

SIGNS *of the* TIMES

WORLD EVENTS
IN THE LIGHT
OF PROPHECY

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The INTERNATIONAL JESUS

By J. I. Robison

THE world today is witnessing an outburst of aggressive nationalism that is threatening the stability of empires and endangering the peace of mankind. In many lands men are raising about themselves a wall of national isolation.

The Great War gave birth to an upheaval in Central Europe such as has not been seen before in modern history. As a result of that war, there were carved out of the old Russian, Austrian, and German empires the new states of Finland, Esthonia, Latvia, Lithuania, Poland, Czechoslovakia, Austria, Hungary, Jugoslavia, and Albania. These new nations, which were so drastically reconstructed, were built upon the principle laid down at the Peace Conference that each nationality should be free and self-governing. This creation of new countries, based upon the principle of nationalism, has therefore given every race on the face

of the earth a hope that its own national aspirations may some day be fulfilled.

In Ireland the republican movement, with its Sinn Féin creed, has recently come into conflict with the British Empire, and openly plans for an independent Irish republic. India is seething with a new spirit of nationalism, and tens of thousands of Indian youth are becoming passionately desirous of freedom, and conscious for the first time in history of a national unity.

The declared intention of the new national movement in China is to make China a free, independent sovereign nation, ruling all her territory as an equal with the other nations of the world. And it is in the throes of this new birth that China is now suf-

fering. Turkey has also had a new birth of nationalism, and under Mustapha Kemal, the Nationalist dictator of Turkey, "the sick man of the East" has become a new nation.

Mussolini has aroused the Italian nation to a realisation of her national aspirations as no man has been able to do since the days of ancient Rome. Today Italy stands united but unsatisfied; and under the leadership of her ambitious dictator is looking beyond the Italian borders for a larger expansion.

ONE INTERNATIONAL FIGURE

IN this great tumult of world forces there is the voice of one international Figure, calling men everywhere to see not alone the narrow confines of their own race or nation, but to look out upon a world perishing in ignorance. And it is the teaching of this Man, Jesus of Nazareth, that alone can break down the national walls of hatred and jealousy,



Three thousand Japanese girl students of various high schools of Tokio recently visited the barracks of an infantry regiment at Tokio to obtain actual knowledge of military life. Japan is not the only country in which a spirit of intense nationalism is being displayed.

Sport & General Photo

and create in the hearts of men an international comradeship and world brotherhood, as the kingdom of God recruits its citizenship from among every nation, kindred, tongue, and people.

The international appeal of Christianity, with its world-wide influence toward a recognition of the brotherhood of man, is all the more remarkable when one considers the vehement nationalism of the Jewish nation which surrounded Jesus during His life on earth.

Jewish nationalism was centred around their religion and the worship of Jehovah, who, to the Jew, was the God of his nation alone. Jerusalem was the centre of the world to the Hebrew people, and they came to their holy city from all over the earth to perform the duties connected with sacrificial worship.

JESUS' BOYHOOD

Jewish nationalism was in constant conflict with Roman imperialism during the boyhood of Jesus, and He must have often heard the passionate speeches of the agitators as they aroused their fellow-nationalists to throw off the yoke of Rome. When Jesus was but twelve years of age, a nationalist revolt broke out in Galilee under Judas the Galilean.

Jesus was surrounded with the most narrow national ideas of any nation of His time, or perhaps of all time, and we might therefore expect Him to have been a keen nationalist. But instead, we hear Him teaching the most profound international ideas that were ever expressed by man. He lifts Jehovah from the narrow confines of a Jewish God, and sets Him forth as the Father of all mankind. He widens the intensely national idea that the coming Messiah should rule a Jewish national kingdom, and accepts the appointment of His Father as the founder of a world-wide kingdom of God.

HE LOVED ALL MEN

This internationalism of Jesus was manifest all through His ministry. Probably no greater national hatred ever existed than between Jew and Samaritan. But Jesus deliberately talked with the Samaritan woman at the well, though such an act was contrary to national custom. He preached to the Samaritans; He chose a Samaritan as a type of the good neighbour in the parable; and He rebuked James and John for an expression of their national hatred in wanting to bring fire from heaven to burn up a Samaritan village.

In His instruction to His disciples with reference to their work after His departure, His international concept was fully revealed. They were to begin their work in Jerusalem, then carry it on throughout Judea, then



NEARING HOME

Iris O. Harman

We are nearing that beautiful home today,
Tho' the mountains of sin loom dark in
the way;

By faith we may conquer, then do not
delay—

We are nearing that beautiful home.

Though oft-times discouraged by weakness
within,

Our Saviour is mighty the conflict to win,
For "once He was offered" to carry our
sin—

We are nearing that beautiful home.

What joy will be ours to look on that face
All shining with heaven's own glory and
grace,

To hear His sweet welcome, and feel His
embrace—

We are nearing that beautiful home.

So let us take courage and journey each day,
Our blessed Redeemer has shown us the
way;

Let us follow His footsteps, be watchful
and pray—

We are nearing our beautiful home.

over into Samaria, and then to the uttermost parts of the earth. And in the organisation of His church no suggestion is made that its membership should ever be limited by national or racial differences; it was to be rather an international world-wide fellowship.

A GOSPEL FOR ALL THE WORLD

THE international character of Christianity was proved on the day of Pentecost, for on that wonderful morning when the Holy Spirit was poured out on the waiting disciples, they spoke "with other tongues, as the Spirit gave them utterance." Acts 2:4. There were representatives of no less than seventeen nations in Jerusalem that day, every one of whom heard in his own tongue wherein he was born the message of salvation. Verse 8.

This world-wide character of the gospel message was soon lost sight of by many, however; and the first great controversy in the early Christian church was over the question of whether Christianity should require its non-Jewish members to submit to the rite of circumcision, and thus

become national Jews. The Spirit of God led the early church to a definite declaration that no Jewish national requirements should be placed on Gentile Christians. As a result, the church quickly took root among the Gentiles, and was soon a flourishing plant in every nation of earth.

The good news of the gospel soon developed a Christian society made up of Jew and Gentile, Greek and barbarian, rich and poor, free and bond, who all had in common something that made all differences between them irrelevant, and that bound them together in loyalty to the kingdom of God.

That same spirit of universal brotherhood is the great need of the world today. To the aggressive nationalist, the glory of his nation is all important. For that he lives and is ready to die; and, more than that, he is ready to destroy other nations that his might live. He sacrifices the larger freedom of God's gracious love upon the altar of domestic sovereignty, and recognises no law higher than that of his nation's will.

A WORLD VISION NEEDED

UNFORTUNATELY the Christian church of today has largely been captured by this nationalism and imperialism that have erected their separating walls all over this world. The dearth of mission endeavour in the modern church is another symptom of its lost world vision.

But the same Christ who at the beginning of the Christian era sent forth His disciples to break down the narrow walls of national seclusiveness by the proclamation of the gospel of peace, is calling today for a new vision on the part of His people. "Lift up your eyes," He says, "and look on the fields; for they are white already to harvest." John 4:35. "Go ye therefore, and teach all nations, . . . whatsoever I have commanded you." Matt. 28:19, 20. The waiting millions of earth, of every tribe and nation, are prospective citizens of the kingdom of God, and as such have a claim upon the thought, interest, and love of every follower of the world's Redeemer.

Such a world vision, not for national conquest, but for the victory of the cross, is the great need and the only salvation for a dying church which has lost its world vision in the restricted confines of nationalism. We rejoice that there are indeed Christians, and a Christian church, who carry the gospel to all the world, and who are, in fulfilment of the prophecy, doing it in "this generation." Matt. 24:14, 34.

CHRIST is the bread for men's souls. In Him the church has enough to feed the whole world.—Maclaren.



NOTE and COMMENT

Our Times Fulfil the Word

THE distresses and the perplexities and the increasing crime of these days bear eloquent testimony to the truthfulness and infallible exactness of the prophecies of the Bible. The very scoffing of the scoffers against the Bible fulfils the prophecy which declared, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the Creation." 2 Peter 3: 3, 4.

That prophecy is being fulfilled today before our eyes in the scoffing and even ridicule heaped by many upon the idea of the return of the Lord Jesus Christ for the reward of His saints and the punishment of the wicked; and the latter part of the scoffing is fulfilled in the evolutionist and geological theory of "uniformitarianism," which distinctly teaches just what the inspired writer declares in the above scripture they would be teaching, "all things continue as they were from the beginning." They will not have it that the Scriptural account of Creation is true; but in their denial of its truth, they fulfil the predictions of that same Word.

Today there are many who teach that the world is getting "better and better" all the time. The idea has become a kind of fetish, at whose shrine they worship continually, while the inerrant Word has been proclaiming these many hundreds of years that "in the last days perilous times shall come." Which are true, the declarations of men who are bent upon believing the world is growing better and better? or the Word of God, which declares that in these "perilous times" "evil men and seducers" would "wax worse and worse, deceiving, and being deceived"? We choose the Word of God; it has never disappointed us in its predictions, and we know it never will.

Not only crime, but organised crime, is increasing continually, and

no country in the world is free from it. Here is how a writer in *Scribner's Magazine*, for August, Mr. Walter W. Liggett, speaks of it:—

"Organised crime cannot remain static. It must either increase or diminish. Right now gangland is growing. 'Alcohol routes' spread fanwise from all our great cities, corrupting constables, policeman, sheriffs, Federal enforcement officers, and city officials all along the line of delivery. Gunmen in high-powered cars sally out to rob banks in country towns. Racketeers are constantly trying to 'muscle in' on new territory. 'Snatching' or kidnapping for a ransom, is a growing menace from which no wealthy person is immune.

"There is a spiritual menace, too. Through the medium of the newspapers, the movies, and the cheaper magazines, gangster terminology and gangster ideals have insensibly infiltrated through our national consciousness. Every thoughtful person realises the danger. Unless crime can be controlled in the centres whence it came, like a cancerous growth it will infect the whole body politic—and that also applies to civic corruption."

Mr. Liggett is not a "scaremonger"; he is expressing in print what multitudes of others are seeing and fearing, and from which there is no way of escape. He says crime cannot remain static, but must increase or decrease. Men have been trying to teach us that it is going to decrease; God's Word says it will increase, and will "wax worse and worse." That is exactly what it is doing. So which is true? Which is the most dependable? We have no question.

For a long time Australian and English papers have been pointing at America as the incubator of all kinds of criminality; but the same breed of vultures is hatching out in Australia and England and all parts of the world, and America has no monopoly of the dark brood. Safe-blowings, burglaries, and highway holdups have introduced themselves to the Motherland of late, so that today motorists in England are warned by motorist associations not to stop to give aid on the open road to anyone who seems to be in distress or in need of assistance, unless that person who

signals for help is a policeman or a uniformed official of the motorists' association. And this in crime-free England! It is hard to believe. And Australia knows what safe-blowings, house-breakings, and shop burglaries are. No matter where the crime waves started—they are drenching the world today, in absolute fulfilment of the divine prediction.

And what do these things teach us?—That we are in the last days.

Prohibition in America was blamed by thousands of the thoughtless, or by those who had financial interests to serve by so blaming it, for the curse of gangsters and racketeers, who are living off the industry of others, and making both life and property unsafe; but many of the ingenious gangsters have forsaken the "bootlegging" of alcoholic beverages, and have begun the work of "racketeering" in other lines, even in the business of supplying milk. It is declared that the work of the gangsters and racketeers is far more profitable to them in the milk business than in the liquor business. Says a writer in the *Congregationalist*, of September 22:—

"The attention that the gangsters are paying to the milk business has brought about some striking changes in the Milk Drivers' Union of the city. The Union headquarters has been fortified, and a police squad has a machine-gun nest across the street from the building. The house has been reinforced with armour plate, and the head of the Union, Steve Sumner, uses an armoured car. These precautions were taken because it was revealed that the racketeers intended to seize control of the Milk Drivers' Union as a first step to the seizure of all teamster local unions in the city.

"One would suppose that an effort of this sort would be carried on with great secrecy, but this was not the case. Sumner names the men who approached him, and has explained in detail what they propose to do. These men are all well-known criminal characters in this city. They evidently believe that the bootlegging racket has seen its best days, and that crime must find other methods of securing money. Sumner frankly says that he was invited to go along with the racketeers or to sell out to them; and he claims that certain of those who visited him laid guns as well as cards on the table, but that he refused to deal with them. He reminded his hearers that the president of the Union was kidnapped and the vice-president of the International Brotherhood of Teamsters was slain. Red Barker, one of these racketeers, was killed by fellow-gangsters the other day.

"This development means that if these bandits succeed, society is sure to be ruled by gangs. All sorts of graft will be added to the cost of living, and we shall be governed by crooks and murderers. Prohibition has little to do with this."

So we repeat the divine prediction: "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, with-



Sport & General Photo

A number of ingenious devices were to be seen at the Inventions Exhibition held a short time ago in London. The prevalence of bag-snatchers has called forth the device shown above, which is worn round the wrist, as a safety guard for ladies.

out natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God. . . . But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3: 1-13.

So in the "last days" we were to see just what we are seeing today. But there is another statement which we must not forget: "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. Shall we say that it is a remarkable thing that this other sign of the nearness of "the end" is seen in the world today? We think not; it is just what we would expect. The two signs were to appear at the same time, and they are with us now. Surely we have not followed cunningly devised fables. We are in the time of the end. The waymarks cannot be mistaken. The time of our Lord's return is near at hand. "Be ye also ready." S.

Fostering the War Spirit

A SHORT time ago an article appeared in the *San Francisco Chronicle* which throws some light on the way in which the armaments trade fosters the war spirit and militates against disarmament and international peace and good will. We quote the following interesting and informative paragraphs:—

"Startling revelations tending to show that the private armaments trade, especially in Europe, is one of the greatest ob-

stacles to disarmament and the reduction of the \$5,000,000,000 [£1,000,000,000] annual burden that excessive armaments place upon the world's tax-payers, are made in documents submitted to the Geneva Disarmament Conference delegations. As a result a powerful movement is getting under way to bring about abolition of the private manufacture and trade in death-dealing war machines, and to put the industry under government ownership and control in the various states where it is established.

"The armaments industry, it appears from the Geneva documents, knows neither nationality nor frontiers, nor has it any political prejudices. To it all governments and peoples are friendly in proportion to their ability to become its customers. Its sole aim is the promotion of trade in armaments, and it 'disseminates warlike atmosphere among peoples, influences the press and, through press campaigns and the magnifying of diplomatic incidents until they become international disputes, influences the whole public,' according to Leon Jouhaux, French Liberal leader and a 'minority' delegate to the Geneva Conference.

"Direct and serious charges against the industry are made by such internationalists as Viscount Cecil, Sir Austen Chamberlain, Henri Rolin, and Senator Louis de Broeckers of Belgium, and others. They claim that the armaments interests of Europe had 'a great deal to do with the development of the present war in Manchuria' and that it is 'so all powerful that practically nothing about the international trade in armaments is allowed to leak out; for if it did, the scales would fall from the eyes of nations.'"

Truly the forces of evil arrayed on the side of jealousy, hatred, strife, and war are powerful and crafty. Men who have surrendered themselves to the lust of gold are being used by the evil one to fan and to feed the flames of international hatred that shall finally lead the nations into irreparable ruin.

In these perilous times in which

we are living there is only one safe place for us to be—"under the shadow of the Almighty." Abiding there we can confidently repeat the Psalmist's words, "I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust." Ps. 91: 2. F.

The Cauldron Still Simmers

MEN who are looking to the League of Nations for security from trouble, and for a guarantee of peace are looking to the wrong source. They who are looking for peace and neighbourliness in this present world have their eyes focused upon a vanishing objective. Fifty-seven nations met at Geneva for the thirteenth assembly of the League of Nations, and found their Geneva organisation "staggering under a mass of problems such as it had never before faced."

The great problems that faced that assembly were Manchuria and Disarmament; but, as a writer in the *San Francisco Chronicle* expressed it:—

"Even the most pessimistic and superstitious among European statesmen did not then envisage a situation such as has arisen, or one fraught with so many dangers and embarrassments. Since then two extraordinary assemblies and the council, in session almost continuously, have vainly sought, with the active collaboration of the United States, to lessen the tension between Japan and China. An international League commission, upon which an American is serving, has spent six months conducting an inquiry 'on the spot' and in China and Japan. And yet the Manchurian problem is just now nearing its crucial stage.

"As to disarmament, the pot has bubbled furiously from February to July, with premiers, foreign ministers, cabinet officials, generals, admirals, and lobbyists at hand to help prepare the soup. Never since the League was founded has there been such a galaxy of stars participating in a Geneva conference. Yet on disarmament practically nothing has been accomplished. If anything, the problem has become more complicated.

"Of the multitudinous problems that confront the assembly, obviously the most important politically is the Sino-Japanese controversy."

The Manchurian problem reached its climax; the great committee presented its report; Japan refused to accept it; and she is going straight on to carry out her programme as if there were no League of Nations, and as if the way were just as open to her to invade and castigate another nation as if she had never signed a covenant agreeing to outlaw war as a means of settling international disputes. Japan has now presented her case to the League; China has presented hers. There is no semblance of agreement, nor is there any indication whatsoever that Japan will

bow to the wishes of even the whole group of other nations. She has decided upon her programme in the matter; and, League or no League, with its permission or without it, she will carry out her programme in Manchuria. Japan feels that Eastern Asia must be taught to stand upon its own feet to oppose all Western influence.

Since Japan's guns and aeroplanes opened up a way for her into China, a new spirit seems to have been awakened in Japan. It is variously styled "Japanism," the "Great-Japan principle," the "Imperial principle," the "foundation principle of the state," or in its international aspects, "Back to Asia." The patriotic societies are making much of it, and there are many of them, and—

"The terminology just quoted will be found in the prospectus of every one of them, from the dignified Kokuonsha, recruited from the bench, the bar, and the commissioned ranks of the army, down to the shadiest group from which strike-breakers or political bullies may be hired."

This writer in the *New York Times* adds that—

"When high politicians and generals become its advocates, when the army and the navy are affected, and when 'death bands' of farmers and officers organise the assassination of statesmen and capitalists as a protest and a warning against tendencies which are held to be contrary to 'Japanism,' it must be taken as a symptom of something serious. By studying the declarations of its exponents and the movements which try to give it concrete form, and, more important still, the economic conditions from which it springs, it is possible to form some objective judgment of the new nationalism which is now so powerful."

Concerning Japan and her designs in Eastern Asia, one of the exponents of this new spirit in Japan, General Araki, says:—

"It is the duty of Japan to oppose every action by the powers which is not in accord with righteousness and justice, the fundamental spirit of the empire. Japan cannot close her eyes to disturbance in any part of Eastern Asia. . . . It is a matter of urgency that Japan should establish her prestige in Manchuria and Mongolia; otherwise we may be deprived of an opportunity to propagate the national spirit of the empire, while peace in the Far East may be disturbed and the very existence of Japan threatened."

What Japan considers righteousness and justice may be quite different from what China and other nations consider righteousness and justice; and while General Araki declares that Japan's "native ideal is the realisation of eternal peace," it seems clear that she will not accept any programme looking toward peace that does not permit of the expansion of her nationalistic ideals.

So the international cauldron boils, and into its brew the spirits of evil are stirring the mixtures of international jealousies, hatred, suspicion,



Sport & General Photo

A new Greater London borough was recently created when H.R.H. the Duke of Gloucester handed over the charter to the charter mayor at the borough boundary. The photo shows the Duke, followed by the charter mayor, passing between a guard of Thames watermen in their distinctive uniforms.

opposing ideals, and the established habit of distrust. When the League of Nations was formed, there were many who felt that the peace of the world was guaranteed against any such rupture as occurred in 1914. But says the infallible Word: "When they are saying, Peace and safety, then sudden destruction cometh upon them . . . and they shall in no wise escape." 1 Thess. 5: 3, R.V.

They have been saying, Peace and safety. This is the generation of the peace movement, of peace societies, that have multiplied in various lands. But the spirit that germinates war is as much alive as at any time in the history of the world. It was prophesied that the "spirits of devils" would go forth to the kings of the earth and of the whole world to gather them to the battle of the great day of God. Their self-appointed business was to prepare a way for the kings of the East, or the kings that come from the sunrising. They are doing that work today. The work which they are doing in all the nations of the earth is preparing the way for the kings that come from the sunrising to meet the kings that come from the rest of the world in the battle of that great day of God Almighty. In no other age of this world's history has the way been so carefully prepared for the clash that finishes the history of this present world. The brew is ready; the jealousy-inspired mixture boils; the seething nations are about ready for their part in the tragedy that sweeps a hate-intoxicated world to its doom. Some will escape; for they will have anchored their souls in the haven of

eternal refuge. But they who trust in the plans and programmes of man will perish in the holocaust that ends the history of sin. S.

Animal Food Generally Unhealthy

THE results of sin in this world are seen not only in the ever-increasing number of crimes committed, but also in the increasing amount of disease in animals that are slain for human consumption. The stamina of the whole animal world is feeling the curse and the blight of sin. And it is not confined to the animal world, either; but plant life also is suffering under the curse, and diseases which our fathers or grandfathers never met with are riddling our harvests and threatening the extinction of certain products. Only by the most strenuous efforts are the crop pests kept under anything like control. The war carried on with smoke and spray must be incessant if farm and orchard products are not to be completely destroyed.

Warnings have been published from time to time against the eating of the flesh of certain animals. To these warnings very little heed is given. The result is an ever-increasing amount of disease in the human family. There appeared recently in the *Border Morning Mail*, Albury, N.S.W., an article by a butcher of forty-five years' experience, Mr. Charles Jones, in which he protested against the sending of aged sheep and cattle to slaughter-houses to be pre-

pared for human food. We take the following from his article:—

"In view of my long experience as a butcher, I can claim rightly to speak with authority on the subject of meat supplies. I am a strong advocate of the boiling down of aged stock. It is high time that the government took action to prevent many of these aged sheep and cattle being sold in public yards for human consumption. In the case of full and broken-mouthed sheep, butchers cannot use one liver in every hundred, as they are more or less diseased, and 50 per cent of the carcasses are also affected. The meat is not fit for human consumption, and its proper place is, not a sale yard, but a boiling-down works.

"It has been the practice of inspectors in the meat industry that where tuberculosis and cancer appear in a carcass, to open up the gland on the beast, and follow the gland containing the disease and matter along until they reach a point where the gland becomes clean, and condemn only that portion of the beast that is affected. This, I contend, does not give sufficient protection.

"Again, if young beasts are killed for the purpose of human consumption, disease would not probably appear. There are many cases where the fore-quarter, or certain portions of the beasts, are condemned and cut away, and the remainder of the carcass allowed to go on the market."

The poison of disease in such animals is very liable to be conveyed to the systems of those who partake of their flesh. The cravings of appetite should not be allowed to blind the minds of human beings to the danger to which they are subjecting themselves when they indulge in a meat diet. Fruits, grains, and vegetables are the better, purer, and safer diet. The vegetarian diet was the original diet of man, so appointed by the Creator Himself. It was only this side of the Flood of Noah's day that the eating of flesh food was permitted; and with that permission came a shortened life, a weakened constitution, and the increase of disease in both the human family and the animal creation. In the fair land of Eden restored, where they shall not "hurt nor destroy," no life will be destroyed to provide food for other life; no disease prey upon the bodies of any of God's creation; no sin enter to bring its fruit of sorrow, misery, and death. A glad day will it be when our Redeemer's kingdom of righteousness is finally ushered in. To have a part in that inheritance and that kingdom will be the most blessed reality, the most perfect joy, the culmination of the fondest hopes.

S.

JESUS still comes to us in our outer life, and blessed is the man who arises and follows Him whithersoever He goes. Jesus still comes to the door of the soul; and that man is most blessed who receives the Lord into his guest-chamber.—*John Watson.*

IN THE Bandit Country

A Missionary's Miraculous Escape in Manchukuo

N. F. BREWER

"I sought the Lord, and He heard me, and delivered me from all my fears." Ps. 34: 4.

THIS text is being fulfilled here in Manchukuo in our time, as truly as it was in the days of old. The Manchurian trouble has created more bandits than ever before. Trains are frequently held up and the people robbed. Banditry became so bad in one district that part of the Chinese Eastern Railway was completely paralysed, and the train service had to stop for over a month.

At one time it seemed that we would not be able to hold our general meeting because of the unsettled conditions, but we prayed earnestly to God that He would remove all obstacles, and He heard our prayers. At the appointed time we opened our meeting with delegates and representatives from practically the whole Manchurian Union and China Division.

As we joined in the songs of praise to God for His mercies towards us our hearts went out to one part of our field which was cut off from us. We prayed earnestly that in some way God would open the way for our worker there to come at least for the latter part of the meeting. And he came, but it was only through a miracle that he reached Harbin, for the train on which he was travelling was the first to run after a month's interruption and was stopped on the way and robbed by the bandits. Everything was taken from the passengers as well as from the train, the spoils amounting to about £6,000. Nor was that all, for they also took eighteen passengers to hold for ransom. These included four Russians and fourteen Chinese. Telling of his miraculous escape, the missionary said:—

"As the train was nearing a small station the engineer stopped it, for a little ahead was a large pile of sleepers on the track. As soon as the train stopped shots were heard and in a few minutes the bandits appeared and ordered everybody out of the train. When all were out, some bandits were left to guard the passengers while others went into the carriages and took all they thought would be useful. After that was done they came out and ordered everybody into a nearby yard. When all were in the enclosure the bandits searched them and took all that was valuable from

them, such as watches, money, jewellery, and even their better clothing.

"After they finished with that, they began to separate the people, placing some on one side and others on the other. They picked eighteen people, four Russians and fourteen Chinese. These they took into the woods with them for ransom. Only the mighty hand of God saved me from a like fate. And it happened like this:—

"As the train stopped, I was the first man to come out of the carriage. As I was stepping off one of the bandits pointed his revolver at my breast, took off my hat and placed on my head the cap he had on. It was a railway man's uniform cap. I kept it on, not knowing that through this means the Lord would save my life. When the bandits began to separate the passengers, they took me for one of the train crew and placed me among the members of the crew and thus was I saved. For this I am very grateful to our heavenly Father, and ever will be."

It was difficult for our brother to tell this experience, and several times his joy turned into tears when he thought of the poor people who had been taken by the bandits. His courage is good, for although he had gone through such an experience and had lost some of his clothing and other belongings, yet the souls being won where he labours far outweigh his suffering and loss and are a joy to him and to us all. Surely this is a glorious work, and the Lord is able to save today as in the days of old.

WE are all teachers, and our school is larger than many of us have thought. We are teaching more individuals in that school than many of us will be willing to give account for in the day of judgment.—*Selected.*

THE fountain of the heart must be purified before the streams can become pure. He who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility. There is no safety for one who has merely a legal religion, a form of godliness. The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether.—*"The Desire of Ages," page 172.*

SIGNS of the TIMES

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

A Call to Loyalty and Devotion

THE following interesting letter to the editor of the London *Spectator* appeared in a recent issue of that journal:—

"We are impelled to address you because of the concerted attack which is being made upon institutions we hold to be of essential importance in the life of our nation by a group of able scientific men who have renounced the Christian religion. We are particularly influenced in doing so by the fact that a volume has just appeared which gives an outline of history, civilisation, and art 'for boys and girls and their parents,' which is commended by well-known men who are representatives of different Christian churches. It is necessary that a protest should be recorded against the commendation by Christian men of a volume which professes to give an outline of history, and mentions Mohammed, Buddha, and Lenin but does not mention Christ.

"This book further speaks in apparent approval of the destruction of the family by the institutions of Soviet Russia, and says that it is the existence of the 'Soviet crèches and kindergartens and children's organisations' which 'makes it possible to remove the rule that a father and mother must go on living together.'

"We appeal to those who are teachers of revealed religions to do nothing to assist the wide circulation of works of a distinctly atheistic, and even antitheistic character. The 'new morality' proclaimed by a section of the intelligentsia of today is a revival of ancient paganism which will assuredly be as completely defeated as was its forerunner. Civilisation can never outgrow and outlast the family. If in certain directions the increase of material resources has outrun moral and spiritual power, the church as a whole is summoned thereby to a deeper devotion to its high mission and not to a surrender to those who deny the validity of that mission."

This letter is signed by such men as the Archbishop of York, the Presi-

dent of the Methodist Conference, the Moderator of the Church of Scotland, the President of the Board of Trade (Mr. Walter Runciman), also by the head masters of several leading English schools, the editors of three influential religious periodicals, a number of prominent ministers of the gospel, and several members of the British nobility.

It is well indeed that the English people should be warned against such a volume as the one referred to in the letter we have quoted. Apparently the same subtle, antichristian, atheistic teachings that are being so boldly advocated in Soviet Russia are set forth in a clever, deceptive, partly concealed way in this book; and what makes it especially dangerous is the fact that it is designed for boys and girls, many of whom would not be able to discern the pernicious nature of some of its contents.

Christianity is today having to face a powerful revival of ancient paganism, which is being advocated in one form or another by thousands of men and women who are in a position to make their influence felt. Many of those who are educating the children and youth of today—teachers, lecturers, and professors in schools, colleges, and universities—are attacking Christianity, either covertly or openly, and are causing thousands of young people to make shipwreck of their faith, or, if they have had no religious faith, to become more and more indifferent or thoroughly hardened in unbelief.

Certainly, then, there is a great need of Christians showing a united front on the great fundamentals of their faith. But it is evident that the various religious denominations can never do this so long as evolutionism, modernism, and the higher criticism continue to mould so much of the teaching that comes from the pulpit, the religious press, and the theological hall. True it is that "the church as a whole is summoned . . . to a deeper devotion to its high mission and not to surrender to those who deny the validity of that mis-

sion." But how many will heed that summons?

In this time of grievous departure from the Christian faith God is calling for a far greater manifestation of loyalty and devotion to the fundamental principles and institutions of the gospel than even the writers of the letter to the *Spectator* had in mind. Jehovah's special message for this last generation calls for a whole-hearted acceptance of the complete gospel—not the gospel with many of its vital features shorn from it or corrupted by pagan philosophy.

This means that a number of important doctrines that have been more or less neglected or obscured or corrupted must be prominently presented in their Scriptural purity. Among these are such truths as the mediatorial work of Christ, the second advent of Christ, the perpetuity of the law of God and the obligation of the Sabbath commandment, the nature and destiny of man, and his condition in death, etc.

These important doctrines, around which cluster so many lines of divine prophecy, are especially suited to meet and counteract the subtle errors and the pagan philosophies that the evil one is so successfully using today to involve men and women in eternal ruin.

Thus a great conflict is being waged between truth and error, between the church of Christ and the forces of evil, and this conflict will become more and more intense as time goes on. But concerning the outcome of the struggle there can be no doubt; for the Word of God gives us definite assurance that all that is opposed to the principles of the kingdom of Christ shall go down into eternal oblivion.

Jehovah's final message to this world—"the everlasting gospel"—is to go to "every nation, and kindred, and tongue, and people," gathering out those who shall "fear God, and give glory to Him; . . . and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7. Concerning this message our Lord Himself declared: "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. So the triumph of the everlasting gospel is sure, and so, too, is the triumph of those who are faithful to that gospel.

F.

"MAKE it a rule when you give to let your gift, whatever it may be, go freely and lovingly, and to make joy in the giving; then let the matter become a closed chapter, and go on to the next episode in your book of life. Just give and forget."

THE GLORY AND THE JOY OF THE LORD'S DAY

Throughout all ages men have been helped and blessed by that day which God has given for man's rest and devotion

WALTER H. BRADLEY

TODAY is the Lord's day. Last night there was a beautiful sunset. As the hours of the Sabbath were ushered in, they seemed to come with a special glory. Forest fires were raging back in the mountains, and the dying day was couched in a bed of splendour. From delicate shell pink to flaming crimson all the western heavens seemed on fire. A few low-hanging clouds in the east caught the last rays of the sun, and here and there on the leaden, sullen horizon were brilliant spots of colour. And then the Sabbath came, "at even, when the sun did set." Mark 1: 32; Lev. 23: 32.

My mind had been rather specially impressed with the beauty of the sunset, and I was led to ponder over the history of the Sabbath day. My mind returned to Eden. I saw the day presented to our first parents, Adam and Eve, as a kindly and gentle weekly reminder of the glory and power of God. In fancy I saw the blessedness of the first Lord's day, when Jesus, the Creator, was refreshed by seeing the perfection of His creation, and by communion with that first pair whom He had made in His own image and likeness. Methought I heard Him tell them of the Father's great love and holiness of which this day was to remind them; of His mighty power and purity, and His desire that they should grow to perfect the same character as God Himself possessed.

A PROMISE OF REDEMPTION

THEN I saw the first sinners driven in agony of heart from that garden. I saw their despair as they thought of their loss and their separation from Him whom they had learned to love. I saw with what holy reverence they welcomed the Sabbath as it came to them that first time after their sin—how it, being blessed and sanctified by Jehovah's word—seemed to bring to them a portion of the blessedness and sanctification which sin had caused them to lose.

It seemed not only a reminder to them of the glory of Christ as the Creator, but it seemed also a seal, or surety, that this same Jesus would not fail to bring them back somehow, some way, some time, to the bosom of the Father's love, making reconciliation for iniquity. It seemed

to me I could sense how this holy bond was like a golden link in those dimly chronicled days.

Then my mind wandered to the Sabbaths that Noah and his family kept in the ark. What a vivid object lesson they had before them, in the Flood and the ark, of Christ's power as Creator and Redeemer! How humbly and reverently must they have approached the throne of grace

on the Lord's day, to worship Him who made heaven and earth, the sea, and all that in them is! And what a blessed assurance that day must have been to them that He would bring them through and set their feet again upon the solid earth!

In my reverie I thought of Father Abraham's household, which he commanded after him, as they led the flock to rest on Friday evening, and



*"Delightful day, blest gift of heav'n,
By man in Eden first possessed,
Jehovah's rest-day kindly given,
That all His creatures might be blessed."*

prepared to keep the Lord's day. "Abraham obeyed My voice," said Jehovah, "and kept My charge, My commandments, My statutes, and My laws." Gen. 26: 5. What wondrous lessons Abraham taught them of the mighty God who had called him out of Haran and of how in the ram caught in the bush by the mountain side he had discerned the type of the Sacrifice which should one day be offered for the sins of all!

Then I imagined the grandeur of the scene when Moses stood before Pharaoh and told him of Jehovah's rest, and the fury of the king when Moses made Israel rest "from their burdens" (Ex. 5: 5), and of the glory of their first Sabbath day's rest after their long years of bondage. What shouts of joy must have arisen to heaven from that liberated people, as now the Sabbath became to them, not only the sign of Creation and sanctification, but also the everlasting reminder to them of their deliverance from Egyptian bondage!

And I thought how painstakingly God taught them which day was the identical Sabbath day of Eden, as each week on the sixth day a double portion of manna fell, while on the seventh day there was none. For forty years they had this constant divine calendar to teach them God's day.

And then I tried to visualise the scenes of Sinai, when Christ hid in the heart of His law the Sabbath day. With voice of thunder, He told Israel of those holy precepts He had written in the heart of Adam in Eden, and which all who will tread the courts of glory must have written likewise in their hearts.

Then I thought of Israel in bondage. With their harps on the willows of Babylon they sat down and wept; but when the Sabbath came their hopes revived, for was it not the eternal seal, or sign, of their ultimate rest in Christ? As long as the seventh day of the week still rolled around, they were certain of final deliverance from the bondage of sin into the glorious liberty of the sons of God. How must they have loved and cherished the Sabbath during the years of their bondage! With what jealous care did they preserve its precious moments in the land of their sojourn! How ardently must they have sought God's face and favour that they might be allowed to keep this day in a strange land!

JESUS AND THE SABBATH

THEN the scenes changed, and I seemed to gaze into the face of Jesus. The Teacher of Galilee is teaching men the true nature and observance of His day. He is stripping it of all false ideas and conceptions and traditions imposed upon it by the rabbis. He is showing that love and unselfish

service to others are true Sabbath-keeping. It is lawful, He says, to do well upon the Sabbath. Then He asserts His eternal ownership of the day by saying, "The Son of man is Lord also of the Sabbath." Mark 2: 28. Again I see Him on the cross of Calvary, dying a ransom for the race. In spite of the agony, peace illumines His face. Another soul has just received His sacrifice. As the sun sinks slowly to rest on the sixth day of the week, Jesus dies, and rests in Joseph's new tomb from the finished work of redemption on the identical day upon which He rested in Eden from the finished work of Creation.

My reverie leads me through the stirring days of the acts of the apostles and I see Paul, as his custom was, teaching the Gentiles to observe God's day of creative and redemptive rest. I see John on the Isle of Patmos on the same seventh-day Lord's day receive in divine revelation those marvellous prophecies that

close the Bible. It is one Christ, one Book, and one day.

And it is the Lord's day that He has given to me today. I can by faith in His name enjoy with Him those blessed and sanctified hours that bring to me the very breath of Eden and Calvary. On this day I can by faith be lifted into the very presence of the Christ Himself, for it is His day, and in it are His blessing and His sanctification. His divine act has set this day apart to be a holy day. It is His and it is mine, for I am His and He is mine.

One thought more blesses my soul as I enter into the sacred duties of His day, and that is that by His grace I am to keep that day with Him in heaven. When the blight and curse of sin are banished for ever, and the promise has come to the sons of God, then "from one Sabbath to another shall all flesh come to worship before Me, saith the Lord." Isa. 66: 23.

The Writing on Stone, and the Writing on the Ground

By

T. E. BOWEN

EVIDENTLY it was Christ who wrote the tables of the law and gave them to Moses on Sinai. That immutable code of law is to endure as long as heaven and earth remain. To prove that this is so, we have only to refer to Jesus' own words from the mount of blessing, when He said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18. And the earth shall remain for ever, renewed and beautified. See Rev. 5: 10; 21: 1-5. Hence, the law shall abide for ever.

Other things may change, but not God's law. As that was at Creation, so it stands today, unchanged, as enduring as the foundation rocks of the everlasting hills. To prove its immutability, God gave up His Son to die to redeem sinners from the curse of disobedience to that perfect law of the universe. Another evidence of its enduring nature, the law was written by the finger of God upon stone.

WHAT ELSE DID HE WRITE?

ON another occasion, it is recorded, Jesus wrote with His own finger. We do not recall the record of His writing anything during His life upon earth but this once. And on this occasion, where and what did He write?

—Oh, He stooped down and wrote out before a group of Pharisees, in the dust on the ground before them, some of their own sins. They had brought to Him a woman taken in adultery, entreating Him to pronounce the sentence of death upon her, that they might have something with which to accuse Him. "But Jesus stooped down, and with his finger wrote on the ground, as though He heard them not." John 8: 16.

These men did not like to see their secret sins thus written out in plain sight, so they one by one went out without casting any stones at the poor woman. This instance should have proved to them that they were in the presence of One who could read the heart, and who knew how to trace sin back to its origin.

But the thought we wish especially to emphasise is that the sins of these men were written by the Lord upon the ground—the changing sands of earth. The sins He that day wrote out were samples of what yours and mine would have been, had we been in that little crowd, or what they would be should Jesus today stoop down and begin to write ours out. This human heart is deceitful above all things, and desperately wicked. But the comforting thought of it all is that, like as the writing in the sand is but for a moment, soon may be effaced entirely, so may our sins be

(Concluded on page 18)

DO YOU Believe IN A Pagan Hades?

The origin of the popular notions about hell. No Scriptural foundation whatever for the terrible doctrine!

ROY F. COTTRELL

ID you ever visualise the picture of Dante's Inferno? Whence came his concept of that dark realm? Go with us to Asia, the birthplace of world religions, and search out the chamber of horrors in a Buddhist or a Taoist temple. There in panorama, multitudes of the dead are seen entering Hades; they pass before the "ten kings" of the nether regions and receive sentence; they are slowly tortured in many ways, by beating, burning, boiling, and mutilating; some fifty scenes in all featuring the horrors that await the souls of the dead. How shall the poor mortal escape?

"We can sell you passports and charms to shield you from every danger, deliver from every peril, and ensure safe arrival at the paradise beyond," the priest says. In my possession, I have facsimiles of "a passport for departed souls," a free pass "exempting from tolls on the way to the infernal regions," a "certificate of good character to the ruler of Hades," a charm imploring "a happy rebirth," and others for "purifying," for "wandering souls," for a "woman who died in childbirth," for a criminal who was hanged, for a person who was "poisoned by a doctor's prescription," and numerous others.

For the benefit of their departed friends, the Chinese people send them paper houses, horses, money, servants, clothing, furniture, etc. These are supposed to be transported to the spirit realm by burning, vast sums of money each year being expended in this extensive industry. Since paganism is progressive, motor-cars, telephones, and radios are now added to the equipment. Since burglary and banditry are also present in the nether world, modern fire-proof safes with safety locks are now included in the equipment.

HELL UNSCRIPTURAL

THE doctrine of eternal torment, with Satan as the king of Hades, is contrary to all teachings of Scripture, and is a libel upon the character of God. No wonder that the preaching of this falsehood has driven large multitudes to infidelity, and large numbers to the opposite belief in universal salvation.

Whence, then, came this terrible creed? In the early centuries of our



era when the Christian church cast aside her scruples and borrowed the temples, the idols, the ceremonies of heathenism, and the old solar festival of Sunday, she also adopted the Hades of paganism. A false notion, when thoroughly rooted in the popular mind, is difficult to eradicate.

The philosopher and the scientist may muse on the future, but man's only hope of solving the mystery is in the Word of God. The Book declares that every individual must stand before the "judgment-seat of Christ"; that there is no possible means of escape; and that the righteous Judge "will render to every man according to his deeds." It tells the sinner that he cannot live for ever, that he does not possess some spark, or germ, of immortality; for only of His followers does the Good Shepherd say, "I give unto them eternal life." John 10: 27, 28. "The gift of God is eternal life" (Rom. 6: 23), which will be conferred upon the righteous at the resurrection of the just. 1 Cor. 15: 53.

The Good Book teaches that the wicked are not now being punished. The Apostle Paul preached a "judgment to come." In vivid language Jesus pictured that great tribunal of the future, and told of the rewards to be given the obedient and of the dread sentences to be pronounced upon the wicked; after which He said, "These shall go away into everlasting punishment." Matt. 25: 31-46. If a criminal suspect were sent to the penitentiary for a number of years, later to be given a legal trial, there would arise a tremendous outcry against such injustice. A righteous God does not punish His chil-

dren first, and try them afterwards. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 2: 9; 3: 7.

The patriarch Job also declared that the wicked are "reserved to the day of destruction"; while Jude announces that even the rebel angels "which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Job 21: 30; Jude 6.

Contrary to popular theology, the wicked will receive their reward upon this planet. "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11: 31. In love and mercy our heavenly Father warns His children that sin cannot go unpunished: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "The earth is burned at His presence, yea, the world, and all that dwell therein." Mal. 4: 1; Nahum 1: 5.

DESTRUCTION OF THE WICKED

IN full accord with these utterances, the Apostle John looked forward to the time when the countless throngs of the wicked will be resurrected. He described as he saw it in vision their tragic march as they "went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20: 9.

"Of all sad words of tongue or pen,
The saddest are these, 'It might have been.'"

It might have been different for these poor people. They had every opportunity, but they refused the offers of infinite love and grace. They failed to improve their God-given talents, failed to make the most of life, failed to appreciate and respect the divine precepts, and demonstrated by their conduct here how

they would use eternity, were it granted them. Because of this, the beneficent, all-wise Father brings their sordid existence to an eternal end.

The punishment of the wicked is not eternal life in misery. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." "The wages of sin is death." "The soul that sinneth, it shall die." Rev. 21: 8; Rom. 6: 23; Eze. 18: 4.

Sodom and Gomorrah "are set forth for an example, suffering the vengeance of eternal fire" (Jude 7); that God, "turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly" (2 Peter 2: 6); and that they were "overthrown as in a moment." Lam. 4: 6.

Here is an inspired "example" of the eternal, or unquenchable, fire that is to destroy the wicked at the last day. The flames are not still burning. Those wicked cities of Sodom and Gomorrah were entirely annihilated, blotted out of existence,

dumping ground and incinerator. "There," says Greenfield, a lexicographer, "fires were kept burning" to destroy the city refuse; and the Saviour employed this as a parable, or object lesson, of the utter destruction of the wicked. See Mark 9: 43-48, etc.

The only other word of Scripture translated "hell" is *Tartarus*, meaning simply a dark abyss. It occurs but once, the text referring to the time when Satan and his angels revolted in heaven, and God "cast them down to hell," literally, to darkness. 2 Peter 2: 4. Thus a careful study of all the Bible references in which these terms are found gives no suggestion of a place of torment, purgatory, or an eternally burning inferno for sinners.

FIRE AND BRIMSTONE

BUT what about that expression, "tormented with fire and brimstone"? Here is no difficulty. In ancient times, trials were frequently conducted by subjecting the accused to torture, so that the word for "test," or "trial," came also to denote "torment." The original meaning is, "tested with fire and brimstone." Says the Word, "The fire shall try every man's work of what sort it is." The three Hebrews of old were tried in the fiery furnace and came forth unhurt, while the men who cast them into the flames were themselves consumed. Even so, the "everlasting burnings" of the judgment day destroy the wicked, who are but as chaff, but leave unharmed the men and women whose characters are as gold.

The Infinite One employs this forceful language to warn man against the misuse of his God-given opportunities. He shall not be granted a second probation. If he rejects the character of Christ, he is "punished with everlasting destruction," blotted out of existence to all eternity. Such is the Bible doctrine of the "second death." 2 Thess. 1: 9; Rev. 20: 10-15. The punishment of the wicked will indeed be terrible, though it will not endure through all eternity.

The fire that consumes the lost also purifies the earth, so that this place where sin has reigned becomes the home of the people of God. Inspiration tells of the coming "day of the Lord," in which "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 10-13.

Beyond the fires of that fateful day, God bids us look forward to a clean universe in which "there shall



Lot and his family fleeing from the iniquitous city of Sodom, which the Lord destroyed with brimstone and fire. The Scriptures tell us that Sodom and Gomorrah "are set forth for an example, suffering the vengeance of eternal fire." They are an example of the eternal fire that is to destroy the wicked at the last day.

In numerous places the Bible compares the wicked to the most combustible substances, and declares that they will be utterly consumed, reduced to smoke and ashes, and "be as though they had not been." Ps. 37: 20; Mal. 4: 3; Obadiah 16. Said John the Baptist in his announcement of Christ: "Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." Matt. 3: 12.

"UNQUENCHABLE FIRE"

DOES "unquenchable fire" burn for ever? The Chicago firemen of 1871 were unable to quench the blaze said to have been kindled in a barn by an overturned lantern, while the owners of eighteen thousand buildings found that fire to be "unquenchable." Holy Writ informs us that the cities of

and the waters of the Dead Sea are said to surge over the place where they once stood. Such is the "everlasting destruction" which the Bible affirms will be the fate of the lost.

The word "hell" in the Old Testament is from the Hebrew *Sheol*. It is translated "hell" thirty-one times, and "grave" thirty-one times. *Sheol* is the exact synonym for the Greek *Hades* of the New Testament, which is translated ten times as "hell" and once as "grave." Neither of these terms signifies a place of punishment, but simply, "the grave," or "the place of the dead."

The word *Gehenna* occurs twelve times in the Greek New Testament, and is each time translated "hell," but is merely the Greek equivalent of the Hebrew "Valley of Hinnom." This spot, outside the south wall of Jerusalem, was used as the public



WOMAN'S REALM

BREAKING HIS SPIRIT

Emma Churchman Hewitt

MRS. TRAVERS lay back in her chair, pale and exhausted. A voice startled her into a sudden sitting up which sent the blood surging to her head, and for the moment brought on a blinding headache. It was her next-door neighbour, Mrs. Allen, who had that peculiar "neighbourly habit" of coming into the house at all hours of the day without announcing herself in any way.

"My! how pale you look! You ought to take something! You look to me as if you were going to be down sick! What can I do for you?" And Mrs. Allen bustled about in a manner tending in no way to allay nervous excitement.

Mrs. Travers tried to conceal her feelings, but she could not help winning a little at the strong voice and bustling movements. She shook her head gently, and replied:—

"Oh, no! There's nothing special the matter with me. I'm just tired out a little. I've been having a tussle with Harry. They come just once in so often, and they always exhaust me."

"What do you mean?"

"Why, every once in a while, not very often, but sometimes, Harry refuses to obey me, and then it is a question of who wins. Of course I am always victor in the end, but sometimes the siege is pretty long, and I grow very weary before it is over. But I have always had the strength to hold on."

Mrs. Allen sat straight up in her chair, her eyes snapping.

"Well!" she exclaimed emphatically, "I'd like to see one of my children defy me! I always end the matter swift, sharp, and sudden. A good sound whipping always settles matters for the day."

Mrs. Travers opened her eyes.

"For the day, Mrs. Allen! Why, when I settle matters it lasts for months! Sometimes six months be-

fore I run up against Harry's obstinacy again."

"Well, that isn't *my* way!" with tone and manner as if the speaker regarded her dictum as settling all matters with which she came in contact. "I have no fight. Just the minute I see a sign of rebellion, I take the switch to 'em. The next day I try 'em on the same thing again; and if they grumble, down comes the switch. About three times generally settles it. I had to whip Mary three times the other afternoon for acting ugly about putting on her pink dress when she wanted to wear her blue one."

"Did it make any difference which one she wore?"

"Not a bit; but I knew she liked her blue one best, so I told her to wear her pink one. You've got to break their spirit early, Mrs. Travers, or you'll have trouble."

"It seems to me, Mrs. Allen, that you are having more trouble than I am. I only have a fuss about once in six months or so, and you have one every day," said Mrs. Travers with a little smile.

Mrs. Allen seemed a little taken aback by this presentation of the case.

"Now, let me tell you, dear Mrs. Allen, that I think you are making the mistake of your life, and one that you will regret most bitterly later on. The trouble with Harry this morning was that he had taken a pencil from his father's coat, and did not return it when I asked for it. Taking the pencil was disobedience, not returning it was defiance. His father wanted me to take it from him, and settle the matter; but I said, 'No, he must give it to me. I have told him to do so.' So for an hour and a half he sat on a chair with me beside him. All I did was to say in an even, firm tone, 'Harry, give mamma the pencil!' At the end of that time he handed the pencil over, threw his

arms around my neck, burst into tears, and promised of his own accord to 'be good.' I shall not have any trouble with him for a long time again. To be sure, he is but two years old, but he understands."

Mrs. Allen was learning a few things.

"And, dear Mrs. Allen, believe me, they really understand much earlier than one gives them credit for, if only one notices. And as to 'breaking their spirit,' oh, that is an awful thing to do! Imagine! why, you are eradicating all the determination out of them. Don't you know you ought to thank God every day of your life for the determination in your children? Don't you know that that is what makes will power and strength of character later in life, if it be properly directed?"

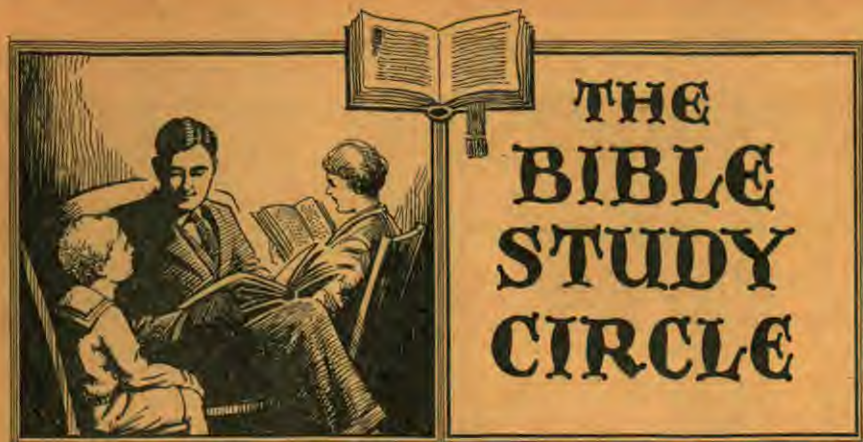
A light broke over Mrs. Allen's face. "That must have been what my cousin Mary meant one day. I forgot to ask her. Her mother was complaining of the second child as being obstinate. 'Now I never have the least trouble with Jack,' Aunt Louise said, 'he is *very* easy to manage. No matter what happens, he gives in right away; but as for Jennie, she is very determined when she takes a notion.' 'That's just the trouble, mother,' said cousin Mary, with a worried expression on her face. 'I've no fear about Jennie getting along in the world. Her determination will carry her through; but Jack troubles me a good deal. To be sure he is only five now, but he is so easily governed that I fear he will be easily led. Pray God he may learn to be firm as he grows older, or I fear there are bad days ahead of him.' It struck me strangely at the time, but I think I see what she meant."

Mrs. Travers nodded, and then replied eagerly:—

"And then their *tastes*, Mrs. Allen. These should be consulted, or how can the child learn to form judgment? From the time I can remember, my mother always took me with her to buy my clothes, and selecting two or three pieces suitable in kind, price, and colour, allowed me to choose one for myself. She also gave me a choice as to what I should put on, explaining why anything I selected was unsuitable. We never 'fussed' at home about anything, and we were all very close to mother."

There was a little silence, and then Mrs. Allen said, with a little quiver in her voice:—

"I hope that after this *my* children, too, will become 'close to mother,' and she went away without another word, while Mrs. Travers lay back again in her chair, her face illuminated with a tender smile.—*From Christian Work.*



THE ORIGIN OF EVIL

1. WITH whom did sin originate?

"He that committeth sin is of the devil; for the devil sinneth from the beginning." 1 John 3: 8.

Note.—Without the Bible, the question of the origin of evil would remain unexplained.

2. From what time has the devil been a murderer?

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." John 8: 44.

3. What is the devil's relationship to lying?

"When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." Same verse.

4. Was Satan created sinful?

"Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Eze. 28: 15.

Note.—This, and the statement in John 8: 44, that he "abode not in the truth," shows that Satan was once perfect, and in the truth. Peter speaks of "the angels that sinned" (2 Peter 2: 4); and Jude refers to "the angels which kept not their first estate" (Jude 6); both of which show that these angels were once in a state of sinlessness and innocence.

5. What further statement of Christ seems to lay the responsibility for the origin of sin upon Satan and his angels?

"Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25: 41.

6. What led to Satan's sin, rebellion, and downfall?

"Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Eze. 28: 17. "Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above

the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: . . . I will be like the Most High." Isa. 14: 13, 14.

Note.—In a word, pride and self-exaltation led to Satan's downfall, and for these there is no justification or adequate excuse. "Pride goeth before destruction, and a haughty spirit before a fall." Prov. 16: 18. Hence, while we may know of the origin, cause, character, and results of evil, no good or sufficient reason or excuse can be given for it. To excuse it is to justify it; and the moment it is justified it ceases to be sin. All sin is a manifestation of selfishness in some form, and its results are the opposite of those prompted by love. The experiment of sin will result finally in its utter abandonment and banishment for ever, by all created intelligences, throughout the entire universe of God. Only those who foolishly and persistently cling to sin will be destroyed with it. The wicked will then "be as though they had not been" (Obadiah 16), and the righteous shall "shine as the brightness of the firmament," and "as the stars for ever and ever." Dan. 12: 3. "Affliction shall not rise up the second time." Nahum 1: 9.

7. In contrast with the pride and self-exaltation exhibited by Satan, what spirit did Christ manifest?

"Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2: 6-8.

8. After man had sinned, how did God show His love and His willingness to forgive?

"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." John 3: 16.

Note.—Inasmuch as God, who is love, who delights in mercy, and who changes not, offered pardon and granted a period of probation to man when he sinned, it is but reasonable to conclude that a like course was pursued toward the heavenly intelligences who first sinned, and that

only those who persisted in sin, and took their stand in open revolt and rebellion against God and the government of heaven, were finally cast out of heaven. Rev. 12: 7-9.

The Writing on Stone, and the Writing on the Ground

(Concluded from page 9)

blotted out for ever, by the merits of the perfect life lived by Jesus, when by faith that life is imputed to us by God in place of our sinful ones.

The law was written on stone. That cannot be changed. The record which Jesus wrote of our sins upon the ground can be changed through confession and faith in Jesus.

BLESSED FORGIVENESS

To the trembling woman Jesus said, "Neither do I condemn thee: go, and sin no more." And later, he said—and upon very good authority we can believe to the same woman—"Thy sins are forgiven." Precious words! To her they brought life.

Truly we have reason to praise God that our sins, like Mary's of old, can be forgiven, and that even God wants to blot out their record. But let us also be thankful that the perfect law of the great I AM never shall be changed. It is written in stone, also in the fleshy tables of the hearts of His loving, obedient children—a law of love everlasting. The record upon the sand shall perish, the other remains for ever.

Do You Believe in a Pagan Hades?

(Concluded from page 11)

be no more curse," and when "every creature which is in heaven, and on the earth," will be found praising the Creator and Redeemer. Rev. 22: 3; 5: 13. No, the true Christian hope does not include a pagan Hades, in which myriads of human beings will suffer, wail, curse, and blaspheme throughout the numberless cycles of eternity. No such foul blot as that will remain to mar the restored Paradise of God. Our heavenly Father does the only thing that a compassionate, all-wise, righteous Judge can do—He permits the wicked to be "as though they had not been." Obadiah 16.

Then the prolonged controversy will be ended, and the gospel of the kingdom will have triumphed gloriously.

"THE greatest Teacher the world has ever known was the most definite, simple, and practical in His instruction."



CHILDREN'S CORNER

SHE GAVE HER LIFE

YEARS ago a Highland widow, unable to pay the rent her landlord demanded, was told that she would be put out of the home in which she had been living. She determined to seek refuge with a kinsman who lived on the other side of the mountains. Early one morning she left home for the ten-mile journey over a high mountain. She took her only child with her. The weather was calm and beautiful when she started, but when she was half-way across, masses of cloud and sudden gusts of wind overtook her. Then followed rain and sleet, and finally snow, although it was the month of May. It is still remembered as the "great May storm."

The woman did not reach the house of her kinsman, and the next day a dozen men started out to search for her. At the summit of the pass, where the snow had drifted deepest and the wind had been the fiercest, beneath a huge granite boulder they found her, dead. All of her clothing was gone except a miserable tattered garment, hardly sufficient to cover her nakedness.

A shepherd searching further, soon discovered the child, sheltered in a nook in the rock, and covered with the clothing which the mother had taken from her own body. The words of the minister at the funeral of that mother were never forgotten. Norman Macleod tells the story and its sad sequel in his book, "Highland Parish."

Fifty years passed, and that minister's son, himself now an old, grey-haired man, went to Glasgow to preach a sermon to a small congregation. Snow fell unexpectedly that evening, and it recalled to the clergyman's mind the story of the widow's sacrifice, often heard from his father. He abandoned the sermon he had prepared, and in its place told the simple story of a mother's love. He ended with these words: "If that child is now alive, what would you think of his heart if he did not cherish an affection for his mother's

memory? What would you think of him, if the sight of her clothes, which she had wrapped around him, in order to save his life at the cost of her own, did not touch his heart, and fill him with gratitude and love too deep for words? And what would you think of him if the memory of his mother's sacrifice for him did not call to his mind the Saviour's great sacrifice? Should he not look upon both with adoring gratitude?"

Within a few weeks a messenger arrived from a dying man who wished to see the minister. The clergyman started at once. The sick man was a stranger to him, but he seized the minister's hand and said: "You do not know me, but I know you, and I knew your father before you."

"Although I have lived in Glasgow many years, I never entered a church. The other Sunday I happened to pass your door as the snow came down. I heard the singing, and slipped into a back seat. There I heard the story of the widow and her son." The man's voice choked, and he cried, "I am that son!"

"Never did I forget my mother's love, and my only desire now is to lay my bones beside hers in the old churchyard among the hills; but, sir, I never saw the love of Christ in giving Himself for me until now. It was God made you tell that story. My mother did not die in vain. Her prayer is answered."—*Youth's Companion*.

The Happy Swallow

IS there any boy or girl who does not know the swallow with its swift flight and forked tail?

This trustful bird likes to be near the homes of man, building its nest in any cosy, sheltered place—under the eaves, on the verandah, or out in the barn. Sometimes it takes a fancy to a chimney as a place of shelter for its mud house, and is then known as a chimney swallow. Again,

there are species that make their homes in holes in a bank—the bank often being quite honeycombed with these holes, from which the birds dart, flying swiftly away for food for the wee babes within. They are often termed "bank-swallows," but there is little difference in these kinds.

The "barn-swallow" builds its nest of clay or moist earth and straw or slender twigs, lining it softly with feathers. Herein are laid four white eggs, which are often blotched or speckled with grey. In this country and in some others, two families are reared each season, but in colder climates only one family is raised, it being supposed that a second one is raised in the warm winter home to which they fly away when the colder weather comes.

When the little birds have reached the proper age, and have grown strong enough, they take lessons in flying from the parent birds, and are soon ready to go with them in search of food. As winter approaches, they gather together in flocks and leave for a warmer country. After having chosen a spot for their home, the father and mother birds often return year after year to the old home, there to build again and rear their families of little ones.

The "Welcome Swallow," as our little feathered friends are named in the books, is found throughout Australia, and is known by its rust-red forehead, throat, and chest, the head being dark steel-blue, the body brown, lighter brown beneath. This same little bird, with some changes in his dress, is found in most countries of the world, except New Zealand.

Beside the "Welcome Swallow," there are seven other species of swallow in Australia, some inhabiting one part and some another. Most of them nest in the trees instead of near dwellings. Swallows live upon insects chiefly, catching flies in their flight.

In Palestine, the land of the Bible writers, are found many species of swallow. The Psalmist noticed their love for building about the buildings of the temple, and spoke of it in one of the Psalms. Can you find the psalm? Jeremiah speaks of their regular journeys in Jer. 8: 7, and Solomon also in Prov. 26: 2. Another one of the sacred writers refers to the swallow's mournful note, quick and frequent, in Isa. 38: 14.

The happy birds help to make our homes and our lives brighter and better. God meant we should take pleasure in their pleasure, and learn happiness and trust from them.

"You can govern men by serving them. The rule has no exceptions."

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Around the World

A MOTOR-CAR which will run either on road or rails has been developed in Paris. It is known as a "rail-route." By means of small "guide wheels" placed in front and behind each wheel of a motor-car, the adaptation of a road vehicle to steel rails is made possible. When the car is on the road, the small wheels are removed, but fixtures which enable them to be attached with speed and convenience remain in place. It does away with the necessity for reloading rail shipments from motor-trucks to railway cars and back again to motors for delivery.

A LOUD-SPEAKER and a telephone are the only equipment residents of Ghent, Belgium, will need in the future to listen to radio programmes. Beginning some time in the spring of 1938, four stations in that city will begin broadcasting over telephone wires, and all a person will then have to do to "listen in" is to attach his loud-speaker to the telephone by means of a plug. Should the telephone ring while a programme is in progress, the broadcast will be automatically shut off until the receiver is again placed on the hook; then the programme will be resumed.

KING Christian X of Denmark, who recently entertained the Prince of Wales, is a man of simple and democratic tastes, with no liking for pomp and ceremony. A few years ago, on one of his visits to London, the Danish colony suggested an elaborate programme of entertainments in his honour, but he declined to agree to it. "Let us have no expensive functions," he said. "I would rather have a chance to meet every Dane in London and have a few words with him." And he did. As a youth King Christian chose to serve as a private in the Danish Royal Life Guards, refusing all special privileges. Many of his subjects can remember seeing him on sentry duty outside his grandfather's palace.

ONE of Mr. Ramsay MacDonald's most cherished possessions is his mother's large family Bible. It was feared at first that this Bible had been destroyed in the disastrous fire which occurred recently in the High Church, Lossiemouth, but the Premier's friend, Professor Edgar Collis, who was one of the first on the scene, was able to give the assurance that it was safe.

An interesting recent development is the announcement of a new home typewriter, the Royal Signet, produced by the Royal Typewriter Company, Inc., to retail in the United States at \$29.50. This low price is due primarily to the elimination of the shift key, and the simplification of all controls. The necessity for shifting has always caused some difficulty to beginners, but there has also been some objection to a single-case alphabet in ordinary capitals. This problem has been solved by the designing of a special new single-case alphabet of sans-serif capitals, called Monoface, which is attractive and legible. It is claimed that this typewriter greatly facilitates the learning of typing.

The Free Literature Fund

SINCE we last reported donations received on our Free Literature Fund, the following amounts have come to hand, and these we gladly acknowledge:—

N.S.W. subscriber	£1	0	0
Mr. Smith	13	6	
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Miss Livingstone	11	0	
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Mrs. Anderson	5	0	0
A. E. B. (W.A.)	10	0	0
W. Jones	2	2	

Total

These donations have enabled us to send small clubs of the SIGNS OF THE TIMES week by week to missionaries in the South Sea Islands, in China, in Singapore, in India, etc., and these clubs are paid for from the fund up to the end of the year, with the exception of a small balance of 7s. 10d. that is owing. We sincerely hope that these papers have been the means of bringing blessings to many who have received copies from these clubs.

We are desirous of continuing these clubs, but our ability to do so is dependent on the donations we receive for the Free Literature Fund. We would therefore appreciate any donations, small or large, that may be sent in for this very worthy purpose. Such donations should be forwarded to the Signs Publishing Company, Warburton, Victoria, and will be gratefully acknowledged in these columns.

ACKNOWLEDGMENT

We appreciate very much the offering of £5 which has just come to hand from A. E. B. to be used for missionary work amongst the Chinese. This amount is being forwarded on as requested.

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THE use of the cinematograph for demonstrating dental operations was seen at the national dental exhibition in the Imperial Institute, South Kensington, London. Films allow intricate operations and the uses of new apparatus to be shown to larger audiences in greater detail than demonstrations on patients.



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