

Signs of the Times

OF THE
HOLY BIBLE
WORLD EVENTS IN THE
LIGHT OF PROPHECY

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TWOPENCE



Sport & General Photo

A view of the famous Nelson's Monument in Trafalgar Square, London, as it appeared decorated with wreaths last Trafalgar Day.

The Offering He Made

Christ Stoops to Human Flesh to Redeem Mankind

By G. G. STEWART

NO fact is more clearly revealed in Scripture than that Christ, prior to His incarnation, was on an equality with His Father. In the opening verses of Hebrews He is referred to as Creator of the worlds, and upholder and heir of all things. Further, in Phil. 2: 6 the writer states, "He thought it not a prize which must not slip from His grasp to be equal with God." (Light-foot's translation.) "From the days of eternity the Lord Jesus Christ was one with the Father." Although on an equality He did not hesitate, nor was He reluctant to take a lower place.

GOD AS GOD CANNOT DIE

HE Himself the Source of all life, and the One upon whom all

others are ever dependent for life, could not cease to exist. Were He to die, all would be chaos immediately.

THE INCARNATION NECESSARY

THE inspired Word declares that "He was made in the likeness of men"; and again, "Verily, He took not upon Him the nature of angels, but He took on Him the seed of Abraham."

No human mind can conceive how a being, capable of creating all things, could so change His nature as to become an almost invisible speck of humanity; yet as such His history as a man commences. This is one of those

great truths which we must lay hold of by faith, and yet not without evidence, for while we find He wept and prayed, hungered and became weary, and sorrowed and joyed as man does, still we find abundant evidence that He was the sent of God in that He could control the wind and the waves, and speak life into the inanimate forms of Lazarus and others.

THE TERRIBLE ORDEAL

It was man who had sinned and by man he must be redeemed. The Son of God, a member of the heavenly family by virtue of His being begotten of the Father, must descend to the level of humanity in order to pay the penalty for the human race; as a man He had to face

ignominy, and shame, yea even death itself in a most cruel form, and with the weight of the sins of the whole world pressing down upon His soul. None other ever suffered like this—and He had to meet it alone.

After failing to turn the traitor from his treachery, Jesus walked out of that upper room with the full knowledge that within a few hours He must drink the bitter cup to the very dregs; yet one cannot help wondering whether He fully realised it, and whether it was not even worse than His anticipations; for when He hung upon the cross, the darkness was so intense around Him, the separation from His Father so real, that it forced from His lips the greatest cry of distress and anguish that has ever escaped from lips of clay, "My God! my God! why hast thou forsaken me?" He would never have expressed Himself thus had it not been that the Father found it necessary, in settling the account of sin, to withdraw His face, and thus allow Jesus really to feel just as the sinner will feel when he must meet the final penalty of transgression.

But He came into this world for that express purpose, to die in man's stead as if He were a sinner. If Christ had not taken that place, every one of us would have had to feel in actuality just what He felt. Although only a few days before He had stated very assuredly, "Destroy this temple, and in three days I will raise it up" (John 2:19), "I have power to lay it down, and I have power to take it again" (John 10:18), when on the cross He lost sight of the resurrection. The darkness was evidently so dense that it shut from His view, at least for a time, His coming forth from the grave as a conqueror; and He feared that the separation from His Father was to be eternal. For the sinner, when he meets the final punishment for sin, there is no hope of a resurrection, and our Saviour had to die just as the sinner will die; therefore He experienced in His death all that the sinner will experience. What a pity it is, seeing Christ has borne all this, that there are so many who choose to bear their own penalty! How foolish of them when they could be entirely acquitted and have life eternal under the most glorious circumstances!



Christ's Sacrifice

The value of Christ's sacrifice was equal to His divine dignity, multiplied by His perfect obedience, multiplied by His infinite love, multiplied by suffering in body and soul carried to the uttermost limit of what a sinless being could experience.

—A. B. Bruce, D.D.

GOD AS MAN CAN DIE

WHILE He moved on the same plane as His Father, death could not reach Him; but as soon as He descended to the human plane, then He was where He could die just as other men die. He voluntarily came down here, stepped into our place, took the full penalty; and when "He bowed His head and gave up the ghost," He was just as certainly dead as it was possible to be. His life had gone out. It was not a matter of simply changing His state or rising to another sphere, or of His soul simply departing from the clay casket—the Son of God died. And let me repeat it: He died in the sinner's stead, and experienced the very feelings that the sinner who has rejected the offer of mercy will experience in the day of final accounting. Nevertheless He was perfectly willing, for He knew that He was saving others from that awful fate.

In that beautiful book "Desire of Ages," by Mrs. E. G. White, we read: "And now the Lord of glory was dying, a ransom for the race. In yielding up His precious life Christ was not upheld by triumphant joy. All was oppressive gloom. It was not the dread of death that weighed upon Him. It was not the pain and ignominy of the cross that caused His inexpressible agony. Christ was the prince of sufferers; but His suffering was from a sense of the malignity of sin,

a knowledge that through familiarity with evil, man had become blind to its enormity. Christ saw how deep is the hold of sin upon the human heart, how few would be willing to break from its power. He knew that without help from God humanity must perish, and He saw multitudes perishing within reach of abundant help. Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing on His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of His Father's mercy and pardoning love. Salvation for the chief of sinners was His theme. But now with the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt.

"Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy will no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God."

Dear readers, even if there were no eternity of bliss offered us, it is due Him who bore so much for us to give Him the satisfaction at least of saving us, of snatching us from the enemy's grasp and transferring us to His own ranks. "He shall see of the travail of His soul, and shall be satisfied." May each of us give Him our part of that satisfaction by our acceptance of His great gift.



NOTE AND COMMENT

Dean Inge on the Hereafter

THE *Australian Christian World*, of December 27, contained a short item under the above heading which is interesting both because of the dean's position in religious work and because of his attitude toward Spiritism as disclosed in his declaration. This statement appeared in one of his recent sermons:—

"We know little of what happens after death. Purgatory and future probation are mere speculations. As for the Spiritualistic superstitions which are now rife among us, I am almost ashamed to mention them. Fables about ghostly apparitions have been popular always and everywhere, but that is not the kind of immortality that Christianity teaches, nor is it the kind that any sensible person would desire for himself or his friends. Even when the superstition masquerades in scientific dress, the less we have to do with it the better."

The dean is more nearly correct than most popular theologians when he says that "purgatory and future probation are mere speculations." But he might rightly have gone further and declared that they are worse than mere speculations, because they are both positive contradictions of the divine Book of truth. Purgatory was brought into the apostatising church by partly converted pagans who had the idea of purgatory in their pagan religions before they had ever heard of Christianity. Neither Jesus Christ nor any of His apostles hinted at any such teaching, and nowhere in the great Book of Scripture is there a verse or a clause which inculcates such a belief. "The living know that they shall die: but the dead know not anything" (Eccl. 9: 5), ought to be sufficient for any follower of the Bible; and when

it adds (verse 6), "Also their love, and their hatred, and their envy, is now perished," it would seem that we need no further proof.

But the Bible gives us further proof: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 4. "The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17. "In death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Ps. 6: 5. "His [the dead man's] sons come to [positions of] honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21.

Thus does the divine Author of the Bible pile up testimony upon testimony, that man may be left without excuse for not knowing what the truth is upon this vital subject.

Nor need we be ignorant upon the matter of a "future probation." Nowhere between the two lids of the Bible is there one verse or clause to indicate that if we, during this life, reject the salvation promised us in Christ, we shall be given another chance to accept or to reject the salvation He offers. "God. . . hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained." Acts 17: 30, 31. There are not two days appointed, but one only, even as, in the typical sanctuary service in the days of Israel's nationhood, there was one day and one only which decided the destiny of God's people—the great day of atonement—the type of the judgment. Missing the service of reconciliation on that day, the man or the woman so doing was

debarred from all that the atonement stood for. Likewise shall we, if we fail to accept the proffered redemption and reconciliation now, in this life pass out beyond all hope or possibility of sharing in the reward of the righteous. The teaching of a second chance, a future probation, is the most dangerous delusion that has ever been placed before us mortal candidates for immortality. Trusting in that and acting upon that easy belief, every chance of the one so doing is cut off for ever. "To-day, if ye will hear His voice, harden not your hearts." The Bible gives us no guarantee of any such possibility as a second chance. Its teaching is all against such an idea. God does not deceive. He will never encourage men and women to put their trust in any structure resting upon sinking sand; and the idea of a second chance, a future probation, is absolutely without foundation in Scripture, antagonistic to the gospel, and false in every particular.

So, too, is the idea of Spiritistic communion. But behind that there is more than mere nothingness—a mere assertion of something that does not exist. For behind that there is a positive, insistent, aggressive force. It is not something that can be laughed out of court or abolished by a few striking phrases. In Spiritism the father of lies has set himself to conquer the world for his kingdom of disloyalty and destruction. He declared to man in Eden: "Ye shall not surely die. . . ye shall be as gods." He teaches man that he does not need to seek for immortality through Christ Jesus, but possesses it already without reference to Christ or anything that Christ has done. Then to prove his contention that the dead are not dead, but are "gloriously alive," his agents, the demons who fell with him in the great rebellion in heaven, speak to the bereaved friends and relatives through spirit mediums or in other ways, claiming to be the spirits of the departed—living and happy, instead of resting in the tomb as the Bible declares they are. Through that deceit millions have forsaken the prospect of everlasting life by forsaking Him through whom alone everlasting life is possible for any human being. It has, for them, broken down the bridge from death to life. They have planted

their feet upon a structure that is sinking in the quicksands, and when swallowed up there, will be out of existence for ever.

But while a few will speak out against these things as the "gloomy dean" has done, the cult of Spiritism and the deceitful speculations of those who foster the ideas of purgatory and a future probation are winning their adherents in all parts of the world. And how seldom do the shepherds of the flock speak out to warn their flocks against these deceitful tenets! While the shepherds sleep, the wolves are ravaging the fold. Speak up, clerics, line up behind the dean in these things, and guard those committed to your charge against subtle philosophies that sweep men and women away from salvation to perdition, from the prospect of life eternal to the certainty of death eternal, and tramples in the dust the image of God in human flesh.

S.

TAKING BIBLES TO CHURCH

THE Rev. Edward A. Davies, a Presbyterian minister of South Australia, writing of his recent visit to Scotland refers to church attendance in Edinburgh, particularly at the services of one gifted preacher, and then makes this remark:—

"I was impressed by the fact that people bring their Bibles to church and follow the minister in the reading of the Old and New Testament Scriptures."

This is a very commendable practice, and it is a great pity that it is not more common. Preachers, however, are largely to blame for the fact that this practice is not customary in most churches. Too often only a sentence or two or merely a few words are read from the Bible at the commencement of a sermon, and then the Sacred Volume is not referred to again during the service. This, of course, gives no encouragement to the congregation to bring their Bibles with them, nor does it encourage private Bible study, which is essential to true and full spiritual life. Unless the soul is fed with the bread of life it starves. Ministers would find that the spiritual life of their flocks would be greatly enriched if they would make their ser-



Sport & General Photo

Mr. Ramsay MacDonald receiving the freedom of the city of Leicester, which only ten years ago rejected him as one of its members of Parliament. The Prime Minister is seen signing the register after the ceremony.

mons more Biblical—if they would give the words of the Lord a larger place in their sermons and devote less time to presenting their own thoughts or the speculations and philosophies of men.

When Christ sent forth His twelve disciples, He commissioned them to "preach the kingdom of God," and through the Apostle Paul He exhorts, "Preach the Word." See Luke 9: 2; 2 Tim. 4: 2. Paul himself declared that the work that God had called him to do was to "preach among the Gentiles the unsearchable riches of Christ." Eph. 3: 8. This should be the work, as it is the duty, of every preacher. And since, according to the express statement of Jesus Himself, the Scriptures "are they which testify" of Him (John 5: 39), they should be most freely used in setting Him forth in all His glory as the Saviour of the world. F.

ENRICHING HOME LIFE

THE *Australian Christian World* recently called attention to a booklet published under the auspices of the General Assembly of the Presbyterian Church of Australia by its Committee on Home Religion, for use in morning and evening family worship. In recommending this little publi-

cation the *Australian Christian World* says:—

"There is no influence more abiding than early impressions received by children through family prayers, if conducted with sincere reverence and devotion.

"Such families are the very backbone of the state, the source of stable and genuine citizenship, the foundation of national well-being and progress. Where the religious training is neglected in the home, it is extremely doubtful whether any other agency will be completely or permanently successful. Even with our Sunday schools, Fellowship Associations, Bible Classes and young people's societies of every description, we shall achieve comparatively little without 'the church in the home,' and the loyal co-operation and support of the parents. In spite of all that is done through government for the health and education and general welfare of the young in our time, it is always the personal and not the official touch that tells, personal love and influence, and those homes where children are taught to serve God and serve their country are pillars of strength to the Commonwealth.

"The practice of family prayers is more difficult under modern conditions. There is the morning rush for school or train or business; and members of the household scatter various ways. Yet it should be possible either morning or evening to find at least five minutes in which to read a few verses of Scripture together and repeat the Lord's Prayer. Where there is such a 'church in the home,' it unites the family. It sweetens every relationship; it helps to heal personal differences and creates a kindly atmosphere of peace, good will, and mutual helpfulness. It is the best safeguard against sin and

despondency, and strengthens the heart to face the trials and the disillusionings of advancing age. It inspires confidence and comfort in time of suffering and sorrow.

"This is surely a heritage we may well cherish and value and pass on to generations to come, and it will prove an untold blessing to ourselves, to our children, to our church, and to our nation."

In this article are also given "Seven Reasons for the Establishment of the Family Altar" which are as follows:—

"1. A family altar in your home will send you forth to your daily tasks with a cheerful heart, stronger for work, truer to duty, and more determined to glorify God.

"2. A family altar in your home will bring you strength to meet discouragements, disappointments, and unexpected adversities.

"3. A family altar in your home will make you conscious throughout each day of the sustaining companionship of Christ.

"4. A family altar in your home will sweeten your home life, resolve misunderstandings, and relieve friction.

"5. A family altar in your home will assist the work of your pastor and stimulate the life of your church.

"6. A family altar in your home will largely determine the eternal salvation of your children.

"7. A family altar in your home will be an example to other homes for a richer life of service and devotion to God."

In passing on to our readers these very helpful and timely statements we desire to draw attention to some good advice in this connection from the pen of J. R. Miller, D.D. Says this well-known writer:—

"The manner in which the family worship is conducted is very important. It should be made so pleasant as to be looked forward to with gladness even by the youngest children. Too often it is made tedious, monotonous, or burdensome. . . . To make it dull and irksome is treason to true religion. . . . A few minutes given every day to preparation for family worship will serve to make it, as it should be, the most pleasant and attractive incident of the day." —*Week-Day Religion*, pages 81-83.

"Religion is love, and a religious home is one in which love reigns." Therefore, "first, last, and all the time, have Christ in your home." The family altar can be a very helpful factor in attaining this most desirable end. F.

"The Faith of Jesus"

Report of Sermon by Pastor Joseph E. Steed,
at West Maitland, N.S.W.

HERE is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." I wish to consider this wonderful statement concerning the very high standard held up before the universe of God in the proclamation of God's last message of mercy to a doomed world. This is a statement not found elsewhere in God's Book of truth. It is a statement defining the characteristics of those who will be ready for translation at the coming of our Lord.

"The patience of the saints" is demonstrated in the keeping of "the commandments of God, and the faith of Jesus." You will notice this scripture is not speaking of faith *in* Jesus; and yet one could not have the faith of Jesus and not have faith *in* Jesus.

The faith of Jesus is a standard of character that has never been reached by any other being than Jesus. That being so, what is or was the faith of Jesus, and how was it demonstrated?

Man was lost and without hope unless such a sacrifice and substitute was provided as Jesus alone could be. That substitute was found. Jesus Christ was a gift to the human race, and came to ransom the race from the arch-enemy.

Adam had forfeited his right to live, and the world and all Adam's posterity were lost in him. In order that the Son of God (Michael) might become our Redeemer, it was necessary that He should step down from His glorious condition and not only take the *form* of man, but empty Himself of His glory and take the *nature* of the human race just where He found it. "Let the same disposition be in you which was in Christ Jesus. Although from the beginning He had the nature of God, He did not reckon His equality with God a treasure to be tightly grasped. Nay, He stripped Himself of His glory, and took on Him the nature of a bond-servant by becoming a man like other men. And being recognised as truly human, He humbled Himself, even stooped to

die; yes, to die on a cross." Phil. 2: 5-8, Weymouth's translation.

It is clear from this that our Saviour did not come to this world fortified with a knowledge of His previous existence, but was born of the seed of David after the flesh, of the seed of Abraham—human flesh subject to human necessities. Jesus was subject to and dependent upon the usual conditions and surroundings to supply His needs. On one occasion He saw a fig tree having leaves. He came to see if He might find food thereon. It was necessary for Him to go to the tree to know its condition, but finding nothing on it, He exercised His divine power and made it a symbol of the Jewish nation. "He was dependent on His mother as His first teacher. From her lips and from the scrolls of the prophets He learned of heavenly things. The very words which He Himself had spoken to Moses for Israel, He was now taught at His mother's knee." ("The Desire of Ages," pages 69, 70.) It was at the age of twelve that our Saviour's mission began to open up before Him. This was the first time He visited the temple.

"For the first time the child Jesus looked upon the temple. He saw the white-robed priests performing their solemn ministry. He beheld the bleeding victim upon the altar of sacrifice. With the worshippers He bowed in prayer, while the cloud of incense ascended before God. He witnessed the impressive rites of the paschal service. Day by day He saw their meaning more clearly. Every act seemed to be bound up with His own life. New impulses were awakening within Him. Silent and absorbed, He seemed to be studying out a great problem. The mystery of His mission was opening to the Saviour." —*Ib.*, page 78.

Passing on to His baptism, here He entered into a new experience. "Upon coming up out of the water, Jesus bowed in prayer on the river bank. A new and important era was opening before Him. He was

now, upon a wider stage, entering on the conflict of His life. . . . As one with us, He must bear the burden of our guilt and woe. The sinless One must feel the shame of sin. . . . Alone He must tread the path; alone He must bear the burden. Upon Him who laid off His glory, and accepted the weakness of humanity, the redemption of the world must rest."—*Ib.*, page 111.

At the close of His ministry, the night of His passion, and when going from that love feast into the garden of Gethsemane, He entered a new experience. Here it was that His faith was demonstrated. He declared, "My soul is exceeding sorrowful, even unto death." Now He was to be numbered with the transgressors. "The guilt of fallen humanity He must bear. Upon Him who knew no sin, must be laid the iniquity of us all. So dreadful does sin appear to Him, so great is the weight of guilt which He must bear, that He is tempted to fear it will shut Him out for ever from His Father's love."

"He felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. This agony He must not exert His divine power to escape. As man He must suffer the consequences of man's sin. As man He must endure the wrath of God against transgression. Christ was now standing in a different attitude from that in which He had ever stood before. . . . As Christ felt His unity with the Father broken up, He feared that in His human nature He would be unable to endure the conflict with the power of darkness. . . . Satan told Him that if He became surety for a sinful world, the separation would be eternal. He would be identified with Satan's kingdom, and would never more be one with God." ("The Desire of Ages," pages 686, 687.) "Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that their separation was eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the

guilty race. It was the sense of sin, bringing the wrath of God upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God." "He who stilled the angry waves and walked the foam-capped billows, who made devils tremble and disease flee, who opened blind eyes and called forth the dead to life—offers Himself upon the cross as a sacrifice, and this from love to thee. He, the Sin-bearer, endures the wrath of divine justice, and for thy sake becomes sin itself."—*Ib.*, pages 753-755.

In these thoughts we have the terrible experience outlined by which Jesus our Saviour, while taking our place as the sinner, bore our sins in His own body as though they were His sins. When the dread of the separation that our sin was making between Him and His Father came upon Him, then it was His faith reached out in the darkness that hid His Father's face, and the fiercer the wrath pressed upon Him, the firmer He held on to the experience of His Father's love that He had enjoyed prior to this experience.

"Amid the awful darkness, apparently forsaken of God, Christ had drained the last drops in the cup of human woe. In those dreadful hours He had relied upon the evidence of His

Father's acceptance heretofore given Him. He was acquainted with the character of His Father; He understood His justice, His mercy, and His great love. . . . And as in submission He committed Himself to God, the sense of the loss of His Father's favour was withdrawn. By faith, Christ was victor."—*Ib.*, page 756.

Here then we have before us what "the faith of Jesus" meant to our Saviour. It is the picture of the experience that He passed through in His agony while bearing our sin and standing as the sinner in our place. "The faith of Jesus" developed by the company of people that will be fitted for translation at the coming of our Saviour is developed in them by the experiences through which they will pass in their conflict with sin and the powers of darkness. Their experiences and their faith will be similar to the experience and the faith of Jacob as he wrestled through the night with the angel. John describes them in Rev. 14: 1-5. He sees them with the Father's name written in their foreheads and following the Lamb whithersoever He goeth.

"THE righteousness of Christ will not cover one cherished sin."



Sport & General Photo

SAVING A FAMOUS CHURCH

Chingford Old Church, perhaps the best known ruin within fifteen miles of Charing Cross, London, and said to have been more photographed and painted than any other, is to be preserved from falling into total ruin. Owing to the activities of several notable men and women of Essex, the work of restoration is now in progress.

Signs of the Times



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

Christ in the Old Testament

*He is the Light and the Central
Idea of All Scripture*

REFERRING to the Old Testament Scriptures Christ declared to the Jews of His day: "They are they which testify of Me." And again: "Had ye believed Moses, ye would have believed Me: for he wrote of Me." See John 5: 39, 46. After His resurrection, Christ joined two of His disciples as they walked from Jerusalem to Emmaus, "and beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24: 27. Then when He appeared to the apostles He said: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me." "Then opened He their understanding," the record continues, "that they might understand the Scriptures." Verses 44, 45.

The Christology of the Old Testament, or the teaching of the Old Testament concerning the person, nature, and work of the promised Redeemer, is an inexhaustible theme, and the study of it should be one of absorbing interest and delight to every true Christian. Commenting on John 5: 39 the noted Biblical scholar, Dean Alford, says: "Search the Old Testament Scriptures: for they are they that testify of Christ. To find Him in them is the true and legitimate end of their study." And Helen Spurrell, in the preface to her translation of the Old Testament from the Hebrew, expressed the following wish for all who should read her translation: "May very many

exclaim, as the translator has often done when studying numerous passages in the original: I have found the Messiah!" The following quotations from the writings of eminent Biblical scholars may help to emphasise the truth contained in Dean Alford's statement that to find Christ in the Old Testament Scriptures is "the true and legitimate end of their study":—

"That which gives to Hebrew prophecy its peculiar charm, and its paramount importance, is that it contains predictions respecting redemption and the Redeemer."—*Professor A. McCaul, D.D., in "Aids to Faith," page 110.*

"A careful collation and pondering of the Saviour's appeals to the Old Testament will produce the impression that He regarded, and would have us regard, the Old Testament as containing the beginnings and germs of all revelation concerning the mystery of His incarnate person."—*"The Person of Christ," W. B. Pope, D.D., page 92.*

It [Messianic prophecy] is the vital breath, the ideal inspiration of the Old Testament life. It makes the Old Testament a book of permanent comfort, as it made the Old Testament religion a religion of hope, of high expectations, of divine trust and inspiration. It links Old and New Testament together in an indissoluble unity."—*"Israel's Messianic Hope," Professor G. S. Goodspeed, pages 285, 286.*

"It is the peculiar property, as well as the transcendent merit of the Old Testament, to speak in every page of Christ, of the

aspect of God which Christ revealed."

"There is . . . in the volume of the Old Testament, as we have received it, a substantive body of matter, which, fairly estimated and rightly understood, does bear the most conclusive witness to Christ."

"I have endeavoured to show you that not alone in the New Testament the treasure of your faith lies hid—that the Old Testament also is a mine of wealth, for the simple reason that it is full of Christ."—*"The Witness of the Old Testament to Christ," Professor Stanley Leathes, M.A., pages x, 5, 233.*

These are but a few of the many quotations that might be given from eminent and earnest students of the Scriptures to the effect that the Old Testament is wonderfully rich in its references to Christ—the Redeemer promised from the days of Adam and Eve.

There have, of course, always been those who have denied this fact, but there have probably never been so many such in Christian lands as there are today. And whereas in centuries gone by such persons were usually outside the church, there are today hundreds, including preachers and theological teachers, who virtually, and often openly, deny to the Old Testament any Christ-element whatever.

Dr. W. C. Magee, who was Archbishop of York near the close of last century and is ranked by the "Encyclopædia Britannica" "among the most distinguished of English prelates," well recognised the danger threatening modern Christianity—the danger of failing to find Christ in the Old Testament, or denying that He can be found there, and so breaking the divine unity of the Scriptures and casting discredit on both Testaments. In a sermon preached at Trinity College, Dublin, Archbishop Magee uttered this striking warning:—

"The Jewish Scriptures, if divested of their reference to Christ, must have for the Christian student as little beauty that he should desire them, as Jesus of Nazareth had in the eyes of the Jewish student: the very conception of them which gave them all their charm for the Jew, that they were Jewish and for Jews alone, tending to divest them of all interest for the Gentile Christian.

"It is to be feared that this is the case. It has, I fear, largely come to pass, far more largely than men like to acknowledge even to themselves, that a great portion of Scripture has to many Christians become obsolete; that it is regarded as designed only for Jews, and as having little, if any, practical use or interest for Christians. That is, in other words, that a large portion of the Bible is to many Christians no Bible at all. . . .

"The Christ whom we worship received, owned, lived by the whole of the Old Testament Scriptures, tells us by the mouth of His apostle that it is all inspired, all profitable, all written for our learning. The credit of the New Testament is thus as it were pledged for that of the Old, and whatever weakens our respect for the one must eventually weaken it for the other.

"Now, if we would escape this danger, and I believe it to be a real and a pressing one for many minds, I am persuaded that we can only do so by restoring to all Scripture its true central idea, that which alone will make it to us one whole, harmonious and living Word—the idea of the Christ. We must learn to search the Scriptures, believing that they all testify of Jesus, and then we shall find in all of them a revelation of eternal life."—*Christ the Light of All Scripture,* pages 6-8.

This is truly sound advice. We are convinced that if the Bible is to be in these modern times what God designed it should be to all believers, there must be restored to it "its true central idea, that which alone will make it to us one whole, harmonious and living Word—the idea of the Christ." We hope that during this year we shall be able to present a number of studies on the Messianic prophecies of the Old Testament, to show that not alone in the New Testament the treasure of Christian faith is to be found—"that the Old Testament also is a mine of wealth, for the simple reason that it is full of Christ." We earnestly trust that as we take up these studies our readers will find that, as Dr. Franz Delitzsch says in his book, "Messianic Prophecies in Historical Succession," "It is a delightful theme, a joyful work, in which we propose to be absorbed." "The Lord is in the process of coming in the Old Testament,

in drawing near, in proclaiming His appearance, and we design to transport ourselves into this Old Testament period, and follow the steps of the One who is coming, pursue the traces of the One who is drawing near, seek out the shadows which He casts upon the way of His Old Testament history, and especially seek to understand the intimations of prophecy respecting Him."—*Pages 3, 4.*

Such study, undertaken with earnest prayer for the guidance of the Spirit of God and a willingness to follow where He leads, will surely bring us to the place where, with Andrew, Simon Peter's brother, we can exclaim, "We have found the Messiah," and with Philip, "We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth." John 1: 41, 45. F.

"What Jesus Means to Me"

DID we but realise it, there is no other question so vital as this, "What does Jesus mean to me"?

To begin with, I can truthfully say that I have found Him "the One altogether lovely," "the Chiefest among ten thousand," the Saviour who says unto me, "Thy sins be forgiven thee," "I have blotted out as a thick cloud, thy transgressions."

He alone has the power to say this, because He went down into that dark valley of bitterest humiliation and self-sacrifice for me. It was He who suffered the turning away of His Father's face, that I might never know such an experience of woe; that through faith in His name I might go free.

Then the presence of Jesus with me also means keeping power from day to day. The same power that sustains the stars above in their unerring course, and holds them true, can also keep me close to His side during life's walk. He says, "I will instruct thee and teach thee in the way which thou shalt go." Again, "I will guide thee with Mine eye." Think of it—the One that sees tomorrow and the years of tomorrows as clearly as He sees today, has promised to guide me, if I will only be willing to let Him. The One that sees direct into the hearts of all mankind, promises to be my Director as I come in contact with the lives about me from day to day.

No dazzling headlights could ever pick out the road with such accuracy, as that eye that "neither slumbers nor sleeps" can choose the path for my feet. This He has promised to do for you as well as for me.

Then as I look about me and see the beautiful lives of some who have Jesus for their pattern, it makes me see Him the precious incentive to all that is commendable in their lives.

As I look at the flowers, shrubs and trees, Jesus means the life of nature to me. "All things were made by Him." John 1: 3. Thus we know that the glorious rich-hued orchid with its velvety throat of peerless beauty was designed in the mind of Jesus (who was one with the Father in Creation and Redemption) before it existed in reality. When we pause to think of the number of beautiful varieties in the orchid family alone we are forced to exclaim, "What a mind is His since all this beauty grew from its depths of wisdom!" The snow-white orange blossoms, sprinkling the dark green orchard with promise of the golden crop that is to follow, are but the outworking of another of His countless beautiful thoughts. Again and again through rose, violet, pansy, poppy, dahlia, and countless other beautiful things about us we can see—

"God's thoughts of beauty taken
form,
To gladden mortal gaze."

He has fashioned the bird-throat to sing. The air and soil, out of which His power divides the proportions for fruit and flowers and herbage, all tell the story, that Jesus the Son of God means more to us than tongue can tell. "For without Him was not anything made that was made." John 1: 3.

Not content with making, He also daily sustains. So we know that when we pray for help in

(Concluded on page 15)

A Supernatural SAVIOUR and His Supernatural BIRTH

The Unreliability of the Argument from Silence



By
W. W. PRESCOTT,
M.A.

[Second article
of the series]

THOSE who are familiar with the recent history of theological discussion will admit without argument that the historic statement of the creed, "conceived by the Holy Ghost, born of the Virgin Mary," which has been received for centuries by the Christian church as a whole, has been either doubted or wholly rejected by a large number of leaders in the theological field since the principle of evolution has been applied in the realm of religion.

A clear indication of the fact is furnished by the answers to the questionnaire recently sent out by the Professor of Religious Education in Northwestern University, located at Evanston, Ill., U.S.A., carrying twenty-seven questions of real importance to Christianity. Seven hundred replies were received from 500 ministers and 200 theological students in five different schools.

One of the questions was this: "Do you believe that Jesus was born of a virgin without a human father?" Seventy per cent of the replies were classed under the heading "Disbelief." Such a majority against a leading article of the Christian faith would have shocked the church fifty years ago, but now it hardly creates a ripple. Why? Because evolution has a strangle hold upon the pulpit and the theological seminary.

NO PLACE FOR MIRACLES

BUT what relation is there between these facts and the subject with which we are dealing? Simply but emphatically this: evolution sets aside the miraculous, and substitutes a fixed order under what is called natu-

ral law, according to which there can be no intervention by any personal being. When applied to the religious field this means casting to the discard every supernatural feature of Christianity, and referring all phenomena to the development of inherent tendencies and powers. One of the inevitable consequences of this change is that conversion is no longer a new birth, the direct impartation of a new and heavenly life through the intervention of a power outside of ourselves, but is simply a unique phase of human experience explainable by the laws of psychology which govern it. Of course if one does not believe in a miraculous birth in his own case, there is little reason for the necessity of a miraculous birth in the case of Jesus of Nazareth. A non-miraculous Christianity makes no demand and has no place for a miracle of any kind, not even a moral miracle.

IMPAIRS HIS OWN VISION

BUT this is not all. I must emphasise another phase of this question. One who accepts the evolutionary philosophy and rejects the new-birth experience thereby impairs his ability to believe sincerely and really in the virgin birth. The reason for this is not far to seek. Our Lord Himself stated the principle which is here involved when He declared, "If any man willeth to do His will, he shall know of the teaching." John 7: 17.

Real knowledge of spiritual things is inseparably connected with Christian experience. It is more than the result of weighing an intellectual argument. A darkened mind must be enlightened. Spiritual truth is recognised by the heart, as is clearly taught by this inspired prayer: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of Him; hav-

ing the eyes of your heart enlightened, that ye may know what is the hope of His calling, what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power to us-ward who believe." Eph. 1: 17-19.

To the same effect: "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged." 1 Cor. 2: 14. To a learned class of His time Jesus said: "Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and those that were entering in ye hindered." Luke 11: 52.

EVOLUTION FINDS NO PLACE FOR THE NEW BIRTH

IN the school of Christ we find abundant use for all our intellectual powers, not in discovering the truth, but in receiving the revelation of it already made, and in applying it in experience. Saving truth is more than abstract dogma. It is personalised in Him who declared, "I am . . . the truth." John 14: 6. He who is the truth is received by believing on His name. John 1: 12. In other words, faith is the key of knowledge, for "by faith we understand" (Heb. 11: 3), and we know the great things of Christ by believing them. John 6: 69. An intellectual assent to the fact of the virgin birth, based upon cold argument, is not the real knowledge of it. Said Christ to Nicodemus, "a ruler of the Jews," a teacher in Israel, one who was regarded as being instructed in religious questions, "Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God." John 3: 3. The fundamental experience is believing on Christ, that "believing ye may have life in His name." John 20: 31.

With this new life, this new mind, this new heart, this miraculous experience, there comes the power to apprehend all spiritual truth in the will to do His will. In view of all this, I affirm that the Christian will be prepared to accept the inspired record of the miraculous birth of Jesus of Nazareth without any desire to impugn the testimony of the evangelists, since he has himself already known of a miraculous spiritual birth in his own experience.

On the other hand, the acceptance of the evolutionary philosophy of Christianity discredits the whole experience of a miraculous birth, whether it be in the case of the man himself or of Jesus of Nazareth.

PAUL AND THE VIRGIN BIRTH

THESE thoughts naturally lead me to the consideration of an objection that is usually raised against the virgin birth. It is confidently affirmed that the Apostle Paul did not accept this doctrine, as he did not definitely emphasise it in his writings. It is a well-known axiom of reasoning that the argument from silence is uncertain, and that it cannot be regarded as convincing in establishing a major premise. This is emphatically true in the present instance. The facts concerning the birth, life, death, resurrection and ascension of Jesus Christ, as later recorded in the Gospels, had already been made known in the preaching of the apostles, and the Apostle Paul wrote his letters, not to prove the facts already established, but to interpret them for the spiritual upbuilding of those who had accepted the good tidings concerning the Man of Nazareth.

A brief reference to some of the statements in these letters will serve to illustrate my meaning. Paul's interpretation of the person of Christ was that He "is over all, God blessed for ever" (Rom. 9: 5); that He is "the Lord of glory" (1 Cor. 2: 8); that He is "the Son of God" and "the image of God" (2 Cor. 1: 19; 4: 4); that "God was in Christ" (2 Cor. 5: 19); that He is "the mystery of God" (Col. 2: 2); and that He is "our great God and Saviour" (Titus 2: 13; 3: 4).

Thus his testimony to the absolute deity of Christ is abundant and clear. At the same time he recognises the true hu-

manity of the same person who though the Son of God "was born of the seed of David according to the flesh" (Rom. 1: 3); was "born of a woman" (Gal. 4: 4); was "one mediator also between God and men, Himself man" (1 Tim. 2: 5); and who "partook of the same" flesh and blood as those have whom He came to save (Heb. 2: 14). Such a being in whom the divine and the human were thus combined in one individual person could never have been produced by the usual process of generation. A supernatural person involves a supernatural birth.

A further reference to the epistle of the Apostle Paul will show that his interpretation of the death and resurrection of Christ really postulated a supernatural entrance into this world. We read that Jesus our Lord "was delivered up for our trespasses, and was raised for our justification" (Rom. 4: 25); that "if we died with Christ, we believe that we shall also live with Him" (Rom. 6: 8); that "Christ died for our sins" (2 Cor. 5: 14, R.V.); that "one died for all, therefore all died" (2 Cor. 5: 14, R.V.); that He "gave Himself for our sins" (Gal. 1: 4); and that because of His death and resurrection in our behalf, "God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2: 9-11.

It seems unthinkable that such wondrous truths as these should have been revealed to and through the Apostle Paul, and yet that he did not accept the supernatural fact which was really involved in them.

The evangelist Luke, who wrote the Gospel in which the details of the virgin birth are fully recorded, was an intimate companion of the apostle to the Gentiles, as is clearly shown by the so-called "we" section of the Acts of the Apostles. Can we believe that Paul did not know of the virgin birth, or that he knew about it and rejected it? For any serious writer to assume either such ignorance or such opposition is an indication of the extremes to which those are driven whose rejection of the supernatural compels them to give the modernistic interpretation to the

records which they still profess to accept.

TESTIMONY OF THE APOSTLE JOHN

IT is further urged that the Apostle John did not advocate the supernatural birth of Jesus of Nazareth either in his Gospel, or his epistles, or the Revelation; and the conclusion is drawn that therefore it was not a part of the gospel as then taught, but was a later addition of legendary origin.

I must first ask my readers to consider that the Gospel of John (written more than sixty years after the death and resurrection of Christ and probably at least twenty years after the first and third Gospels containing the facts about the virgin birth had been circulated among the churches) was not designed as a mere re-statement of what was already well known to the believers, but rather as a supplementary revelation made possible (if I may use this form of statement) on account of the long years of prayerful meditation and earnest devotion on the part of this sole survivor of the companions of the Man of Nazareth.

A brief examination of the writings of John will lead us to the same conclusion as that at which we arrived in the case of the Apostle Paul. According to the fourth Gospel "the Word was with God, and the Word was God," and this same Word "became flesh, and dwelt among us" (John 1: 1, 14); Jesus affirmed that He was the promised Messiah (John 4: 25, 26), and was charged with "making Himself equal with God" (John 5: 18), and declared that He was the I AM (John 8: 58), and asked for faith in Himself as "the Son of God" (John 9: 35-37), and yet He referred to Himself as "the Son of man." John 6: 27, 53, 62; 8: 28; 12: 23; 13: 31.

While it is true, as distinctly stated by John himself, that the definite purpose of his Gospel is to furnish basis for faith that Jesus is the Son of God (John 20: 30, 31), yet it is very significant that he uses the earthly name Jesus 241 times as against the name Christ 17 times, and that he uses the expression Son of man 24 times as against the expression Son of God 10 times. In other words, while he testifies most strongly to the deity

(Concluded on page 15)

SABBATH OBSERVANCE—

A Test of Loyalty

By
TYLER E. BOWEN

TOMORROW is *your* Sabbath," in visiting mood said a little five-year-old girl of the next-door neighbour as I was repairing a driveway between our homes one Friday afternoon, "but *our* sabbath is next day."

"No, tomorrow is the *Lord's* Sabbath," I replied, "and I only keep *His* day."

"Tomorrow is the *Lord's* Sabbath, then, but the next day is our sabbath," she repeated by way of emphasising that the next day was the day they kept. She then passed on to the next subject of interest to her, to ask if I had seen her new dress, etc. Having sprung the Sabbath question herself, as I had not said a word regarding it, it started a train of thought as to the momentous principles really bound up in the child's admission, when in her simplicity she said, "Tomorrow is the *Lord's* Sabbath, but the next day [Sunday] is *our* sabbath." It is here that the line crosses that marks the boundary between obedience and disobedience for unnumbered multitudes, involving as it does one of God's most important commandments. And fast is a world being trained in the way of disobedience to say with this little prattling child, even though "tomorrow is the *Lord's* Sabbath," we have chosen, despite all this, "the next day" for "*our* sabbath."

HOW GOD MADE THE SABBATH

WHEN God in Eden, before there was a Jew or a Gentile, a saint or a sinner, by His own act *rested* on the seventh day, He established the Sabbath, setting apart a definite day on which man was to lay aside his work and rest. We read:—

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the *seventh day*, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2: 1-3.

This is the simple story as to how God made a day into *His* Sabbath. Man had nothing to do with creating the earth or anything upon it. Man had nothing to do in the creation of God's holy Sabbath day. Nothing is said about God even consulting with man as to how He should make a Sabbath for him, what day should be used, or anything of the kind. No, but we are told that God made the Sabbath for man (Mark 2: 27), and gave it to him with all the other blessed gifts of His love when He turned over to Adam and his posterity this beautiful earth in the beginning.

From Genesis to Revelation no intimation is given that the great God, who by His creative word brought forth the earth, and made the seventh day into His Sabbath by resting upon it, ever transferred that rest, that blessing, that sanctification to any other day. Nor has He given man any authority to choose for himself any other day for a Sabbath. This being so, and, as the little girl made clear, another sabbath being here, what are we to conclude regarding its presence on earth? Shall we go amiss in concluding, as set forth by Jesus in His parable of the field sown with good seed when the tares began to appear, "An enemy hath done this"? Why should there be here on this earth a sabbath that is a rival to God's Sabbath?

SABBATH-KEEPING A TEST OF LOYALTY

Is it possible that in Sabbath-keeping there lies hidden an important test of obedience placed before us by Jehovah Himself? The Lord does things like this. That *one* tree in the midst of the garden in which He placed the man and the woman He had created, was to be to them a test of loyalty. They were commanded to let that one tree alone, not even to touch it, lest they die. Sad indeed have been the results of that disobedience!

After God brought Israel out of Egypt with a mighty hand, He said to Moses out in the wilderness:—

"Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no. And it shall come to pass, that on the sixth day [Friday] they shall prepare that which they bring in; and it shall be twice as much as they gather daily." "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." Ex. 16: 4, 5, 26.

How did it come out? The record goes on to say:—

"And it came to pass, that there went out some of the people on the seventh day [the day they were to keep as "a Sabbath unto the Lord"] for to gather, and they found none. And the Lord said unto Moses, *How long refuse ye to keep My commandments and My laws?* See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." Verses 27-29.

This scripture makes clear that God uses the Sabbath as a test to test the loyalty of His children to Him. Over and over again, through the Scriptures, Sabbath-keeping or Sabbath desecration is made the basis of God's dealings with His people. Temporal prosperity hinged also upon this question. Through the prophet Ezekiel God declared concerning His people:—

"I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20: 12. Again God promised: "If ye diligently hearken unto Me, saith the Lord, to bring in no burden through the gates of this city [Jerusalem] on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, . . . and this city shall remain for ever." Jer. 17: 24, 25.

A FALSE SABBATH APPEARS

SOON after the close of the canon of the Scriptures, God's guidebook, a false sabbath appeared. Paul warned the believers that false teachers would enter in. He fearlessly called the lawless spirit that was to develop from within the church, "the man of sin." To the elders of Ephesus, on the occasion of his last visit with them, he said:

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 29, 30.

And to the Thessalonian church he wrote:—

"Let no man deceive you by any means: for that day [the day of the coming of Christ Jesus] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2: 3, 4.

Here is set forth plainly the two opposing powers. Which power shall we obey, or worship—the true God, who made the heavens and the earth, setting forth the Bible Sabbath as the sign of His power? or a false god claiming that as God he is to be worshipped, likewise setting up a false sabbath as the sign of his power? And Paul said this rival power would manifest himself *before* the actual coming of Christ the second time in power and great glory. That time is here. For centuries this "man of sin" has arrogated unto himself the power belonging to the Most High. Daniel said of this same lawless power that was to arise:

"He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws [of the Most High]: and they shall be given into his hand until a time and times and the dividing of time [1,260 literal years, ending in 1798]." Dan. 7: 25.

It is this power that undertook to change the law of Jehovah. Virtually it made the fourth commandment of God's law to read, "Thou shalt keep holy the Sunday, the first day of the week, in place of the seventh

day." And there were penalties attached in those days (for he had the civil power to support him) for disobedience to this command.

Authority for Sunday observance rests wholly upon tradition.

"The first precept in the Bible is that of sanctifying the seventh day. 'God blessed the seventh day, and sanctified it.' Gen. 2: 3. This precept was confirmed by God in the Ten Commandments. 'Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God.' Exodus 20. On the other hand, Christ declares that He is not come to destroy the law, but to fulfil it. Matt. 5: 17. He Himself observed the Sabbath: 'And as His custom was, He went into the synagogue on the Sabbath day.' Luke 4: 16. His disciples likewise observed it after His death: 'They rested on the Sabbath day according to the commandment.' Luke 23: 56. Yet with all this weight of Scripture authority for keeping the Sabbath or seventh day holy, Protestants of all denominations make this a profane day, and transfer the obligation of it to the first day of the week, or the Sunday. Now what authority have they for doing this? None whatever, except the unwritten word, or *tradition*, of the Catholic Church, which declares that the apostles made the change in honour of Christ's resurrection, and the descent of the Holy Ghost on that day of the week."—*"The End of Religious Controversy,"* Rev. John Milner, D.D. (R.C.), page 71. New York: P. J. Kennedy.

Of this attempted change in the fourth commandment, another writer says:—

"The papal power, the man of sin, decides that the Roman Catholic Church has changed the law of God. In the place of the seventh day, they have baptised and presented to the world a child of the Papacy, the first day of the week, to be observed as a holy day of rest. The Protestant world has received this child of the Papacy, has cradled it, and given to it the honour that God has placed on the seventh day."—*Mrs. E. G. White, in "Testimonies to Ministers and Gospel Workers,"* pages 139, 140.

WHOM SHALL WE OBEY?

WHEN apostate Israel had turned their backs upon God's holy law, thus forsaking and in-

sulting Him who gave it, worshipping Baal, at the close of a three-year famine Elijah called for a decision at Mt. Carmel. He said, "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." 1 Kings 18: 21. And God answered by a marvellous exhibition of His power in sending down fire in the sight of the people, not only consuming the sacrifice (for the true God was to answer by fire), but licking up the water in the trenches around the altar, and melting the very stones of which the altar was composed.

GOD CALLS FOR OBEDIENCE

It is not partial obedience He is demanding, but loving, whole-hearted obedience, determining our loyalty to Him. This He required of His Son. And Jesus delighted in doing His Father's will. "Though He were a son, yet learned He obedience by the things which He suffered." Heb. 5: 8.

And what did this obedience involve? "And being found in fashion, as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2: 8. And why was His life *such* a life as to command the love and admiration of all the universe of God? Ah! the secret lies in that His life was but the unfolding in living form of all of God's holy commandments. He *lived* the beautiful and perfect law of God. Hear Him just before yielding Himself to go upon the cross because of *our* sins! To the Jews He said, "Which of you convinceth Me of sin?" To His own disciples this word was spoken, "I have kept My Father's commandments, and abide in His love." John 15: 10.

Think you, were He on earth today, He would swerve from the same manner of life He lived while here? Can it be conceived that He would render obedience to the "man of sin" by keeping a day that power has substituted in place of God's sanctified, holy Sabbath, a change for which there is no Scriptural authority? With the little girl would He admit, "Tomorrow [the seventh day] to be the Lord's Sabbath," only to keep the "next day" as His sabbath?

Thus to Sabbath-keeping is attached, whether we so wish it or not, whether we know it or

(Concluded on page 14)



WOMAN'S REALM

A Valuable Lesson in CONCENTRATION

LELIA MUNSELL

I WATCHED two boys of about the same age in the public library. They had entered together, and both took magazines from the rack to read. One looked up from his page every time anyone entered. The other saw no one; he was lost in what he was reading. I predicted the second lad would outdistance the first.

He who can concentrate is on the road to success. A grasshopper mind is not a great mind. Concentration is not definitely included as a subject in any school curriculum, but the foundation for its mastery may be laid in the Home University, in which the whole family should be enrolled. We teach it in our family by means of different games.

One game that the children enjoy is telling each other at bedtime everything that we have done from the first moment of waking. The principle is simple. If the mind is not "put" on the thing done, it is apt to be forgotten, unless it is quite an unusual thing. Hence our bedtime recital. Once, when we began this game, a surprised voice interrupted me in the midst of my story. "But you're telling all the little things." I reminded him that he had the same privilege. He tried but could not recall the "little things." The next night, however, he could. He had given attention to the "little things" as he did them, and was therefore able to recall them.

We ask one another questions that test our powers of observation. One such question was: "Are a cow's ears behind her horns, or in front of them?"

Not one could tell. We made it a point, even the smallest member of the family, to slip around where there were some cows and find out. The matter is not of much importance, but the "finding out" was a mental stimulus, teaching us really to see things when we look at them.

Developing any one of the senses teaches concentration. To illustrate: We sit out-of-doors on a summer evening and vie with one another regarding the number of different sounds we can distinguish and name. The member of the circle who lets his mind wander will fall behind.

One of the children came in one evening quite proud of herself. "Mother," she exclaimed, "Viola and I passed that frog pond and she said: 'Don't those birds sing sweetly!' The very idea!"

My child had been trained really to listen to sounds and to recognise them. Viola had not.

Sometimes we play the game in a different way. One of us will say something and the others will try to repeat it word for word, or we give a list of names, or colours, and call on others to repeat it. Perhaps I recite a nursery rhyme and test the children on their ability to repeat it correctly the first time. This is not too severe a test. They enjoy it, just as they would a physical test.

I avoid, as far as possible, interrupting a child when at some task in which he seems to be much interested. If all his energies appear to be concentrated on that task it is generally best to let him continue at it. He is giving himself valuable training.

That Message to Garcia

LELIA MUNSELL

MOTHER, I got a knot in this old shoe-string." My five-year-old's voice floated out to me, where I was busy in the kitchen. "You'll just have to come and get it out."

"Keep working at it," I called back. "You'll get it."

"I've tried and tried, and I can't."

"That's another message to Garcia," I suggested. "Put it through, son."

There was silence for a full minute, then the patter of bare feet on the floor. My son stood before me with flashing eyes and head held high. "Mother, you know that story is not true. You know you just made it up to get me to do things I don't want to do or can't do."

"Indeed I didn't make it up," I assured him. "It's all true, every word of it."

"Honest?"

"Honest."

He looked at me, decided I was playing fair, and gave his head a toss. "All right, then. I'll put it through." And he pattered back to the living-room.

There was another silence, but after a little time he called to me, triumphantly, "Well, I put it through."

This lad, like many another child, was inclined to give up a disagreeable task or a hard task too easily. One day I had an inspiration. I told him the story of how Lieutenant Rowan had carried a message to Garcia at the beginning of the Spanish-American War. I made it as vivid as possible. I pictured the Cuban jungle with its big snakes and other animals, its dense growth of tropical plants. I told him how the young lieutenant did not even know where Garcia was, how he had to hunt for him in that wilderness, and how enemies might follow him and kill him at any time.

He was very much interested, and asked all sorts of questions. Finally I suggested, "Now, suppose we say, when we find something hard to do, something that we think we simply can't do, 'This is a message to Garcia. I'm going to put it through.' That's what this young soldier did. He put it through."

That was a new game, and it appealed to him. It worked, too. The idea of it kept him at many a task when he would

have given up, otherwise. Then came the shoe-string episode. That was a real crisis. A knot in a shoe-string is not an easy thing for a five-year-old to tackle. No made-up hero would serve him then. He had a literal mind, and a real job to handle. But when I assured him that the story was true, he went back to that job and "put it through."

The incident contains a suggestion for character training. This small lad was already responding to life, real life. Unconsciously he was acting upon the principle that has kept many an older person at a difficult task, "If somebody else did it, I can." Mere precept would not have impressed this lesson upon his mind. The true story of Lieutenant Rowan did.

Sabbath Observance a Test of Loyalty

(Concluded from page 12)

not, whether we admit it or not, a test of loyalty to the God who created the heavens and the earth, to the God who created the Sabbath and gave it in His love to man in Eden. And on the other hand by rendering obedience and homage in keeping a rival sabbath, whether we so wish it or not, whether we know it or not, whether or not we admit it to be so, we show thereby loyalty to that power which originated and set up this rival day as a sabbath.

The vital question is, Whom shall we obey, God or man? Elijah would say, "If the Lord be God, follow Him: but if Baal, then follow him." Jesus would say: "As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love."

No pleasure is comparable to the standing upon the vantage ground of truth.—*Bacon.*

THROUGH the creation we are to become acquainted with the Creator. The book of nature is a great lesson book, which in connection with the Scriptures we are to use in teaching others of His character, and guiding lost sheep back to the fold of God.—*Ellen G. White.*



CHILDREN'S CORNER

Jock Finds His Little Friend

LINDA THRING

RONALD was a little boy about six years old who lived with his father and mother on a farm. He had no brothers and sisters to play with, and many times he felt very lonely. Indeed, if it had not been for the big sheep dog, I am sure Ronald would have thought the days very long, but this faithful animal and he were the greatest friends. They would spend many hours together roaming about the hills on the farm.

Ronald's mother never worried when her boy was away from the house, for she knew Jock would take care of him. She wanted him to grow up to be a man who loved animals; so she liked them to be together.

Although Ronald was such a little chap, he always showed great interest in things about the farm.

"A real man of the land," Mr. Nealle would say proudly, as he watched his son trying to help the men with the hay. Ronald loved the hay time, and often would spend most of the day in the broad fields where the machines were busy cutting down the wheat.

"I wish we could have a whole year of hay time," Ronald would say when he saw the men bringing the machines home; "for then I would not have time to feel lonely."

"It means, too," he went on, as he put his arms around Jock's neck, "that you will soon be going away from me. I heard papa telling the men yesterday that next week they would change the sheep from one paddock to another."

While the wheat and hay were in the fields, the sheep were put in a paddock behind

some mountains about ten miles from the homestead. They were left there about three months, but as soon as the home paddocks were clear the men would take a week off to bring them back again. During that week Ronald was a lonely boy. All the men, his father, and Jock were away. Ronald and his mother and her two maids were the only ones at home. Mrs. Nealle would try to find something for her son to do, but somehow he wanted his old doggie, Jock.

Four days passed by, and then on the fifth day Ronald thought of a wonderful plan—he would go and meet the men with the sheep. So often he had listened to his father tell what they did during those five or six days they were away, that he thought on this fifth day they must be nearly home.

"Let me see," reflected Ronald. "On the first day they arrive at the paddocks behind the mountain. The second day they bring all the sheep together, and brand the lambs. The third day they bring them to the yards near the top of the mountain. The fourth day they bring them to the foot of the mountain, and sort them out ready for the different home paddocks. And the fifth day usually sees them home again"; and Ronald dug his hands into the pockets of his coat.

"Yes, I'll go. Mother is visiting Mrs. Moore, so I can't ask her; but I guess I will be all right. She lets me go a long way from the house, and I am sure to meet the men in a little while. This is the fifth day, so they can't be far away now." So saying, Ronald picked up his cap and started off.

He had often been along the road to the foot of the mountains, although he had gone no further, for his father would never take him when they went for the sheep. He walked along cheerfully until he realised the sun was getting low. Even then he did not worry much, for he expected to see the sheep at every bend of the road. He made a game out of this watching at every bend for the sheep, so that he had walked a long way before he thought how far he had gone. The sun had set by that time, and it was growing dark; but still he walked on, determined to reach the yards at the foot of the mountains. But in the dark he wandered from the track, and was soon lost. Fear gripped his heart even though he decided to be brave. He realised he would soon be a long way from the track, so he sat down on a log. He called and called, but finally broke down and cried.

In the meantime Mrs. Nealle returned from her visit, and for some time thought nothing of Ronald being away. But when it began to get late, and still he did not come, she became thoroughly alarmed. She was about to send one of the maids to a neighbour for help when she heard the men arrive home. Quickly she ran to the sheds, fully expecting to see Ronald with his father. But he was not there.

It did not take them very long to guess what he had done, for he had wanted to do it before, although he had never been allowed.

"We did not come that way today," explained Mr. Nealle, "so of course he would not meet us."

Quickly they mounted the horses again, and set out for the mountains. Jock was with them. Nothing would induce him to stay at home. "Wasn't his little master needing him, and how could he stay behind?" Thus Jock seemed to reason in his doggy way.

The horses cantered quickly along the road, and Jock kept with them until they arrived at the place where Ronald had left the track. Then something seemed to tell him that they need go no further. He paused for a second, and his sharp ear caught the distant cry of Ronald. He barked furiously and dashed off into the scrub. Mr.

Nealle and the men pulled the horses up sharply.

"Jock, you stupid dog, come here!" called Mr. Nealle; but it was of no use. Jock knew what he was doing, and soon came upon Ronald, who was crying and calling for some one to come for him. Jock barked delightedly, and very soon Mr. Nealle ran up.

"I went to meet you, papa," said Ronald; "but it got so dark I went off the track. I didn't walk far then, 'cause I guessed you'd soon come for me"; and he snuggled up in his father's arms.

"Dear old Jock, you found me, didn't you?" Ronald patted Jock lovingly, and the good dog looked very happy.

It was not long before all were back at the homestead. Mrs. Nealle had been nearly frantic with anxiety, and she cried with joy as they came inside. Jock was with them, and he lay down on the rug with his nose on his paws.

All seemed to talk at once for a few minutes, but gradually they quieted their over-wrought nerves. Then they noticed Jock lying on the rug.

"Dear faithful old Jock," exclaimed Mrs. Nealle, as she patted his head. "If it hadn't been for you, they might still be looking for our boy. Good dog."

Jock wagged his tail, and looked as if he understood it all.

A Supernatural Saviour and His Supernatural Birth

(Concluded from page 10)

of our Lord, he at the same time emphasises His humanity. But this peculiar union of the divine and the human in one indivisible person can be sustained only on the assumption of the supernatural birth.

MUST HAVE SUPERNATURAL SAVIOUR

It was John who recorded the words of Jesus, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3: 5), and who in his first epistle repeatedly characterises the believer as one who "is begotten of God." 1 John 5: 1, 4, 18. Who can think that the virgin birth of Christ was not understood to be the background of all such expressions?

The Book of Revelation is especially marked by its exaltation of Jesus Christ as well as its repeated references to His humanity. In the very first chapter He is "the Alpha and the Omega," "the Lord God," "the Almighty" (Rev. 1: 8; cf. 22: 12, 13), whose "eyes were as a flame of fire, and His feet like unto burnished brass, . . . and His voice as the voice of many waters" (verses 14, 15); and yet He is "one like unto a son of man." Verse 13.

Of Him the living creatures declare, "Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is to come" (Rev. 4: 8); and yet He is "the offspring of David." Rev. 22: 16. He is "the Lamb that hath been slain" (Rev. 5: 12), and in whose blood is overcoming power (Rev. 12: 11); at the same time He is "Lord of lords, and King of kings." Rev. 17: 14.

These contrasts might be extended further, but this is sufficient. Those who really believe the Bible as the Word of the living God (and for such only am I writing) will readily find in what has been presented the revelation of a divine-human person, whose entrance into the world was supernatural, as was also His exit out of the world, according to the explicit statements of the Scriptures.

We need a supernatural Saviour to deliver us from the principalities and powers that war against us, and we have such a Saviour in Jesus of Nazareth, who was conceived by the Holy Ghost, and born of the virgin Mary.

"What Jesus Means to Me"

(Concluded from page 8)

time of need, He hears. As though broadcast on waves of ether, our prayers reach His ears, and He is always "listening in," attentive to our cry.

Jesus means the resurrection and the life. At the last day His voice will give life to those dear relations and friends who now sleep. "All that are in the grave shall hear His voice and shall come forth, "they that have done good unto the resurrection of life." Truly Jesus means all this and much more to me, and He can mean the same to you.

O. McDONALD.

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Sport & General Photo

Mahmoud Pasha, who as the Liberal Prime Minister of Egypt negotiated the Independence Treaty with Mr. Arthur Henderson, the British Foreign Secretary, has now since the recent elections practically disappeared from Egyptian politics. The Wafd party, under Nahas Pasha, constitute the present Egyptian Government, and are in an overwhelming majority. The Wafdists are more militant and more anti-British than were the Liberals.

WARNING light signals have been experimentally installed at two unprotected railway crossings near Berlin. They show a white light, visible also by day, which flashes 50 times a minute. The train releases a contact about 1,000 feet from the crossing, and a red light begins flashing 80 times a minute, and continues until the train's last axle has passed.

THE deepest hole yet bored in the earth is in West Texas, U.S.A., where an oil well now has been sunk to a depth of 8,255 feet, or more than 1½ miles. The well in Texas was drilled by means of a cable tool rig driven by two electric motors, and its owners intend to go still deeper, for they believe that the world's future supply of oil lies at depths beyond those of the wells at present exploited. In the neighbourhood of the same well are several others that also are more than 8,000 feet in depth. The cost of drilling a hole of this astonishing depth is approximately £50,000.

STREET discipline is strictly enforced in Paris. At all underground railway stations and on all tramcars receptacles are provided for used tickets. A passenger who carelessly throws his ticket on to the pavement is liable to be called back by a police agent and ordered to pick it up. Only recently a man who flung an empty match-box on to the pavement in the Rue de la Paix was ordered to pick it up again, and reminded that this street is not a dust-bin. The prefect of police has determined that Parisians and visitors to the fair city shall henceforth live in an atmosphere of tidiness and good order.

ACCORDING to the *Christian Herald* (New York), Amanullah, until lately the king of Afghanistan, and his wife have renounced Mohammedanism and accepted the Roman Catholic faith.

FREE dental clinics for children of New York City will be established and financed by Murry Guggenheim. They will cost approximately 4,000,000 dollars (£800,000), and function under the Murry and Leonie Guggenheim Foundation. The gift is regarded by efficiency experts as one of the most intelligent benefactions ever announced.

ACKNOWLEDGMENT

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Around the World

CHICAGO police are doing a great and good work in crime prevention through the Unemployed Boys' Bureau, conducted by the Police Department. In two years it has found positions for 21,759 boys, most of whom are making good and developing into self-supporting young citizens.

THE "flying wing" forecast by most aeronautical engineers as the aeroplane of tomorrow is simply a single wing, 5 feet to 8 feet thick near the centre. The tail surfaces will be mounted on a central elongation of the chord (width) of the wing, or on a beam or beams, extending aft. Landing wheels, attached at intervals under the wing, will fold up into the wing when the ship is in flight. Passenger cabins, freight and express compartments, fuel tanks, and probably the engine will be inside the wing.

A SIMPLE device, to be connected directly in a residence water supply system and which prevents freezing and bursting of pipes, has been invented by a person living in South Carolina, U.S.A. This device follows the thermometer and shuts off the household water supply when there is a threat of frozen and burst pipes. The principle is entirely new, and does not depend upon a thermostat or other mechanical device. Operations of the cut-off are automatic under natural laws. Returning warmth turns the water on again.