

Signs of the Times

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THINGS generally had not been going too well on the little farm high up on the ridge. There had been more bad seasons than good, and the hard-working son and daughter of the soil had taken to other money-making lines to keep the home fires burning. Sickness, too, was not unknown. The farm itself was difficult of access; and the road—called such only because of courtesy and convenience—was seldom mentioned without criticism. It would have made a good proving ground for motor vehicles; and to travel in anything but a well-sprung and mechanically sound car was an ordeal and even a danger. The children had several miles to travel each way to school, and social life for all left something to be desired. Farm life had become of doubtful and debatable value, so they decided to abandon the selection and move to a nearby town.

Happening to meet one of them later, conversation inevitably drifted toward farms and farming.

PELTING EGGS

at the
MIRROR



STUART P. GEDDES

"Been up to the old place, lately?" I asked.

"Oh, yes," she said. "My husband and I were up there only a few days ago. We went to see about a few things we'd left there. The place was in something

of a mess, especially the dressing-table. Someone had been pelting eggs at the mirror!"

Apparently astonishment showed on my face, for she laughed outright. "See you again another day," she said, and walked off, leaving me to ponder the matter.

What crazy person, I thought, would want to pelt eggs at a dressing-table mirror? Children, perhaps. Catching sight of a moving target in the glass, it would be fun to "have a shot at it." It was hardly likely, however, that children would be found in such an out-of-the-way place. Neither would hawkers be likely to call, and for the same reason. "Gentlemen of the road" prefer to keep to the recognized lines of travel. Who could it have been?

Was it some remorseful soul who, reflecting on his past life and what might have been, had caught a glimpse of himself in the mirror, and been moved to action in sheer despair? Was it some cynic who had given expression to a warped sense of humour? Or was it some plain, ordinary sinner who, recognizing only too well the evil of his nature reflected in his countenance, had chosen to vent his anger on that which had brought it so forcibly before him?

The pelting of eggs, of varied kind and equally varied freshness, has been quite popular since Adam and Eve set the fashion in this world with recrimination in the garden of Eden over the matter of the forbidden fruit. Confronted with their sin, they had reproached their Creator, who had revealed it to them by both conscience and inquiry.


Moses, chosen to lead a nation of slaves from the dust of Egypt to the gold-paved streets of the New Jerusalem, often became the target of disgruntled verbal egg-throwers, who were moved to action on the slightest pretext. (Please see page 5.



Current Topics Reviewed

by the EDITORS

"HEATHEN"

 IN some respects the simplicity of mind evidenced in a degraded savage is to be preferred to the superciliousness of many of his civilized cousins. The savage is in a state of mind which can be benefited by the impact of Christian thought and medical ministry. His agnostic cousin thinks his own appreciations of life are far above Christian concepts, and the worship of self and acquirement of "things" are to him of far greater importance than the worship of God.

This pitiable state of self congratulation often leads to many foolish conclusions and embarrassments. It has been truly said that a little wisdom is a dangerous thing—particularly a lopsided wisdom of this brand. One of its manifestations is often seen in a desire to score a laugh at the expense of Christianity or some devoted Christian man.

The following appeared the other day in a leading trade union paper:—

"A ROUNDABOUT WAY"

"As I understand it," said the heathen, "you propose to civilize me?"

"Exactly so."

"You mean to get me out of habits of idleness and teach me to work?"

"That is the idea."

"And to lead me to simplify my methods and invent things to make my work lighter?"

"Yes."

"And next I will become ambitious to get rich, so that I may retire, and won't have to work at all?"

"Naturally."

"Well, what's the use of taking such a roundabout way of getting just where I started? I don't have to work now!"

Many trade unionists who read this did not laugh. One who has been a generous giver to the cause of medical missions asked us to give some attention to this sneer at the alleged objectives of Christian missionary endeavour.

So obsessed are some men with their own pursuit of economic security that they seem to have the idea that this is the primary and absolute factor governing everyone else's life. If this were so in the case of the missionary, a cannibal island festering with every repulsive disease would be the last place on earth he would make for. The above quoted

excerpt has therefore cast a false light upon the whole subject.

The approach of the missionary certainly does *not* give a heathen the idea that the missionary has arrived primarily to civilize, teach him to work, and finally to retire on the proceeds.


On the contrary the first idea gained is that the missionary is there to benefit him by the healing of his diseases, the building of sanitary quarters, and providing him with better foods. Through it all the thought is impressed upon the savage mind, that the same love which caused the Son of God to leave celestial bliss to die in the sinner's stead, is the love which constrains the white man to work for the black man's benefit. Because love begets love, such practical work gets immediate results.

Whole populations of degraded, diseased natives have been transformed almost overnight during recent years. Only a lack of men and means prevents contact with tens of thousands still living under the most deplorable conditions. But it takes a man filled with the love of Christ to do the work. Lesser men sink themselves into the deep-cushioned armchair of the cynic, and from this lap of comparative luxury presume to stigmatize one of God's noblest callings.

So it would appear that if, and when, the detractors of the missionary are prepared to equal his sacrifice and serve

from the same motive, not their own interests but those of others less fortunate, then they shall be in a position to criticize his methods. Until then, silence is golden.
R. P. B.

ONLY ONE LIGHT

 OUR older readers will bear out our claim that for the sixty years and more of our existence we have consistently emphasized our belief that we are living in the last days of earth's history, and that immediately preceding the climax of the ages in the second coming of Jesus Christ we may expect to see world-wide disaster bringing darkness and ruin to man's fairest dreams and hopes.

For ourselves we claim no special wisdom or foresight. The clear statements of the Word of God have been our authority. So in the face of much good-natured raillery and such epithets as "calamity-howlers" and "pessimists," we have continued to herald the messages of Christ and His apostles concerning conditions that would prevail in the closing days of history.

It gives us particular pleasure to see these familiar texts expounded by earnest Bible students of other denominations. In a lengthy series in the *Sunday School Times* Wilbur M. Smith, D.D., writes on the general subject of "Prophecy's Light on Our Times."

We found of special interest Dr. Smith's study of the New Testament passages that describe conditions in the last days. In introduction he says:—

"Recently while comfortably enclosed in a roomette, travelling from Chicago to Pasadena, California, I had the oppor-



★ The remarkable streamlined bridge of the new British cargo motor-vessel "Port Brisbane." This modern ship is in Australian waters at our going to press.

tunity of reading the New Testament straight through and making careful notes on all of its many references to the future, and the conviction came over me in a new way, deeper and more powerful than ever, that the picture which the New Testament gives of the close of this age is a very, very dark picture, in which there is only one light, and that comes from heaven—the promise that the Lord will be with His own as they preach the gospel. Apart from that, there is nothing but deep darkness and tragedy ahead, up to the time when our blessed Lord returns in glory.”

Dr. Smith is a fundamentalist, and he tells how a little after this experience he was going through his files and came upon a statement by Dr. Reinhold Niebuhr, prominent modernist author and theologian, which exactly paralleled his own finding. Dr. Niebuhr's statement was from his book, "Europe's Catastrophe and the Christian Faith," published in London in 1940:—

"It is significant that the New Testament invariably pictures human history as moving toward a climax in which evil becomes more and more naked and unashamed, pride more arrogant, and conflict more covert. These various apocalyptic visions taken seriously point to an interpretation of history in which there is no suggestion of a progressive triumph of good over evil, but rather a gradual sharpening of the distinction between good and evil."

In a later article in the series Dr. Smith gave particular attention to 2 Tim. 3: 1-9, 13: "The longest single passage in all of the writings of the Apostle Paul referring to the events and conditions at the end of this age, 'the last times,' is, for some strange reason, the most neglected of all the many eschatological passages of the New Testament." "The passage as a whole is unique in the eschatological teaching of the New Testament because it refers exclusively to the inner life, the character of mankind in general, at the end of the age."

Believing that "the phenomena and events foretold in the New Testament in relation to the end of this age are all interrelated, and it is only upon a background of what the rest of the New Testament says about this terminating point of human history that we can properly understand the passage that is before us here in Paul's last letter," Dr. Smith studies other prophetic passages.

In our Lord's great prophecy given on Olivet, He states that wars, with their accompanying recklessness, immorality, suffering, fear, famine, and regimentation, will be a sign of the end; *jealousy* (Luke 21: 25, 26); *lawlessness* (Matt. 24: 12); *deception* (Matt. 24: 5, 11; 2 Tim. 3: 13; 2 Thess. 2: 11); terrible



Home

ROBERT HARE

HOME need not be a dwelling-place
Of grand or rich design;
It may not rise with marble walls,
Where gilded treasures shine.
Rich palaces may not be home,
Though reared with studied art,
A priceless thing must lend its charm—
A kindly, loving heart.

Riches may kindle honour's dream
Awhile, then pass away;
For all the brightness they afford
Is subject to decay.
Old earth has treasures infinite,
But self holds them in care,
While heaped up treasures often bring
The burden of despair.

Love is the talisman that brings
The charm of life serene,
It lends more happiness and joy
Than crowns of king or queen.
Then welcome love and guard it well,
In cot or palace dome;
It is an angel full and sweet,
And where it dwells is home.

activity of *demons* (Rev. 16: 13-16); widespread *unbelief in God*; and finally, *world dictatorship* provide the background from which we are to understand Paul's warning of "perilous times."

Thank God that He has not left mankind to stumble and fall in the darkness. As they live in His light, Christians in turn become the "light of the world." Alike by their consecrated efforts and by the unconscious influence of transformed lives, the Lord calls them to "show forth the praises of Him who hath called you out of darkness into His marvellous light." 1 Peter 2: 9.

M. M. H.

"DEATH IS SO PERMANENT!"

So far as this mortal life is concerned, death is permanent. Death is the end of it and there can be no return. The Australian Road Safety Council is concerned with the preservation of this present existence. With this, their slogan is in perfect keeping. They are entirely within their rights by using it.

The Bible backs them up. It says, "The living know that they shall die: but the dead know not anything, . . . neither have they any more a portion for ever in anything that is done under the sun." Eccl. 9: 5, 6.

The Australian Road Safety Council, acting within its right to preserve the living from death, merely says the same thing as Scripture, in other words. Certain churches in Melbourne have objected to the slogan as giving a false impression of the life which is predicted in Bible prophecy to follow the general resurrection of the dead at the last day. But that is another matter entirely. These churchmen are doing the cause of Satan a good turn by opposing the slogan. His doctrine has always been, "there is no death."

What a howl of displeasure might have ascended if the A. R. S. C. had adopted Eccl. 9: 5, 6 instead of "Death Is So Permanent." It certainly would have proved a severe jolt to many cherished ideas about life in purgatory, heaven, or hell immediately subsequent to man's last gasp.

One of our correspondents has already remarked on the fact that no scripture was quoted by those who protested; at any rate it was not published in the paper. Would it not be better for both publishers and people to pay less attention to what churchmen say, and more respect to what God says in His sacred Word? We are sure of it!

R. P. B.



Two Hundred Lives

A FEW years before the war, a humble villager in eastern Poland received a Bible from a colporteur who visited his small hamlet. He read it, was converted, and passed the book on to others. Through that one Bible two hundred more became believers. When the colporteur, Michael Billester, revisited the town in the summer of 1940, the group gathered to worship and listen to his preaching. Billester suggested that instead of giving the customary testimonies they all recite verses of Scripture.

Thereupon a man arose and asked, "Perhaps we have misunderstood. Did you mean verses or chapters?"

"Do you mean to say there are people who can recite chapters of the Bible?" asked Mr. Billester in astonishment.

That was precisely the case. Those villagers had memorized, not only chapters, but whole books of the Bible. Thirteen knew Matthew and Luke and half of Genesis. One had committed all the psalms to memory. Together, the two hundred knew virtually the entire Bible. Passed around from family to family and brought to the gathering on Sundays, the old Book had become so worn with use that its pages were hardly legible.—*The Sunday School Times*.



LE ROY
EDWIN
FROOM

Author of
"The Prophetic Faith
of Our Fathers"

JOHN KNOX

Preacher of Prophecy

ALL the world knows the story of courageous John Knox and his conflict with Mary, Queen of Scots. But it is not commonly known that Knox was an expositor of the Bible prophecies of Daniel. In fact, his first sermon, preached in old St. Andrews in 1547, was on the prophetic symbols of Daniel 7.

John Knox was born in Haddington, Scotland, and educated at the University of Glasgow under the celebrated educator, John Major. He turned from scholastic philosophy and began to study Augustine. Then he went to the Bible, and as a result of his study became an adherent of the Reformed faith in 1547.

About this time the famous castle at St. Andrews fell into the hands of the Scottish Reformers. Its cathedral was large, and it had several colleges, monasteries, and other institutions. It became an asylum for the persecuted, and Knox went there in 1547, shortly after the martyrdom of his friend, George Wishart. Knox was forty-two, and had

become weary of moving from place to place by reason of persecution.

About one hundred and fifty Protestants found refuge in the castle. Knox began to teach the group the doctrines of the Bible. He found a new friend, John Rough. This Protestant preacher was unable to answer the taunts and challenges of Dean John Annan, the Roman Catholic controversialist, so Knox offered him help. John Rough urged Knox to preach; but Knox shrank from that high office, for he felt he was primarily a teacher. Nevertheless he finally responded, and his first sermon delivered in old St. Andrews sounded the keynote of the Scottish Reformation. He pointed out that the Church of Rome is the antichrist of Scriptural prophecy. Knox reveals his views in his "History of the Reformation of Religion Within the Realme of Scotland."

A crisis arose in the course of the controversy, and Rough found himself unable to answer Annan's claim that the

Roman Church was the immaculate spouse of Christ. Knox had contended, instead, that it was spiritual Babylon, the mother of confusion. So Rough appealed to Knox, and Knox responded with this remarkable challenge:—

"As for your Roman Church, as it is now corrupted, and the Authority thereof, wherein stands the hope of your Victory, I no more doubt but that it is the Synagogue of Sathan; and the Head thereof, called the Pope, to be that man of Sin of whom the Apostle speaketh, than that I doubt that Jesus Christ suffered by the procurement of the visible Church of Jerusalem. Yea, I offer myself by word or writing, to prove the Romane Church this day farther to degenerate from the purity which was in the dayes of the Apostles, than was the Church of the Jewes from the Ordinance given by Moses, when they consented to the innocent death of Jesus Christ. These words were spoken in the open audience of the Parish Church of Saint Andrewes, after the said Dean John had spoken what it pleased him, and had refused to dispute."—John Knox; "History of the Reformation of Religion Within the Realme of Scotland," b.1, pages 75, 76.

The people urged him to lay his proofs before them in a public address, declaring:—

"We cannot all reade your writings, but we can all hear your Preaching: Therefore we require you in the Name of God, That ye let us heare the approbation of that which ye have affirmed. For if it be true, we have beene miserably deceived."—Id., page 76.

Knox consented, and the next Sunday was set apart for Knox to respond to the "public preaching place." So he took his text from Daniel 7, making "a short discourse of the four empires"—the Babylonian, the Persian, the Grecian, and the Roman, out of the divisions of which rose up the "Romane Church." Then he added: "For to no other power that hath yet beene, do all the notes that God hath shewed the Prophet appertain, except to it alone." (Ibid.) The papal "little horn," establishing itself over the ten horns, or divisions of Rome, Knox identified as the same apostasy described by Paul in 2 Thessalonians 2, and by John in the prophecies of the Apocalypse.

Knox pressed his points, and invited all to examine his authorities. They said, "He not only hews the branches, but strikes at the root." He had established his contention from prophecy to the satisfaction of the company.

Wishart, of course, had been burned for milder language. Would Knox suffer the same fate? The Catholic bishop of

St. Andrews appointed a commission to make investigation. Soon Rough and Knox were summoned before them to answer the charges based upon their own statements. The papal disputants were worsted, and all in the castle, and many in the town, openly professed the Reformed doctrine.

Prophecy was indeed a determining factor in the beginnings of the Reformation.

The preaching of it was often a life-and-death matter, and not a few brave souls went to the stake for their faith. It should never be forgotten that it was prophecy that nerved John Knox for battle with what he deemed the powers of darkness. Like John the Baptist, his strong voice cried out in the wilderness of apostasy, warning men to flee from the wrath to come.

interesting record in Matt. 27:12-14: "And when He was accused of the chief priests and elders, He answered nothing. Then said Pilate unto Him, Hearst Thou not how many things they witness against Thee? And He answered him to never a word; insomuch that the governor marvelled greatly."

Peter's comment on his Master's attitude is illuminating: "Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." 1 Peter 2:23.

Paul, too, has something to say about it: "Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him." Heb. 5:8, 9.

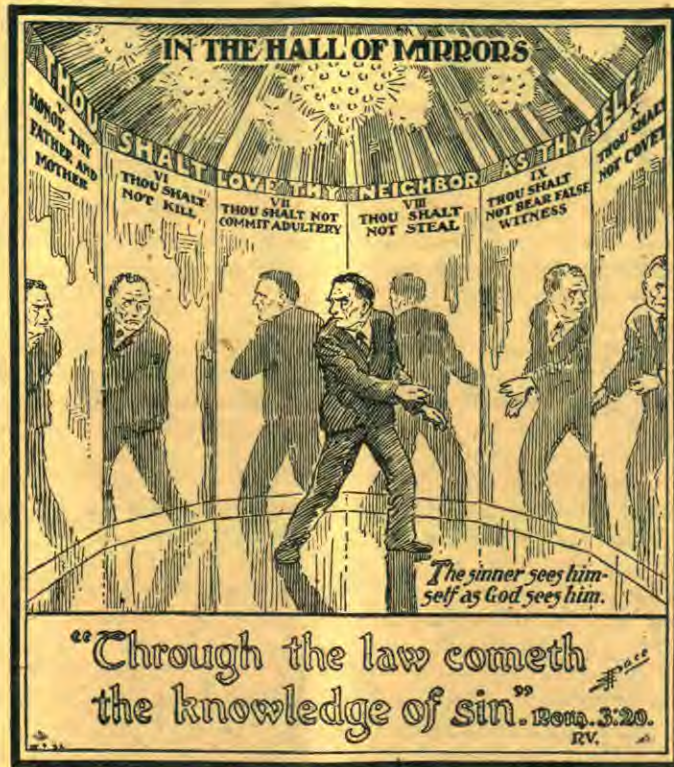
Perfection, then, was the objective in all this, and the Lord says to all who are unjustly accused: "The disciple is not above his Master: but every one shall be perfected as his Master." Luke 6:40 (margin).

That which tests self-control, and tends to divert attention from God to man, is the very means by which the meek are perfected. The very thing used in the attempt to blacken the character and reputation, only results in establishing and revealing their purity.

The great mirror of human conduct has ever been, and ever will be, the law of God; and he in whose heart is written this unerring rule of life, must expect to receive the attention of the prince of evil. The Reformation is not yet complete, nor the spirit of the Dark Ages spent. But to those who reflect His image by conformity to His law, the King of righteousness says: "Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but My righteousness shall be for ever, and My salvation from generation to generation." Isa. 51:7, 8.

Varying Days

THERE is a world of comfort in the thought that all days are not alike. If today is a day of suffering and discouragement, or of defeat and humiliation, tomorrow, or the next day, or the next, is almost sure to suffer a sky-change. The weather is bound to shift. It cannot rain always, any more than it can shine always. Think of that when you are under any manner of cloud. It is our forgetting it that makes these transitory clouds so much more saddening than they need to be.—*Author Unknown.*



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PELTING EGGS at the MIRROR

(Concluded from page 1)

Elijah was charged with bringing the nation to ruin when his life and interest were devoted to the prevention of just that calamity. He was practically outlawed for his religious and patriotic zeal.

Whenever in the history of this world anyone has arisen to promote the welfare and happiness of his fellow men, spiritually, physically, intellectually, or socially, there has been manifested against him the technique of the brick fight; and if a cause cannot be readily found, there always appears to be someone on the spot only too willing to make one to order.

Ever since the highest angel in heaven said to himself, "I will be like the Most High" (Isa. 14:14)—a tacit admission that he was *not* like Him—he has sought to infect all with the deadly virus of his own jealousy, with deplorable results to

the relationships between man and man, between employer and employee, between one nation and another. The whole world has become the scene of latent and active strife—ready to erupt like a rumbling volcano. One has only to be suspected of having a slight advantage by way of character, influence, position, or possessions, to become the focal point of envious eyes, the target for egg-throwing of one sort or another.

What is to be done in the face of this provocation threatening all who seek the good of others? Is there any sound reason why such a state of affairs should be allowed to continue? What has the Lord to say about it? Let us consider firstly the example that He Himself has set; and secondly, His counsel on the matter.

Brought to a mockery of a trial on a trumped-up charge by a jealous priesthood backed by a fanatical mob shrieking imprecations, we find the following

The Children's Story



THE CROSS

MABEL C. STEWART

RESHAM sat cross-legged, as most children in India and Pakistan do, on the hard-baked mud floor outside her home. On her lap she held her baby brother, who had at last stopped crying and was fast asleep. She was watching her mother skilfully pat into nice flat rounds the whole-wheat dough for tea.

"Put the baby down, Resham," said her mother, "and stir the mustard greens on the fire."

The mustard greens smelled good. Resham knew they were hot and would taste good with the bread. There would be plenty of milk, for fortunately Resham's family owned a cow of their very own. Everything was different from what it once was. Her mother could not buy cloth in the bazaar, to make Resham a new suit of clothing, nor soap to wash her old clothes, which were quite ragged and dirty. Then there was this talk of fighting. Even here in Resham's own city, neighbours who had lived next door to each other for years had suddenly become angry with one another and there had been stabbing and killing. Resham couldn't understand it at all.

"Premi wasn't at school today," she said. "The teacher was worried about her."

Resham's father, Rahmat, had just come home.

"Premi?" he asked. "What Premi is that?"

"The little Hindu girl who has been coming to our Christian school," replied Resham.

"Has trouble broken out in the street where Premi's family lives?" inquired Resham's mother.

"Trouble? Trouble is everywhere these days," answered Rahmat. "It is not safe to be on the streets. Since our land has become free, Mohammedans and Hindus have gone wild, fighting and killing each other. Even we Christians are not safe, unless we can prove we are Christians. What kind of freedom is this?"

"But Premi? What about her? She hasn't hurt anyone. They wouldn't hurt her, would they?" asked Resham.

"No telling what they would do," her father answered. "When people grow angry they hardly know what they are

doing. Indeed, I'm not sure, little daughter, that it is safe for you to walk even the short distance to school alone. Tomorrow I'll go with you."

The next day, also, Premi was not at school.

"Does anyone know anything about Premi?" asked the teacher.

"My uncle said he heard that the brass seller, who is Premi's grandfather, had closed his shop and taken all his family away," said one of the girls.

"I was afraid of that," said the teacher. "Probably Premi, too, has gone away, over the border of this Mohammedan state, because her Hindu family is afraid of the Mohammedans."

And that is exactly what had happened. Premi's family had started out, carrying whatever they could of their belongings, to join a crowd of other Hindus who were trying to get away where their lives would be safe. There were ox carts piled high with household goods, with some old people and children riding on top, but most of the sad-faced refugees were walking through the heavy dust, in the hot sun.

Premi tried her best to keep up with the rest, but it was hard work. Her mother, with the new baby, was riding on one of the carts.

"Hurry, Premi," urged her father.

Premi could hurry no longer. Her head ached; she was very thirsty, and she knew she was burning with fever. She stumbled and fell, and was too tired to get up. Her father did not notice; he had hurried ahead.

How long she lay there by the roadside no one knew. The caravan of refugees had long before gone out of sight before she again stumbled to her feet. It was nearly dark.

"Mother! Father! Grandfather!" she called, but there was no reply.

She kept stumbling along, not knowing which way to go. Her head felt confused, but one thought kept dizzily turning around in it, something she had learned in the Christians' school: "The



Lord is my shepherd; I shall not want. . . . I will fear no evil: for Thou art with me." The Lord, she knew, meant the Christians' Jesus, their God. "Jesus," she prayed, "help me now."

She heard a car coming down the road. She was frightened, but it was too late to try to hide. The car stopped.

"Why, it's a little girl," she heard someone say. It was a missionary from her own town, with the pastor of the Christian church there.

"Yes, a Hindu," said the pastor. "She must have got lost from the caravan of refugees."

"Don't be afraid, little one," said the missionary. "We are your friends, and will take you with us."

Since Premi had gone to the Christians' school, she was not afraid of Christians, and willingly told how she had become lost from her family and friends.

"Where can I go now?" she asked. "All the Hindus are running away. The Mohammedans will kill me."

"Perhaps we can find a place among the Christians," said the pastor. "There is one man, Rahmat. He and his wife are fearless, and generous."

"Theirs is the very home I have been thinking of," said the missionary.

It was quite dark when Premi was brought to Rahmat's home, which, of course, was Resham's home.

"How can we refuse to give the little one shelter?" asked Rahmat. "Poor thing! We will share what we have with her, and she will be safe here. Today I have learned that we Christians are all advised to wear crosses on our clothing, and put a cross on our doors, to show that we are Christians."

It was hard at first for Premi to eat food prepared by the Christians. Was she not a Hindu, and would she not lose caste if she took food from these low-caste hands? When one is hungry, however, caste does not matter so much. Anyway, hadn't Premi studied and played with Resham and other little Christian girls at school? Christians weren't such bad people.

It was some days before she was really well, but when she was able to go back to school she and Resham both had red crosses sewed to their sleeves, and a red cross was sewed on Rahmat's shirt, also, as he walked along with them.

"The cross reminds us that the Lord Jesus Christ died on the cross that we might be saved," the teacher explained. "No matter what comes, we are safe in Him."

Even during the terrible days, then, when there was fighting and killing, no one bothered little Premi, the Hindu girl. Wasn't there a cross on her arm?

NEWS in brief

► **POTATOES** are the most popular vegetable in America, with lettuce a poor second.

► **MORE** than 20,000 American tourists will visit Australia during 1949, according to an estimate of the American Travel Agency.

► **HUNDREDS** of "No Smoking" signs in English are to be seen in public places in Japan. The Japanese equivalent which appears with them is translated, "Please, we beseech you, tobacco is an annoyance!"

► **THE** actual cost of living in the U.S.A. has increased 136 per cent in the last three years, according to reliable statistics. As a result, the number of cases on relief rolls has increased 54 per cent, or from 232,000 to 358,000.

► **AN** English chemist has perfected a pleasant-tasting mouthwash which is guaranteed to cure the craving for tobacco. As soon as one lights a pipe, cigar, or cigarette, it changes to a foul flavour. The "cure" lasts about four hours and is claimed to have proved most effective in permanently discouraging smoking.

► **"YOUNG** men are not what they used to be," declared Mayor George Baker, of Decorah, Iowa. To prove his statement, he offered \$50 to anyone who could match his grandfather's feat of carrying a 60-pound sack of wheat nine miles in an hour and 55 minutes. Of ten men who tried it, six made it—even through a snowstorm—and two of them beat his grandfather's time by 15 minutes!

► **LEPROSY** is now being treated by the sulphone drugs, and the use of chaulmoogra oil may soon be outmoded, an article in the *American Medical Journal* states. The number of arrested cases released from the National Leprosarium at Carville, Louisiana, has more than doubled since the sulphone treatments were introduced in 1946. The number of deaths due to the disease was also less than half the annual average for the same period.

REVIEW

The life of Christ in pictures is now available from S. John Bacon, Southern Cross Chambers, 317 Collins St., Melbourne. This 14 x 9-inch, four-page, monthly publication, in colour and black and white, should find a real welcome among Sunday-school teachers. No. 1 has been released to the trade on May 1, and thereafter on the first of each month. The price is 3d. per copy, available at all religious book stores or direct from S. John Bacon.

► **ONE** of the most colourful and unusual forms of architecture in the United States is the Corn Palace, built fifty-four years ago in Mitchell, South Dakota. Its bizarre Moorish domes and minarets are entirely covered with elaborate mosaics depicting pioneer history, hunting scenes, and even current events—done in the natural colours of oats, wheat, barley, sugar cane, and about 3,000 bushels of red, white, blue, yellow, and blotched corn! In normal times its exterior is renewed each year during Indian summer.

► **GENERAL ELECTRIC** laboratories in Schenectady, New York, have discovered that sounds from a tiny whistle with a frequency of 25,000 beats a second can agitate particles of cotton so violently that they catch fire! Since the human ear cannot hear sounds much above 17,000 beats a second, the "scream" of the whistle cannot be heard.

Our Co-operation Corner

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★ "FOR WE ARE LABOURERS TOGETHER WITH GOD." 1 Cor. 3: 9. :: ::

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CHANNELS of communication are many and varied in these days of scientific discovery. Telegraph and telephone wires connect city with city and country with country, while undersea cables connect continent with continent. Radio waves wing their way around the world in a moment of time.

All these lines of communication must have a clear channel if the messages they bear are to get through. A broken wire, a grounded cable, instantly interrupts. Likewise, bad weather, electrical storms, and sunspots prevent the radio waves from getting through with their message. Instead of a clear transmission there is a sputter of interfering static.

While men have connected continents by cable and radio, God has connected heaven and earth by the power of prayer.

Jacob had a dream which clearly showed the supervision and tender care which God has for this world. The patriarch saw a ladder reaching from earth to heaven, and upon this ladder the angels continually descending and ascending as they minister to the needs of sinful and suffering humanity.

God has done all He can to keep the channel between earth and heaven open. If there is a break, it is because we ourselves have made it. No believing soul has ever come in prayer to God and found the channel to His throne closed.

A boy in the American Air Force, flying over the Pacific, proved the truth of this statement. His father had told him that God could answer prayer in a



Is THE CHANNEL CLEAR?

moment of time, that if he found himself in difficulty to raise his heart to God, and instantly help would come. The Japanese had shot him down, and he found himself falling over the ocean. He could not release himself from his seat in the plane so as to use his parachute. In that instant he remembered his father's statement and lifted his heart to God in prayer for help. Within ten seconds some mighty power threw him out of that plane and he found himself floating in the air. Minutes later he landed, not in the sea, but on a little island, and he was saved. "Yes," he testifies, "I know that God keeps the channel open between earth and heaven."

The author of that wonderful book "Steps to Christ" knew by experience that prayer is power. "The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be

reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence?" —"Steps to Christ," pages 98, 99.

Some prayers may be answered Yes, and some No, for we must ask according to His will. We must follow certain lines of procedure if prayer is to be answered. First, we must study His Word, we must read His letter as we would read a letter from a friend. Second, after learning His will, we must be willing to obey His law, for the Bible says: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28: 9. As we yield to Him and obey His Word and keep His commandments, we have a right to expect great things from Him.

God wants to open "the windows of heaven" and pour out a blessing upon us, but many times our own attitude toward truth, and our own shortcomings, close the channel of blessing. Let us test the "lines" often to see that we are keeping our end of the channel clear.

E. L. Cardey

