

# SIGNS *of the* TIMES

WORLD EVENTS  
IN THE LIGHT  
OF PROPHECY

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## THIS

# Unprecedented Age

**W**E are living in an unusual age. Year by year the pace of civilisation seems to be speeding up. More is now crowded into a year than at one time happened in a century. Events are no longer of purely local character, but the greater proportion of them affect the whole world.

Revolutionary changes are taking place in every phase of life. The Marquis of Lothian, British Under-Secretary for India, recognised this fact when he said: "The world is in the greatest period of transition it has ever known. There are more changes going on in more fields of human belief and interest than ever happened in the same time in any earlier epoch." How true this is! In the religious world, where once existed firm faith in God and His Word, we now witness scepticism, and modernistic and atheistic beliefs. In the scientific world we see even more revolutionary changes, with thousands of major inventions in less than half a century. In the political world we find the most perplexing problems that have ever faced mankind; problems that the wisest statesmen cannot solve. And even less possible of solution are the present-day difficulties that molest the financial world. Even man's supreme efforts to solve these in the World Economic Conference have proved of no avail.

What does it all mean? What will be the final outcome of the world's present difficulties and perplexities? Daily we go to the newspapers and are increasingly confounded as we see chronicled one major catastrophe after another. Will conditions ever get better? Is prosperity and peace just around the corner? Or are we headed toward the utter annihilation of civilisation?

### CONDITIONS NOT MEANINGLESS

Distracting as world conditions may be, they are not meaningless. All the troubles, hatreds, perplexities, wars, race conflicts, financial and social break-downs have a meaning. On the great clock



**What is the meaning of the remarkable conditions and events that characterise the days in which we live?**

**NATHANIEL  
KRUM**

of time they represent eleventh-hour figures. They show us that we are living on the very threshold of eternity, and that the last days of this old earth are upon us.

It is beyond human wisdom to explain the meaning of the events taking place in the world today. Book after book has been published purporting to explain present-day conditions in the light of apparently contributing causes that now obtain, or from evolutionary or historical reasons. However, without the wisdom that comes from above man can give no adequate answer to the question, "What do these things mean?" Human reasoning regarding these things follows a vicious circle, and the ultimate result is mere conjectures, assumptions, and guesses. But there is a source that explains everything perplexing in the world today, and that source is Bible prophecy.

### CHRIST'S PREDICTIONS

THE twenty-fourth chapter of Matthew throws remarkable light upon this dark period of the world's history. Almost the entire chapter deals with the signs that were to be seen in the heavens and upon the earth immediately prior to our Lord's return. The chapter is, in fact, Christ's direct reply to the disciples' question, "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?"



Following some preliminary warnings and signs in verses one to six, Christ proceeds in verse seven to give four great signs, or conditions, that would particularly mark our age. Upon these four we shall focus our attention, in considering verse seven, which reads: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."

Let us consider each one separately, and see if we can discover their fulfilment in our age.

### WARS

Now, some may object that these conditions have always existed, and for this reason cannot constitute signs marking any definite period or age. To this we would reply: It is of the *excess* of these that Christ spoke. In other words, our age, the last, was to be marked by a greater number of and more devastating wars, famines, pestilences, and earthquakes than ever were crowded into a period of equal length.

Have we had wars? Does war constitute a sign of our age? Our age has witnessed the greatest war of all history, the World War. The few intervening years have not erased the memory of that 1914 calamity which sent millions of men into untimely graves. More than this, the past century has witnessed a whole chain of wars of major importance. For instance, there is the Crimean War, the Civil War in America, the Franco-German War, the Spanish-American War, the Anglo-Boer War, the Russo-Japanese War, the two Balkan wars, the recent undeclared wars between China and Japan, and between some of the South American republics. Who can say where Mars next will strike?

In the League of Nations we have the partial outworking of humanity's supreme ideal—the utter elimination of war. But, valuable as the League may have been in averting greater calamities, it has failed in reaching the major object for which it was created. The recent disturbance between China and Japan uncovered the League's weakness and inability to check war, and more recently the nations' faith in the League's value was greatly shaken, especially by Germany's precipitate withdrawal from the League.

### FAMINES AND PESTILENCES

OTHER great signs mentioned in Matt. 24: 7 are *famines and pestilences*. One need not look far to see that famines and pestilences constitute a sign of our age. India, with its millions, has suffered tremendously in this respect in recent years. China, after the devastating flood in the Yangtze River valley in 1931,

saw 2,000,000 of her people perish for lack of food. Russia, where today famine conditions again prevail, suffered the worst famine in history following the World War. And further, have we ever known a time when so many bread-lines could be seen in the cities of the world?

The greatest pestilence of our age, greater in extent even than the Black Death of the Middle Ages, and which was undoubtedly a direct fulfilment of the text under consideration, was the influenza epidemic following the World War. Do we remember that awful pestilence? Ah, I shall never forget my home town in those dreadful days, and its inability to find enough coffins in which to bury its dead. The very air seemed tainted with the disease, and the slain were more than those killed in the World War. Bubonic plague, cholera, pneumonia, and other scourges have taken millions of lives during the last century. Surely more need not be said regarding pestilences.

### EARTHQUAKES

THE fourth and last sign in Matt. 24: 7 is *earthquakes*. Only a few years ago men claimed that earthquakes could take place only in certain zones. But that theory is now disproved. Recent earthquakes outside of these established zones have proved that it is possible for quakes to occur at any place on the globe. England has within recent years experienced quite severe quakes, though she was not supposed to be in a zone where quakes could happen.

If you will look at the text you will see that it says "earthquakes in divers places," which is as much as to say "earthquakes will happen in unexpected places all over the earth." And this is just what is taking place." Mr. John Milne, D.Sc., F.R.S., has compiled a record of all earthquakes from the first to the nineteenth century. This record shows a progressive increase in earthquakes that cause loss of life and property, of from fifteen in the first century to 2,119 in the nineteenth century. Nelson's Encyclopædia gives a list which begins in the year 1038 and ends with the Japanese disaster in 1923. This list reveals that during the last fifty years of this period there were more severe earthquakes than during the 850 preceding years. During the last eighteen years this abnormally shaking earth has experienced just eighteen major quakes, or one a year, whereas from 1038 to 1904 there was an average of only one for every twenty-four years. Surely, God is fulfilling His Word, and it is our privilege to recognise that these disturbances are sure omens of the end of all things earthly.

Tornadoes, too, have increased in

number and destructiveness. A Washington cable of October, 1933, declares that "although there have been fifteen big tropical storms [in the Americas], the record of 1933 as a hurricane year is not over." In September of 1933, Mexico experienced what was possibly the greatest cyclone of all time. Over 5,000 persons are reported to have lost their lives as the result of a wind that travelled at 150 miles an hour. Two railway trains in the storm's path were carried away with the blast, and nothing has been seen of them since. Dr. Talmage, writing some years ago on the then increasing number of tornadoes, remarked: "Satan, prince of the power of the air, never made such cyclonic disturbances as he has in our day. And am I not right in saying that one of the characteristics of the times in which we live is disasters cyclonic?" And what Dr. Talmage wrote in his day is doubly true of our time, as facts well indicate.

### THE CRIME WAVE

THE great increase in crime of recent years is placing a terrible burden upon the nations. Practically every country is witnessing an unprecedented growth in indictable offences. The London *Daily Telegraph* recently declared: "Indictable offences as a whole have increased from 2,700 per million of population in 1921 to 3,700 in 1931." And what is true of England, a country known for its law-abiding citizens, is doubly true of many other nations. As one writer has put it:—

"Every day brings fresh revelations of strife, bribery, and fraud; every day brings its heart-sickening record of violence and lawlessness, of indifference to human suffering, of brutal, fiendish destruction of human life. Every day testifies to the increase of insanity, murder, and suicide."

And so it is and so it was to be. Of this age God's Word declared: "This know also, that in the last days perilous times shall come. . . . Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3: 1-5, 13.

### ANOTHER SIGN

SPACE prohibits a detailed examination of all signs that mark this unprecedented age as the last. But we wish to mention briefly another outstanding sign of special significance. The Bible says that "as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24: 37. The Bible account, in describing Noah's day, says: "The wickedness of man was great in the earth, and . . . every imagination of his heart was only evil continually." "The earth also was filled with violence. And God looked upon the



earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth." Gen. 6: 5, 11, 12.

Excess of eating and drinking, easy marriage and divorce, and the basest iniquities that always attend the unbridled reign of passion, marked that day. It was just such evils that brought on the destruction of Sodom and Gomorrah.

And today, easy divorce, companionate marriage, and the unbridled passions of man have made our age like that of Noah. In the Union of South Africa in 1930 there was one divorce to 6.12 marriages, while in the United States every seventh marriage ends in divorce. Japan, coming next on the list, has one divorce for every nine marriages. In England and Wales, divorces have increased alarmingly of late years. For the five years, 1901-1905, the average yearly divorce figures for England and Wales were 563. But for the five years, 1921-1925, the average yearly rate had increased to 2,734. Canada has also witnessed a large increase in divorces. France, where divorce is notoriously easy to obtain, often has thousands of cases before its courts at one time. Germany and other Continental countries record similar increases, while in Russia the latest regulations have made divorce obtainable for the price of a postage stamp.

#### A TROUBLE-FREE AGE COMING

SERIOUS as the present outlook may be, dark as Bible prophecy paints the picture, it will not be long until wars, famines, pestilences, earthquakes, and crimes will be replaced by the peace, plenty, and sinlessness of Paradise restored. But we may not participate in this renewed kingdom unless we have made the needed preparation. Jesus bids us "watch and pray." We need to set our spiritual houses in order and allow Christ to cleanse our hearts from every sin, and to stand ready and willing to be used by Him as He shall indicate. It is our Saviour's desire that all who hear the Spirit's invitation, "Come," may "take the water of life freely." "Look unto Me, and be ye saved, all the ends of the earth." Then, in view of the nearness of the end, as indicated by fast-fulfilling prophecies, shall we not by Christ's grace rid our lives of all sin, and yield our all to His service?

Yes, Jesus is coming to make an end of sin and its results as seen in this old earth, and especially in this unprecedented age. A crimeless eternity is about to dawn, and the Christian need not despair, but may look into the future with hope and joy; for, beyond the deepening darkness through which he is now passing, he glimpses the land of promise "wherein dwelleth righteousness."



## NOTE and COMMENT

### THE FAMOUS ROSETTA STONE

#### Unlocks Egypt's Secrets

A FRIEND has forwarded us an interesting clipping from an English newspaper, concerning the finding of the famous Rosetta stone and the solving of the mystery of the hieroglyphics engraved upon it. It was the Rosetta stone and the solving of the riddle of the hieroglyphics upon it, that has enabled archaeologists to read the inscriptions chiselled upon the Egyptian monuments. In other words, it was the key to the history of old Egypt as written upon her monuments.

A reading of the clipping led us to recall the fact that the famous Rosetta stone was found in "the time of the end," the closing period of the world's history mentioned in Dan. 12: 4, which is a truly remarkable scripture. In "the time of the end," as Daniel prophetically said, knowledge was to "be increased." It has been in this "time of the end," that the vast storehouse of the knowledge of Egyptian history, as written upon Egypt's imposing monuments, has been opened.

The story of the finding of the Rosetta stone and the reading of the hieroglyphics contained upon it, is an interesting one.

It will be recalled that in the year 1798 (the beginning of the time of the end), Napoleon invaded Egypt. In August, 1799, some of the men of his army were demolishing a wall in order to repair the fort of St. Julien, near the town of Rosetta, which is situated upon the Nile delta. In the wall a curious slab of black basalt was discovered by Captain Boussard, an officer of engineers, whose men it was that were demolishing the wall.

Part of the slab was covered with beautifully engraved lines of birds and beasts interspersed with weird symbols; part of it with an outlandish writing; and a third part with an inscription in Greek, which language

Boussard could read. Captain Boussard thought the slab so interesting that he sent it to his superior officer, General Menou. Napoleon, too, saw it, and had it placed in a museum at Cairo, whence rubbings of the inscriptions were circulated among European scholars.

None of them, however, could understand a word apart from the Greek. The hieroglyphics and the other script—called the demotic—baffled them completely. The demotic was a later and more popular style of writing than the hieroglyphic. The Greek writing, as was easily seen, recorded a decree of Ptolemy V (Epiphanes) of Egypt. The Greek subsequently proved the key to the hieroglyphic and the demotic alphabets, for it was found that the same decree was written in the three languages.

At this point we shall quote from the interesting clipping sent us:—

#### DECIPHERING THE SCRIPT

"Now we come to Dr. Young—the Rosetta stone meanwhile having reached England after Abercromby's victory over the French in Egypt. There had been some vague shots at deciphering the demotic—or popular—writing of old Egypt; but it was Young who first came to grips with the hieroglyphics, which were reserved for official and religious inscriptions. It was Young who first proved that the hieroglyphic symbols were alphabetical, and not representative of ideas, after the Chinese fashion.

"There are five groups of hieroglyphics on the Rosetta stone, almost identical, and each enclosed in an oval—or, as it is called, a cartouche.

#### CARTOUCHES FOR A ROYAL NAME

"It was assumed that the cartouche was only set round a royal name; and, as the Greek version concerned Ptolemy Epiphanes, it was reasonable that these cartouches surrounded his name in hieroglyphics. The Greek form of Ptolemy is Ptolemaios. So the first of the hieroglyphics was assumed to be P, the second T, and so on.

"That was the method. Checked and cross-checked by reference to other names and monuments, developed marvellously by Champollion, it provided, at length, the



solution of the riddle. Men could read hieroglyphics. With a knowledge of the ancient Coptic language—which was the Egyptian spoken about the time of Christ, and has never been lost—they came to translate them. A hieroglyphic grammar was produced.

"The door was flung back, and a horde of scholars grabbed freely at the secrets of old Egypt."

Now, it is all very wonderful that at the beginning of the "time of the end," when knowledge was to be marvellously increased, the Rosetta stone should be found (after having been wonderfully preserved), providing the key that has unlocked the door to the vast storehouse of Egyptian knowledge. At the same time, too, all manner of other knowledge begins to be found out—all manner of amazing discoveries and inventions come thronging fast upon one another, completely revolutionising life upon this planet.

Remember that it was more than five hundred years before Christ that

the prophet Daniel wrote the words recorded in Dan. 12:4. And he did not originate them himself. They were the words an angel said to him. And the angel was a messenger from God. Only divine power and foresight could, in fact, make such a prophecy. Who but God could look with such an accurate eye down the long corridors of time—corridors millenniums long? The marvellous prophecy of the time of the end (Dan. 12:4) is in itself alone sufficient to prove that the Bible is a divine book, and that there is a God in heaven.

Daniel records the words the angel said to him. Being only human and mortal, he later dies and is buried. More than 2,300 years roll by. Daniel has long since mouldered to dust. The human hand that penned the divinely inspired prophecy is no more. But his words live on—they are preserved in the Book of God, and not allowed to perish.

And after the lapse of the long centuries, the time comes for the "time of the end" to begin (and, wonderful to relate, the Book of Daniel itself contains the key that tells when the time of the end would commence). And no sooner do we reach that time than we behold the most remarkable and astounding developments taking place in every field of knowledge.

"The nineteenth century," one writer has said, "is conceded to be a century of wonders. Judged by human progress along the highway of scientific discovery and invention, and by the general widening out of the horizon of human knowledge, it is not only unsurpassed, but it leaves all previous centuries far behind."

And the twentieth century, occurring as it does in the closing period of the "time of the end," is more wonderful still.

The secret of it all lies in the fact that the "time of the end" is the day of God's preparation." Nahum 2:3. It is the time when God has set His hand to finish His work, preparatory to the Saviour's second coming. In that day of God's preparation we are now living. And we shall show ourselves truly wise if we look upon the matter in a serious way, and make it likewise *our* day of preparation—our preparation of heart and character that we may joyfully meet our Lord and Saviour when He comes in glory in the clouds of heaven. K.

## "To a Distracted World"

THE foregoing was a heading in the Melbourne *Argus* recently.

It was reporting a sermon by the Rev. J. H. Cain, Melbourne. Preaching in Wesley Church, in that city, on the text, "I will give you rest," Mr. Cain stated that we dwelt in a time that had never had its like as far as problems, strife, turmoil, and fear are concerned. To quote from the *Argus* report, he said:—

"A conspicuous feature of our modern life is the unrest of the world. There never was a time when the world was so torn with strife, turmoil, and apprehension as today. Grave problems, personal, national, and international, confront us everywhere. The wisest and the greatest among us do not clearly see the way out."

"Is it possible," asked Mr. Cain, "to know the secret of serenity and peace?" He continued:—

"Jesus Christ answers this question by declaring that the secret of rest in heart, mind, and will is to be found in Himself—not in any system of religious thought, or in any of the speculative theories which are being offered to us today, but in Himself. To all who are burdened with the problems of life, He says, 'Find rest in Me.'"

It is a great truth, all too little realised, that only in the Lord Jesus can we find rest of heart and of mind.

The famous Rosetta Stone, showing the three forms of writing in which the inscription appears—the hieroglyphic, the demotic, and the Greek.





He alone can calm the fearful, troubled spirit, and give it true peace and rest. He not only says, "I will give you rest" (Matt. 11:28), but He also truly says: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

It is true, as Mr. Cain stated, that "there never was a time when the world was so torn with strife, turmoil, and apprehension as today." Wherever we look, "grave problems confront us." And unrest, perplexity, and apprehension are everywhere.

Mr. Cain is singularly accurate in his choice of the word "apprehension." The dictionary defines it as, "Distrust or dread concerning the future." Dread means fear. And that is the feeling that we find widespread today—distrust or dread, or fear, concerning the future.

But even in the midst of all the unrest, strife, turmoil, and apprehension that surround us today, the Saviour would have His followers full of peace and calm, and even of gladness and joy. For these terrible and unparalleled conditions are a sign of His second coming, and surely the thought that the blessed Redeemer of mankind is soon returning to receive His faithful people to Himself and make them happy for evermore should thrill the hearts of all true Christians everywhere. How loyal hearts thrill at the prospect of a visit from an earthly monarch! Then how much gladder should be the happy feelings that vibrate in the hearts of all loyal Christians at the thought that their loving heavenly Friend and Redeemer—the Prince of Peace—is coming again!

In Luke 21:25, 26, Jesus told the disciples that among the signs of His return would be "upon the earth distress of nations, with perplexity," and that men's hearts would be "failing them for fear, and for looking after those things which are coming on the earth." And truly there is widespread and colossal "distress" and "perplexity" among the nations, and "apprehension"—fear, "dread concerning the future"—in the hearts of men and women everywhere.

And then Jesus added: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Verse 28.

Then let us "look up," "lift up" our heads—be comforted, be cheerful, be expectant, be watchful, be glad—for your redemption is at hand.

"Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28. K.

## Cause for Alarm

THOSE of us who remember 1913 are alarmed. Is not the generation which has grown up since 1913 equally alarmed? It ought to be."

So wrote Mr. Sisley Huddleston recently in an article in the *London Observer*. His article bore the title, "The Return of Danger," and in it he urged the people of England to face the truth with respect to the gravity of the European situation.

Yes, Europe is still very definitely divided, and the hope of there ever being a United States of Europe is impossible of realisation.

Centuries before the birth of Christ the prophet Daniel, instructed by the Spirit of God, foretold that the great Roman empire would become divided into a number of kingdoms and that those kingdoms, right to the end of time, would "not cleave one to another." See Dan. 2:40-43. In the



*Sport & General Photo*

An impressive photo, taken from an aeroplane above the clouds, of an incident in the British aerial-naval manoeuvres that took place recently off the Firth of Forth. Below is a warship, and hidden from it by clouds is a bombing squadron. In any future war that may occur death will be rained down from above, often from invisible sources.

Note his significant words in the following paragraphs:—

"It is clear, even on the most cursory examination of Europe today, that there is no progress towards those new United States of which Justinian, Charlemagne, the Germanic emperors, Innocent III, Charles-Quint, Napoleon (and, shall we add, Victor Hugo and Monsieur Briand?) dreamed. . . . Europe has never wanted to be a nation. It has sometimes joined its forces in a common cause—such as the Crusades—but it has never been conscious of its 'Europeanness.' . . .

"Never were the tariff barriers so high or so numerous. Never were there so many restrictions on the flow of money. Never were there so many rules for travellers. . . . Never was there such an obsession with frontiers. Never were so many claims put forward so imperiously. Never were warlike preparations so deliberately menacing.

"Never was there more ill will, suspicion, hatred; the diabolical mischief is that we are heading again in the direction of disaster. . . .

"To close our eyes to truth is folly. Today the situation of Europe, twenty years after, is fully as precarious as in 1913. There are fiercer ebullitions, there are quivering premonitions of an explosion. Those of us who remember 1913 are alarmed. Is not the generation which has grown up since 1913 equally alarmed? It ought to be."

fifth century of the Christian era that dividing up of the Roman empire took place, the various kingdoms into which it was divided being, for the most part, represented today by the various nations of Europe.

Gigantic efforts have been made from time to time to weld those kingdoms into one, but all have failed. And in Europe today, as Mr. Huddleston points out, the barriers to union are numerous and formidable. Indeed, never before has the position been so hopeless, according to this thoughtful and well-informed observer.

"To close our eyes to truth is folly," rightly remarks Mr. Huddleston. And the truth that present-day conditions and events are designed to teach us is that the end of all things mundane is soon to occur. What else is to take place then is grandly described by the inspired prophet in these words:—

"And in the days of these kings [that is, the kingdoms or nations into which the Roman empire was divided] shall the God of heaven set



up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. 2: 44.

Into that eternal kingdom we may have the privilege and the joy of being welcomed by our Saviour when He returns in glory for the salvation of His people. Surely it is worth while to comply with the conditions set forth in the Divine Book that we may have a part in the eternal inheritance of the redeemed. F.

ment was to consider the advisability of following the Nazis.

Needless to say, such a threat could not escape the notice and attention of the leading European powers, and for a time Europe was in a state of tension resembling that of 1914. The Italian press, in a united inspired outburst against Germany—the strongest outburst, in fact, since the Nazis achieved power—declared that Germany must keep "her hands off Austria."

Further, a joint communique was issued by the British, French, and

again on the edge of a volcano like that of August, 1914.

"Plain speaking is essential for the public," he [Professor Seton-Watson] said. "Even Governmental opinion can easily drift into a situation from which there will be no peaceful exit."

Let us hope that peace, or some semblance of peace, will be maintained in Europe until the work of giving God's last message of warning and of mercy to the world is finished. Then angelic hands will cease to hold back the winds of strife, and the inevitable clashing of arms and world-wide trouble will come.

But we are glad it is possible to strike a joyful note of hope. The Prince of Peace will then come, to take His people into His kingdom of peace. It is the reader's grand privilege and our own now to prepare for that kingdom. But when that great Prince comes in His ineffable glory, the curtain will drop on worldly things, and "Finis" will be written to the wild, blood-stained drama of human history. K.

### Silent Forces

WORKMEN in the stone-quarries sometimes find a very hard kind of rock. They pick little grooves for the iron wedges, and then with the great sledge-hammers drive and drive the wedges into the flinty rock. And yet, once in a while, they fail to divide the solid mass. The iron wedges and the sledges prove useless, and the workmen wonder at the stubborn rock.

But there is yet another way. The iron wedges are removed from the narrow grooves. Then little wooden wedges of a very hard fibre are used.

The sharp, well-made wooden wedges are first put into water. They are then inserted in the grooves tightly, while wet, and water is kept in the grooves, and no sledge is needed to drive them. They would break under the severe blows of the ponderous hammer. But the workmen just let the wet edges alone. They will do what the driven iron failed to do. How so? The damp wood swells. The particles must have room to enlarge. And the granite hearts of the rocks cannot withstand this silent force. Soon the solid rock parts from top to bottom, and the workmen's will is accomplished.

It is so, often, in other things. What noise and visible effort fail to do, some quiet power, when applied, will surely achieve. Teachers may remember this fact in mechanics, and manage some very stubborn natures by the application of the silent forces. The iron and the sledge-hammers often fail; but tears, prayers, and a patient example never fail.—*Alexander Clarke, D.D.*



*Sport & General Photo*

We have never before heard of such a huge portrait as this one. It is a gigantic picture of Signor Mussolini, Italy's strong man. An idea of the portrait's vastness may be gathered from the fact that it measures 120 feet by 75 feet, and weighs ten tons! It was on show at Milan during the celebrations marking the beginning of the twelfth year of Fascism, and was, as our photograph reveals, viewed by an enormous crowd. When Nazi Germany recently demanded that the Austrian Government, which is Fascist in principle, consider within eight days the advisability of following the Nazis, the Italian press, in a vehement and united outburst inspired by Mussolini, declared that Germany must keep "her hands off Austria"—and thereby brought about a very tense situation in Europe.

### "Europe on Edge of a Volcano"

HARDLY had the fighting in Austria died down, before a grave crisis developed in Europe, involving, as it did, international complications. In a broadcast message from Munich, Herr Theodore Habicht, Hitler's mouthpiece over the wireless, offered the Austrian Chancellor (Dr. Dollfuss) an eight-days' truce, in which the Austrian Govern-

Italian Governments, declaring that they were united in the view that the maintenance of Austrian independence and integrity was a necessity.

Cabling from London to the Melbourne *Herald*, Professor R. W. Seton-Watson, Masaryk professor of Central European history at the University of London, declared that Europe was "on the edge of a volcano." To quote from the *Herald*:—

"The Austrian situation confronts Europe with a most grave problem. We are



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## God's Word *versus* "Shibboleths"

**B**EFORE us lies an article from the Melbourne *Herald*, entitled, "Can You Say 'Shibboleth'?" written by the Rev. C. Irving Benson, of Melbourne. Mr. Benson gives the well-known Bible facts dealing with the first mention of the word "shibboleth," and goes on to say: "The word 'shibboleth' has become proverbial. It has come to have a specialised meaning in English and is used of the watchword of a party or society."

There are some things in Mr. Benson's article that we whole-heartedly agree with; there are some other things, however, with which we are compelled to disagree.

We agree, for instance, with Mr. Benson when he touches on the question of religious intolerance. He says: "But the wrongness of making shibboleths a test appears in religion. What unspeakable misery, persecution, and suffering have been induced because men have not conceded each other the right to think differently and express themselves in differing form and phrase. The rack, the stake, and the thumbscrew are the means whereby men have been compelled to think alike." And he goes on to instance the case of John Calvin, who had Michael Severus burnt at the stake in Geneva because the latter defined the doctrine of the Trinity differently.

No one can condemn strongly enough all the religious intolerance and persecution of the past—the intolerance and persecution that so badly disfigured the Dark Ages and even later times. Pagan Rome persecuted the Christians, and papal Rome tortured and put to death innumerable sincere followers of Christ. She has been credited with having put to death millions upon millions of martyrs. There come to mind at once the wars against the Albigenses, the dark deeds of the Inquisition, the martyrdom of Huss and Jerome, the terrible massacre of St. Bartholomew and the persecution of the Hugue-

nots, the crusades against the Waldenses, and so forth.

Many people, even many Protestants, have found it hard to learn the lesson of tolerance and religious liberty. They have found it very difficult, somehow, to learn that in religion force is not to be used. Be it well remembered, however, that it is perfectly right to *persuade*. "Knowing therefore the terror of the Lord, we persuade men," wrote the Apostle Paul. 2 Cor. 5: 11. "Almost thou persuadest me to be a Christian," said King Agrippa when Paul so earnestly and eloquently reasoned before him. Acts 26: 28.

In that work of persuading concerning Christianity, we may legitimately use reasoning, entreaty, prayer, and the Word of God—the Bible—the arsenal of Christian truth. But force we must never use. No man has the right, or has ever had the right, to send another human being to prison or to the scaffold or to the stake, simply because that person differed from him in religious belief. Men and women must answer for their conscience to God Himself; and no one has the right to come between another man's conscience and his God. Inasmuch as each one must answer for himself before God, each one has the right to choose what he will believe, and no one has the right to coerce him. Persuasion is legitimate, but never force.

### PROCLAIM TRUTH FEARLESSLY

We think, however, that Mr. Benson gets on to the borders of dangerous ground when he says: "Some people insist that you must hold their theory of the Holy Spirit, the second coming," etc.

Now the truth must be somewhere. The God of truth has seen to that. While there is much error taught, yet truth is also taught. And if one holds the truth in the matter, why should he not "insist" upon it? We think it much better that people be permitted to insist upon error rather than anyone be discouraged in or pre-

vented from insisting upon truth. For any people to cease from insisting upon truth merely because someone suggests that it is wrong to insist upon their view is, we think, wrong.

We must not be mere popularity seekers, mere sycophants or time-servers, but always valiant for truth, and of sufficient moral backbone and courage to follow it, no matter where it may lead.

First let us deal very honestly in our investigation of truth. But when we have found Biblical harmony in the matter we are searching (and a view that completely harmonises with all the teachings of Scripture has the great hall-mark of truth), then by all means let us insist upon it, particularly so if the view is given great prominence in the Word of God itself. What God Himself has insisted upon, and strongly insisted upon, surely His followers may rightly insist on. But when a man is shown from the Scriptures of truth that what he is teaching is not in harmony with the Bible, it is only right that he cease from his wrong teaching and embrace the truth.

Noah in his preaching of old had one great dominant note. He taught that a great flood was coming, and that only those who repented would be saved from it. For one hundred and twenty years he taught that message, and drove it home more forcefully with all the hammering that went on in the construction of the ark. Many men today would have said that Noah had a shibboleth, and that he was a "crank." Many doubtless in those old days thought him mad. But Noah really had a great and true and vital message from God. Violently disillusioned multitudes found that out to their sad cost when the Flood came and destroyed them all. Let it be boldly proclaimed and clearly understood that no message from God is a mere shibboleth. It is vital and soul-saving truth. To reject it is to perish.

So with the message of Jonah to Nineveh. It was a life-and-death message. John the Baptist, the divinely appointed forerunner of the Messiah, had also one dominant note in his preaching. But he was the messenger of the Lord, and was proclaiming Heaven's own message. His teaching was no shibboleth; it was vital truth. Anyone who dubs with the contemptuous word "shibboleth" a message from Heaven does so at the peril of his soul.

### THE MODERNISTIC SHIBBOLETH

ANOTHER thing in which we dissent from Mr. Benson's article is this: we think that he concedes too much to the modernists. Now we do not object to legitimate, reverent scholar-



ship. It is only right that we should seek to find out all we can about the books of the Bible, their authorship, their literary construction, etc. But the higher critics and the modernists have gone beyond all due bounds. Their methods have been false in principle, and their decisions have been a shock to the faith of many Christian people.

Mr. Benson says, for instance, that his "grandmother probably thought that Moses wrote the first five books of the Bible." "Now I have learned something about the results of Biblical research," says Mr. Benson, "and therefore think differently about the origin and authorship of some of the books of the Bible."

Now doubtless our grandmothers did believe that Moses wrote the first five books of the Bible, but our good old grandmothers' view was in harmony with that of the Jewish and Christian scholarship of the ages, until recent times, when schools of irreverent and unbelieving teaching arose in Germany, and spread later to England, the United States, and other places, including Australia. Outside Germany, such teachings have had most vogue in the United States, but they are all too loud, however, in our own beloved Australia and New Zealand. Many reverent Christian scholars frankly and vigorously disagree with them.

When we reflect that the terrible condition of the world today is only a reflex of wrong modern ways of thinking, we cannot help believing that in many ways the wisdom of the ancients was far superior. At all events, in Biblical matters it is well, to quote the phrase of the prophet Jeremiah, to keep to "the old paths, where is the good way." Jer. 6: 16. Undoubtedly the faith-destroying teachings of evolution, the higher criticism, and of modernism have had much to do with the terrible conditions prevailing in the world today.

Moreover, good old grandmother had the Lord Jesus Christ on her side. The Saviour believed in the Mosaic authorship of the first five books of the Bible (these five books are known as the Pentateuch), just as much as grandmother did. "There is one that accuseth you," said Christ, "even Moses . . . ; for had ye believed Moses ye would have believed Me, for he wrote of Me; but if ye believe not *his writings*, how shall ye believe My words?" John 5: 45-47.

The Lord Jesus Christ was the Jehovah of the Old Testament. He was the One whose awe-inspiring glory was seen in vision by the prophet Isaiah in the temple. Isa. 6: 1-5. He is the One "whose goings forth have been from of old, from the days of eternity." Micah 5: 2, margin. In

Him "are hid all the treasures of wisdom and knowledge." Col. 2: 3.

Let it not be forgotten that when the Lord Jesus came to earth, He did not divest Himself of His divinity. He merely shrouded His divinity in human flesh, becoming divine-human. His name was "Emmanuel," which means "God with us." He was still God. Had He been merely human we would have had only a *human* Saviour—of no avail whatever. For the higher critics and the modernists to declare that they know more about the authorship of the Pentateuch than did the Saviour, is in the highest degree daring, presumptuous, and arrogant. It is with a vengeance offering strange fire in place of the divine fire.

The critics declare that the Pentateuch, so far from being written by Moses, was written by a number of different authors as late as the time of the second temple, or after the return from the Babylonian captivity—that is, not farther back than about five hundred years before the time of Christ. But the methods whereby the critics have "discovered" all this are such as would be laughed out of any modern court of law, and their so-called "evidence" declared to be no evidence at all.

For instance, the foundation principles of the modern, faith-destroying criticism of the Bible, was, as reported in our columns last April, tested in the Canadian law-courts some time ago, when Miss Florence Deeks brought an action for £100,000 damages against Mr. H. G. Wells for having, in his "Outline of History," pirated ideas and matter from her unpublished manuscript, "The Web." Miss Deeks had engaged one of the men whose business it had been to dissect the Pentateuch and other books of the Bible, and to say who wrote the different parts and who didn't—one of the men who so confidently "knew" that Moses did not write the first five books of the Bible. If he could do all that on ancient

writings, his evidence would surely be overwhelming on a modern book.

But the learned and impartial and candid Canadian judges—men, like other British judges, trained to the impartial weighing of evidence—decided differently. They unhesitatingly described the critic's evidence as "fantastic hypotheses," and "solemn nonsense," "almost an insult to common sense," "arguments and conclusions alike puerile," and so forth, and decided the case against Miss Deeks.

As reverent Christian scholars have well objected, if the Pentateuch were written as late as the second temple, how comes it that there is no mention whatever of Jerusalem in the Pentateuch, and no mention of sacred song in the ritual of the Pentateuch, and further no occurrence of the divine title for Jehovah, "Lord of hosts," which was very common in later times? On the theory that Moses wrote the Pentateuch all is clear. On the other theory, there are numerous difficulties.

In conclusion, let us quote the words of Professor George Frederick Wright, D.D., LL.D., of Oberlin College, Oberlin, Ohio:—

"The defender of the Mosaic authorship of the Pentateuch has no occasion to quail in the presence of the critics who deny that authorship and discredit its history. He may boldly challenge their scholarship, deny their conclusions, resent their arrogance, and hold on to his confidence in the well-authenticated historical evidence which sufficed for those who first accepted it. Those who now at second hand are popularising in periodicals, Sunday-school lessons, and volumes of greater or less pretensions, the errors of these critics must answer to their consciences as best they can, but they should be made to feel that they assume a heavy responsibility in putting themselves forward as leaders of the blind when they themselves are not able to see." K.

## The Book of God



I love the sacred Book of God,  
No other can its place supply;  
It points me to the saints' abode  
And bids me from destruction fly.

Sweet Book! in thee my eyes discern  
The image of my absent Lord;  
From Thy instructive page I learn  
The joys His presence will afford.

But while I'm here, thou shalt supply  
His place, and tell me of His love;  
I'll read with faith's discerning eye,  
And thus partake of joys above.

Within Thy sacred lids is found  
A transcript of my Maker's will;  
Treasures of knowledge here abound,  
The deepest, loftiest mind to fill.

Light of the world, thy beams impart,  
To lead my feet through life's dark way;  
Oh, shine on this benighted heart,  
Nor let me from thy guidance stray.

—T. Kelly.



# The Gibraltar of CHRISTIANITY

Upon the massive fact of the Saviour's resurrection rests the whole structure of Christian faith.

GEORGE W. RINE

NOT a few Christian scholars cherish the conviction that the bodily resurrection of Jesus from the dead is the most momentous fact in history. "It is the Gibraltar of Christian evidences," declares Dr. James M. Gray of the Moody Bible Institute. The Holy Spirit gives us this amazing assurance: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Rom. 10: 9.

To believe with the heart means vastly more than to believe with the cold logical powers alone. "The devils also believe, and tremble." James 2: 19. When our hearts as well as our understandings are permeated with our beliefs, then our convictions take on an intensity and a fervour that the intellect alone can never experience. If, says Paul, thou shalt believe with the heart—as well as with the intellect—that God has raised Jesus from the dead, thou shalt be saved. Is an ardent, glowing faith in the physical resurrection of Jesus worth while? Yes, if salvation is worth while, if life everlasting is worth while. In order to make sure that our beliefs shall become a power for good in our lives we must become attached to them, become obsessed with them.

## THE WITNESS OF THE PROPHETS

IN his first letter to the Corinthians, chapter 15, verses 3 and 4, Paul affirms that Jesus died for our sins, was buried, and rose again the third

day—all "according to the Scriptures." "The Scriptures," in Paul's day was the common title given to what we call the Old Testament. A notable Old Testament prediction bearing on the rising of Jesus from the dead is found in Ps. 16: 10, where David pre-announces: "Thou wilt not leave My soul in hell [Sheol], neither wilt Thou suffer Thine Holy One to see corruption."

The Hebrew term *Sheol* and its Greek equivalent *Hades* are sometimes rendered "hell" in the Authorised Version of the English Bible. But these terms are simply the Hebrew and Greek equivalents respectively of the English word "grave," or "the place of the dead." The first assertion of the foregoing prophecy should read, "Thou wilt not leave my

soul in the grave." David did not apply this prophecy to himself when he uttered it, but to Christ the Lord, as Peter in his Pentecostal sermon so forcefully asseverates. Respecting David and his forecast, Peter says: "Being a prophet, and knowing that God had sworn with an oath to him, that, . . . according to the flesh, He would raise up Christ to sit on his [David's] throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption." In verse 24 of Acts 2 the Holy Spirit through the Apostle Peter declares that it was not possible that Christ should be held captive by death, inasmuch as He was and is the absolute incarnation of righteousness, the Sinless One. "The wages of sin is death" (Rom. 6: 23), but the fruit of righteousness is eternal life, and that life was in His Son, for "in Him is no sin." 1 John 3: 5.

## THE CONQUEROR OF DEATH

IN John 2: 13-17 is recorded one of the most engaging narratives found in the Bible. It is usually referred to as the Master's "first cleansing of the temple" at Jerusalem. An exposition of the story is not possible in this connection because of lack of space. But what Jesus accomplished in the cleansing of the temple was so amazing that the Jews felt themselves impelled to ask this question: "What sign shonest Thou unto us, seeing that Thou doest these things?" Jesus answered, "Destroy this temple, and in three days I will raise it up." Naturally the Jews thought that He referred to the literal temple. Hence they mockingly exclaimed, "Forty and six years was this temple in building, and wilt Thou rear it up in three days?" In the



Jesus cleansing the temple at Jerusalem near the commencement of His public ministry. The Jews were amazed at His action, and demanded to know by what authority He did such things.



next verse we are told by the inspired writer, "But He spake of the temple of His body." The first and obvious meaning of the word "temple" is God's dwelling-place. In 2 Cor. 5: 19 is the meaningful statement, "God was in Christ, reconciling the world unto Himself." The Father by His Spirit dwells in the heart, mind, and body of Jesus. Hence in a very sacred and beautiful sense the person of Jesus is the temple of God. When the enemies of Jesus crucified Him, they apparently destroyed that temple. But after He had been but a short time under the power of death, He, by virtue of His eternal righteousness, burst asunder the gates of death, and came forth as the Lord of life, radiant with the glories of immortality.

### "I AM ALIVE FOR EVERMORE"

HENCEFORTH it is His prerogative to announce to all the world: "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." John 11: 25. Do you, do I, believe in Jesus? If so, eternal life is yours, is mine. For a few short years or days I may pass under the dominion of "the last enemy that shall be destroyed," but knowing that my Redeemer liveth, I may cherish the unshakable conviction that I too may live—live evermore. Did not our Lord say to His disciples, and through them to us, "Because I live, ye shall live also"? John 14: 19.

After Jesus had risen from the dead, and ascended to His Father in heaven, He sent to His church on earth, through His apostle John, this glorious message: "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1: 18. Yes, Jesus had been dead, and by His death had atoned for the sins of the whole world. The very fact that Jesus could announce Himself "alive for evermore," is indisputable proof that He had, by His resurrection, conquered "the last enemy that shall be destroyed"—death. Jesus declares that He had been dead, but that now He is "alive for evermore." Hence in rising from the dead He must have risen eternally triumphant over death and the grave. But just as He tasted death not for Himself, but for sinners—for us—so He rose from the dead not for Himself but for us, and therefore conquered for us, not only for time but for eternity, the enemy of all enemies—death. In Heb. 2: 14 is found this highly significant pronouncement: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might

destroy him that had the power of death, that is, the devil." Just as death is under sentence of destruction, so the author of death, the devil, is doomed to destruction.

In the latter part of verse 8 of 1 John 3, we are definitely told that Jesus came into our world for the express purpose of destroying not only the devil but all his works. Among his works death surely stands first. Hence when the Lord shall declare that the destruction of all evil in our sinful world has been effected,

the first statement of that announcement is this: "There shall be no more death." Rev. 21: 4.

When the foregoing thrillingly inspiring promises and assurances shall be realized, then assuredly shall these words yield their ultimate fruit: "The Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isa. 51: 3.

## The Divine Heart Specialist

EDWIN A. WRIGHT

A BEAUTIFUL six-year-old child, after a fall, was seized with convulsions. Doctors were unable to effect a cure; specialists could not find a cause; ordinary diagnosis failed to reveal any obstruction or clot upon the brain. A great surgeon was called in. He undertook the work like a detective searching for clues. Noting that the contractions always began at exactly the same spot on the child's face, he prepared for an unusual operation.

He made a small opening near the rear of the skull, and then gently touched the brain over a gradually widening area with an electric needle. Each time the needle came in contact with the grey mass of nerve cells, a quick contraction of the muscles resulted somewhere on the child's body. When this contraction took place at the exact spot where the fits began, the surgeon examined the interior of the skull near the spot at which the needle touched the brain. He found a bit of scar tissue. When it was removed, the patient made a complete recovery. But for the marvels of present-day surgery, the child would never have become normal again.

### LIMITS OF SURGERY

APPROPRIATELY one might exclaim, "What cannot be accomplished by modern surgery!" Yet even though a number of cases of surgery on the heart are on record, no physician has yet accomplished the feat of substituting a healthy heart for a diseased or an injured one.

Nevertheless, a person can have a new heart if he so desires, though not through human instrumentality. The Lord has declared, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Eze. 36: 26.

All through the Bible the heart is

designated as the seat of the spiritual life.

In the sight of the Lord there are four different types of hearts: the hard heart, the divided heart, the broken heart, and the troubled heart.

The picture of the hard heart is well painted by the prophet Zechariah: "They refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in His spirit by the former prophets: therefore came a great wrath from the Lord of hosts." Zech. 7: 11, 12. What a fatal malady! It is even worse than the disease of the hardening of the arteries; the very heart itself which supplies the arteries with their life-giving fluid has become "as an adamant stone." Human surgery can do nothing for this hopeless case; the Master Surgeon must be summoned at once. He "will take away the stony heart," and put in its place "an heart of flesh"—a tender, pliable heart susceptible to His fashioning.

"Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts?" 1 Sam. 6: 6. The Egyptians were not the only ones to harden their hearts, for we read that "all the house of Israel are impudent and hard-hearted." Eze. 3: 7. The Apostle Paul admonishes us, "Today if ye will hear His voice, harden not your hearts." Heb. 3: 15. When Jesus was here on earth, He was kind, tender, and sympathetic to all. We must put away all hard-heartedness, and develop these same traits of character if we would please Him. Christ's remedy for the hard heart is His giving of the "heart of flesh."

### THE DIVIDED HEART

THE second kind of heart is the divided heart. Even though this may be somewhat better than the hard



heart, it is, nevertheless, displeasing to God. The words of the prophet Elijah, though written long years ago, are still very applicable today: "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." 1 Kings 18: 21. The people were in a state of indecision; Elijah did not want them to have a divided heart; he wanted them to serve either God or Baal with their whole heart.

In Ps. 12: 2, the sweet singer of Israel describes the divided, or double, heart: "They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak." The men of the tribe of Zebulun "were not of double heart." 1 Chron. 12: 33. The Lord has promised, "I will give them an heart to know Me, that I am the Lord: and they shall be My people, and I will be their God: for they shall return unto Me with their whole heart." Jer. 24: 7. Then it is impossible to be a part of God's people without serving Him with the whole heart. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." Matt. 6: 24. Christ's remedy for this condition is to "seek Him with the whole heart." Ps. 119: 2. Again, in Col. 3: 22, it is expressed as "singleness of heart." The promise is: "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Jer. 29: 13.

#### THE BROKEN HEART

THE third heart disease is that of the broken heart. The Lord is pleased to see the broken and contrite heart, devoid of self. Only then can He come into the heart to dwell. The prophet Isaiah paints a picture of the condition of the sinner: "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment." Isa. 1: 5, 6. Such is the condition of the sinful, carnal heart. The broken heart needs to be "bound up," and "mollified with ointment." A part of Christ's work is to "heal the broken-hearted." Luke 4: 18. How compassionate are these words! "He

eth up their wounds." Ps. 147: 3. Christ's remedy for this type of heart is told in these words: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Ps. 34: 18.

If we really try, can we not get rid of our sins? One spiritual writer of note has said: "It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them." Jeremiah has said, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. 13: 23.

Is there a need of conversion?

### "Trust In the Lord"

PSALM 37.

*BUILD a little fence of trust*

*Around today;*

*Fill up the space with loving work*

*And therein stay.*

*Look not through the sheltering bars*

*Upon tomorrow—*

*God will help you bear what comes*

*Of joy or sorrow.*

—M. F. Butts.

Christ said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18: 3.

It is sometimes said in human surgery, "The case is too far gone; it is useless to attempt to do anything." But in spiritual surgery there is no case so desperate but that there is hope if we will come to the Great Physician. This picture, though painted in the old time, is still true: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

#### THE TROUBLED HEART

THE fourth and last type of heart is that of the troubled one. David said, "Lord . . . Thou didst hide Thy face, and I was troubled." Ps. 30: 7. Again he cried, "I am troubled; I am bowed down greatly; I go mourning all the day long." Ps. 38: 6. Jesus says to the repentant heart today, "Peace be unto you," even as He said to His disciples long years ago. Listen to the Saviour's comforting words that He offers as

a remedy for the troubled heart: "Peace I leave with you, My peace I give unto you." "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also." John 14: 27, 1-3.

To summarise: the remedy for the hard heart is to receive the "heart of flesh" from our Saviour; for the divided heart, to return unto Him with the whole heart; for the broken heart, the assurance is, "He healeth the broken in heart, and bindeth up their wounds"; and for the troubled heart, "Peace I leave with you, My peace I give unto you." Let us go to this great physician, this spiritual surgeon, that by Him our hearts may be healed.

#### Divine Certainties

THE things that Christ teaches are certainties. Very much human science is only guessing; we cannot be sure of it. Every now and then some new discovery is made which sweeps away whole volumes of boasted theories. We have to be all the time buying new books to keep up with the times;

and we are afraid to quote from any but the newest editions, lest there has been some recent discovery which contradicts the older.

But Christ's teachings are certainties. He came down from heaven, where from all eternity He had dwelt, and He knew the things He taught. We may accept His words without the slightest doubt, and may build our souls' hopes upon them. What He said about God, about God's love, about heaven, about the judgment, about the future life, about the way of salvation, is all certainty. As we go on into the future, we shall find everything just as He has described it.

This fact should give us deep and strong confidence if we are reposing upon Christ's promises for salvation and life. It should drive us speedily to His cross for refuge if we are still unsheltered, for He has told us of condemnation abiding upon all who do not believe on Him. We may not disregard a single word that Christ spoke, for all His words are true. Not one of them can ever fail him who leans upon it.—J. R. Miller, D.D.



# Christ Is Christianity

SOME two generations ago a Christian boy went to hear Theodore Parker, a rationalistic Unitarian clergyman, preach, and, as he listened to the bitter words that fell from the preacher's lips and saw the fearful blows that were struck by his fierce fist, mailed with destructive unbelief and criticism, he hurried to his home, and, burying his face in his mother's lap, sobbed, "Mother, Christianity is dead! It is dead!" His God-fearing mother, with tender, loving words and brightening faith, reassured the frightened lad that Christianity still lived. A generation later that same boy was proclaiming the gospel of salvation.

## NOT CREED OR THEORY

No, Christianity is not dead. Christ is Christianity. And He is the risen Saviour, and He still lives. Christianity is not a creed; it is not a mere doctrine or theory, but an ever-living force, a divine, active power, a heavenly influence and life that takes possession of the whole man. It vitalises, spiritualises, animates, and transforms the entire being; and through its blessed, living, heavenly power it so elevates, ennobles, and lifts the human soul that the man of faith can live the Christ life here, and he will live it with his Lord and Master throughout the ceaseless ages of eternity.

Not until the stars outshine the sun and the rivers no longer to the ocean run, and the everlasting verities fail, and the pillars of the universe crumble, and the bounds of eternity are reached, will Christianity fail. Not until the flowers for ever cease to bloom, and the birds of the air discontinue their songs of praise, and there ceases to be a Creator and a creation, will Christianity fail. And as long as man is man, though saved by grace and made immortal by the divine touch, as long as God is God, and as long as "the new heavens and the new earth" that He will make "shall remain," for just so long a time will Christianity not fail. And as a sure result and blessed fruition of its mighty transforming power, its quiet, peaceful, yet certain conquest, multiplied hosts of the redeemed will live on in endless joy with the Master of all, the divine Author and the living exemplification of real Christianity.

## THE UNANSWERABLE ARGUMENT

CHRISTIANITY will never fail, neither will the honest and true grow weary or tired of its divine influence

*Christianity is not a mere theory about what Christ said or taught or did or had, it is a life—the life of a person. In the words of Scripture, it is "Christ in you, the hope of glory."*

## GEORGE W. WELLS

and blessed power; for it alone completely fulfils and meets the need in the life of every surrendered heart; it alone answers the universal longing of a waiting, believing humanity. Christianity leads to the loftiest ideals of holy living. It lifts the soul far above the weak and beggarly elements of earth into the very atmosphere and experience of Christian perfection.

The unanswerable argument in favour of Christianity is a holy life. Christianity is not a mere theory about what Christ said or taught or did or had; it is a life—it is the life of God incarnate. In Scriptural language, it is "Christ in you, the hope of glory." Col. 1: 27. The Christian church does have a living head, and a real Lord and Saviour—One who saves from sin and death. It can with abiding faith and strong confidence turn from the dreary desolations of heartless infidelity, vain conceits, human philosophy, and science falsely so called, to the ever-living Christ, the Son of God incarnate, and exclaim with Peter, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art . . . the Son of the living God." John 6: 68, 69. The Christ still lives; He ever lives. Therefore, Christianity lives, and will continue to live with Him. And to the true Christian follower, one hour spent in communion with the blessed Lord and Master outweighs all the pleasures of sin found in unbelief.

## VICTORY IS SURE

NEITHER will the true Christian church fail, for unto her God has committed the solemn and sure task of organising and developing the supreme business of carrying the gospel of Christ to all nations. No other organisation has ever assumed such a stupendous work; but Christ organised His church and sent her out into the world for this purpose.

The clouds overhanging the work of the church may at certain periods grow dark and ominous, the social

perils wax thick and powerful, the enemies without seem sometimes defiant and aggressive, the apathy and avarice within become deep-seated and deplorable. At times, the prospects become complex and difficult, but, thank God, not hopeless; for the living, personal Christ is still leading His people. He still chooses to use consecrated hearts and lives to carry forward His work in the earth. While here, He could have called down ten legions of angels to that court-room trial, and delivered Himself from Calvary. He could have called the angelic hosts, and commissioned them to give His gospel message; but He did not choose to do so. He calls men who will acknowledge His sovereignty, and, if need be, stand along with Him in the garden, be rejected with Him in the court of Pilate, be crucified with Him in the tortures of Calvary, and be baptised with the baptism that He was baptised with.

Christianity will not fail, for the Lord and Master of it all solicited from His Father the highest of all gifts—the blessed Holy Spirit, and He has come, not only for the exaltation of His people, but to impart divine power to all who believe, and to make effectual what has been wrought out by the infinite sacrifice of the world's Redeemer. Christ has given to His church ample faculties, and through the Holy Spirit imparts capabilities and blessings, that they may represent His sufficiency, and, eventually, through His grace, appear in full and final display.

Christianity cannot fail. Neither is it dead; for the character, honour, and blessed promise of the infinite God and all-wise Father are at stake. The exaltation of the redeemed will be an eternal testimony to God's mercy, wisdom, and love, and "in the ages to come" He will "show the exceeding riches of His grace in kindness toward us in Christ Jesus," "to the intent that . . . unto the principalities and the powers in the heavenly places might be made known . . . the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Eph. 2: 7; 3: 10, 11, R.V.

Christianity will not fail; and the earth itself, the very battle-ground of the dark reign of sin for these six thousand years, is to be not only ransomed, but exalted. Here where the blessed Son of God, the author of Christianity, lived and suffered and exemplified the glorious principles of

(Concluded on page 15)



# Can We Hear

## A VOICE FROM THE GRAVE?

R. HARE

OUR great world today is pondering this question. Science and sorrow meet on common ground in its investigation, and never before has there been such determination to find an answer.

This question touches all the world, for there are broken links and vacant chairs in every home and in every land. Nationality, colour, and language are all lost in its magnitude. It reaches to all. Surely Heaven's interpreter—the Bible—will not leave us in ignorance on a point of such vital inquiry!

Moses, Lazarus, the young man of Nain, and the daughter of the Roman centurion were all called back from among the dead. But we find no statement whatever concerning anything they had seen or heard during the days or hours of death. Many saints came from the grave after Christ's resurrection, went into the city, and appeared unto many. Matt. 27: 52, 53. But no record was left concerning any experience during the period of their rest in the tomb.

Lazarus lay four days in silence, and if his conscious being was in another sphere during that time, he would surely have had some communication to make relative to what had passed in that better land during those days of time. But no such word is given. Silence meets us in the case of all these resurrected ones.

Science has done much in the way of reviving people who were apparently dead. In some cases hours and days of unconsciousness have passed. But here, again, silence meets our question, though the unconsciousness was all this side of the grave! Edison, sometimes called the "high priest of science," endeavoured to communicate with the dead by mechanical means. But here again no answer came!

### WAS CHRIST UNKIND?

If Lazarus, the dead man whom Jesus loved, had been in the glory land for four days, it would seem rather a cruel thing for Christ to call him back to the thorny ways of this old world again. But nothing in the record presents any such idea. It simply states that Christ called, "and he that was dead came forth." John

11: 44. Evidently he had only been in the grave, that land of silence from which all are to rise hereafter. John 5: 28.

Cunningly and carefully Satan has worked in his endeavour to support and sustain his first great historic falsehood—"Ye shall not surely die." Gen. 3: 4. All through the centuries human ears have heard whisperings intoned in voices of the loved and

imitate the voices we have loved, that through the sacred influence of friendship they may lead us astray.

### RESURRECTION KEYS

THE world's Redeemer holds the keys of the grave. Rev. 1: 18. His care is all sufficient and He will never forget those who have fallen asleep. "The hour is coming when all that are in the graves shall hear His voice." Faith can rest upon this assurance and wait till the glad day comes.

Saul, the rebellious king of Israel, thought he was speaking to Samuel, the dead prophet. But it was only a "familiar spirit" personating Samuel. It undertook to represent the dead man, and Saul was deceived. 1 Chron. 10: 13. For this wrong step and his former disobedience Saul lost his crown and his life.

No! the voices and the forms that personate the dead are not those of

## Waiting for CHRIST

1 Thess. 5: 10; 1 Cor. 15: 23.

JESUS, how sweet the thought to me,  
That Thou wilt come again;  
That waiting, I Thy face shall see—  
I shall not wait in vain.

(Titus 2: 13; John 14: 3; Ps. 17: 15;  
Heb. 10: 23)

What though I sleep ere He shall make  
The earth give up her dead;  
The trumpet voice shall me awake,  
To join my living Head.

(1 Thess. 5: 10; Isa. 26: 19; 1 Thess.  
4: 16; Col. 1: 15)

I will not fear for death nor grave,  
Since Jesus has the keys;  
And He who mighty is to save,  
Will call me when He please.

(2 Tim. 1: 7; Rev. 1: 15; Isa. 63: 1;  
Job 14: 15)

Jesus will be thy plague, O death,  
And thou His power shall see;  
The grave shall yield to Him who saith,  
"I'll thy destruction be."

(Hosea 13: 14; 2 Cor. 13: 4; John 5: 28, 29;  
Hosea 13: 14)

Come, then, my Saviour and my all,  
And say, "Come forth," to me;  
And I will answer to Thy call,  
And be for aye with Thee.

(Rev. 22: 20; John 5: 29; Job 14: 15;  
1 Thess. 4: 17)

This blessed hope shall be my stay,  
While in my earthly home.  
And though my spirit pass away,  
I'll wait till Jesus come.

(Titus 2: 13; 2 Cor. 5: 1; Eccl. 12: 7;  
1 Thess. 1: 10)

That resurrection from the dead

I'm striving to attain;  
For they who thus to Christ belong,  
Can never die again.

(Phil. 3: 11; Heb. 4: 11; 2 Tim. 2: 19;  
Luke 20: 36)

—Benjamin Cornish.

lost, and man has been slow to believe that these whisperings are produced through the agency of fallen angels. Man's own hopes and the enchantments of the enemy have both tended to strengthen the belief that these voices came from the grave.

How carefully then should the sons of men walk in this land where Satan still holds power, and works his enchantments! Whispering voices, veiled faces, or the "touch of a vanished hand" may work deception, for the host of fallen angels are still around us. We cannot hear voices from the grave, for "the dead know not anything." Eccl. 9: 5. But in their whispers the fallen host will

the loved and lost who walked by our side. Christ holds the keys of their resting-place, and He would not permit them to come to this world again at the call of some unholy medium. The fallen angels are in the employ of Satan, and they all love to lead man astray by touching this tenderest point in human memory.

Let us leave this great question just where God has left it—"The dead know not anything." No voice comes from the grave. To the sleeping ones their rest in silence will be but a moment of time. Then the resurrection will "ransom them from the power of the grave"! Hosea 13: 14.





## Special Hints for the Special Occasion

Mrs. Nestor Noel

**M**OTHERS whether on farms or in cities are always very busy. In spite of this, if a child is ill the mother does not like to leave him much alone. At any minute he may need her. I have found it a help to give the child either a toy trumpet or a tiny bell with a rather loud tinkle. The child loves to sound this, and if in answer to a summons mother is there almost instantly, you can see for yourselves that it makes sickness a little less irksome for the girl or boy.

When the child has an illness which is not contagious and visitors are allowed, one needs to be careful that they do not stay too long. I remember when I lived on a farm some kindly neighbours came to see me when I was ill and stayed over an hour. I was worn out. A child gets tired much more quickly than an adult and has little reserve patience; so if visitors are desired by the child, it is the mother's part to see that they do not tire the invalid. It is easy to send visitors away when it is not *you* they have come to see!

Another thing: it is tantalising to a sick child to have toys just out of reach. To help prevent this, I advise that only a few playthings be in the room at any one time. They should be changed often, and the change should usually be made while the child is asleep. However, a toy should not be removed if its absence is likely to cause disappointment.

Does the child want you to read aloud? If so, see to it that what you read is short, not tiring. Reading is good up to a certain point. It will help to distract the child from himself, but do not get so interested in what you are reading as to forget that the child may get tired before you do, and even before he knows that he is tired.

One should not talk about a child's illness before him, thinking he does not understand. Children understand much more than we realise. We should try to give our own child credit for a little common sense. Probably you have read the story in which the following incident occurs: Someone, using the French word for cripple, mentions that the boy, who is ill in bed, will be a cripple for life. When the father enters the room the boy asks the meaning of the French word, and the man, knowing nothing of the child's reason for asking, tells him. With what dire results this is done the story reveals for our edification. I have heard people say of a sick child, "He does not understand."

### Life's Treasure

ROBERT HARE

Two little arms fold round my neck tonight,  
Two little rosy lips press close to mine,  
A little hand lies trusting in my own,  
In confidence that is divine.

Oh, what has earth compared with childhood's faith,

Its love unquestioned and its simple trust?

Beside it all our largest grandeur fails,  
Ambition shatters in the dust.

Two little eyes find pleasure in my own,  
For life is ever safe in mother's arms,  
Secure from all the rude world's angry strife,

And safe from all its wild alarms.  
Two little feet still patter round in play,  
And echo sweetly through the arching hall,

Oh, blest companionship so sweetly tuned,  
The sum of life—its very all.

God, keep those little arms for ever warm,  
That little, loyal heart for ever true,  
Still beating next my very own, to be  
My inspiration's brighter view.

Dear little arms, God-given and ever kind,  
Sweetest companionship that walks below—

I hold in trust a treasure lent of Heaven,  
And on my way rejoicing go.

"He does not hear." Do not take risks. Children are not only quick to comprehend, but they can add to what they understand from their glorious store of imagination.

Talking in a whisper is another aggravation which upsets the child invalid just as much as it does the adult.

Do not ask the child what he wants to eat. If you have taught him proper eating habits, they will now help him to get well. A dainty meal on a pretty plate will be eaten when there is an appetite. If there is no appetite, it will usually do little good to try to force the child to take food, and the results of such forcing are often very bad. Nature is quite dependable. When the child refuses to eat, it is a good rule to take the tray from his room at once. Leave insistence on eating to someone wiser than yourself.

One more suggestion: do not wear a long face, however sick your child is. Look cheerful whatever you feel. You may cure a child by your cheeriness.

### Sharing the Mysteries of the Kitchen

Viola E. Holley

**L**ITTLE children look with wonder and delight upon the many things that mother does to prepare a meal. But those of us who have grown older and are anxious to get our work done quickly seem to have almost forgotten that there is any mystery, anything to wonder at, in processes that have come to seem so commonplace.

When my own little boy, Edward, was only four or five he became much interested in watching what was going on in the kitchen. Often I let him dabble in things himself, and if you had been listening at such times you might have heard some very interesting remarks.

One day I was making a cake and he wanted to help. There was flour to sift.

"Let me do it, mother! Let me do it all alone," he begged. And when he had sifted it very carefully he called to me, saying, "See, I have made it look just like Mt. Rainier."

Eggs were more difficult, but I found that when left to himself he could find rather original ways of handling them. I remember, in particular, once when we needed to separate the white from the yolk, and the egg that we were to use was already cracked at one end. That presented a real problem. But after considering it a moment he exclaimed delightedly, "I know what I'll do. I'll



pull off some of the shell at the end where it is cracked and shake the white through."

He succeeded in doing this very nicely, and when the white had all come through, he made the hole larger and the yolk dropped out.

One of the greatest pleasures in making a cake was the setting of the alarm clock to ring when it would be time to take the cake from the oven. There was no danger then that we would forget and let the cake burn.

He took so much delight in helping with the baking, and he went ahead with so much eagerness and confidence, that little by little I let him assume more of the responsibility. I have tried to let him attempt things of increasing difficulty as he grew in skill. Today he is ten, and his interest still holds.

One day a short time ago he asked if he might prepare the dinner alone. That seemed quite an undertaking, for there are five in our family. We planned a rather simple meal, but even then he found it a lot of work and was glad to sit down and rest when he had finished. I had scarcely appreciated how hard he would find it to watch all the things that must be cooking at the same time as well as to do the work involved.

He seemed to have gained a better understanding of my work, too, for he said to me several times later, "Mother, I don't see how you get three meals a day; I should think you would get so tired."

Besides the companionship we have enjoyed in working together, there have been other rewards that some might consider more practical. If I am busy with other things he can prepare the breakfast of cooked cereal and toast. He often does extra baking for me before going to school in the morning.

When I look back to my early training days, I am glad that I learned then to share the mysteries of the kitchen with the little children.

### Christ Is Christianity

(Concluded from page 12)

the Christian faith; here, when He shall make all things new, the tabernacle of God shall be with men, "and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them, and be their God." Rev. 21:3, R.V. And then, through endless ages the redeemed of all nations shall walk in the light of the Lord, and rejoice and praise Him for the unspeakable pleasures brought to them through the Christ and Christianity.



## CHILDREN'S CORNER

### Invisible Oil-Cans

ELLA PADMORE

SEVERAL years ago, a patient propped up in bed in a certain large hospital in England was looking down the long, bright ward with its rows of beds, and the nurses, dressed in white, hurrying to and fro between them.

Almost everything that could be done to relieve the pain of those who were suffering, these tireless nurses did cheerfully for them. But no one except this patient seemed to notice how much unnecessary pain was caused by the jerking about of the beds on their rusty, old castors. Perhaps he, too, recovering as he was from a severe operation, wished many times that his own bed would run more smoothly under the quick movement of the nurses.

Being a sympathetic sort of person, he decided that as soon as he was well again, he would oil the castors of all the beds in the ward. During his convalescence he began his task, slowly at first, until every bed in the hospital had been oiled by him. When he had completely recovered he left the hospital with a promise to return the next year on the same mission.

Every year since then, old and new patients have welcomed this visitor to their midst. Even though he now lives many miles away from the hospital, and is getting rather old, he has never once failed them.

I like to think of this kindly old soul making his round of the hospital beds, bearing in his hand the oil-can that saves so much pain every year, and adds such a smoothness to the routine of the hospital.

Do you know, children, there are some people who seem to carry around with them invisible oil-cans, which they use at every opportunity to make things go smoothly for others? They notice all the little things they can do to help people along, and go to such a lot of trouble to add the kindly touches that bring smiles and gladness with them.

No kindness is too small to be

worth doing. So if you notice anything that is causing someone trouble—why, you'll just whip out your oil-cans, and help to make the wheels of life run more smoothly, won't you?

### "Down, But Not Out"

A. S. MAXWELL

NOT long ago I heard of a poor man suffering from a strange disease. At first it affected his legs, and made them so stiff he could not move them. Then his arms became stiff, and finally his hands and fingers, so that he is now just like a lump of iron lying on his bed.

Strangely enough, his head has not been affected, so that he can still think and talk.

Now, it may seem hard to believe, but this man, afflicted as he is, still carries on his business as an insurance agent, talking to his customers through a telephone which he has had fixed over his bed.

He refuses to be discouraged. Above his bed are two mottoes. One says: "Don't worry," and the other, "Down, but not out."

Not long ago he dictated a letter to a friend in which he said:—

"I am not discouraged. Since I lost the entire use of my hands, it has been harder for me to carry on my business, but we are gradually devising methods to overcome this handicap. We are compelled by necessity to continue the fight, but nurse is a wonderful help."

He concluded the letter with "Yours cheerfully."

What an example for us all! If this man can be cheerful in spite of his terrible infirmity, what excuse can we have to be discontented?

Do you know anyone who grumbles because his breakfast isn't just what he wanted, because he has a cold in his head, or because the weather is wet and he can't go out to play? Maybe you do. If so, be sure to tell him about the poor man who, though stiff as iron, is cheerful in spirit, and who, though "down," is not "out."



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## Around the World

THE wild beasts of India, so it is authentically said, kill 2,000 people every year, but the snakes of India kill 3,000 people every month.

THE last census of India shows an increase of 33,895,293, which is nearly as much as the total population of England, and three times that of Canada.

A NEW kind of electric lamp that provides three different levels or "brightnesses" of illumination from a single lamp bulb has been announced by engineers of the General Electric Company. The new lamp contains two filaments instead of the usual single filament. Each may be burned separately, or both together.

A FOUNTAIN pen that needs no ink has been devised. This new kind makes its own—only water is required to fill the pen in the usual way. The secret lies in a cartridge of special compound which is slipped below the nib. Refills are held in the end like leads—six being sufficient for a year's normal writing; and you may use several colours besides blue.

INGENIOUS cameras are now being used in the world-wide battle against disease. A patient was suffering from an eye disease that baffled the specialists of a Brazilian city. The trouble had to be diagnosed swiftly to save the patient's sight. So the patient's eyes were photographed by a special camera, and the photograph was sent by telegram to Berlin, where it was submitted to a specialist. He diagnosed the disease, and his prescribed treatment was cabled to Brazil. The patient's sight was saved.

ACCORDING to facts collected for the Standard Postage Stamp Catalogue, the varieties of stamps issued by the post offices of the world amount to 56,874.

THE new Eversharp fountain pen has nine points in one, to suit as many different styles and needs of writing. A slider in the nib makes this possible.

JAPAN's new 8,500-ton cruisers will be "by far the most powerfully armed cruisers in the world for their tonnage," according to the new edition of Jane's Fighting Ships, the authoritative guide to the world's navies, recently published.

DURING the year 1933 there were 1,667 strikes in the United States, and the resulting loss of wages amounted to nearly £11,000,000. The high point of the strike movement was in September, when the record shows 348 separate and distinct demonstrations of this character.

WITH seventeen women and young girls in the United States known to be suffering from eye maladies caused by eyebrow and eyelash dyes containing harmful chemicals, New York City has taken the first step in line with the United States Government's plan to amend the Food and Drugs Act by banning the manufacture, sale, and use of eye cosmetics known to contain harmful ingredients.

IN our issue of January 8 we published a news item concerning what was reported to be the deepest artesian well in the world—that at Aulnay-sur-Bois, France, which is 2,500 feet deep. One of our readers has written saying that there is an artesian well in Winton, Queensland, that is 4,004 feet deep. He tells us that the water from this well contains magnesia and a small quantity of soda and that it is within two degrees of boiling-point at the mouth of the well. He says that it is laid on throughout the town like any other water service, and for drinking purposes it is run into open tanks so that the gases may escape. He states further that this water, when cool, is as good as rain water, and that he himself has used it for over eighteen years.

## FOR SALE

MUSCATEL grapes, full cases, 6s. 6d. per case, freight paid in W.A., or 5s. per case and you pay freight. Cash with order. R. Howie, West Swan, W.A.

## WANTED

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## ACKNOWLEDGMENT

A FURTHER 3s. has been received from an anonymous donor "to help bring the poor heathen in touch with our loving Saviour." This gift is very welcome, especially at the present time, when our special appeal for mission offerings and donations is being made for this very worthy purpose. We shall be happy to receive many such donations from our readers.



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