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WORLD EVENTS IN THE LIGHT OF PROPHECY

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ONE PENNY

CONQUERING THE AIR

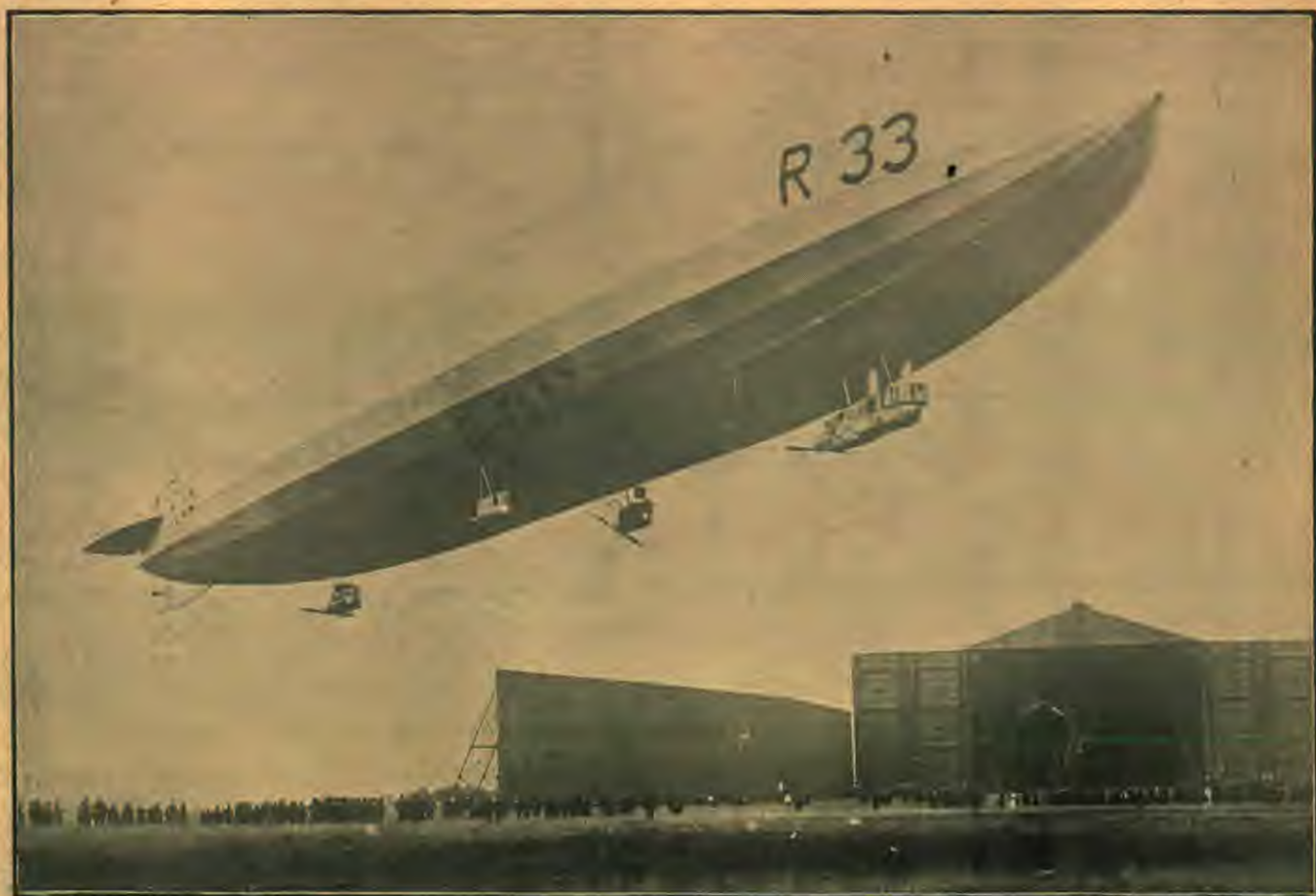
The Marvellous Achievements of Our Age Are Harbingers of a Better Day

A. M. FRASER

AT the time these words are being written all Australia is astir with more than usual interest in aviation due to the arrival in Melbourne of Mr. Alan Cobham, after his long flight from Rochester, England. His has indeed been a remarkable performance; it is, to quote the words of the Melbourne *Argus*, "another of the historic achievements of aviation." To quote further from this same newspaper:—

"Mr. Cobham has greatly dared and greatly accomplished. His is an abiding share in the peaceful development of man's

supremacy over the air which it is the aim of these world flights to bring about. He had previously exhibited his skilful pilotage and expert air sense in his flight from London to the Cape and back, a journey of more than 16,000 miles; but in this double journey of 26,000 miles he has undergone a transformation by the bold decision to rely upon the sea rather than upon the land in descending for rest and respite. He has become, as he himself put it before leaving London, 'a nautical man.' The aeroplane which bore him successfully to Rangoon, in Burma, and back, and which came triumphantly through the flight to the Cape, was afterwards fitted with metal floats, and thus became a seaplane until it reached Darwin, where it assumed its original form. The superiority of the seaplane over the land-craft for long-distance flying in



A MONSTER OF THE AIR

Pacific & Atlantic Photos

The giant British dirigible R 33 leaving its hangar at Pulham, Norfolk, England. Mr. Alan Cobham, whose recent visit to Australia has caused increased interest in aviation, predicts that Australia will soon be within eight days' travel of England. He expects this to be brought about by the establishing of a regular airship service between the two countries.

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

all conditions is increasingly recognised. There is more freedom of action and an almost unlimited range of water landing-stages on harbour, lake, river, and smooth sea."

Mr. Cobham, upon his arrival in Sydney, was tendered a civil reception at which he delivered his first lengthy address in Australia. He said that during the past four years he had been engaged in big survey flights, and he was able to recall trips over the British Isles, over Europe, to Egypt, to the Cape, and to Rangoon; all of which were undertaken to convince the public of the practical value of aviation. His flight to Rangoon was partly responsible for the establishment of a regular passenger service between Cairo and Karachi (India), which is to begin operations next January. Negotiations are also being carried on for the establishing of a service in the air from England to the Cape.

MAKING THE WORLD A SMALL PLACE

THE conquest of the air is reducing our world to very small dimensions indeed. Distances that, a hundred or even fifty years ago, required many weeks, and even months, to cover, are now traversed in a few days. Said the Melbourne *Argus*, in a leading article on Mr. Cobham's flight:—

"Aviation has progressed by such prodigious strides that it is difficult to realise that fewer than twenty years ago each pioneer flight was looked upon in the light of a marvel that was almost a miracle. It is impossible now to enter into the feelings of the French peasants who first saw Farman flying what seemed to be the incredible distance of forty miles from Chalons to Rheims; or of the Americans who watched Orville Wright circle in the air for a whole hour; or of the cross-Channel passengers over whose heads Bleriot made the first flight from France to England in 1909. Yet less than a decade later, when the war had peopled the air with aeroplanes in battalions, flights had so enormously increased in distance that the English wayfarer watched Alcock come in from across the Atlantic or Van Ryneveld set out to fly by Cairo to the Cape; and still a little later the watchers at Darwin espied Ross Smith and Keith Smith and Payer and McIntosh making port after their heroic flights from London. Today the passing aeroplane may as likely as not have as passenger some one out for a 'joy ride,' and the Arctic explorer can fly to the pole and back for a week's holiday. In every continent organised air services are opening innumerable possibilities of closer contact with remote places. Within Australia journeys are accomplished by air in as many days as previously weeks were occupied, in as many hours as days were necessary; and the promise of an air service which will carry passengers from Australia to London in ten days is clearly in course of

redemption, stupendous as the prospect may seem."

Mr. Cobham, in his speech at Sydney, said that, speaking with the utmost seriousness, he anticipated Australia would be, in the very near future, within eight days' travel of England. He expects to visit Sydney by air once again from England, and he said that on that occasion there may perhaps be no one to meet him. Then he would realise that flying had become so common that a man alighting from a trip from England to Australia was an every-day occurrence.

THE WONDERS OF OUR MODERN AGE

ALL this is very wonderful. Marvellous progress has been made during the past hundred years in the realms of discovery and invention. Said the Melbourne *Age* in one of its leading articles:—

"The intrepid airman now visiting our Commonwealth is credited with having demonstrated the powerlessness of monsoons. This is, of course, an emphatic and picturesque way of saying that man's intelligence has furnished a method of counteracting natural forces. . . . The poles which allured brave men to their doom in ships can now be reached by the air, and Amundsen, having been to both, is like another Alexander sighing because there are no more poles to reach. Man's victories over nature are having the effect of making some people blasé. We are mastering diseases. We tamed the lightning, and rendered the fire-damp in mines quite harmless. The smallpox which once scared civilisation has now itself been scared, and so with diphtheria and appendicitis. The powerlessness of monsoons is nothing compared to the powerlessness of some diseases. This is speaking comparatively; but how marvellous it all is! Lister has added to the number of our powerless foes those which lurk in the air near where an operation is being performed. We are disarming noxious bacteria, and our trophies hang in every laboratory. Is there a limit to our victories? Why should we think so, when history and science are bidding us banish the word 'impossible'?"

Certainly men have wrought some wonderful achievements, and from the mere human standpoint there might appear to be no limit to their possibilities. It is unfortunate, however, that these things have caused many to adopt a proud, self-sufficient, conceited attitude. They have taken the glory of these achievements to themselves, and have forgotten, or in some cases denied, the God who has given the abilities for the accomplishment of such wonders.

LIFE'S MYSTERIES INCREASED

AFTER drawing attention to the various achievements of man men-

tioned in the preceding quotation, the *Age* remarked:—

"Nevertheless the startling fact remains that added knowledge means a deepening sense of the mystery of life and of the universe. Instead of being a diminishing quantity it is increasing. Amundsen finds the poles, but how many more questions does the discovery raise? What we understand is the machinery, the way things work; but what we want to know is why they work so. Lord Kelvin said at his jubilee that he knew much more about electricity than he did fifty years ago, and could harness it more efficiently to human uses, but what the thing was in itself he was as ignorant as ever."

From further on in the article we quote:—

"We live and move, and have our being in mystery. Life, death, and the beyond are mysteries. We imagine the people of the Dark Ages had more mysteries to oppress them than we have. It is a profound mistake. The world is more mysterious to thinkers of modern times than ever it was in any previous period. There is that which increaseth knowledge, and yet increaseth mystery."

Truly there are many things in life that are mysteries to thousands, yea, millions of minds! Life itself is a vast mystery to the majority of earth's inhabitants. How this little world and the great universe of which it is a part came into existence, the purpose of its existence and their own presence in it and their final destiny—of these things they seem not to know nor to care for them.

But to the child of God who is a diligent, intelligent student of the Bible, these things are not mere mysteries. It is true that in nature and in life generally there are things that he does not fully understand. He realises that "now we see through a glass darkly"; that "we know in part" only. But above all and in and through all he recognises an overruling, almighty, and yet loving Power who is working out in His own all-wise way the ultimate good of the universe. He sees, too, in all this marvellous advancement in the realm of science, or knowledge, the fulfilment of that prophetic scripture which declares of the "time of the end," the very time in which we are living:—

"... many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

He sees, also, in these things means for the accomplishment of the stupendous task outlined in the concise words of Jesus as recorded in Matt. 24: 14, which reads:—

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Yes, reader, these wonderful achievements of science are already being utilised for the proclamation of the everlasting gospel, the good news of a crucified, risen, and soon-coming Saviour. That they will continue to be utilised, and to a much greater degree, we most confidently believe. The marvels of our age are harbingers of the golden morning that is soon to dawn. Do they mean this to you, reader, or are they just so many additions to the mysteries of life? Let us search God's Word diligently and prayerfully that we may understand the marvellous workings of His providence, and so be prepared to meet Him in the day of His glorious appearing.

COMMUNION WITH SAINTS

SIR ARTHUR CONAN DOYLE is still trying to "get it across" to the people of this world that the dead are still living and still interested in the affairs of this world. He says:—

"The departed are trying by every conceivable means—automatic writing, direct voice, photography, and absolute materialisation—to convey to us a knowledge of the conditions of the other life. That we are half blind, half deaf, and very stupid, is the complaint of some of those spirits against us. But without doubt, a great force—the greatest force known to science, since it has knowledge behind it—is flowing out upon the world, presenting boundless possibilities to mankind. Cease to be foolish and ignorant. Give up 'beliefs.' There is only one thing that is any good, and that is knowledge. Through knowledge of Spiritualism we shall give up the foolish habit of looking back 2,000 years ago for religious guidance, and have communion with the saints—which churchmen talk about and Spiritualists practise. Spiritualism, with its proof of immortality, is the very breath of religion, the road to the great and wonderful knowledge that here and now God is with us."

It is very plain from this statement from one who is now recognised as a leader among Spiritists that Spiritism and the Bible have parted company. We are not to look back 2,000 years, that is, to the time of Christ, for our religious guidance, nor to Christ Himself for such guidance; but to those who are speaking to us in the darkened séance chamber and who claim to be the spirits of the dead. They furnish no credentials to guarantee that they are the persons they claim to be—only this: they refer to incidents in the lives of those to whom they send messages, incidents which only these persons are supposed to know of. And thus they establish their identity! It is the cheapest and

most worthless identification possible. It identifies nothing in the sense in which they intend it.

It does this, however: It demonstrates that the "spirits" who thus seek to establish their identification are the enemies of God and the foes of the Bible, and thus the enemies of man. What God says they contradict; what He teaches they deny. With what plainness and exactitude the Word of God instructs us concerning the condition of man in death—asleep, unconscious, knowing nothing of what is transpiring on earth even among closest relatives; love, hatred, envy, thought, all perished; taking no more part in anything that is done under the sun; returning no more to his house.

More than this, the Word of God teaches in very plain language that immortal life can never come to man except through the merits of Christ. Spiritualism denies this, claims that life never ceases, that immortality is an inherent possession of all men; that we have no need of a Saviour, but work our own way up from the lowest stages to the highest in spirit land by such aid only as interested spirits can render us. Therefore, to accept Spiritualism, one must abandon the whole religious foundation laid in the Bible, and take for our foundation only what we can sift out from the confused mutterings and gibberings of spirit mediums. It is a turbid fountain. It not only contradicts the Bible, but contradicts itself, and leaves us no certain foundation upon which to rest the feet of our faith.

He who inspired Sir Arthur to make the foregoing declaration is the same being who planted doubt in the minds of Adam and Eve in the beginning. Sir Arthur declares that there is "only one thing that is any good," and that is knowledge; and when we have attained to that knowledge which he wishes us to receive, we shall not be so foolish as to look back to the teachings of Christ and the Bible. How similar to this is Satan's declaration to Eve: "In the day that ye eat thereof [Turn away from God and disobey Him], then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3: 5. Knowledge was so important that it was necessary to obtain it even at the expense of disobeying God and making themselves rebels in His sight. They listened, they accepted, they fell from their condition of innocence, forfeited life. And now, propagating the same old falsehood, Satan is seeking to make mankind believe that we need no Saviour to redeem

us from the curse of death eternal that we had purchased for ourselves through disobedience. If we have no Redeemer, we are lost eternally, and Satan knows it. So it is not as the friend of man that he speaks today to block our way to redemption through that One who alone can redeem. He is the same old enemy today that he was in the day when, scoffing at God's requirement, he enticed man into sin.

Then, too, misinterpreting the scripture which speaks of the communion of saints, he sets his fallen angels talking with men and women through spirit mediums, and makes them believe they are talking with departed saints when they are really communicating with fallen angels. That they are such is plain to anyone who knows the principles of the gospel; and they who have communicated with them have found them to be such when they have sought to leave the ranks of Spiritism. No, Sir Arthur, we cannot follow you. We have a better Guide; we know a better way. The path of the just does not lie through the séance chamber; and the light that will guide our feet through the gates of the city of God does not shine from the cabinet behind which demons speak, representing themselves to be the spirits of our dead.

CRYING PEACE AND PREPARING FOR WAR

THAT the world outlook is far from peaceful must be apparent to anyone not obsessed by extreme optimism. The League of Nations has not been able so far to secure the results hoped for when it was formed. Indeed, it may even go to pieces. Spain and Brazil both have been held in the League only by strong influences exerted by England and France. Germany, a short time ago a candidate for membership, has, it is said, decided not to become a member. Of course Russia is outside the League, and apparently cannot be admitted under her present form of government. Italy, while a member of the League, shows small inclination to be bound by any action the League may take not in line with Italian ambitions. In short, the farther we get away from November 11, 1918, the more certain it seems that the nations are preparing, not for peace, but for war. Only a few weeks ago the following press despatch from London was published in the newspapers:—

"Greece has ordered 200,000 rifles from an Italian factory. Russia is buying

huge quantities of rifles, which she is re-shipping to China and Persia. Jugoslavia is seeking 400,000 rifles, and Finland, Poland, and Rumania are making efforts to obtain rifles and machine guns. Orders from China and Turkey have flooded the German armament firms. The Swedish works of the German Junker Aeroplane Company are building a fleet of eighty fighting planes for Turkey."

The trouble is, there is no power on earth that can change human hearts, and as long as men are selfish and self-seeking, there will be war. There is but one well-grounded hope for the future of mankind, and that hope is the coming of the Prince of Peace to establish His everlasting kingdom. He will not, however, "enter the affairs of this world through the gateway of politics," a hope that was expressed some years ago by Miss Willard, then head of the W. C. T. U. No, Christ will not become King by political methods; He will not be crowned universal Ruler by action of legislative assemblies, but by the will and power of God, as described in Rev. 19: 11-21.

C. P. B.

A SHINING EXAMPLE

THE city of Peoria, Illinois, is a shining example of what can happen to a city when it turns from the ways of the drunkard to the ways of peace and sobriety. The liquor trade there before the days of Prohibition was as callous, law-defying, and anti-social as it ever was anywhere. Peoria was in the centre of a great grain-growing belt, and its whisky distilleries were so numerous and so big that they consumed in those days 42,000 bushels of grain every day for whisky making.

Then came Prohibition, and with Prohibition came prophecies that Peoria would be ruined. But Peoria is still alive, still doing business, and her people are more prosperous than in the days when millions of bushels of grain every year were turned into that which ruins the bodies and souls of men, women, and children. Prohibition, instead of ruining Peoria, has given it a big push forward. Her bank deposits have tremendously increased, and her thirteen big distilleries have been turned into institutions for making different kinds of foods. The secretary of the Peoria Association of Commerce states that "the concerns occupying the old distillery and brewing plants employ more men and more money is involved than in the old days." Even the old drinking saloons are being put to

good use—business offices, shops, and even private residences.

Wherever we go through America we see signs of prosperity. We see no bread-lines; no long lists of men out of employment; no long lists of bank failures, as in the old days. Surely it pays to be clean and to be sober, to be employed in that which is worth while. In a trip of some 5,000 miles we have seen three men who showed that they had had something to drink that was stronger than tea, coffee, or water—a mere bagatelle when we compare it with what we would have seen if conditions had continued as in the days previous to Prohibition.

SPEAKS FOR LUTHERANS

PROFESSOR KOCH, of Concordia College, Adelaide, was speaking of the aims and purposes of the Lutheran Church in Australia, when he made some statements of facts which are worthy of attention. He declared that—

"The Lutheran Church made no attempt to interfere with the affairs of the state. Too many pulpits today were being used for the dissemination of political and literary propaganda. Lutherans were against 'Spiritism,' but believed that spirits manifested themselves at séances. They were not human spirits, however, but devils. The Lutheran Church condemned evolution and 'Spiritism,' because they were both of the devil."

As Spiritism, even when it assumes its Christian aspect, teaches salvation without Christ, it can be nothing but anti-Christian; and they who accept a philosophy of salvation without Christ have bartered away every hope of release from the consequences of their sins. That is what Satan desires. He sought to wreck heaven and the universe; he is determined that the purposes of the gospel shall not be wrought out in this earth; and by every device known to his ingenious brain he is seeking to turn men and women away from the only gate that opens into eternity. There is one Person only, through the virtue of whose life and sacrificial death we may enter upon the glories of eternal life and the eternal inheritance. If we wipe out that name and substitute our own, we must bear the consequences of every sin we have ever committed. If we accept the sacrifice of Christ and trust in that all-conquering name, our sins are atoned for in His wonderful gift, and we stand before the throne of God pure and complete in Him. Any philosophy, or any theory, or any plan that

puts us where He must stand who alone can intervene on our behalf successfully, destroys our only hope and leaves us helpless and rudderless and without a pilot on the sea of ruin. Certainly the plan that does that is of the devil, and Spiritism does it.

And evolution leaves us without a Creator, therefore without a Redeemer; therefore without a Redeemer. The Bible and the gospel tell us that we have fallen from a state of innocency to a state of condemnation through our sin; that we cannot be lifted back from that state of condemnation to a state of innocency again without a Helper outside of ourselves, who has a power to give us that we do not possess; who can cleanse our lives from sin and purify our purpose; who can give us new desires that will lift us up in place of our old desires that dragged us always down. Evolution has no place for this; therefore it also is unchristian; and whatever is unchristian is of the evil one.

If Professor Koch is speaking for the whole Lutheran Church of Australasia, when he states that his church makes no attempt to interfere with the affairs of the state, we are indeed glad to know this. The church of Jesus Christ has never been given any kind of warrant by her divine Master to interfere with the affairs of the state. To preach, to teach, to baptize, to win men by the power of love alone to the service of the God of love—that is the business of the Christian church. The church of Jesus Christ was not placed in this world to set a standard of literature, to establish states, to rule the bodies and souls of men; but to preach the gospel, to live the gospel, to set a light for those who were perishing in the darkness, to give hope to those who were dying without it, to help men to sense the blessedness of letting God rule on the throne of their hearts. The church that does that and helps its members to bring their lives into harmony with every principle of the divine law will please God and be blessed of God. If the Lutheran Church, or any church, allies itself with the state, it violates these principles and works counter to the purpose of the holy Author of our religion.

ALL His glory and beauty come from within, and there He delights to dwell, His visits there are frequent, His conversation sweet, His comforts refreshing; and His peace passing all understanding.—*Thomas à Kempis.*

A REAL CANNIBAL STORY

A report of an address delivered at the recent General Conference of Seventh-day Adventists by Pastor C. H. Parker, who has laboured for many years as a missionary in the South Sea Islands

(Concluded from last week's issue.)

IN a few months these people began to take an interest in what we were telling them about "the big fellow Master on top." They began to ask more about Jesus, "the pickaninny of the big fellow Master on top."

Finally, one morning, as I was talking with the sacred chief and the fighting chief, they said to me, "Missionary, come out here; we want to show you something." So we walked out upon that great plateau where the head village stood, and they pointed to all the land on that plateau, and said, "Missionary, all this ground belongs to you. We give it to you. Take as much as you want. We want you to be our missionary." And they added: "We will put up your house, we will put up the school building and the church building, if you will only come and be our missionary."

So we staked out our ground. They went with us and put down the markings for the buildings. Then they started on the mission house.

At this time I received word from our Australasian Union Conference that I had been chosen to go back to Fiji and take the presidency of their first island conference. It was a great disappointment to me to leave Malekula just at the time when it seemed that we were to realise the fruit of our labours. Nevertheless, when the call came, we responded. A new superintendent was sent out. I will remember the last morning that I climbed the hill, for this was the first time that I dared take my fellow missionary, Norman Wiles, with me. He had always stayed in the launch, so that if I did not return, he could take word back to the mission of what had happened.

But this morning I took Mr. Wiles with me, as he had been sent out to take my place. After our little service the sacred chief (he had never before been known to leave the village), took me out to the place where they were building the church. The mission house was finished, but the church was just started. He was delighted with the progress they were making, and told me that they were all going to follow the mission, and that all their boys would attend school.

Then I had to break the sad news. I took Mr. Wiles's hand and placed it in the hand of the sacred chief, and said, "Nikambert, I have brought you your missionary this morning. I am to go away, but Mr. Wiles is to stay and help you."

The old man looked at me in a dazed way, not comprehending at

bert, sometime perhaps I will come back again."

We started away. About three-quarters of a mile the path followed the plateau before it dipped to go over the cliff and down to the beach. As we reached the brow of the plateau, I turned to look back, and there stood Nikambert,



Missionary Wiles, who laid down his life for the Big Nambus natives of the New Hebrides, telling the gospel story with the aid of picture rolls.

first. Then when he realised what I had said, tears began to course down that pigment-painted face. He threw his arms around my neck, and rubbed his nose up and down my face (that is one of the strongest evidences of their affection), and held me close, saying, "O missionary, missionary, you no savvy leaving me fellow. You belong me fellow. Me all the same pickaninny believe. Now you no go. All ground here belong you. Me fellow know that not one trouble catchem you. Me fellow know that my bushmen he no shootee you. No, you stay with us."

It was hard to break away, but finally I had to say, "Well, Nikam-

straight as a statue, looking after us. I did not see him again until two years ago.

The story comes in between of how Mr. Wiles and his brave wife settled there, and for two years battled with heathenism. Finally malaria developed into the black-water fever, and the faithful missionary laid down his work. His courageous wife, all alone among these Big Nambus people, buried her companion, and finally returned to Australia. This is one of the saddest chapters in connection with our island work, and after this experience the mission there was deserted for a time. We had no one to send to fill the place of the soldier who had fallen.

Returning to the New Hebrides two years ago, I hastened to visit these people, but was received very indifferently. The fighting chief had died, and his successor refused to allow me to see Nikambert. I tried in many different ways to induce him to take me to visit him, but without avail. He told me plainly that they did not wish to have our mission among them. They had changed their minds; there was no use now in our coming. French traders had come in and taken some of their people away to work on their plantations, and told them that the missionaries were not good men. In their simplicity they believed these stories.

But in spite of a cool reception we visited them regularly, as we had years before. After four or

come to the Big Nambus, and we are all going to accept."

Things seemed to go well for a time. A Christian town sprang up around the mission. People came in from the bush to live there, and began to leave off their heathenism and accept Christianity. Then one day there came a break. Our leading man, Harry, was shot down by the side of a stream, and badly injured. We thought there was no chance for his life, but we hurried him to a French hospital on another island, and after earnest work he was saved, but it was three months before he could return home. We took him to his own village and left him with his brother.

The first thing that Harry did was to go up into the bush, miles

The Wafted Leaf

A PILGRIM was wandering, thirsty, almost famished, in the desert. He had lost his bearings. He had a compass in his hand, but knew not whether its needle pointed toward a place of rest and refreshment, or to a spot on which he must lie down to die. He was utterly in despair. Turn which way he would, he seemed to be wandering farther and farther away from hope.

He had sunk down in the sand, resolved to meet his fate, when a little green leaf came, wafted by a passing breeze, and fell at his feet. He picked it up, and a new hope took possession of his heart. The leaf could not have come far, for it was still fresh. Where it came from there was water, with shade and food. He knew the direction, too, for the breeze had borne it to his feet. So, with the little leaf in his feverish hand, he arose and hurried away toward the spot whence it had come. Soon he was resting in the shelter of wide-spreading branches, and quenching his thirst at the spring which flowed at the tree's roots.

There are times when our hearts are in spiritual unrest, their joy all gone. We are almost in despair, not knowing whither to turn or what to do, to find rest. Then a little leaf flutters down to us from the Word of God. It is green and fresh. The dews of life are on it. . . . It tells of life, rest, and joy where it grew. We have but to rise out of our weariness and faintness, and hasten a little way to find a glad resting-place, and a shelter in the bosom of God's love.—J. R. Miller.

In His Hand

R. HARE

WHY paint the future with a sombre hue,
Or view the morrow through a tear-dimmed sight?
His rainbow still is seen upon the cloud,
And o'er life's darkness He spreads light!

Why tremble with foreboding when each day
New born, is big with blessings for thy life?

Why dread thy unseen paths when God's own hand
O'ershadows both its peace and strife?

Why fearful when some earth-born threatens wrong?
Naught can destroy till God permits the blast;

He holds thy destiny amid the years,
And keeps thee sheltered till the last!

Then bid faith hedge around thy little life,
And plant sweet blossoms for each coming spring;

God ruleth still and holds within His hand
The blessings faith to thee would bring!



Another photo of the late Missionary Wiles, with his wife, together with three Big Nambus natives.

five months of this contact they began to change again, and finally felt more favourable to having a mission station among them. One day I was permitted to visit the old site. I found the mission house in ruins, so I went on to the head village and paid a visit to chief Malun Vavau.

"Missionary, don't be angry with us," he pleaded. "We could not help it. There was a big bush fire, and before we could get down to it the mission house was all burned up." He put his arm around my neck, looked into my face, and said, "Mr. Parker, don't leave us. Don't leave us. We are all going to accept the mission."

I told the chief that we had no one to send to his village, but that W. D. Smith and wife were starting a mission about ten miles distant, among the Little Nambus. A smile flitted over his face, and he said:—

"That is good. Your mission will come to these people, then it will

inland, and seek out the man who had shot him. He was a Big Nambus man. But Harry put his arms around his neck, and looking up into his face said, "My friend, I am not angry at you because of your shooting me. I love you. I am a mission man. I belong to the school, and I have brought you a message of love from the Father whom we worship, the God above. Will you bow down with me and let me pray for you?"

And there the would-be murderer and the victim whose life he sought knelt together. That one experience, had we gained nothing else as the result of our years of effort, would have been well worth any personal sacrifice we may have made.

MERCY is the spring of God's long-suffering; forgiveness is the activity of this mercy; and long-suffering is its quiet flow.—J. H. Evans.



World Events in the Light of Prophecy

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

Battling Hard for Liquor

EVER since our arrival in America, we have been watching with much interest the determined warfare of the liquor element to put the god of the flowing bowl on the throne of the country again. The vast majority of the people are well satisfied with present conditions, although they realise that some of the men employed to enforce the law wink at its violation, for a price. Yet conditions are so much better than in the days when anyone could open a saloon and proceed to debauch his friends and neighbours, that they would far rather have things as they are today than go back to the days that preceded the adoption of the Eighteenth Amendment, the days that preceded the Volstead Law that made the transportation of liquor illegal.

We have toured the country from end to end, and from the Golden Gate to the Canadian boundary, and the absence of liquor was demonstrated everywhere we went in the sobriety and prosperity of the common people. If men were as free to sell liquor today as before Prohibition was adopted, the hospitals of the country would not begin to hold the victims of drunken motor-car drivers. If there were today as many motor-cars in the large cities of Australia as there are in the large cities of America in proportion to the inhabitants, something drastic would certainly have to be done to protect the lives and limbs of the people. In all the large cities of America the streets are lined on both sides with parked motor-cars, and this is in addition to the endless streams of cars that are passing along the streets at all hours of the day. A few drunken drivers here would quickly turn these streets into slaughter-pens.

There are accidents here, of course, due to the ever present elements of recklessness and errors of judgment and failure to see in both directions at the same time. But we almost shudder to think

what it would be like if liquor were turned loose again in America to muddle the brains of drivers, to interfere with their ability to see, and to add to the tendency to recklessness and the worship of speed.

In the closing hours of Congress a very determined effort was made, after the concocting of an extensive conspiracy on the part of the whisky element, to discredit the temperance forces of the country and force a referendum on the Prohibition question. This element knows that it cannot accomplish its ends in this manner; but it knows that the fuss and furor of its accusations and the noise of its oratory will echo beyond the sea and strengthen the hands of the liquor elements in other countries where the question of Prohibition is now before the people. There is a conviction that these attacks from the liquor forces upon the Constitution of the United States and upon the accomplished fact of Prohibition here are engineered or abetted by a very much worried whisky combination across the sea. This is practically demonstrated by the way in which every little item of news of a nature derogatory to Prohibition is played up by the liquor press in other countries. If the sincerity of their motives were as great and the objects to be gained were as worthy as the noise which this element makes would indicate, the whole country would be flocking to their standards, ensuring their victory. But such is not the case.

Realising that the position of the great mass of the common people might be misunderstood abroad and the benefits of the measure of Prohibition that America now has might be misjudged by the smoke and noise, the temperance forces are beginning to make themselves heard. Mr. Omar Hite, in the leading article in the *Christian Herald*, for June 19, says of the liquor forces and their propaganda:—

"Wet propagandists are conduct-

ing a vigorous and determined offensive, and doing everything in their power to make it appear that the country generally is dissatisfied with Prohibition. They have succeeded in making a tremendous amount of noise, and in the next few months they will undoubtedly make a lot more. But noise is the sum total of their achievements to date. That they have succeeded in changing the views of any considerable number of voters is unthinkable. The forces responsible for national Prohibition remain unshaken. Despite the wet talk that Prohibition was 'put across by a fanatical minority,' the dry forces constituted an overwhelming majority when the Eighteenth Amendment was adopted and the Volstead Act was passed. They are overwhelmingly in the majority today.

"That the Protestant churches of the United States are not weakening in the slightest in their support of Prohibition was shown in the four great church gatherings which met in the latter half of May. Each of these assemblages expressed its unqualified and enthusiastic support. No voice was raised on behalf of the wets' plea for modification of the Volstead Act. The votes were unanimous for upholding and reinforcing the existing laws. And this is the strength which these gatherings represented: Southern Baptist, 3,600,000 members; Southern Methodist General Conference, 2,500,000 members; Northern Baptist Convention, 1,500,000 members; Northern Presbyterian General Assembly, 1,800,000 members.

"These four bodies alone represent more than 9,400,000 persons, by far the greater number of them voters. And it is safe to assume that the percentage of those who disagree with their leaders on this issue is negligible. These four gatherings list only those which chanced to meet within a period of two weeks, and thus afford a dramatic illustration of the way in which the churches are rallying for Prohibition."

Three other church assemblages which convened in June went on record emphatically for Prohibition, and every general denominational gathering brings a re-affirmation of the position of its membership on that important issue.

On June 1 there was a great mass meeting of American women at Atlantic City, representing 3,000,000 women. A resolution was offered strongly endorsing Prohibition. The resolution was endorsed without a dissenting voice. It read:—

"Whereas there has been much discussion during the 69th session in both halls of Congress regarding modification of the Volstead Act; and whereas, there is pronounced political activity in the states regarding this important question; therefore be it resolved that the General Federation [of Women's Clubs] renew its unequivocal stand taken at the Chautauqua and Los Angeles biennials for local and uncompromising support of the Eighteenth Amendment and the Volstead Act."

Many other large and influential bodies are affirming and re-affirming their allegiance to the principles of Prohibition and are determined to demonstrate to the "wet" element that there is no possibility of a return to the conditions that existed in the country before Prohibition. A mass meeting held at Baltimore under the auspices of the Presbyterian General Assembly was aroused to intense enthusiasm by a speech by Senator William E. Borah, in which the impossibility of the liquor forces accomplishing their objective by the methods proposed was very clearly set forth. Specific recommendations were adopted for dealing with the enforcement situation as follows:

1. Make punishment swift, sure, and adequate.
2. Pour out anew a flood of fact and truth in our schools, churches, places of business, and society in general.
3. Make the purchaser, user, and apologist as guilty and disreputable as the maker, the peddler, the seller, and the political protector.

4. Hold the officer whose duty it is to enforce the law as guilty, when he fails to do so, as the man who violates the law.

5. Be as prompt and sure to praise and support one who does his duty as to condemn one who fails to do so.

The "wet" forces are concentrating their efforts on seven states where they feel that they have some prospect of electing officials favourable to their ends, in this very thing acknowledging that the other forty-one states are as yet beyond their powers.

That the battle is really going against the "wet" forces is seen also in the diminishing number of vessels that now lie "off and on" in "rum row" outside the twelve mile limit on the eastern border of the United States. Where dozens of vessels used to be hovering around the twelve mile limit, now one is seldom seen. The business has proved to be too precarious, the risk of capture too great, the consequences of capture too burdensome.

It is a great and very welcome change to be able to travel from end to end of a country of 115,000,000 people and see so little of the consequences of liquor drinking. It is practically non-existent. It can be found by those who have a determination to find it, whose debased appetites drag them in chains of slavery to hunt the god of their ruin in the dark haunts of sin and uncleanness. But no longer does it stare in the face the stranger and the uninitiated along the open streets of the cities and

villages of the country. A generation is growing up whose eyes are unaccustomed to the sight of drunken men reeling and fighting in the streets, whose nostrils are not assailed by the odours arising from the open bars of drinking places. The liquor forces are making their last despairing effort to turn the country back to intoxication and poverty for the benefit of their own bank accounts. They are not winning, although the press of many countries is giving them "most favoured" treatment in their desperate endeavours. They are asking the people of America now to choose between a country sober, industrious, and prosperous, and a country intoxicated, out of work, and poverty-stricken, and there is no question as to how the decision is going.

Growing Up into Christ

NOT all the wisdom and skill of man can produce life in the smallest object in nature. It is only through the life which God Himself has imparted, that either plant or animal can live. So it is only through the life from God that spiritual life is begotten in the hearts of men. Unless a man is "born from above," he cannot become a partaker of the life which Christ came to give.

As with life, so it is with growth. It is God who brings the bud to bloom and the flower to fruit. It is by His power that the seed develops, "first the blade, then the ear, after that the full corn in the ear."—"Steps to Christ."

"They that Wait upon the Lord Shall Renew Their Strength" (Isa. 40:31)

L. PARKINSON

No time is wasted which is spent in prayer.
Prayer is the hardest work the soul can know.
The power His ministry of love to share
On those who wait on Him God will bestow.
Work is the outcome of true prayer: in vain
Is labour not by prayer inspired.
By prayer man can the noblest heights attain;
Who prayeth most is most with ardour fired.
Talk more with God than man, so shalt thou go
Forth from thy knees the world God's power to show.

Long hours with God in prayer the Master spent,
To desert solitude the Spirit led.
After His day of toil His steps were bent
Where fresh anointing poured upon His head.
His chosen ones of old this pathway trod;
All champions who with God and man prevail
Are men who spend much time alone with God.
Have power with God, with man thou canst not fail.
Learn, ere thou teach, for none can teach like Him,
And feed with oil thy lamp when it is burning dim.

Yea, in the stillness we may know Thee, God;
Not 'midst the world's false voices, harsh and loud;
But in the desert where no foot hath trod,
Far from "the strife of tongues" and busy crowd.
Thou hast so many things for us to say,
We could not bear to hear amid the din
Of earthly duties crowding round our way;
Shut out from all, with Thee alone shut in,
The secret of the Lord to us is shown,
Revealed by love unfathomed, by the world unknown.

The world needs men of prayer to bring it back
To higher things; for work alone is seed
Which rain, and nourishment and life doth lack.
Dead barren chaff the world can never feed.
As fuel without fire, work without prayer
Will never kindle warmth in those around,
By converse with thy God for work prepare;
So shalt thou utter no uncertain sound.
Tarry ye till ye be with power endued,
So work shall follow prayer, and be of lasting good.



Appreciation of Home

HOME," says Frederick W. Robertson, "is the one place in all the world where hearts are sure of each other. It is the place of confidence." This little word "home" touches the tenderest spot in every heart and awakens a long train of memories. It is a phantom key that opens the innermost chambers of our soul. Lady Henry Somerset, in recounting her American experiences, once told a tender story in these words: "When I was leaving the iron-workers of South Wales they said to me, 'Be sure to go to Pittsburg and see the Welshmen there.' They gave me so many messages that the Atlantic liner would not have carried them all. I went to Pittsburg and talked with the Welshmen in the iron works. They gave me a basket of flowers, and in the centre was a beautiful daffodil. I knew they were far from their native land, and as I looked upon the daffodil, I said, 'Does that remind you of home and the spring time and the green hills of your own beautiful Wales?' And down the cheeks of those hard-working men coursed the tears. What was it? Nothing but a little yellow flower and the word 'home.'"—Selected.

GOD pity and soften the father whose children fear him, who grow silent as his foot crosses the threshold, who shun the room he darkens with his presence; God bless the generous, cheerful, good-natured father who, though weary after the labour of the day, still forgets his cares and fills the house with joy and light! His face is a never-failing source of gladness to those who love him, and when he comes home there is a headlong race and scramble to see who shall kiss father first. Such a greeting is a full payment for all the toils and vexations of the day.

THE HOME CIRCLE

Do You Ever Do This?

I MET them on the street one evening, just as it was growing dark. The father and mother were walking on ahead, rather slowly, while their small son—a child of perhaps three years—brought up the rear, toddling along as fast as his short little legs could carry him.

The father turned and called impatiently, "Hurry up, there!" and then the mother said, "Hurry up, Bobby, or we'll go on and leave you"; but with all their urging the child kept lagging behind. Finally they stopped and waited for him to catch up.

Just then his attention was attracted by a little white kitten, sitting quietly on a door-step; and as Bobby turned to look at it, he cried out gleefully, "Oh, muvver! see nice kitty!"

Again the father urged the child to hurry on, but the kitten proved too interesting.

"Look out, Bobby," cried the father, "there's a big dog coming behind you! It will get you if you don't hurry up!"

The child gave a frightened scream and started to run. As he glanced back over his shoulder to catch a glimpse of the terrible dog that was going to "get" him, he stumbled and fell—coming down with his hands and knees on the cement footpath.

And what do you think that foolish father and mother did? They stood there, watching the little fellow scramble to his feet, and they laughed!

I wanted to run and pick poor Bobby up, wipe away his tears, rub his bruises, and apologise for the mean trick his father had played on him. Instead, I hurried on toward home, wondering how parents could find amusement in abusing the trust of a little child by frightening him, or by lying to him, or by laughing at his misfortune. As I pondered these things, I remembered what the Great Teacher said of those who "offend one of these little ones."—Mrs. J. T. Abbett.

WHATEVER makes men good Christians, makes them good citizens.—Daniel Webster.

Tyranny in the Home

THE naturally strong-willed have grave need constantly to guard against the sin of tyranny, of over-riding, for their own pleasure or success, the personalities of those gathered about them. In the very name of affection the greatest injuries are sometimes so wrought. There are fathers and mothers, husbands and wives, and friends of every degree, who are not willing that those about them should have the opportunity to live out their own lives.

It is not less true that there is no condition of happiness in friendship so great as this same reverence for the person as such. The heedless insistence that people shall be happy in the way in which you please, and not in their own, may not always provoke rebellion, but it makes genuine happiness impossible. There are some apparently smooth-running households that are smooth-running, not because the relations are what they ought to be, but simply because five people in the home have decided that the only way to have peace is to allow the sixth to have his own way. And this sixth person may very likely think of himself as peculiarly devoted to the happiness of the other inmates of the house. But his standpoint is that he knows far better than any of them what is good for them, and they shall have what he thinks is good for them, whether they like it or not. He is able, thus, with good conscience, to maintain his intolerant self-will, and at the same time to seem to himself devoted to the happiness of his household.

These benevolent tyrants, who have a fully developed plan for every soul they meet, and are even ready to go to considerable lengths of self-sacrifice of a sort, if they may only be allowed to carry out their own plan, may well be reminded of those suggestive words of Charlotte Yonge, that none of us are likely to take too deeply to heart: "It is a great thing to sacrifice; it is greater to consent not to sacrifice in one's own way."—Henry Churchill King, in "The Laws of Friendship."

The Scientific Aspect of the Plan of Salvation

(Continued from last week's issue)

SIN, that which is removed by the divine plan of salvation, is Scripturally defined as "lawlessness" or "transgression of law."

The nature of divine law is the same as that of the Divine Being Himself; in fact it is a transcript of His character; it is holy, just, good, and spiritual (Rom. 7: 12, 14), and therefore unchangeable and unalterable. James, the apostle, declares of the "Father of lights," the Source of all power, that with Him "is no variableness, neither shadow of turning," or, as Weymouth translates the passage, "In Him there is no variation nor the slightest suggestion of change."

At Creation, God "spake, and it was; He commanded, and it stood fast." Creation will ever "stand fast" or be maintained by the perfect and unalterable law, the will of its Author. God's law is His method of maintaining the universe, the way in which His power operates; it is the connecting link

W. HOWARD JAMES, M.B., B.S.

between Him and His every creature.

Man's spirituality is *maintained* by law, and of that law the apostle declares: "The commandment was ordained to life." But man lives and moves and has his being in God. Therefore he is maintained physically, mentally, and, *if he so chooses*, spiritually in God. In spiritual matters, those which pertain to the worship of God, man must use his own will; there can be no compulsion in this sphere. To be separated physically from the power of God would, of course, mean instant extinction.

THE MISTAKES OF THE CRITICS

THE modernist, the destructive critic, the evolutionist, and in fact all classes of sceptics, maintain that all things owe their origin to the operation of natural law as well as being maintained by the same law. But these beliefs in regard

to the formative or creative power of law are absolutely contrary to all experience. Natural law is a law of maintenance only; it has never been known to form anything new; the Wise man declares: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun." Eccl. 1: 9. In the recreation God declares: "Behold, I make all things new," not "all new things."

Even the undoubted ethical results of a belief in Christ, of prayer, of study of Holy Writ, the critic ascribes to natural law; the beneficial results, he argues, are exactly what one would expect. But Inspiration teaches that natural law is God's "commandment ordained to life," that by which "all things consist." This includes man, for the apostle declares: "In Him we live, and move, and have our being"; and the Psalmist: "God holdeth the soul in life." The sceptic stops at law, the believer

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goes a step higher, and recognises an infinite Creator behind Herbert Spencer's "infinite and eternal energy from which all things proceed," and by which, according to the apostle, "all things consist."

CREATION BEFORE LAW

ORGANISATION must exist before power can operate, and the nature of the organisation is imparted to the power and makes it law. God's power can be demonstrated only by the organisations on which it operates. Before steam or electricity can demonstrate their powers we must have the engine, the electric wires, and the dynamo, etc. Similarly, as already stated, God's commandment maintains creation; creation must be an actual fact. This is equally true in the spiritual life; the "new birth" is the gift of a nature of righteousness and "the commandment ordained to life" can produce its spiritual results only through this gift.

The question is often asked: "Which came first, the fowl or the egg?" Only Inspiration gives a satisfactory reply. The fowl is a creation, the egg is a reproduction. Law reproduces but does not create. There are two striking examples of the point in question given in the second chapter of Genesis. Both the plant and man were created before natural law either maintained their existence or enabled them to reproduce their "kind." Thus we read of the plant: "And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground." Gen. 2: 5.

Of man we read: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath [spirit] of life; and man became a living soul." Verse 7. Thus man was first formed or created and then his existence became a living one by the inbreathing of "the Spirit of life." Professor George Bush and others translate the latter part of the passage, "And man became a living being."

LAW REPRODUCES

As already stated, law does not create, but it reproduces, and maintains the character of that which it reproduces. Skin cells form only from skin cells; they never form in the centre of a wound, but only from its edges. Graft a small piece of skin in the wound and skin cells will start to grow also from the circumference of the graft. If the graft or the skin around the

circumference of the wound is unhealthy only unhealthy skin will be formed; hence the surgeon removes the unhealthy tissues in order that reproduction may be from that which is healthy.

Paul found the "commandment ordained to life" to be "unto death"; the law was thus "weak through the flesh." Rom. 8: 2.



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Adam was created "a son of God" (Luke 3: 38); he was made in the image and likeness of God; had he retained his sonship his children would also have been born sons of God, but in his fallen condition he could reproduce only children in his own condition. After the statement that Adam was created "in the likeness of God" we read: "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth." Gen. 5: 3. All subsequent children of man consequently are children of flesh; they carry the fallen nature. Christ as the "Son of God," the begotten of the Highest, bore the perfect divine nature, but as the son of Mary, the Son of man, He inherited the human and fallen nature. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5: 21. Thus even Christ was reproduced in human form through law—the law of the flesh. He "was made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4: 4, 5. It should be remembered that man being born with a sinful nature does not make sin a necessary result, for "through Christ" we "can do all things," even live without sin; Christ "knew no sin."

(Continued next week.)

His Grace Is Sufficient

WILLIAM BRICKLEY

I LIFTED the cross that He gave me,
And thought it too heavy to bear;
I cried in deep anguish, "Lord, save me;
And suffer me not to despair!"
Then came back the answer impassioned
From Him who once hung on the tree
In tenderest tones of compassion,
"My grace is sufficient for thee."

Oh, then it was glory to bear it,
Despising the shame it might bring;
For when it seemed heavy, He'd share it,
And songs of rejoicing I'd sing.
Each song that I sang seemed completer,
And brought divine comfort to me;
His answer grew sweeter and sweeter:
"My grace is sufficient for thee."

And thus I gave vent to my feeling—
Till song was my constant employ;
His grace had brought balm for my
healing,

My mourning was turned into joy.
When earth has revealed her last pages,
The King in His beauty I'll see,
And sing on throughout endless ages,
"His grace is sufficient for me."

FAITH in God has a living power to maintain the sinking heart amid the direst calamities and in the face of the darkest terrors.—C. Marsh.

REBELLION IN HEAVEN

ELLEN G. WHITE

TO many minds, the origin of sin and the reason for its existence are a source of great perplexity. They see the work of evil, with its terrible results of woe and desolation, and they question how all this can exist under the sovereignty of One who is infinite in wisdom, in power, and in love. Here is a mystery, of which they find no explanation. And in their uncertainty and doubt they are blinded to truths plainly revealed in God's Word, and essential to salvation. There are those who, in their inquiries concerning the existence of sin, endeavour to search into that which God has never revealed; hence they find no solution of their difficulties; and such as are actuated by a disposition to doubt and cavil, seize upon this as an excuse for rejecting the words of Holy Writ. Others, however, fail of a satisfactory understanding of the great problem of evil, from the fact that tradition and misinterpretation have obscured the teaching of the Bible concerning the character of God, the nature of His government, and the principles of His dealing with sin.

THE MYSTERY OF SIN

It is impossible to explain the origin of sin so as to give a reason for its existence. Yet enough may be understood concerning both the origin and the final disposition of sin, to make fully manifest the justice and benevolence of God in all His dealings with evil. Nothing is more plainly taught in Scripture than that God was in no wise responsible for the entrance of sin; that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government, that gave occasion for the uprising of rebellion. Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it, is to defend it. Could excuse for it be found, or cause be shown for its existence, it would cease to be sin. Our only definition of sin is that given in the Word of God; it is "the transgression of the law"; it is the outworking of a principle at war with the great law of love which is the foundation of the divine government.

Before the entrance of sin, there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love



Describing the casting out of Satan from heaven, the poet Milton said:—

*"Him the Almighty Power
Hurled headlong flaming from the ethereal sky."*

—"Paradise Lost."

for God was supreme, love for one another impartial. Christ the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, and in purpose—the only being in all the universe that could enter into all the counsels and purposes of God. By Christ, the Father wrought in the creation of all heavenly beings. "By Him were all things created, that are in heaven, . . . whether they be thrones, or dominions, or principalities, or powers"; and to Christ, equally with the Father, all heaven gave allegiance. Col. 1: 16.

The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love—homage that springs from an intelligent appreciation of His character. He takes no pleasure in a forced allegiance, and to all He grants freedom of will, that they may render Him voluntary service.

LUCIFER THE LIGHT-BEARER

BUT there was one that chose to pervert this freedom. Sin originated with him who, next to Christ, had been most honoured of God, and who stood highest in power

and glory among the inhabitants of heaven. Before his fall, Lucifer was first of the covering cherubs, holy and undefiled. "Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Eze. 28: 12-15.

DESIRE FOR SELF-EXALTATION

LUCIFER might have remained in favour with God, beloved and honoured by all the angelic host, exercising his noble powers to bless others and to glorify his Maker. But, says the prophet, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Eze. 28: 17. Little by little, Lucifer came to indulge a desire for self-exaltation. "Thou hast set thine heart as the heart of God." "Thou hast said, . . . I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation. . . . I will ascend above the heights of the clouds; I will be like the Most High." Eze. 28: 6; Isa. 14: 13, 14. Instead of seeking to make God supreme in the affections and allegiance of His creatures, it was Lucifer's endeavour to win their service and homage to himself. And coveting the honour which the infinite Father had bestowed upon His Son, this prince of angels aspired to power which it was the prerogative of Christ alone to wield.

THE SERVICE OF LOVE ALONE ACCEPTABLE TO GOD

EVEN when it was decided that he could no longer remain in heaven, Infinite Wisdom did not destroy Satan. Since the service of love can alone be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of other worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice and mercy of God in the destruction of Satan. Had he been immediately blotted from

existence, they would have served God from fear, rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. Evil must be permitted to come to maturity. For the good of the entire universe through ceaseless ages, Satan must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, that the justice and mercy of God and the immutability of His law might forever be placed beyond all question.

A LESSON TO THE UNIVERSE

SATAN'S rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government and His law is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy intelligences, to prevent them from being deceived as to the nature of transgression, to save them from com-

mitting sin and suffering its punishment.

CAST DOWN FROM HEAVEN

To the very close of the controversy in heaven, the great usurper continued to justify himself. When it was announced that with all his sympathisers he must be expelled from the abodes of bliss, then the rebel leader boldly avowed his contempt for the Creator's law. He reiterated his claim that angels needed no control, but should be left to follow their own will, which would ever guide them right. He denounced the divine statutes as a restriction of their liberty, and declared that it was his purpose to secure the abolition of law; that, freed from this restraint, the hosts of heaven might enter upon a more exalted, more glorious state of existence.

With one accord, Satan and his host threw the blame of their rebellion wholly upon Christ, declaring that if they had not been reproved, they would never have rebelled. Thus, stubborn and defiant in their disloyalty, seeking vainly to overthrow the government of God, yet blasphemously claiming to be themselves the innocent victims of oppressive power, the arch-rebel and all his sympathisers were at last banished from heaven.

The Petrifying Stream

It is said that some years ago in Sicily there was a petrifying stream. This stream, which came out of the sulphur beds, would turn to sulphur any stone or any living creature over and around which it continued to flow. A small living fish put into a little rock basin into which the stream fell soon lost its power of motion, then its life, and later its very body turned to stone, so that after a few days of the dropping of that stream upon it, it was just a fish carved in stone. Sin is like that. It falls upon a man and hardens him, despiritualises him, and desensitises his conscience.—*Record of Christian Work.*

THE heart has reasons which the reason does not know. It is the heart that feels God, not the reason. There are truths that are felt, and there are truths that are proved, for we know truth not only by reason but by the intuitive conviction which may be called the heart. The primary truths are not demonstrable, and yet our knowledge of them is none the less certain. Principles are felt; propositions are proved. Truths may be above reason, and yet not be contrary to reason.—*Pascal.*



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BY LAURA L. ULRICH

As the title indicates, the object of this book is to impart practical knowledge to housewives with regard to the preparation of wholesome, nutritious, and tasty dishes, eliminating altogether the many harmful foods that appear regularly on many tables. The author is a straight out advocate of vegetarianism, and has spent many years in prominent restaurants throughout Australia. Hundreds of recipes are included in the work, and they are listed under various divisions. The list of contents will enable you to refer readily to any special dish. The recipes will be found extremely easy to follow, as they are written in simple language, the use of technical terms being altogether discarded.

In addition, helpful notes of various topics are scattered throughout the work. The title of the first chapter, "Perfect Health," is the keynote of the whole book.

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PRAYER

WALTER O. EDWARDS

IN considering the subject of prayer, the first question that naturally arises in the mind is, Does the mighty Potentate of heaven condescend to listen to the feeble petitions of the children of men?

Perhaps no question is answered in God's Word more definitely than this. David, the man of prayer, supplies the answer. "O Thou that hearest prayer, unto Thee shall all flesh come." Ps. 65: 2. This assurance should be an encouragement to the faltering child of God. But this is not all. God not only hears prayer, but He answers with the best gifts, and that willingly, as is shown by our Master's own words: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him." Matt. 7: 11. Here we have the statement that God gives "good things." Not only is this so, but James, in verse 17 of the first chapter of his epistle, goes even further and says: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

These assurances should lead us to come boldly to the throne of grace and "ask" our Heavenly Father to supply all our needs. In loving tenderness, Jesus encourages us: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. 7: 7, 8. Surely this should be sufficient to allay all our fears and doubts, and to fill our hearts with joy and peace in believing.

But God further encourages us to come to Him, by holding out a reward for the diligent seeker after Him. "But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11: 6. Then as God is so good to us in rewarding us with every good and perfect gift, is it not our privilege when we pray to praise also? In order that we might not overlook this important point, Paul reminds us to "be careful for nothing; but in everything by prayer and supplication with thanksgiving

let your requests be made known unto God." Phil. 4: 6.

Then the question might arise, How often should we come to the throne of grace in prayer? David answers in the language of poetry: "Every day will I bless Thee; and I will praise Thy name for ever and ever." Ps. 145: 2. And in answer to the question, How many times a day should we pray? Paul answers: "Pray without ceasing." 1 Thess. 5: 17.

There still remains an exceedingly important factor to be mentioned if we would make our prayers effectual. We must approach the Father in the sacred name of the Son. Jesus Himself says: "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it." John 14: 13, 14.

So we have most complete instruction in this matter of vital importance to the Christian. But there is always something that has more influence, and counts more, than even words of instruction, and that something is example. So in order to leave us without excuse, Jesus has set us the example to pray; nay, our blessed Master has done even more than this! He has prayed for us; and prayed, too, that the Father will give us the best gift in heaven—the Holy Spirit. "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." John 14: 16.

Eden Restored

J. M. HOPKINS

WHEN the reign of sin is ended,
And the earth shall bloom again;
When the city has descended,
And triumphant Christ shall reign;

"From one Sabbath to another,"
While eternal ages roll,
The redeemed from every nation
Will Jehovah's love extol.

There the tree of life, outspreading,
Month by month its fruit will bear,
Service for the nations, shedding
Joy and gladness everywhere.

No more sickness, no more dying,
When the Lord makes all things new;
No more sorrow, no more sighing—
"Blessed hope" for me, for you.

There, restored, the "first dominion,"
"All the earth shall know the Lord,"
"From one Sabbath to another"
Worship Him in glad accord.

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WARBURTON, VICTORIA

CHILDREN'S CORNER

Billy's Crutch

WILL you please buy my geranium, sir?" If a musical voice, a bright face, and a beautiful plant, all belonging to a young girl with dimpled cheeks and laughing blue eyes, will not bring a man to a standstill, then it must be that he is hurrying through the world too fast, and wants nothing to come into his life that will gladden his heart and renew his youth.

I came to a full stop, and would not have missed the sight for a great deal. As the girl stood there on that bright October morning, it was difficult to tell where the sunshine left off and the girl began. They seemed made for each other; it was a perfect match, with the dividing line hard to discern.

"Have you any objections to telling me your name?"

"Oh, no, sir! My name is Gertrude Wilson."

"What a beautiful geranium you have there!"

"Isn't it lovely?"

"Indeed it is, the finest I ever saw. Where did you get it?"

"About three years ago a lady left a slip lying on the seat in a tram-car. I took it home, got the richest dirt I could find, put it in this old paint tin, and then set the slip in it, and it began growing right away. I've given it plenty of water to drink, and kept it in the sunshine as much as possible."

"Why, I should think you would love it very dearly!"

"Love it! I do love it! It seems just like a part of myself."

"Well, my dear, if you love it so much, pray tell me why you want to sell it."

"Oh, I wouldn't let it go if I did not want to help God answer Billy's prayer! Don't you think it splendid to help answer somebody's prayer?"

"How do you know I believe in prayer?"

"Oh, I'm sure you do; you have a prayerful look!"

"Yes, I do believe in prayer," I said. "Now tell me who Billy is."

As I made this request a joyous look came into her face, and her large blue eyes shone with delight; and as the dimples deepened in her cheeks, I beheld a picture that was worth going a long way to see.

"What? Billy? Oh, he's the nicest and best little fellow in all the city! Why, he is goodness, sunshine, and music all in one lump. Some one let him drop when he was quite young and broke his hip, and ever since he has been a cripple. But his leg is the only crooked thing about him. My mother says that Billy's mother was the best Christian she ever knew. Well, when she died last year, everybody in our tenement house wanted to adopt Billy; so you see, he belongs to all of us. He pays his way by selling newspapers, and no one with good legs can get around livelier than Billy can with a crutch."

"But yesterday his crutch caught in a hole in the footpath, broke in two, and let him fall. He managed to get into the house, and was not hurt. Well, last night, just as I was going to bed, I heard Billy praying. His room is next to mine, with only a board partition between, so I could hear it all. Oh! I shall never forget his words, as he said:—

"Dear Lord, I've never complained about my broken hip, and I'm willing to go through life with it, but I can't get on without a crutch. I've no money to get another, and I don't know who to ask, so please, dear Lord, send me another one. Mother always told me to go to you when I was in trouble, and so I come now. Please, dear Lord, answer my prayer, for Jesus' sake. Amen."

"I lay awake a good while thinking of that prayer, and it was the first thing I thought of this morning, and I began wondering if I could do something to help God answer Billy's prayer. Well, while I was wondering, I saw my geranium, and then I said, 'Oh, maybe I can sell it and get enough to buy another crutch!'

"Now, you know who Billy is, and why I want to sell my geranium. Won't you please buy it?"

I was greatly moved and interested, and I will own up to a great deal of moisture in my eyes, as I inquired, "How tall is Billy?"

"Oh!" she quickly responded, "I have the measure of his old crutch, if that is what you mean."

"Yes, that is just what I mean, so if you please, Gertrude, we'll go and see about a crutch."

It did not take us long to find a store where such a thing was to

be procured, nor a great while to get the keeper of the store as much interested as I was in the girl's story. Just the right kind of crutch was found, and a minimum price put upon it.

"Well, I said, 'I will give you that much for the geranium, Gertrude, and it is very cheap at that.'"

"Oh, thank you!" she said, and her eyes fairly danced with gladness. "I'll take the crutch, please, but Billy mustn't know a word about where it came from. Isn't it just splendid to help God answer Billy's prayer?"

The moisture in my eyes didn't subside one bit as I said, "I want you to do me a favour, Gertrude. I am hundreds of miles away from the place where I live, and I can't carry this plant around with me. Would it be too much trouble for you to keep it for me?"

"What! Do you want me to take care of it for you?"

"Yes, if it will not be too much trouble."

"Oh, you splendid man, you! I'll be glad to do it, and I'll take just as good care of the plant as I did when it was mine."

I carried the plant, while she carried the crutch, and after reaching the house, Billy was called in to see me, while Gertrude smuggled the crutch into his room, and came back with a face as happy as a face could be, but never betraying to Billy by word or look that she had been answering his prayer.

To sum it all up, Billy has a new crutch, and he is the happiest cripple in the big city. Gertrude helped answer his prayer, and a happier girl doesn't live. I own the handsomest geranium bush I ever saw, and the one who takes care of it for me is as proud of that plant as I am.—*Selected.*

"OUR lives are songs. God writes the words,

And we set them to music at pleasure;
And the song grows glad or sweet or sad
As we chance to fashion the measure.
We must write the music, whatever the song,

Whatever the rhyme or metre;
And if it is sad, we can make it glad;
Or if sweet, we can make it sweeter."

"SOME one has said that we cannot prevent the birds' flying over our heads, but we can prevent them building their nests in our hair—a pleasant way of saying that we must not harbour evil. We may not be to blame if a wrong thought enters our mind, but we are to blame if we cherish it."—*Selected.*

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Around the World

A NOVEL form of aerial was recently used by French naval operators, consisting of a vertical column of water discharged from a nozzle, the transmitted signals covering a radius of about eight miles. The results were satisfactory.

CONSIDERABLE stretches of the sea coast of Singapore Island and portion of two islands at the eastern approach to Johore Strait, where the naval base and aerodrome sites are situated, are being acquired by the Government for military purposes.

THE first cheque to be transmitted by wireless from the United States to Great Britain was received recently by the new photo-radio service at Marconi's telegraphic headquarters in London. Mr. Warwick Deeping, the novelist, was the recipient of the cheque, which was for £513, in payment of serial rights of a new novel.

A MYSTERIOUS disease has appeared in Germany recently, and has caused so much excitement that the Prussian Lower House has appropriated £25,000 to have it scientifically investigated. This new affliction attacks fishermen in that part of the Baltic known as "The Haff." It grips its victims when they are at sea, suddenly and without warning. Severe pains in the muscles of the arms and legs are followed by temporary paralysis. The attack ceases within a few hours after the patient is once more on land, but is apt to break out again as soon as he goes to sea. No adequate explanation has yet been found for it.

THE *Aquitania* burns 33,000 barrels of oil a day on her transatlantic voyages.

A GOOSEBERRY bush grafted on a willow tree in Lincolnshire is growing six feet from the ground, and has produced a splendid crop.—*Popular Science*.

A MEMORIAL tablet in memory of Bishop Heber, author of the famous missionary hymn, "From Greenland's Icy Mountains," was unveiled recently at Wrexham, on the site of the old vicarage. Bishop Heber, on a visit to his father-in-law 107 years ago, wrote the hymn, which was sung for the first time in Wrexham's historic church.

THE first official A B C guide for air travellers has been issued by Imperial Airways Ltd. It shows how it has become possible to take air tickets in London for fifty-two European centres, places as distant as Moscow, Sweden, Marseilles, and Venice. Ascending from Croydon after breakfast, summer holiday-makers can spend six or seven hours in Paris, Ostend, or Brussels, and whirl back again on a return service in time to dine in London the same evening.

Two colours have hitherto been used in railway signal lamps, but a third is now being introduced on certain British lines. Under the old system a red light was a warning on a distant signal and a stop on a home signal, and this entailed both a risk of unnecessary delay, and even a danger of overrunning a "home" from failure to observe its corresponding distant signal. After some years of research a distinguishable glass of a moderately deep orange colour has been discovered, which in foggy weather tends to approach the appearance of a red signal, and so cannot be mistaken for the green.

SEEING just where a wireless message is coming from has been made possible by a brilliant invention of the radio research station near Slough (England). Two frame aeriols are mounted at right angles to each other, and the received signals are made to operate a cathode ray beam which causes a bright spot to appear on a fluorescent screen. This spot instantly takes up a position on the screen showing the direction from which the wireless signals are coming. Frame aeriols fitted into the wings of aeroplanes are also being used to enable the pilot to find his bearings before alighting at an aerodrome.

THE Chantry House, Billericay, Essex, the sixteenth century residence of Christopher Martin, one of the leaders of the Pilgrim Fathers, was sold in London recently to an American for £10,000. The house will be removed to Boston, where the Pilgrim Fathers landed, and re-erected there. The pilgrims all assembled in this house before embarking in the *Mayflower*. Earlier in the year another historic English residence, Warwick Priory, was sold and shipped to an American purchaser, and Agecroft Hall, near Manchester, was similarly purchased. Roynton Hall, the home for more than 400 years of the Byron family, is stated to be in danger of following them, an offer having been received by its owner, Dr. J. T. Godfrey, from an American.

EIGHT thousand Bibles, printed in Chinese, have been purchased by General Chang Tze-kiang, of the Chinese national army, for distribution among his officers. Word of the purchase was received by the American Bible Society, which announced it was one of the biggest purchases of Chinese Bibles and Testaments ever made through its China agency. General Chang will autograph each of the Bibles.

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