

SIGNS OF THE TIMES

WORLD EVENTS IN THE LIGHT OF PROPHECY

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ONE PENNY

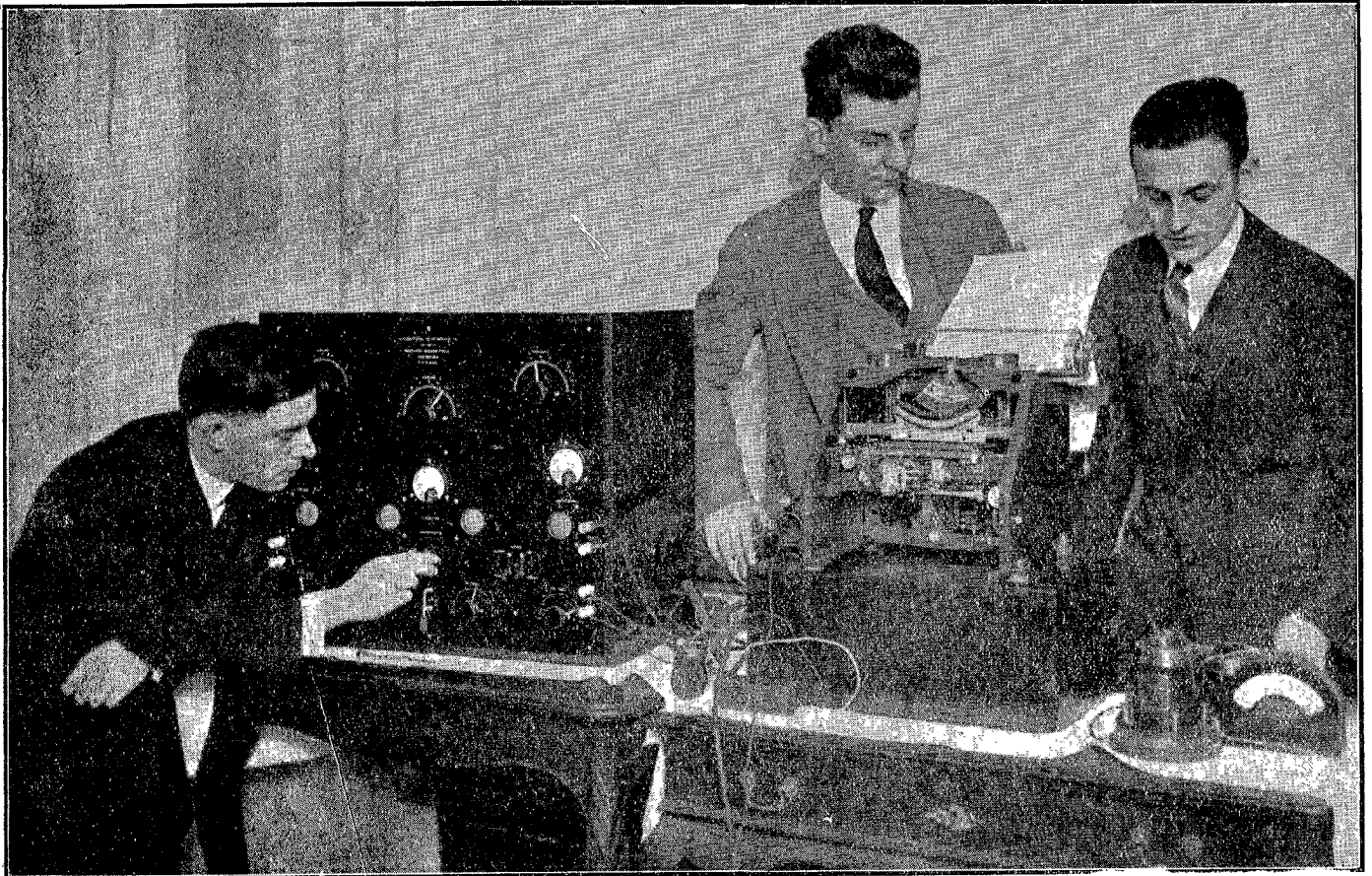
The Christian's Great Responsibility



HERE is perhaps no one in the world who understands the true Christian's responsibility more than the one who is in daily touch with his Maker through a study of the Bible. When Dr. Ritson, the Home Secretary of the British and Foreign Bible Society, was making his tour of Australia, he left an inspiring message with those who were privileged to hear him. Dr. Ritson is a world traveller, and his long intimacy with the work of the Bible Society gives him an added advantage in laying before his audiences the need of the world for the Word of God, and the need on the part of the Christian for an intimate relation with the divine Book so that he may sense his responsibility to a world needing to be shown the way to the Saviour.

In one of his addresses in Sydney he emphasised the responsibility of the British people, enlightened as they have been by the Word of God, to take up the work of setting a Christian example before the great portion of earth's inhabitants whom Providence or destiny had placed under their tutelage.

"I realise," said Dr. Ritson, "that mere bigness does not constitute greatness, and I am making no boast. We are what we are in the providence of God, and not because of our armies and navies. We have grown to be what we are in the providence of God and for a purpose. The British are respected in the world. I do not say they are popular. Nothing arouses my wrath so much as when some Britisher in some part of the world misbehaves himself and lets us all down."



Kadel & Herbert News Photos

A RADIO TYPEWRITER THAT MAY REVOLUTIONISE NEWSPAPER PUBLISHING

A group of astonished newspaper editors, electrical and radio engineers at the American Newspaper Publishers' Convention at the Waldorf-Astoria, recently watched a typewriter being operated by a person who was sitting in the experimental laboratory of the International News Service, more than two miles away. The copy was clicked off at the rate of sixty-five words a minute with an accuracy of 99½ per cent. At the time the demonstration was made, four broadcasting stations were operating within a radius of a few blocks. The photograph shows the receiving machine.

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

"Do you realise," continued the doctor, "that there are more Hindus, Mohammedans, and Buddhists than Christians living in the Empire? Forty or fifty of the biggest Mohammedan cities are on British soil. Our responsibilities as Christians are vastly greater than as citizens of the Empire. There are vastly more living in the outer darkness and in the twilight, than in the full light of the gospel, and we are stewards of that moral and spiritual influence that has come down to us from our fathers.

"We must hold up Christ to the human race, or we shall be deposed. We are trying to do it on the mission fields and by preaching; and preaching will never be out of date so long as Christ is the subject of our preaching. We need not fear picture shows and the like. People will come to listen so long as we preach Jesus and the resurrection."

Dr. Ritson indicated other means that are being employed to express Christ to the world in darkness, such as education, which is helpful to all; hospitals, which are heaven to the thousands of the East; philanthropy, and Christian literature. "The churches must stand side by side in missionary work," he declared. "I don't say they must unite and come into one external organisation. If they did, they would be out of it tomorrow. Like regiments they should be serving side by side." It was true, he stated, that in Europe Christianity had really never had a chance. It had never really been applied there; and so long as that great festering sore continues there, Europe would continue to infect the whole world with the wrong spirit of militarism. There were strategic points to be broken through at once. Pagan Africa had become largely Mohammedan, and it was much harder to convert a Mohammedan than a pagan. "We must not look down upon the black races," said Dr. Ritson. "As I heard one of them say the other day, 'If you are going to bring the music of heaven to earth, you must learn to play on the black keys as well as on the white.'"

And all this is confirmatory of our Saviour's commission to His disciples: "Go ye into all the world, and preach the gospel to every creature." And again He said: "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.

The work that the various Bible Societies are doing, and the work that the faithful missionaries are doing in the various countries of earth in so many hundred languages are the present-day fulfilment of these words of our Saviour uttered so many hundred years ago. He is finishing His mighty work in this generation of science, mechanics, and rapid motion; and so He tells us: "a quick work will the Lord make upon the earth." There never was a generation like ours so far as science and mechanics and motion are concerned, neither was there ever a day when so many facilities were at hand for the rapid proclamation of the gospel message to the ends of the earth. It is also true that never before were there so many different kinds of antagonistic forces working against the interests of the Redeemer's kingdom and the souls whom He died to redeem. Out of the welter and the chaos of these struggling forces God is winning precious jewels for His eternal joy in that kingdom where sorrow can never come. It is to our eternal interest that we recognise what these things mean and surrender our souls to the keeping of our eternal King.

"SELF-CONTROL in trifles trains to self-control in crises."

ADVENT MESSAGE IN RUSSIA

THERE was but little religious liberty in Russia during the days of the Czars, when the Orthodox, or State, Church held sway, and opposition and persecution were ready waiting for those who sought to follow more closely the Word of God and held and taught views that differed from those of the State religion.

Then came the Revolution in Russia, and, amongst other things, the intolerant State Church was overthrown or disestablished; and, swinging to the opposite extreme, the Soviet Government seems to have persecuted religion. When, however, the Russian authorities found that Seventh-day Adventists kept to their legitimate business of preaching the gospel and did not foment or stir up trouble in the State, they granted to this denomination full religious liberty. As a result, the great Advent message is being proclaimed unhindered in that great republic.

Pastor H. J. Loeb sack, who is in charge of the work of this denomination in Russia, writes interestingly as follows concerning the progress of this movement in the Soviet Republic in the year 1923:—

We have completed another year of toil and affliction of various kinds, yet rich in blessings and success. Winding up the work from the days of the famine, registering our churches and union conferences, which is somewhat of a novelty for the religious organisations and the State alike, has kept us very busy.

The Lord has blessed us beyond the fondest expectations. Though the returns for the fourth quarter are not yet available, we may confidently say, on the basis of the past nine months, that 1923 will be the very best year in the history of our work in Russia, both in the matter of our harvest of souls and from the financial standpoint.

Starting with 379 churches, 9,117 members, and 107 workers in January, we find that by the end of September we had 397 churches and a membership of 10,519.

During the year 1922 we received 1,757 persons into church fellowship, and the three-quarters of 1923 reveal 2,112 additions.

Looking back into the history of our early days, we find that it took fully twenty years to gather in a fruitage of 2,045 souls, which, in fact, is even less by sixty-seven than we have gained in nine months of this year [1923]. Our gains would have been larger but for our rigorous application of the principle of working for quality rather than quantity. We warn all our workers to accept none who are not well grounded in the message as revealed in the Scriptures.

And this has been accomplished in such a short time in a country where, according to the opinion of the people abroad, the Most High appears dethroned, and where His faithful ones appear to be deprived of the privilege of worshipping Him according to the dictates of their conscience. Nay, the Lord has happily not yet vacated His throne. True faith has not yet suffered harm in our great republic; but we are enjoying, on the contrary, the advantages coming to us from the complete separation of the Church and State.

With but one exception, all our evangelistic efforts could be carried on unmolested in the villages and cities, in our homes and places of worship. All our workers were permitted to continue their work throughout, excepting one who has meanwhile also been liberated. By scores of legal documents and other means the message has forged its way into district offices, and from there made its round to the ministry of justice, to the central authorities of the People's Commissariat, and the highest officials of the State. Until this moment we have received very kind consideration, and have found "favour with God and man."

So far as our finances are concerned, we shall be able to report only at the end of the year, when we shall turn over the figures into gold roubles. Though our wages have not reached one-half of pre-war times, yet we were obliged to get along with them in these "troubled times," and it is certainly a gratifying fact that not a single worker has left his post of duty.

Reviewing the work of this past year, we have abundant reason to thank God for His help and tender mercies, also for the confidence of our loyal people and the faithfulness of our workers throughout the field.

From Mt. Ararat to the Polar Sea, from the River Amur in the extreme east to the borders of Poland in the west, the Lord has impressed His seal upon the work of the third

angel's message. We are grateful to Him for His stately stepplings in our midst.

The great message (as comprised in the three angels' messages of Rev. 14: 6-12) that this denomination is giving to the world, is fast going to "every nation, and kindred, and tongue, and people." Rev. 14: 6. It will doubtless be news to many that in Soviet Russia this denomination already possesses more than 400 different congregations and more than 10,500 members. If indeed, as there is good ground for believing, the rapid rate of growth already mentioned has continued, the membership in Russia is now probably in the neighbourhood of 13,000.

The glad tidings of the soon-coming and glorious kingdom of God are now belting the globe, and are going as if on wings. The message is now sounding from the sunny shores of Australia to the frozen fiords of Iceland and Norway and the ice-bound bays of Russia—from where the Southern Cross shines in beauty high in clear, brilliant skies, to where the northernmost constellations maintain their chilly watch. It is ringing from the Atlantic seaboard to the giant, towering Rockies and the Andes, and from the sunlit bays and vine-clad hills of Western Europe and the long coasts of Africa to the eastern slopes and quaint island lands of Asia and the gem-like islands that stud the broad bosom of the mighty Pacific. And now the chariots of the King stand ready for the close. The facilities are all provided. Hourly God's message for our time speeds onward. Soon the great task will be done; "for He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9: 28.

K.

SUNDAY GAMES

IN the cablegrams of August 9, as published in several Australian dailies, there appeared a report that some person in England had claimed a reward of £100 which had been offered by an Anglican vicar "to the person supplying any Bible text prohibiting Sunday games." The claimant cited Isa. 58: 13, 14.

The cablegram did not state whether the vicar paid over the £100 to the claimant or not. The reward, however, should not be handed over to the claimant who submitted the text referred to, or for that matter to any other claimant who professes to be in a position to cite a text of Scripture which forbids Sunday games; for upon the question of Sunday sacredness the Bible is absolutely silent, as all students of Scripture should know. The vicar who offered the £100 reward knew very well that he would never legitimately be called upon to hand over the money; for in the Bible there is no law commanding the observance of Sunday as a day of rest, nor is there even any exhortation to regard that day as sacred; nor is there any evidence in the New Testament that either Christ or His apostles transferred to Sunday the obligations of Sabbath observance which are found in the Old Testament; nor is there any evidence in the New Testament that the fourth commandment is abrogated any more than there is for any of the other nine commandments.

The observance of Sunday as the Sabbath of the fourth commandment is a comparatively recent innovation, dating from the sixteenth century. Dr. Pocklington, who was arraigned before the House of Lords, January, 1641, and condemned for publishing his visitation sermon entitled "Sunday No Sabbath," refers to the year 1554 as "the year of the Sabbath's nativity," declaring, however, "that it was full thirty years before the children could

turn their tongues from Sunday to hit the Sabbath."

Saturday, not Sunday, is *dies Sabbati*, as is humourously illustrated by Disraeli in "Charles I," Vol. II, page 20, when he relates a witty remark which was made by a member of the House of Commons at the time when a Bill was presented to the House entitled "A Bill for the Better Observance of the Sabbath, commonly called Sunday." "Presuming to sneer at the Puritans, this witty member of Parliament observed that if Saturday was *dies Sabbati* (as the journals of the House termed it), the Bill might be entitled 'advice for the observance of Saturday, commonly called Sunday.'" For this remark the unlucky wit was expelled from the House.

All laws for the observance of Sunday as a day of rest are of human origin, and are not sanctioned by Scripture. The seventh day is still the Sabbath of the Lord, and no power on earth can change it; and it is to that day and not Sunday that Isaiah alludes when he speaks of "not doing thine own ways, nor finding thine own pleasure." A. W. A.

ARMIES OF INSECTS

DURING the past few months great armies of insect pests have been reported in various parts of the world. These terrible enemies of the farmer have covered great areas of country, sent fear ahead of them and left bare wastes of eaten crops behind them. Swarming in millions over the railway lines, they have even held up trains and led to train collisions. To give a few instances of these plagues: In June last a very severe invasion of locusts was reported from the Kalahari Desert, South Africa. Said the press cable:—

The locust invasion from Kalahari Desert is assuming alarming dimensions. The locusts are crossing the western border in millions. Some swarms are twenty-five square miles in area. Motor trollies are being sent to Kalahari with poison supplies.—*Melbourne Age, June 12, 1924.*

Only a few days ago, one newspaper reported a serious invasion by grasshoppers over wide areas in Mexico, and in the same issue it was stated that certain districts in Victoria were in the grip of a severe plague of caterpillars:—

MEXICO CITY, August 20.—A plague of grasshoppers is causing great damage over a wide area in Southern Mexico. Passengers arriving from Vera Cruz report that the railroad from that port to Jalapa, a distance of nearly 200 kilometres (about 125 miles), is covered on both sides with endless layers of grasshoppers.

They first appeared in the State of Vera Cruz in a cloud seven kilometres (about four miles) square. Train delays and several collisions resulted.

The Agricultural Department is spreading crude oil on the tracks and digging trenches, but it is feared that the plague may extend north with disastrous results.—*Melbourne Herald, August 21, 1924.*

At the same time, a plague of caterpillars was ravaging the districts between Mitiamo and Kerang, Victoria:—

KERANG, Thursday [August 21].—Districts from Mitiamo to Kerang are suffering from a mysterious visitation of myriads of caterpillars, travelling in a north-easterly direction.

Green paddocks of growing crops are eaten bare in a few hours. In some districts farmers ploughed furrows round the crops for protection. The furrows are filled with dead caterpillars.

Millions of the pests are travelling over the Koondrook and Myall districts. They crossed the roads in defined tracks. Flocks of ibis and other birds attacked them, but could not stem the moving mass. The dry season is supposed to be the cause.—*Ibid.*

A later report from Kerang states that these swarming hordes of caterpillars were pressing northwards, and gives some indications of the great

MENTAL INFLUENCES

Have Much to Do with the Digestion of Food

THE good derived from food depends largely upon the good we see in it. The food needs to appeal to the mind as well as to the organs of digestion. Care should always be taken to have the extremities warm while taking the meals, as cold extremities indicate poor circulation, congestion of the digestive organs, and lessened secretion of the digestive juices. Hearty meals should never be taken when in a hurry, when excited, impatient, or worried. Cheerfulness has a tonic influence on all the organs of digestion, while depression, worry, fear, and anxiety are debilitating, especially during the meal hours. If you feel worried after your meals lest you may have eaten too much, a good way to overcome this is to make, before beginning a meal, a mental selection of the foods you consider best. Eat accordingly, then leave the table, and think no more about it."

The above excellent advice is from the chapter "A Few General Hints on Diet" in a little volume entitled

"DIETETIC ERRORS"

How They May Be Avoided—Their Relation
to Disease

The important subject is dealt with under the following headings:—

Man is Composed of the Food He Eats—Man Must Relish the Food He Eats—Foods Best Adapted to Supply the Needs of the Body—The Quantity of Food Required Daily—Common Dietetic Errors—A Few General Hints on Diet.

64 Pages, Paper Covers (post. 1d. extra), 9d.

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Warburton, Victoria, Aust.

damage done by the insects, as well as of the strenuous efforts made to check them:—

KERANG, Friday [August 22].—Having left the devastated areas, a gigantic army of caterpillars has invaded the northern districts. The damage to growing crops and pastures is estimated at thousands of pounds.

Grazing crops are denuded, and the position is precarious for farmers in view of the exceedingly dry season. Difficulty is experienced in feeding stock.

Strenuous, but unsuccessful, efforts were made in the Lower Loddon district to check the pest. Since then, the caterpillars have gone west of the Loddon into the Mallee, as far as Leaghur. East of the Loddon the country is very badly infested to the Murray.

Yesterday an immense number was observed crossing Bendigo Road, several miles south of Kerang. Their track was nearly a quarter of a mile wide. The ground was black with them. South Kerang district has suffered severely, nearly 3,000 acres of grass having been eaten.—*Melbourne Herald, August 22, 1924.*

Of recent years, locust and grasshopper and caterpillar plagues have been of great frequency, and constitute, indeed, one of the signs of our times. All manner of insect pests are, however, attacking gardens and orchards. Not long ago one scientist declared that a great war was now on between man and the insect, and that it was not altogether certain that man would win.

Undoubtedly, the various lines of fulfilled and fulfilling prophecy and the various signs of our times all show that we are now living in the last days, immediately preceding the coming of the Saviour in power and great glory. Speaking of the last days and the destructive pests that would then be prevalent, the prophet Joel declared: "That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten." Joel 1: 4.

During the past few decades, orchard and garden pests have been becoming worse and worse, and it now taxes all the ingenuity of the scientist to deal with them. Great armies of locusts, grasshoppers, and caterpillars have been making their appearance in various parts of the world. And as wickedness increases, doubtless insect plagues and pests will continue to get worse, until the glad morning comes (and that day is hastening on) when the Christ will appear in His glorious second advent. K.

CONVINCING TESTIMONY

WHEN testimony is given gratuitously from the ranks of our opposers, it is usually taken at its face value. Here is some testimony given concerning Prohibition by one of the greatest brewers in America. The declarant is none other than Mr. Joseph Euchline, former head of the Schlitz Brewing Company. The testimony is given over the signature of Mr. A. B. McDonald, who had interviewed Mr. Euchline. This is Mr. Euchline's declaration:—

I do not want beer back. I wouldn't go into brewing again anyway. I am selling all our saloon properties as fast as I can. I have sold 500 saloon properties already at enormous profits. One corner in Chicago, for which we paid £2,000 for a saloon, we sold for £100,000, and we have made profits in many cases almost as large. Every one of our 1,600 saloons are being transferred into other kinds of business places, and it is better for everybody that it is so. Saloons are no help to a community.

Will this kind of testimony convince those who are declaring that calamity is sure to follow the ousting of the traffic in drink? They have been declaring that financial disaster would be sure to ensue in the cities where it is applied. They are false prophets. No calamity has ever been observed in

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Is a Worse World War Coming?

JOHN L. SHULER



AMID the greatest and apparently most successful efforts for peace that men have ever made, the most terrible war of all time is destined to break out suddenly and unexpectedly. Many well-meaning efforts to secure world peace are being put forth today.

We all hope that these plans to put an end to war will be successful. We long to see the realisation of the noble ideal of a warless world, when "peace, goodwill toward men" will prevail everywhere. But we must not forget that One who *knows* has plainly indicated that at the close of this world's history there will be a war as much worse than the terrible World War as that struggle exceeded any previous conflict.

Many forecasts are being made today on the question of war or peace for the future. We have for example in Germany Otto Autenrieth, who has written a book entitled "Three Future Wars: Political-Military Forecasts." As the result of two of these wars, he predicts that the only independent States in the world will be the United States in the New World, Germany in Europe, and the empires of the Far East in Asia. All other nations will be reduced to vassalage. A third and final world war, he says, will be fought between the white and yellow races, which will result in victory for the white combatants.

These predictions are based purely on human speculation and are bound to fail. In fact every prophecy that is not based on the Word of God is bound to miscarry.

No one can know anything definite about the future except as he turns to the Bible—that Word which came from the great Revealer of secrets, who alone holds the future within His grasp. The motorist at night, in order to see through the darkness

and have a clear view of the road ahead, must keep his head-lights burning. So the man who would see through the present outlook for war or for peace, must take his viewpoint in the light of that sure word of prophecy, which "shineth as a light in a dark place."

WHAT OF THE FUTURE?

MANY are inquiring, What does the future hold in store? Does the scrapping of sixty-eight battle-ships, a ten years' naval holiday, the Four-Power Pacific pact, and numerous other treaties mean that we have reached a time of an abiding, settled, universal peace, when the nations will learn war no more? Does the wonderful development of instruments of warfare during recent years mean that war is now impossible or that we are coming up to the worst conflict of the ages? Will the present, disturbed condition of the world finally subside into a permanent peace, or will things go on from worse to worse till the final crash comes? Let us see what the Word says.

The prophet Daniel foretold that just prior to the close of this earth's history there would be a time of trouble such as never was since there was a nation. Dan. 12: 1. Then we may expect that there will yet be a time of bloody strife that will far exceed any previous conflict. God has foretold that the time will come when "the kings of the earth and of the whole world" will be gathered in one great, gigantic struggle, which will mark the end of our present world. Rev. 16: 13-16. This will be the battle of Armageddon. When the curtain falls on that battlefield, the drama of human history will be closed. That battle will mark the complete collapse of civilisation and the destruction of the human race with the exception of the children of God.



A Typical Turkish Bazaar in the City of Mosul, Mesopotamia

IS A WORSE WAR POSSIBLE?

IN view of the extent, intensity, and destructiveness of the recent conflict, some may ask, Is it possible for there to be a worse war than the World War? Lord Robert Cecil has said:—

The next war, if it took place, would be as much more horrible than this war as this war has been more horrible than any preceding war. It would mean the wholesale destruction of the civil population.

Mr. Lloyd George stated on one occasion:—

What would happen if we had another war baffles imagination. Discoveries made almost at the end of the war, if they had been used, would have produced horrors indescribable—discoveries by all the principal belligerents. . . .

If we are to have a repetition of that, civilisation might well be wrecked and this world be driven, not to the condition of the Middle or Dark Ages, but to something which the world has never conceived of in its most imaginative moment.

The editor of a widely read American journal has drawn the following graphic comparison between the last war and the next:—

Compared to the next war, the struggle which has just ended will be as a fight between *children* is to a struggle between *giants*.

In the next war a poison gas will be used which can penetrate wool and leather. *One drop of this gas on the bare skin of the foot will destroy that member.* A whiff of this gas will snuff out the life of him who breathes it. This gas can be hurled in shells, and the contents of one shell will kill everything that is living, animal or vegetable, *within an area of five acres*, and then will spread over other acres and do serious damage.

In the next war the present aeroplanes will be as pygmies to the airships that will be made. These ships will be armoured and will carry high-powered guns. They will carry machine guns and other guns from which will be fired armour-penetrating shells. These aeroplanes can lift containers of poison gas material *weighing a ton*. When these gas shells are dropped over a fortress they will destroy *every living thing within a 400 foot radius*.

In the next war these same aeroplanes will carry explosive shells, filled with chemicals, which will destroy the strongest fortifications which men have dreamed of, *and will tear holes in the ground into which a fair-sized skyscraper may be dropped*.

In the next war there will be machine guns which can fire five times as fast as the Browning of last year, and there will be 75-centimetre guns which can fire as fast as the present Lewis gun.

In the next war there will be under-sea craft with a steaming radius of five thousand miles. These craft can carry as much tonnage as a cruiser.

They can come to the surface thirty miles away from a city and can shower that city with gas shells and with high-power shells, and ten of these cruisers firing on a city can asphyxiate every man, woman, and child in it within a few hours.

In the next war the wastage in men and money will be as great in one month as it has been in an entire year during the past war.

The editor of the *Scientific American* recently expressed his belief that—

the future war will be so horrible as to make the late war restful by comparison. Short as it will inevitably be, it will last long enough to wipe out mankind at a rate which will turn many a flourishing capital into a deserted village, and many a fair campagna into a Sahara of lifeless desolation.

The prophet Jeremiah, as he saw our day in inspired vision, undoubtedly had a view of these terrible weapons of destruction. As he saw the evils and horrors of war spreading like a curse, his soul cried out: "My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is laid waste: suddenly are my tents destroyed, and my curtains in a moment." Jer. 4: 19, 20, A.R.V.

"Destruction upon destruction is cried"—not simply ordinary destruction that commonly follows in the path of war, but destruction upon destruction on an unprecedented, unparalleled, unheard-of scale, until the whole land shall be laid waste. Did he

not have a view of these modern weapons of destruction at work in the final conflict?

By the use of aeroplanes, bombs, and poison gases of various sorts, "A great city could be destroyed in five minutes," maintains Thomas A Edison, "and in half an hour every living creature in the vicinity—men, women, and children—could be burned to death or suffocated by these deadly gases." Did Jeremiah have a view of poison gas working its deadly havoc when he cried out:—

"For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets. Speak, Thus saith the Lord, Even the carcasses of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather them." Jer. 9: 21, 22.

Should not all this teach us that the time is at hand for the Lord to come, not only to reward His servants, but to "destroy them which destroy the earth"? Rev. 11: 18.

Sisley Huddleston has said:—

The general conditions today "must make of the present so-called European peace a mere truce, a truce in which to take breath; the hush—a troubled hush, but still an hour of relative quietude—before the last phase of Armageddon: that final battle in which diabolical contrivances of a potency even now hardly dreamed of will make a desert of a continent, will destroy the cities, the wealth, the life, of the Old World!"

According to Sir John Foster Frazer, F.R.G.S.:—

If straws show the way of the wind, and if shadows are any indication of the vicinity of substance, it is difficult to conceive that many years will elapse before the spectre of world fury again blots the sun.

Sir William Ramsay, a well-known authority on the Near East, speaking of the dispositions of territory and of conditions in those regions, said:—

The present policy of Western European Powers is a certain forerunner of future war greater than the war just ended.

He has further said:—

"The danger now to Western Europe is even greater than it was in 1914," declares Maurice Casenave, former French High Commissioner in the United States. And the next war will not come after parleys and consultations and exchange of notes.

It is pretty certain that the old formality of a declaration of war is a thing of the past. The next war will not be "declared." The next war will sweep down like a tropical storm, unannounced by any trumpet of thunder or herald of lightning. That is being planned by those who are studying the future.

The last great conflict will come suddenly. "The nations shall rush like the rushing of many waters." Isa. 17: 13. The waves of war in the final conflict will engulf the whole world with the rapidity of a tidal wave. It will come unexpectedly, when apparently peace is established more firmly than ever before. "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5: 3.

We have an illustration of this in the extraordinary rapidity with which the World War was brought about. In a week's time Europe was transformed from a land of peace to a great armed camp. Buildings where the industries of peace had been carried on were transformed into arsenals and munition plants. That crisis came on with a suddenness without parallel in the history of the world.

Referring to this very matter the London *Daily Telegraph* of August 1, 1914, said, "Human imagination is stunned by so sudden, so tremendous, and so unexpected a catastrophe."

In "The History of Modern Contemporary Europe," page 713, the historian says: "Events moved

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SIGNS OF THE TIMES

World Events in the Light of Prophecy

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God's Admonition to Our Generation

THE condition of this world being such as it is, God recognises the necessity for the existence of human law. The true Christian will recognise the necessity for the existence of divine law—the law of God. In this recognition, God has set man an example that we should not be slow to follow. He says, through His Word: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well." 1 Peter 2: 13, 14. "Honour the king," is another injunction of the Lord. Again: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." Rom. 13: 1, 2. "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." Verse 7.

God never instituted nor recognised the necessity for anarchy. That condition, however, began in heaven, and is now reaching its culmination in this earth. But right at the time when that work of discord is being finished, when riot and wrath are revelling in the earth, and justice standeth afar off, God sends the warning to His children to resist the temptation to anarchism. The remainder of the thirteenth chapter of Romans shows to what particular period of this world the warning above quoted has application. It is in that time when it is "high time to awake out of sleep"; it is in that period when our salvation is "nearer than when we believed"; it is at that time when it can be said that "the night is far spent," and "the day is at hand."

Why was such a warning given for this particular time? The answer is given in unmistakable language in every daily paper that comes to our table; for all kinds of wantonness, rioting, lawlessness, are now abroad in the land, and are multiplying in rapid ratio. Then there are crimes against crimes—crimes for the punishment of other crimes—begetting a popular disrespect for law, which is equally deplorable because of its influence upon those who witness such things. Crime is never cured by crime; arsenic is no antidote for arsenic; and the punishment of crime by crime is breeding criminals. Children who look upon illegal summary executions, soon learn to imitate their elders in breaking law themselves, or in executing individual vengeance upon others. Hatred for the lawbreaker thus becomes hatred for the law itself.

The fearful prevalence of crime, as God knew it would be in the last days, was ample reason for God's admonition to the people of this age. This admonition and the prevalence of crime now are indications both of the infallibility of God's Word and of His loving forethought for His

children. When God admonishes us, it is because admonition is necessary to our safety; and at this time, when anarchy is abroad in the land, He would have His children "walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying," because "the night is far spent," and "the day is at hand."

Let us beware of this one thing, that while we are counselling respect for law, we do not teach that worst of all anarchy, disrespect for the law of the Infinite, by claiming the abolition of the law of God. Satan tried it in heaven, and brought discord into the whole universe of God. He is still trying it on earth, and he has many valiant supporters in the pulpits of the land today. It is a sad thing that it is so, but it is so nevertheless. He who teaches the abrogation of God's law, is teaching the very root of all anarchy, the anarchy that brought sin into the world, with all its accruing consequences. Christ, speaking through the Psalmist, declares, "All Thy commandments are righteousness"; and "The righteousness of Thy testimonies is everlasting." Ps. 119: 172, 144. "Let God be true," and let all His followers honour His law, setting an example to all the world in loving obedience to Him.

Private Devotion Necessary

THE Christian life should not be one of unbroken activity even in that best of service—the service of Christ. One can overdo his activity and starve his own soul. Every one has need of spiritual communion—heart-to-heart talks—with the Lord, and he must take time to have them. "Come ye yourselves apart, . . . and rest a while," Jesus once said to His disciples. Mark 6: 31. The disciples were spent with labour, both physical and mental, on behalf of the people, and had need of rest. It was their duty now to take some rest; hence the Saviour's words. This was to be no self-indulgent rest, however, or time passed in pleasure-seeking, but they were to find physical and spiritual refreshing in time spent apart with Jesus—away from the crowd and away from the excitement of busy labour among the throng.

Every Christian needs daily to suspend his activities and to take time to spend with his Lord. Prayer must be attended to and the Word of God must be read and studied. In every well-ordered Christian home there will be, of course, a family altar, or, in other words, family worship will be held morning and evening. But even apart from this, every Christian needs to take time daily for private devotions—for personal Bible study, private prayer, meditation, and reflection.

Jesus lived a life wholly devoted to God, and a life, too, that was exceedingly filled with labour for mankind; but it is clear from the Gospels that He took much time to commune with His Father. When in Jerusalem, the Saviour frequently resorted to the quiet of Olivet, and here, away from the thronging crowd, it was His wont to meditate and pray. We, too, must have our Olivets. We must not try to make a saviour of our activities. There is a tendency to give way to the whirl of labour even for Christ, and to neglect the precious Bible, heart-searching, and communion with Heaven. And under the scorching sun of over-busy labour, the fine and tender dews of grace are dried up. A life of labour and service for Christ the Christian must indeed live, but that labour cannot be a success unless time is also taken to seek the rest and refreshing of Olivet and the illumination of Hermon.

The Sabbath—a Sign of Sanctification

GEORGE W. WELLS

TH hardly seems possible that any normal man could gaze up into the starry heavens and behold the wonders of Creation without having awakened in his heart a keen desire to have a more complete knowledge of the Supreme Being who brought all things into existence; and it is clearly evident from the teachings of the Holy Scriptures that God, by His grace, in the gift of His Son Jesus, has made ample provision whereby all His children, from the greatest even to the least, may know Him.

“No man knoweth . . . the Father, save the Son, and he to whomsoever the Son will reveal Him.” Matt. 11: 27. Thus God is known only as He is revealed in Jesus. No man can know the true God except through Jesus. “God was in Christ, reconciling the world unto Himself.” 2 Cor. 5: 19. Christ is therefore now and for ever “God with us.” Matt. 1: 23. But He is revealed only through Christ, and can be known only in Christ.

But we find in the Scriptures of Truth that the Sabbath is the sign of what God is in Christ to every believer. This being true, it must follow that there is in the Sabbath that which is also found in Christ. “Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God.” Eze. 20: 20. The Sabbath being a sign which God has set by which those who hallow it may know that He is the Lord their God, it follows with certainty that there is in the Sabbath that by which those who truly hallow it may find the knowledge of God.

GOD'S SIGN

Now as the Sabbath is God's sign by which men may know that He is the Lord, and as He is known only as He is revealed in Christ, it must be evident that the Sabbath is God's sign by which all who hallow it may know God as He is revealed in Jesus Christ; and may we not conclude, too, that there must be found in the Sabbath that which is also found in Christ? It must be that there is in the Sabbath a reflection of what Jesus is to the believer; otherwise, how could it be such a sign?

Let us study the scriptures referring to the Sabbath with this thought in mind—study just what the Lord did in making the Sabbath. First, He created all things; then He ceased from His work and rested the seventh day. He then blessed the seventh day, made it holy, and sanctified it. Gen. 2: 2-4; Ex. 20: 8-11.

The Sabbath, therefore, reminds us, first, of God as Creator. It reminds us of His creative power, for it is a sign between Him and His people for ever, because “in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.” Ex. 31: 17.

Second, in the Sabbath we find God's blessing; for He “blessed the seventh day, and sanctified it: because that in it He had rested from all His



The Great Nebula in the Sword of Orion

work which God created and made.” Gen. 2: 3.

Third, in the Sabbath we also find God's rest, “for He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works. And in this place again, If they shall enter into My rest.” Heb. 4: 4, 5.

Fourth, God's holiness is in the Sabbath; for “He hallowed [made holy] the Sabbath day.” Only the presence of God makes anything holy. It was God who said to Moses as he drew near to the burning bush: “Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” Ex. 3: 5. That place was made holy solely by the presence of “Him that dwelt in the bush.” Again, “the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy.” Joshua 5: 15. The presence of the Lord Himself made the place holy. It is only the presence of the Lord that makes holy the seventh day. No record is given where God ever placed His blessing on, or His presence in, any other day.

SABBATH SANCTIFIED

FIFTH, the Sabbath has God's sanctification in it also, because He not only blessed the seventh day, but sanctified it; that is, He set it apart unto a holy use, that His presence might dwell in it. We must bear in mind that it is only the abiding presence, the special dwelling, of God in a place which sanctifies. This is made clear by the following: “Israel shall be sanctified by My glory,” for “I will dwell among the children of Israel, and will be their God.” Ex. 29: 43, margin, 45. Thus, connected with the Sab-

bath, there is that which reveals the creative power of God, the blessing of God, the rest of God, and the presence of God, which makes holy; also the continual abiding presence of God, which sanctifies.

We learn, however, that all this and more is what the believer finds in Christ, thus showing the close relationship between Christ and the Sabbath. It therefore demonstrates that the Sabbath is in Christ and Christ is in the Sabbath.

First of all, the believer finds in the Lord the creative power of God manifested in making him a new creature; for we read: "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2: 10.

The believer finds in the Lord Jesus, God's blessing; for "the God and Father of our Lord Jesus Christ, . . . hath blessed us with all spiritual blessings in heavenly things in Christ." Eph. 1: 3, margin. We are blessed, for "God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." Acts 3: 26.

GOD'S REST

IN Jesus, the believer finds God's rest. The one who finds creative power in Christ to make him a new creature, ceases his own works and rejoices in the rest of God found in Christ. He accepts the gracious invitation: "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11: 29.

The believer finds in Christ the divine presence which alone makes holy; for does He not say: "I will not leave you comfortless: I will come to you. . . . At that day ye shall know that I am in My Father, and ye in Me, and I in you. . . . If a man love Me, he will keep My words: . . . and we will come unto him"? John 4: 18-23.

And yet again, the believer finds in Christ the abiding, dwelling presence of God, which sanctifies him. Have we not just read that if we love Him and keep His words, both the Father and the Son will make their abode with us? John 14: 23. "Whosoever shall confess that Jesus is the Son of God, God dwelleth with him." 1 John 4: 15.

Thus in the Holy Scriptures we are plainly taught that the Sabbath is the sign of what God in Christ is to His people. It is the reflection of all that the believer who hallows it finds in Christ. It is the sign by which he may find the knowledge of God as it is revealed in Jesus. So God would teach the people in olden times, in New Testament times, then, now, and for evermore, that the Sabbath is His rest, that His rest is in the seventh day, and that with Him "there is no variableness, neither shadow of turning." He is "the same yesterday, and today, and for ever." James 1: 17; Heb. 13: 8.

"Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. . . . For we which have believed do enter into rest." Heb. 4: 1, 3. "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20: 20. "The seventh day is the Sabbath of the Lord thy God." "Remember the Sabbath day, to keep it holy." Ex. 20: 10, 8.

It was Christ, then, who admonished us to remember the Sabbath, "for the Son of man is Lord also of the Sabbath." It was Christ who blessed the seventh day because that in it He had rested. It was Christ whose presence made the day holy, and

His continual presence sanctifies the seventh day. Whosoever in all the world will give due heed to God's command and by faith in the living Christ "keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil," will experience in his heart a joy and peace that satisfies; for "great peace have they which love Thy law: and nothing shall offend them." Ps. 119: 165.

And more, those who live by "the faith of Jesus," and "keep the commandments of God," "may enter in through the gates into the city" and "have right to the tree of life." Rev. 14: 12; 22: 14. In that blessed country, in "the new heavens and the new earth, which I will make, . . . saith the Lord, . . . from one Sabbath to another, shall all flesh come to worship before Me." Isa. 66: 22, 23.

Is a Worse World War Coming?

(Concluded from page 6)

so rapidly that the world was dazed." The change was unexpected even to those best acquainted with the political situation of Europe.

This is an object lesson of the rapid manner in which events will occur in the closing days of earth's history. Surely we need to be on our guard, lest that last great day come upon us unawares. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16: 15. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 34-36.

Convincing Testimony

(Concluded from page 4)

any place where Prohibition has been applied. It has increased business of a more legitimate character; it has increased the savings of the common people; it has put shoes on the feet of the barefooted children of drunken parents, and clothes upon their backs; it has decreased the need for gaols and lunatic asylums, and given an air of respectability even to the slum areas of the great cities where it is in operation. Strong drink has had a long time to demonstrate its beneficence, and has never been able to prove its claims. Now let us give something else a chance.

MR. ROBERT OWEN once visited a gentleman who was a believer. In walking out, they came to the gentleman's family grave. Owen, addressing him, said: "There is one advantage I have over Christians; I am not afraid to die. Most Christians are afraid to die; but if some of my business was settled, I should be perfectly willing to die at any moment." "Well," said his companion, "you say you have no fear of death—have you any hope in death?" After a solemn pause, he replied, "No!" "Then," replied the gentleman, pointing to an ox standing near, "you are on a level with that brute; he has fed till he is satisfied, and stands in the shade, whisking off the flies, and has neither hope nor fear."—*Sword and Trowel*.

Why I Am Glad that Jesus Is Coming

D. E. ROBINSON



HOSE who accept the teaching of the Bible have the plain unequivocal promise of the Saviour that He will come again. And it is to "them that *look for Him*," that He shall "appear the second time without sin unto salvation." Heb. 9: 28.

Sometime, therefore, those who believe in Christ will be looking for Him, and shall not be disappointed. They may be just as confident of His return as they are that He was once here on earth in person.

Why should I, as a believer in Christ, look eagerly for Him?

Only the other day I saw in a hospital in Kimberley the wasted form of a man who but a few weeks previously, in the prime of life, had been the centre of a happy home circle. A trifling wound, such as any of us might receive, had been followed by an infection that had quickly spread throughout the system. The next morning I learned that he had passed away, and in the afternoon stood by the open grave near the dazed wife and children. The comfort for such an hour is the assurance of a reunion at the resurrection.

But the resurrection awaits the voice of the Son of God when He shall come from heaven with all His holy angels with Him.

Today I read of the passing of an aged saint who has been used of God through years of faithful ministry to others. I think of him as I saw him many years ago with his splendid physical frame, then as I saw him last in a sanitarium, buoyant in spirit, with his heart crying out to continue in his labour of love, though his tottering limbs almost refused to carry him about, and his hands shook with a continual palsy.

Last week I knelt at the bedside of a man who had been laid low with pleurisy, followed by hæmorrhages of the lungs. For weeks he had lain there, with the prospect of many weeks more, while the family, deprived of his earnings, were sore pressed to provide themselves with the necessities of life. I heard of another friend who had just passed under the surgeon's knife, and received word of a young brother thousands of miles away lying in a hospital, with an infection that necessitates five severe lancements, and the amputation of one of his members.

Again and again my heart cries out, Oh that I had power to give relief to my friends, to heal all their sickness and suffering and sorrow! Nor is my cry of sympathy unanswered, for from the lips of Him who is "touched with the feeling of our infirmities," has come the words:—

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also." John 14: 1-3.

It is the coming of Jesus that shall usher in that glad day.

Again, sundered by distance, how frequently I sigh for the touch of a far distant hand. There is the friend who had come to be as my own brother. Closely associated with him for years, I found the greatest pleasure in his comradeship, and help and courage from his counsel and experience. But duty called me to this fair southern land, and my friend

to far distant China, where I may see his face and hear his voice no more. There are sister, brother, and parents, all sundered by impossible distances. I sigh for that land where there shall be no more sea, where from all over the earth it shall be possible for its myriads of inhabitants to "come from one new moon to another, and from one Sabbath to another," to find a common meeting place around the throne of God in that glorious capital city, whose foundation walls and whose splendid habitations are the workmanship of Jesus Himself. There I know that distances shall be annihilated. No more will there be partings, with the thought that they shall be final.

The coming of Jesus shall usher in that day.

Forgetting sometimes our need of mutual sympathy, for we are all fighting a hard battle, we permit misunderstandings and suspicions to mar that truest of joys flowing from warm friendships. Bitterness and unhappiness like a dark cloud sometimes obscure the genial sunlight of our lives because we are too busy to know one another. Thank God that He is preparing a kingdom whose subjects shall "know each other better." The most intimate association with the dwellers in that country shall never reveal one selfish motive; all will be loving and lovable.

Such a kingdom will be ushered in when Jesus comes.

I need but to meditate on these and other experiences of the past few days, to realise how blessed will be the time when the imperfections of life will all be wiped out. And these are not my experiences alone—they are yours. Everywhere is suffering and sorrow. How one longs to banish all these results of the blight and curse of sin. But this we cannot do. We can only hope and pray for the coming of the One of whom it is written:—

"To this end was the Son of God manifested, that He might destroy the works of the devil."

When He comes there will be no more poor maimed cripples from the war; we shall see no more the helpless and deformed selling pencils or matches on the streets, nor pale and wasted invalids wheeled about in chairs. Here is the blessed promise:—

"Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Isa. 35: 4-6.

It is told of Hannah More that she had a good way of managing talebearers. Whenever she was told anything derogatory of another, her invariable reply was: "Come, we will go and ask if this be true." The effect was sometimes ludicrously painful. The talebearer was taken aback, stammered out a qualification, or begged that no notice might be taken of the statement. But the good lady was inexorable; off she took the scandalmonger to the scandalised, to make inquiry and compare accounts. It is not likely that anyone ever a second time ventured to repeat a gossipy story to Hannah More. One would think her method of treatment would be a sure cure for scandal.—*Selected.*

Destroying the Foundations

W. R. CARSWELL



WHILE it is impossible to destroy the foundations on which the faith of the Christian rests, every possible effort is being made by the enemy of righteousness to do so. By means of higher criticism, the new theology, rationalism, and other "isms," many Christians are coming to believe that the foundations on which the Christian Church has built so long, are unreliable. They are induced to accept a human substitute for the Word of God and the divine plan of salvation, to their eternal loss.

If those whose faith has been shaken by the boasted discoveries of the higher critic and the evolutionary geologist (which after all are merely human theories), would examine the foundations for themselves, their faith in the Word of God would be established. Rom. 10: 17. The Psalmist asks the question, "If the foundations be destroyed, what can the righteous do?" Ps. 11: 3. But after all, it is not the foundations that are removed, but the faith that once built on those foundations.

A SURE FOUNDATION

THE Apostle Paul writes of some who have erred "concerning the truth" by "saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2: 18, 19. Man can never destroy the foundations, but can undermine the faith of those who have not tested the Word of God in their own experience. Those who really know the Lord, and who are known by Him as His children, will stand on the sure foundation of the Word, and not be moved.

While the faith of many concerning the divinity of Christ, His miracles, His resurrection, and many other Bible truths may be shaken, the facts remain, and will stand eternally as divine truth. That which is needed, therefore, is to examine the foundations with care, and, through a prayerful search of the Scripture proofs, build again the faith which has been destroyed or weakened. The prophecies concerning Christ, so completely fulfilled in His experience, give strong faith to the doubting that the Bible is indeed the inspired Word of God. The wonderful chain of prophetic truth has led many an infidel to become an earnest believer in the divine revelation.

PROPHECIES OF CHRIST

IN Isa. 40: 10, Jesus is foretold as the arm of the Lord, who will "rule for Him," also the fact that He will bring His reward with Him at that time. Compare Matt. 16: 27; Rev. 22: 12. In the fifty-third chapter, the gospel prophet inquires "to whom is the arm of the Lord revealed?" Isa. 53: 1. He then proceeds to picture the rejection and sufferings of Christ as our Sin-bearer, and finally His death and burial. Destined by His enemies to a grave with the wicked, by divine leading He was buried in a rich man's tomb. In this wonderful prophecy the vicarious suffering of Christ is emphasised again and again, His silence at His mock trial, and even His satisfaction at the final results of His great sacrifice. "He shall see of the travail of His soul, and shall be satisfied," is the inspired prediction, looking forward to the time when all the redeemed shall be gathered before the throne of God in heaven.

ACCEPTING THE GIFT

THE prophet also pictures the result of receiving Christ as our sin-offering. "When thou shalt make His soul an offering for sin, He shall see His seed," etc. Isa. 53: 10. "Thou," as in the Decalogue, makes the application of the prophecy as wide as the human race. "Whosoever will" may receive the crucified Saviour as his sin-offering, and believing in that all-sufficient offering find pardon and peace. And when the repentant soul in faith receives the crucified Saviour and the righteousness of God through Him, "He shall see His seed." He shall see children born into the family of heaven and will rejoice. For "there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15: 10. The divine Father and Son will rejoice "in the presence of the angels" over souls redeemed by the sacrifice of divine love. Let us believe the gospel and find joy and peace for our own souls, giving joy in heaven also because the great love of God is appreciated.

THE best remedy for affliction is submitting to Providence. Must is a hard nut to crack, but it has a sweet kernel. "All things work together for good to them that love God." Whatever falls from the skies is, sooner or later, good for the land: whatever comes to us from God is worth having, even though it be a rod. Therefore, let us plough the heaviest soil with our eye on the sheaves of harvest, and learn to sing at our labour while others murmur.—*Spurgeon.*

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Certainties of the Gospel

JESUS WAS DIVINE

A. S. MAXWELL

CHRISTIANITY has been built upon the fundamental belief that Jesus Christ was indeed the only begotten Son of God. On this foundation stone has been erected the beautiful structure of the Christian plan of salvation. Today, however, many thousands in the churches are being led to question the position so long given in Christendom to the Founder of the faith. It is being suggested that Jesus was not all that He is supposed to have been. "I admit He was a good man, but——" is the attitude of increasing numbers.

What is the truth? May we be certain of the reliability of this great fundamental of the gospel? Let us examine the evidence.

A GOOD MAN TELLS THE TRUTH

No one disputes that Jesus was a good man. On this point modernists agree with evangelicals, and even Mohammedans, Buddhists, and atheists concur. The purity of His life and the lofty nature of His teachings compel this unanimous admission. But a good man always tells the truth. The man who sometimes tells deliberate falsehoods is not a good man. Consequently if we admit that Jesus was a good man we must accept His statements as correct.

There can be no middle ground. It is inconsistent to say, "I believe Jesus was a good man, but

I don't believe all He said." Either He was all He claimed to be or He was a fraud and an impostor, in short, anything but a good man.

WHAT JESUS CLAIMED

Now this good Man claimed to be the Son of God. There is no question about that. "I proceeded forth and came from God," He told the Pharisees; "neither came I of Myself, but He sent Me." John 8: 42. And again to His disciples: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." John 16: 28.

To the man born blind whom He had just healed, Jesus said: "Dost thou believe on the Son of God?" The man replied: "Who is He, Lord, that I might believe on Him?" Jesus answered: "Thou hast both seen Him, and it is He that talketh with thee." John 9: 35-37.

Jesus claimed pre-existence. "Before Abraham was, I am." John 8: 58. "What and if ye shall see the Son of man ascend where He was before?" John 6: 62. And in His sublime and unforgettable prayer occur these words: "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17: 5.

Jesus claimed to be the Bread of life (John 6: 35), the Water of life (John 7: 38), and the Light of

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the world. John 9: 5. He said it would be His voice that would raise the dead (John 5: 28, 29), and that it would be from Him that men would receive life everlasting. John 6: 47.

His claim to Messiahship was equally definite. When the woman at the well of Sychar said to Him, "I know that Messias cometh, which is called Christ," Jesus replied: "I that speak unto thee am He." John 4: 25, 26.

Put all these claims together. There is surely a tremendous significance in their harmony. But, aside from that, is it to be believed that they are but the fabrications of a human mind? Would a good man foist unwarranted claims upon the public?

WHAT JESUS DID

JESUS supported His claims by His deeds. He performed "works which none other man did." John 15: 24. "I have greater witness than that of John," He said on one occasion, "for the works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me." John 5: 36.

The stories of His miracles are well known. He healed the sick, cleansed lepers, cast out devils, raised the dead. He chose to do the things which appeared utterly impossible to human eyes. He fed five thousand with a few barley loaves and fishes, and once brought stormy Galilee to a sudden calm.

Legends! says some one. No; rather evidences of the truthfulness of the claims of this good man. "Many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20: 30, 31.

FRIENDS AND ENEMIES AGREE

It is something that the friends of Jesus believed in His claim to divinity. All of them were assured of it, even higher critical Thomas exclaiming after the resurrection, "My Lord and my God!" John 20: 28. But a man is sometimes best judged by his enemies, or at any rate by those who are not his intimate acquaintances. What was their opinion? "The officers answered, Never man spake like this man." John 7: 46. "And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth." "They were astonished at His doctrine: for His word was with power." Luke 4: 22, 32. "All the people rejoiced for the glorious things that were done by Him." Luke 13: 17. But the centurion went further still. When he "and they that were with him, watching Jesus, saw the earth-

quake, and those things that were done, they feared greatly, saying, Truly this was the Son of God." Matt. 27: 54.

THE WORD IS NIGH THEE, EVEN IN THINE HEART


BETTER than academic proof is personal experience. The converted sinner knows better than anyone else that Jesus is divine. He has proved it for himself. Like the Samaritans who asked Jesus to stay with them for two days, he can say: "Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." John 4: 42. Or like Peter, who said, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God." John 6: 68, 69.

"Stand Still"

SOME situations are desperately hard and complicated. As they confront us, we cannot see through them, nor can we see how we can ever get through them. We feel that if only this or that factor were removed we could solve the problem; but not as it is now. A group of Christians were talking together about such a problem that confronted them in their work. Some one remarked that if only a certain man were not involved it would be much easier to deal with the situation. "Easier for us, perhaps," said another with a quiet smile, "but not easier for God." There is a blessed truth for us all to remember. When God's omnipotence and omniscience and perfect love and all-sufficient grace are confronted with what we call a "problem," there is no such thing for Him as "hard." Every "difficulty" becomes less than nothing when He is allowed to deal with it unhindered. Our belief is the only thing that can hinder Him. Shall we not trust Him now, and praise Him that nothing in this dark difficulty just ahead of us makes it hard for Him? Then we shall find that the battle is not ours, but God's, if we are really willing to stand still and see the salvation of the Lord.—*Sunday-School Times.*

THE Bible has variety of style, but oneness of thought; the varied inflexions of many voices, but the one breath in all; the idiosyncrasies of men in its outward manifestation, but the inspiration of God its inward vitality and substance.—*Crumming.*

HE who reigns within himself and rules passions, desires, and fears, is more than a king.—*Milton.*



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NO. 1

Moral and Social Aspects of the Evolution Theory

"It is rightly considered that the supreme test of any doctrine, religious, social, or scientific, is its bearing upon life and human action. 'Ye shall know them by their fruits.' Accordingly we may ask, What are the fruits or the natural results of the evolution theory? The brief outline of the moral and social consequences of the theory given in the following pages may serve to show the implacable conflict there is between this theory and the teachings of Christianity. The arguments on this point may be conveniently grouped under three heads:—

"(a) Evolution denies man's moral responsibility for the sin and misery of our world.

"(b) It denies, or seeks to render useless, the gospel remedy for this state of things.

"(c) Its logical and practical results in every-day life appear in social and civil evils which threaten the foundations of civil and religious liberty."

The above definite statement referring to the theory of evolution is from the pen of George McCready Price, Professor of Geology, California, in his volume entitled

"GOD'S TWO BOOKS"

Or Plain Facts about Evolution, Geology, and the Bible

In his introduction he writes as follows:—

"It seems high time that the Church of Christ got her bearings amid the conflicting claims put forth in the name of modern science. It is time that she caught the inspiration there is for her in the fact that all the more recent discoveries, and a more sane, a more truly scientific estimate of the older discoveries, are reaffirming, in a manner as unexpected as it is conclusive, the divine harmony shown in the two great revelations which the Creator has given us of Himself."

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Chasing Butterflies

CHARLES LEE PADDOCK

YESTERDAY, as I watched some little fellows with their nets chasing butterflies, I thought of us older children in our pursuit of happiness. The butterfly would allow the little fellows to get quite close to it, then take wings and fly away. It would fly only a short distance and alight again, thus enticing the little hunters on and on.

We are all in the pursuit of happiness. We may be using different kinds of nets, but we are all in the chase. We set our hearts on some goal today, and we feel in our inmost souls we shall be supremely happy when that goal has been reached; but when we get there, our butterfly flits away, and we again take up the chase.

When we get more money, so we shall not have to economise, how happy we shall be! When we get into a better house with all modern conveniences, then happiness will reign in our home. The money is obtained, and we move into the house of our dreams; but our butterfly has flown a little farther, and we take up our nets and rush on.

The modern idea of happiness is to dine on the fat of the land; to ride in eight-cylinder motor-cars; to deck our bodies with expensive clothing and our fingers with diamonds; to have servants to answer our beck and call; and to sow our money to the winds—in short, it is to have everything the heart desires and to throw off all restraint.

But take a trip to the homes of some of these fortunate (?) ones who possess these Utopian luxuries. One visit will disabuse the mind of the idea that these things bring happiness. These people are oft-times narrow, petulant, and unhappy. Their butterfly is still on the wing, and they are following on.

The young long for the days when they can be their own boss and assume life's responsibilities, while those who have grown older dream of the joys of untrammelled childhood, and wish they could live life over again. The poor man dreams of the joys which must come with riches, and the rich man thinks of the happiness he enjoyed when he was not burdened with the responsibilities which wealth brought with it.

But I noticed that some of the little fellows did catch their butterflies, and I have seen some people in this old world who are really happy.

All the gold of the world cannot buy happiness. A house could never be so constructed that it would make its inmates happy. Worldly pleasures bring only temporary and artificial joys. Social position or fame has been a disappointment to multitudes in the search of contentment.

The man who walks to his work with his dinner-basket under his arm can be just as happy as the financier who rides to his office in a limousine.

But most of those who seem to be happy are living an unselfish life of service, living for others, living in the present, one day at a time. They are not allowing today's blessings to be dimmed by the brightness of tomorrow's possibilities. In such a life there is real joy even though the home be humble and the bank account small. The individual who is right with God and man is the one who has found happiness.

"If you are in the right, you may as well keep your temper; if you are in the wrong, you can't afford to lose it."

FOR CHILDREN

Why Hettie Was Happy

MOST girls would have thought that Hettie Bowers had not much to make her happy. She had no home of her own, and worked in Mrs. Adams' kitchen week after week. But the truth of the whole matter was that Hettie was a Christian. There was often a song on her lips, and Mrs. Adams was wont to say, "The kitchen is the brightest room in the house."

"What a sunshiny disposition your little kitchen girl has!" guests would sometimes say to Mrs. Adams.

And the mistress, who knew well the secret of Hettie's happiness, always answered, "Yes, it is the sunshine of God's love in her heart."

"Hettie," asked Mrs. Adams one day, "how is it that you are always so happy?"

"Why, ma'am," she answered, "Jesus loves me, and isn't that enough to make anyone happy?"

"But how do you know He loves you, Hettie?"

"He said so, ma'am, and I couldn't doubt His word."

"Then you think He never forgets?"

Her face lit up with a smile: "Oh, that is the beauty of such love; we forget sometimes, but He never does!"

"But, Hettie, don't you ever feel lonely?"

"Not while He is with me, ma'am; but sometimes when I forget His great love, I repine."

"Well," said Mrs. Adams to herself, as she stepped out of the kitchen, "what grace He has bestowed upon this little one! While Hettie may be only a poor kitchen girl, as we view things, a great reward awaits her hereafter."—*Selected.*

Edgar's Soldier Lesson

LITTLE Edgar had a drum and a flag and a soldier cap and a tin sword. He wanted to make a show of being a brave soldier, and started out to march around the yard, but slipped down on the steps, and sprained his ankle.

Of course he cried very loudly, and mother and Uncle Casper ran to see what was the matter. They carried him into the house, and tried to soothe him, but he cried all the more.

"My little soldier must go to bed and get well," said mother.

"I don't want to go to bed; I—I—want to play," he sobbed.

"But if your ankle is not bathed and put to bed, you will be very lame tomorrow."

"I don't care," whined Edgar, "I don't want to go to bed."

"I thought you were playing soldier," said Uncle Casper, who had been a soldier once himself.

"Yes, sir."

"Well, what does a soldier do?"

Edgar looked up puzzled, and then said:—

"He marches and he drums."

"Is that all he does?" asked his uncle.

"He doesn't have to go to bed," Edgar complained.

"But sometimes he gets hurt badly. He gets sick, or is shot in battle. Then what does he do? Does he howl and cry?"

"I—I—don't know; but my ankle hurts, and I—I—want to play."

"But," continued Uncle Casper, "the brave soldier sometimes has to go to the hospital, and then he is just as brave as when he marches and drums."

Edgar wiped his eyes and looked at his uncle. "Is going to bed and not crying being a good soldier?" he asked.

"Yes, my boy, that is the bravest part of it. Now let me be the ambulance—that's a waggon, you know—and take you to the hospital."

Uncle Casper picked up Eddie in his arms and carried him gently to his chamber.

"Now I'm going to be a good soldier," said the boy with a smile. He did not wince when his uncle felt the sore ankle and bound it up.

"That's a brave lad, Eddie," said his uncle. "Now play it does not hurt, and go to sleep."

Half an hour later Edgar was dreaming. He looked like a brave little soldier taking his rest. The next day he limped downstairs, and went into camp on the sofa. He did not whine or complain any more. He had learned a lesson, that a brave man is patient in suffering.—*"Little Men and Women."*

Spurgeon's Advice to Boys

WHEN I was just fifteen, I believed in the Lord Jesus, was baptised, and joined the church of Christ. This is twenty-five years ago, and I have never been sorry for what I then did; no, not even once.

I have had plenty of time to think it over, and many temptations to try some other course, and if I had found out that I had been deceived or had made a gross blunder, I would have made a change before now, and would do my best to prevent others from falling into the same delusion.

I tell you, boys, the day I gave myself up to the Lord Jesus, to be His servant, was the very best day of my life. Then I began to be safe and happy; then I found out the secret of living; and had a worthy object for life's exertions and an unfailing comfort for life's troubles.

Because I wish every boy to have a bright eye, a light head, a joyful heart, and overflowing spirits, I plead with him to consider whether he will not follow my example; for I speak from experience.—*Selected.*

What Boys Should Learn

To say, "Good-morning."

To take off their hats when they enter houses.

To shut doors without slamming.

To be tidy.

To be cheerful.

To be polite to everybody.

To tell the truth always.

To be manly, brave, and honest.

To be kind to animals and other creatures.

To be gentlemen at school and at home.

To be quiet in the schoolroom.

To be attentive to their teachers.

To make good use of time.

To make a wise choice of companions.

To obey their parents.

To love God with all the heart, and to love their neighbours as well as they do themselves.

"To do to others as I would

That they should do to me

Will make me gentle, kind, and good,

As children ought to be."

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AROUND THE WORLD

THE average watch is composed of 175 different pieces.

AN adult sea lion has been known to eat forty-four salmon in a day.

IT is said that, in proportion to its population, Switzerland spends more on poor relief than does any other country.

ALL fish that inhabit muddy water are able to exist a longer time out of water than those that live in swift streams.

REYKJAVIK, a city of Iceland, may be heated by means of hot water from the natural hot springs near the town, thus doing away with the use of coal.

IN addition to 25,000 gallons of ice cream, nearly a third of a million ice cream bricks were consumed at Wembley in a single week. This, it is claimed, is a world's record.

IN rural districts of Germany dried leaves are being used as food for animals. This leaf hay is first dried out of doors, and then artificially, and a product similar to bran is obtained.

BY hammering nails downward, at an angle, into a plaster wall, they will support weight better if the plaster becomes somewhat loosened than if the nails were hammered straight into the wall.

LINEN bags, especially those that are used for transporting fertilisers, are rendered more durable by dipping them into a solution of potassium silicate or sodium silicate (water glass). They are then wrung out well, and dried. The solutions of the chemicals must be rather dilute.

ON Christmas Day 24,504,000 dollars (about £5,000,000) in gold was found in the thousands of Christmas stockings hung up all over the United States. Figures published by the Federal Reserve Bank of New York show that this amount was withdrawn during the week ending December 19.

IN the House of Commons recently, by a majority of one—140 to 139—Mr. Sunlight, the Liberal member for Shrewsbury, obtained leave to bring in a Bill to fix dimensions of bricks used in housing schemes subsidised by the State. Use of bigger bricks, he contended, would save £30 on a £500 cottage.

THE Ontario Agricultural College at Guelph, Canada, has produced a new variety of oat, which is believed to be the best in cultivation. Known as the O.A.C. No. 144 Oat, it was obtained from the Siberian variety by nursery plant selection, and, on being tested in twenty-two counties in Ontario, it has surpassed in yield all other varieties previously grown in Ontario.

IT is estimated that the ordinary clothes moth destroys 10,000 tons of wool in a year.

THE juice of half a lemon in a cup of hot water taken in the morning is an excellent liver corrective.

THE world's largest loud-speaker has been completed at Idora, California. It has an aperture of twelve feet, is twenty-five feet long, and has a range of twenty-five square miles.

"TODAY there is no scientific ground for believing that alcohol can cure anything," says Mr. Arthur H. Evans, M.Sc., M.D., F.R.C.S. "The death-rate from pneumonia among abstainers was 18 per cent, among intemperate people it was 52 per cent."

THE grim realities of future warfare were portrayed recently in the East Yorkshire village of North Ferriby, when Mr. Ernest Welch experimented in the presence of experts with a winged incendiary rocket, which, it is claimed, when fired into the air, will burst and spread a rain of molten metal over a very large area.

THE Ontario Government office in London has just arranged for the migration and settlement in Canada of a Dorsetshire farm labourer, his wife, six sons, and three daughters. This is the largest family Ontario has had from England so far this year, although a family of fifteen children was obtained from Ireland, and one with thirteen children from Scotland.

COMMENTING on the increasing number of blackmail charges throughout the country, Mr. Justice Shearman, at Devon Assizes at Exeter, said recently: "I am utterly unable to explain why there are so many of these charges. Whether it is the dissemination in the newspapers of such cases, or whether this crime came like a poison from other countries after the war, I do not know, but it is increasingly common."

TITANIUM white, a new pigment of which the essential constituent is titanium dioxide, is now being made from the mineral ilmenite. This pigment is said to possess certain very desirable properties in a higher degree than any other similar material now on the market. The manufacturing uses of this new pigment as well as those of other useful titanium compounds are many. Canada possesses large unexploited deposits of titanium ores.

THE London School of Medicine for Women will celebrate its jubilee in October, and over one thousand women doctors on the Medical Register have been students at this pioneer institution. Great Britain had women doctors before 1874, but all of them had qualified abroad, and much hostility was shown to women medical students when they first began training at our colleges, says an English journal. There are good openings abroad for women doctors, but not over many at Home. There is no doubt that the great majority of patients, irrespective of sex, prefer the man doctor, and this partly accounts for the profession being overcrowded so far as women are concerned. Fewer women students are therefore coming forward, and not all who begin the five years' course ever finish it.

AMONG the numerous exhibits of great technical interest in the Palace of Engineering at the British Empire Exhibition, Wembley, is a structure which to the uninitiated seems obscure and intricate, but which when explained is revealed as an ingenious and simple invention. This apparatus, which is known as the "Hydraulomat," is an automatic device for utilising the energy of low-water heads to raise water to higher levels through the medium of compressed air. Many scientific men of the highest standing have reported on this invention. Among these Sir Oliver Lodge's exhaustive report concludes with: "I can only express my admiration of the simplicity and beauty of the invention, its utilisation of fundamental principles, and my wonder that humanity has had to wait so long for the construction of an arrangement which, for much-needed purposes of irrigation and possibly for power, must surely prove of the greatest use."

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WE wish to acknowledge with thanks a remittance of £4 from A. E. B. This amount will be used for mission work in the islands of the Pacific.