

SIGNS OF THE TIMES

WORLD EVENTS IN THE LIGHT OF PROPHECY

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ONE PENNY

Carrying a Message to All the World

A Small People Attempting a Great Task



R. J. ADAMS STEVENS, the Secretary of the Home Missionary Department of the Seventh-day Adventist General Conference, has issued a very interesting statement of the work which the denomination is undertaking in all parts of the world. They are doing their work under a set programme which includes four channels of activity: Christian educational institutions, medical missionary work, the publication of the gospel in printed form, and the personal preaching of the Word. The news contained in this article will be of interest, we feel sure, to all our readers. The statement follows:—

The divine purpose contemplates the heralding of the "Christ Evangel" to all the world. Sacred prophecy outlines the programme step by step toward the complete evangelisation of all the peoples of earth. History records the victorious advance of

the soldiers of the cross from continent to continent, from nation to nation, from island to island, around the world. Within a hundred years, more progress has been made in giving the gospel to all the world than in all the previous fifteen centuries of the Christian era.

"God takes ages to prepare His work; but when the hour comes, accomplishes it by the feeblest instruments. To do great things by small means is the law of God." So says D'Aubigné, in his "History of the Reformation." The destiny of the human family once centred in a helpless babe, the Christ Child, in a manger at Bethlehem. The evangelisation of the world was committed to twelve apostles and a few hundred believers. But these early disciples, filled with the Christ Spirit and armed with the message of the risen Saviour, waged a victorious spiritual warfare against the paganism of that age.



MOHAMMEDANS IN ENGLAND

Sport & General Photo

This photo, showing "the faithful" at prayer, was taken a short time ago at the annual celebration of the Moslem Eid-ul-fitr festival held at the mosque, Woking, Surrey, England, this mosque being the chief Mohammedan religious centre in England. For an article on "Mohammedanism's Revival" see page 5.

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Christ foretold a coming day of spiritual decadence throughout the world, in a time of great intellectual and material progress. He foretold, also, that the evangelisation of the world would be accomplished in that day in spite of every hindrance. Appearing to John the Beloved on Patmos, He revealed the plan for giving the last gospel message; it was to be preached "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14: 6. The preaching of the gospel

EVANGELICAL

The Seventh-day Adventist denomination employs 17,469 workers who devote all their time to some phase of gospel proclamation.

Fifty-seven per cent of these workers are outside the United States.

Two hundred and sixteen missionaries were sent out to foreign fields in 1926.

In the last ten years 1,694 missionaries have gone to non-Christian lands.

Seventh-day Adventists have entered 124 countries, and are preaching in 252 languages.

to all the world was given as one of the great signs of His second coming, when the Saviour replied to the questions of His disciples at that meeting on Olivet.

In accordance with the prophetic schedule, the proclamation of the last gospel warning, in its advent setting, began on time at the close of the 2300-year period, as presented by Daniel's prophecy. Dan. 8: 13, 14. Daniel also foretold the marvellous development of inventions, and the revolutionary change in methods of transportation that would come in "the time of the end." Dan. 12: 4. The invention of the art of printing prepared the way for the publication of the Bible and other literature in the language of all who could read or be taught to read. Rapid transportation assured a close touch with all parts of the world, so that the Christian worker might be sent quickly to earth's remotest bounds. Thus the gospel was to be sent to the world in one generation—the last one.

Fulfilling the prophecy and bearing to the world "the everlasting gospel," as described by John the Revelator, Seventh-day Adventists are confident that they are "the remnant" spoken of in Revelation, chapter twelve, and verse seventeen. Burdened with the tremendous responsibility of giving the gospel "for a witness unto all nations," they have been pushing on and on to all the lands of earth, telling the sweet story of the Christ and of the imminence of His personal second appearing to establish His kingdom. They are now doing this work in two hundred and fifty-two languages, and have entered one hundred and twenty-four countries.

For the accomplishment of such a mighty task, God promises to His church the fullness of spiritual power. The gospel must be adapted to the needs of sin-burdened men and women everywhere, but the most perfect organisation and highly developed methods of soul-winning endeavour cannot take the place of the all-essential influence of the divine Spirit. However, the speedy finishing of God's world-wide work demands a great staff of trained men and women, educated and experienced in ministry to a lost world. The need calls for evangelists, pastors, physicians, nurses, colporteurs, office workers, executives, printers, editors, writers, teachers.

MORE CALLS THAN MISSIONARIES

EVANGELISM by the living preacher is the greatest agency for carrying the gospel to the world. It was ordained by Christ at the beginning of the work of the apostolic church, and ever since has been the most successful method of winning men to a new life in Christ Jesus. The Seventh-day Adventist denomination employs 9,230 workers in evangelistic endeavour, and 8,239 other evangelical workers engaged in institutional activities—a total of 17,469 persons devoting all their time to some phase of soul-winning endeavour. Of this number, 9,957 ministers and other labourers are employed in work outside the United States. In 1926 alone, 216 missionaries were sent to foreign fields, while the total for the last ten years reached the high mark of 1,694 consecrated men and women sent to devote their lives to the uplift of humanity in heathen lands. For the support of the foreign mission work of the denomination during this ten-year period, £6,694,890 was given in foreign mission offerings. The per capita of missions offerings for 1925 (latest statistical year) was £4 17s. 6d. Notwithstanding this generous giving, it has not been possible to furnish all the funds called for to meet urgent needs in South America, Africa, China, and India, and other lands, where opportunities for soul-winning have multiplied beyond the ability of the missionaries to compass them. Other workers must be provided as quickly as possible, and needed facilities must be furnished at the earliest possible moment.

Probably second in importance only to the living preacher in the dissemination of the gospel is the printed page; and Seventh-day Adventists recognised this fact early in their work. In 1846 the total value of denominational literature was three shillings and tenpence halfpenny, and the only language in which it was printed was English. At the close of 1925 this list of publications had grown until a

MEDICAL

Seventh-day Adventists believe that medical missionary work is "the right arm" of world evangelism.

They maintain a large medical college in Southern California, where they train physicians for their world-wide medical work.

This college has an "A Grade" rating with the American Medical Association, and 250 doctors are in constant training there.

Twenty-three training schools are conducted for nurses, and many hundreds are graduated each year.

A school for dietitians is also maintained.

There are scores of hospitals, sanitariums, and dispensaries operated by the denomination throughout the world, where the gospel of health is preached.

A medical missionary in China reported 6,500 patients in one year, another in India had 4,500 in three months. From other parts of the world come similar reports.

copy of each one reached a total valuation of about £290. The number of languages in which the literature is published is 128. In a number of instances it has been necessary for the missionary to reduce the native language to writing, compose a grammar, and then have the Bible and other literature printed for the people. Missionary Skinner, located in the Shan district of north Burma, has been translating the New Testament into a new language. Missionary Kotz reduced the language of the Chasu tribe of East

Africa to writing and made up the first grammar, later translating the New Testament into that tongue.

The denomination now operates fifty-three publishing houses, located in advantageous centres in various parts of the world, and is among the largest publishers of religious literature. The value of religious, health, and educational literature circulated annually approximates £1,000,000, and nearly 3,000 colporteurs are engaged in its circulation. The Chinese *Signs of the Times*, our periodical for that language, has the largest circulation of any religious publication in that great country. Literally millions of pieces of soul-winning literature are finding their way into the homes of people in all the world, and in many, many instances the message of truth finds its way to the reader's heart, and wins him to Christ.

MEDICAL WORK EMPHASISED

THE Lord sent His apostles "to preach the kingdom of God, and to heal the sick." One writer declares, "During His ministry, Jesus devoted more time to healing the sick than to preaching." Following the Lord's example, Seventh-day Adventists have devoted much study and expense to the best methods of applying the healing art to medical missionary work. Included in this feature of ministry to suffering humanity is one of the best medical colleges in the world. The denomination operates this medical training school to prepare doctors for unselfish ministry in behalf of their fellow-men wherever they may be called to serve. It is the College of Medical Evangelists, the only medical school of its kind in the world, with an "A Grade" rating with the American Medical Association. In addition to this training school for the making of doctors, there are twenty-three training schools for nurses, training them for helpful ministry to the sick.

A number of large health institutions have been established by the denomination in the United States

the same care as do those who pay, and in many instances they are led to believe in the Great Physician for the healing of their soul diseases. Illustrative of the tremendous need and the boundless opportunity for such medical ministry, a few instances will be cited from reports that have been submitted by these self-sacrificing workers.

A missionary doctor in Africa, just opening up a new hospital, tells of 7,500 visits by patients in the first two years, some coming from a distance of 300 miles.

EDUCATIONAL

Seventh-day Adventists believe that the work of gospel proclamation throughout the world rests upon the shoulders of young men and young women who have received a Christian education.

For the purpose of educating an army of missionary workers they therefore maintain a world-wide system of educational institutions which carry the child from the kindergarten through to his college degree.

This system of education includes 148 advanced schools and 1,413 primary schools, with a total enrolment of 67,461.

Another consecrated physician in the East Indies reports 8,400 patients in one year's work, with a total of 17,106 visits. With limited facilities and no evangelistic help, a goodly number of these patients were won to Christ. A doctor in charge of a mission hospital in India tells of 4,500 patients in a three-month period. Heathen prejudices have been broken down, and the evangelist is received gladly where, before, the natives would not speak to him on the street. A doctor in charge of a mission hospital in China writes encouragingly, notwithstanding banditry all around his station. He has had opportunity to render medical help to large numbers of wounded men, often travelling long distances through dangerous territory to attend patients. He made 6,500 visits to patients during the latest year covered by reports. In many other mission hospitals and dispensaries, earnest doctors and nurses, always endeavouring to be living examples of the Christ who came to save all who will heed, are striving to alleviate the suffering of the many thousands who throng them day after day. The combined staff of physicians, nurses, and other helpers in these sanitariums, hospitals, dispensaries, and treatment rooms is 3,501, all working for the upbuilding of the kingdom of Christ.

A CHRISTIAN EDUCATION

THE education and training of a staff of evangelical workers to cover the world field is a stupendous task, and requires a complete educational system. Seventh-day Adventist children and youth may attend their own schools, in which the Bible forms the basis of the curriculum, running through all the grades from the elementary to the complete college course. Industrial training is a prominent feature of the denomination's advanced schools, giving the students a working knowledge of some practical profession or trade. The system of education includes 148 advanced schools and 1,413 primary schools, with a total enrolment of 67,461. These educational institutions are maintained at denominational expense, the members also contributing their share, through payment of school taxes, to the support of national school systems in various countries. These schools are scattered over the world,

PUBLISHING

Seventh-day Adventists believe that largely through the printed page will the glad tidings of Christ be carried to the world in this generation.

They therefore operate 53 publishing houses, located in advantageous centres throughout the world.

These houses issue gospel literature in 128 languages, and this literature is prepared in the form of 177 periodicals, 1,102 bound books, 719 pamphlets, 2,661 tracts, a total of 4,659 separate publications (containing 376,493 pages), one copy of each being valued at about £290.

In 1926 the amount of Christian literature circulated by this denomination totalled nearly £1,000,000.

The total retail value of literature circulated since the organisation of this denomination is almost £13,000,000.

Nearly 3,000 house-to-house colporteurs sell the bulk of these books and magazines.

Seventh-day Adventist missionaries are in several instances responsible for first reducing the crude spoken languages of native tribes to writing.

and Europe, where those sick in body may receive the most scientific treatment, surrounded by Christian influences. However, the medical missionary phase of denominational work is more extensively represented by the many hospitals, dispensaries, and treatment rooms in all parts of the world. These smaller centres of healing and uplift minister to a great, needy element, often suffering because of ignorance and superstitious practices. The majority of these people are cared for gratuitously, but receive

dedicated to the training of Christian workers to carry the gospel to all the peoples of earth. Schools soon follow in the wake of the missionary, and thousands of children and young people are being educated in these mission schools. Under the influence of Christian education superstition and dirt give way to a faith that makes for order and cleanliness; and civilisation is established where savagery once held undisputed sway.

THE MISSION OF THE CHURCH

MUCH has been accomplished in fulfilling the Master's commission, "Go ye into all the world, and preach the gospel to every creature"; but much yet remains to be done, and the hour is growing late. Gaps in Africa are being filled. For eight years a missionary doctor has worked on the border of Tibet, endeavouring to get in with the story of the Christ. Mongolia is entered. The wilds of the Amazon valley are being entered with the message of heaven and healing. Cannibal tribes in the islands of the South Seas are being won for Christ, and the millions of aborigines of South America are hearing of Him who came to save every one everywhere who will but give heed to the invitation, "Come."

Other men and women must be trained and sent as evangelists, physicians, nurses, and teachers. Still other hospitals, dispensaries, and schools must be built, and other publishing centres established for giving the gospel in its various applications to all who will read. The divine programme calls for a speedy completion of the gospel work in all the world; the peoples of the world are ripe for the harvest. Men and women, by the thousands, are being won to Christ, and soon the Saviour will appear to establish His kingdom. The one and only business of the church is to give all the Word to all the world.

THE UNLEASHED ELEMENTS

CONDITIONS in the physical world proclaim that the day of the Lord draweth nigh. The earth is indeed waxing old as doth a garment. Earthquakes in divers places, the sea and the waves roaring, destructive fires—these capricious and rapidly increasing outbursts of the elements are set forth in the Word of God as evidences of the closing days of earth's history.

Among the signs which would indicate His coming near, the Saviour declares that "great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." Luke 21: 11. There shall be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Verses 25, 26. The prophet Isaiah, looking forward to these days in which we live, declares:—

"The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish." "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isa. 24: 3, 4, 19, 20.

Referring to this very time and to this condition, the Apostle Paul declares that the present atmospheric heavens and the earth "shall perish; but Thou remainest; and they all shall wax old as doth

a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail." Heb. 1: 11, 12.

To the careless man of the world, bent upon his own pleasure and the attainment of his own selfish ends, the convulsions of nature carry no lesson, but the student of prophecy sees in these unusual phenomena a fulfilment of the prophetic Word, precursors of the soon-coming day of the Lord.

A casual glance over the records of the past few months affords an unparalleled list of disasters by fire, earthquake, wind, and tidal wave, in the various sections of the earth. Beginning with the great hurricane which swept the eastern coast of Florida, U.S.A., September 18, 1926, we have the following record of significant disasters in various parts of the world:—

SEPTEMBER 18.—A hurricane sweeps south-eastern Florida, leaving behind an estimated toll of 500 dead, 5,000 injured, 50,000 homeless, and a property loss estimated as high as \$20,000,000.

SEPTEMBER 18.—In Iowa a heavy storm damages \$400,000 of property and inundates 36,000 acres.

SEPTEMBER 21.—A hurricane strikes Encarnacion, Paraguay, killing about 200 people, injuring 350, and causing \$200,000 damage.

SEPTEMBER 28.—Vera Cruz, Mexico, is swept by a hurricane, which causes loss of life and property damage estimated at \$500,000.

OCTOBER 4.—Great flood losses and hundreds of families made homeless are reported in Illinois, Missouri, Kansas, and Oklahoma.

OCTOBER 20.—Cuba is struck by a hurricane, which kills 650 persons and injures 2,000, with \$20,000,000 damage, mostly to sugar and tobacco plantations.

OCTOBER 23.—An earthquake in Armenia brings death to approximately 600 people, leaves 1,000 maimed or missing, and does tremendous property damage.

NOVEMBER 7.—The Philippines are swept by typhoon, tidal wave, and flood; 300 persons are killed.

NOVEMBER 9.—Eleven children are killed and four seriously injured in a tornado at La Plata, Maryland, U.S.A.

NOVEMBER 24.—Forty are reported killed in landslides which destroy the mountain villages of Roquevillier and Belvidere, France.

NOVEMBER 25.—Eighty people are killed by a tornado sweeping through six southern and south-western states of the United States, and 200 are reported injured.

DECEMBER 27.—Six deaths and property damage of \$20,000 are caused by floods in the lowlands of Kentucky, Tennessee, Arkansas, Mississippi, and Alabama.

JANUARY 1, 1927.—More than sixty temblors shake the Imperial Valley, California, and cause damage estimated at \$500,000.

JANUARY 1.—Heavy loss of life by floods in Malaysia; villages over area of many square miles swept away.

JANUARY 7.—Violent storm lashes whole Crimean coast, spreading havoc; twenty-five persons drowned when Turkish steamer sinks; second Turkish vessel founders.

JANUARY 8.—Most of the inhabitants buried alive when avalanches, crashing hundreds of feet, obliterate entire village in the Kudar district of southern Ossetia, central part of the Caucasus range. In Okonsky district snow slides destroy 300 peasant homes; heavy death toll.

JANUARY 8.—Quake shakes whole of southern Armenia; sixteen dead, nineteen seriously injured.

JANUARY 24.—In Arkansas, Kansas, Kentucky, Missouri, and Texas, severe floods, rains, and sleet damage much property and cut off communication.

JANUARY 29.—Twenty die in storm sweeping Great Britain; 300 injured; property damage extensive; Scotland hardest hit.

JANUARY 29.—Forty thousand cattle die, three rivers dry up in African drought in the Pietersburg district of the Transvaal.

FEBRUARY 14.—Earthquake shocks in Dalmatia, south Herzegovina, and Jugo-Slavia take a heavy toll of life.

FEBRUARY 16.—Twenty-four people are killed and much property destroyed by a storm in California.

FEBRUARY 17.—Thirty-four people are killed by a tornado sweeping through Louisiana, Mississippi, and Alabama.

FEBRUARY 20.—A score of people are killed and heavy property damage is caused by a storm along the northern Atlantic seaboard.

FEBRUARY 26.—New England hit by severe storm. Damage to public utilities and private property is estimated at hundreds of thousands of dollars.

MARCH 5.—Cyclone hits Madagascar; 500 reported dead; east coast wrecked; port of Tamatave gone.

MARCH 7.—Japan quake kills over 3,000; 50,000 homeless in snow; many towns wiped out; property loss, £10,000,000.

This list is far from complete. No mention is made of many earthquakes felt in various parts of the world, of floods, and disasters of various kinds. It is designed in this list to give a picture of only the more prominent casualties.

As we read the record of these disasters from day to day, their lesson should not be lost. While our hearts go out in sympathy to those who suffer, and our purses should always be open to the cry of the poor and needy, nevertheless we should see in these happenings that which the Word of God clearly forecasts—indications that we are living in the closing days of earth's history. "Be ye ready," is the message we should heed and the message we should sound to others.

F. M. W.

MOHAMMEDANISM'S REVIVAL

MR. KENNETH WILLIAMS, a close student of things Arabian and Mohammedan, is prophesying the revival of Islam. He has a learned and illuminating article in the May issue of the *Fortnightly Review*, in which practically every phase of this question is intimately handled. A portion of his closing paragraph will show the tenor of his article:—

"It is the religious ambition of Ibn Saoud (the leader of Wahhabism) which gives him his most considerable claim to fame, and if he succeeds in making Arabia not only an attraction to Moslems, but also an irradiating force of the 'true religion,' he may well go down in history as one of the greatest Arabs since the prophet Mahomet. And the exciting thing about this conditional prophecy is that we shall see it either fulfilled or falsified in another generation. For the Wahhabi régime will be either short or long; if its moon is to wane, it will wane with or even before the death of Abdul Aziz Ibn Saoud."

Mr. Williams shows that the loss of Arabia by the Turks was what was needed to give Arabia the opportunity of making herself again the head of the Moslem world. With Mecca under the control of the Wahhabis, and with the leader of the Wahhabis an intensely religious man, he sees the renaissance of Mohammedanism throughout the Eastern world. The defeat of Turkey, Arabia's independence of Turkish national control, the exaltation again of the religious rather than the political aims of Mohammedanism, is bound to cause a revival of the old Mohammedan objectives. Turkey's control of the "holy places" and her dispossession of them as a government, is one of the real causes of the recrudescence of religious Mohammedanism. In Arabia Islamism was born; from Arabia it went forth as the

scourge of the world; now released from the control of the government of Turkey, it feels that it is swinging again into its own, and that feeling is being echoed throughout the Mohammedan world. Arabia, where Mohammedanism started, is again to be the fount and centre of the "true religion." Mr. Williams feels that there is certainly in these developments, and caused by them, "a new force at work in Islam, an inspiring, and, it may be, a revivifying force." He feels that that force, taking advantage of modern scientific knowledge, is intent upon putting religion above all things else; and that religion, of course, is the Mohammedan religion.

Ibn Saoud is determined that the Mohammedan religion shall return to its original purity, and Mr. Williams declares that the Wahhabis have "sent a new thrill throughout the Mohammedan world, a thrill now of anxiety, now of hope; they are led by a



Sport & General Photo

THE CALL TO PRAYER

Another scene at the recent celebration in England of the Moslem Eid-ul-fitr festival. The growth of Mohammedanism in England, a professedly Christian country, is very significant.

man who has his finger on the pulse of Islam, and who is resolved upon the circulation of that religion's blood."

These developments, taken together with the spirit of unrest and hatred that is being stirred up throughout the Near and Far East through the propaganda of Bolshevism, are ominous signs of the clash of nations that will usher in the great day of God. As we see such developments taking place in the great continents of the East, we are constrained to ask, Is this world ready for the next great events? The nations of the world do not understand what is involved in these stirrings of fanatical religion and foundationless government, nor yet what the spirit is that is underneath it all. But the careful student

of God's Word knows that the spirit of evil himself is underneath all these heavings and strivings and hatreds, stirring them up for his own ends. He knows also that the culmination of these upheavals is the closing battle of the ages. That battle draws on now, and beyond that is the day of deliverance for every faithful child of God.

CALLING A HOLY WAR

THE peoples of the Far East are today like a boiling cauldron. They are truly being stirred by a power from beneath with a spirit of hatred and malevolence against the nations of the West. They are being taught to believe that they will never have peace and liberty until they arise as one man, attack the West, and subdue the West. It is this very propaganda that is making the trouble today between Britain and the Soviet Government of Russia. It is fostered by Russian Communism. At the time of that conference of Asiatic peoples held at Baku, Russia, a proclamation was issued to all the peoples of the Far East and the Near East to throw off the "yoke of the oppressor." Ingeniously the "Red" propagandists inform the Mohammedan world:—

"Many a time you have heard from your governments the call to a Holy War. Many a time you took the field under the green flag of the prophet. But all these so-called Holy Wars were only lies and frauds. They only served the interests of your egotistical rulers. You peasants and workers, however, were left after these wars in slavery and misery; for others you conquered the wealth of the earth, but you received nothing for yourselves.

"Now we call you up for the first genuine Holy War, under the Red Flag of the Communist International.

"We call you to the Holy War for your own welfare, for your liberty, your life.

"England, the last powerful imperialistic bird of prey who survives in Europe, has spread her black wings over the Mussulman lands of the Orient, and tries to make the Eastern nations her slaves and her prey.

"Slavery, intolerable slavery, ruin, oppression, and exploitation—these are the gifts of England for the nations of the East.

"Save yourselves, nations of the Orient! Rise for the fight against the robber."

Then this proclamation calls upon each of the nations and peoples of the Orient by name—calls upon them to arise and shake themselves free from the exploitation of the West. The spirit that is behind this movement may be again judged by such a declaration as this:—

"High waves the Red Flag of the Holy War. It is a Holy War for the liberation of the nations of the Orient, a war to end the division of the human race into oppressing and oppressed peoples, a war to make all peoples and tribes equal, no matter what language they speak, what colour their skin, what faith they confess.

"Forward to the Holy War against the last bulwark of capitalism and imperialism in Europe, against the conspiracy of the robbers by land and by sea, against the century-old oppression of all the Eastern nations, against imperialistic Great Britain."

Columns might be filled with these bitter invectives against the powers of the West, and these summonses of the peoples of the East to arise and make war against the nations of the West. Six months after that declaration of a Holy War was issued a trade agreement was drawn up and signed between Russia and Great Britain, by the provisions of which each of the parties solemnly promised not to conduct any propaganda of any kind against the

other, and by which Russia specifically promised to cease attacking Great Britain and to cease also the stirring up of the Eastern nations against Great Britain. The propaganda, however, went energetically on. England has protested and warned against the continuation of this breach of faith, but without effect; and now the breach between the two nations has come, relations are broken off, the trade agreement has ceased, and the trade commissioners of the two nations have returned home. While it may be that those responsible for drawing up the agreement on Russia's part intended that the propaganda should cease, some power over which they had no control has carried it on and still continues to weld the nations of the East together and to fire them with a determination one day to hurl themselves against the West. Now through every nation in the East that insidious propaganda goes forward, the call to the Holy War is being sounded, and the peoples are stirred to their very depths against the nations of the West. The prophets of God long ago foretold this development. Its existence today is a demonstration of the absolute infallibility of the Word of God; and further than that, its existence today emphasises to the child of God that the great day of our final deliverance draws on apace. The professed Christian who refuses to recognise this is really making it impossible for God to warn him of the nearness of the end.

And yet, in addition to this mighty and incontrovertible evidence, there remains also the overwhelming list of evidences which our blessed Lord declared should herald the day of His return. They have appeared, as He said they would; they have borne their witness as He said they would do; and to their loud voice is added these stirrings of industrialism against capitalism, and of the nations of the East against the nations of the West. What more evidence can we ask? What more is needed?

Archaeology Confirms the Old Testament

ALMOST every year ancient records are brought to light which confirm some statement of the Old Testament which the scholars supposed to be a mistake. One of the most familiar is that with reference to the location of Ur of the Chaldees. Scholars knew of only one Ur, and it was at Oorfeh, six hundred miles away from Chaldea. So they said the Bible must be mistaken. But Lenormant and Smith have identified Mughier as the site of the home of Terah and Abraham. The scholars were wrong because they did not have the facts in hand. When the facts came to light, the Scriptures proved to be exactly correct. The more light men bring to bear upon the Old Testament, the more certain becomes the accuracy of its historic statements.—*"Scientific Faith,"* Howard Agnew Johnston, pages 117, 118.

"LIFE is made up, not of great sacrifices or duties, but of little things in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart and secure comfort."

No one thing does human life more need than a kind consideration of the faults of others. Our own imperfections should teach us to be merciful.—*Henry Ward Beecher.*

SIGNS OF THE TIMES

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.

We are pleased indeed to have the privilege of adding to the names on our editorial card that of Pastor W. W. Fletcher, who has been for many years engaged in the proclamation of the gospel message both in Australasia and in the regions beyond. We heartily welcome the help which Pastor Fletcher will be able to give, and feel certain that our many thousands of readers will also appreciate this addition to the working force of this journal.

Sons of God

BROKEN COMMUNICATIONS RESTORED

THAT the heart of God experiences yearnings and longings, the deep desires born of infinite love, is evidenced in the life of Christ, our Saviour. Christ came from the bosom of the Father to reveal to men the heart of God.¹ The life of Jesus does not reveal the heart of a recluse. He did not choose to labour alone, nor did He seek a life of retirement from contact with the multitude. He chose twelve, "that they might be with Him," and always desired and appreciated their companionship. The mere sight of the needy multitude was sufficient to move Him to compassion. He met men constantly in social intercourse, and "beholding them loved them."² He longed to gather them to Himself and protect them, "even as a hen gathereth her own brood under her wings," and wept with grief and disappointment because they "would not."³

Christ told us plainly of the great longings of the Father's heart for the return of those who had wandered from Him. There is "joy in heaven over one sinner that repenteth." The Father sees the returning wanderer "a great way off" and runs to meet him.⁴ That the heart of man should be drawn out to Him in true spiritual worship is not a matter of little moment to God; He greatly desires it; "the Father SEEKETH such to worship Him."⁵

The evidences of his affinity for God are written also in man's own constitution. We find in our hearts longing desires that can only be satisfied by fellowship with God.

We live in a beautiful world. The senses are delighted with the wonders spread out around us, whether we examine God's handiwork at close range, or take a survey of the wider prospect over land and sea and sky. Whatever may be the explanation of many things in nature and in the condition of our race that perplex us, the earth is a paradise still, bringing forth abundantly the things that minister to man's physical needs, and outreaching his highest capacity for appreciation of the wonderful and the beautiful. But the earth, with all its ministry to the delight of the senses, cannot satisfy the deepest longings of our hearts. It is true that there are conditions prevailing that limit painfully the opportunities of the great majority of our race to enjoy freely the bounties of nature. But even if conditions could be brought about that would provide unstintedly, for every one, every good thing that our world has been created to produce, that could not satisfy the highest desires and deepest longings of the

human heart. All are acquainted more or less with the entirely unsatisfied and unsatisfactory lives of those whose wealth is so great as to place every earthly good within their reach.

MAN AT THE SUMMIT OF THIS CREATION

THE reason that the heart of man cannot be fully satisfied with anything or everything in this earthly creation is, it would seem, apparent; for man is himself at the very summit of the world-system. The things of nature are none of them so wonderful, so noble, or so glorious as man himself. Man cannot possibly reach the highest end of his being through the enjoyment of things *below* him in the scale of life, no matter how much these may minister to his comfort and happiness. Jesus Christ, whose hand has lifted the obscuring veil, and opened to us a view of the nature and spirit of the higher world, endeavoured to teach us that "a man's life consisteth not in the abundance of the things which he possesseth."⁶

Men are, generally speaking, obsessed with the idea that their life *does* consist in the abundance of the things which they possess. Our modern civilisation has that very idea for its corner-stone, and human systems and civilisations for ages past have built upon the same foundation. This view, however, degrades man from his high estate. The debasing influence of idolatry is well recognised. It is not so generally recognised that covetousness "is idolatry."⁷ And yet covetousness contains the essential element of idolatry, inasmuch as it makes man, who is higher, subservient to those things which are lower, so that his nature instead of reaching up above himself toward God, as it is divinely intended to do, is dragged down by its inordinate affection for the things in the lower realm of existence.

LIMITATIONS IMPOSED BY PRESENT CONDITIONS

THE highest sphere of man, speaking from the viewpoint of his own world-system alone, is in his association with his fellow-men. Here indeed his nobler parts are displayed, and in this field a marvellously high degree of pleasure and enjoyment is to be found. Here man finds scope for the exercise of love, devotion, loyalty, magnanimity, generosity, the spirit of self-sacrifice, and all the higher qualities of his nature.

The great something that is wrong with our race, however, cramps and limits the vast majority of men in this sphere, just as they are starved and restricted in the enjoyment of the bounties of the lesser creation. Who has not felt it? Jesus Christ, the most ideally social Man the world has ever seen, who, in the face of the prejudices of His times could make Himself the friend of publicans and sinners, felt it. He was compelled to maintain a certain reserve in His association with men. "When He was in Jerusalem . . . many believed in His name, when they saw the miracles which He did. But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man: for He knew what was in man."⁸

Even if there should be nothing to mar the felicity of man's intercourse with his fellows, we could not even then conceive that he would have entered the highest sphere in which his being is capable of finding enjoyment. Has man reached the summit of his powers when he communes with beings on his own level? Even the animals of the lower creation are capable of enjoying association with man, and manifesting affection for him. Is man alone incapable of lifting his thoughts and affections to a higher plane?

ADAM'S "DOMINION STATUS"

THE holy Scriptures teach that man was originally so constituted as to be capable of communion with the great God, his Creator.

The Dominions of the British Empire owe their allegiance to the British crown and sovereign alone, and direct, not through one another, nor even through the government of the mother country. In His government of the universe God has designed that the inhabitants of this planet should pay their allegiance direct to Him. The angels are God's messengers, and are said to "minister for them who shall be heirs of salvation";⁹ but man is expressly forbidden to pay homage to them.¹⁰

MAN'S LONGING FOR GOD

CONDITIONS have come in that have interposed a dimming veil between man and God. Man has departed from God, and his high and godlike faculties have been aborted by his endeavour to make self the centre of his being. Man's nature has nevertheless not been able to satisfy itself without God. There is an outcrying of the human heart for God that is akin to the loneliness of a great bereavement. As the soul becomes awakened to spiritual things, this desire becomes more and more pronounced and articulate.

These yearnings have been strikingly expressed in the Scriptures from the very earliest times.

"O that I knew where I might find Him!
That I might come even to His seat!"¹¹

"O God, Thou art my God;
Early will I seek Thee:
My soul thirsteth for Thee,
My flesh longeth for Thee."

"My soul longeth, yea, even fainteth
for the courts of the Lord:
My heart and my flesh crieth out
for the living God."

"As the hart panteth after the
water brooks,
So panteth my soul after Thee,
O God!"¹²

GOD TAKES THE INITIATIVE

THESE expressions of longing for God may, however, be traced to the work undertaken by the Creator to bring man back to Himself. The quest for reunion originated with God, not with man. Man's hope of restoration was derived from the promises of God. By successive revelations and providences the way was prepared for that supreme event, the advent of the Saviour, and the minds of men led to expect the intervention of God for their salvation. When that intervention came, it was not by means of angels, nor by any other intermediate order of beings that God revealed Himself to men, but in the person of His own Son.

THE PURPOSE OF CHRIST'S MISSION

CHRIST's whole life and ministry pointed forward to the work He was to do on Calvary's cross in reconciling men to God. That work was designed to lift man's best affections away from the earth, upward toward heaven, and fasten them again upon God and the higher world, where they rightly belong. "I, if I be lifted up from the earth, will draw all men unto Me."¹³ It cannot be denied that the uplifted Christ has transfixed the gaze of humanity more than any other object that has ever arisen above the horizon of time. This is the first step in lifting man's gaze "up from the earth." Then comes the resurrection, after which the disciples "see the Son of man ascend up where He was before."¹⁴

After Christ's ascension He was again exalted to the throne of God as the object of universal adoration.¹⁵ The gaze of the believer is now fixed upon the Son at the right hand of the Father. Thus is accomplished the lifting of man's thoughts and affections from things below, and the centring of them once more upon God. The Christian is exhorted to "*seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, NOT on things on the earth.*"¹⁶ W. W. F.

⁹John 1: 18. ¹⁰Mark 10: 21. ¹¹Luke 18: 84; 19: 41-44. ¹²Luke 15: 7, 20. ¹³John 4: 23. ¹⁴Luke 12: 15. ¹⁵Col. 3: 5. ¹⁶John 2: 23-26. ¹⁷Heb. 1: 14. ¹⁸Rev. 22: 8, 9. ¹⁹Joh. 23: 3. ²⁰Ps. 63: 1; 84: 2; 42: 1. ²¹John 12: 32. ²²John 6: 62. ²³See Acts 2: 28; Phil. 2: 9-11. ²⁴Col. 3: 1, 2.

The Inspiration of the Bible

ON what ground do we believe that the Bible is inspired? Some will give the ready answer, "We believe that the Bible is inspired because the church says so." . . . Others there are who, when asked why they believe the Bible to be inspired, would reply, "It is because we have found it to be so practically; by reading it we found our way to God; by searching it the will of God has become clearer to us; by living according to the precepts we have proved that they are divine; and now its words move us as no other words do: other books delight us, instruct us, thrill us, but this book is a prophetic voice discoursing about eternity and the unseen in the same breath that it speaks with a demonstrable truthfulness concerning the temporal and the seen." . . . The people who answer in this way certainly seem to render a more solid reason than those who found their assertion about inspiration upon the tradition of an authoritative church.—"*Inspiration and the Bible*," Robert F. Horton, M.A., pages 2, 4, 5.

In His Service

ROBERT HARE

JUST to be used by His Spirit today,
Used for His purpose and taught to pray,
So that the light of His love divine
In thought, in word, and deed may shine.

Just to be used to answer His will,
Waiting or watching or working to fill
His expectations whatever they be,
Knowing His love has purposed for me!

Angels are waiting, and I wait with them,
Glad but to touch His garment's hem;
Thrilled by His presence, to answer the word,
Loyal in service to Jesus my Lord.

Catching the smile from His holy face,
Hoping that others its love lines may trace
Over the clay, by sin once defiled,
Rescued, redeemed, now owned as His child.

Just to be used, and then in His hand,
Pointing the way to Canaan's bright land,
Live day by day devoted and free,
Sure that the Master is working with me.

I SEE not a step before me,
As I tread on, another year;
But the past is still in God's keeping,
The future His mercy shall clear,
And what looks dark in the distance
May brighten as I draw near.

—Mary G. Brainerd.

The Importance of Obedience

ELLEN G. WHITE

OBEDIENCE or disobedience decides every man's destiny. Those who obey God are counted worthy to share His throne, while those who disobey will be for ever lost. But sin has weakened our powers of obedience, and in our own strength we can never obey God. Knowing this, God sent Jesus to our world to live His law. Only the mind that is trained to obedience to God can do justice to His divine claims, and God gave Christ up to humiliation and suffering, to be afflicted with all the temptations wherewith humanity is afflicted, that in His strength we might be enabled to keep His law. It was for the recovery of man that Christ came into the world, and it is to the will of man that He appeals. The knowledge of God through Jesus Christ brings every thought into obedience to His will. The heart that was defiled by disobedience to God's requirements, and which in its fall dragged down the faculties of the whole being, is renewed by this knowledge.

THE TWO ADAMS

ALL may study with profit the experience of the first Adam in contrast with that of the second Adam. The first Adam possessed beautiful Eden, a gift from God to the beings He had created. The sinless pair were very happy in their possession; for nothing that was needed to sustain them, or to please the senses, was withheld. Only one test was made—they were not to eat of the fruit of the tree of knowledge of good and evil; and death was the penalty of the transgression of this command.

But Satan came to them, and told them that if they ate of the forbidden fruit, they would immediately become as gods, knowing good and evil. God wished them to know only good. Will they listen to the strange voice, which charges God with selfishness and injustice for making such an arrangement? Will they disobey God by listening to the insinuations of the enemy, because addressed to them in flattering words? Can it be that they will do this terrible thing?

They did do it. Adam fell from his loyalty because he did not obey the "Thou shalt not" of God's word; and by his sin the floodgates of woe were opened upon our world. If faithful to God's requirements, he would have had perfect descendants, as pure and uncorrupted as he himself was when he came from the hand of God. As father of the human race, he could have imparted the pure higher education, which he himself had received direct from God. But by his disobedience he spoiled God's plan for himself and for his posterity.

THE SAVIOUR'S SACRIFICE

AFTER Adam had sinned, the only means of salvation for the human race was for the Son of the infinite God to give His life that they might have another trial of obedience. What love the Father manifested in behalf of man, erring and disobedient though he was! He "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God was in the world, represented by Christ.

Christ, the second Adam, came to a world polluted and marred, to live a life of perfect obedience.

The race, weakened in moral power, was unable to cope with Satan, who ruled his subjects with cruel authority. Christ came to stand on the field of battle in warfare against all the satanic forces. By representing in His life the character of God, He sought to win man back to his allegiance. . . .

The Bible teaches the whole will of God concerning us. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The teaching of this word is exactly that needed in all circumstances in which we may be placed. It is a sufficient rule of faith and practice; for it is the voice of God speaking to the soul, giving the members of His family directions for keeping the heart with all diligence. If this Word is studied—not merely read, but studied—it furnishes us with a storehouse of knowledge which enables us to improve every God-given endowment. It teaches us our obligation to use the faculties given us. Guided by its precepts, we may render obedience to God's requirements.

GOD'S WORD MAN'S GUIDE

ALL who will come to the Word of God for guidance, with humble, inquiring minds, determined to know the terms of salvation, will understand what saith the Scriptures. But those who bring to the investigation of the Word a spirit which it does not approve, will take away from the search a spirit which it has not imparted. The Lord will not speak to a mind that is unconcerned. He wastes not His instruction on one who is willingly irreverent or polluted. But the tempter educates every mind that yields itself to his suggestions, and is willing to make of none effect God's holy law.

We need to humble our hearts, and with sincerity and reverence search the Word of life; for that mind alone that is humble and contrite can see light. The heart, the mind, the soul, must be prepared to receive light. There must be silence in the soul. The thoughts must be brought into captivity to Jesus Christ. The boastful self-knowledge and self-sufficiency must stand rebuked in the presence of the Word of God.

The Lord speaks to the heart that humbles itself before Him. At the altar of prayer, as the throne of grace is touched by faith, we receive from the hand of God that celestial torch which enlightens our darkness, and convinces us of our spiritual necessity. The Holy Spirit takes of the things of God, and reveals them to the one who is sincerely seeking for the heavenly treasure. If we yield to His guidance, He leads us into all light. As we behold the glory of Christ, we become changed into His image. We have that faith which works by love, and purifies the soul. Our hearts are renewed, and we are made willing to obey God in all things.

JESUS did not spend His life in trying not to do wrong; He was too full of the earnest love and longing to do right—to do His Father's will,—*Phillips Brooks*.

The Creator and His Memorial

F. M. WILCOX

THE divine Son wrought with the Infinite Father in the creation of the world. For six evenings and mornings, or for six literal days, the process of creation had gone forward. "And God saw everything that He had made, and, behold, it was very good," and "the morning stars sang together, and all the sons of God shouted for joy" as they beheld the glorious and beautiful handiwork of God. Job 38: 4-7.

One work only was needed to complete the first week of this world's history. That man whom He had made might ever bear in mind the mighty power which had brought into existence the material universe, God created a memorial of His wonderful works. The last day of the weekly cycle was chosen for this memorial. On this day the great Creator "rested and was refreshed" in spirit as He viewed the beauteous scene which His own hand had fashioned. The record is, "On the seventh day God ended His work which He had made; and He rested on the seventh day from all the work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2: 2, 3.

God's resting on the seventh day made it His Sabbath. His blessing the day made it holy. Upon none of the other six days did His blessing rest.

This placed the seventh day in a different class from all the others. Sanctification of the Sabbath set it apart to a sacred or holy use for the human family. It was made for man.

Considering the nature of the Sabbath and the circumstances attending its institution, we are brought to important conclusions with reference to its perpetuity and its binding obligation upon mankind. These we may enumerate as follows:—

1. That the Sabbath was designed as the great memorial of Creation. Every recurring seventh day would speak to the races of men of the Creator of the universe, of the Author of their being. "God ordained it for an everlasting testimony against atheism and idolatry, for a testimony that the world did not spring into existence by chance or some fortuitous concurrence of atoms, but that His own hand had fashioned everything in beauteous order and made all things very good." It is safe to say that had the Sabbath institution always been remembered by the children of Adam, they would have been saved from the blasting scourge of atheism and infidelity which has taken to a Christless grave so many millions of the human family. Just as long as men regard this day, they will see in it a memorial of the handiwork of God.

2. That the Sabbath institution was designed for

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the whole race of mankind. This is proved by the fact that it was given to the father and mother of the race. Mark 2: 27. In giving the Sabbath to Adam and his companion, God designed it for their children in every age. The Sabbath was coeval with marriage. It was given at the same time and under the same circumstances. Like the marriage relationship, its use and blessings were to be extended to every race of mankind.

3. That the Sabbath was originally set apart for a holy race. It was not given to man after sin entered, but before. It was set apart for his use while he still was in his purity and innocence. It is interesting to contemplate that had sin never enshrouded the world, had Adam and his descendants always remained pure and holy, the Sabbath would still be kept as the memorial of God. In that event, we who are now living, the whole world, including reader and writer, would be observing the one true Sabbath given to man at the beginning. The Sabbath being designed for a holy race, the contentions of some that those cleansed by the blood of Christ are above its claims are groundless. The vilest sinner who comes to Christ today, in the observance of the Sabbath of the Lord, is but following God's purpose concerning the inhabitants of this earth in their innocence. Rom. 6: 12, 14; Ps. 119: 97.

4. That the Sabbath is equally adapted to the needs of a sinful race. The change wrought by sin in the character of the human family did not change their relation to Sabbath observance, nor the relation of the Sabbath to them. After the Fall the children of God were still required to keep His commandments and to observe His rest day. Gen. 26: 5; Ex. 20: 8-11.

5. That as the Sabbath was instituted before sin entered, it had no natural organic relation to the sin offerings, types, ceremonies, or sacrifices introduced in consequence of sin. Hence, when type met anti-type in the offering of Christ, when these sacrifices ceased at the cross, the Sabbath institution was not affected in any degree. Matt. 5: 18; Rom. 3: 31.

6. That the Sabbath existed two thousand years before the Jews existed as a nation; hence it is in no sense Jewish in its origin or character. The passing of the Jewish economy leaves the integrity of the Sabbath institution unimpaired.

7. That the Sabbath was not local. It was not confined to the patriarchal age. After the patriarchs had passed away, we find the Lord at Sinai reaffirming its binding obligations upon the children of men. It was recognised by prophet, priest, and king, by Christ and His apostles.

8. That while the Sabbath was given to the Jewish nation, God demonstrated even to them its universality by the fact that it was made a binding obligation upon foreigners or strangers and all within the gates of the Jewish people. Ex. 20: 8-11.

9. That the universal scope of the Sabbath institution is shown further by the fact that the prophecies of the Bible represent its blessings as extending, not alone to one age or to one people, but to all mankind. Isa. 56: 3-7.

10. That as it was instituted by God and observed by His people anterior to the exodus from Egypt, it was given as a memorial of that event. Gen. 2: 2, 3; Ex. 16: 27, 28. Because His people were unable to keep His law in Egypt, God in His infinite mercy delivered them in order that they might serve Him in His holy mountain. Ps. 105: 43-45.

11. That, as shown by the giving of the manna, the Sabbath was a definite day of the week—the seventh day, and not any one of the seven. The Israelites, by going out and seeking manna on the

Sabbath of the Lord, sought to break down the distinction which God had made between the days. The Lord accused them of long refusing to keep His commandments and His laws, showing that they possessed a knowledge of the Sabbath requirement before their deliverance. Ex. 16: 22-30.

12. That the keeping of the Sabbath is a moral obligation. Moral obligations are such as grow out of the attributes of God. Creative power is one of God's distinguishing attributes, that which distinguishes Him from the other gods that are worshipped in the world. The Sabbath stands as the memorial of this creative attribute. That the Sabbath is moral in its nature and imposes a moral obligation, is shown by the fact that at Sinai, God placed the Sabbath in the very bosom of the law that is recognised as the embodiment of all moral principles. Ex. 20: 8-11; Neh. 9: 13, 14. This indicates the classification which God gives to this institution. Moral principles are eternal in their existence, and universal in their application.

13. That the spiritual and moral nature of the Sabbath is shown in that it stands not alone as a memorial of Creation, but as a sign of sanctification. Ex. 31: 13. Hence only the converted or spiritually-minded man, the man who has been sanctified by the grace that is in Christ Jesus, can keep the Sabbath perfectly. The unregenerate man may rest physically, but he cannot enter into the spiritual rest which God has placed in His holy day. How useless, therefore, to seek to compel men to Sabbath observance! Only He who can change man's heart and re-create the image of God in his soul, can enable him to keep holy the memorial of Creation and the sign of sanctification.



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Eternal Life—How to Gain It

L. JOHNSTON

WOULDST thou have life? Then do not slight the precious gift of God—Jesus, who is the way, the truth, and the life.

Life is the one thing with which every person is vitally concerned. Regardless of possessions, nationality, or creed, every human being has an inexpressible desire for something which he does not now possess, something to fill that indefinable emptiness. We may be living a good, moral life, yet we cannot be truly satisfied with our life, until we come to that perfection of character that can be had only through Jesus Christ. "For what is your life? It is even a vapour, that appeareth for a little while and then vanisheth away." James 4: 14. With nothing to look forward to beyond this present life, there would be little to cheer the heart of the average person. For of what profit is it if we gain the whole world and in the great judgment day lose the one thing we cannot buy and cannot earn—the gift of eternal life? We may give countless thousands of pounds to the needy, we may build magnificent cathedrals wherein God may dwell, or give our bodies a living sacrifice to a just and good cause, and at the same time come short of the great gift of life.

Eternal life is not something we can earn by our good works, or merit by our abstinence from evil, because in ourselves we are incapable of doing good. "There is none that doeth good, no, not one." Life comes to us as a gift from the great Author of life—the Creator of the universe—the all-wise Father of all. This eternal life God gave to His only Son, and through the death of His Son we may appropriate the gift as our own. "As the Father hath life in Himself; so hath He given to the Son to have life in Himself" (John 5: 26), and "even so the Son also giveth life to whom He will." John 5: 21, A.R.V.

When God made man in His own image (Gen. 1: 27), and placed him in the Garden of Eden, he was made perfect even as God is perfect. Man, in the beginning, knew nothing of sin, sorrow, sickness, or death. It was not in God's great plan that man should ever know the result of disobedience. But because he hearkened to the voice of the tempter, man lost his Eden home and bore the penalty of transgression. "For the wages of sin is death." Rom. 6: 23. But God in His infinite love and mercy permitted His Son to bear that great penalty and to die a cruel death that we might escape the result of our disobedience and obtain right to life eternal. Jesus knew it was impossible for us as sinful human beings to pay the great price of the transgressed law of the Father, and knowing this He willingly came to this earth to die as our ransom. "I am come that they might have life, and that they might have it more abundantly." John 10: 10.

Jesus came down from heaven that He might make manifest the Father, that He might reveal to the world His infinite love and mercy. He did not come to this earth to suffer untold pain and sorrow that the Father might see His suffering and be lenient with us—the offenders of His law of love. God needed no sacrifice to commend our sinful souls to His pitying heart. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through

Him might be saved." John 3: 16, 17. Man by his disobedience had lost all right to eternal life and all means of communication with the Father. Nothing less than the life of the Son of God could obtain for him readmission to the heavenly intercourse. God permitted His Son to suffer all we should have suffered in order that He might express His love to us—a fallen world. "And this is the record, that God hath given to us eternal life, and this life is in His Son, . . . and he that hath not the Son of God hath not life." 1 John 5: 11, 12.

There is no other way by which we may receive eternal life except by following the divine plan. "For there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. Our only hope of gaining an eternal home is in the righteousness of Christ, which by our faith is imputed unto us. We must have Christ in our natures—the root of eternal life in us—without whom no man can have life, and by the presence of whom in his nature every man may have life. His righteousness becomes our righteousness when our life, our hopes, and our desires are lost in His life. When we have so related our lives to Him that He lives in us and works through us, then eternal life becomes ours through obedience to His will. We must take upon us His nature, for there is no good to be got from Christ except by being made like Him.

Before we can enter heaven and stand in the presence of the Father, we must have this new life that Christ alone can give, and that is the means by which God reconciles the world to Himself. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him." 1 John 4: 9. He who believes on Jesus and does His sayings has life. "Verily, verily, I say unto you, he that believeth on Me hath everlasting life. I am the bread of life." John 6: 47, 48. "For the bread of God is He which cometh down from heaven and giveth life unto the world." John 6: 33. Christ is indeed the bread of life, the very fount of living waters to such as believe on His name.

How long He has pleaded with a fallen world! How long He has yearned over human beings, that they might accept His infinite sacrifice and have right to a home with Him throughout the endless ages. How His tender heart must have ached for a stiff-necked people when He complained, "Ye will not come to Me that ye might have life." John 5: 40. All He asks of us is that we accept Him as our dear Friend and Saviour and that we believe and do the words He hath spoken unto us. "He that heareth My word and believeth on Him that sent Me, hath everlasting life" (John 5: 24); for, "if a man love Me, he will keep My words" (John 14: 23), and "the word which ye hear is not Mine but the Father's which sent Me" (John 14: 24), for "He gave Me a commandment, what I should say, and what I should speak. And I know that this commandment is life everlasting." John 12: 49, 50. When we believe in Christ we must believe in His words also, for "it is the Spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are Spirit and are life." John 6: 63, A.R.V.

Christ's only object, His only reason, for coming to this earth was to take our place and die for our

sins, that we might understand the great and marvellous love of the Father. Satan desired that we should believe God to be a stern and cruel master, one incapable of justice or pity; but it was Christ's desire to manifest the Father as He truly is, for "God is love." 1 John 4: 16. He desired to obtain for us the privilege of communicating with the heavenly throne, a privilege our disobedience had denied. Through Christ we are to know the Father even as He knows Him. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17: 3.

What a wonderful gift to a world of fallen beings who by their own act of disobedience are condemned to death. How cheering are the words, "Blessed are the dead which die in the Lord." Rev. 14: 13. Blessed are they who, even in the midst of a life of temptation and trial, have been thoroughly purged of every sin, and can lie down in their last great sleep and through Christ have the assurance that they will rise again to a new life, when He shall come to claim His own. "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John 10: 28); for "this is the Father's will which hath sent Me, that of all which He hath given Me, I should lose nothing, but should raise it up again at the last day." John 6: 39.

Such infinite love, that permits us to sleep a peaceful, dreamless sleep in our graves, until the resurrection morning when God shall separate us for ever from all sorrow, pain, and death! "Our friend Lazarus sleepeth." John 11: 11. How tender were the words of Jesus as Lazarus lay dead in his tomb! His disciples, not understanding, questioned if Lazarus were taking a rest in sleep. "Then said Jesus unto them plainly, Lazarus is dead." John

11: 14. Lazarus was sleeping "the sleep of death" (Ps. 13: 3), but Jesus said, "I go, that I may awake him out of sleep" (John 11: 11); "and even so them also which sleep in Jesus will God bring with Him" (1 Thess. 4: 14), on that last great day. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

What comfort to a sorrowing world! What joy it brings to an otherwise lost and sin-sick soul! Eternal life for us, but at what a price—the life of the Son of God, in whom is no guile. For us He willingly and gladly laid down His life. Shall "we neglect so great salvation"? Heb. 2: 3. Let us understand that life lies not in hazy indefiniteness, not in shadowy forms, not so much even in definite truths and doctrines, but in our acceptance of the Truth and the Life, who is "Jesus Christ and Him crucified."

A Guide to Everlasting Blessedness

THIS Bible, or the Scriptures of the Old and New Testaments, are the only complete guide to everlasting blessedness: men may err, but the Scripture cannot; for it is the Word of God Himself, who can neither mistake, deceive, nor be deceived. 2 Tim. 3: 16, 17.

From this Word all doctrines must be derived and proved; and from it every man must learn his duty to God, to his neighbour, and to himself. Isa. 8: 20.—"Clavis Biblica" ("The Preacher's Manual"), Adam Clarke, page 64.



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THIS story is told by a family physician. He was called in to visit a family where the two children were suffering from "colds." At least that is what the mother thought they had, before obtaining medical advice. Unfortunately the children had contracted diphtheria, and both died. The father, regarding the mother as the cause of his children's deaths, became estranged, and finally went insane. An entire family was broken up by a circumstance which might have been prevented had the mother understood the necessity of caution in permitting the children to associate with those suffering from an apparent cold.

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A Wise Mother Says—

THAT we should keep up a standard of principles, for our children are watchful judges.

That what are trifles to us are often mountains to our children; and that we should respect their feelings.

That we should bear in mind that we are largely responsible for our children's faults, and be patient with them.

That if you say "No," you should mean "No." Unless you have a good reason for changing a command, hold to it.

That we should take an interest in our children's amusements, for mother's share in what pleases them is a great delight.

That we should be honest with the children in small things as well as great; and if we cannot tell them what they wish to know, we should say so rather than deceive them.

That we should interest our boys and girls in physiology; and when they are sick, try to make them comprehend how the complaint arose, and how it may be avoided in the future.

That many a child goes astray, not because there is want of care and training at home, but simply because the home lacks sunshine; that a child needs smiles as much as flowers need the sunbeams.

That as long as it is possible we should kiss the children good night after they are in bed. They will enjoy it, and it will keep them close and loving.

That children look little beyond the present moment. That if a thing pleases, they are quick to see it; that if home is a place where faces are sour and words are harsh and fault-finding, they will spend as many hours as possible elsewhere.—*Philadelphia Record.*

The Master's Request

A CHRISTIAN woman tells of her experience in making a fuller consecration to Christ. "Did you ever have a person in your home," she asks, "who acted as a perpetual rasp on the feelings of your household? I had. One day, when I had nearly lost my faith and was sinking in the black waters of despair, I called on Christ to help me, or I would perish. And what do you think He asked me to do? To love this woman! This was the only ladder He offered me out of the black depths.

"Then I grew crosser than ever, and almost hated my Saviour. The struggle continued until I could stand it no longer. In agony I rushed to my room and besought Jesus to help me. It seemed then as though in a most tender, loving voice He asked: 'Can't you love her for My sake?' I said, 'Yes, Lord; I will.' At once peace filled my heart. My feelings toward her changed entirely. I had yielded my will to Christ.

She had heard the Master's voice, and was following Him. That to which He had called her was not easy—it had on it the print of the nails—but it was the way to blessing and joy.—*J. R. Miller.*

At the PARTING of the Ways

Organised Christianity has come to the parting of the ways. There is a definite split in the ranks, and all the issues hinge on the inspiration of the official text-book, the Bible. Hundreds of Christians are enlisting for active service under the different banners, and leading theologians have already come to grips in the pulpit, public platform and press.



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is very opportune, and we are confident that many of our readers will wish to avail themselves of the very important subject matter it contains. The following extract has been taken from Chapter 1:—

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"Don't You Love Him for That?"

ONE Sabbath evening a father called his children around him, and asked them what they had learned at school that day. He was not a Christian himself, but he had a Christian wife, and the children always went regularly to the Sabbath-school.

In their own simple way the little ones began to tell what the teacher had been saying of the beautiful home in heaven that Jesus had left because of His love for sinners. Nellie the youngest, crept up to her father's knee, and looking full in his face, she said, "Jesus must have loved us very much to do that; don't you love Him for it, father?" Then they went on to describe the Saviour, how he was betrayed by Judas, and led before the high priest and Pilate; how the Jews called out, "Crucify Him," and how the wicked soldiers crowned Him with thorns and mocked and beat Him, and again the little one looked up, and said, with the tears in her eyes, "Don't you love Him for that, father?" At last the children came to tell of the dreadful death of Jesus on the cross, and once more little Nellie looked up into her father's face, and said the third time, "Now, don't you love Him, father?"

The father could not bear any more; he put his little girl down, and went away to hide his tears, for the words had gone home to his heart. Soon after he became a true Christian, and he said that little Nellie's questions had had more effect upon him than the most powerful preaching he had ever heard in his life.—*Exchange*.

The Lord Is My Fortress

FOR a long time before David was made king, Saul tried hard to kill him. Saul, you remember, was the first king of the children of Israel, and was very jealous of David, because he was afraid that David would be made king in his place. So for a great many years David had to live out in the forests and caves and deserts to escape the spies and armies with which Saul tried to capture him.

At last Saul was killed in battle, with his son Jonathan, who had been very kind to David. Then after he had been delivered from Saul and all of his other enemies, David told what it was that had saved him from the wicked men who had tried to kill him. He said, It is because "the Lord is my fortress." Ps. 18: 2.

A fortress, you know, is a place which men build to defend themselves in when there is war. They get inside when a strong army comes to fight against them, and close all the gates. Then they climb to the top of the walls and shoot their weapons at the enemy.

When David was first made king there was a fortress like this standing where Jerusalem is now. It was owned by the Canaanites. They called the fortress "Jebus." David wished to capture the place so that he could build there a temple to the Lord. So he and "all Israel went to Jerusalem, which is Jebus. . . . And the inhabitants of Jebus said to David, Thou

shalt not come hither. Nevertheless David took the castle." 1 Chron. 11: 4, 5.

How much better it would have been for the people in the castle if they had made the Lord their fortress and trusted in Him, like David did when Saul tried to kill him. Then no enemy could have touched them.

Castles and fortresses were usually built on top of high hills and often had very high towers. These were for the watchmen to stand in when they were looking out for enemies. From up there they could see a very long distance, and sometimes when the army of an enemy was near, the watchmen in the towers would let their friends in a distant castle know it by waving a large torch at night.

In the castle they always kept enough food to last a long time, so that if the men inside were besieged by a strong army, and they could not get out to get food, they would not starve. They also had a large quantity of weapons stored up in case they had to defend themselves for a very long time, and used up a great many spears and arrows.

So with the great Fortress that David tells us of. He has room for every one that will come to Him when Satan tries to destroy. And when we are shut up in Jesus, we can stand a long siege by Satan, for Jesus says, "All power is given unto Me," and "I will never leave thee."

So when Satan tries to get us to sin and do wrong things, let us flee to our Castle, as David did, and shut ourselves up there so that the enemy cannot get to us.—*T. C. O.*

Taking Babies to Church in Lapland

ONE of the most curious customs of the Laplanders is the manner of taking the babies to church, described in the *Ram's Horn*. The mothers go regularly, even when they have wee, tiny babies. Sometimes they ride ten or fifteen miles in a sleigh drawn by a reindeer. They all have warm clothes on, the baby in particular. Often it is wrapped in bearskins. As soon as the family arrives at the little church and the reindeer is secured, Father Lapp shovels out a bed of snow and Mother Lapp wraps baby snugly in skins and lays it down there. Then Father Lapp piles the snow all round it and the parents go into the church. Over twenty or thirty of these babies lie out there in the snow. The little ones are not strong enough to knock the snow aside and get away, so they just lie still and go to sleep. When church is out, the father goes to the spot, puts his hands down into the snow, and pulls the baby out and shakes off the snow; then the reindeer trots off and takes them all home again.—*Selected*.

Naming Baby Japanese

IN Japan the baby is taken to a temple when it is two weeks old. There the father suggests three names to the priest, who writes them on slips of paper which he holds in his hands a few minutes and then throws over his head as high as they will go. The slip which reaches the ground last is the "right" one, and the name inscribed on it is conferred on the waiting baby. The priest then copies the name on a piece of silk or fine paper, which is handed to the father with the words, "So shall the child be named."—*Youth's World*.



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AROUND THE WORLD

THE sentence of death of Socrates, famous ancient Greek philosopher, was recently appealed to the supreme court at Athens. M. Paradopoulos, attorney taking the action, declared that "the honour of Greece required a revision of the judgment and a judicial declaration of Socrates' innocence." The philosopher was condemned to drink poison hemlock in 399 B.C. on the charges of impiety and of corrupting the young.

A NEW decree by the prefect of Constantinople makes it a misdemeanor to display in that city mistakes in spelling, grammar, or punctuation in advertising signs. Advertisers are also ordered to simplify and shorten their signs, which have a tendency to be very elaborate. An example of current sign language is the following of a confectionery merchant: "Hadji Hussein, the bearded one, native of Denizli, seller of sweets sweeter than the fruits of Paradise."

BIBLE students should be especially interested in the report made by C. Leonard Woolley, director of the expedition excavating on the site of ancient Ur for the British Museum and the University of Pennsylvania. A large number of valuable tablets have been found. "Of immediate interest," says Dr. Woolley, "are the houses in which the tablets were found. These date just around the time when Abraham was living at Ur. They were first put up about 2100 B.C., and were inhabited, with various minor building repairs, for some 200 years. What strikes one at once, is the high degree of comfort and even luxury to which the ruins bear witness. Two-storied buildings solidly constructed in burnt brick (some of the walls today stand between fifteen and twenty feet high) were almost exactly like the best houses of modern Bagdad. There was a central court with a wooden gallery running around it on to which the upper rooms opened. The family lived above. On the ground floor were the reception room and the domestic offices, kitchens, and servants' quarters. The rooms were lofty. In one case the brick staircase is preserved up to ten feet, and was originally carried up higher in wood, so that the ground-floor rooms must have been twelve or fifteen feet high. Although all traces of decoration have gone, and we have only the walls, with occasionally a little mud plastering and whitewash, yet we can scarcely be wrong in supposing that the furnishings matched the excellence of the construction. This is the first time that private houses of the period have been discovered, and the discovery changes altogether our ideas of how men lived then.

MANY chamois of the Swiss Alps, especially in the canton of Valais, were found to have been stricken with blindness. Some were found at the bottom of precipices from which they had fallen. Others were found going slowly and stumbling over the snow. Their eyes were covered by a filmy skin, but doctors could not account for the disease.

PARENTS and teachers in Germany are agitated over the question of whether English shall replace French as the first of the required foreign languages taught in Berlin high schools. The administrative council recently ordered that English be given first place. The high school board challenged the authority of the council to order a change, and was upheld by the Prussian ministry of education. It is argued that while English is more widely spoken in the world than French, English grammar is "too easy" to provide the mental stimulation which leads to proficiency in learning other languages.

ACKNOWLEDGMENT

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Playing with Fire

is a very dangerous pastime; and yet how many of us indulge in it without realising the serious risk we are running. Have you ever watched a mighty building in the grip of the fire fiend, and seen how its strength has been shattered, how its iron girders were powerless to withstand the attack, and how it finally utterly collapsed in spite of all the intense endeavours of noble firemen? If the fire had been discovered in its early stages this terrible destruction could have been saved by a few drops of water.

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