

Signs of the Times

OF THE HOLY BIBLE
WORLD EVENTS IN THE LIGHT OF PROPHECY

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TWOPENCE



H. M. Queen Mary visiting the East Ham Memorial Hospital, London. The blessed hope that we shall live again has cheered the hearts of many as sickness or accidents have brought them face to face with death.

SHALL WE LIVE AGAIN?

The Glories of the Blessed Hope

H. S. STREETER

HOW often, as we sit beside the bed of some dear one who is passing down into the valley of death, and as we stand before the open grave that is waiting to receive our departed dear one and friend, we have asked the question, Shall we see him again? Is that yawning chasm the end of all things? Shall we ever again listen to that voice which inspired us with hope and courage, or feel the clasp of the brotherly hand?

These and many other questions surge through our minds, and we long for the assurance that some day we may meet once more to continue the communion that was so sweet to us here.

Many have been the answers proffered by our fellow mortals, but there is only one sure source of information, the inspired Scriptures of truth.

The question we have asked, "Shall we live again?" is very ancient. As Job passed through his trial of pain and misery, surrounded by his so-called comforters, life seemed a burden to him, and he longed to die. But having learned to trust God in the days of prosperity, he could trust Him also in adversity. His faith reached out after God, and he asks, "If a man die, shall he

live again?" In confidence he answers, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Job 14: 14, 15.

Through sin, man cut himself off from access to the tree of life, and the sentence of death was passed upon him. But before he heard the note of doom, there reached his ears the promise of a Redeemer. The promise was the assurance of life for all who would acknowledge their own undone condition, and in faith lay hold of the Saviour, and accept the merits of His life. We cannot escape death:

"The living know that they shall die." The falling leaf and the fading flower proclaim our mortality. The message of life through the Redeemer was proclaimed after the Fall, and the confidence of holy men in this assurance progressed as the centuries rolled away.

THE BIBLE'S POSITIVE TESTIMONY

THIS blessed hope of life beyond the grave is endorsed by writers throughout the Bible, as the following passages prove:—

"But God will redeem my soul from the power of the grave: for He shall receive me." Ps. 49: 15.

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19.

"Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Jer. 31: 15-17.

"Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Eze. 37: 12.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 2.

"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." Hosea 13: 14.

"I am the Resurrection, and the Life: he that believeth in Me, though he were dead, yet shall he live." John 11: 25.

With such an array of evidence and much more that could be quoted, can we doubt that man will live once more? Have we not full assurance that there waits for man a resurrection from the dead? Is it any won-

der that the Apostle Paul should call it a blessed hope, and be willing to suffer death in order that he might spread its glad tidings to the ends of the earth? What an incentive to labour and study is the knowledge that the work commenced here will be carried forward in the hereafter!

THE ENEMY ASSAILS OUR HOPE

GLORIOUS as is the assurance that we shall live again, it is, nevertheless, a teaching much assailed by the enemy of truth. He would teach men that they possess inherent immortality, whereas immortality is a gift given us in Christ, and promised to those only who accept Him as their life. 1 John 5: 12.

Satan would ensnare man into believing that he steps into the life immortal at the time of death. But life immortal for the followers of Christ is not bestowed until the coming of Jesus. Paul declares with emphasis: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 51, 52. "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 16.

The resurrection to righteousness and the bestowal of immortality being thus associated with the coming of Christ, it is evident that all who desire eternal life will have accepted Christ as their Saviour and be looking forward to His coming as the climax of their hopes. It is to this that the apostle referred when he said, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 13.

LIGHTENING THE TERROR OF THE TOMB

To all those who thus live in Christ now, the grave is but an inn on the way to Jerusalem. They will be satisfied when they awake with His likeness. They will come forth with glorified bodies, clad in immortal youth, free from all traces of suffering and pain, and with clear minds, prepared to enter the school of eternity, to study in the vast

university of God, and never be weary in their research.

To contemplate such a glorious life, puts fresh energy into one's endeavours, and makes one long for that blessed day to dawn when once again we shall clasp the loved ones who have been waiting in the land of darkness. What a pleasure to meet the faithful of all ages, from righteous Abel to the last saint gathered from among the benighted heathen, and to hear from their lips the story of redeeming love. Reader, that is your privilege and mine.

NATURE SPEAKS ITS LESSON

HERE, too, on earth, we may read in nature the token of a new life. The opening blossom in the springtime is the assurance of a new life, and how often has the power of life, hidden in the seed, overthrown the unbelief of the infidel. A German princess, lying on her death-bed, gave instruction that her grave was to consist of huge slabs of stone, fastened securely with iron bars, and on it were to be the words, "This grave is never to be opened: it is sealed for all eternity." She did not believe in a resurrection.

In some mysterious way a little acorn found a lodgment in that tomb, and germinated. Its slender stem found an exit through an opening in the slabs; and growing stronger year by year, it burst asunder the iron bands and raised the slabs. It stands today, a monument of the mighty power of God. Men may deny the hereafter and the resurrection; but Jesus Christ entered the abode of death, and from that grave His Father called Him; and today He lives triumphant over death and the grave, and bids all to accept Him, the Way, the Truth, and the Life. He is your Life, dear reader, if you will accept Him. He will make life sweeter now, and prepare you for life everlasting.

"TRUE education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle."



NOTE and COMMENT

Prohibition and Prosperity

AN interesting circular on the economic effects of Prohibition in the United States was issued recently by Mr. W. G. Calderwood. For the benefit of our readers we herewith reproduce in full the facts presented by Mr. Calderwood:—

"The sustained prosperity of the United States during the past decade is an unrivalled chapter in the annals of the economic achievements of the race. The national income last year is reported to have been over \$90,000,000,000. The average per capita income of persons employed has risen from \$1,637 in 1921 to nearly \$2,500 per year. This indicates an increase of approximately \$27,000,000,000 or 42 per cent since 1921.

"The Internal Revenue Bureau forestalls any claim that this great gain is because of the high prices of commodities and that therefore it does not represent a real gain in the comforts and luxuries of life by saying, 'This increase in income is not the result of increase in price level, for the actual price of consumed goods was slightly less than in 1921!'

"A comparison of the purchasing power of week's or day's wage of workers in different parts of the world is revealing. Taking Philadelphia as the American standard at 100; Ottawa, Canada, showed 86; Sydney, Australia, 78; Copenhagen, 69; Dublin, 63; London, 57; Amsterdam, 51; Stockholm, 50; Berlin, 35; Vienna and Rome, 29; Warsaw, 24. Otherwise stated, the American workman could buy half more with his wages than his brother in Dublin or London, and twice as much as the earner in Stockholm, practically three times as much as the workman of Berlin,

and four times as much as the Warsaw worker. It was probably this line of investigation that led the Bureau of Internal Revenue to say, 'The highest standard of living ever attained in the history of the world was reached last year by the American people.'

"There would naturally be a difference of opinion as to the measure of the influence of Prohibition in achieving these results. The *Manufacturers' Record*, a leading trade paper, took a poll among manufacturers and leaders in industry, which demonstrated the fact that manufacturers and business men in general look upon Prohibition as one of the chief factors in the unparalleled prosperity of the nation.

"Practically all of the outstanding economists have expressed opinions supporting this view. Dr. Irving Fisher, Professor of Economy in Yale, undoubtedly the foremost political economist of the United States if not the world, estimates that Prohibition has added at least \$6,000,000,000 per year to the wealth of the people of this country. Roger Babson, the well-known business economist, C. B. Forbes, another business economist and an engineer, Professor Thomas N. Carver of Harvard, Professor Feldman and others representing the highest economic authority, agree that Prohibition has increased the productive capacity of the workman and thereby has increased the wage which he earns. Increased production and wage level has increased his purchasing and saving power. This economic improvement and expansion forms a magic circle which benefits all classes and levels of society.

"Prohibition was conceived and achieved as a moral and social reform, and in those fields it has made its greatest contributions to the advancement of the race. But it has also achieved results in the economic life of the nation which even its most ardent advocates never dared to prophesy.

"As a shoemaker hangs out a shoe as the sign of what he makes, so Prohibition may hang out the sign of the dollar."

There can be no doubt that the liquor traffic is one of the greatest foes to efficiency and economy. Prohibition is justifying itself from the economic standpoint, to say nothing of the great good it has accomplished in social and moral ways. Surely it is time that Australia and New Zealand woke up to the fact that by retaining the liquor traffic in their midst they are placing themselves under great disadvantages! **F.**

Mocking the Church

IN addressing the General Assembly of the Free Church of Scotland recently, the new moderator, Professor J. R. Mackay, D.D., made reference to "doctrines which lie most closely to the heart of the gospel—such as the virgin birth, the sinless life, the vicarious death, the bodily resurrection, ascension, and session of our Lord at God's right hand, and His coming in bodily form in glory at the end of the world." "These are truths," he declared, "that ought to be emblazoned on the church's banner all the time."

We are in hearty agreement with Professor Mackay's pronouncement. There is a great need at the present time of emphasising the very doctrines to which Professor Mackay referred, for these are the doctrines that are being attacked by an increasing number of opponents of the fundamental truths of the gospel. And, sad to say, many of these opponents are found within the Christian church itself, and are often men occupying high positions in the leadership of the various denominations and in the theological institutions.

Referring to the important doctrine of our Lord's coming in bodily form in glory at the end of the world, Professor Mackay said: "We are passing through

a period in which the church is being mocked with the query: "Where is the promise of His coming?" Such a condition was clearly foretold by the Apostle Peter, writing under the inspiration of the Holy Spirit, as being a characteristic of the last days. In his Second Epistle he writes:—

"In the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of His coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God; by which means the world that then was, being overflowed with water, perished: but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men." 2 Peter 3: 3-7, R.V.

There are numerous evidences to prove that we are indeed living in the last days; so it is not surprising that, as Professor Mackay says, "we are passing through a period in which the church is being mocked with the query: 'Where is the promise of His coming?'" But the fact that the prophecy is meeting such definite fulfilment should stir us up to greater faithfulness and more zealous witnessing for the truth. F.

Dances and Card Parties for Church Finance

AT the annual Anglican synod held a short time ago at Bendigo, Victoria, there was considerable discussion on the question of conducting dances, raffles, card parties, and races for church purposes, as the result of a motion submitted by the Rev. W. M. Madgwick, which was as follows:—

"That this synod affirms that the holding of card parties, dances, races, and raffles for church purposes is not in keeping with Christian principles, and that moneys gained thereby should not be accepted by church officers for buildings or for the prosecution of God's work in any of its departments."

Mr. Madgwick, we are told, contended that those things

were not in keeping with Christian principles, and were detrimental to the spiritual life of the people.

Some of those present at the synod did not agree with Mr. Madgwick in this matter, and one clergyman even declared that he could see nothing wrong with dancing, and had run dances and card parties for his church. He said he did not participate in these himself, but often thought that he thereby "missed a lot of innocent fun."

Archdeacon N. G. Herring considered that there was a good deal to be said for both sides. He moved the following amendment to Mr. Madgwick's motion:—

"That this synod deprecates all unworthy methods of raising money for church purposes, and recommends strongly to all clergy, and church officers the Scriptural method of direct giving."

Bishop Baker, who presided at the synod, said that he considered the best way of dealing with the subject was to educate the spiritual life of the congregations, and the methods of raising money which they deprecated would quickly fall off.

Our sympathies are certainly with Mr. Madgwick in his protest against such methods of raising money for church purposes. There can be no doubt that congregations need to be educated away from such objectionable—indeed unchristian—ways of obtaining money for sacred uses. Archdeacon Herring's amendment recommended "the Scriptural method of direct giving." This is decidedly the best way. Says the inspired apostle: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. 9: 7.

While we are considering "the Scriptural method of direct giving," we take the opportunity of commending to Christian people the Scriptural plan for the support of the gospel ministry, namely, the tithing system. This was the plan appointed by the Lord Himself for the support of those directly engaged in sacred work during the days of ancient Israel, and it is the plan He would have us follow under the New Testament dispensation also. Says the Apostle Paul: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait

at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9: 13, 14.

God's plans are always the best; and those who cheerfully and lovingly obey His directions find that their faithfulness yields them a rich reward. F.

"An Appalling Danger"

AT an annual diocesan festival of the Church of England Dr. Cranswick, Bishop of Gippsland, Victoria, referred to the rising tide of materialism, or secularism. He said that by materialism he meant a civilisation that thought itself sufficient without the need for a spiritual side of man and without any need for God. He declared that there is confronting us today an appalling danger—civilisation is so pleased with itself that there is a danger that it may push the spiritual side of life out altogether, forgetting God and leaving Him out of consideration.

Referring to the possibility of war and its attendant horrors, Dr. Cranswick declared that no Versailles conference or Kellogg pact, or anything of that nature, but only a new will to peace and a new spiritual atmosphere, can guard against war. Today civilisation is in danger of losing its basis. The basis of a common life is the home, and the Christian principle of marriage is the basis of the home itself. But today, continued Dr. Cranswick, one finds Christian people abandoning the Christian principle of marriage at will. In Victoria alone there are not sufficient judges to cope with the divorce court cases. Here is something, he declared, that the Christian churches must stand up against. He concluded by saying that these are some of the signs of dissolution that one sees on every side.

The things to which Bishop Cranswick has drawn our attention are being noticed by many other thoughtful observers. They are alarmed at the "wave of paganism" that is sweeping over the civilised world. These "signs of dissolution" are also "signs of the times"—signs that this world's history is drawing to its close and that soon it will be brought face to face with the Eternal Judge to answer for its violations of His holy law. F.

PALESTINE and the JEWS

RECENT happenings in the historic land of Palestine as recorded in the columns of the daily press, again raise the question in many minds as to the outcome of the hope expressed and attempt being made to make this land again the national home of the Jewish race.

In undertaking a candid consideration of this subject which is at the present time receiving world-wide notice, it seems necessary to take a retrospective view of the history of this ancient country and its historic people, for the land of Palestine and the Jewish people will find few parallels in all the wide realm of history. The location of the country, near the centre of the Old World and on the highway of traffic may account for some of the attention given to it in secular history, but its pre-eminence in sacred history as the divinely-selected domicile of God's chosen people for ever makes its history unique and its future an interesting question.

THE FOUNDER OF THE JEWISH NATION

As a part in God's universal plan of salvation, He chose a man to found a nation, and gave him a country by divine decree, for that nation's habitation. In the call of Abraham as the head of this nation, no arbitrary measures were used, but on the other hand ample opportunity for the expression of faith and obedience was made.

Of this divine "call" and Abraham's response to it, we read: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be

Report of sermon preached by Pastor Andrew G. Stewart at the Wahroonga (N.S.W.) Sanitarium, Sunday, September 8

blessed. So Abram departed, as the Lord had spoken unto him." Gen. 12: 1-4.

The Apostle Paul in writing subsequently of this experience

eyes fixed on the eternal promises, Abraham left his country and his father's house, a sojourner in a strange land. Everything around him was new and strange and, humanly speaking, uncertain. But he decided to do his part and trust God to do the rest. Oh that we could see more manifestation of such a faith among the professed children of God today.

Wherever this ancient traveller pitched his tent, he erected his altar, "and there he called upon the name of God."

Pointing to the stars in their unnumbered clusters, Jehovah declared to His servant, "So shall thy seed be." Concerning his habitation the same voice said, "To thee will I give it," and of the purpose in all, He declares, "In thee shall all nations be blessed."

NUMEROUS POSTERITY

Of the fulfilment of this promise we need but briefly notice the comment in the opening verses of the Book of Exodus: "And the children of Israel were fruitful and increased abundantly, and multiplied and waxed exceeding mighty, and the land was filled with them." This remarkable increase on the part of the Israelites gave the king of Egypt particular concern, for, as it is recorded, "He said unto his people, Behold the people of the children of Israel are more and mightier than we; come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land." Ex. 1: 9, 10.

When their time for deliverance from Egypt came, 3,000,000, it is carefully computed, marched out that fateful night in obedience to Heaven's decree to "Let My people go." It was a wonderful and glorious deliverance, and a nation of free people was, as it were, "born in a day."



The head-dress and other ornaments of a court lady found in the tombs at Ur, the city that Abraham left at the bidding of God. From Abraham are descended both the Jews and many of the largest and most powerful of the Arabian tribes. But today much bitter feeling exists between these two peoples.

says, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went." Heb. 11: 8.

In the call to Abraham, three definite things of importance were promised to this ancient patriarch: (1) Numerous posterity; (2) national status; (3) the world's benefactor. So with

NATIONAL STATUS

Forty years after the Exodus, when the flowing Jordan rolled back its oncoming waters, contrary to all natural law, to let Israel pass over, the gateway to the Promised Land stood ajar to allow these people to enter upon a free possession, of tilled fields, digged wells, planted vineyards, and vacant homes, in harmony with the promise of the Infinite.

Cities and armies had gone down before them, and now the fear of Israel and Israel's God took hold of the surrounding and surviving nations. After 350 years of chequered sojourn

must be realised. The time to which the prophetic finger had long been pointed was "fulfilled," and Shiloh came. Those that sat in darkness and in the region of death had seen "a great light." The "man child" was born, and "His government" had commenced. Signs, miracles, and wonders were all fulfilled, *but* "He came to His own, and His own received Him not." John 1: 11.

Instead of recognising in the child of Bethlehem the Son of God, as the long-predicted and long-looked-for Messiah, they only saw in Him the son of Joseph the carpenter; and in-

house is left unto you desolate." Matt. 23: 23.

Forty years after this pronouncement of doom was uttered by the Saviour, Jerusalem was destroyed, in A.D. 70. It was taken, plundered, and burnt; and that "glorious" temple of which they had boasted was deluged with blood and then consumed. This was the end of the nation which said, "We will not have this Man to rule over us," "we have no king but Cæsar."

ISRAEL'S ONLY HOPE

AND while today the nations of earth would gladly recognise



Sport & General Photo

A band of Arab tribesmen, typical of those who have shown such a hostile spirit toward Jewish settlers in Palestine.

in the Land of Promise, Israel became dissatisfied with their theocratic and tribal government. To be like other nations around them, they demanded a king. But in that request they rejected the leadership of Heaven and wrote their own national downfall.

Their subsequent history may be written under the title of "national failures"—first a divided empire, and then the consequent overthrow of their city, with its people again in captivity, is the unhappy sequence to it all, and their beloved city becomes but a happy memory.

THE WORLD'S BENEFACTOR

IN spite of all the wickedness and misery consequent upon such a record, God's unfailing promise that through the "seed of Abraham" all the nations of the world should be blessed,

stead of recognising Him as the Saviour of the world, they plainly declared, "We will not have this Man to rule over us."

Their rebellion and their rejection of the Son of God, as the "Seed of Abraham" through whom all other blessings would come, had long been told in prophecy and in parable, and "they were left without excuse."

A DOOMED CITY

CHRIST's importunity on their behalf knew no limit, but it was without avail. With a heart full of sorrow and compassion He wept over the "beloved city," saying, "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not: behold your

the ancient land of Palestine as a national home for the literal descendants of Abraham, and assist them in rebuilding Jerusalem as a Jewish city, it can never become more than a temporal abode or material concern. The divine recognition is gone, and the "house is left . . . desolate."

The disciples were sent, first to "the lost sheep of the house of Israel" with the gospel invitation. To them as to the Gentile world the "kingdom of God" which cometh not with observation was to be preached. Faith in Jesus Christ alone as the Saviour of mankind is the only means of salvation.

Paul in writing to the Galatians says, "Know ye therefore that they which are of faith, the same are the children of Abraham"; "so then they, which be

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Is There a "Blessed Hope"?

EVERY newly opened grave opens anew the age-old question, "Shall we live again?" Man cannot answer that question—he has never returned from the land of the enemy to tell us of his experiences there. True, Lazarus, in answer to the command of our Saviour, did come forth; but he spoke no words of his experiences while his body lay behind the stone that sealed his four-day resting place.

It is true, also, that Moses and Elijah stood on the Mount of Transfiguration with our Saviour; but Elijah had not died, and Moses was honoured with a special resurrection. The son of the widow of Nain, at the word of Jesus, came back from the clutch of death before the tomb had closed over him; but no word has come down to us telling of experiences of his soul among discarnate spirits in some region our mortal eyes cannot discern. The Shunammite's son was restored by the intercessions of the prophet Elisha; but not one word does the record give to us that the child had been called back from association with spirit playmates in a region into which flesh and blood cannot come.

What shall we conclude, then, that there is no life beyond the tomb? Nay, verily. The Book of God has demonstrated its truthfulness in so many ways, that we are bound to believe its testimony when it declares: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19. That is very positive testimony. It is impossible to spiritualise it away. It means exactly what its words would indicate. There is life for the

dead. If not, then the Bible, which, in everything else speaks truly, is foisting a fabrication of falsehood upon its readers. That cannot be.

But there is One who has passed through the portals of the tomb and whose testimony is recorded for our learning and encouragement. Killed by malice and hatred, murdered because He was not desired by those to whom He had come with offer of sonship and life eternal, He arises from the embrace of death, appears before the Father as our Advocate who believe on Him, and makes this declaration:—

"I am He that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell [the grave] and of death." Rev. 1: 18.

In the latter portion of that declaration lies our hope. Having paid the price of our redemption, having suffered the death that we were condemned to suffer so that death no longer has that claim on us, He has the right to proclaim our freedom from the embrace of death, to unlock the gates of the grave, and bid the prisoners come forth. That is when they shall "awake and sing"; and that is the reason why they will sing—the victory over the grave and the "last enemy" complete, faith made sight, and hopes for ever realised. How could they refrain from singing?

The true Christian, in his surrendered life, his consecrated heart, dies to the world, and is then buried with his Lord by baptism into His death. Then, says the inspired Word, "If we be dead with Him, we shall also live with Him." 2 Tim. 2: 11. It is in Him that we live and move and have our being, in the spiritual sense as well as in the literal sense. Without the power

He gives, we are but inert lumps of clay. He has "given to all men life and breath and all things"; and yet many with their lives dishonour Him and with their breath curse Him and their fellow-men. It is both wicked and ungrateful to put such gifts to such unholy uses. And yet how great is God's patience with mankind! How easy for Him to speak the word and consign to death all who thus misuse His gifts of life and power and talents, who dishonour Him in speech, prove disloyal in influence, and open enemies in atheistic propaganda! But His patience seems almost inexhaustible. He holds out life eternal to those who are abusing the privileges of the life they now have. "Turn ye, turn ye from your wicked ways; for why will ye die?" Eze. 33: 11. That is the pleading of a loving Father, and not of a tyrant. That death from which He wishes us to escape is the death from which there is no awaking. He wants us to awake—and indeed we shall all awake whether we wish to do so or not.

But it makes a wonderful difference how we awake. The prophet Daniel speaks of that awakening in language that should thrill every soul. He says: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. 12: 2, 3.

That is God's programme for His children—what a sad fact that so few will avail themselves of that glorious opportunity! Our Saviour stresses the same fact in these words: "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. Both these scriptures declare in plainest words that not all avail themselves of the gracious opportunity afforded them by the great gift of God. Those who come forth "to shame and everlasting contempt" can by no stretch of the meaning of words be considered as coming forth to life everlasting. And

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THIS article discusses the work of a particular people, the Seventh-day Adventist denomination, in carrying the gospel to all the world and fulfilling the prophecy of our Lord that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

We especially cite the work of this denomination because it furnishes, we think, a remarkable instance of what can be accomplished in missionary endeavour by a whole-hearted consecration to world-wide responsibilities. The Seventh-day Adventists in their origin were obscure to the point of humiliation. Their early membership was composed almost entirely of persons who had been connected with the Adventist movement of William Miller, and who had been disappointed when our Lord did not return in the year 1844.

Mr. Miller's followers had been left with no church connection, and in great spiritual perplexity. They were publicly derided. No fanaticism was too blind, no excess too absurd, to be charged to the early Adventists by people far more credulous than the very sect that they affected to despise. Yet in hardship and poverty a little group continued to search the Scriptures, to supplicate divine guidance, to adopt the Bible as their sole rule of faith and practice; and from this little group came the Seventh-day Adventist denomination. Although since that time they have had a manifold increase in numbers, they are still comparatively few. They have few if any wealthy adherents; and we have not been able to find that there are any persons of conspicuous fame connected with them. On the other hand, they have not, since the time of their origin, been affected by the current notions of "modernism," which, by rejecting the Word of God, is doing so much to tear down Protestant missions.

SMALL, BUT MIGHTY

YET this small denomination is carrying on the strongest and, in some respects, the most remarkable mission work of any Protestant body. Starting in 1874, with a single missionary to publish the gospel in all the world, the Seventh-day Adventists have continuously enlarged their programme, increased the

number of their workers abroad, scattered everywhere their publications, proclaimed their Saviour and their goal. We believe that it is the only Protestant denomination that has kept steadily before its members, as the goal of their efforts and their hopes, the evangelisation of the world in this generation. No carnal wisdom of a "social gospel," no allurements of enormous institutions with enormous centralisation, has seduced the Seventh-day Adventists from their primary task, which they regard as the sole reason for their existence as a denomination—the telling to every soul on earth that Jesus Christ died for them; that Jesus Christ will forgive their sins; that Jesus Christ will enable them by divine grace to do the will of God; and that Jesus Christ will soon make His second advent in all His glory to this world.

To sustain the work of their missionaries, the members of the denomination have made great sacrifices. Their average per capita for missions, according to the most recent figures, was £5 3s. 7d. annually, out of a total per capita for religious purposes of £15 10s. 11d. annually. And their singular devotion to missions has been rewarded with a singular success. The number of their workers in mission fields is 7,803. The number of languages, ranging from Afrikaans and Amharic to Xosa and Zulu, in which they issue publications, is 141, besides 206 others in which oral work is being done, or a total of 347 languages in which they are labouring. Sixty-eight languages were added during 1928, or a language every 5.3 days. The places to which their missionaries have gone are more numerous than we can here recite; yet it will help us to form an estimate of the extent of their work if we remember that their representatives are scattered liberally all over the globe. The Seventh-day Adventist

What One Denomination THE GOSPEL TO

GWYNNE

churches are well known in Shanghai, in Peiping, and even on the distant borders of Tibet. Their missionaries preach zealously to Mussulmen in Irak, Sumatra, and Egypt, and to fetish worshippers in Sierra Leone and the Gold Coast. While their ministers carry on a vigorous campaign in all the South American Continent, their Christian schools, in the face of bitter opposition, flourish in Peru and Bolivia. Their mission teachers, anchoring their motor launches off the coasts of Fiji, by the New Hebrides, and among the Solomon Islands, persuade cannibals that God is love. Their salesmen of religious literature go from village to village



A Seventh-day Adventist church and teacher thousands of Seventh-day Adventist believers is a general view of the Kiangsu Chinese. In young people are trained for the work of making

on Is Doing to Carry ALL THE WORLD

ALRYMPLE

in all the countries of Europe. Between Pamir and Cape Comorin their work has perhaps attained its least success; yet in India they are making strong efforts to arouse the natives to the glory of faith in Jesus; and it appears that these efforts will not be fruitless.

What are the reasons for this amazing vitality and success of Seventh-day Adventist missions, at a time when other denominations are recalling many of their representatives and closing some of their stations? Why has a people so obscure, and, humanly speaking, so weak, attained such a distinction in witnessing abroad for Christ? It cannot be their wealth, for, as a

denomination, they are not wealthy. It cannot be their popularity, for, as a denomination, they are not popular. It cannot be the laxness of their requirements for membership, for, as a denomination, their requirements are probably more strict than those of any other Protestant sect. What, then, is the secret of their success? Although we cannot discuss their faith and organisation exhaustively, we should like to notice the following points:—

1. Seventh-day Adventists, having a message to present to all the world, present it with no uncertainty. They preach the second coming of Christ. They preach a judgment at which every man shall appear to answer before Almighty God for all his deeds, good or bad. They preach the necessity of doing the will of God. They follow His explicit command in Sabbath observance and in the payment of tithes and offerings. They have a definite gospel.

2. Seventh-day Adventists exalt the Bible as inspired by the Holy Spirit. They teach that the Bible is the Word of God, infallible. They teach that God has protected its transmission to us down through the centuries. They believe its contents from cover to cover. And this implicit faith in the Scriptures is, we think, a large element in their success. Heathen are not likely to be converted to a gospel that may or may not be true. Young men and young women, strong and fearless, are not likely to offer themselves to go into the wildest and most desolate corners of the earth, to tell the story of a gospel that their pastor has assured them is, in many of its incidents, wholly uncertain, and in some parts even mythical. It is because Seventh-day Adventism has kept itself and its people from the lispings of modernism, which never knows what it believes, that in the homeland it is able to arouse its people to make

every sacrifice to save lost men, and in the foreign fields to sound a definite and powerful call against heathen degradation and sin.

3. Seventh-day Adventists in their work seem to be blessed with the power of the Holy Spirit. God is not dead. He who sent His Spirit into the hearts of men at the day of Pentecost will still send His Spirit into the hearts of men when they meet the conditions of Pentecost—consecration to duty, faith in God and in His divine revelation, harmony in association, and unity in Christ. Why should it be thought incredible that God will bless instruments, even weak and base, when they are in such condition that He by His mighty power can use them? Why should it be thought incredible that God, who among the nation that six weeks before had crucified His Son, could, in a single day, convert three thousand hearts to their Saviour, should bless the preaching of His gospel, and strengthen those who go forth to proclaim it? We believe that Christian people need more simplicity in their faith, and less cavilling; more confidence in God, less indifference and hesitation.

GOD STILL WORKS MIGHTILY

THE experience of the denomination that we have been discussing gives us, we think, proof that God can still do wonderful things for missions and missionary work. He can still bless His followers when they consecrate themselves to their task of going to all the world to preach the gospel to every creature. Though He cannot bless selfishness, He can bless self-denial. Though He cannot bless indifference, He can abundantly bless earnest effort.

Yet, besides this truth, we see another important lesson that the Seventh-day Adventist work can teach us. It is common for their missionaries to report instances of remarkable conversions—cases of heathen—profane, idolatrous, immoral, savage, sunken in every vice and beneath the slightest virtue—who have yielded their lives to the redeeming power of the Saviour. They have turned from their vile feasts in which human flesh was eaten; they no longer go to the debauching ceremonial dances; they have left their native grog; they have laid aside the tobacco, the betel nut, and



house, Ranonga, Solomon Islands. There are no other houses in the Solomon Islands alone. The photo above shows the immediate School, Shanghai, China. Here Chinese have known the gospel to their fellow-countrymen.

opiates; by the power of Christ they have dismissed from their hearts all the malice and hatred, all the impurity and lust, which formerly rested there. Their very faces are changed, for in place of the crazed savagery of heathenism has come the peaceful calm of Jesus, and they, like the demoniac healed on the shores of Gennesaret, are clothed and in their right minds. Mark 5: 15.

What can explain these miracles? It is that these former heathen, hearing the call of the gospel, felt the greatness of their need, and knew that apart from Christ they were helpless. Therefore they turned completely to Him. They have given themselves to His control, to be moved upon by His Spirit alone. And they are saved men—saved from perdition, saved into the kingdom of God. Their child-like faith, their sound conversion, their sure hold upon eternal realities, seem to warn us in the words of the Bible, that "many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness."

OUR GREAT ADVANTAGES

We of the enlightened nations are not heathen, born in a strange land where the name of Christ was unknown and His worship unprofessed. Rather, we have heard these truths from childhood. We have been taught that Jesus is the Son of God. We have been instructed in Christian duties and responsibilities. We know all about



Baptising converts in Rhodesia, South Central Africa. The missionary work of the Seventh-day Adventist Church in Africa has been growing marvellously during recent years, so that today thousands of native believers are scattered all over that great continent.



*Below:
A general view of our mission established among Indians of Mt. Roraima, near the Brazil border, interior of British Guiana.*

these things. How pitiful would it be if we who are called civilised and refined should finally be cast into outer darkness, because we have not opened our hearts to the influence of the Spirit of God—because we have allowed in our lives passions and characteristics, which, be they ever so respectable in worldly society, can never be known in that heavenly kingdom! We, like Nicodemus, the wealthy and respected Pharisee, the model citizen for the community, need to "be born again" into the kingdom of God. "Except a man be born again, he cannot see the kingdom of God." John 3: 3.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14. Already the gospel is going to all the world.

Already the nations are hearing its call, and individuals are responding to its message. And it will not be long until, the task being finished, Jesus will come. Lord God, renew our hearts, so that we may say with John the Revelator, "Even so, come, Lord Jesus." Rev. 22: 20.

The Value of the Sabbath

THE value of the Sabbath as a means of education is beyond estimate. Whatever of ours God claims from us, He returns again, enriched, transfigured, with His own glory. The tithe that He claimed from Israel was devoted to preserving among men, in its glorious beauty, the pattern of His temple in the heavens, the token of His presence on the earth. So the portion of our time which He claims is given again to us, bearing His name and seal. It is "a sign," He says, "between Me and you; . . . that ye may know that I am Jehovah"; because "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." The Sabbath is a sign of creative and redeeming power; it points to God as the source of life and knowledge; it recalls man's primeval glory, and thus witnesses to God's purpose to re-create us in His own image. —"Education," Ellen G. White, page 250.

SOME OF THE LANGUAGES IN WHICH LITERATURE IS PUBLISHED

By the Seventh-day Adventist Denomination

Aclim	English	Kinyarwanda	Niuan	Sintebele
Afrikaans	Estonian	Kipare	Norwegian	Slovakian
Amharic	Ethiopic	Kisanaki	Oriya	Slovenian
Amoyese	Fijian	Kisii	Pampangan	Spanish
Arabic	Finnish	Kisukuma	Panayan	Swedish
Armenian	French	Kiswahili	Pangasinan	Syriac
Armeno-Turkish	German	Korean	Persian	Tagalog
Atchinese	Greek	Kugoro	Polish	Tahitian
Aymara	Guarani	Lamba	Portuguese	Tamil
Batak	Hawaiian	Laplindish	Punjabi	Telugu
Bengali	Hebrew	Latgalian	Quechua	Temne
Bicol	Hindi	Latvian	Ranoga	Tibetan
Bulgarian	Hungarian	Lithuanian	Rarolongian	Tigrinya
Burmese	Ibanag	Luganda	Roviana	Tongan
Cantonese	Icelandic	Luo	Rumanian	Turkish
Cebuano	Illocano	Malagasy	Russian	Twi
Chijita	Italian	Malay	Ruthenian	Urdu
Chibemba	Japanese	Malayalam	Samoan	Visayan
Chinyanja	Javanese	Mandarin	Santali	Welsh
Chisbona	Kafir	Marathi	Santo	Wendit
Chitonga	Kanarese	Marquesas	Sechusna	Wenit
Croatian	Khasi	Marovo	Sesuto	Xosa
Czechian	Kikidzu	Mende	Sgaur-Karen	Yiddish
Danish	Kijita	Mongolian	Shanghai	Yoruba
Dovele		Navajo	Siamese	Zulu
Dusun		Nias	Singhalese	
Dutch				

The MOST COLOSSAL PUBLICITY MOVEMENT of Modern Times

*A stupendous task, and how
it is being accomplished*

By
LYNDON L. SKINNER

THE world teems with people. Any publicity programme that would attempt to reach everybody in the world would be a tremendous undertaking. If you saw "everybody" at once you would see something you would never forget. And if you had to teach "everybody" simply to say "Oh" at meeting you—well, eternity would be too short.

It is a big world that we live in, and it is full of millions of people. To attempt to reach them all within the single lifetime of an average man with any real message calls for the most colossal piece of publicity the world has ever known. Some may even say it is a physical impossibility, and to them it would be; but to the little group of men and women of indomitable faith who have gone so far as to attempt it, all things are possible—and they are actually doing it!

PREPARATION FOR PUBLICITY

Modern means of communication, the telephone, telegraph, radio; modern means of travel, motor-car, motor-cycle, railroad train, aeroplane; modern methods of education, the public school, church school, college, night school, church, motion pictures, newspapers, books, periodicals—all have by predetermined design come into existence just at this particular period of modern history to make possible this stupendous piece of world-wide publicity of an idea 2,000 years old.

Is it not a little strange, after all, that for nearly six thousand years the world plodded along, each generation doing practically the same things the previous generation had done, with very little progress or development, as we know and recognise it here in the twentieth century? Surely there must be some power or force, some wisdom greater than the men who brought about these wonderful inventions of the past century, that worked through human instrumentalities to bring about

these inventions for some great purpose, or we would not see the great growth and discovery that have been crowded into the past hundred years.

THE CONGESTED CENTURY

PRINTING with movable types is only a little more than 300 years old. The first newspaper advertisement was published in 1652. The first sewing machine was invented in 1790, though it did not come into common use until Howe's machine appeared in 1846. The first successful steamship did not appear until 1807, and the locomotive was developed in 1814. Wireless telegraphy began to be investigated about 1842. Electric lights were not in use commercially until 1880. The motor-car, while invented during the last ten years of the nineteenth century, did not come to successful operation until the early part of this century. The aeroplane is only twenty-five years old, and modern radio broadcasting was unheard of until after the World War.

The achievements of invention in the past hundred years have sped on at ever-increasing velocity until today even the most reactionary sceptics of two decades ago frankly throw up their hands and admit that nothing is now impossible to modern industry and science.

Any serious thinking man recognises that all these events have some positive significance, whether he can understand them or not. Many centuries ago the prophet Daniel, the prime minister of Babylon, then a world empire, wrote out a book of prophecies under the direction of God on the future history of the world. Thoughtful Bible students everywhere agree that he accurately forecast the outstanding movements of world history, the rise and fall of temporal and ecclesiastical powers, even down to the present time.

As Daniel finished his work, the guardian angel Gabriel, who directed his writing, said: "Shut

up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

Along with the prodigious growth of scientific knowledge and invention during the past century, has come a tremendous awakening interest in the study of the Bible and particularly the prophetic books of Daniel and the Revelation, both of which for centuries had been regarded as "sealed" books—books that were beyond comprehension.

Students of prophecy find in this very fact a fulfilment of the prophecy of Daniel that in the time of the end "many shall run to and fro, and knowledge shall be increased." Thus the increase of knowledge in science and invention has been accompanied with an increase of knowledge and understanding of the portions of the Bible that were written with particular application to our day.

Fifteen distinctly different lines of prophecy in the books of Daniel and the Revelation point to our day as "the time of the end," "the end of the age."

Jesus' last command to His followers on earth was: "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28: 19, 20.

Jesus connected His promise of a return with a teaching that there would be an end of the world. When asked by His followers what would be a sign of His coming and of the end of the world, He said: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. . . . Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars

shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. . . . Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away." Matt. 24: 21-35.

Any history of the latter part of the eighteenth century carries the account of the great Dark Day of May 19, 1780, and how the moon appeared the following night with the colour of blood. There are still living on the earth men and women who recall the falling of the stars on the night of November 13, 1833. This was a celestial phenomenon astronomers have never been able fully to explain from a scientific viewpoint.

These are literal fulfillments of Jesus' own prophecy. He said that the generation who saw these things should not pass away before He would return.

The Book of the Revelation shows that "in the time of the end" there will be a "remnant" people, keeping the commandments of God and having the testimony of Jesus. It teaches that their work will be to sound a clarion cry to the entire world to return to a faithful observance of all the laws of God and to make preparation for the imminent return of Jesus, which He Himself, on many occasions, promised would take place. This work is to be done within the lifetime of our generation.

SPECIFICATIONS FULFILLED

THE only group today who comply in every detail with the prophetic word as to what this "remnant" will be is the Seventh-day Adventist Church. Its growth during the past eighty years has astonished all who are familiar with its activities. It is this organisation that has attempted the greatest publicity project the world has ever

known—that of carrying the message of God for this time to the whole world in one generation.

Some things begin small and get larger. Others begin larger and get smaller. The Seventh-day Adventist movement is in the class that began small. The first general meeting of believers who later were organised into the Seventh-day Adventist denomination took place April

ers, 7,803 workers in mission fields working in 127 countries and 296 languages. £404,776 16s. 5d. was contributed to home missions, £779,894 9s. 11d. to foreign missions. Seventh-day Adventists support their ministry by the Bible system of tithing, and through this medium in 1927 contributed £1,280,775 6s. 8d. to the support of the church.

Seventh-day Adventists are spending more each year in proportion to membership in foreign missions than any other Protestant denomination.

Their literature is being published in 141 languages by 57 publishing houses, and they are labouring in 206 other languages. To buy only one copy of each publication put out by these publishing houses would cost £328 13s. 4d. In 1927 £956,314 17s. 1d. worth of gospel literature was distributed by the denomination. In its effort to achieve its tremendous goal of carrying the gospel to the world in this generation, this denomination has not limited itself to the word of the minister and of the printed page. Every medium of modern education and communication is used.

Seventy-one sanitariums and treatment rooms representing alone an investment of more than £9,896,907 minister to the physical as well as spiritual needs of humanity in all corners of the world.

Through an educational programme of the church, 1,307 primary schools are maintained; and 144 intermediate schools, academies, and colleges educate the youth of the denomination to become workers in the great work of the kingdom.

Newspapers, magazines, the radio, billboards, motion pictures, and many other modern means of communication contribute their bit to finishing the task this people sincerely believe God has appointed them to do.

Even this periodical has a small part in this great task in the publication of this and other articles on the "signs of the times."

One cannot read these astonishing facts about the rapid rise



Dr. Birkenstock, a Seventh-day Adventist medical missionary, treating a leper in Nyasaland, Africa. Seventh-day Adventists make medical work a strong feature of their missionary endeavours.

20-21, 1848, at Rocky Hill, near Middletown, Connecticut, U.S.A. There were only about thirty people present.

Fifteen years later there were only 3,500 communicants in the world. In 1900 there were but 61,509 believers in the United States and 14,548 outside the United States. Last year's record showed 112,276 Seventh-day Adventists in North America, 161,788 in foreign countries, a total of 274,064 world membership. The denomination has doubled its membership every ten years since it came into existence.

In 1927 there were 26,100 baptisms, 18,307 church work-

of a world-wide movement from a little group of thirty people back in 1848 without marvelling, "What hath God wrought?" Did not Jesus Himself say, "By their fruits ye shall know them?"

These facts and figures have not been set down here with any thought of boasting to the world about the accomplishments of this group. The guidance of divine providence is frankly and gratefully acknowledged. The task has not yet been completed by any means.

This article has been written, however, in the hope that it will call the attention of many to the fact that God is working mightily in our time and generation and that the day of miracles has not yet passed.

May those who read these pages be led to a more serious consideration of their relation to their God and to Jesus Christ, their Saviour.

Is There a "Blessed Hope"?

(Concluded from page 7)

when our Saviour declares that they that have done evil shall "come forth" "unto the resurrection of damnation," the last shred of a hope that all who die shall live again eternally is swept away.

The matter is made very definite in these words of the great Master: "Ye will not come unto Me that ye might have life." John 5: 40. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." John 14: 6. There is, then, but the one way to eternal life, and that is through the Lord Jesus Christ. It was His purpose in coming into this world that He might give life to those who were sitting under the shadow of the condemnation of eternal death. He says: "I am come that they might have life, and that they might have it more abundantly." John 10: 10. It was thus His one business in this world to put away sin and the results of sin by the sacrifice of Himself—dying that we might live, living that we might know how to live, and might also have an Advocate with the Father who had been tempted in all points as we have, yet without sin. He thus also became a "merciful and faithful High Priest," ministering on our behalf in the sanctuary on high, and leading us, through the influence of the Holy Spirit, in the way of life everlasting.

In that wonderful hope the Apostle Paul trusted, though the sword of the Roman emperor was hanging over his head. Nothing could pluck that glorious hope away from him, nothing turn him back on his way to the eternal city where the beloved Master waits for His faithful children. Hear him testify:—

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4: 6-8. Paul's confidence was simply unshakable. He declared, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1: 12. It is a blessed experience to rest in such confidence; and if we are surrendered to Christ as Paul was, then we have the same right to that hope and trust and confidence that Paul had. Hear him again: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8: 38, 39. What a blessed assurance. All the trials and persecutions and disappointments and sorrows are as nothing when one steps out into the white light of that blessed assurance.

But the saints of the older dispensation, as well as the saints of the new, had that hope. Job rejoiced in it. "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another [not a stranger, margin]." Job 19: 25-27. He knew that if he passed down into the grave, the grave would be his house, he would make his bed in the darkness; and yet he declared, "Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Job 14: 15.

We may rest and trust in the same confidence as these patriarchs and apostles; we can trust in the words of our Saviour; we can lie down, if need be, with our head pillowed on the same promise that sustained God's servant Job—"Thou shalt call, and I will answer thee." Isaiah's testimony that "thy dead men shall live" nerves us to meet the foe in the power of the Lord. It is a blessed hope; it makes life worth the living, no matter how hard and bitter may have been the experiences through which we have been called to pass. We shall indeed come forth again; but whether to peace and joy and life everlasting, or to shame and contempt, sorrow inexpressible, and death eternal, depends upon whether we have accepted the gift of God at the hands of Jesus Christ, or have spurned the gift and rejected the Giver. May God help us to take that wise course that brings all the blessings of heaven in its train. S.

Palestine and the Jews

(Concluded from page 6)

of faith the same are blessed with faithful Abraham."

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." And "if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 7, 9, 28, 29.

"The divine ideas concerning Israel were all spiritual rather than national. It was human thought that linked the name with national life."—"Jews and Jerusalem," page 87.

God has prepared for His people both a country and a city. That was the country for which Abraham and his companions "looked"—"a city which hath foundations, whose Builder and Maker is God." God will yet save a people to inhabit that city. That people will be a people of whom it can be said: "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." Of these people it will also be said: "And in their mouth was found no guile." Dear friends, it is your privilege and mine to have an inheritance in that country and live in that beautiful city "wherein dwelleth righteousness."



WOMAN'S REALM

Teaching Habits of Courtesy

HELEN GREGG GREEN

"Hail ye small, sweet courtesies of life, for smooth do ye make the road of it"—Sterne.

RECENTLY I overheard the story of a young lad applying for a position and getting it, because of the "How do you do, sir?" with which he addressed an elderly official of a big corporation.

"You see," the man who engaged the courteous young chap explained, "so many young men are not properly attentive to those who are older. That young man's courtesy was genuine. It's true," he quoted, "that 'acorns of courtesy in business, usually, develop into oaks of financial return.'"

Teachers and parents, alike, need to take time to think and teach courtesy. If such habits are inculcated in boys and girls while they are still in the plastic, just-around-the-corner-from-babyhood age they will, in all probability, carry these habits through life.

It is generally agreed that courtesy is indeed a most desirable quality to develop in children, but parents and teachers who expect their children to be thoughtful of others must remember that courtesy begets courtesy. They must set an example of courtesy. Is it not true that we often save our most courteous, gracious selves for our friends and acquaintances outside the home? Husbands and wives often speak to each other and to their children in a way they would not think of speaking to a stranger. How foolish! Must we not continually "sell ourselves" to each other as a salesman sells his wares to win orders? How does he do it? Partly by being friendly and courteous. Can we

expect to hold the love and respect of our own little family circle in the fullest measure unless we use similar methods?

Courtesy wins the love of our families and our friends. Let us teach our children that not many become great or famous, but all can be courteous and thoughtful of others—a practical application of the Golden Rule.

In our town, there is a big, jovial policeman who stands guard at a street corner where many children pass on their way to school. Expectantly, he waits for them in the morning, at noon, and in the evening. He is their idol, always ready to look at their report cards and eager to hear their little tales of happiness or woe.

One day, I happened to be passing, when I saw three little girls wave a cheery, "Good morning, Mr. Reynolds," to the smiling man.

I nodded to him and said, "Really, Mr. Reynolds, I believe you're one of the happiest men in the world."

And quickly he replied, "I am! I wouldn't trade places with anyone for a much larger salary. You see my children are all so polite and thoughtful."

"You have helped to make them so," I told him.

"Perhaps," he admitted, "I've found that courtesy and goodwill often win where gruffness fails."

CHARMS strike the sight, but merit wins the soul.—Pope.

Soup Recipes

ALMOND SOUP

Mince finely 1 onion and 2 strips of celery; add $\frac{1}{2}$ pound ground almonds, cover with cold water, and simmer for $\frac{1}{2}$ hour; rub through a sieve with the yolks of 2 hard-boiled eggs. Add the purée thus obtained to 1 quart hot milk and keep at simmering point for 5 minutes, then stir in 1 ounce flour mixed to a smooth paste with 1 ounce butter. Season the soup with salt and serve with the whites of eggs cut into dice and added last.

CARROT SOUP

Boil $\frac{1}{2}$ cup rice until nearly cooked. Add to this $1\frac{1}{2}$ cups finely minced carrot, and let boil until cooked—about $\frac{1}{2}$ hour. Then add sufficient milk to make nice consistency for soup; add a pinch of thyme, a little chopped parsley, about $\frac{1}{2}$ teaspoon marmite, and a little celery salt, and serve.



To Soup add MARMITE

IN they go, into a pint of water or vegetable stock, carrots and turnips finely sliced, a taste of tomato, celery cubes, the savoury onion, sprig of parsley. Boil, skim, add tablespoonful sago; boil an hour, strain.

Richer Flavour, More Nutrition

Finally—stir in a dessert-spoonful of Marmite and serve hot. Marmite is the whole secret of better soup—improved flavour, increased nourishing power.

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A SANITARIUM HEALTH FOOD
MARMITE



CHILDREN'S CORNER

How God Prepared a Captain

EVERY day for ten months two little Japanese children, one three and the other four, toddled down to the sandy beach on the island of Tononiu and looked wistfully seaward for the coming of a white ship.

"Mother," asked little Cherry Blossom, "where is that white ship that says 'dub-dub, dub-dub'?"

"I don't know, lassie; but watch for it, and perhaps you will see it come."

"But I've looked a long time, mother. I want it to come and bring us its tall, kind captain."

"I wish I could see the captain's kind face, too," remarked the father. "Christians are so hated on this island, and our heathen neighbours make it so unpleasant for us, that we need him to keep up our courage."

"Pray again, Cherry Blossom. Pray, Kihu," directed the mother, turning to her little ones. Kneeling together on the beach, the children turned their little faces to the blue sky and prayed that the dub-dub ship might come back.

"Look! look!" cried the mother, as they rose from their knees. "She has just rounded the point; the white-winged gospel ship is coming back."

Yes, it was the *Fukuin Maru*, the white-winged ship that sailed the inland sea of Japan, and stopped at many an island, while the captain told the story of Jesus.

For many years God had been training a sturdy Scotch boy to become captain of this white-winged gospel ship. This is how it happened. One dreadful night some Chinese soldiers entered a city, tortured the Chinese Christians, and drove out the mission-

ary and his family. They made their escape in a boat down the river in the darkness, and finally reached Shanghai in safety. "Boys," said the missionary father, "we are going back to the homeland; but never forget how much poor heathen China needs the help of Christians."

"Father, what does China need most?" asked little James.

"China needs Christian men for all kinds of work," replied the father; "but it greatly needs trained engineers."

James remembered his father's words, and, as he grew older, he worked very hard to make himself a marine engineer. The Great War came on, and young James Laughton became skilful in piloting war vessels along the rough and stormy coasts of Scotland. Whenever his ship made a port, he visited missions on shore, and earnestly and simply told the story of Jesus.

This was exactly what the mission board needed; a brave, skilful captain to pilot the white-winged ship safely among the islands of the Inland Sea of Japan, and to tell the people on the islands the story of Jesus' love for them. When the mission board heard the story of his life, they said: "We believe God has been training Captain James Laughton ever since he was a boy to become the captain of our gospel ship."

Already this fine Christian captain has won the love of old and young of these islands. Little children, like Cherry Blossom, and grown-ups, like her parents, count it a happy, happy day when the white-winged ship steams toward their island, for it brings the man of God whom they love, to tell them more of the story of Jesus.—*Selected.*

The Blessing of Humility

TO be the last, the servant of all, to be humble, to recognise the vanity of one's own reason, knowledge, strength, will, virtue, genius, activity, ambitions, interests, pleasures, and glory—in a word to confess one's own nothingness; that is the condition to enter and to be great in the kingdom of heaven. God only hears the humble and the needy, the hungry ones who cry to Him with a true feeling of their wretchedness. This was the special teaching of Jesus, and He reminds the Twelve of it by showing them a child, as the symbol of weakness, sincerity, and lowliness.

The innocence and docility of the child moved His compassion, for His sympathy was always aroused by helplessness and purity. He took him in His arms and said: "Whosoever shall receive one of such children, in My name, receiveth Me, and whosoever shall receive Me, receiveth not Me alone, but Him that sent Me."—*Père Didon.*

Heaven's Best

IN the Teacher sent from God, heaven gave to men its best and greatest. He who stood in the councils of the Most High, who had dwelt in the innermost sanctuary of the Eternal, was the One chosen to reveal in person to humanity the knowledge of God.

Through Christ had been communicated every ray of divine light that had ever reached our fallen world. It was He who had spoken through every one that throughout the ages had declared God's word to man. Of Him all the excellences manifest in the earth's greatest and noblest souls were reflections. The purity and beneficence of Joseph, the faith and meekness and long-suffering of Moses, the steadfastness of Elisha, the noble integrity and firmness of Daniel, the ardour and self-sacrifice of Paul, the mental and spiritual power manifest in all these men, and in all others who had ever dwelt on the earth, were but gleams from the shining of His glory. In Him was found the perfect ideal.—*"Education," Ellen G. White, page 73.*



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Around the World

MORE than 6,000 books printed in Braille (raised-paper type for use by the blind) are on the shelves of London's National Institute for the Blind.

IN all recorded industries of Australia during 1927-28 the total production was estimated at £453,311,000, or an average of £73 9s. 6d. per head of population.

COLONEL P. S. LELEAN, Professor in Public Health at Edinburgh University, in a lecture to the British Social Hygiene School, reported in the London *Daily Telegraph*, attacked the frying-pan method of cooking as a menace to health. "It is estimated," he asserted, "that the average housewife could get 30 per cent better value for her food money if she had a little knowledge of simple dietetics. So bad is the cooking of unsuitable food—largely by that fell foe of digestion and of romance the frying-pan—that digestion troubles rank second in the list of ailments, causing lost work, and they are responsible for nearly one-fifth of the total loss. The frying-pan bakes and dries up food. It makes it hard and thoroughly indigestible, and is one of the causes of the decay of teeth. While it is true that the frying-pan has cooked the Englishman's breakfast for many years, it is also true that for many years the Englishman has been suffering from bad digestion."

A NEGRO "Who's Who" has been published in the United States. This is significant as marking an advance not only in the culture of the race, but also in its pride of achievement.

THE run from Calais to Stamboul (Constantinople) by the Simplon-Orient express is the longest in Europe without change of carriage. No fewer than eighteen different railway administrations, representing eleven countries, are concerned in the service.

AT the Canadian National Exposition held at Toronto, Canada, from August 23 to September 7, 1929, an automatic two train control system in miniature was displayed by the Westinghouse Electric and Manufacturing Company. In this little display, two toy trains sped about a network of tracks, stopping, starting, and switching without the aid of any human agency. The toy train system was not put forward as an example of a practical application. It was merely intended to demonstrate the possibilities of automatic control, now being used in industry more extensively than ever.

WORK is now proceeding on the reclamation of the Zuyder Zee in Holland. As most of our readers will be aware, the Zuyder Zee was originally a lake, but great inundations during the thirteenth century caused it to become a gulf of the North Sea. It covers an area of 2,027 square miles, its maximum length is 85 miles, and its greatest breadth 45 miles. The average depth is about 11.5 feet. Owing to the urgent need for new land for farming and residential purposes the Dutch Government decided some time ago to drain this vast area. It is estimated that the land reclaimed will provide homes for at least 400,000 people. When the work is finished, a small portion of the Zuyder Zee will remain, but it will be nothing more than an artificial lake with an area of 280,000 acres, while Marken, an island whose inhabitants have hitherto specialised in fishing, will become a typical Dutch inland village, 45 miles from the sea. In order to keep out the waters of the North Sea the construction of a huge dyke 21 miles in length is necessitated. When completed this dyke will be the largest of its kind in existence. It will carry a railway line on the top and will be 300 feet in width at the base. There will be two sets of locks incorporated in the dam capable of admitting vessels with a tonnage of up to 2,000, while the passage of the River Yssel will necessitate the construction of 30 sluices. The whole scheme will cost over £40,000,000 to carry out, but it is estimated that the value of the reclaimed land to the Dutch Government will be at least £45,000,000. A serious question that the drainage scheme is raising is that of finding employment for the men who have hitherto been engaged in fishing from the villages along the shores of the Zuyder Zee, and it has been stated that they will be offered work on board new whaling vessels that will operate from Dutch seaports.—*Meccano Magazine*.

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