

SIGNS OF THE TIMES

WORLD EVENTS IN THE LIGHT OF PROPHECY

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ONE PENNY

Religious Liberty Around the Globe

Report of a great meeting at Milwaukee, Wisconsin, U.S.A., in connection with the General Conference of Seventh-day Adventists

THERE is probably no feature of our faith that makes us as a denomination so cordially hated by some people and so sincerely respected by others as does the religious liberty feature. In that feature Seventh-day Adventists in America are the truest of Americans, the American Constitution itself being the touch-stone of their testing! and it also makes them in all lands most careful of the religious rights of other people.

This fact was abundantly demonstrated in the reports rendered by the secretary of the Religious Liberty Department of the General Conference and his associates on Sunday, June 6, at the Auditorium

in Milwaukee. From the very inception of our work as a people, the spirit of religious freedom has permeated it in all its details; and into whatever country our denomination sends its missionary representatives, there, too, go the gospel and the spirit of liberty. We stand upon that ground, not because we take delight in antagonising something, but because the gospel of Jesus Christ is a gospel of liberty; it must have liberty in order to function; and where liberty of conscience is not demanded and exercised, the gospel cannot run freely nor bear its perfect fruit.

The report of Pastor C. S. Longacre, secretary of the Religious Liberty Department, was a decidedly



THE RESTLESS EAST

International Newsreel Photo

The photo shows guns and munitions that were shipped some time ago from Tokio for the use of Japanese troops in Manchuria, who were stationed there to maintain order in the railway zone.

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interesting one, giving a splendid résumé of the work of his department during the last four years, and showing how God had overruled and led in the surmounting of obstacles and in holding back the threatening tide of persecution and hindrance of our gospel work.

STEMMING THE TIDE OF PERSECUTION

THE chairman called for the report of the associate secretary, Pastor W. F. Martin, who is in charge of the work west of the Mississippi. Pastor Martin's report dealt largely with the struggle that has been going on in the north-west portion of the United States over the matter of private and church schools. The governor of the state had been elected on the no-private-school platform, and had promised in his campaign that, if elected, he would see to it that none but the public schools should be permitted to function. The vote on the proposed law gave a safe majority for the closing of all private schools. This meant that all our church schools would have to cease their operation by September, 1926. The sequel is known. The Supreme Court of the United States declared the law opposed to the principles of justice, and unconstitutional.

While the status of the Oregon school law was still in the balances, the same forces that secured the law in that state went into the State of Washington, and sought to repeat their victory there. But experience had taught our people the value of early organisation, and they profited by that experience, educating the people of Washington upon the principles involved. The result was a victory for the cause of truth and justice. The campaign of retrogression was most decidedly defeated. The efforts of the foes of freedom to accomplish their ends through the legislature were also defeated.

The campaign by lectures and by literature has generally been successful in defeating local efforts to secure religious laws.

While these sentinels of a free conscience realise that their efforts will not always avail to forestall oppressive legislation, yet they propose to continue to do all they can to preserve liberty of conscience for the people as long as it is possible, always hoping that many of those not of our faith who are helping us now may yet see the truth in its beauty and its fullness and accept it and triumph with it. While there is a struggle ahead, and mayhap fines and bonds await

the faithful, yet we know that we are on the road home and that the victory is sure.

RELIGIOUS LIBERTY IN GERMANY

PASTOR G. F. Schubert, religious liberty secretary of one of the European conferences, and editor of the journal *Church and State*, next presented his report. He set forth the difference between conditions in America, where church and state are constitutionally separated, and Europe, where they are united and always have been, the dominant church always influencing the state to attain its own ends. While public opinion in the United States is generally against intolerance, it is not so in Europe, and even actual persecution has not died out. So we must expect that the principles of the advent message will continue to be attacked there.

While in Germany at the present time the people are guaranteed religious and political liberty, the principles are not upheld when it comes to a test. The publication of our religious liberty journal there has been undertaken to help the people to understand and appreciate what their constitution guarantees them and to seek to establish it as a real thing. Unless this is done, our difficulties will be increased. This journal is being circulated by many thousands, and is having an influence there. It is being circulated also in Italy, Switzerland, Hungary, Austria, Czechoslovakia, Poland, Russia, and Brazil.

THE PHILIPPINE ISLANDS

PASTOR E. M. Adams, reporting for the Philippines, stated that these islands knew nothing of either civil or religious liberty until after the American occupation; but now there is liberty in both these realms. And the Bible is free—free to be imported, free to be read, and free to lead the people. The rights of Sabbath keepers are still restricted to some extent where the public school is held on the Sabbath. But these matters are being brought to the attention of the authorities with some degree of success. Where the influence of the Roman Catholic Church is strong, it is sometimes difficult for our people to have their rights recognised in these matters. In two places our people have been denied the right to hold their meetings, but the government is now looking into this matter.

Quite a strong effort is being made to secure religious legislation; but there are those in the Philippine legislature who understand what is involved in it, and

they have so far defeated the attempt. They have been furnished with our literature, and have successfully defended the principles for which we stand.

THE LORD OVERRULES IN SOUTH AMERICA

PASTOR P. E. Brodersen gave a very interesting account of the struggle that is now going on for religious liberty in South America. In one case, where our work had been misrepresented to the President of Bolivia, and he had issued an order for the discontinuance of our work, a little work of enlightenment and much prayer resulted in the president revoking his order, and permitting our workers to go on with their work. A great campaign that had been inaugurated for the purpose of driving our missionaries out of Bolivia, and toward which much money had been subscribed, came abruptly to an end, and the money subscribed had to be returned to the donors.

One of our workers, Pastor Orley Ford, had been struck with an iron bar and rendered unconscious. He later had charges laid against him before some of the authorities, and was informed that if he would leave the country at once, the charges would be withdrawn. If he did not leave, he would be imprisoned and be deported. Pastor Ford wrote: "Do you think I was frightened? I want you to pray for me; but, really, what can the government officials do in the presence of our great God? I am here to stay, and this experience shows that our work needs to be advertised."

The newspapers took the matter up and declared, in a first-page article, that "The permanent stay of Mr. Orley Ford in Colta is of benefit to the country." A petition signed by prominent citizens, and circulated through the capital, asked the governor to revoke the charges that Mr. Ford might remain to carry on his work. God heard the prayers of His people, and the governor thought it best to heed the petitions of the citizens, and Pastor Ford will not be expelled. On the other hand our work is now published nation-wide, and the president and officials of the republic are urging the extension of our operations.

SUNDAY BILLS

PASTOR H. H. Votaw was requested to speak briefly concerning recent hearings in the United States Congress on Sunday Bills. Our ministers had interviewed not only committees having charge of

these bills but individual members as well, and were surprised to find how many of them were conversant with the principles for which Seventh-day Adventists stand; and many of them were very ready to state their position as being against all religious legislation.

These reports demonstrated that a struggle of gigantic proportions is now on in this world; that the powers of intolerance and oppression are determined not to yield any ground in the matter of the spiritual liberty of the individual, and yet God is working still on the hearts of men in positions of influence to hold back the forces of evil and persecution until the people have had an opportunity to hear and to accept.

STAND FOR THINGS TRUE!

DR. CHARLES W. ELIOT, professor emeritus of Harvard University, has attained the ripe old age of ninety-two years. Speaking recently he said:—

"I have been physically and mentally tough, thank God, and I have always been active in the fight for the things I knew to be true and needed. In my early days on the faculty of Harvard University and later as president, contest followed contest. I have had the faculty arrayed against me; but I have enjoyed the thrill of fighting for what I felt to be the right idea, because that idea sprang from the right ideal.

"Selfishness is no less fatal to national than to individual fulfillment. The minute you begin to think of yourself only you are in a bad way. You cannot develop because you are choking the source of development, which is spiritual expansion through thought for others."

The writer would not, of course, agree with all the views held by Dr. Eliot, but the words quoted above are certainly worthy of the deepest thought and attention.

There is considerable room in the world today for the reformer. And the best of all reformers, if not indeed the only true reformer, is he who will stand for what the Bible teaches! For such reformers the world is crying out in sore need.

The world lies in wickedness and darkness. There is so much wrong with it that it may really be said to be in a topsy-turvy condition. It is wrong in its thinking, wrong in its ways of living, wrong in its eating, wrong in its drinking, wrong in many of its theological views. Its mode of baptism is generally wrong, sprinkling being substituted for the Biblical immer-

sion, etc., and the sabbath it is generally following is not the Sabbath of the Bible, but one that has crept in from paganism.

There is sore need for true reformers—those who will faithfully give the world the Bible message for the hour. One writer has beautifully said:—

"The greatest want of the world is the want of men—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle is to the pole; men who will stand for the right though the heavens fall."

Men and women are wanted who will put God's way before their own selfish ways, and who will consistently teach the Word of God, and not only this, but who will live the truths of the Word before the world.

Eternity alone will be able to show the influence of those who, putting self aside, follow and teach and live the truths of the Bible, and eternity will not be sufficient to count their reward. K.

AGAINST THE CIGARETTE

AT the World Conference of Seventh-day Adventists recently held in Milwaukee, Wisconsin, U.S.A., the stand of the denomination concerning the use of tobacco, especially in the form of the cigarette, was reaffirmed, and a definite campaign against this evil was announced. The following resolution was unanimously adopted:—

"Inasmuch as the prevalent use of tobacco, especially in cigarette form, by the youth of America is known to be one of the chief causes of prevalence of crime and insanity, and also of organic diseases—

"Be it resolved, That as an organization we put forth renewed effort to carry forward a strong educational work to rescue the young from this evil—

"a. Through the publication of literature and through lectures.

"b. That we request such of our periodicals as can, to devote a special copy each year to this purpose."

The waste caused by the cigarette is seen everywhere we travel. The waste of the money involved in the matter is not of the greatest consideration. Far outweighing that is the waste of manhood and womanhood in those who indulge. Yes, even *womanhood* now has to be considered in charging up the baleful influence and the wreckage of that noxious practice. It is not

uncommon now to see young women, after finishing their meal in a restaurant or coffee palace, draw out their cigarette case and their match-box, light the cigarette, and smoke as unconcernedly as the most practised smoker among the males.

No one can claim that such a sight is an uplifting one; but that does not matter to those concerned; it is not done for that purpose. No thought of appearance or result enters the mind of those who do it. They get a pleasurable sensation, and that is the end of the matter in their minds. But it is not the end. The finer womanly sensibilities of modesty are dulled; the desire for higher attainments and for the truly better things of life vanish in wreaths of smoke; the nervous system, irritated by the poisons contained in the cigarette, demands the momentary soothing which the cigarette can give while under its sedative influence the nervous irritation is deepened and increased, and the habit more firmly fixed. Then when marriage comes and children come, the "sins" of the mother as well as of the father fall upon the head and are woven into the life of the innocent child, who must bear in his or her body the fruitage of the inconsiderate indulgence of the parents.

It is to be hoped that this proposed campaign may result in lessening to some degree the practice of cigarette smoking and the pitiable results of it in innocent child life.

VOYAGES—ANCIENT AND MODERN

A WRITER in one of the English magazines throws some interesting light upon King Solomon's commercial fleet mentioned in 1 Kings 11: 22. This scripture reads: "For the king had at sea a navy of Tarshish, with the navy of Hiram: *once in three years* came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks."

This "once in three years" may seem a long time to the reader, accustomed to the fast travel of these modern times. But the magazine writer referred to above says:—

"The reason why the voyage to Ophir, which was located certainly in South East Africa or in India, occupied three years is obvious. The inference is that in those days the rate of sailing was slow, and that in all probability the convoy was obliged to hug the coast and compelled to drop anchor when the sun set, and remain anchored all night. The

one sail they carried was of no use unless the wind was aft."

If this be so, then our admiration for those ancient mariners wonderfully increases. A voyage to Ophir and back was really a far greater feat than the circumnavigation of the globe today by a modern vessel. There was no mariner's compass in the days of Solomon—and what master would care to go to sea today without his compass?

"They that go down to the sea in ships,
That do business in great waters;
These see the works of the Lord,
And His wonders in the deep."

—Ps. 107: 23, 24.

So sung the sweet Psalmist of Israel. The ancient mariners knew all about it. With their ill-rigged ships and their lack of a compass, the dangers of the sea must have been terrible.

But the ocean today still has its perils. In harmony with the interesting prophecy of the last days contained in Luke 21: 25—"the sea and the waves roaring"—old ocean today often becomes worked up into fearfully angry mood, and lashes in fury the vessels that venture upon it. Even such a gigantic liner as the Cunarder *Berengaria* has steamed into port badly battered by some terrific gale and with injured passengers aboard.

In the light of Luke 21: 25, 26, even the sullen and hoary old ocean is today preaching in thunderous tones the second advent. And in the light of Dan. 12: 4, the wonderful, luxurious, and speedy vessels that sail the mighty main are preaching the same thing—in accents milder but none the less impressive.

K.

PROTESTANT DANGER SIGNALS

IN the initial meeting of the Phelps Lectures at Liberty Hall, Bellingham, Washington State, U.S.A., May 16, some sensible and timely words of warning were uttered by Mr. Phelps, evangelist, concerning the dangers that threaten evangelical Protestantism. His topic was, "Some Danger Signals in Protestantism," and he told with fervour and enthusiasm of what this generation owes to the inception of Protestantism through the Reformation. He emphasised religious liberty, the freedom of the masses, the advance of science fostered by minds freed from superstition through the effect of an open Bible, justification by faith alone, the right of every man to know God for himself

through the revelation of Jesus Christ and His sacrificial death on the cross and His triumphant resurrection from the dead. And these great saving truths were preserved for us through the work of the Reformation.

After outlining what Protestantism had done in these matters, Mr. Phelps went on to portray some of the present slackness in these essentials which was beginning to be seen in the ranks of Protestantism. There was division where there should be harmony. Much time and strength were being wasted in non-essentials and at the same time there was a heedlessness in reference to the real fundamentals of the Protestant faith. He held that if a man is to have a just claim to the name Christian, he cannot disbelieve in the fall of man; he must believe in the deity of Jesus Christ, and in redemption through His blood alone.

These are fundamental. To disbelieve them is to disbelieve the very foundation upon which Christianity rests. A man may claim to be religious and deny these truths. The heathen islanders of the South Pacific are religious. In fact, their religion occupies a very large portion of their time. But their religion is not Christianity, and will get them nowhere in God's plan for the reward of those who are to share eternity with Him. So those who claim to be religious, but whose faith does not lay hold upon the fundamentals of God's plan of things as revealed in Christianity are not religious in a way that will benefit them through the ages to come.

God's plan for His disturbed universe is to rid it of sin. He has set before us in the plan of redemption the manner by which He proposes to do it. If His way is not satisfactory to us, it shows disharmony between us and Him. If in our state of disharmony with Him and His purpose, He should endow us with eternal life and usher us into His everlasting kingdom, He would be perpetuating there sin and all that sin brought into the world and the universe. He cannot do that, neither will He. He is determined through the loving gift of His Son, and through the gospel of redemption that is built upon that gift, to wipe out sin and wipe it out for ever. "He will make a full end; affliction shall not rise up the second time." Nahum 1: 9.

Satan is deceiving millions in the world today with the idea that it is not essential to believe in those fundamental principles upon which evangelical Protestantism

was founded. He teaches them that it is not essential to believe in the blood atonement, although the Bible very explicitly affirms it; that we need not believe in the resurrection of Jesus from the dead, though the Bible plainly sets forth the necessity of that fact in the plan of redemption; that we need not believe in the virgin birth, despite the fact that the New Testament affirms it and the Old Testament declares emphatically that thus it was to be; that we need not believe the story of Jonah and the "great fish," though Jesus Christ believed it and showed the connection between Jonah's experience and His own resurrection, the one a symbol of the other.

If all the time that is now spent by professed Protestant clergymen in telling the people what they need not believe of Christian fundamentals were utilised in stressing those very fundamentals, in showing their congregations their need of a Saviour and then presenting the Saviour they need, a mighty evangelical uplift would be experienced throughout the world. But because they are not doing so, such an uplift is not being experienced; and more than that, there is a decided retrogression in vital religion, a decided increase in scepticism and infidelity. The danger signals are not being heeded as they should be; and on a wave of clerical scepticism multitudes are being swept into a false haven from which there is no hope of rescue.

There is only one religion that can save, and that is the religion that is explicitly outlined in the inspired Word of God. No human modification of it will ever save a soul, and they who trust in human schemes or human amendments of the divine plan are doomed to certain ruin. God's plan is sufficient; and they who accept it and trust in it have the power of the Almighty to guarantee their eternal salvation.

"We need not wait for great trials or troubles, but go to Him with all the little things of everyday life. He loves to go with His disciples everywhere, and be with them at all times."

God's presence with a man does not mean escape from difficulty, from toil, from hardship, nor outward shielding from the wrongs that men inflict. It rather means grace to enable a man to endure and persevere and triumph over them all.—Dr. Charles Brown.

Getting Under a World Burden

Seventh-day Adventists Preparing for a More Extensive Work

C. M. SNOW

THE second Sabbath service of the General Conference of Seventh-day Adventists in the great Auditorium at Milwaukee, U.S.A., was a memorable one. The people had been listening for days to the triumphs of this message at home and abroad, to the reports of the work of those heroes of the cross who in our day have left the ways of the world and the paths of peace to plant the standard of this message in the darker and more neglected portion of the earth. They had been thrilled with this demonstration that the power of God is in this work and that it is He who is pushing its outposts farther and farther into the regions hitherto unentered.

So when they gathered in the arena for the morning service, it was with hearts ready to respond to the call of God upon them. The great amphitheatre was packed; the balcony and the two galleries were also packed; the choir loft was filled; and finally many of those on the main floor were invited to take chairs on the rostrum, until this also was filled. Then parents with young children beside them were asked to take their children on their laps to make room for others.

Following the opening hymn, P. E. Brodersen, the Vice-President for the South American Division, offered an earnest prayer, thanking God for His blessings, for His answers to our prayers, for His presence with His people, for the love He has placed in our souls for Him, for the forgiveness of our sins, the indwelling presence of His Holy Spirit, for association together as His children, and praying for His help in that preparation which enables us to be ready to meet Him in peace when He comes. He prayed that God would answer the prayers of those now in heathen darkness who are feeling after Him and pleading for teachers and missionaries.

The leader of the meeting sought to impress upon the congregation the meaning of this world conference, composed of delegates from the ends of the earth. He said:—

"We have listened with great interest and joy to the thrilling stories they have related. Soon

this conference will break up; these workers will scatter to the ends of the earth, and our hearts look forward to that great, glad hour when there will be no more parting."

EFFECT OF THE MORNING SERMON

PASTOR L. H. CHRISTIAN'S sermon was a most earnest and eloquent setting forth of the needs of the work in other lands and our own needs as a people. It was, to his mind, a united conference, a deeply spiritual conference, in which there was an earnest desire on the part of all to exalt the Lord Jesus Christ, and a sincere longing for primitive godliness. He was certain that God was going to finish this work and finish in a short time. He besought the prayers of all our people for our people in other lands who are suffering persecution while they seek to advance the interests of the cause; and it was his earnest prayer that God would not be disappointed in His people.

This sermon had a wonderfully uplifting effect upon the congregation. Hearts were melted, and purses were opened, by the touching appeal which the needs of the work, as presented by Pastor Christian, made upon a people who have loved and laboured in the cause of God so long.

Following the sermon Pastor McElhany declared that this was one of the greatest hours in the history of this movement. "We are making history today," he said, "in the progress of the advent movement." At this point Pastor Spicer arose and requested the privilege of offering prayer. The whole congregation stood with bowed heads while this prayer was offered—an earnest appeal that God would rid His people of all sin and selfishness, lead them to complete separation from the world and to renewed consecration for the finishing of the gospel message in all the world.

THE TREASURER'S APPEAL

FOLLOWING this earnest prayer, J. L. Shaw, the treasurer of the General Conference, made the following appeal:—

"I have been asked to make an appeal to you for funds for the extension of our work; but it does

not seem to me that there is any need for me to lift my voice in an appeal. For the past ten days, one day after another, the voice of God has been speaking to this people more eloquently than any words or any message that I can bear to you. We have had a panorama of our world-wide work passed before us the like of which we have never before seen in the history of this movement!

"Our faithful sentinels from the regions beyond, our men who are bearing the brunt of the battle, have borne their message and told us of the growth of the work and of doors wide open which have been thrown far back upon their hinges, and it seems to me the question for us this morning, and the question for our people is, How shall we answer this challenge that comes to us from the ends of the earth? What shall we do?

"Are we willing today, brethren, to go a little farther than we have ever gone before in making a covenant with God by sacrifice? We are going to ask and give you opportunity to give here this morning; but before we do this we have two little babes from the Belgian Congo who will sing out the call of need in darkened Africa. While they are singing, think what you can do to go a little farther to advance this work. China sends to us; the Far Eastern Division comes to us with a call for eighteen couples. They say, brethren, How long will you hold us back; we want to go into unoccupied territory; you have heard the message—it says, Advance, advance into new territory. What can we do, brethren? It seems to me that the mighty power of God should rest down upon us until we open our purses here; that it would go out to our people like a mighty power and they would follow the leaders to the last in this movement. But let us have these babies sing the call that comes to us from Africa."

The little son and daughter of Mr. and Mrs. R. P. Robinson then sang in the language of Central Africa the song, "Yes, Jesus Loves Me."

Pastor Shaw then continued: "We have other calls that have come to us from different fields.

(Concluded on page 9)



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.

A Strong Feature of Our Work

THE printed page is accomplishing for this denomination what would be a physical impossibility without it. Everywhere the work of the colporteur evangelist is opening up unentered fields and strengthening the work where it had already been started. The advance guard of our evangelical work is the thin line of colporteurs, in practically every country in the world, courageous, faithful, persistently labouring on in spite of hardships, discouragements, and persecution. They know that they are carrying their portion of God's last warning message to a world yet unwarned.

As we have listened, in this General Conference at Milwaukee, to the stirring reports and sometimes thrilling experiences related by the brave men and women who have been doing this wonderful work, we have been compelled to admit that the days of miracles are not past nor the heroes and heroines of the cross all removed from this world. It does take real moral courage to face the difficulties and the opposition which these brave men and women are facing every day, and not grow pessimistic or discouraged.

The report of the secretary of the department showed real progress in all parts of the world. We were much encouraged by the statement that during the past ten years this denomination has circulated literature to the value of £8,397,618; and this amount exceeds by about £3,000,000 the total amount circulated by this denomination during the previous seventy years. Members of this denomination who take the least interest in figures must be interested in these figures.

However, it is not the amount of the figures that is of particular interest to this people; we are not Seventh-day Adventists for commercial ends, nor for the purpose of breaking records. Those figures are interesting to us because of what they mean in the work of

proclaiming "this gospel of the kingdom to all the world"; for, when that work is accomplished, as truly as our Lord is true, the end will come, the Saviour will come, and those who are found faithful will enter into their eternal reward. With the increase in the circulation of this literature, we see also an ever increasingly large number of souls accepting this message and becoming, to some extent, potential sharers in the work yet to be done. God is continually demonstrating, through these consecrated workers, that He can do that which is humanly impossible.

As an instance, we might note that while the evangelical missionaries belonging to other denominations have found it impossible to operate a publishing house in South America for lack of support from the field itself, our conferences there are operating two, and operating them successfully, from both a financial and a spiritual standpoint. As a direct result of the work which these colporteurs are doing in that country, a considerable number of churches and companies have been raised up.

The Philippines report many interests developing as a result of the distribution of literature there; and as evangelists and Bible women have entered these open doors to study the Word with the people or to preach to them, many groups of believers have been organised and brought into the sisterhood of churches. In each of two places in the Philippines more than one hundred persons became interested in the truth through the work of colporteurs.

In South America again, it has been found that one whole church has been brought into the message through the sale of one copy of the book "Great Controversy." In another place one hundred persons were brought into the faith through the work of one colporteur. A very large proportion of the constituency of some of the conferences in South America are Sev-

enth-day Adventists because of the interest awakened through the colporteur work. Our ministers are kept busy there following up the work of these advanced agents of the message. Truly, the company that is doing this work at the present time is a great company and a courageous company, and a company that is accomplishing great things for the Redeemer's kingdom.

The enemies of our cause are now looking upon our colporteur work as something that they have to reckon with. In places our colporteurs have been forbidden to sell their books to the people. Their books have sometimes been taken from them; they have in some cases been beaten upon the bare feet until they could not walk nor stand; they have been imprisoned on many occasions; but like valiant soldiers of the cross, they have pressed right on as soon as they could go, and everywhere they go seeds of truth are scattered, interests spring up, and the enemy is perplexed and confounded. What better evidence can we have or should we wish, that the work is of God, when His blessing so abundantly follows the work that these men and women are doing?

The Pre-eminence of Christ

As the pyramids rise high above the sandy plains of Egypt, so Christ towers above all human teachers and founders of sects and religions. He is, in the language of a modern infidel, "a man of colossal dimensions." He found disciples and worshippers among the Jews, although He identified Himself with none of their sects and traditions; among the Greeks, although He proclaimed no new system of philosophy; among the Romans, although He fought no battle, and founded no worldly empire; among the Hindus, who despise all men of low caste; among the black savages of Africa and the red men of America, as well as the most highly civilised nations of modern times in all quarters of the globe. All His words and all His actions, while they were fully adapted to the occasions which called them forth, retain their force and applicability undiminished in all ages and nations. He is the same unsurpassed and unsurpassable model of every virtue to Christians of every generation, every clime, every sect, every nation, and every race.—"The Person of Christ," Philip Schaff, D.D., LL.D., page 60.

"Ye Are My Friends"

A. O. TAIT



HE newspaper men will, every little while, tell us of some one who died "without a friend in the world." Two or three short lines in an obscure corner is all that is given to tell the sad, short story that "he was homeless and friendless." There is nothing to be desired in such a sorry picture.

But how different the emotions awakened as we see a man or a woman who is passing through life amid the enjoyments and encouragements of many friends! And of this number there is to be found the one or two very intimate, close companions that are sought in every perplexing emergency, and that are made the sharers of every pleasure and the recipients of every joy. One is singled out from the many more or less intimate friends, and made the closest kind of confidential companion and adviser. What a charm in that word "friend"! What untold blessings in true friendship!

Distinguish, however, between a true friend and a mere sycophant who is fawning around. A real friend gets so close that he not only commends our virtues, but is also keenly awake to our faults. For him to speak of our virtues may hurt us, but properly to correct our faults is always a blessing. The wounds of a friend are more to be desired than the kiss of an enemy; for we read: "Faithful are the wounds of a friend; but the kisses of an enemy are profuse." Prov. 27: 6, R.V.

The true friend recognises in our faults and defects a really moral and spiritual disease that requires the most careful treatment. Therefore, faithfully does he deliver the "wounds" if need be; but the wounds are from a real "friend."

The skilful surgeon, with tenderness and as little pain as possible, makes a serious wound in his patient so that he may remove the diseased part and thus lengthen life and render it more enjoyable. In like manner the friend does not spare the wound, since he has in mind the ultimate betterment of the one he treasures and respects. Money and valuable properties are of little worth when compared with such friendship.

The king who became proverbial for his wisdom expressed the value of true friendship in the proverb: "A friend loveth at all times; and

is born as a brother for adversity," to use the marginal rendering of the Revised Version of Prov. 17: 17. Here is a supreme test of real friendship.

It is comparatively easy to make friends in a time of prosperity and affluence. But oh, how good is the face of a friend, beaming with love, in a time of adversity! He "loveth at all times"; and right in that hour, when we need friendship, sympathy, and love the most, there stands by our side that "friend" who "is born as a brother for adversity."

But the very best of human friends will sometimes fail us. Their own interests or some other limitation may cause them to forget or to neglect us. Hence the need, to use again the words of that wise king, of knowing that "there is a friend that sticketh closer than a brother." Prov. 18: 24. The margin of the Revised Version suggests the word "lover" as the Hebrew meaning of that word "friend." A friend who is a true lover is thus evidently the thought of the text. And however true and desirable may be the friendship and love of a real brother, yet this Friend comes closer still, and He does not fail us.

The close companionship of this wonderful Friend is beyond all comparison. It furnishes the most enjoyable and the most completely satisfying experiences of life. This Friend most earnestly and pathetically asks: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me." Isa. 49: 15, 16.

On Calvary's cross this Friend engraved us upon the palms of His hands; and though the devoted mother, through her human weakness, may even forget the child of her bosom, yet will not this Friend forget us. His love and devotion keep us continually before Him.

And not only is He our Friend, but He asks us to become His friends. Note how strikingly this charm of friendship is displayed in the words concerning Abraham: "But thou, Israel, My servant, Jacob whom I have chosen, the seed of Abraham My friend, thou whom I have taken hold of from the ends of the earth, and called

from the corners thereof, and said unto thee, Thou art My servant, I have chosen thee and not cast thee away; fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness. . . . For I, the Lord God, will hold thy right hand, saying unto thee, Fear not; I will help thee." Isa. 41: 8-13, R.V.

Think of the infinite Creator speaking of a mortal man as His "friend"! What a wealth of pleasure and satisfaction is in that remarkable expression! The divine Father treasures human friendship, and He is constantly searching among the sons and daughters of men that He may find and win friends!

And it is His desire, regardless of all our weakness, that we shall become His friends, so that with all His infinite might He may befriend and bless us. With every one of His divine powers He is desirous to help, to strengthen, and to keep us. When He says, "Fear not," there is power in His word to drive out all fear. When He says, "I will hold thy right hand," He has power to protect us from everything that would harm us. When He says, "I am with thee," He is able, even though we do not see Him, to cause us to sense the satisfaction and the bliss of His presence. Who could refuse such a friend?

When this Friend came to earth to display on the cross of Calvary His love for us, He held frequent intimate conversations with His disciples. In one of the very last of these confidential talks, He said: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from My Father I have made known unto you." John 15: 13-15, R.V.

What indescribable joy and soul-comfort in these words, "Ye are My friends"! And again, "I have called you friends." Here is companionship that is worth while. Here is the one place where true joy is found. Jesus, the Son of the infinite God, is your Friend. Have you become a friend to Him?

My life hangs by a single thread; but that thread is in a Father's hand.—J. H. Evans.

Do We Need Flesh Foods?

The butcher's bill is a big item in the expenditure of many households. Can we do without this expensive article of diet and still maintain good health and full strength? Read the interesting facts presented in this article.

GEORGE HENRY HEALD, M.D.

P LIMMER'S "Vitamines and the Choice of Foods," which shows convincingly the importance of a well-selected diet, containing an adequate supply of vitamins, in the prevention of certain diseases, and of the value of animal food in the prevention of pellagra, contains in the chapter, "Effect of Partial Deficiencies in the Food," a remarkable testimony to the effect that *flesh proteins are not necessary to the maintenance of health*. This testimony is all the more remarkable, for it is rather contrary to what the authors are trying to prove.

This chapter contains an enlightening comparison between the war ration of the Danish people and the diet of the British working-class.

It may be remembered by some of our readers that Hindhede, a Danish physiologist and nutrition expert, has long been an advocate of a low protein, or practically vegetarian, diet. It will be remembered that he was led to this belief from his knowledge of the diet of the farming class in his country, and that he was led to experiment, by having various persons, including members of his family, go on an exceedingly low protein diet, consisting essentially of potato and margarine, for months at a time, without apparent loss of health in any particular. As a result of these experiments, he vigorously contested the idea advanced years ago by German physiologists—the idea that is still current in England and America—that a high protein diet is necessary to health.

During the World War, the Germans, believing that "beef is life," were willing to pay high prices for all the meat they could obtain, and Hindhede, knowing that the Danish people could very well spare their meat and not suffer for it, arranged a meatless diet for them, so that practically all their meat went over the lines into Germany. Prices for meat were so high that none but the very wealthy among the Danes ate any meat. What was the result? During this period of a meatless, but carefully balanced diet, *the mortality rate in Denmark was lowered 34 per cent!* But I should let Plimmer tell it.

"The value of a diet cannot be judged by its palatability and apparent variety. The unpalatable and monotonous diet adopted in Denmark during the war is in striking contrast to a common diet of the poorer classes in this country, as shown in the following table.

"The Danish diet contained all the vitamins, and good protein was provided by the milk; meat

Oatmeal porridge
Potatoes
Meat and vegetable stew
Margarine
Corned beef, tinned salmon, etc.
Bacon
Kippers, bloaters, smoked haddock
Cheese
Milk in small amounts
Jam, pickles, sugar, syrup, tea, coffee, cocoa
Sago, tapioca, pea flour, etc."

The British diet, strikingly similar to what may be seen on many



Why slaughter these innocent creatures when their flesh, at best, can furnish only food that is much inferior to the grains, vegetables, and fruits produced by mother earth?

was practically unobtainable except by the very wealthy. During the period of its consumption, the death-rate fell by 34 per cent, thus demonstrating its efficiency."

"The nature of the deficiency in the British working-class diet is not the complete absence of any one vitamin, but a shortage of all of them.

"DANISH WAR DIET"

Bread made of whole rye plus wheat bran plus 24 per cent of barley
Barley porridge
Potatoes
Greens
Milk in considerable quantities
Butter

"BRITISH WORKING-CLASS DIET"

Bread, cakes, and puddings made from white wheat-flour and other prepared cereals

Australian tables, except for the presence of more fresh meat, consisted quite largely of canned, dried, or smoked foods, which by the process of preparation had been largely deprived of their vitamins. Plimmer adds this:—

"The Danish war diet consisted entirely of natural foodstuffs. McCarrison refers to another example of a monotonous diet, which is good because it contains only natural foods. The people of the State of Hunza, in the extreme north of India, live solely on wheat, barley, maize, fruits—especially apricots—goat's milk, and butter; goat's flesh is eaten only on feast days. The people are unsurpassed in perfection of physique and free-

dom from disease in spite of the hard climate and lack of sanitation; appendicitis is unknown; they have an extraordinarily long span of life."

So much for the testimony of this book.

What, the reader may ask, did the Danish people do, when they learned that on the war ration they had lowered their mortality 34 per cent? They went right back to their old dietetic habits as soon as economic conditions permitted—that is, as soon as they could afford it—and their mortality rate went up again. As a race, the Danes have a markedly high rating for efficiency and economic genius; but in the matter of health preservation—well, perhaps they are on a par with the rest of us. Taste and habit govern more than a knowledge of the principles of nutrition.

But whether the Danes profited by the object lesson furnished them during the war, the lesson remains

the same, and is a splendid demonstration of the truth of Hindede's contention that the old protein standards are too high, and that it is possible for one to live healthfully on a fleshless diet. In fact, if the diet is well chosen for vitamins and other food essentials, it will be the better for the absence of meat.

"God has furnished man with abundant means for the gratification of an unperverted appetite. He has spread before him the products of the earth—a bountiful variety of food that is palatable to the taste and nutritious to the system. Of these our benevolent Heavenly Father says we may freely eat. Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet. They impart nourishment to the body, and give a power of endurance and a vigour of intellect that are not produced by a stimulating diet."—*Counsels on Health*, pages 114, 115.

Getting Under a World Burden

(Concluded from page 5)

There is a cablegram that comes to us this morning from our dear Indian people around Lake Titicaca. They are thinking of this meeting, brethren, not only in Titicaca, but from the ends of the earth the eyes of our people look toward us. What pace in the advance of this movement shall we set? This is the message:—

"Greetings Lake Titicaca. Eighty schools and four thousand pupils. Thirty unanswered calls. No educational secretary. Eight stations without directors. Help imperative."

The General Conference treasurer appealed both to individuals and conferences to give and give largely—to give in harmony with the great need. The response was a hearty one, the contributions in this meeting reaching the splendid total of \$21,400. Doubtless other amounts will be added to this total before the conference closes. A. W. Cormack, superintendent of our work in India, announced the closing hymn, and E. E. Andross, who is in charge of our work from Mexico to Venezuela, pronounced the benediction.

Rightly Dividing the Word of Truth

JOHN B. GALLION

THERE are two classes of investigators in this world who make a study of the Bible. One class studies to harmonise the writings of the Bible; the other studies to find it contradict itself. The first class find revealed in the Bible a beautiful line of truth from Genesis to Revelation. The story of this world's creation is told so clearly that a child can understand. God is revealed as its Creator, the past, present, and future of earth's experience is all outlined in beautiful, symbolic language. Much that is unexplainable in nature is made plain from its sacred pages.

The other class study and search for contradictions. Their pleasure seems to increase every time an apparent flaw is found. Their conversation invariably drifts toward finding flaws, weaknesses, and contradictions in the Bible. As a result of their investigations, they have conjured up what they consider an impregnable bulwark against God's explanation sent to them. Thus they close their hearts to the only answer to their questions.

In their reasoning they start with doubt and end with doubt. Holding the Word of God as they do, in terms of contradiction, they divorce themselves from an understanding of it.

Instead of accepting the Bible

account of the Creation, which explains the mysteries about us, they become vain in their imaginations, and would rather spend years studying and seeking from the creature a knowledge of its existence than to go direct to God's Word and be satisfied. The theory of evolution—a product of human speculation—is an impeachment of the great Creator's wisdom and power. As we see the regularity of times and seasons; and the numerous species of plant and animal life all bringing forth after their kind, it looks like a misuse of reason to say that all these came according to the theories of evolutionists. A person unwittingly classifies himself by the way he handles the Word of Truth.

The Bible is so written, here a little and there a little, that those who wish to doubt may have ample room to doubt; while those who wish to believe may have abundant evidence for their faith. Jesus taught the multitudes in parables, that seeing they might see and not perceive, and hearing they might hear and not understand. Yet the honest seeker for truth never had to go away with one parable unexplained.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." 2 Tim. 2: 15.

Spiritual Food

THE Word as food is a suggestion often found in Scripture. Job says: "I have esteemed Thy Word more than my necessary food." Chapter 23: 12. Ezekiel was commanded to "eat" the book God gave him. Chapter 3: 1. The Psalmist rejoices in God's Word as sweet to his taste, and sweeter than the honeycomb. Ps. 21: 10; 119: 103. The apostle urges the young converts to desire the sincere milk of the Word that they may grow thereby (1 Peter 2: 2), and the truth of God is more than once mentioned as the strong meat for the spiritually mature. 1 Cor. 3: 2. Heb. 5: 12. The Word is indeed food. What food is to the body God's truth is to the soul. It satisfies the cravings of hunger; it invigorates the soul; it builds up the life. Meditation is the spiritual analogue of that process of appropriation, digestion, and assimilation by means of which food becomes the nourishment of our bodily life. We must "read, mark, learn, and inwardly digest."—*The Work of the Ministry*, W. H. Griffith Thomas, D.D., page 12.

"HIM that cometh to Me I will in no wise cast out." John 6: 37



THE HOME CIRCLE

The Picture of a Christian Home

THE late J. Wilbur Chapman is the author of a publication entitled, "An Old-Fashioned Home," in which the experience of his friend, Mr. George R. Stuart, is referred to as follows:—

"One day, at the conclusion of my sermon, a Methodist preacher came up and laid his hands upon my shoulder, and said: 'How your sermon carried me back to my home! My father was a local preacher, and the best man I ever saw. We have a large family; mother is still at home, and I should like to see all the children together once more, and have you come and dedicate our home to God, while we all re-dedicate ourselves to God before precious old mother leaves. If you will come with me, I will gather all the family together next Friday for that purpose.'

"I consented to go. The old home was a short distance from the city of Nashville. There were a large number of brothers and sisters. One was a farmer; one was a doctor; one was an estate agent; one was a book-keeper; one was a preacher; they represented many professions of life. The preacher brother drove me out to the old home, where all the children had gathered. As we drove up to the gate, I saw the brothers standing in little groups about the yard, talking. Did you ever stand in the yard of the old home after an absence of many years, and entertain memories brought up by every beaten path and tree, gate and building, about the old place? I was introduced to these noble-looking men, who, as the preacher brother told me, were all members of churches, living consistent Christian lives, save the younger boy, who had wandered away a little.

"The mother was indescribably happy. There was a smile lingering in the wrinkles of her dear old face. We all gathered in the large,

old-fashioned family room in the old-fashioned semi-circle, with mother in her natural place in the corner.

"During the meeting the oldest arose and pointing his finger at the oil portrait of his father, hanging on the wall, said: 'Mr. Stuart, there is the picture of the best father God ever gave a family. Many a time he has taken me to his secret place of prayer, put his hand on my head, and prayed for his boy. And at every turn of my life, since he has left me, I have felt the pressure of his hand on my head, and have seen the tears upon his face, and have heard the prayers from his trembling lips. I have not been so good a man since his death as I ought to have been, but I stand up here today to tell you and my brothers and sisters and my dear old mother that I am going to live a better life from this hour until I die.'

"Overcome with emotion, he took his seat, and the children in order spoke on the same line. Each one referred to the place of secret prayer and the father's hand upon the head. At last we came to the youngest boy, who with his face buried in his hands was sobbing, and refused to speak. The preacher brother very pathetically said, 'Buddy, say a word; there is no one here but the family, and it will help you.'

"He arose, holding the back of his chair, and looked up at me and said: 'Mr. Stuart, they tell me that you have come to dedicate this home to God; but my old mother there has never let it get an inch from God. They tell you that this meeting is called that my brothers and sisters may dedicate their lives to God; but they are good. I know them. I am the only black sheep in this flock. Every step I have wandered away from God and the life of my dear father I have felt his hand upon my head and have heard his blessed words of prayer. Today I come back to God, back to my father's life, and God helping me, I will never wander away again.'

"As I walked away from that old homestead, I said in my heart, 'It is the salt of a good life that saves the children.' A boy never gets over the fact that he had a good father."—Selected.

A Wasted Life

"SHE is wasting her life," a lady said, indignantly, concerning the eldest daughter in a large family. "She is just at the age to enjoy herself if her circumstances were different. But she stays on at home, year after year, caring for her sick mother and trying to bring up that flock of boys. I can't bear to see a young girl wasting her life in that way." As you have sat by a glowing fire some winter evening, reading by the light of a well-trimmed lamp, have you ever thought of the coal and oil which were being used to add to your comfort and entertainment? The coal burns as it sheds its grateful heat, and the oil is consumed as it gives out light, but neither is wasted. Do not think of your life as wasted because it is more full of work than enjoyment. If you are shedding light and warmth about you, you are meeting the great end of living. Mistaken friends may cry, "To what purpose is this waste?" but the Master's verdict is, "Thou hast wrought a good work upon Me."—*Girl's Companion*.

The Mother's Influence

D. L. MOODY confessed that his debt of gratitude to his mother for her gracious influence over him was beyond the power of words to express. Late in life he said: "For nearly fifty years I have been coming back to Northfield, and I have always been glad to get back. When I get within fifty miles of home I grow restless and walk up and down the car. It seems as if the train will never get to Northfield. When I come back after dark I always look to see the light in mother's window." Thus do men grow up to honour and bless the name of a Christian mother. Many there are who can say:—

"Of all the names to memory dear,
One name alone to me is dearest;
Though many to me are near,
Yet this shall ever be the nearest.
For on my heart's most sacred place
'Tis deeper graven than any other;
For naught from thence shall e'er erase
The lovely, the honoured name of
mother."

—Presbyterian.

A Methodist Minister Attacks

SEVENTH-DAY ADVENTISM

And Is Answered by a Former Methodist

No. 7—NO AUTHORITY IN THE BIBLE FOR SUNDAY (Continued)

By A. L. KING

IN last week's issue the writer, in his reply to the Rev. R. Ditterich, examined the reasons given by Mr. Ditterich for Sunday keeping, and showed conclusively that the Bible contains absolutely no authority whatever for Sunday observance. Every alleged prop was knocked away from under Sunday, and it was shown to be without any Scriptural authority whatever.

It cannot be too often repeated that in not a single text in the Bible is Sunday called the Sabbath, nor is it given any sacred title. In not one text is there any mention of any change of the Sabbath. In not one text in Scripture are Christians commanded or even requested to keep Sunday, nor is labour on Sunday declared to be sinful. In not one text are we told why or how we should keep Sunday.

Surely this silence is exceedingly significant. It means that there was no change of the Sabbath at all. Had God purposed to change the Sabbath, He surely would have told man of it. God has always made plain His requirements. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3: 7.

ONLY ONE SABBATH IN THE BIBLE

AGAIN, it can be clearly shown that Saturday, the seventh day, is the Sabbath of the New Testament just as it was of the Old, and that the seventh-day Sabbath was kept by the apostles, as it was by their Lord and Master.

The term "Jewish Sabbath" is a misnomer. There is only *one* Sabbath known to the Bible (both Old Testament and New), and that is "the Sabbath of the Lord thy God." That is the seventh-day Sabbath, the Sabbath. The Sabbath is God's Sabbath. It is the divinely appointed memorial of the wonderful creative work of the great Creator. It has been given to man, and is needed by man—not the Jew-man only but the Gentile as well. The Christian should love it more deeply and keep it more faithfully than did the Jew in the most glo-

rious days of Israel. For redemption makes the Sabbath more precious than ever, and reveals a greater wealth of meaning in it.

THE SABBATH IN THE NEW TESTAMENT

LET us look at God's Sabbath in the New Testament.

Sunday, the resurrection day, is called in the New Testament simply "the first day of the week." Saturday, the seventh day, is called "the Sabbath." Compare Matt. 28: 1; Mark 16: 1, 2; Luke 23: 54-56 and 24: 1.

The day on which Christ rested in the grave is called by Luke "the Sabbath day according to the commandment." Luke 23: 56. It was the day enjoined or required by the fourth commandment.

Matthew, Mark, Luke, and John wrote the Gospels a number of years after the resurrection, yet they consistently call the seventh day "the Sabbath," and never refer to any other day as the Sabbath, nor do they know nor name any other holy day. How could this be if the disciples had been keeping any other day than the Sabbath?

APOSTLES KEPT THE SEVENTH-DAY SABBATH

AND there is conclusive evidence that, following the Saviour's own practice, the apostles were keepers of the seventh-day Sabbath. Of Jesus Himself it is written:—

"And as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4: 16.

Jesus was a Sabbath keeper. See also John 15: 10.

Now let us look at the practice of the apostles. In Acts 17: 1, we are told that Paul and Silas "came to Thessalonica, where was a synagogue of the Jews."

"And Paul, as his manner was, went in unto them and three Sabbath days reasoned with them out of the Scriptures." Verse 2.

Going to Corinth, the apostles continued the same practice:—

"And he [Paul] reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18: 4.

"And he continued there a year and six months, teaching the Word of God among them." Acts 18: 11.

In those eighteen months there would be *seventy-eight* Sabbaths. These were spent by Paul as described in verse 4.

"But," the writer hears Mr. Ditterich object, "Paul of course went to the synagogues because the Jews were there."

But Mr. Ditterich overlooks the fact that Corinth was a Greek or Gentile city, and that Paul preached on the Sabbath not only to the Jews, but to the Greeks. The word translated "Greeks" is in the original "Hellenas," the plural accusative form of "Hellen." And "Hellen" is defined as, "a Greek, one not a Jew, a Gentile."

Paul therefore preached to (and persuaded) the Gentiles also on those seventy-eight Sabbaths he spent in that Gentile city of Corinth.

Now, if Paul kept Sunday, why is there not some record of Paul preaching to the Greeks on Sunday? Not a word is said about that, which surely is significant. In Acts 18: 9, 10, the Lord instructed Paul in a vision by night, "I have much people in this city." And when did Paul "persuade" them, or bring them out of the darkness of heathenism into the marvellous light of gospel truth? On the Sabbath day. These he then went to the synagogue on the Sabbath to hear this great Christian preacher, who had the same vital and urgent message for both Jews and Greeks.

We hear nothing at all about Paul holding meetings to preach to them on Sunday. Remarkably strange, isn't it, if the Sabbath had been changed and Sunday put in its place as the Christian day?

CHURCHES AT THESSALONICA AND CORINTH KEPT SEVENTH-DAY SABBATH

CHRISTIAN churches were raised up in Thessalonica and in Corinth and yet not a word is said about

the apostles preaching to them on Sunday.

As a matter of fact, the churches of Thessalonica and Corinth were, like other Christian churches, keepers of the seventh-day Sabbath. This can easily be shown as follows:—

At the great council at Jerusalem described in Acts 15, the Sabbath did not come up for consideration at all, showing that there was no dispute about it, as would have been the case were the Gentile Christians instructed to keep Sunday. The Sabbath is a part of the moral law, which rightly is taught in the Methodist catechisms, although not consistently practised.

Circumcision, a prominent part of the ceremonial law, was a foremost point considered by that council of Jerusalem (Acts 15), and the ceremonial law was rightly declared to be unnecessary.

In his great and decisive speech at the council, James, while declaring against the ceremonial law, advised that the Gentile churches be written to and asked in particular to abstain from only four things. James said (and his advice was acted upon, as the record shows):—

"But that we write unto them, that they abstain from pollutions of idols,

and from fornication, and from things strangled, and from blood." Acts 15: 20.

And the reason that James, who presided at the council, asked that only four things in particular be mentioned, is shown in the next verse:—

"For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." Verse 21.

In other words, the Gentiles could get further instruction on the Sabbath day as they attended the synagogues (Christian ones) on the Sabbath day, and listened to the Scriptures being preached.

There is no other logical meaning than this that can be got out of Acts 15: 20, 21.

And this was true of the Gentile churches everywhere.

JUDEAN EXAMPLE FOLLOWED

THE Jewish churches of Jerusalem and Judea kept the seventh-day Sabbath, and the Gentile churches had no different or contrary practice.

The church at Thessalonica and also other churches in Thessalonica followed the churches of Judea. Paul writing to them said:—

"For ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus." 1 Thess. 2: 14.

And the churches of Thessalonica became in turn patterns for the churches of Macedonia, included among which were those at Philippi and Corinth. Paul again wrote to the Thessalonians:—

"Ye were ensamples to all that believe in Macedonia and Achaia." See 1 Thess. 1: 6-8.

SABBATH KEEPING AT ANTIOCH IN PISIDIA

BUT let us continue further our notice of the apostolic practice to keep the seventh-day Sabbath. Acts 13: 14-52 deals with the wonderful Sabbath meetings Paul and his company held in the Gentile city of Antioch in Pisidia.

Here the apostles "went into the synagogue on the Sabbath day, and sat down." Verse 14. Then Paul preached a great sermon. Verse 16 onwards. Now notice verse 43:—

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them THE NEXT SABBATH."

Now here was a magnificent opportunity for the apostles to have told these Gentiles about the change of the Sabbath if indeed the Sabbath had been changed. Imagine Mr. Ditterich in a similar position today. "Oh," we hear Mr.

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By W. H. B. MILLER

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Ditterich saying, "you need not wait a whole week. Tomorrow (Sunday) is the Christian Sabbath. Saturday is a day kept only by the Jews. The Sabbath has been changed. Tomorrow is the Christian's day—the day we keep! Come tomorrow!"

But not a word of that or like that did the apostles say! Why?—Because their practice did not coincide with that followed by Mr. Ditterich! They knew of no such thing as the Sunday sabbath!

After the meeting, according to verse 43—

"Many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God."

Paul and Barnabas had made converts of these Gentiles, but not a word did the apostles say to them about the Sunday sabbath. Now look at verse 44:—

"And THE NEXT SABBATH DAY came almost the whole city together to hear the Word of God."

Remember that Antioch in Pisidia was a Gentile city. Yet the Gentiles—both Christian converts and heathen—crowded that Sabbath day to hear the Word of God. We are not told where in the city this wonderful meeting was held; we are simply told that "almost the whole city" came "together" to hear the Word of God. *Now who shall say that this great meeting was not a distinctly Christian meeting?*

And the Gentiles attended in such "multitudes" that the Jews were "filled with envy." See verse 45.

And this mass meeting was held on the Sabbath day, and not a word was said about the Sunday sabbath. *The latter was then absolutely unknown!*

TESTIMONY OF JOHN, THE BELOVED DISCIPLE

WRITING in his old age while an exile on the lonely and rocky isle of Patmos, where he was given the wonderful visions described in the Book of Revelation, A.D. 96, the Apostle John says:—

"I was in the Spirit on the Lord's day."

Now what day was this Lord's day? Sunday keepers say it was Sunday, but this is only assuming *what has to be proved*. Nowhere in the Bible, as we have already shown, does God claim Sunday as His day or ascribe to it any sanctity whatever. The first person to call Sunday the Lord's day was Ter-

tullian, A.D. 200, or a hundred years after the death of the aged John, and in that hundred years a large amount of pagan corruption had crept into the church.

One must, therefore, go by the Bible, and Scripture terms should be defined or explained by Scripture, just as with any other textbook. The leading rule of Bible

interpretation is: *Scripture must be interpreted by Scripture.*

Now let the Bible itself interpret Rev. 1: 10. The Lord's day must be the day that God claims as His. Now what day does God claim as His?—

"And God blessed the seventh day, and sanctified it." Gen. 2: 3.

"The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; . . . then shalt thou delight thyself in the Lord." Isa. 58: 13, 14.

"The Son of man is Lord even of the Sabbath day." Matt. 12: 8.

It is the seventh-day Sabbath, therefore, that God claims as His holy day, while never once, in the whole volume of the Scripture, does God claim Sunday as His day, nor command or even request that Sunday be kept holy. Not a word is said in the whole Bible about Sunday sacredness.

The seventh-day or Bible Sabbath was, therefore, the "Lord's day" of Rev. 1: 10. John's practice was in harmony with that of Paul and the other apostles. Sunday has usurped the title not only of "Sabbath," but also that of "Lord's day."

FOLLOW THE TRUTH

WHEN the writer found that there was no authority for Sunday in the Bible, and that Saturday was the true Sabbath day, he immediately gave up Sunday keeping and began to keep the true Sabbath day. It meant his leaving Methodism, but conscience constrained him to follow the increased light that had shone upon his pathway. And he has always been glad that he heeded the call of conscience and followed the light of the Word of God. He thereby gained numerous blessings he would have missed.

And now, reader, what are you going to do about it? The writer would kindly urge you not to be afraid to follow the light of the Word of God. As you will yourself realise when you step out to obey God fully, the path of obedience is the way of rich blessing.

In a concluding article next week, a number of candid and striking admissions by Sunday keeping writers and scholars will be given, to the effect that there is no authority whatever in the Word of God for Sunday observance.

It was intended to include this with this article, but it is not desired to make this article unduly long. Look out for them, therefore, next week.



Improves all savoury dishes

Did you ever make lentil pie with Marmite? If not, serve it to your family at the first opportunity. Cover pie dish with layer of cooked lentils about two inches in thickness. Cover with layer of cooked or raw onion, layer of bread-crumbs, layer of ground nuts, layer of cooked potatoes.

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CHILDREN

The Clubfooted Canary

SOME time ago, a lady living in New Orleans, who was fond of canaries and raised a great many of them, found a tiny cripple in one of the nests. The poor bird had hatched out, not like its brothers and sisters, but with a pair of ugly, distorted clubfeet—that is, as near clubfeet as claws could come. At first Mrs. Sudler—for that was its mistress's name—thought it might be kinder to kill the tiny cripple at once; but it seemed healthy and thriving, and she decided to let it live, for a while at least.

The baby canary seemed to realise that it was not like the rest. When the other fledglings began to balance themselves on the edge of the nest and flutter and scramble about, it sat still, as if knowing that its crippled claws would not bear its weight. Not until its wings were well feathered out did it try them; and pitifully awkward its first flights were. But after a while it did manage to get about the cage in a very halting, lopsided fashion.

Suddenly, after a time, it began to sing—and what a song! It surpassed every one of its brothers. Its father was a famous singer, but the little cripple went far ahead of all previous family records. Its trills, its roulades, its high notes, were a marvel. As its mistress put it, its throat seemed to have a silver lining. The little fellow became the prize bird of the whole flock, and Mrs. Sudler could not be induced to part with it for any sum.

But on Tulane Avenue, in New Orleans, there is a hospital for crippled children. One day Mrs. Sudler visited it, and when she came home and looked at the clubfooted canary, she had a new idea. She felt that the little singer belonged there, among the children who had been born lame and hump-backed and deformed. It would be a continual object lesson to them, with its wonderful song. So the crippled canary was carried out to the hospital, and there it is now, delighting every child's heart with its music and showing each one how courageous and happy even a crippled bird can be. Every trill and twitter of its glad little voice is an inspiration as from the awkward, stumbling, queer little frame the music ripples out like the

laughter of a brook. The canary is not going to be unhappy—no, indeed! Its feet may be crippled, but its song is not.

It is not only crippled children that its brave, sweet notes ought to help. Do you not think that the children who are not crippled can learn something, too, from this courageous canary? If there is something in our lives that might make us unhappy, boys and girls, the best way to do is to turn our attention somewhere else, and find something we can do that is cheerful and helpful. The drawback may be there—we may never be able to get rid of it—but the song can be there too. Every life has some points of brightness in it, some advantages, some power of joy. The best way to do is to find out and follow out that power, and so make joy for ourselves and others. It is very easy to be unhappy and fretful in this world, if we choose to be; there is always something wrong, if we dwell on it, in our circumstances or our equipment. But the music is there, nevertheless, and the courageous hearts bring it out. The clubfooted canary was wiser than a good many thoughtless human beings have ever learned to be. But boys and girls who once seriously think about it ought to be ashamed to let a crippled canary get ahead of them, don't you think so?—*Mary W. Adams, in Boys and Girls.*

Kindness to an Enemy

A SLAVE who was in high favour with his master went with him one day to a slave market. There he saw, among the negroes for sale, an old man with grey head and bent form. He asked his master to buy the old man.

As the price was small, the master was willing to please his favourite servant, and bought the old man. On going home, the master said:—

"Now, Jim, what shall we do with the old man?"

Jim was overseer of some of the other slaves on the place, and kept them at work. So he said:—

"Let him stay with me, in my cabin. I'll see that he works all he can, and I'll look after him."

Jim was very kind to the old man, and it soon came to be noticed by every one. At last the master thought maybe Jim had found an uncle, or an older brother, or maybe his father, and had taken this way to have him well cared for in his

old age. So one day when the old man was sick, and the master saw Jim nursing him, he said:—

"Jim, what does all this mean? Why do you take so much interest in that old negro? Have you found that he is a relative?"

"No, master," replied Jim.

"Is he an old friend that you knew before you came to this place?"

"No, sir, he is an old enemy. He stole me from my native village a long time ago, and sold me as a slave. Some time after, he was himself captured and sold. The moment I saw him I remembered him. And the Lord says: 'If thine enemy hunger, feed him; if he thirst, give him drink.'"

This is a good lesson which we learn from a poor slave. It does not take much learning to believe the teaching of Jesus. And the very poorest of men are able to follow His teaching. So no one can have any excuse for not believing and obeying His Word.—*Selected.*

"We are not in the world to see how much we can get others to do for us, but rather to see how much we can do for others."

The Wounds of Jesus

LITTLE daughter climbed on to mother's knee and snuggled into her arms. "I love you, mother dear," she said. Then presently, "At least, I love your face and I love your eyes, mummie, but I don't love your hands!"

At this, mother looked at her hands with a sigh. They were indeed sad to behold. They were shrivelled and bent, and there was very little use in them.

"Would girlie like mother to tell her the story of these hands?" the mother asked gently.

"Why, is there a story about them?" cried little daughter, "Oh, do let me hear it."

Then mother told her how years ago, she (little daughter) had aroused everybody in the house by fearful shrieks, and mother, flying upstairs, had discovered her girlie's little bed on fire, and had beaten out the flames with her hands, and so rescued her darling. Ever since, those loving hands had been almost useless.

There was a deep silence in the room when mother's story was ended. Then little daughter raised the poor hands to her little lips, and said softly, "Oh, mother, I

love your dear hands best of all!"

In the same way, boys and girls, if we recall how Jesus came by His wounds, they will become, not ugly, but beautiful in our sight.

"He died that we might be forgiven, He died to make us good."

His wounds are wounds of honour, made beautiful by the great love they prove. When we see how true this is, it gives us great courage, too. A young French soldier lying in a hospital said, as he looked at a picture of Jesus crucified: "I do not feel my wounds when I look upon His."

So let the sight of Jesus wounded speak to you in future, not of sorrow and trouble and dolefulness, but of love and courage, and the beauty and joy of perfect unselfishness.

Remember, then, Jesus came by His wounds in His effort to show to us all what God is like. We know, therefore, from His love how great God's love is. Will you just quietly think about this? Say to yourself, "The love of Jesus for everybody is God's love for me. For me!" Wait quietly, and I am sure you will feel God's love stealing through your heart, filling you with a great happiness.—*Christian Herald.*



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Around the World

LESS than 25 per cent of the farm land in Texas, in America, is under cultivation.

THE largest motor-driven vessel in the world, the 22,500-ton *Asturias*, has joined the service of the Royal Mail Steam Packet Co.—*Popular Science*.

AN official announcement issued by the London, Midland, and Scottish Railway Company states that when the necessary alterations are complete the new works at Crewe will become the largest locomotive building and repairing establishment in the country, and will cover 160 acres. Among new machines being installed is a five-ton magnet which can pick up a truck load of pig iron.

CHINA, with more than 200 kinds of money in use, has the most amazing, bewildering, and confusing currency system in existence, according to a recent report issued by the United States Department of Commerce. Some of the 200 separate kinds of currency, the report states, are good in all provinces, while some are good in a few, but worthless in others. To add to the burdens of the moneyed Chinese, the value of these currencies, while they pass in various provinces, is not the same in all parts of the country. Various attempts at reform have been made, but so far none have proved successful.

IN Detroit is installed the largest boiler in the world, capable of heating 1,000 eight-roomed houses.

THE Argentine Government has erected the most southerly wireless station in the world. It is in the South Orkney Islands.

IN order that the straw can be harvested separately, a machine has been invented to strip rice from the stalks while standing.

A SCHOOLBOY has recently made what is believed to be the tiniest electric motor in the world, it being so small that it could be mounted on an ordinary finger ring.—*Popular Science*.

PAPER money is believed to be in some measure responsible for transmission of disease germs. France has adopted a new type of transparent germproof paper, the surface of which is hard and smooth and therefore unfavourable for the harbouring of germs.

AN aerodrome is being built in the meadow of Buyukdore on the upper Bosphorus, near Constantinople, where legend states that Godfrey of Bouillon, a leader of the Crusaders, camped with his soldiers when they were on their way to Palestine. Before the World War, when Constantinople was the capital of Turkey and a flourishing commercial city, this meadow was used as an athletic field by the members of the foreign diplomatic bodies.

THE United States is the only country that has helium in large quantities. Germany is considering a suggestion that helium can be derived from monazite sand, which now is made into gas mantles. From 15,000 to 20,000 cubic feet of the gas, it is estimated, could be recovered from the sand in a year, which is a thousandth as much as was lost in the *Shenandoah* disaster. This amount of helium would suffice for technical purposes, though not for the needs of dirigibles.

THE largest piece of electrical machinery of its kind ever designed by engineers, weighing more than six hundred tons, has been ordered by the Philadelphia Electric Company, U.S.A., the contract being awarded to the Westinghouse Electric and Manufacturing Company. The machine, known as a frequency changer, upon completion next autumn, will be installed in the Schuylkill River station of the Philadelphia Electric Company. Its function will be to change the number of cycles of the generated current to the current frequency necessary for traction purposes. A conception of the greatness of this piece of rotating machinery which, when erected, will be fifty-five feet long and will rise to a height of twenty-two feet above the foundations, may be gathered from the fact that the motor section of the unit will have 60,000 horse power at 100 per cent power factor, or 41,250 horse power at 70 per cent power factor.

DR. NANJI, of Birmingham University, an Indian trained in science in Europe, has, in collaboration with Dr. Paton, of Bristol University, evolved a process for the treatment of reeds, grasses, and weeds, enabling them to be made up in a wide variety of textiles with existing machinery.

A COMBINED clock, water gauge, and thermometer has been invented which will fit any lock-on radiator cap. The hands and figures of the clock are illuminated so that they are visible on the darkest night. As the timepiece is directly in the driver's line of vision, it is never necessary for him to take his eyes from the road. The thermometer gives the temperature of the radiator and the gauge tells of any shortage of water.

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?

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But are you quite well? True, you may be able to attend to your business every day, and to all outward appearances your health generally may appear to be satisfactory. Yet if you were to be examined by a physician, he may have quite a different story to tell. How about that pain after meals, those nerves that run riot when the day's work is done, that cough that has been so persistent since the last attack of 'flu, that tired feeling every morning when you should feel refreshed after a good night's rest, and a number of other minor troubles too numerous to mention?

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