

## Science Speeds the GOSPEL STORY

II. The Meaning and Purpose of the Flood Tide of Invention in This Amazing Century

ASHLEY G. EMMER

SOONER than many of us realize," wrote President Roosevelt to the chief executive of the United States National Broadcasting Company on the occasion of the recent dedication of the new NBC station at Washington, D.C., "television will be established in homes throughout the country." Already this long-range sight-seeing device is past the experimental stage.

In England, at the time of the coronation of King George VI and Queen Elizabeth, hundreds of people from their armchairs at home saw the stately procession to Westminster Abbey and the crowning there of the royal couple. And at the rate plans

for the commercialization of television are proceeding in the United States, it may not be long before people all over America will be able to dispense with the radio announcer's clever visualizations and see for themselves the actual events taking place.

Television will then be in fact the "crowning wonder of a golden age"!

*A 74-passenger aerial clipper used in the San Francisco-Hong Kong air service of the Pan American Airways. The clipper is seen circling the air base on Treasury Island in San Francisco Harbour, preparatory to landing.*

*International News Photo*

What strides science has made in this one field of human communication in just fifty odd years! When Signor Marconi first began to tinker with his strange tangle of wires, switches, and batteries, heartless cynics significantly tapped their foreheads. But ridicule turned to speculation when, in 1895, Marconi first transmitted a whisper-like sputter across the fields of his father's estate in Bologna, Italy.

In spite of the pessimism of those who maintained that the radio waves would not curve the horizon, in 1898 the first Marconi message flashed across the English Channel, and in 1901 wireless bridged the turbulent





Atlantic. Thus the boy who played with the idea of wireless telegraphy has made possible the S O S of ships at sea; been indirectly instrumental in saving the lives of explorers at the Poles, pioneers in the jungles of the Amazon, and pilots in the air; and by paving the way for radio, has more recently enabled sentinels on the outposts of civilization to keep in up-to-the-minute touch with affairs of interest in the great centres of population.

But now science takes another advance stride not only in enabling man to hear across space, but also in providing him with an "eye" that pierces the ether! Truly a remarkable conquest of territory in just one generation, particularly in view of the fact that it was only in 1844 that electric telegraphy was perfected, and that not before 1858 did the first submarine cable really carry messages successfully.

However, as spectacular as may be the triumphs of genius in the sphere of radio contact between peoples, these astounding achievements hardly transcend the wonders of modern transportation by land, sea, and air. Mankind has been more closely bound by these fourfold ties, so marvellous are the changes since forty years ago.

Think, for instance, of the first "petrol buggies" that snorted over the cobble streets in 1900. Motor-cars of such early vintage were air conditioned with a vengeance, most of them not possessing even a glass shield for windbreak. Side curtains that flapped in a gale, and floor boards that permitted chilling gusts to freeze one's feet, were not conducive to winter driving, even if the old single-tube tyres could have been guaranteed for more than one thousand miles of winter life. People just stored their cars when snow came!

Compare these strange contraptions, in appearance halfway between a buggy and a locomotive, with our modern motor-cars. Where are the old steering tillers, horns with rubber bulbs, and kerosene lamps—or, on the de luxe models, acetylene lights, the generating mechanism being carried on the running-board? They have been swept aside by bigger and better motor-cars with automatic gear shifts, dual electric horns, coaches that are

truly air conditioned, and with instrument panels that would have befuddled the pioneer of the road. His vehicle had no such adornments.

Today we travel in our superchargers thousands of miles at many times the speed the old crates and tin cans rumbled their thirty miles a day, punctuated with stops galore for tyre repairs and engine coddling. How aptly do the words of the prophet Nahum seem to apply to our "chari-

communities are becoming more intimately associated with one another than ever before.

The twentieth century binds far-flung recesses of the globe by sea lanes of but a few days' travel. In contrast, barely a century ago the pioneer liner, *Sirius*, a scant 178 feet in length, was propelled from Cork to New York in slightly more than two weeks by paddle wheels turned by the collective energy of six hundred "steam horses,"

the first ship to dispense entirely with sail. Her speed was  $8\frac{1}{2}$  knots an hour. Travel was uncomfortable as well as expensive, one's destination was often uncertain, and, from the time she left port, the ship was out of contact with the world until she sighted land again.

However, palaces that float above the clouds are now challenging even the supremacy of ocean liners. Fitted with sleeping-berths as cosy as those on the best boats, mammoth airships hum through the black night bearing their human freight across a continent or sea. Zeppelins on a regular weekly run link Germany and Argentina; England and India are only hours apart, thanks to the efficiency of Imperial Airways; America has her Pan American service; French and Italian possessions, too, are now more closely tied by air routes to their respective homelands than they ever were by the fastest sea or land connections; and there has long since been an air service between Britain and Australia. But while we

might cite instance upon instance to show how our little world has recently become one grand maze of intertwining air routes, we must also point out that thirty years ago there was no such thing as a passenger air service.

That the past one hundred and fifty years has been a period of vast progress in the tying together of the human family by bonds of radio, as well as by land, sea, and air communication, goes without saying. Nobody longer doubts the extent to which these conveniences have contributed to the modern intimacies of international relationships.

Yet that is not all. Practically every device that helps make modern travel what it is has been invented within the last century. And as we look around our modern palatial liners



Keytone Photo

An interesting power cycle, shown not long ago in a cycle exhibition in England. The small motor of 80 c.c. can easily be attached, or detached as shown in the photo. The combined weight of cycle and motor is 76 pounds, and there is exceptionally quiet running at 150 miles to the gallon and at 30 miles per hour.

ots" that "rage in the streets" in these late thirties! We "jostle one against another in the broad ways." At night on the highways our cars "seem like torches." Truly they "run like the lightnings"—with many crashes, to enlarge the prophetic figure. Nahum 2: 4.

But not only have improved motors, perfected tyres, and streamline bodies enabled man to travel in a few hours the distance between cities that were once a week's journey apart. Oceans, too, have become ponds, and continents are now next door, since the magic wand of science has also touched our ships and planes; so that hardly has the radio flashed the news of a fresh dash across the Atlantic, or another great flight, than the intrepid record-breaker himself has already arrived! Thus nations and





## TENSION TOO GREAT TO LAST

**T**HE age in which we live is different from any which have gone before. Today anyone who says that things are really no different from what they have always been, is not taken seriously. Writing with the consciousness that our age is hastening on toward some great destiny, the *Presbyterian* stated editorially:—

"Whatever else we may say of this age, it marks a great climax in history. Some inconceivable disaster or some wonderful change for the better can hardly be long delayed. The tension is too great to last. What the Christian attitude should be has been well stated by C. F. Yoder:—

"It is given to us to witness some of the closing scenes of the greatest age in history. It is given to us to know the signs of the times and to rise above the confusion of the world and to see the white streamers on the eastern horizon as the coming of the Lord draweth nigh. It is no time to talk of separation from the world unless we separate from its unchristian methods as well as its sensual pleasures and fellowship."

The age in which we live does indeed mark a great climax in history. The tension increases until it seems that the breaking-point must be almost reached; but the strain, greater than any we had imagined possible, is sustained and intensified. It is no wonder that public men are breaking under it, and dying of heart failure; it is no wonder that so many leading men, looking into the future and seeing only black despair, are committing suicide to escape from what they see ahead; it is no wonder that men's minds are giving way, and that the dark clouds of insanity are closing down over an increasing multitude.

Judging by present world conditions, it does seem that some "inconceivable disaster" is about to overwhelm the civilized world. Dark indeed is the future for one who looks into it with unaided vision.

But there is a beam of light which can penetrate the darkest prospect, and reveal the hidden meaning and the certain outcome of world events. That light is the Word of God. Its

rays will illumine the hearts of all who will accept it, and show the one unfailing way of individual deliverance from the darkness of sin and despair. In the Bible they will find the One who said, "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life."

The Bible not only shows the way of individual salvation, but reveals the outcome of this world's present mad career. Although at the present time wicked and blasphemous men are going their God-defying way, and forcing their wills upon millions of men and women, they will soon have reached the limit of divine forbearance. Then God will intervene, and Jesus will come in the clouds of heaven to deliver those who have stood upright for Him in the midst of a crooked and perverse generation, and to destroy them that destroy the earth.

Those who choose to follow Christ, and to be ruled by His principles in these closing days, are not choosing an easy path. But God has promised them grace and strength to sustain them through the struggle, and then life everlasting in the new-created earth, where "there shall be no more

death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Surely the way is worth choosing—a life of victory now, and of peace and joy everlasting in the new earth.  
H.

## Nations Sleeping on Their Haversacks

**A**T the time of writing, the situation between Germany and Poland is still very tense, and continues to occupy a prominent place in the daily press. Germany is said to be watching Poland very carefully for signs of any weakness.

It is to be hoped that the matters in dispute will be amicably settled and peace continue to be maintained.

Meanwhile Poland holds herself in a complete state of readiness, and the world arming goes on. The Secretary for War (Mr. Hore-Belisha) declared in the House of Commons that "the nation must now sleep on its haversack." Other nations are doing likewise.

The Duke of Windsor, in his recent moving appeal for peace, which plea was broadcast from the battlefields of Verdun, made mention of the unprecedented fears which beset our times. He said:—

"The grave anxieties of the time compel me to raise my voice in expression of the universal longing to be delivered from the fears besetting us, and for a return to normal conditions."

They knew, he went on to say, "that in modern warfare victory will lie only with the powers of anarchy and chaos."

Our topsyturvy times, beset with unprecedented anxieties and fears, are really a portent. Our Saviour, in speaking of the days preceding His second coming, said: "There shall be . . . upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26.

We surely are seeing, in the terribly topsyturvy and unparalleled conditions in the world today, the fulfillment of the Saviour's words. Our times are pre-eminently those of distress of nations, with perplexity, and men's hearts failing them for fear; unparalleled distress, perplexity, and fear are among the outstanding characteristics of our days. Before our very eyes we are seeing today the prophetic Word marvellously being fulfilled.  
K.



Sport & General Photo  
Marshal Edward Smigly-Rydz, who became  
marshal of Poland in 1935.



## Transformation--Not Reformation

WHILE some men charm us, this Man changes us; while some men reform us, this Man transforms us; while some men breathe into our brain the message of their minds, this Man breathes into our souls the spirit of Himself. This is our passion, to bring Christ down to the people."

These beautiful words were spoken by General Evangeline Booth at a gathering in her honour that was attended by many famous people. They indicate the underlying difference that there ever must be between any scheme for uplift and improvement that relies on human power and wisdom alone, and God's wonderful plan of redemption, that relies for its success upon the omnipotent power of God.

There have been great movements which have wielded a wide and powerful influence and which have owed their success to the genius and personality of their founders. But when these founders have been removed by death, the organizations have crumbled into nothing.

There have been many plans formulated for the uplifting and reforming of humanity, and these have met with more or less permanent success in outwardly changing and improving various sections of the human family.

But at best all such merely human efforts are only temporary and superficial. They cannot conquer time, nor reach down to the root causes of the troubles that afflict and degrade mankind.

There is only one who can reach into the depths of need, rescue a man, and then raise him to the sublime heights of joy and holiness. The divine Son of God was born into the human family that He might reach down into the depth of human need. As a man He drank the cup of human misery and woe, and then voluntarily went down into the gloomy prison-house of death. But death and the grave could not hold the Lord of life, and at the call of God He broke from its doors, bearing with Him the keys which enabled Him to set free all who had trusted or would trust in Him.

It is these great facts of the life, death, and resurrection of Christ that constitute man's only hope of deliverance from the power of evil that binds him down. It is by this method that the illimitable power of God was brought down to meet the need of a lost race. By His life as a man, Christ gave us a perfect example; by

His death He paid the penalty of the broken law of God; by His resurrection He opened the way to the very throne of God, by which humanity might rise with Him to the heavenly places.

The power thus unloosed for the human family is the power that called Christ from the dead, "the exceeding

day. When a human soul awakes from its trespasses and sins, when the love of God is poured into a heart that was cold and empty, when the Spirit of God breathes into a spirit lying powerless and buried in the flesh, there is as true a rising from the dead as when Jesus our Lord came out from His sepulchre."

Shall we not accept this life from Him, and experience the power of His resurrection lifting us above the power of sin into the heavenly places of His presence? H.



*Sport & General Photo*

Polish motorized forces on the road in the rushing up of Polish artillery, cavalry, and infantry to the northern frontier, near Eastern Prussia, last month, as Poland prepared to defend her independence.

greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places." Eph. 1: 19, 20. "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2: 4-6.

Writing of the resurrection power that is working to transform human hearts, Professor G. G. Findlay says how wonderful it would have been to have witnessed a resurrection, as of the daughter of Jairus, or of Lazarus, who came forth from the tomb bound with grave-clothes.

"Still more marvellous," he continues, "to have beheld the Prince of Life at the dawn of the third day issue from Joseph's grave, bursting His prison-gates and stepping forth in new-risen glory as one refreshed from slumber.

"But there are things no less divine, had we eyes for their marvel, that take place upon this earth day by

## Hungry in a World of Food

THE heart-breaking paradox of millions of underfed and starving people dwelling in a world that produces abundance of food for all has been brought to notice again. In a leading article, an English newspaper recently drew attention to this problem in these words:—

"In a world which contains hundreds of millions of underfed people we are again told that there is *too much wheat!*

"The wheat has been produced in great abundance in magnificent harvests, but most unhappily the world's peoples are not able to consume the crops.

"It is estimated that in the wheat year ending in July the world will eat only three-fourths of the wheat harvests!

"It is really a problem of distribution, which so far the world has not had the wit to solve. The majority of the world's people do not eat wheat bread, but have to be content with poorer fare. The delegate from Rumania said that in that country



the people ate wheat bread only twice a year, at Easter and at Christmas.

"In Asia alone there are multitudes of underfed people who would be only too glad to consume that 'unwanted' fourth of the world's wheat.

"Again we see the folly of the divisions, fears, and jealousies that frustrate mankind. In any properly civilized world the wheat produced this year would be regarded as a blessing; it is only a problem in a world that has gone mad."

Even though the folly of man has wrought untold harm to the earth in the destruction of forests, and the consequent erosion has made large areas barren and useless, it is still rich and fruitful, and able to supply the needs of all its children. And yet man, in his selfish greed, is ready to see his brothers starve before sharing with them the bounty of the earth.

In their pride and hardness of heart, there are few men who pause to think how little a part they really play in providing the food that they selfishly hoard. True, they plough and cultivate the land, sow the seed, and then reap the harvest. But how small and futile this is compared to the divine power that must be exercised night and day before the seed will spring to life and multiply itself! If there is lack of either sunshine or rain, the crop is a failure.

In one of His parables, our Lord spoke of the divine power exercised night and day in the growth of the grain:—

"So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."

Our heavenly Father is "kind unto the unthankful and to the evil." "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." But how do men repay this kindness? The abundance which has been given to them to share with others less fortunate, they hoard up, or sell for their own gain.

As stated in the leading article quoted, this state of widespread starvation in a world of plenty is possible only in a "world that has gone mad." It shows the folly of the "divisions, fears, and jealousies that frustrate mankind."

But this condition of folly and madness that man has brought upon the earth will not last for ever. Christ purposed at the creation that this world should be peopled by a race of men and women whose hearts are filled with love and in whom selfish-

ness has no place. This purpose will be carried out. Those who refuse to be governed by the principles of Christ's kingdom will be destroyed, and "the meek shall inherit the earth."

The second coming of Jesus will soon take place, and at that event, the reign of sin and greed will be brought to an end. For this glad event Christians must prepare and pray.

H.

## Youth and Crime in the United States

W. G. CALDERWOOD

(Our American Correspondent)

IN a recent address, J. Edgar Hoover, chief of the FBI, stated that 51 per cent of offenders committed for stealing cars during the past year were minors. This was also true of 42 per cent of the burglars, 30 per cent of the thieves, 28 per cent of the robbers, and 13 per cent of the murderers. In sharp contrast with this upswing of youthful crime since repeal is the report of the Census Bureau for 1923, three years after alcoholic beverages had been made relatively inaccessible by Prohibition, that there was a decline of 43 per cent in number of offenders aged fifteen to seventeen, and 11.1 per cent for ages eighteen to twenty.

No one would charge the liquor traffic with the whole responsibility for the increasing number of minor criminals. But two facts stand out like the proverbial sore thumb—first, intoxicants of all kinds were never before so easily or alluringly available to minors; second, alcohol in any quantity is far more serious in its effects upon minors than on adults.

Let the home bear its share of the blame for inadequate moral training; let the school bear its share for neglecting the essential feature of character education; let the church face its failures, whatever they may be. Then let society face its obligations, too.

Society knows that alcohol robs those under its influence of their social eyesight. Yet society sanctions and approves its sale by licensing it. Society allows the traffic to stimulate sales through false and misleading allurements dangled before youth in advertising and otherwise. In most states society has passed laws falsely stating that alcohol in certain beverages is not intoxicating. The deepest guilt for liquor's part in the increase of crime and for the appalling delinquency of youth is not the home, nor the school, nor the church, but society, acting through its legislative authority.

## Importance of Being Certain

W. L. EMMERSON

A STRANGE and tragic situation has arisen in the Anglican Church in England during the past months.

When the Doctrinal Report was published last year, the extent of disagreement between authorities in the national church was laid bare. What was suspected before became transparently manifest, namely, that some found themselves unable even to accept such basic facts of the Christian faith as the virgin birth of Jesus and His physical resurrection.

Realizing how seriously the Report had affected the confidence of the Anglican laity, as well as Christian people outside that communion, in the leaders of the church, the Lower House of Canterbury asked the bishops to make an unequivocal declaration as to their faith in the historic clauses of the creeds. A petition was drawn up, and signed by over eight thousand Anglican clergy, and finally the bishops of Ely and Chelmsford sought to table a motion in the Upper House affirming the church's inflexible adherence to the fundamentals of the Christian faith.

But the bishops were not allowed to bring their motion before the House. In the words of the *Church Times*: "Discussion was guillotined by the motion of the Bishop of Derby, which in bald and unsympathetic terms declined to grant the petition." The Upper House "preferred to foreclose all assurance with a blunt and unreasoned refusal."

Writing in the *Ely Diocesan Gazette* on the abortive resolution, Dr. Heywood, Bishop of Ely, says:—

"The situation thus created seems to me to be serious. . . . Christianity is an historical religion; it is based on events in history, and if these events did not occur, the whole foundation of Christianity is imperilled."

Only a little while ago a prominent Anglican layman, Lord Hugh Cecil, also declared:—

"The church is not a study circle, . . . it is rather an evangelist or a prophet. And to seem hesitating about the purport of its message, instead of declaring it fully and confidently, enervates the church and destroys its evangelistic power."

There are many "leaders" in the world who urge their capacity to lead the world out of the present chaos, and many of these professed ways are avowedly unchristian and anti-christian. The accredited leaders of the Christian church are, therefore, hardly likely to commend Jesus as the true "Way" if they are uncertain what to believe about Him.



# SIGNS *of the* TIMES

Editor: A. L. KING - - - Assistant Editor: MARIAN M. HAY  
 Editorial Contributor - - - A. W. ANDERSON

## TRUE SCIENCE AND RELIGION NOT CONTRADICTIONARY

**A**N exceedingly interesting article, entitled "Three Realms of Knowledge," and written by Louis Trenchard More, professor of physics in the University of Cincinnati, Ohio, appeared in the *Hibbert Journal* not long ago.

Though a man of science, Professor More believes in God and religion, and sees no contradiction in doing so. True science is not antagonistic to God or the Bible. While "science falsely so called" may contradict the Bible and scoff at religion, yet, as the great scientist Lord Kelvin, who was called "the Napoleon of Science," has well said, there is no ascertained scientific fact that is out of harmony with the Word of God. God is the author of the natural world as He is the author of the Bible, and His two books—the book of nature and the written Word—quite agree, or are in perfect harmony, when properly and correctly interpreted.

Lord Kelvin is also on record as saying:—

"I do not find that the *leading* men of science are irreligious. . . . If you think strongly enough, you will be forced by science to the belief in God. Science positively affirms creative power. . . . Religion and true science harmonize perfectly."

Sir Isaac Newton has large claims to being considered the greatest man of science who ever lived, for he formulated the laws of motion, discovered the law of inverse squares, and invented the fluxional calculus. "Any one of the three (if it could have been produced alone) would have made his name immortal; the fact that we owe all three to one person places him upon a pinnacle of greatness which has not been approached by any other man of science."—"The Development of the Sciences," edited by L. L. Woodruff, Yale University Press, 1923.

And yet the great Newton was a very religious man, believing strongly in God, and spending much time in the study of the Bible and writing a great deal about its wonderful prophecies. Taking his stand on Dan. 12: 4, which says that "in the time of the end" many "shall run to and fro, and

knowledge shall be increased," he said that the time would come when methods of travel would be greatly speeded up—as indeed they have!

The great scientist Michael Faraday, who made many valuable discoveries, was also an exceedingly religious man. He declared:—

"When I consider the multitude of associated forces which are diffused through nature—when I think of that calm balancing of their energies which



Sir Isaac Newton, brilliant English scientist, who repeatedly said that his scientific discoveries had been made in answer to prayer.

enables those most powerful in themselves, most destructive to the world's creatures and economy, to dwell associated together and be made subservient to the wants of creation—I rise from the contemplation more than ever impressed with the wisdom, the beneficence and grandeur, beyond our language to express, of the Great Disposer of all."

Thomas A. Edison, the world-famous inventor and scientist, was also unaware of any folly or difficulty in believing in God. He said: "After years of watching the processes of nature, I no more doubt the existence

of an Intelligence that is running things than I do the existence of myself."

Sir Isaac Newton repeatedly said that his scientific discoveries had been made in answer to prayer. Lord Kelvin also had a gigantic intellect, and made many valuable discoveries and is justly world famed; and he stated emphatically that religion and prayer helped him in his life-work. In speaking of "the most valuable discovery" of his life, he said:—

"I consider the most valuable discovery of my life was made when I discovered that Jesus Christ was my Saviour. He has been my constant friend and helper in my life-work; and every discovery I have made that has contributed to the benefit of man has been given me in answer to prayer."

Sir William Dawson, LL.D., F.R.S., F.G.S., who was president of the British Association, and was for long the principal of McGill University, Montreal, and the author of "The Story of the Earth and Man," and other books, stated:—

"Any rational and successful pursuit of science implies the feeling of a community between the Author, Contriver, and Ruler of Nature, and the mind which can understand it."

More than once Sir J. W. Dawson declared: "The Bible has been my strength from day to day."

Clerk Maxwell, the distinguished mathematician and physicist, declared: "I have looked into most philosophical systems, and I have seen that none will work without a God."

Among the numerous other famous scientific men who believed in God and religion may be mentioned: Sir John Herschel, the astronomer, who stated that, "All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the sacred Scriptures"; Louis Agassiz; Lord Rayleigh, the discoverer of argon and one of the presidents of the Royal Society; Lord Lister, the discoverer of antiseptic methods of surgery; Lord Avebury; Sir William Huggins; Sir Michael Foster; Sir George Stokes; Sir William Ramsay, the chemical adviser to the British Government during the World War; Professor P. G. Tait; Professor Balfour Stewart; Sir Joseph Prestwich, Boyd Dawkins, Sir James Y. Simpson, the discoverer of chloroform, who stated among his last utterances, "I have unshaken confidence in Jesus only"; and many others.

### PROFESSOR MORE UTTERS A WARNING

In his interesting article, "Three Realms of Knowledge," in *Hibbert's Journal*, Professor More deals with



the realm of the body, the realm of *bios*, or life, and the realm of *nous*, or mind. In his opening paragraphs, he utters the following warning, which is so much needed in our times when there is much irreligion in some scientific circles and a false feeling abroad that science has out-moded the Bible and demolished religion:—

"In spite of the warning which the Middle Ages might give us that society, however noble its ideals may be, is not healthy when it is out of balance as regards either its spiritual or its material interests, we are today neglecting that obvious lesson of history. The only difference is that now the scales are heavily loaded by our interest in the affairs of this life.

"It needs little argument to prove that we now rely almost exclusively on observation and reason as the guides of right living, and these are the essence of the scientific mind. In fact, we boast that we have finally evolved into the Age of Science and, if religion is still to be of value, it also must be scientific; give up its ideals of spiritual intuition and revelation, and soberly settle down to help make life healthy and comfortable. The dream of preparing for a future life is past; to hope for a peaceful and prosperous society is the utmost goal for our effort.

"That science is firmly in the seat of power is plainly indicated by the fact that, in newspapers and in periodicals, the opinions of men of science are cited on all questions, and are almost universally accepted as dogmatically authoritative. Men eminent in the physical, biological, and psychological sciences are questioned eagerly for their views on religion; and comfort is taken if they declare that their scientific work during the week does not prevent them from regular attendance at church on Sunday."

Professor More goes on to say:—

"Because of our present obsession for science, is there any danger that we may, in our quest of power, of health, and of comforts, create an antipodes to the Middle Ages; submit blindly to the scientist instead of to the priest, and to the dogmatism of the laboratory in the place of the church?"

He continues further:—

"If we should continue in this worship of science, will society be healthier or nobler? Religion and the church have been subjected to a long and searching criticism of their pretensions to authority; but science and the laboratory have not; they are still in that state of youthful optimism where every least observation is claimed to be of true importance, and where every hypothesis is held to be useful whether it be true or false.

"May it not be well to examine whether there is any universal science, or whether there are not several sciences with incompatible fields and incompatible methods of cultivation? A review of the axiomatic postulates of the objective sciences will show they are so definitely restricted in their scope and so contradictory in their disciplines that they are incapable of pronouncing on the questions of morals and religion; for these, we must continue to rely on the inner criteria of the human conscience or the authority of revelation."



*I CONSIDER the most valuable discovery of my life was made when I discovered that Jesus Christ was my Saviour."*

—LORD KELVIN.

#### BIOLOGISTS IN A DILEMMA

CONCERNING the present attitude of biologists and the dilemma they impose upon themselves, Professor More says, in dealing with the realm of *bios*, or life:—

"The present attitude of biologists can be stated, I think, as an obstinate disinclination to admit frankly in spite of evidence that, since the activities of life cannot be identified with mechanical forces and motions, life itself must be something different from matter or electricity. They argue rightly that great and useful advances in knowledge have been made by studying, under the microscope, organic cells which have been stained and can thus no longer function as alive, and by producing artificially in the laboratory many of the chemical processes of the living organism. They are unwilling to face the dilemma they impose on themselves by the dictum of *ovum ab ovo* [an egg from an egg], or that there is no spontaneous generation of life from matter; and at the same time they continue to argue that life is material because in the remote past there was no life, therefore just for once it must have begun spontane-

ously and hence must continue to be material."

Professor More says further:—

"If we examine many of the chemical and physical actions of the living organism, it seems necessary to believe that the biotic activity does operate directly on individual atoms and molecules."

He goes on to show that urea is excreted by the animal organism, and that the ways of obtaining it by chemical processes cannot possibly be the method followed by the living organism. He says:—

"In 1828, Wolfer oxidized potassium ferrocyanide to potassium cyanate by fusing it with lead or manganese dioxide; he then converted this cyanate into ammonium cyanate by adding ammonium sulphate, and finally by evaporation obtained urea. Since then other, and simpler, methods of preparing urea have been devised, but none of them can possibly be the method followed by the living organism.

"Again, how does the liver construct bile from the ingredients of the blood? How do the glands secrete their elaborate chemical products? Even more mysterious to me is the chemistry of the plant. . . . When I observe a sprouting acorn and apple seed, planted in the same earth and sucking the same materials into their roots and yet the one unerringly composes quercic acids and salts, and the other malic acids and salts; then I am convinced that a non-mechanical and dominating power is present in all life."

#### THE GREAT GAP BETWEEN MIND AND BODY

IN dealing with the third realm, that of *nous*, or mind, Professor More mentions the great gap between mind and body:—

"It is not to our purpose to inquire how, or when, or why, *nous* [mind] came to be associated with *bios* [life] and body and thus to create a third realm of knowledge. It is sufficient . . . to try to show that the noetic activities cannot be a development of evolution from body, or life, or their association.

"The gap between *nous* [mind] and body is much more readily recognized than between *bios* [life] and body. We must either deny the existence of *nous* as a reality because we have become persuaded that only bodies are real which have motion, can be located in space, and can be measured quantitatively; or else we must accept a dualism of spirit and body.

"No man, not even the mechanistic scientist, when detached from his speculations and his laboratory, really



supposes that he is only a moving conglomeration of material atoms, or of electrical charges, or of energy quanta, or is even a curvature in a space-time plenum. The physicist grants and even insists that the scientific method does not give a true picture of the objective world of bodies and that scientific theories are created by our minds; how then can mind, a noetic activity, be included in the domain of mechanics, for we thereby should be explaining mind as a creature, created by itself? Such a process of reasoning is as legitimate as if a man made a galvanometer and then expected it to explain its inventor and maker by the observations he made with it.

"There are many who hold to a dualism of matter and spirit—to use the familiar terms—who also maintain that life is but a complex form of matter and that the biochemist and the biophysicist must be thorough-going mechanists because to admit any form of vitalism would hinder them from making their great discoveries. I might point out to them that if life should happen not to be mechanical, the admission of the truth ought not to impede scientific advance even if it discommodates the scientist.

"If anyone attempts to reconcile a dualism of matter and spirit and a monism of matter and life, he is immediately confronted with an impossible conclusion. \*If man is only a species of animal in the evolutionary chain, then all his qualities, including mind, must have developed from animal characters. . . .

"This dilemma arises from a loose and double meaning attached to the words, man and mind. In one sense, 'man' is a word used to signify the animal of the species, *homo*; but in another sense, 'man,' as *homo sapiens*, signifies the animal plus those noetic activities which we do not discover in animals and which if not existent in them cannot be evolved from them. So also the word, 'mind,' is often used to express those instincts common to both men and animals, but is as frequently restricted to the spiritual and noetic activities of man.

"The anthropologists, using the term to include the study of the bodily, the biotic, and the noetic attributes of man, have been slow to recognize that they have been misled in accepting uncritically the classifications and conclusions of the biologists. The aims of the two disciplines are essentially different."

#### MAN CREATED BY GOD

TOWARD the close of his article, Professor More says that language has not been derived from animal sounds, and that the Apostle John recognized "the awful gap between

man and animals" far more clearly than the scientists who were blinded by a specious theory of evolution:—

"The attempt to derive language from animal sounds has been a complete failure, and should have been anticipated from the very fact that, while many species of animals have a complete apparatus for emitting articulate sounds, have the same need for communicating ideas, and are able to express emotions and sensations, yet not one is, or has been, able to take the seemingly easy but extraordinarily difficult step of co-ordination of thought and speech. The writer

of St. John's Gospel who announced that the Word was with God, and the Word was God, realized the awful gap between man and animals far more clearly than the scientists who were blinded by a specious hypothesis of evolution. He saw its implications of moral responsibility, making man a comprehending witness of the laws of the universe."

Professor More's article was a timely one, and we trust helped many readers to see that there are limits to the sphere of science, and that there is a sphere of religious truth, which has claims upon us all. K.



**A**MONG those instincts which raise mankind above the lower order of creatures is the urge to worship. Of no race in history can it be recorded that they had no form of religion whatsoever. The urge to worship is evidence of our search for something of which we feel ourselves to be a part, have lost, and desire to obtain again. Out of his futility man seeks the source of infinite power.

The realization of this has troubled wise men down through the ages; many though searching diligently have yet searched in the wrong direction, and coming to the end of life have faced the grim fact that they followed the wrong path. "There is a way that seemeth right unto a man," wrote King Solomon, "but the end thereof are the ways of death." Prov. 16: 25.

Bearing this in mind, it is interesting to consider Paul's experience of finding God as Him in whom "we live, and move, and have our being." The realization of this is surely the most satisfying of all realities, for what Paul enunciated two thousand years ago has been the source of spiritual comfort to all Christians. Out of this grows for each a personal experience of the Fatherhood of God, the beginning and the end of life. J. G. Whittier gives beautiful expression to the thought:—

"Through Him the first fond prayers are said  
Our lips of childhood frame;  
The last low whispers of our dead  
Are burdened with His name."

## HIGHWAYS OF ZION

★ Douglas McPherson

What day of commemoration is considered complete without its divine service? It is insufficient that there should be bands playing, flags flying, men marching on Anzac Day. It is a great occasion, and so in every city, every little country town, men must gather around their memorials and stand bareheaded while a padre leads in prayer, for there is something in the human heart which cries out for God.

That instinct which urges man to worship is as real as those other instincts which are for the success and happiness of our lives. The wise man, realizing this, makes provision for the gratification of this natural longing which, left unsatisfied, renders life incomplete. As wrote Israel's ancient poet: "Blessed is the man whose strength is in Thee; in whose heart are the highways to Zion." Ps. 84: 5, R.V. The Psalmist considered such a man to be blessed, fortunate, rich in the possession of an instinct in the satisfaction of which there is joy unspeakable. Christ, you will remember, spoke of His peace as "passing all understanding."

One should heed the crying out of one's own heart for God. One should follow the highway to Zion through life's long day, and be able to look back at eventide and declare with the certainty of Anne Ross Cousin:—

"With mercy and with judgment  
My web of time He wove,  
And aye the dew of sorrow  
Were lusted by His love;  
I'll bless the hand that guided,  
I'll bless the heart that planned,  
When throned where glory dwelleth  
In Immanuel's land."



# Why Will God Resurrect the Wicked?

THAT is an arresting question. It follows on as a natural sequence of the previous studies on the binding of Satan, and his loosing for a little season. Last week, we were dealing with "Satan Loosed for a Little Season." He was going out into the four quarters of the earth to deceive the nations and lead them up against the camp of the saints. This camp of the saints is called the beloved city. It really is the New Jerusalem. You ask me, How is it possible for Satan with his resurrected wicked host to get near enough to the beloved city even to see it, to say nothing of surrounding it, as Rev. 20: 9 says?

This is the supreme test of the ages. It is the time of sin's crisis. Yes, the hour when all traces of the curse will be wiped by the purging hand of fire from the universe of God. It is most interesting and important, and it deserves your closest attention. Let us study it.

In Rev. 20: 9, we read this: "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." This is the objective and destiny to which Satan really leads the unsaved, resurrected forces. The reason for his senseless ambition is easily determined. Evidently, he inspires the wicked with the fatuous hope of capturing the holy city. To such supreme foolishness does the intoxication of sin lead.

But how is it possible for the unsaved, led by Satan, to come up around the city? Rev. 21: 2 explains this. Listen: "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." The New Jerusalem will be the capital of the earth made new. But it comes down from God out of heaven just prior to the cleansing of the earth by fire.

## TESTED BY FIRE

BUT why bring the city down into such a situation? We shall see. In 1 Cor. 3: 11-13, we have God's description of character building and the result of its testing. Listen to verse 11: "For other foundation can no man lay than that is laid, which is Jesus Christ." The foundation for righteousness offered to us upon which to build, is Jesus. We are also warned to be careful how we build upon that foundation. Verse 9.

*Address Given by Pastor J. W. Kent over Station 2HR, West Maitland, N.S.W.*

Upon that foundation, two kinds of material are used, destructible and indestructible. The destructible elements of character are likened in verse 12 to wood, hay, and stubble. These can be burned. There can be no question of that. In the same verse we have the other substances to which character is likened. They are gold, silver, precious stones. They cannot be burned. Then follows this warning in verse 13: "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

There are two ways for travellers; only two: the right way and the wrong. There are two results to character building: eternal destruction and eternal life. Only two. We choose one or the other. And every-

one is choosing now. The results of that choice are seen around the camp of the saints, in the fiery test to be made there.

We are building character elements into our lives now that will stand the test of God for eternity, or character elements that will not stand. It just depends upon what we build, and how. This is why God warns us to be careful how we build. The result of our character building will be tested by fire. That is definitely stated by God in 1 Cor. 3: 13. Nothing could be plainer than that.

Over in Isa. 33: 14, 15, we have this statement further supported. Listen: "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" These are very searching questions. And they have to do with our character building. For right character formation the white robes (to use another Scriptural figure), purchased by the blood of Jesus Christ, are indispensable. Now listen to the answer to the question as to who shall dwell with everlasting burnings. Verse 15 says: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hand from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." Surely, these people build gold, silver, precious stones, into their characters, instead of the wood, hay, stubble.

You will notice that 1 Cor. 3: 13 says: "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." That is plain. To that test all will be subjected, good and bad. There is a fiery gateway, as it were, into that eternal kingdom of God. Only those go through it who have built the right material into their characters.

That is why the saints who have been with Christ come back, and with them the holy city. They come to the test. "Every man's work shall be made manifest." "It shall be revealed by fire." "And the fire shall try every man's work of what sort it is." There is no one exempt from that test. And the place where such a test will be given is when the wicked come up around the city inspired by the vain hope of Lucifer that they can wrench it from the redeemed. It is then that fire comes "down from God out of heaven," and devours them. Rev. 20: 9.

## ADVENT RADIO CHURCHES

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

THE Hunter Valley Second Advent Radio Church, West Maitland, N.S.W.: Station 2HR, Lochinvar, from 6 to 6.30 p.m., E.S.T., each Sunday.

YOUNG (N.S.W.) Advent Radio Church: Station 2LF, Sunday, 6.30 to 7 p.m., E.S.T.

DUBBO Advent Radio Church: Station 2DU, each Sunday at 6.30 p.m., E.S.T.

BROKEN HILL "Prophetic News Broadcast," by "Interpreter": 2BH, Broken Hill, each Sunday at 9.30 to 9.45 p.m., S.A. (10 to 10.15, E.S.T.).

GIPPSLAND Radio Church: 3TR, Sale (242 metres), each Sunday, 6.30 to 7 p.m., E.S.T.

SHEPPARTON Advent Radio Church: 3SR, every Friday morning at 10 o'clock, "Life Among the Cannibals"; Sunday mornings, 9.15, E.S.T.

NORTH QUEENSLAND Home Bible League's Broadcast Service: 4AY, North Queensland, every second Saturday morning at 11 o'clock, E.S.T.

GERALDTON Advent Radio Church, W.A.: Station 6GE, Sunday evening, from 6.55 to 7.25 (8.55 to 9.25, E.S.T.).

THE Hobart Advent Radio Church is on the air each Sunday over 7HO, Hobart, 6.15 to 6.35 p.m., E.S.T.

"THE Prophetic Watchman": 7LA (1100 kilocycles—273 metres), every Sunday, 7 to 7.15 p.m., E.S.T.



Another scripture lends support to this. It is found in Mal. 3: 16, 18. In these verses the Lord is speaking about His saints, and the day when He makes them up into His jewels. After they have been duly selected, then before the entire universe, including fallen angels, unsaved men, and angels of God, the redeemed, and the inhabitants of unfallen worlds, the great test is made. It is then that all discern the reason why God has rejected the wicked and saved His redeemed. Verse 18 definitely indicates this. Listen: "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not."

How is that to be done? There should be no chapter division here; for the thought goes right on into the next chapter. The first verse of this fourth chapter says: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1.

#### THE DAY THAT BURNS AS AN OVEN

How clear all that is! The righteous return. They have been with the Lord during the thousand years. Now with the city they return. That is why John saw the city descending. Rev. 21: 2. The wicked are led up around it. Rev. 20: 9. And there the test is made by fire. 1 Cor. 3: 11-13. It is then that "ye" shall "discern between . . . him that serveth God and him that serveth Him not. For, behold, the day cometh, that shall burn as an oven." In that day, it is noticed, the wicked "shall be stubble." They have built the stubble into their characters instead of the gold. Thus they ignored the counsel given by God in 1 Cor. 3: 11-13. The result of that rejection is seen in ruin when the fiery test shall come.

Out from the city walk the redeemed after the test, and what do they behold? "The wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4: 3. Surely, that is clear.

The result of that cleansing fire does not affect the city; and why? It is composed of pure gold and precious stones. Rev. 21: 18. The saints of God within the city have built the same into their character. Thus fire cannot hurt either. Both stand the test.

The God of heaven will destroy no one without giving him a reason therefor. The sinner has derided the promises of God. The wise man with his philosophy has set at naught and

mocked the absurdity of the assurances of God that He will reward His people in a beautiful city, the glories of which no eye hath yet seen and no tongue can describe. Such men have set the promises of God aside as nursery rhymes to beguile the undeveloped reason of a child. Others of the unsaved have disregarded these promises as the fiction of human duplicity; while others think not of God or the hereafter. To all such, as they come up around the city of God, the revelation will be made in the glories which their eyes behold that God is back of every promise in the Bible. He is as good as His word. And it will be there and then that the unbelieving Jews of Christ's day "shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke 13: 28.

God has warned us of that trial. That test is for all. It will be supreme. It will be eternal. It will be just. The writer of the Book of Revelation evidently heard the verdict of that trial go up from the lips of the redeemed by the throne. And they said: "Just and true are Thy ways, Thou King of saints. Who

shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy; . . . for Thy judgments are made manifest." See Rev. 15: 2-4. For such a verdict God has waited through the ages. For this He has patiently borne with sin. He must wait till the universe agrees that His dealing with sin and sinners is just. And thus His wisdom and justice are eternally acclaimed.

The fire that burns up the sin of the world with the sinners who would not separate therefrom, despite the proffered cleansing in the blood of the Lamb, cleanses the earth from all the defilement that sin has brought, says 2 Peter 3: 12.

Then the "blessed country" for which the saints of all the ages have waited, and in which they have built their hopes, unfolds its eternal glories. As we endure for His sake, and with confidence trust Him in the trial ahead, we can say with the apostle: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13. May God grant us an abundant entrance into that country through the blood of Jesus Christ His Son. Amen.

## Cured of the Opium Habit

D. W. HUNTER

I WAS speaking one day to a group of our people in a village in India. There were a number of converts there, but the others were Hindus. One who was present was a very old man.

I spoke of the power of God that can keep us from sinning. And I said to those Indians, after discussing the goodness of God, "How many of you believe that if you pray that the Lord will keep you from sinning for the next hour, there is an Unseen Power who will keep you from doing it?"

They said they believed that.

And I said again, "Do you believe that if you get down on your knees again at the close of that hour, and pray that He will keep you from sinning the next hour, He will do it?"

And they agreed to that.

Then I said, "If He will do it for one hour, will He not do it for twenty-four hours? And can't He do it every day?"

They said that He could.

I was away from the village for about three weeks. When I returned, I was on my way one day to the village school to talk to the teacher, when the old man came out. He had heard I was coming. He was bent over with rheumatism. He turned his head sideways to me and said, "Pastor, do you remember what you

spoke about the last time you were here?"

And I said, "No, I don't."

"You spoke on 'believing in the power of God.'" And he told me this story:—

"I had wanted for many years to be a Christian, but I had one habit that I just could not overcome, and that was the opium habit. I began to use opium when I was about eighteen years of age. Recently, I had been taking a piece as big as my thumb-nail. Doctors have said that half of one such dose would kill a person.

"I tried to get rid of that habit, but I could not do it. But when you spoke to us that night, I determined that I was going to ask God's help, and I went home and prayed God to keep me from taking opium for the next hour. I didn't take any, but I didn't sleep. I was wide awake and in pain. I got down the next hour and prayed again that He would keep me the next hour, and He did. I prayed all night."

Looking up with joy into my face, he said, "Pastor, I haven't touched it since." My friends, when a man, by the power of God, can overcome a habit which has been with him fifty years, surely we ought to be able to give up our evil habits.



# A REMARKABLE DELIVERANCE IN FINDING PITCAIRN ISLAND

G. F. JONES

LANDING upon the beautiful island of Tahiti gave us our first glimpse of island life. The scenery around was magnificent! the climate, superb. The fragrance of orange blossoms; the sweet smell of vanilla; the quiet streets lined with stately mango trees; the smiling and easy-going natives; mangoes, guavas, and oranges in plenty and without price. Food on tall trees—the coconut and breadfruit, and the avocado pear. How we revelled amid such luxuries! It was as nearly like paradise on earth as one could imagine. To pass any native hut or house at the meal hour, was never to miss the cheery and hospitable call—*"Haere mae i te maa'aa"* (Come here and eat). Here was a rare Christian grace failing sadly in our homelands. There were souls to save, however, even on this lovely isle; for "all that glitters is not gold."

## ON THE STORMY SEA IN A LEAKY SHIP

ON the trip to the home of the Gadarenes to save those poor souls, Jesus and His disciples met the wrath of the elements, and they were, apparently, nearly lost, but it all turned out to the glory of God. So it is today.

Our ship was an old wreck taken from the Papeete reef, a cutter (one-masted boat) thirty feet long, patched up, and offered as a tempting bait to the Pitcairners. But who would navigate such an old craft 1,250 miles as the crow flies to Pitcairn Island? Somehow, I felt it my duty to do so.

It was truly a fearful undertaking and an awful trip, as likewise were other trips that followed. We struck such a storm, with head wind and high seas, that it buffeted and battered us for thirty days. The elements defied our ever getting there. When we were on the leeward of the Tuamotu Islands, a tidal wave swept over them. It was reported that thirty vessels were wrecked, and that ours was among them. Homes and trees, with people astride, floated to sea and were lost. The rain continued day and night, and we had not a stitch of

*"They that go down to the sea in ships, . . . see the works of the Lord, and His wonders in the deep. . . . So He bringeth them unto their desired haven."*

—Psalm 107.

dry clothes into which to change. We wrung out our garments and put them on again; our teeth chattered. Now and again we would drop the sails, and the crew would jump into the mountainous sea to get warm, for the sea water was warmer. Then those painful sea boils came on our knee-joints, and there was no rest.

Food and water ran short, and since the sun did not shine, we could not get our position. Our chronometer was an old secondhand one, bought at Papeete, and which I later found to be in great error. I dared not show the crew my fears, for the use of dead reckoning alone to navigate in a storm is not assuring. The fact was that we could never find Pitcairn or any other place with a bad chronometer, and truly, under these unfortunate circumstances we were lost.

But we plodded on, and I said nothing and prayed much, depending also upon my nautical judgment. We tacked to port and we tacked to starboard. The leaky old vessel seemed to do nothing but drift to leeward. Thirty days of this kind of sailing was wearing us all out. But the Lord had said, "I will never leave thee, nor forsake thee."

## GUIDED BY SEA BIRDS

ONE evening, on the thirtieth day, I noticed a flight of sea birds winging their way somewhere, and I took a compass bearing of their flight and decided they were making for Oeno reef for the night, and would soon be there, for the night was coming on;

so I judged my distance off and set my course to Pitcairn.

Immediately the wind changed to fair. This was my last hope. But what if the judgment of my position should be wrong? What if Pitcairn was not in sight in the morning? I slept little that night, and dropped the sails before daylight, lest we should overrun the distance. Early enough I went aloft to watch for the island. It was a clear morning with a clear horizon. I had exceptionally keen eyes, and my crew were as keen as myself, but not the slightest sign of the island could be seen. I can never forget my hopeless and lost feeling as I slowly came down from aloft, and gave orders to hoist the sails again.

You may not believe in God's miracles and wonders as in olden days, but I do, for I have experienced a few. "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep. . . . They reel to and fro, . . . and are at their wit's end. Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses. . . . Then are they glad; . . . so He bringeth them unto their desired haven. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

The cry of the soul reached heaven. To our wonderful surprise Pitcairn Island loomed in sight only a few miles dead ahead at that instant.





# Scientists are not "FOOLS"

T. AYLESBURY BROWN



THE fool hath said in his heart, There is no God." Ps. 14: 1. The word "fool" is capable of various applications in the English language. Therefore, when we take into consideration that many worthy people of high intellect, and, judged by human standards, of irreproachable moral character, honestly refuse to believe in the God of the Bible, we need to be very careful in our use of the word found in the above text.

Most of these people are scientists who believe only what they can see, handle, or limit to comprehensible materiality. On the other hand, there are people of equal academic status who believe profoundly in God as the Creator, and in the Bible as His revealed Word.

This shows definitely that our relationship to God does not depend primarily on scholarship. There must be something above and beyond classics, sciences, or philosophies which are mainly self-evident. Even in the sciences there are things that defy human mastery, such as life itself, electricity, perpetual motion, etc. We may use life, electricity, and motion, but they are gifts from somewhere unseen, and our use is restricted by our inability to create them, or even to enjoy them indefinitely.

## KNOWING GOD

RATIONALISM is a term which is being stretched to embrace all classes of those who do not accept the credentials of Jehovah. A few years ago it was announced in the newspaper that a military officer would give a lecture on "Archæology in Palestine" at a certain time and in a certain hall. Being keenly interested in this subject, I took some of my loved ones and a friend to hear him. It soon dawned on my mind that I was in a Rationalist meeting, and ere long all doubts on this point were removed by the remarks of several speakers.

An invitation was extended to anybody who wished to speak, and I thought it advisable to reveal my identity and belief. In so far as the lecture dealt with archæology alone, it was interesting, and I said so, but I had to take issue when the lecturer

and others spoke derisively of God and His Word in connection with the subject. I told them frankly that had they advertised the meeting under Rationalist auspices, I would not have attended, but now that I was present I would have to "show my colours." Immediately I was called upon to meet the challenge, "Prove that there is a God," "Show us your God."

To their amazement I said: "No one in the world can prove there is a God by materializing Him for human inspection. God does not lend Himself to such a method for human decisions regarding His *bona fides*, nor to be elevated to the throne of human praise or to be degraded to the scrapheap of humanly pronounced obsolescence or fraudulency like man-made idols. God is far remote from all the executive actions of man, and is only accessible to the person weary of his of her present unsatisfied life, who desires Him to supply the one thing lacking in that person's experience, namely, peace of mind, a feeling of moral security.

"As for me, I more than believe there is a God. I know it for a fact beyond disputation, because nobody without a similar experience can share my personal feelings nor recognize how I know it. I understand fully a husband's love, a father's love, a grandfather's love, because I have the experience of each first hand. There was a time when I knew nothing of this love, but now—I know—I know.

"In the same way, there was a time when I did not feel my need of God or of His Bible; but when I did accept God 'by faith' (which is the only way He can be found), I had a personal reaction which convinced me I had done the right thing. Therefore, I myself, in myself, for myself, and by myself, know there is a real God of love who is all His Bible claims Him to be."

Just as I expected, this statement was met with opposition and laughter. It was then that I "turned the tables" by saying: "While I admit honestly that I cannot prove by material demonstration that there is a God, though knowing in my heart and life that He exists, I challenge you to prove by equally acceptable adverse demonstration that there is not a God."

The chairman rose, stammered a few almost incoherent sentences, and then called on a member of the congregation, who seemed to be a sort of authority, to reply. The strength of the reply was: "Don't take any notice of that man. He doesn't know what he is talking about." But I did—and, thank God, I do know still.

## VICTORY OVER SIN

THEOLOGICALS tell us that we may know by the things we see in nature—clouds, sunshine, trees, flowers, etc.—that there is a God. But that does not prove His existence, and God has not asked to be proved in that way. In fact, scientists have various hypotheses in all these things for which they have more or less plausible explanations.

[Professor Arthur H. Compton, head of the physics department of Chicago University, says: "The present-day scientist is rapidly coming to the point of view that there is a God and a creative Intelligence back of the world. . . . The physicists' problem of reconstructing the atom points to a tremendous Intelligence back of creation. We cannot ascribe the properties of the atom to chance. Chance could not create the atom any more than it could a salad."—Ed.]

The whole question really devolves then upon whether it is for those learned men who reject the spiritual atmosphere of Divinity to bring God down to their limited level, to be used or refused as they think fit, or, for God to invite us all to rise to a fuller knowledge, gradually revealed, of His



divine economy by our victory over that tragic fact—sin in our make-up.

It is sin indeed that holds us back from achieving the highest and most unselfish ambitions of life. "The fool hath said," Here the Hebrew word is *nabal*, which in its adjectival sense means, "stupid, foolish, wicked, abandoned," etc. It is directly derived from a root verb, *nabel*, which means "to wilt, to wither, to fade and fall away, to act foolishly, to lightly esteem, to despise." Some people, because of warped natures, blasphemously and crudely reject God and His truth. These are not on the same footing as the noble-souled, erudite men who reject Him—not in their "hearts," but only in their "minds"—because they wish to believe only in what they can explain.

This latter attitude must be respected, because scientists are accustomed to prove human hypotheses by recognizable results, and naturally are inclined to extend this test to religion. Knowing from history that so-called Christian nations, bodies, and sects have done so many unkind, persecuting things in the name of religion, they cannot be blamed for connecting human acts with divine teachings, with unfavourable results to the latter. This has made these splendid men lightly esteem or despise "the centre and circumference of Christianity," a procedure which—unknown to themselves—"withers" their greatest usefulness in helping those people on a far lower intellectual level.

Most sciences are exact, and the pursuit of them lies along well-defined grooves controlled by inexorable laws. Each phase has its own approach, and it is from that point alone that the scientist can continue his research. What is more, he has to accept that approach without question, because it alone will lead him to the results he wishes to obtain.

### THE SCIENCE OF SALVATION

Now the science of salvation is "exact" also, because it can only be met in genuine Christianity. And just as the approaches to natural sciences and the laws controlling them are beyond the initiative of men, so is the approach to the spiritual science, Christianity, and likewise the law controlling it. Paul proves this in 1 Cor. 1: 21. "The world by wisdom knew not God." God Himself has laid it down in Heb. 11: 6, that faith is essential. "He that cometh to God must believe that He is [exists], and that He is a rewarder of them that diligently seek Him." God is easily found by men "if haply they might feel after Him." Acts 17: 27.

Why should we? Well, true Christianity offers us something better than can be found in human philosophy,

or in any other religion. Its teachings are noble, unselfish, and helpful. Through them the most learned will become greater factors still in the advance of learning, skill, and general happiness. After all, character is more important than reputation, and Jesus Christ has left us an example for quite possible emulation because His whole system is based on the golden rule of love and common sense. The Bible affords adequate food for thought for all grades of mental growth, and there is still a profundity beyond the conception of the greatest scholar.

Disgusted by the various theologies taught by warring sects, great men have repudiated—though wrongly—religion as responsible. Could there be added to the magnificent brain-power of these men, the power and incentives of a heart impregnated with the real teachings of Jesus, they would immediately recognize the priceless and limitless value of Christianity. Science has contributed wonderful discoveries to the needs of daily life, but the most wonderful one that can come to any and every man who wishes to make it, is that which opens to the individual the possibilities of eternal life through Jesus Christ our Saviour.

## SCIENCE SPEEDS THE GOSPEL STORY

(Concluded from page 2)

we find refrigerators, electric cookers, talking machines, telephones, radio beam wireless, the steam turbine, linotypes, vulcanized rubber, adding machines, air brakes, yes, even the humble steel pen, all of which have been invented since 1800.

How shall we account for this "amazing increase in the power and range and swiftness of human action" in these stupendous times? Man, from time immemorial "a slow pedestrian, hard worker," observes H. G. Wells, has acquired in the past century "the speed of the wind, the strength of the thunderbolt, and an immediacy of knowledge and communication that amounts to a terrestrial omniscience."

### TWO MILLION INVENTIONS

This year the United States Patent Office celebrates its 150th anniversary. Since 1790 it has granted 2,152,000 patents, or 1.7 patents every hour. Last year 38,076 patents were issued, including the basic patent of electronic television.

The phenomenon was revealed to Daniel the prophet about twenty-five hundred years ago.

"Shut up the words, and seal the book, even to the time of the end," he was told. Now notice what follows—a characterization of the days at the end of time: "Many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

True to prophecy, with the dawn of the "time of the end"—ushered in, as we have seen, by "signs in the sun, and in the moon, and in the stars" (Luke 21: 25)—there has been a scientific awakening that has drawn the nations nearer to one another in point of time, if not in spirit and understanding.

However, while the interlocking net of communication by wireless, motor-car, ship, and plane "has been accompanied, paradoxically, by an intensification of political and cultural rivalries," today God is using modern science to bring to pass the words of Christ: "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.

As never before, the story of Christ's coming in glory with the angels in a little while from now is penetrating the jungles and waste places of the earth—and this in record time, thanks to the speed and convenience of modern travel. Heralds of the coming King travel to the ends of the earth by every means of mechanized conveyance. Mission stations keep in touch with the outside world by radio. The good news of the approaching advent is broadcast over the air. Fast freight carries the printed message in almost every tongue over land and sea.

John, to whom the Book of Revelation was revealed, picturing the speed with which the last warning is going to all the world, used the figure of an angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14: 6, 7. Without the speed and efficiency of twentieth-century travel, the tidings of a soon-coming Saviour could scarcely be carried to earth's remotest bounds in so short a space of time.

Soon will appear upon "a white cloud . . . the Son of man, having on His head a golden crown, and in His hand a sharp sickle." An accompanying angel will counsel Christ, "Thrust in Thy sickle, and reap: . . . for the harvest of the earth is ripe." Rev. 14: 14, 15.





## CHILDREN NEED HELP

Georgia Lott Selter

**O**H, why need children be quite so heedless and disobedient?" sighed Mary Lance wearily.

"I wonder if they really are," answered her neighbour, Mrs. Jaynes, comfortably. "They behave as they do because they *are* children. They usually act on impulse, without any thought of being either obedient or disobedient. You must expect such conduct until they begin to acquire the knowledge that experience brings.

"I am convinced that children need real help in remembering, much more frequently than they need punishment. This belief is based partly on my own never-to-be-forgotten childhood experience with a detested red apron. My aunt, with whom I lived, made me a big red apron from one of her old house dresses, and said: 'Lucy, you are to put this apron on over your school dress each morning until your work is done.' I had no objection to that, but several times each week I rushed heedlessly away to school, flaunting the apron's faded ugliness for all to see. My aunt always sent a message by an older girl who was our neighbour, reminding me to remove the apron. And no reproof was ever considered complete until these episodes of the red apron were held up to me as evidence of my disobedience!

"I've never forgotten the unhappiness and embarrassment they incurred. Yet how easily my aunt might have prevented them. She could have said, 'Always come to me before you start to school to be sure you look nice'; or, 'Always kiss me good-bye, Lucy.' My love-hungry little heart would never have allowed me to forget to do that, you may be sure! And there would have been no hurting apron episode."

"But Henry's case is different," said Mrs. Lance. "He is a boy, and should learn to take responsibility. Yet he never remembers his small duties about the home or his errands."

"He just needs the help of a little reminder," insisted Mrs. Jaynes. "Suppose you mention it casually before his father each time he does his work well and without being re-

minded. Even we older folks find that appreciation lightens labour.

"Try to make work pleasant. *Never* use it as a punishment.

"Let work lead naturally to suitable rewards. If Henry helps you with the dishes and tidies the house, it would be quite evident that you would have more time. Perhaps you both could go for a walk or for a ride. When he has learned to prepare food he can have picnics and parties. If he keeps his room in order, let him know how restful you find it when you go in to spend a few moments with him. If he takes good care of his clothes, brushing them and hanging them up neatly, he would be happy indeed if mother should buy for father and him two articles just alike.

"If Henry is apt to forget his duties, do not credit it to disobedience but study how you may make it interesting and profitable for him to remember. Children dread to work alone, so make his duties, so far as you reasonably can, something that you can share. Do not expect results beyond the ability of his years. Praise him when he does well. Reward him in a natural and sensible way. Help him remember, for he honestly needs your help.

"And presently you will have the satisfaction of seeing that he has acquired the habit of reliability and accepts work as a pleasant and necessary part of normal living."—*National Kindergarten Association.*

## Praise

ELVA AUSTIN

THE bird's a creature of the earth,  
And we of a far higher birth:  
The birds their notes of rapture raise,  
And we—how hollow is our praise!

The bird makes music o'er a crumb;  
We of more heav'nly gifts are dumb:  
The bird's frail heart makes glorious lays,  
And ours—how empty is their praise!

Into the clouds its notes it flings;  
Back from the sky its echo rings:  
From us there falls a muffled cry—  
So frail a thing can naught but die.

## The Flowering of the Child

EDITH BRANDIS

**L**ITTLE Justine Williams brought to her mother the picture she had just clipped from a magazine. "I've spoiled it, mother," she said, and began to cry.

"No, darling, no!" and Mrs. Williams tried to show the child how to reshape the edge so that it might still be attractive; but Justine refused to be comforted.

For months Mrs. Williams had been taking a few moments every day to teach the child the use of crayons, scissors, kindergarten needles, and other small tools. Recently Justine was beginning to have crying spells when her willing little fingers blundered and she felt that her work was spoiled. Mrs. Williams was much distressed; she didn't know what was wrong nor what to do about it.

Later in the week she took Justine and went down the road to the home of Mrs. Sayers.

Mrs. Sayers listened to the story, while her two children and their little caller played in the back yard; then she remarked: "I had the same difficulty with my first child. Then I consulted a friend who knew a great deal about the development of little children. I followed her advice, and as a result my boy outgrew the trouble, though it took him some time.

"She told me that throughout early childhood certain changes are going on in the child's nervous system; this, she said, is an orderly process, which cannot be hurried, no matter how much we might wish. The things a child does that are outstanding enough so that we note them are really the climax of a long series of developments, both of the muscles and the nervous system. Every mother knows how abruptly the process of standing alone comes to some children. One day the child cannot stand, the next day he has pulled himself up by a chair, and perhaps within a week he's going all over his small world under his own steam. It seems sudden, but in reality he's been getting ready for this act since the day he was born.

"She told me I'd been trying to force a process in my child's development which I should have left for time to bring about, and said that his nervousness could probably be traced to my attempt to urge him to use tools before his muscles were ready.

"Is it too late to correct my mistake?" I asked her. "Is there any way I can undo the wrong I've spent so much time in doing?"

"It's not too late, and there's a way to undo most if not all of it," she answered.



"Then she explained to me that every normal child may be expected to develop his own interests and abilities if he is exposed to the normal activities of the home and guided as he indicates his readiness for new experiences. I was now to take all mental pressure from my child; I was to keep the tools I'd been trying to teach him to handle lying about, and he was to see them used; but he was to be let strictly alone.

"I did as she advised.

"I had my reward after a rather long period of waiting and watching when Robert brought me a flower one day and said, 'Mother, it's so pretty, I love it. I'll make its picture.' He took crayons and a sheet of paper and did a sketch which we pinned to the bulletin board. Here was a complete activity, begun in his childish mind when he was alone in the garden, culminating in a related act of expression. It was a beautiful example of 'flowering.' He'd done it himself.

"With freedom Robert completely outgrew his nervousness. You may believe I didn't put mental or verbal pressure on my other children as they came along."—*National Kindergarten Association.*

## THE MAKING OF FRIENDS

If nobody smiled and nobody cheered and nobody helped us along,

If every minute looked after himself and good things all went to the strong,

If nobody cared just a little for you, and nobody thought about me,

And we stood all alone to the battle of life; what a dreary old world it would be!

If there were no such a thing as a flag in the sky as a symbol of comradeship here, If we lived as the animals live in the woods, with nothing held sacred or dear, And selfishness ruled us from birth to the end, and never a neighbour had we, And never we gave to another in need; what a dreary old world it would be!

Oh, if we were rich as the richest on earth and strong as the strongest that lives, Yet never we knew the delight and the charm of the smile which the other man gives,

If kindness were never a part of ourselves, though we owned all the land we could see,

And friendship meant nothing at all to us here; what a dreary old world it would be!

Life is sweet just because of the friends we have made and the things which in common we share;

We want to live on not because of ourselves, but because of the people who care;

It's giving and doing for somebody else—on that all life's splendour depends, And the joy of this world, when you've summed it all up, is found in the making of friends.

—Edgar A. Guest.



## GOD SPEAKS IN THE SILENCE

AMY AYLWARD

THE sky is a clear blue. A soft breeze is just moving the leaves and flowers, and bringing the scent to our nostrils.

Rosemary, my little friend, and I have decided to wander away through the fields, then down a winding lane. At the end of this lane there is a tiny old cottage, and it is the inhabitants of this cottage I wish you to know.

Here lives a man who once held a good position, but who gradually became blind, so that it was impossible for him to earn his living. After a time he became deaf also, so that finally he could neither see nor hear anything.

We open the wicket gate, and pass down the path, through one of the loveliest gardens ever tended by human hands.

On reaching the cottage we see him sitting in the garden, and in case he should be startled by our approach, we knock at the cottage door, and his wife answers.

The cottage is neat and tidy, likewise the little smiling wife. She knows we have come to see her dear husband. Hand in hand we go toward him. He knows by instinct that someone is approaching, and rising to his feet, raises his hat, delighted to meet us. He sits down again. Then his wife taps out on his hand the names of his visitors.

He loves Rosemary very much, and loves to feel her little hands.

His wife sits by his side and by means of raised letters which are read by touch translates our questions to him.

Asked by Rosemary how he is, he writes: "Very well, very happy, full of love for God. You may think I get tired, my darling, of doing nothing, but the time is too short for all I have to do."

Then I ask him to read aloud, which he does, in his clear, deep voice, from the Book of Job.

Then we walk with him down the lane, meeting several people whom he knows by their touch.

Finally we go with him back to his garden seat, where Rosemary gives him his writing pad. On this he writes that he is trying to write a little book. "I want the people to know," he says, "that it is possible to live a life like mine and be full of happiness; that God sends me abundance of joy, such peace, and so many to love me. He gives me such beautiful thoughts. I long to see my Saviour face to face in His good time."

As we wend our way homeward, we ask ourselves, "Would we be so happy, so contented, if we were called to live in such stillness? Would we find cause for gratitude to God without eyes to see the beauties of the garden and countryside, and without ears to hear the singing of the birds and the sweet voices of loved ones?" How many there are who have all these things, yet are far less happy and far less grateful than our dear, happy old friend, with his sightless eyes and his soundless ears.

## Tommy's Tithe

TOMMY, the little five-year-old grandson of Mrs. Brooks, was apparently engrossed in his play one afternoon while Mrs. Collins was giving a Bible study to his grandmother. In the course of the study, she told about a box in which she kept her tithe money.

When Tommy's daddy came home from work, the little fellow ran to him and said, "Daddy, I want you to make me a box."

When the box was finished, he asked for his money-box, took out all his pennies, and put them in piles of ten. Then he took the top penny from each pile and put it in the box his daddy had made. On the lid Tommy had his daddy write, "This is Jesus' money; do not steal."—*Author Unknown.*



## AROUND THE WORLD

THE economical Soviet Union plans ultimately to take down and re-erect at home its 70,000-square-foot building for the New York World's Fair.

THE summit of the Feldberg, the highest peak in the Black Forest, in West Germany, is to be converted, at a cost of £83,400, into an "Olympic sport village" for members of the uniformed Nazi formations.

MRS. MARY STURBIN, of Richmond, Surrey, England, who died recently, would have been 107 years of age on May 30. She was born in 1832 at Wormingford, Essex, and was a great-niece of John Constable, the celebrated landscape painter.

EXPERTS looking along the political horizon say that 1939 will be the biggest naval construction year since 1919.

Every naval power is building huge battleships which were talked of not long ago as obsolete because of the advance of the aeroplane.

ACCORDION players crossing the Netherlands-Belgium border to play at neighbourhood festivities must pay musical customs—free tunes for customs officers.

From the sound of the instruments the guards are supposed to be able to tell whether they are used for smuggling or for gaiety.

If the development of robots continues, man can soon send a mechanical creature out to do all his dangerous jobs. For instance, the chief aerographer of the naval air station in Anacostia, Maryland, now sits comfortably at his desk and records the communications of a robot observer 50,000 feet aloft.

The robot makes it unnecessary for a human aviator to make this flight in order to obtain barometric pressures, temperature, humidity, and similar data.

WHILE enemy armies have closed the front doors of China, and the long-drawn-out undeclared war in the Far East still rages, the beleaguered country has managed to open a back door into Asia.

United States Ambassador Nelson Johnson recently came over the new highway to Burma. He reports it to be a miracle of modern construction accomplished by methods older than ancient Rome.

This outlet leads 2,100 miles from Chungchow across the province of Yunnan, over mountain passes 2,000 feet high and down through the road to Mandalay and Rangoon.

Mr. Johnson made the trip in an American car, without any delay. The Chinese section of the road was built in eight months by tens of thousands of coolies toiling with bullock carts and rollers carved on the spot from solid stone.

"We have completed the fourth lap of our journey," declared Signor Mussolini recently, "and now can claim to have accomplished in a decade what was vainly attempted during twenty centuries. Where once only a few shepherds lived, today 60,000 farmers thrive."

THE flexible gastroscope, invented in 1932 by Dr. Rudolph Schindler, associate professor of medicine in the University of Chicago, has proved to be a powerful new weapon against cancer of the stomach, greatest of all cancer killers.

The flexible gastroscope makes it possible for the physician trained in its use to look directly into the stomach and examine it in its living state.

When expertly used it can detect very small stomach cancers that would escape X-ray pictures at a time when such cancers can still easily be removed by surgery and X-ray.

### ACKNOWLEDGMENT

We hereby acknowledge with thanks the receipt of £1 for African leper work, forwarded to us by N. S.

### FOR SALE

Good class mixed gladioli bulbs: 4s. per doz., including postage to Vic., N.S.W., and S.A.; 4s. 6d. to W.A. and Q'land. 100 lots, prices on application. A. W. J. Pond, S.D.A. Camp, The Basin, Victoria.

### WANTED

Good, clean, left-off clothing, also old blankets for rug making, for Seventh-day Adventist Welfare Department. Will be carried free on railways if addressed, "For Relief Work." Address 8 Yarra Street, Hawthorn, E.2, Victoria.

## SIGNS of the TIMES

PRICE PAYABLE IN ADVANCE

12 months, 5/-; 6 months, 2/6; post free in the Commonwealth and New Zealand.

All other countries - - - 8/6  
Single copies, postage extra - - - 1d.

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

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

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.2, Victoria.  
Tasmanian Tract Society, 361 Argyle Street, North Hobart, Tasmania.  
South N.S.W. Tract Society, 84 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.  
North Queensland Tract Society, 106 Sturt St., Townsville (West), Queensland.  
South Australian Tract Society, 82 Angus St., Adelaide, S.A.  
West Australian Tract Society, 47 Hay Street, Subiaco, W.A.  
North N.Z. Tract Society, 84 Jervois Road, Auckland, W.1, N.Z.  
South N.Z. Tract Society, 40 Bealey Avenue, 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.

She does  
enjoy her  
Marmite!



SHE knows what's good for her! While she may be too young yet to appreciate all the valuable health properties of Marmite, and its richness in Vitamin B, she does enjoy the delicious savoury Marmite flavour. Thinly spread on buttered bread, Marmite tempts the most finicky appetite . . . it is truly called the Vitamin Food with the tasty flavour.

SOLD BY ALL GROCERS  
AND SANITARIUM HEALTH FOOD SHOPS.



# MARMITE