spontaneously or naturally from the inorganic, whereas if the same should occur today we would have to call it a miracle or a direct creation?

3. But what kinds were originally created? The believer in creation says that representatives of all the distinct kinds (families or orders) of life must have originated by a direct



Wide World Photo

Sheik Hafiz Wahba, Envoy Extraordinary and Minister Plenipotentiary of the King of Saudi Arabia. The Saudian kingdom is an independent Arab state in southern Arabia, with a population of about 4,000,000 people. The origin of the Arabs is given in the Book of Genesis. They are descendants of Ishmael, mentioned in Genesis 16, 17, etc.





*These figures represent what "early men," our presumed ancestors, are supposed to have looked like. But there are no fossil remains to prove these fancies.*

or fiat creation, for the following reasons among many others:—

(a) The mutual interdependence of all the forms of living things makes it wholly incredible that merely a very few kinds were thus created originally. The principle of the "web of life" shows us how preposterous it is to think that any one kind of life could exist alone for any length of time; for it would simply starve to death. Unless a sufficiently varied multitude of both plants and animals were in existence from the beginning, the organic world could never survive. It would require a varied multitude of "kinds" to make the world a going concern.

(b) The impossibility of any one kind of life changing over into a different kind has been pretty well worked out within modern times. And because of this utter impossibility, we must say that all the distinct kinds must have been created in the beginning. There are additional moral or religious reasons why man must have been distinctly created; and these reasons will be given presently.

#### CREATION AN EXERCISE OF DIVINE POWER

WHEN we look at the problem in a large way, we see that by a genuine creation we mean an exercise of divine power in bringing matter or organic forms into existence by some method distinctly different from God's modern method of maintaining the universe and of reproducing plant and animal forms.

The one essential idea is that creation was an exercise of divine power different in kind as well as in degree from the other manifestations of divine power now observed under the form of what we term "natural law." The act of creation cannot be studied by any method of science, for we have nothing with which to compare it or measure it.

The Bible record is that God ceased from His work of creation, and instituted the Sabbath as a memorial of this completed work. Thus the Sabbath becomes God's official memorial of the fact that the animals and plants and man himself were brought into existence by a method, or process, that is not now going on. Obviously, one of the very purposes of the Sabbath was to maintain this elemental distinction between the original creation and the present maintenance of the world under the regime of natural law. And it is obvious that never before in the history of the world was such a distinction more vital to clear thinking than in this fourth decade of the twentieth century.

But other phases of our general subject need consideration. It will now be in order to study somewhat the moral and religious aspects of the doctrine of creation, and their bearings upon various aspects of Christianity.

First let us take the problem of the origin of moral and physical evil. The common teaching on this subject, based of course on the current evolution philosophy, is not to attempt any solution of the problem, but to push it back into the dark shadows of the past, and thus evade any sensible answer. In the last analysis, evolution makes evil either the deliberate work of God, in forming beings with a bias toward evil, or it makes evil an inherent property of matter, beyond the reach of God's power, something in the very nature of things which God Himself could not help or forestall when He started the universe evolving.

This atrocious theory of a "finite God," as taught by J. S. Mill, William James, H. G. Wells, and others, seems to be the usual view among modern evolutionary thinkers; but it is certainly not in accord with the Bible. It is directly antagonistic to the Christian religion.

The late Joseph Le Conte, an eminent evolutionist of the University of California, wrote as follows:—

"If evolution be true, and especially if man be indeed a product of evolution, then what we call evil is not a unique phenomenon confined to man, and the result of an accident [the "fall"], but must be a great fact pervading all nature, and a part of its very constitution." — *"Evolution and Religious Thought,"* page 365.

But this is exactly the teaching of Celsus, the first pagan writer against Christianity in the days of old Rome. Hence we see that this modern evolutionary view is just like that taught in the old heathen world in the times of the apostles and later. It is paganism, raw and unashamed. For it either charges God with folly and cruelty, or it makes Him the helpless victim of circumstances and properties of the universe quite beyond His control.

But not many people are logical enough to follow the problem thus back to its final analysis; they are content to give a partial solution, and say that man suffers and dies because all his animal ancestors had to suffer and die, for suffering and death are an ineluctable heritage of all life. Also they say that man sins or goes wrong morally for the very same reason; sin is simply inherited animalism, and man is prone to sin as the sparks are to fly upward.

The advocates of this view fail to recognize that many of the worst forms of sin, such as envy, malice, pride, and rebellion against God, have no possible connection with animalism. This low and very inadequate view of sin is quite unable to appreciate the incurable propensities of human nature which the Bible terms the "carnal mind."

John Fiske states the evolutionary view:—

"Theology has much to say about original sin. This original sin is



neither more nor less than the brute inheritance which every man carries with him."—*"The Destiny of Man,"* page 103.

Professor E. W. MacBride, the eminent London embryologist, says:

"If mankind have been slowly developed out of apelike ancestors, then what is called sin consists of nothing but the tendencies which they have inherited from these ancestors: there never was a state of primeval innocence, and all the nations of the world have developed out of primitive man by processes as natural as those which gave rise to the Jews."—*The Modern Churchman*, September, 1924, page 232.

### SIN WITHOUT EXCUSE

It ought not to be necessary for me to point out how contrary all this is to the Bible record of creation. According to that record, all things were originally "very good." Man himself, when first created, was holy and happy, in full harmony with God, and in complete accord with the divine law of love. The same is true of the angels as originally created.

Whether we look at sin's first entrance into this world, or trace it still farther back to Lucifer's first rebellion in heaven, we see that sin has no excuse, no real "cause"; for to show a cause for it would be to defend it. Sin is due to an abuse of freedom; it has no other explanation. If the first man or the first revolting angel did not have free will, absolute freedom of moral choice, with no slightest bias toward evil and no neglect of care or instruction on the part of God, then God could not justly hold either one responsible. God foresaw the possibility of sin, and He permitted it to occur by means of the free will He had given to created beings. But the evolution theory gives such an inadequate view of the essential nature of sin, such an unworthy explanation of its origin, that we cannot regard its entire attitude toward the sin problem as anything short of a gross libel on God.

### THE FALL OF MAN

THE Bible view of the fall of man prepares the way for our understanding of the atonement as the unique device on the part of God to rescue those who have fallen into sin. But the evolutionist's opposition to the idea of the fall is matched or even surpassed by the implacable hatred which evolutionists and "advanced" theologians always show for the doctrine of the vicarious atonement.

Evolution's reasons for discarding the atonement are forcefully given by Robert Blatchford:—

"But—no Adam, no fall; no fall, no atonement; no atonement, no Saviour. Accepting evolution, how can

we believe in a fall? When did man fall; was it before he ceased to be a monkey, or after? Was it when he was a tree man, or later? Was it in the Stone Age, or the Bronze Age, or in the Age of Iron? . . . And if there never was a fall, why should there be any atonement?"—*"God and My Neighbour,"* page 159. Chicago, 1917.

When people adopt wrong ideas about creation, they are sure to have very heathenish notions about sin and about the remedy for it. The old pagans of Greece and Rome never gave utterance to any sentiments more directly opposed to Christianity than we hear all around us from the advocates of organic evolution, a theory which denies the fall of man, reduces sin to mere animalism and nothing really very bad after all, and which savagely denies the atonement through the substitutionary death of the sinless Son of God.

### EVOLUTION PHILOSOPHY INADEQUATE

BUT we see the same antagonism when we trace these two ideas on into the future, and consider what Christianity and the evolution philosophy have to offer us in the way of a remedy for the present condition of suffering and sin, and an ultimate state for the universe.

Before the World War the apostles of evolution were all teaching a future for the world that was roseate and glorious, like that of a bright summer morn. Man, they said, was a rapidly rising being; he had already progressed so far that the future was assured. Soon the war drums would throb no longer, and the battle flags would be for ever furled in "the parliament of man, the federation of the world." But the grim and sad reality of the years since then has changed all this. Today the most hopelessly pessimistic of the world's prophets are those who have most completely adopted the doctrine of organic evolution. The picture they paint of the future is dark and full of shadows: the collapse of civilization, the utter extinction of the race of mankind, after the example of the trilobites, the dinosaurs, the dodo, and the great

auk. "Our little systems have their day; they have their day, and cease to be."

### A NEW CREATION COMING

TRUE, the Bible does not picture the immediate future of the world in rosy colours. The world will be worse before it becomes better. Yet ultimately it declares that "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Rev. 21: 4. As the universe was once without sin and suffering and death, so there is coming a bright day when all these sad experiences will be for ever past.

But evolution offers no such hope. The best it can promise is that at some far-off time the world may become a more comfortable place for the man of the future to sin, and suffer, and die in. It offers the hazy hope that some far-off generation will be more comfortable physically, while, as Joseph A. Leighton expresses it, "all the preceding generations will have been mere 'hewers of wood and drawers of water' to serve the welfare of the final happy one."

There is no need of our dwelling on the utter inadequacy of this philosophy of despair, with the never-ending round of birth, suffering, struggle, and death, world without end, or until our earth finally tumbles into the sun, or the sun itself burns out and becomes as cold as the moon. Thank God, those of us who believe in a real creation in the beginning, are assured that our Creator will care for the beings and the world which He has created. The priceless Sacrifice made to redeem mankind is a guarantee that some bright day sin and all its trail of consequences will be for ever past, and all the universe can unite in songs of praise to Him who has become, not alone the Creator, but the Redeemer of His trusting people.

God looks to the bottom and spring of actions; not only the matter but the principle. A man that stands by a river in a low place can only see that part of the river that passes by; but he that is aloof in the air, in a higher place, may see the whole course, where it rises and how it runs. So God at one view sees the beginning, rise, and ending of actions; whatever we think, speak, or do, He sees it altogether. He knows our thoughts before we can think them—"Thou knowest my down-sitting and my up-rising; Thou understandest my thoughts afar off." Before we can conclude anything, a gardener knows what roots are in the ground long before they appear, and what fruits they will produce.—*Manton*.





# Note & Comment

## A LINE OF HIDDEN DEFENCE

AT this time of writing the nations of Europe are mobilizing their man-power and co-ordinating their vast systems of defensive and aggressive warfare. They are so preparing that at a moment's notice they can swing this whole complicated system into immediate action.

In England the civilian population is facing the preparations with calm confidence. Motor coaches have been delivered for conversion into ambulances; hospitals have begun the evacuation of patients fit for discharge so that preparations for receiving civilian casualties may be undertaken. Trenches are being dug in the open spaces about London, and mechanical excavators are ready to begin large-scale excavations in Hyde Park and Regent's Park.

For England has to face the fact that the blue sea, so long her defence from invasion, is powerless against the huge bombing planes that could sweep over the Channel and drop bombs and poison gas upon her cities.

France, too, is calling up her military reserves. The forts of the great

Maginot Line have been manned with tens of thousands of troops to protect her frontiers.

An English journalist recently visited the line, and wrote a description of it which appeared in the *Sydney Daily Telegraph*. From it we quote:—

"I have seen the great steel gates roll silently into place; heard the crash of bars and bolts. And now the whole of the Maginot Line of forts stands ready for the rudest assaults that modern war can threaten.

"At points I have visited, like the Hochwald or the Zimmerhof, there are great underground fortresses stretching for many miles and buried two hundred feet deep. Elsewhere, forming links in a huge steel chain, are the machine-gun and artillery cupolas.

"In the Alps, 10,000 feet up, forts have been cut deep into the rock beneath the white of the eternal snows. From there the Line stretches northwards past Belfort to the green meadows bordering the Rhine, where every slope conceals a hidden fort.

"And so, along the narrow streams of the Lauter to the tree-topped hills of the Ardennes, pushing north past Montmedy and Stenay to the corn and blue-flowered flax fields of the Belgian frontier.

"Every fort, every machine-gun post is so deeply buried, every approach is so skilfully hidden, that I have driven along the Line without seeing anything to reveal that, within a hundred yards, there exists the most powerful and complicated machinery that has ever been set up to secure a frontier from attack.

"I have visited fortress systems all over Europe, but never have I seen anything like this Maginot Line, which was the idea of a Sergeant Maginot who became a Minister of War. When a staff officer pointed out to me a gun position, all I could see was a slight curve in the ground, and then my eye barely distinguished the form of a cupola.

"Every advantage of slope and ground and camouflage had been seized on. The Maginot Line runs, almost invisible, from sea to mountain, and thence toward the sea again.

"All along the five hundred miles of frontier, tens of thousands of French infantry and artillerymen have been swallowed up and have disappeared from sight. There they remain deep down at their allotted posts. The role the rank and file of the fortress regiments play is that of blind automatons.

"From the time they reach their positions at machine-gun and artillery posts, or beside the complicated machinery that lights and ventilates the forts and works the lifts and ammunition-hoists, the men never see the sky above or the fields around them. They are a blind army."

But in spite of the stupendous engineering feat of the Maginot Line, built at a cost of £80,000,000, there is a feeling of nervousness in France. For the Line cannot repel invading aeroplanes.

Wonderful as these lines of defence are, they are not perfect. But there are hidden lines of defence that have been prepared at infinite cost, and through which it is impossible for the enemy to break. These are the lines of defence that God has erected around the souls of those who put their trust in Him.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . . He shall cover thee with His feathers, and under His wings shalt thou trust." Ps. 91: 1-4. There is no safety in peace or war for the man who is found outside this divine system of defence. But if he is within, nothing that can happen to him can really harm him.

H.



Sport & General Photo

A full-size reproduction of Stephenson's famous locomotive, the "Rocket," made at Darlington, where the original engine was constructed in 1829. The "Rocket" was made in the early part of "the time of the end," in the concluding period of which we are now living.



## Nearly Six Miles a Minute!

THE world was thrilled when, some time ago, Captain G. E. T. Eyston established the then world land speed record of 349.49 miles an hour. Captain Eyston's achievement was eclipsed when Mr. John Cobb drove at the speed of 350.20 miles an hour. Mr. Cobb's record, however, did not stand for long, as on the very next day Captain Eyston again thrilled the world by regaining the record by speeding at an average of 357.50 miles an hour, or almost six miles a minute.

Less than ten years ago the world land speed record established by Major Segrave, was about 212 miles an hour; hence in less than a decade about 145 miles an hour has been added to that old record.

We are truly living in an age of wonders. When Sir Isaac Newton, basing his confidence on a Bible prophecy, asserted that men would yet travel at a rate of at least fifty miles an hour, it provoked the laughter and sneers of Voltaire, who said that the study of the Bible had made Newton foolish. What would Voltaire say if he were to rise from his grave and see the rates of speed that are commonplace nowadays, not to mention breath-taking record speeds on land and water and in the air!

Motor-cars often speed along the great highways at a rate very much in excess of fifty miles an hour, while Captain Eyston has demonstrated

that a speed of over 357 miles an hour is possible over a measured mile. Aeroplanes have, of course, attained much greater speeds than have yet been attained by motor-cars.

On the sea, luxurious and mammoth liners, like the *Queen Mary*, rush through the waters at a rate of thirty-one or thirty-two knots an hour, while speed-boats have attained a vastly greater speed.

We are living in the time of the end, the time spoken of by the angel when he declared to the prophet Daniel:—

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

Knowledge has been phenomenally increased, the highways are crowded with swiftly moving traffic, and we have indeed a travelling age, an age of innumerable people running to and fro. One has only to look at the crowded railway trains and the crowded coastal and overseas steamers, to perceive the fulfilment of the prophecy found in the Book of Daniel. Our age of wonders proclaims that we are living in the time of the end, the period that precedes the second advent of the Lord Jesus Christ.

In the providence of God our age of wonders has come into being that all the needed facilities might be provided for the rapid finishing of God's work in the earth. K.

## Misconception and Denial

IN the vast sweep of past, present, and future revealed in the Word of God, this world and this life are shown to be subordinate and preparatory to the new earth and the future life. We are always counselled to live this life and view this world with the long-sighted vision that shows them to be but temporary, while we ever remember it is the unseen realities of the future world that are alone eternal and changeless.

But modernism is blind to the future. All the emphasis is placed upon the present, and all the passages of Scripture that refer to the glories of the earth made new are either denied or applied to the present.

The *Pulpit Digest* (U.S.A.) printed the following misconceived ideas and bare denials from the pen of a Presbyterian minister:—

"We must remember that the heaven of golden streets, gates of pearl, fields of sloth, riverside groves of soul-destroying inactivity, originated in an age when altruism was the least cultivated of all the virtues, when much of the world was unknown, when terrifying mysteries lay just beyond the terrestrial horizon, where devils roamed at will and lurked in cavernous recesses of shadow; . . . when just above the firmament were the heavenly seas, when gods and demigods were made and multiplied at will; when beneath the feet were subterranean realms of



Wide World Photo

America's largest and finest commercial transport, the huge Douglas DC-4 plane, as it was tested by Douglas engineers in the hangar and pronounced ready and fit for its acceptance flights. We are living in "the time of the end," the age of wonders foretold in Dan. 12: 4.



gloom, the abode of the lost. The old dream of heaven was born of selfishness. . . .

"Yet heaven is real, and happiness may become the universal and permanent possession of men. It is to be found in living the kingdom life here and now, always and wherever we shall be. It is not a place. Heaven roots deeper than environment. It is a state of soul—it is a matter of life."

Heaven has ever been real to those who love and serve God, whose eyes have not been blinded by sin and selfishness. Abraham, a prince of the rich city of Ur, was willing to live the life of a sojourner and a nomad, because he viewed by faith the glories of the city with its twelve foundations of precious stone; that city whose Builder and Maker is God. To Moses, the regal magnificence and the splendid culture of Egypt in its golden age were but tinsel and vanity, for his eyes had seen the splendours of the better land, the reward of the faithful. To patriarchs, prophets, apostles, saints, and martyrs the heavenly city, the home of the saved, has been a reality. It is not the product of an imagination fevered by the grotesque unrealities that were believed in the Dark Ages.

The Biblical presentation of the heavenly kingdom is clear, definite, and exalted. And let it be remembered that it was the suppression of the Bible that gave rise to the moral darkness, stagnation, and superstition of the Dark Ages.

In the Word of God the future life is not presented as one of slothful inactivity. True, because sin and its consequences have been for ever destroyed, there will be no heart-rending scenes of suffering and misery to call forth our help; no cases of abject poverty to be relieved by our paltry charity. But there will be abundant opportunity for a life of creative activity. The mysteries of the universe, that science is touching with the tips of its fingers, will be open to study. There will be friendships to be cultivated that will broaden and enrich our hearts and minds. And there will be the highest privilege of all, the joy of knowing personally the God who thought out and created the whole marvellous universe; the God who so loved a sinful world that He gave His only begotten Son to save all who would believe in Him.

To believe that God's glorious purpose for His children can be fulfilled in a world cursed by sin, and in human lives subject to disease and death, is to limit His power.

True, we can now be citizens of the kingdom of grace, and live in harmony with the laws of heaven. But the kingdom of glory is yet in the future, a real place, where man will at last be at home.

H.

# SIGNS of the TIMES

WORLD EVENTS  
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OF PROPHECY

Editor: A. L. KING -  
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A. W. ANDERSON

## Not All Scientists Believe in Evolution

**H**AVE all scientists believed in the evolutionary theory? By no means. Many scientists, even very prominent scientists, never accepted it, and many scientists today do not believe the theory to be true.

Evolution is a term that has various meanings. One meaning is development. We speak, for instance, about the evolution of the steam locomotive, meaning its development from the pioneer stage in the days of James Watt and others, to the wonderful locomotives of today. Again, we may speak of the evolution of the art of a great painter or musician, meaning the development of that art. No one will object to such usage.

The evolutionary theory to which we take exception, and which many scientific men never endorsed, and many do not endorse, is that man and other orders of life have all developed from one or a few germs of life. In other words, that beginning with some primordial speck of protoplasm ages ago, life has developed by successive stages from the lowest forms of life to the higher, culminating in man himself. Such is the evolution teaching to which we object. We believe that man and other orders of life were brought into existence by special creation by God Himself, as stated in the Book of Genesis.

The theory of evolution demands the transmutation of species; that is to say, each species, if the evolutionary theory be true, must be continually changing itself, by means of some inherent or resident force, into a higher species. For this transmutation of species from a lower form to a higher, however, not the slightest evidence has ever been produced; and the evolution theory is therefore unproved.

The evolution theory originated in the paganistic materialism of ancient Greece about six centuries before Christ. The philosophers Thales and Anaximander believed that all the forms of life in the world came from water, while Anaximenes taught that all forms of life had been produced by

the air and sun acting on primordial slime.

It was Charles Darwin who made the theory of evolution "a going concern." In the year 1859 he published his book "Origin of Species," and from that time the evolution theory became more and more widely accepted, till to doubt it was looked upon as a sign of obstinacy or ignorance. Many great scientists, however, such as Agassiz, Etheridge, Virchow, and others, did not accept the theory.

The Darwinian theory of evolution by natural selection was greatly discredited in the last part of the nineteenth century and the beginning of the twentieth by new facts that were brought to light. Thus Professor William Bateson, the great British biologist, admitted that evolution was still an unproved theory. Some of Professor Bateson's statements were sensational. He said:—

"The conception of evolution as proceeding through the gradual transmission of masses of individuals by the accumulation of impalpable changes is one that the study of genetics shows immediately to be false. Once for all that burden, *so gratuitously undertaken in ignorance of genetic philosophy*, by the evolutionists of the last century, may be cast into oblivion. That the control of variations is guided ever so little in response to the needs of adaptation, *there is not the slightest sign.*"

Again, in his address before the American Association of Science, at Toronto, Canada, in December, 1921, Professor Bateson said:—

"It is impossible for scientists longer to agree with Darwin's theory of the origin of species. Varieties of many kinds we daily witness, but *no origin of species*. Thus the progress of science is destroying much that till lately passed for gospel."

Professor Bateson stated that they must hold "by faith" to evolution. He thereby admitted that there was no proof for evolution, and that the theory was simply held by faith that at some time facts might come to light that would verify it. But no such facts have been forthcoming.



A few statements indicating that many eminent scientific men did not endorse the theory of evolution may be of interest:—

Dr. D. S. Gregory, who was the managing editor of the great *Standard Dictionary*, and later editor of the *Homiletic Review*, said concerning the scientific men of Great Britain:—

"It is a strange fact that no great scientific authority in Great Britain in exact science, science that reduces its conclusions to mathematical formulas, has endorsed evolution."

Lord Kelvin, the greatest of modern scientists, and sometimes called the Napoleon of science, said in an address to the British Association of Science:—

"I marvel at the undue haste with which teachers in our universities, and preachers in our pulpits, are restating truth in the terms of evolution, while *evolution remains an unproven hypothesis* in the laboratories of science."

Professor Beale of King's College, London, another leading British scientist, said:—

"The idea of any relation having been established between the non-living and living, by a gradual advance from lifeless matter to the lowest forms of life, and so onwards to the higher and more complex, *has not the slightest evidence from the facts of any section of living nature, of which anything is known.* . . . In support of all naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence."

Professor Virchow, who was Germany's greatest physiologist, declared in his lecture on "Freedom of Science":—

"*It is all nonsense.* It cannot be proved by science that man descended from the ape or any other animal. Since the announcement of the theory, all real scientific knowledge has proceeded in the opposite direction."

Said Dr. Etheridge, of the British Museum, who was England's greatest authority on fossils:—

"In all this great museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation, and wholly unsupported by fact. This museum is full of proofs of the utter falsity of their views."

In his book, "The Collapse of Evolution," Professor Luther Townsend says:—

"The saying that the scholarship of the world is arrayed on the side of evolution, we do not hesitate to brand as a falsehood, whether spoken by a canon, professor, or clergyman. Some of the world's ablest scientists are now assailants of evolution."

Says George McCready Price, in his book "The Predicament of Evolution":—

"I have among my personal acquaintances many highly trained scientists, men who stand at the head of departments in well-recognized colleges and universities, who have definitely outgrown the older views on these subjects that they once held,

or that were taught them when they themselves were students. And these men have outgrown the evolution theory because they have learned of scientific facts, important facts, facts that one can see and measure and photograph, facts that, so far as they are concerned, make any further belief in organic evolution appear like mere superstition." K.

## Development in Human Activities

THERE is no proof of evolution in the world of nature. There is no proof whatsoever that life has developed from lower orders to higher ones. There is no proof of the transmutation of species. Nature is stable. Various orders of life produce "after their kind," according to the law stated over and over again in the first chapter of Genesis. Whales still produce whales; cattle still produce cattle, and so with other orders of animals—each produces "after his kind." There is, as Professor Bateson, the great British biologist said, any amount of variation, or variety, within the species, "but no origin of species."

Were evolution the order of the world of nature, one would discern on every side innumerable evidences of the change or development of one species into another. On all sides one would find all stages of development in progress. As a matter of fact, species is a barrier that cannot be passed; one finds no evidence of one species changing into another. God created man and other "kinds" of life.

In human affairs and activities, however—and in these alone—evolution, or development and progression, is plainly to be seen. But evolution cannot be found in the world of nature.

Concerning evolution, or development and progress, in human affairs—in arts, industries, social institutions, etc.—by man making experiments discovering defects and weaknesses, advising remedies, and so forth, one writer has well remarked:—

"Briefly stated the contrast lies in this, that *evolution is the method of working which prevails everywhere, and always has, in human affairs,* whereas outside of human affairs there is *not a trace of it* to be found in all the universe. By 'human affairs' we mean those activities wherein man himself is the *designer and agent*. For there is a realm wherein man is the directing and controlling authority, wherein he has free scope to try out all his ideas, and to exert all his powers in every direction."

After speaking of the crude farming implements of a few centuries ago, having been developed and given place to tractors, harvesters, etc., and the development in the literary field from the manuscript copies on vellum or papyrus to the books, newspapers, and periodicals of the present day, and other forms of progression, the same writer goes on to say:—

"It were a very easy matter to multiply our illustrations, for they lie all around us in plain view. For wherever we look within the realm of human affairs the evidences of evolution stare us in the face. But, in striking and significant contrast with this is the fact that, the moment we pass the boundaries of that realm, we strain our eyes in vain for a scrap of evidence to indicate that the process of evolution ever had a foothold. The birds construct their nests, the beavers their dams, the bee- and ant-colonies carry on their complex operations, precisely as they always have done. Moreover, each of those creatures does its work perfectly at the very first attempt, whereas man makes innumerable failures before he can do anything even passably well."

"We do not mean to say that the law of development or progress, which is seen everywhere in continuous operation in human affairs, corresponds in all respects to the 'evolution' of Darwin, Spencer, and Huxley; for there are great differences. For example, the progressive changes in human institutions are not brought about by blind 'resident forces,' but by the intelligent actions of men, and with a *definite purpose in view*. Nor is there a direct organic connection between the improved forms that are constantly springing up and the older forms which they displace. Nevertheless, the resemblance is sufficiently close *on the surface*, to make it possible for the evolutionist to draw his illustrations from the wide field of human activities; and that is the important matter we wish to press upon the attention of our readers in this chapter; for without the help of those illustrations the theory of evolution could not possibly stand."



"In this connection there are several facts which have an important bearing on the main question, and which should therefore be carefully noted.

"First, in the field where evolution *does* operate—that is, in the realm of human enterprises, from which Spencer and others draw *all their illustrations*—the evidences of its workings abound. Traces of the earlier and cruder forms, which subsequent improvements have displaced, are plentiful. The advancement, moreover, is *not so slow* as to give the impression that things are at a standstill, but, on the contrary, is *sufficiently rapid* to permit of observation of its character and direction.

"From these facts it must be concluded that, if there were any evolution in those realms of nature which are not under the guidance and control of 'the will of man,' there would be abundant evidences of its workings in those spheres also. The only and the sufficient reason why things in nature *appear* to be at a standstill, and have *so appeared* during the thousands of years they have been under man's observations, is that they *are* at a standstill. The simple and satisfactory explanation of the fact that no trace of evolution has ever been found in nature is, that *there has been no evolution there.*

"Second, it is seen that, in all the departments of human activities there is *never any end of development*, either in the construction of the things which man makes, or in the methods by which he operates. Never, in any part of this realm, is a stage reached where there is *rest and stability*. Never has the right thing, or the right method, been attained. But in nature *all* is stable. Both structures and processes remain identically the same as they have ever been.

"Why this astonishing difference? Manifestly, the reason why there is no improvement in the life-habits of the lower orders is because there is *no need of any*. For who could improve upon the structure or materials of the honeycomb? The ways of those creatures do not change, for the simple reason that their ways, works, and habits of life are *just what their Creator planned for them.*

"With man it is far otherwise. The scheme of life appointed to him has been completely wrecked. His whole race is blighted and degraded. It finds itself in conditions of poverty and wretchedness. Its energies, therefore, are directed towards improvement, for the very reason that it has *fallen* from the place of life appointed for it.

"But the most learned and intelli-

gent of those who reject the light of Holy Scripture (which reveals the truth as to man's condition, and shows that, despite all material gains, corruption and decay still increase and spread among the children of men) are easily misled as to the facts; and they mistake *material gains for true progress.*

"Man's 'progress,' of which he loudly boasts, is a delusion. There is indeed a constant advance in mechanical inventions, and in all that contributes to a grossly materialistic industrialism. But that apparent progress serves but to hide the real facts from the many, who look only at the surface of things. In reality the civilized nations are on the down grade. Crime, insanity, and suicides increase at an appalling rate. Everywhere the spirit of violence and lawlessness is rampant. In commercial

life, political life, and private life corruption increases and abounds.

"The noted scientist, A. R. Wallace, who put forth the theory of evolution contemporaneously with Darwin, said, shortly before his death in his ninety-first year:—

"I have come to the general conclusion that there has been no advance either in intellect or morals since the days of the earliest Egyptians. *Everything is as bad as it possibly can be.* There exist in our midst horrors and dreadful diseases never known before. Our whole social environment is rotten, full of vice and everything that is bad."

"Had Mr. Wallace lived to see the conditions in the world resulting from the great European War he would have had to admit that things could be *even worse than they were then.*"

K.

## Drinking Driver Problem

W. G. CALDERWOOD, Our American Correspondent

IN 1937 the National Safety Council, traffic engineers, and others interested in the problem, set out to find just how much alcohol is required to make a driver of a motor-car a menace to traffic and a potential killer. They agreed upon the fact that any person whose blood contains 15/100ths of one per cent of alcohol is definitely "under the influence," and a highway menace. A person whose blood carries 7/100ths of one per cent may or may not be sufficiently alcoholized to impair his driving ability. Persons carrying less than the latter amount are usually normal.

On the basis of these studies three test cities were selected as types: Evanston, a dry suburb of Chicago, recorded 12.5 per cent of drivers involved in serious accidents were definitely intoxicated; 17.5 were in the "twilight zone," and 70 per cent exonerated. In Uniontown, Pennsylvania, 31 per cent were definitely unfit to drive, 12 per cent were in the "twilight," and 51 per cent were exonerated. In Cleveland, Ohio, 27 per cent were definitely unfit, the same percentage in the "twilight," and only 46 per cent exonerated. All of which leads the National Safety Council to head its statement, in big bold type, "DRINKING DRIVER PROBLEM PROVED MORE SERIOUS."

A study was made of two-vehicle accidents involving a had-been-drinking driver, in which it was found that in only one case out of a hundred had both drivers been drinking, and that in eighty-three cases in a hundred the sober driver was driving correctly and

safely, and was therefore blameless. In the remaining eighteen cases, the sober driver shared the blame by reason of his contributory negligence.

When it is remembered that the official report of the Federal Bureau of Investigation shows an increase of 100.5 per cent in the convictions for drunkenness per 100,000 population, this increase in highway homicides is to be expected.

## Quotations Concerning Liquor

THE following quotations are taken from the new No-Licence Handbook, published by the Victorian Local Option Alliance, 175-177 Collins Street, Melbourne, C.1.

**Luther:** "I have prayed to God that He might destroy the whole beer-brewing business. There is enough barley destroyed in the breweries to feed all Germany."

**Cardinal Manning:** "The drink traffic is a public, permanent, and ubiquitous agency of degradation to the people of these realms. The drink trade is our shame, scandal, and sin, and *unless brought under the will of the people* it will be our downfall."

The cardinal also said: "Do you know how you will help to break up the unholy alliance between the government and the greatest fraud of the age?" "Vote against it." "It is mere mockery to ask us to put down drunkenness while the state licenses on every side opportunities of drinking."



# Nature's Voices Speak

IONA CLARK

THE shimmering rays of a summer moon drifted down through the whispering pines of a silent mountain top. We had placed the last fir bough carefully on its chosen spot, smoothed the wrinkles out none too carefully, and with a wish for pleasant dreams, we dived into our sleeping-bags, gave the zippers a yank, and with a sigh rolled over and slept the sleep of the contented. That is, my three companions did, for I could hear an occasional snore which sounded twice magnified in the mysterious stillness of the night.

As for me, I was restless. The out-of-doors has a way of stirring my blood, and whipping my brain into action until I feel that I must be up and going, exploring the soggy depths of the carpeted forest, the craggy heights of the peaks, and the sandy wastes of the plains. To me nature was gloriously alive, and my soul was bright with the very joy of living. The whispering wind told me the innumerable secrets of all ages; the trickling spring awoke within me a harmony of joy and praise; and before I slept that night, my mind turned, as it always does when I am alone with nature, to God, the Creator of the universe.

To me nature is the voice of God speaking to His children. I see God's love displayed in the delicate colours of a summer sunset, the artistic beauty of a tiny flower, and the outline of a rugged mountain range. As God speaks to the heart of man through the reading of His Holy Word, so He speaks audibly to man in the voice of nature. "From the solemn roll of the deep-toned thunder and old ocean's ceaseless roar, to the glad songs that make the forest vocal with melody, nature's ten thousand voices speak His praise."—*"Counsels to Teachers,"* page 54.

"He alone who recognizes in nature his Father's handiwork, who in the richness and beauty of the earth reads the Father's handwriting—he alone learns from the things of nature their deepest lessons, and receives their highest ministry. Only he can fully appreciate the significance of hill and vale, river and sea, who looks upon them as an expression of the thought of God, a revelation of the Creator."—*"Education,"* pages 119, 120.

## A BEAUTEOUS MORNING

It was morning. The rising sun slanted his rays over the rugged hill-

tops, and dropped them, beaming, through the heavy branches of the trees. A summer drowsiness pervaded the air, and the odour of wild honey-suckle drifted by with the breezes. We were camping for a few days in the bushland.

A few necessary duties and breakfast out of the way, we strolled out across a sun-bathed beach, dotted with rocks, crossed the creek, and entered a wooded spot on the slopes of a steep hill. Magnificent ferns grew in rich profusion up the sides of the slope, and underfoot the red-wood needles carpeted a winding trail. As we sat on the fallen logs and sang, birds, too numerous to mention, blended their voices with ours. There we read from God's two great books, the Bible and the book of nature. Many times our minds were turned to portions of the twenty-third Psalm. "He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul." And it was as if our souls had been restored and refreshed anew in that beautiful paradise of nature.

## STUDYING GOD'S HANDIWORK

Across the white sands that stretched for miles along a rugged coastline, the boom of the ocean sent out its quivering, pounding thunder. Breakers dashed and beat against the mighty rocks as if in a vain attempt to break down the barriers which were holding them in. The cries of flocks of sea-gulls could scarcely be heard above the voice of the deep.

We picked our way cautiously from rock to rock, studying with keen interest the life along the shore. Starfish of all colours, sizes, and shapes, sea anemones, ugly black mussels, crabs, sea urchins, shell fish—these were only a few of the things which fascinated us and led us on. It was the hour of low tide and we could wander far from shore, ever careful, however, that our wandering did not carry us beyond the line of safety in the rising tide. Thus the morning was spent studying the formations of

minute sea creatures that were having their very existence battered away by the ceaseless pounding of the waters.

Again and again we exclaimed over the wonderful handiwork of the Creator. It was impossible amid these surroundings to fathom a universe such as ours without a Creator, without a Supreme Being over all, holding back the winds and the waves, and keeping His creatures under His all-seeing eye.

## SUNSET GLORIES

AGAIN a perfect day was drawing to its close. We stood on Lambert Dome in the beautiful Yosemite Valley and watched nature, decked in her best, parade by. We were high above the teeming earth, alone with nature and nature's God. Swiftly, silently, the sunset colours appeared, faded, and were gone—lavender, pink, blue, gold. A lone bird called to its mate; then all was still except for the lowing of the cattle far below us. Above us the first star flickered, then another and another, and twilight had ushered in another night. We turned away speechless, and made our way down among the rocks to our camp. With David we could sing, "The heavens declare the glory of God; and the firmament sheweth His handiwork." Ps. 19: 1.

The lessons which Christ gave to His followers while here on earth were many times drawn from the beauties of nature about them. In the beautiful garden of Gethsemane Jesus loved to be with His disciples and tell them of the love of the Father. Some of the most beautiful illustrations were drawn from the lilies of the field and the fowls of the air.

## THE CALM OF NIGHT

WE sat about a blazing camp-fire and talked of what the beauties of nature meant to us personally. To some they meant strength and power, to others courage and boldness, to still others, purity and solidness of character; but to each of us, the highest attribute was the nearness to the Infinite One and a new spiritual level when we communed with the Creator in His great handiwork of nature.

Nature's ten thousand voices speak the praise of God, and the heart of man is daily lifted in communion with God through the study of its beauties.





# ANGEL HANDS HOLD THE WINDS OF STRIFE

Address given by Evangelist J. W. Kent from Radio Station 2HR, West Maitland, N.S.W., September 18



**I**N the advent message of Rev. 14: 6, 7, with its proclamation of the judgment hour, we come to another arresting feature. It is the political situation that would be in evidence at that time. One of the great signs of the advent is the turmoil among the nations. This was to be so pronounced that Jesus said that "distress of nations with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth" was to be a pronounced omen of His coming. Immediately following that He declares: "And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

The advent message of Rev. 14: 6, 7 preaches that to the world. Such a condition of affairs among the nations is proclaimed the world around as an omen of the judgment hour. Really, it is the judgment-hour message.

As further emphasizing this, we turn to Rev. 7: 1-3. I read: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

Let us get the setting of this. The first verse says, "After these things." We inquire, "After what things?" In the preceding chapter the Revelator brings us down through the ages in a study of the seven seals. The seventh and last seal reveals the coming of the Saviour to take His people home. The sixth seal deals with the signs that would herald that great event. You will see that by reference to Rev. 6: 12-17. The climax of all these great signs was the great day of God's wrath. Verse 17.

After witnessing these events, as the drama of prophecy rolled out before him, John saw something else associated with them that deserved emphasis, so he begins by saying:

"After these things." We will note them.

The Book of Revelation is highly symbolical. Throughout the book, angels are messengers, either good or bad according to the influence they were to exert. Winds symbolize war and strife. In our language we use the same figures. We speak of angels of mercy or angels of wrath, when describing forces of relief or destruction, while "winds of strife" is a common expression in our language depicting war.

## ANGELS HOLD THE WINDS

Now along with the signs positively proclaiming the second advent and the day of God's wrath, the Revelator draws our attention to a very impressive feature associated with such signs. It is this: Four angels are holding back the winds of strife till the servants of our God should be sealed in their foreheads—in other words, till God's Spirit should complete the gospel work in honest hearts, and prepare them for the coming kingdom of Christ. Until that work is completed, and God's people are "sealed unto the day of redemption," the destroying influences of an all-devouring war will not be permitted to be loosed among the nations.

Looking at these verses before us, we ask: "When do they apply?" Seeing that these things are after the signs depicted in the sixth chapter, we unhesitatingly answer, we believe that they apply just now.

The winds have been held! Never in history has such a demonstration of holding back the war winds been given. In vain we search the records of the past for a parallel. It is not to be found. This is surely the time. We have come to the hour indicated by the index finger of prophecy. It is the judgment hour. God is preparing to send His Son back to earth again, this time as King of kings. But the advent call must be given. Mankind must decide whether they will accept or reject that invitation. And while the Spirit of God is doing His sealing work for the day of redemption, the winds of strife are being held back. That is the message the angel of Rev. 14: 6, 7 is preaching to the

world. God help us all to heed the Spirit's pleading at such a time as this.

Angels are pictured as holding the four winds that they should not blow. Rev. 7: 1-3. Think of it! Let us seek a demonstration thereof in our day.

## CURRENT WARS OF CONQUEST

CURRENT trouble among the nations really began with Abyssinia. Italy marched into Africa and carved up with the sword the ancient empire of Ethiopia, and set it before the greedy eyes of her war lords. England protested. Her hand nervously reached for the sheathed sword. But America, France, and Russia counselled caution. It would be a world war if England struck. Their counsels prevailed. So the winds were held.

Then came the struggle in Spain. War broke out between the government and the insurgent forces led by General Franco. I need not remind you that more insults were suffered by England, France, and Russia over this sad business than would have caused a hundred wars in the past. The breaking point was reached time and again. Yet the winds were held. Had these three nations with America revealed the same temper as that displayed by the nations supporting General Franco, the world long since would have been offered up in sacrifice to the god of war. But no! God had four angels holding the winds till His gospel plan should be completed.

Over in the East, Japan, flushed with her triumphs in Manchuria, marched into China and proceeded to do with this ancient land what Italy did with Abyssinia. England, America, France, and Russia had interests there, aplenty. These interests Japan threatened, and defied the owners. An angry storm was gathering darkly in the eastern sky. A war-weary world waited anxiously. Would the lightnings flash and set the world ablaze? But again the winds of strife were held.

At a hill overlooking Possiet Bay, Manchuria, unexpected trouble suddenly arose. Japanese forces seized



the hill in Russian territory. Guns came into play. And the long-expected breaking point was reached, so it seemed. But again the hands of the four angels tightened on world affairs, and the winds of strife died down.

#### THE PROBLEM OF CZECHO-SLOVAKIA

AND now we come to Czechoslovakia and the Sudeten problem. For months the peace of the world has balanced precariously over the peaks of her ancient mountains. When the patience of France seemed exhausted and her resources, with those of Russia, were at an end, and they were ready to submit to the inevitable, Britain's Prime Minister made a spectacular dash through the heavens into Germany to place our great nation's restraining hands on the storm-centre of world strife in an endeavour to hold back a little longer the winds of world war.

While the political outlook is by no means assuring, thank God peace still lingers with us. It is due to the restraining influences of Britain, America, France, and Russia. Surely God has used these nations to hold in check the angry elements of world

strife. And thus the angels of God have been holding the winds of war.

But will they always be held? Surely not! "Till we have sealed the servants of God in their foreheads." When that work is done, the winds of war will no longer be restrained.

Speaking of the same time the prophet Daniel (chapter 12: 1, 2) says—At the time when the judgment is due, and the second advent of Christ is at hand, there will be a time of trouble such as never was since there was a nation. It is national trouble, you will notice. It is to be national trouble so great that nothing like it has ever been experienced by our perplexed world. Surely we have come to that hour. The tempest of wrath is gathering fast. And it is world-wide in its scope. Daniel, in the verse just cited, says it will be when Michael stands up, the great Prince who stands for His people. That prince is Jesus the Lord. Further, it will be at the time when "many that sleep in the dust of the earth shall awake." That is the resurrection hour. When angels of peace have let go their hold on world affairs the time of trouble will burst in thunder over the world, and will culminate in the battle of that great

day of God Almighty, called in the Hebrew tongue, Armageddon. Rev. 16: 13-16.

The world is facing that dread battle now. But just for a little space, while the gospel is gathering out all who will accept salvation for the kingdom, God has commissioned that the winds of strife shall be held.

How plainly God has outlined events for His children! Certainly we know where we are in the stream of time. The Scriptures make that clear. The judgment hour has come. The coming King is at the door. This is the message the angel of Revelation 14 is preaching in all the world at this hour. God help us to heed it and be sealed by the seal of the living God while yet in mercy He holds the winds a little longer.

### Soul Winning

G. A. Roberts

To save just one soul heaven would have emptied its entire treasure, as truly as it did to save the world.

To save one soul cost heaven more than it did to create all the souls of earth.

Just to forgive one sin cost heaven more than it would to keep every son and daughter of Adam from sinning.

Heaven's arches ring with angels' music when a soul turns from sin to righteousness, while the angels hang their harps and bow their heads in silent sorrow, and the wounds of the Saviour are opened anew when Satan exultingly drags a soul down.

To save one soul will bring to heaven more joy than the fidelity of one hundred who need no repentance. The saved soul will stand in closer relationship to Jesus than the angels who have never sinned.

The saved soul will be the recipient of the demonstrated love of Jesus, in that He is to show to all the unfallen beings "the exceeding riches of His grace" by His special "kindness" to that soul "in the ages to come."

Saved souls will brighten the lustre of those who turned them to righteousness, until such will "shine as the stars for ever and ever."

All the power in heaven and in earth, together with the personal fellowship of Jesus, is vouchsafed to each one who will "go and teach" in order to win souls.

What wonderful incentives are held out to us that we may be encouraged to win souls! Let each one lay hold on some soul, and by prayer and faithful labour seek to win him to the Saviour.

## Earth's Longing Satisfied--In Him "The Prince of Peace"

Howard G. Davis

A DEEP-FELT longing dwells within the hearts of men,  
Far deeper than a man can tell with feeble pen;  
A longing deepened by long years of bitter strife,  
When nation slaughtered nation, and when hate was rife.

Men longed for peace all through those dark and dreary years,  
While womenfolk for loved ones prayed with flowing tears;  
And when the warfare ended, hope burst forth anew,  
"That ever after man to man would now be true."

But still the years roll by, and wars have oft again  
Raised gory heads, and loudly called for wealth and men;  
Still nations fear, and fearing, hope the dove of peace  
May spread her wings o'er all the earth, that wars may cease.

The Prince of peace will come again—His word is true;  
A sure reward He'll bring for all we say and do.  
All things about us speak; and speaking, tell again  
That soon the rightful King upon the throne will reign.

Ye kings of earth, acknowledge Him who gave His life  
That peace might reign where now 'tis naught but bitter strife;  
That righteousness the lives of men might beautify;  
That through His resurrected life men ne'er should die.

Ye small and great, of every land, afar or near,  
Make Christ your Lord, and worship Him with godly fear;  
His law fulfil, through grace that He will freely give;  
With longing voice He calls, "Come unto Me—and live!"





# The Resurrection in This Life

## ARTICLE TWO

"Buried with Him in baptism, wherein ye are *risen* with Him through the faith of the operation of God, who hath raised Him from the dead." Col. 2: 12.

W. Howard James, M.B., B.S.

OUR Saviour declared to the Pharisees in answer to their question as to when the kingdom of God should come: "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Luke 17: 20, 21.

By faith the child of God realizes that God "hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." Col. 1: 13. This translation Scripture speaks of as a "resurrection."

"Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2: 5, 6. This blessing is the "peace of God, which passeth all understanding." It is by faith, prayer, meditation, study of the Word of God, and in working for Him, that the child of God enjoys this spiritual resurrection. These blessings are "the unsearchable riches of Christ." Eph. 3: 8.

In our study of the resurrection of the body we are clearly taught that death must precede a resurrection. Thus we read in the epistle from which our opening scripture was taken: "Buried with Him in baptism, wherein ye are *risen* with Him through the faith of the operation of God, who hath raised Him from the dead." Col. 2: 12.

The sixth chapter of Romans deals very fully with the resurrection enjoyed in this life by the child of God. In this chapter we are taught what Scriptural baptism really signifies. It is a death to sin and the world, and a *rising*, or resurrection, into a new life, the life Christ lived in the flesh, the life of perfect manhood. See Eph. 4: 13; John 1: 14. In the third and fourth verses of Romans, the sixth chapter, we read: "Know ye not, that so many of us as were baptized into Jesus Christ were *baptized into His death*? Therefore we are *buried with Him by baptism into death*: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

The sprinkling of children with water certainly does not signify a



burial or a resurrection. Therefore this ordinance is in no sense a baptism. Dr. Adam Clarke, notwithstanding his advocacy of this ordinance of the Roman Catholic and most of the Protestant churches, comments on this passage:—

"*Baptized into His death?* That, as Jesus Christ in His crucifixion died completely, so that *no spark of the natural or animal life remained in His body*, so those who profess His religion should be completely *separated* and *saved* from sin that they have no more connection with it, nor any more *influence* from it, than a *dead man* has with or from his *departed spirit*."

"Verse 4: *We are buried with Him by baptism into death.* It is *probable* that the apostle here alludes to the mode of administering baptism by *immersion*, the whole body being put *under the water*, which seemed to say, the man is *drowned*, is *dead*; and when he came up out of the water, he seemed to have a *resurrection* to life; *the man is risen again; he is alive*. He was, therefore, supposed to throw off his old Gentile state as he threw off his clothes, and to assume a new character, as the baptized generally put on new or fresh garments. I say it is *probable* that the apostle alludes to this mode of immersion."

As already quoted, the child of God through Christ is delivered from the power of darkness, and translated into the kingdom of His dear Son. See Col. 1: 13. When a foreigner living in our midst is naturalized, he, legally, is freed from all the laws of his native country and becomes an actual citizen of his adopted country; he is dead to his natural citizenship, and alive to his new citizenship.

This beautiful, explicit chapter of Romans makes this Scriptural baptism, with its death and resurrection, unmistakably clear:—

"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. *For he that is dead* is freed from sin."

"Now if we be dead with Christ, we believe that we *shall also live with Him*: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God."

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6: 6-12.

### THE RESURRECTED LIFE

THE resurrected life is truly an infinitely glorious one, even though its powers are limited by the flesh, what the apostle calls "the body of this death." It is Christ's life (Rom. 5: 10), "Christ in you, the hope of glory," "the unsearchable riches of Christ," the restoration of the image and likeness in which man was created. Christ in us! We have not to ascend into heaven to bring Christ down from above, or descend into the deep to bring Christ up again from the dead, for "the word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach." Rom. 10: 6-8.

We daily pray, "Thy will be done in earth, as it is in heaven." When we look into the heavens, although all the heavenly bodies are constantly moving at high speed, we see infinite peace, glorious harmony, for "not one faileth." Isa. 40: 26.

The Psalmist, after describing the creative power of the Infinite as displayed in the wonders of the heavens, declares: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Ps. 19: 7. This statement does not indicate a change of subject, but it is a declaration of the righteousness of "those things



that are above." The law of God, Christ defines as "love to God," and "love to man" (our neighbour). The law of God is the will of God. See Rom. 2: 18.

We are saved by this infinite love of Christ: "If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, *we shall be saved by His life.*" Rom. 5: 10. The promise reads: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1: 12. Man was created a son of God (Luke 3: 38) in the divine image, the greatest possible heritage. This Son life is perfect manhood. The gifts of the Spirit were given to the church "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the

measure of the stature of the fullness of Christ." Eph. 4: 13.

Of the life of the Son of God the beloved apostle declares: "And the Word was made flesh and dwelt among us, (and *we beheld His glory*, the glory as of the only begotten of the Father,) full of grace and truth." John 1: 14. And again: "That which was from the beginning, *which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled*, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and show unto you that *eternal life* which was with the Father, and was manifested unto us)." 1 John 1: 1, 2. And again: "He that saith he abideth in Him ought himself also so to walk, *even as He walked.*" 1 John 2: 6. Truly "we are saved by His life."

## "Be of Good Cheer"

Frederick Griggs

THESE are among the last words of Jesus to His disciples. They were spoken not alone to the twelve, but to His followers throughout all time. The religion of Christ is not one of gloom, but of light. It was because Christ conquered the world that He could enjoin us to be of good cheer, for through Him we too may conquer. His abundant promises of victory are a steady hope that makes the heart strong. They give us an uncountable wealth of durable satisfactions. They are the fountain from whence springs this good cheer.

This is a promise covering every peculiar need of every human being. We should daily search the Holy Word for just the promise that will meet our definite need or give strength and courage for a particular trial. The application of a definite, positive promise to a definite need or trial invariably results in the good cheer which our Saviour bids us have. This good cheer is the by-product of a victorious experience.

To illustrate: We may be possessed of a hasty temper and a rather quick, sharp tongue—the two usually go in pair. We are quick to see where our rights or those of our friends are not respected. How comforting right then is one of the many calming promises of our heavenly Father! He will see that justice is meted out in due time and in His own good way.

These trials do work for our present and future good. Through these conquering promises there always comes a victory that gives us assurance and good cheer. "Great peace," says the Psalmist, "have they that love Thy law: and nothing shall offend them." It is the love of God's law of love that keeps us from being offended. Again, David exclaims, "Thy Word have I hid in mine heart, that I might not sin against Thee."

It is only by means of the promises of God that we may be victorious in our conflict against evil. And it is the victorious, not the defeated, man that can be of good cheer. Now, good cheer is very infectious, and the world that is filled with fear and trouble, "looking after those things that are coming upon the earth," needs to be infected with it. We who look for the soon coming of the Prince of Peace are to minister of His Spirit of Peace. And we minister by what we are more than by what we say. Accordingly, we must be of good cheer.

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## "INASMUCH AS—"

GRANDMOTHER sat in her quiet corner and shook her head. "Dear, dear," she cried softly, "and so Elvira is dead! Eighty-three—just my age."

She paused.

"We—we were girls together, and she was such a pretty one. I remember yet how nice she looked in that pink dress her mother made her on her sixteenth birthday. She was so sweet, Elvira was!" The old voice sank into a whisper. "I wish I could go to her funeral."

The toot of a motor-car sounded, and grandmother looked out of the window.

"If it isn't Keith," she said softly, "William's boy, and in a motor-car, too."

A moment later, swift steps rushed up the stairs, and before she knew it the little, feeble, bent, white-haired old lady was given a sounding kiss.

"Good morning, grandmother," said Keith, a broad-shouldered young fellow with merry blue eyes. "I've driven up here especially to see you. How are you today? I have a holiday, so thought I'd come."

Grandmother nodded. "That's good," she said.

Keith smiled at her. "Are you well, grandmother?" he asked again.

"For eighty-three, yes," was the reply. "But I've been sitting here thinking about Elvira Wilby. She lived at Elmwood, and she's just died, and is to be buried this afternoon. Elmwood is ten miles away, but I've just been wishing I could go to her funeral. We grew up together, Keith, and now she's dead."

Keith looked at the little, white-haired, feeble woman before he spoke. He had planned to spend this holiday out in the sunshine. He had meant to call for Jack and Billy; all together they would go for a long ride. But first he had come up to see grandmother.

"So your old friend is dead, is she?" he said tenderly. "Well, I'm sorry." He paused. "Would you really like to go to the funeral, grandmother?" he asked.

Grandmother nodded. "Indeed, I would, dearie. Elvira was the clos-

est friend I had, and it doesn't seem right to have her buried without me standing by. But of course, it's impossible."

Keith smiled at her. "Why impossible, with a motor-car at the gate, and the loveliest kind of a day? And so if you really want to go, and Aunt Jessie doesn't object, I'll take you to Elmwood."

"But it's your holiday," objected grandmother, "and you wouldn't want to spend it taking me over to Elmwood."

Keith put his arm about the old, bowed shoulders. "Try me and see," he said. "Why, grandmother," he added, "I want to go with you, if you want to go. Don't you suppose I still remember how good you always were to me, and those Sabbath afternoons we used to spend together, and you'd tell me Bible stories! And the times you used to drive old Dolly out to the country, and we'd bring home apples, and the strawberries we used to pick in that little patch in the yard! Think I could ever forget *those* times? Now, if Aunt Jessie says you may, I'll take you up to Elmwood in plenty of time for the funeral."

Aunt Jessie did not object, and a few minutes later Keith, beside a very fragile old lady in a black dress and bonnet, drove the car carefully over the road to Elmwood.

"It's at the church," announced grandmother. "I read all about it in the paper, and her old pastor is coming back to preach the funeral sermon."



Keith drove up to the church, helped grandmother out, and in at the door, and up the aisle.

How feeble she was! And, oh, how glad he was that he had brought her!

He put her in one of the front seats, and left her there, waiting for the funeral service of her old friend to begin.

When it was over, he helped her into the motor-car again.

"Oh," she cried, "Keith! dear Keith, I can't thank you enough. It was something I wanted to do to attend Elvira's funeral. She was such a pretty girl, and she lived to be eighty-three. The minister took his text from the twenty-third psalm—'For Thou art with me.' It was so applicable to Elvira. She was such a good Christian, and her life was not always easy, either. Thank you many, many times, dear boy."

Keith smiled. "Never mind the thanks, grandmother, I'm glad to do it."

The motor-car rolled smoothly over the road. Keith's holiday was over, and he had neither seen his friends nor taken the trip he had planned.

He stole a look at the sweet old wrinkled face. Grandmother smiled at him tenderly.

Eighty-three! How very old that was! He must be very kind to her.—*Selected.*

## Delivered from Satanic Power

THE story is told of two Hindu coolie women who, at frequent intervals, were possessed by the devil. They would fall on the ground and cry out in anguish to be released. Their cries were pitiful to hear, but no one could help them. Finally their employer became exasperated, and threatened to dismiss them. As a last resort, they came to one of our churches and requested the pastor to pray for them, because, they said, "Your God can free us from the devil."

The pastor called the church members together, and until late in the night they prayed for these two women. Night after night the people gathered together, until one night the women were thrown to the floor by the devil. With terrible groans he tried to resist the power of Christ, but the prayers of the people prevailed, and the devil was cast out. Since that time these women have not been troubled by the devil. Today they are rejoicing in the knowledge that they worship a prayer-answering God.—*E. R. Osmunson.*





## PEGGY CARRIES ON

JUSTA LEE ALLEN

IN far-away China, Peggy felt troubled and helpless. She went out and sat under a big tree to think it over. Always before, she had been able to help her father if it was anything about the children. Many times her father had told her that she was a great help to him in his missionary work; for when she smiled at the children and played with them, they were not so afraid of him. And when the children liked him, their parents were more friendly.

One day the teacher in the mission school read a story to the children about a girl who was always happy because she was always trying to help somebody.

"Why, that's just like Peggy," spoke up one tiny girl.

But on this day, Peggy felt like a very unhappy little missionary. No one knew better than she how badly they needed another building. Her father had felt sure of a new church this year; but only that morning she had heard the man from the Mission Board say to her father:—

"I know how disappointed you are, but there is no more money. I am afraid that you will have to continue to use this one room for both school and church for one year more—maybe longer."

Peggy knew what that meant—children sitting on the floor, no blackboard, no little desks, and, besides that, her father's disappointment.

When Peggy left the tree, she still felt unhappy, because she couldn't think of any way to help her daddy. The only thing she could think of at all was to call together the children from her mother's school.

After classes the following afternoon Peggy was seriously talking to the group under the big tree.

"Why can't our people give the money for the church?" she asked. "There has been no drought. Crops have been good. The war has not touched us—not in these parts. Should not we show our thanks to God for such a good year?"

"My daddy, Farmer Ho, did have lots of money," explained a chubby, round-faced little girl; "but the floods have washed away his crops many times. Now my daddy is very poor."

"My father, Farmer Fu, did have money, too," ventured another; "but his aged mother has been ill many months, and now he does not have much money."

"Yes," said Peggy, "I know. But we'll just have to think of some way. 'Where there's a will, there's a way,' you know. Besides, we've asked God to show us a way. Now, you think hard—all of you!" Peggy was much in earnest.

"I know!" a small boy suddenly sprang to his feet. "Let's dig for treasure!"

"That's no good—we wouldn't dig in the right place," discouraged another.

"Yes, we might, though," declared Peggy. "China is very old, you know. There's been plenty of time for a great deal of treasure to be buried. Come on. Let's dig over there behind that old building."

Peggy took the lead, the others following close behind. They got shovels, spades, hoes, sticks—anything they could dig with—and set to work with a will. They worked about an hour, but there was no sign of treasure. Some became discouraged and wanted to stop, but Peggy wouldn't stop. So they kept on digging, digging away. Still there was no treasure. Some of the girls threw

down their sticks and spades. Peggy pushed her shovel deep into the earth and wondered what she could do next. Just then something besides earth rolled out of her shovel. She picked it up.

"A Chinese idol!" exclaimed several.

As they dug, more interested now, another and another idol appeared, until there were twenty in all; but nothing more appeared.

"I told you we couldn't find treasure," reminded the sceptical girl.

Peggy only said, as she dropped down to the ground, "There is some way. There's always a way if only we can find it."

Then everyone grew very silent. No one could think of a way to get that money. It seemed that there was nothing else to do. Even Peggy was about to be discouraged, when one of the girls said: "I don't know what makes me keep thinking about those queer foreigners in the city—people from countries like Great Britain and America. Do you know," she continued excitedly, "they take the skirts, such as our brides wear, and put them on their tables—for decoration, for a sort of table cover! My uncle saw that in the big city!" They all laughed at the amazed declaration she made, and many were surprised.

Suddenly, Peggy sat up very straight. She had seen such ornaments in her homeland! She thought of something else, too, but she didn't take time to explain. She only said, "I must run and see my mother!"

Quickly Peggy ran and told her mother about the idols; her mother told her daddy; her daddy told the men; and soon all the people of the church were there looking at the idols that had been buried so long ago, when the whole village became Christian. The idols were of different sizes. Some were made of iron, some of valuable bronze, and some of sun-baked clay, once gaily painted and gilded, and all wonderfully preserved.

A few weeks later, there was a party for Peggy, and all the children who had dug for treasure. And at last—would you believe it?—there on the table before them lay the treasure that was to buy for them a new church. The idols had been taken to the city, and there enough "queer foreigners" had been found, and the idols were all sold. All the church members, too, walked up and laid their offerings on the table—even Farmer Ho, who thought he didn't have anything to give because the floods had washed away his crops; and Farmer Wu, whose aged mother had been ill so long. And there was even enough money to buy desks and books for the school—and all because Peggy had carried on.





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## AROUND THE WORLD

FROM the summit of Irazu, a volcanic mountain in Costa Rica, an observer can see both the Atlantic and the Pacific Ocean.

CZECHOSLOVAKIA may well be proud of the largest shoe factory in the world—the huge modern Bata factory.

Last year citizens of the United States wore 410,000,000 pairs of shoes manufactured there.

Two hundred years ago a sailor on a ship from India sold to a resident of Baltimore, Maryland, the first umbrella in the United States.

The first time its owner used it during a rainstorm, women and horses were frightened to the point of flight, and children pelted it with stones.

THE republic of Guatemala is noted for two special features—its breath-taking volcanic scenery and the department of probity in its government.

President Jorge Ubico has made a valiant effort to eliminate graft from his official family, with the requirement that all government employees before and after their terms of office submit an inventory of their assets and liabilities and those of their families, to be kept on file.

A NOVEL method of encouraging people to look after their gardens has been introduced by the Bognor Town Council, which is going to give booby prizes this year for the worst-kept gardens, says an English newspaper.

Everyone on the council estate is to be regarded as having entered for the competition.

## ADVENT RADIO CHURCHES

THE Sydney Advent Radio Church is now on the air from Station 2GB, Sydney, from 5.30 to 6 p.m., E.S.T., each Sunday.

THE Hunter Valley Second Advent Radio Church will be on the air from West Maitland, New South Wales, with the Lochinvar Station 2HR, from 5 to 5.30 p.m. each Sunday.

THE Dubbo Advent Radio Church is heard from Station 2DU each Sunday at 6.30 p.m., E.S.T.

LISTEN in to the Advent Church each Sunday morning at 11 o'clock, E.S.T., from 3MA, Mildura.

THE Gippsland Radio Church is on the air from Station 3TR, Sale, each Sunday, 6.30 to 7 p.m. Wave length, 242 metres.

WEST AUSTRALIA now has its radio church. Listen in to 6KG, Kalgoorlie, each Sunday from 6 to 6.45 p.m. (8 to 8.45 p.m., E.S.T.).

TASMANIA'S Prophetic News Broadcast, 7DY, Derby (214 metres—1,400 kilocycles), every Sunday, from 8.45 to 9 p.m.

IN 1502 Columbus founded in Costa Rica the first colony in Central America.

THE building of railways in England was once forbidden by Parliament on the grounds that it would interfere with fox hunting.

GREAT BRITAIN has fifty-two morning, eighty-six evening, and eighteen Sunday newspapers. Their aggregate circulation is 33,500,000.

ABOUT 20,000 people flocked to Edinburgh Dock, Leith, to see the German naval training ship, *Horst Wessel*, 1,750 tons, when she recently visited the port.

MECHANICAL devices, says an American journal, are driving the old-fashioned light-house with its resident keeper out of existence, according to statistics recently made public.

They are being replaced where opportunity offers by lighting buoys and other automatic devices. Fog signal stations, however, still require a resident keeper.

MRS. MAUDE LEE of Bronxville, New York, makes a hobby of returning lost dogs to their owners. In the last five years she has gathered in twenty thousand lost pets.

Recently she devised a special brass tag bearing her telephone number, which she supplies free to all dog owners. Then anyone who finds a tagged dog which has wandered away from home has only to ring her up. She meets all the expenses involved in returning the animal to its home.

## The breakfast that's greeted WITH SMILES!



When Mother serves Weet-Bix, everybody's pleased. They like the nutty-crisp flavour, the satisfying wheaty taste. And Mother serves Weet-Bix often, because she knows their excellent food value—plenty of nourishment in Weet-Bix. Proteins, carbohydrates, phosphates, food iron, mineral salts and vitamins. Weet-Bix are ideal for every meal.

# WEET-BIX