

SIGNS *of the* TIMES

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WORLD EVENTS
IN THE LIGHT
OF PROPHECY

"GOOD-BYE TO GOD"

I USED to be religious and bow to all the saints; but now I've joined the Comsomols and said good-bye to God."

At the conclusion of her article on Soviet Russia in the *New York Times* of September 11, 1932, Margaret Bourke-White introduces this popular song of modernised Russia.

Although the Red Republic prides itself that the attitude of atheism is quite as new as the Five-Year Plan, history contains at least one other example of a nation that shook itself free from the dominion of priestcraft, and swung to the opposite extreme of total unbelief. Revolution and atheism have walked hand in hand before; and the child of that unholy union was Destruction!

By Arthur L. Smith

When France, mad with the tyrannical sway of her weak despots, tore her last monarch from his throne and condemned him, together with his satellites, to the guillotine, she likewise embraced the creed of atheism. Failing to see that they had been duped by a man-made system of worship, the inhabitants raised their blood-stained hands to heaven, and declared that there was no God. Nor were they content with mere oral declarations; seemingly seized by a sort of madness, they went to extreme lengths to erase from their minds every vestige of a belief in God.

The constitutional bishop of Paris

appeared before the Revolutionary Convention in his robes of office, and solemnly declared that the tenets of religion were man-made, and that there was no foundation in history or in truth for belief in God.

A profligate actress was borne through the streets of Paris on the shoulders of a fanatical mob, and installed in the place of Divinity under the title of "The Goddess of Reason."

Churches were either destroyed or changed into meeting-houses for the patriots; and over the gateways to the various cemeteries was placed the motto, "Death is an eternal sleep." Thus France, over a hundred years ago, also said "good-bye to God."



Sport & General Photo

A view of the beautiful interior of St. Paul's Cathedral, London. If atheistic Communism had its way, all such places for the worship of God would be entirely abolished.

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Perhaps the most symbolical exchange made at that time, although it was not meant as such, is still among the lesser-known incidents of the French Revolution. With cries of "Crush the wretch!" meaning Christ, the village crosses were torn from the market square, and guillotines set up in their places. From walls, from window seats, and even from the chains about their necks, men removed the cross, to substitute in its place models of the grim engine of destruction.

Thus, in allegory, France openly displayed her attitude to the world. She had substituted the guillotine for the cross; Satan, the destroyer,

with its glittering knife, the real god of France's "age of reason."

Russia exerts a more complete system of censorship than did France; but the curtain that Sovietism has tried to draw about her reconstruction is pierced in hundreds of places; and through these apertures men may contemplate the stumbling of a nation that denies God. A slavery as bad, if not worse, than that of the czars is in existence; murder stalks through the land, adding victim after victim to the ever-increasing pile; ignorance, stupidity, and gross neglect are the real rulers over a people who have "said good-bye to God."

No man, no nation, can long exist

the attitude with which man has met this time of depression.

We are now in the days spoken of by the prophet when "there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction." Zech. 8: 10. It is the first time in history that the nations claiming to be Christian have been sorely beset and on their knees have not sought God's assistance. To the earnest appeal for repentance directed to them by ardent Christian workers, men scornfully respond, as did Pharaoh, "Who is the Lord, that I should obey His voice?" Ex. 5: 2.

Too many persons are dabbling with religion, are playing with the pleading voice of Jesus, are forgetting that the only excuse for their existence on this earth is the salvation of their souls. The times are careless, in the attitude of which Jesus thought when He said: "As in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24: 38, 39.

SIGNS OF THE END

To the true Christian these very happenings and trends in the world are the signs of the end. They lead him to lift his heart to a higher communion with God, to the watching for a friend who is King of kings, and Lord of lords, and to purifying himself because of the very imminence of the Lord's approach. To the one who merely professes Christianity these things mean nothing. Evolution, modernism, and higher criticism have probably so dulled his mind that he says, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3: 4. Such persons are ripe for the reception of atheism, for at heart they are already believers in its tenets.

Many still professing religion have long ago "said good-bye to God," and do not realise it; old people tottering toward the grave, young people in the flush of life, knowing little and caring less, forgetting to pray, scorning the Bible, desiring wealth and luxury, seeking the glory of this world, going to church but never going to God.

Jesus saw a great rise of apostasy before His return, for He said, "When the Son of man cometh, shall He find faith on the earth?" Luke 18: 8. He saw the depression and kindred ills, for He said: "Upon the earth distress of nations, with per-



During the French Revolution, a profligate actress was borne through the streets of Paris on the shoulders of a fanatical mob, and installed in the place of Divinity under the title of "The Goddess of Reason."

for Jesus, the Saviour; the emblem of death and sorrow for the emblem of life and hope. And God gave the land over to the emblem of their choice; for, "His power and His wrath is against all them that forsake Him." Ezra 8: 22.

RESULTS OF GODLESSNESS

THE answer to that defiance swept over France during what is known as the Reign of Terror, and the blasphemy of the mob was soon lost in the moans of the dying. Sword, axe, and pike were lifted by arms never weary with slaying; rivers were choked by the bodies of victims flung there in a frenzy of murder; the rumbling tumbrels passed hour after hour filled with their ghastly burdens; and, over all, black against a flame-red sky, stood the grim scaffold

without belief in the divine. No community can long endure without the restraining influence of a belief in a higher power, and not descend into pure animalism. France learned this to her sorrow. She discovered that she had trodden underfoot the real freedom of the weak, when she publicly burned Bibles and scornfully rejected the Creator of all things.

IRRELIGION GENERAL

Now Russia is treading the same bloody path. But we must remember that the open attitude of unbelief now taken by Russia is merely the blatant evidence of a condition that is existent over the entire face of the earth, even among so-called Christian peoples. The race, as a whole, has already "said good-bye to God." And the greatest evidence of this is

plexity" and "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26.

We should also remember that He left this message of comfort to His followers: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 28.

Then let us who know these things turn the eye of searching inquiry inward, in order to perceive and to remove from our lives and hearts anything that may be offensive to God. Let us seek to rescue at least a few more souls before the hour of Jesus' appearing.

"Good-bye to God!" shouts the world as it rushes onward toward its end; but the heart of the Christian is welling with that happy cry, so soon to ring to the very vaults of heaven: "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25: 9.

Take Time to Serve God

It is said of a certain railway engineer that his duties call him at a very early hour—three o'clock in the morning. He is a Christian, and, knowing full well that soul life must utterly perish without reading and study of the Bible and prayerful devotion, he rises at two o'clock in the morning. More than that, led of the Holy Spirit, without effort or affectation, he finds many an opportunity for pointing the wayward back to the cross, and sometimes of exhorting cold-hearted Christians upward to sunlit heights of holy living and heavenly happiness. He is a happy man. You may be so, too.

Religion is not a cunningly devised fable. Our Redeemer is mighty to save, strong to deliver, limitless in love, longing to make you happy. Believe Him now. Do like that early-rising engineer—take time to be religious. Read and study your Bible every day. Talk to God every hour in the day. Believe what He says. Do what He tells you to do. Get the baptism of the Holy Spirit. Join in forward movement for a million converts for Christ. Put at least ten upon your prayer list. Lay them upon the altar for God. Do not give up until they are converted. —F. W. Robertson.

THE books of men have their day and grow obsolete. God's Word is like Himself, "the same yesterday, today, and for ever." —R. Payne Smith.



NOTE and COMMENT

Not Too Optimistic

THE world is looking with anxious eyes toward the Disarmament Conference, hoping almost against hope that some development may take place which will relieve its anxiety. The trouble is that the nations are suspicious of each other, jealous of each other, and critical of each other's moves. The naval correspondent of the London *Daily Telegraph* declares that very substantial additions to the British navy will be necessary unless a concrete general system of fleet disarmament is agreed upon at Geneva. He considers it unlikely that Great Britain will renew her naval treaties in their present form, as the effect of the treaties has been to reduce British defences to a point below the safety line, and at the same time to promote an increase in the sizes of foreign fleets.

This correspondent states that Britain is weaker at sea than she has been for 150 years, having fewer modern cruisers than either the United States or Japan, and her naval personnel is 27,000 fewer than that of the United States. The Admiralty recognises the gravity of the situation, but has accepted these reductions in the hope that the other powers would make corresponding cuts in their fleets. This hope has proved vain, and some of the powers are building on an unprecedented scale. Naturally the nation begins to wonder whether it may not be necessary to begin a rebuilding programme without too much delay.

The purpose of the United States to conduct great fleet manoeuvres in the Pacific this year is attracting the attention of other powers. This demonstration, coming at the time when Japan's course has been so strikingly independent of the wishes and counsels of the League of Nations, is causing a considerable amount of disquietude in certain quarters. The increasing building programmes of France and Italy are

causing no little comment, and creating no little anxiety concerning the outcome of these programmes.

Recently Sir George Pearce, Minister for Defence, speaking at a reception to visiting officers at the Victoria Barracks, made this statement:—

"Some people think that our day is gone. They say that in the future there will be no need for a department of defence. I would like to be as optimistic as they are; but, frankly, I cannot. I think that this department will be necessary for many years yet."

Perplexity and distress of nations are with us today as never before in the history of the world; and as never before men's hearts are failing them for fear and for looking after those things that are coming upon the earth. These developments are indeed fulfilling our Lord's prediction concerning the conditions that would obtain in the earth when the day of His return was drawing nigh. We cannot blind our eyes to them nor to what they stand for. As surely as these conditions exist, the great day of deliverance is near at hand. To be unready for what that means will be to have missed the greatest thing in life. s.

Sad News for the Liquor Barons

THERE is great rejoicing among those interested in the sale and consumption of liquor over the so-called "wet" victory in the United States. That wet victory, however, may prove to have been a blessing in disguise. The temperance forces had been sleeping on their arms; they had won a great victory and seemed to be content, whereas the liquor people had been working both quietly and openly, insidiously advancing the illegal sale of liquor to stimulate the appetite of the mass, and working deftly among



Sport & General Photo
General Tinge, of Manchukuo, recently visited London to explain clearly to the peoples of Europe the position in Manchuria. He is shown (left) with Lieutenant-Colonel H. St. Clair Smallwood, his former aeronautical adviser in China.

politicians to get "the right man in the right place" that he might do their bidding. The temperance element is arousing now to realise the enormity of their fault in considering that the great victory was won when the battle was only fairly begun, and considering their enemy completely out of action when only feigning. It is to be hoped that, realising their fault and neglect, they will rally to a real defence of the "noble experiment" they had induced the nation to undertake.

On the other hand, fear and consternation are seen in the liquor ranks over their losses in other parts of the world. For instance, there has been a tremendous slump in both the manufacture and sale of spirituous liquors in England and Scotland. The Scottish Pot Malt Distillers' Association has decided to cease distilling operations. This means that seventy-eight out of ninety-one distilleries in Scotland will make no whisky this year, while those outside the combine will work only for a short period.

Since 1913, the consumption of spirits in Great Britain has fallen by one-third. The distilleries' officials declare that the present slump in their business is the greatest they have ever experienced. They declare that they have millions of gallons in their warehouses. In Rothes, Morayshire, there are at least 2,000,000 gallons, which if sold would bring into their coffers £7,000,000. The wet press has been crying out over the great increase of unemployment that must result from the closing down of

the distilleries. The *Daily Express* puts the number at 40,000. As our contemporary, the *S. A. Patriot*, says: "Unfortunately for that journal, three days after its hysterical declaration, the Board of Trade published the employment figures in distilling, which showed that in the production of beverage and industrial spirits combined only 4,328 persons were employed—the total number of distilling operatives included in these figures being 3,116. According to the *Scottish Temperance Reformer*, 'the Highland distilleries turn out about one-fourth of the total production, so that the actual unemployment caused by the Pot Distilleries' decision cannot affect more than a few hundred.'"

So Scotland need give itself no worry over this decrease in the liquor industry, especially in view of the fact that money which is not spent in this worse than useless way will be spent in other ways that will help in other industries and increase the sum of human happiness, instead of increasing poverty, "wounds without cause," and ruining the bodies and souls of men, women, and children.

A movement has at last been started looking to the lessening of the liquor business in the Holy Land. Since the Holy Land was taken over by Britain, there has been a large increase in the drink traffic there. The licensed houses have increased from twenty-five to nearly 400. The Bishop of London declares that it makes him furious to think that it should be said that the population of the Holy Land was sober under

the Mohammedans, but was taking to drink under the Christian administration. At a recent conference held in London on "Native Races and the Liquor Traffic," "strong resolutions were passed against this evil, and the government authorities were to be asked to receive a deputation on the subject." The purpose of the deputation will be a stricter control of the liquor business in Palestine and a reduction of the number of licences. Let us hope they may make some impression on the Government.

Another item that will bring no cheer to the liquor interests is that recently the actuaries of some sixty old and well-established life insurance societies in the United States and Canada have just completed an exhaustive study of the causes of death, tabulating the history of 2,000,000 lives in so doing; and one of the facts established was that the span of life was reduced from four to six years by the use of intoxicating drinks. Taking the percentage of drinkers and abstainers as revealed by the findings of the actuaries, Dr. E. F. Bowers reaches the conclusion that each year a total of 680,000 drinkers forfeited from four to six years of their existence on account of their drinking habits. He computes that, on the average, each drink of intoxicating liquor shortens the life of the drinker by twenty-five minutes. "According to this statement the drinker, in place of saying, 'Here's health,' should say, 'Here's twenty-five minutes off your life.'" It is a big price to pay for a drink.

In Russia, while there was a return to vodka after what was practically prohibition for a time, there has been a marked change again on the part of the government. It seems that the Soviet has at last come to the place where it is determined to reduce the destructive work of alcoholic beverages within its domain. The advertising of liquor is forbidden in any public place, vehicle, or public building. The selling of liquor on holidays and the eve of holidays is also forbidden. Licensed premises are not permitted in public parks. There must be teaching against alcohol in all primary and secondary schools and in the training course of teachers. The cinemas and theatres are also to be centres of anti-alcohol propaganda. Furthermore, a very strong society of teetotalers has been organised, and a special body of citizens, known as "shock troops," are endeavouring to discourage the use of intoxicants.

Would that every government in the world had the same courage and would display the same amount of plain common sense in this particular matter.

Refused Publication

SOME weeks ago the Melbourne *Age* contained a lengthy editorial condemning Prohibition in America. The Rev. R. Ambrose Roberts, secretary of the Victorian Prohibition League, sent in a courteous letter to the *Age* replying to the editorial. The *Age* returned the letter unpublished. It reads as follows:—

"Sir,—To attempt to reply to your lengthy leading article, concerning the alleged failure of Prohibition, in the space available in your correspondence columns is an almost impossible task; yet I would bespeak your consideration of a brief rejoinder thereto:—

"1. That America shared prosperity, 'in common with other countries,' during the Prohibition regime does not fully state the position. The amazing increase in industrial and commercial expansion, and the increase in the growth of the educational advantages in U.S.A. was far and away beyond any experienced in other countries. The increase in national wealth from 7,000 million dollars in 1918 to 18,000 million dollars in 1928, has no parallel in any other country. The reduction in taxation which synchronised with this amazing income increase amounted to £340,000,000 between 1924 and 1927. America's greatest economists had no hesitation in ascribing a great part of U.S.A. prosperity to dry law.

"2. That there are in U.S.A. 'criminal classes terrifying in their proportion and unique in their evil power' is an unhappy fact. That Prohibition produced them, is not supported by fact. (a) The *Pennsylvania Leader* (December 31, 1896), contains a statement made by Richard Patterson, President of the Pennsylvania Liquor League, that there were then 15,000 'speakeasies' in that state. An editorial in the *Pittsburgh Post* (January 1, 1904) speaks of the 'injury to public morals and good that lie in the encouragement and sometimes promotion of the "speak-easy," vice, and lawlessness.' (b) In 1911, the Juvenile Protective Association made an investigation in Chicago of 328 dance halls, and found 26,000 habitués there on Saturday nights. The report says: 'The majority were boys and girls between sixteen and eighteen. Practically all the boys showed signs of intoxication.'

"3. Brewers' lawlessness: In May, 1910, the *Brewers' Journal* said editorially: 'No matter what laws may be made to cripple the beverage industries of our present time, they cannot and will not be observed by those managing these industries.' There lies the secret of the source of lawlessness, long before national Prohibition was dreamed of.

"4. Why not make allowance for the almost incredible racial complex in U.S.A., which is an admitted source of lawlessness? President Hoover, in the *Age* (March 5, 1929), is reported as saying that 'Many influences had increasingly complicated and weakened our law-enforcement organisation, long before the adoption of the Eighteenth Amendment.' (b) On August 17, 1929, he was reported as saying that 'two-thirds of the crimes in the United States are committed by persons born in Europe or their immediate descendants.' (c) The fact that there are over thirty daily papers in U.S.A. published in other languages than English sheds a flood of light on the above statement. (d) In Illinois, Wisconsin, and Connecticut it was shown that 90 per cent of dry-law offenders belonged to the foreign class. Practically all other states showed similar records.

"5. To expect that the momentary setback of dry law will 'bring back to the aid of the law a vast constituency which for twelve years has been defying authority' requires one to be a super-optimist indeed.

"Finally, Sir, it must not be forgotten that the great church organisations which have vigorously supported Prohibition for thirteen years are still standing strongly behind the dry law. The men constituting these great assemblies are not blind, nor hypocritical, nor mere fools. When all the evidence is in, Prohibition will need no apologies.

"R. AMBROSE ROBERTS."

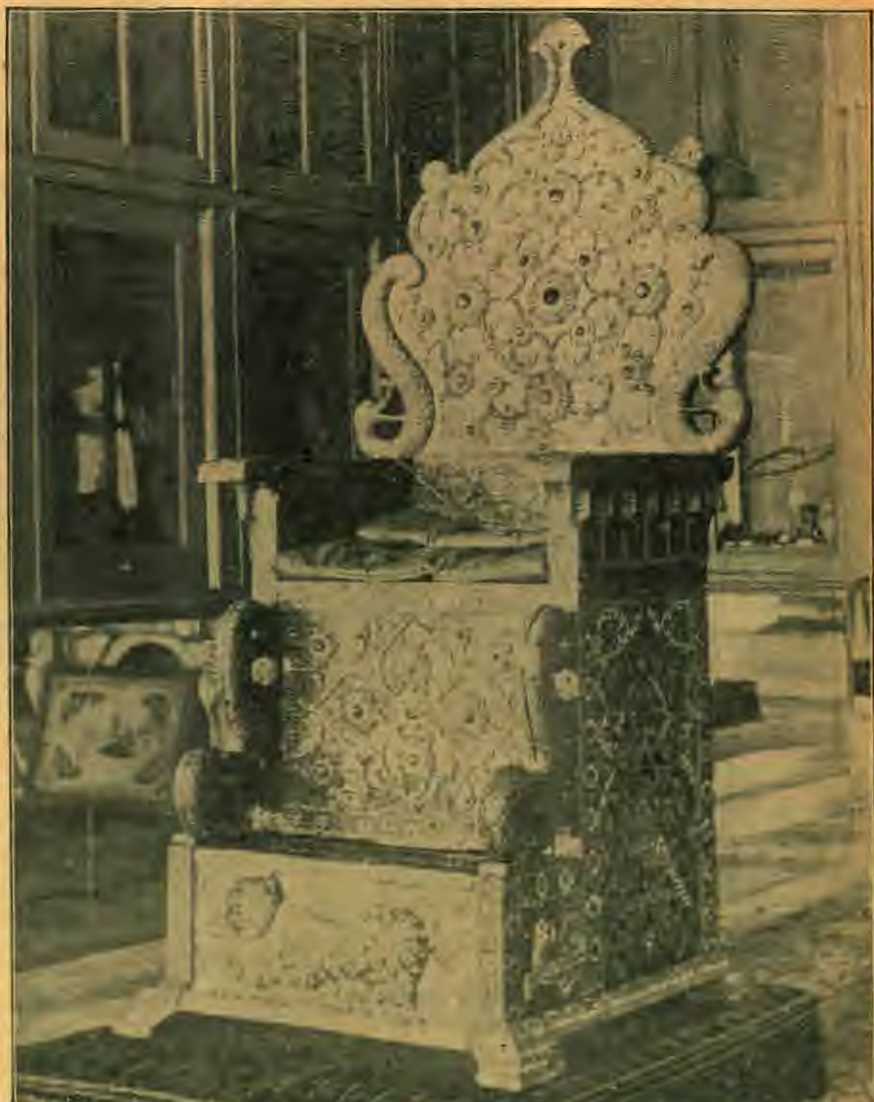
It is indeed regrettable that the great public dailies are so enamoured of the financial gains immediately accruing to them for their espousal of the wicked and destructive liquor traffic, that they cannot see their inconsistency nor their joint responsibility with the body- and soul-destroying business in the ruin it is carrying on in the world. What a fearful reckoning will they have who have permitted the glint of gold to blind their eyes and sear their souls while so large a portion of humanity

welters in poverty, shame, hunger, want, and disgrace! They who help on that business must share in the divine curse that rests upon it. s.

Good Manners

COURTESY and kindness are indispensable factors in the formation of good manners, and distinguish good manners from mere politeness or gentility. One can easily learn gentility from a book on etiquette; but good manners, like the perfume of the flower, emanate from the heart and reflect the very truth, sincerity, and consideration that beget them.

Our inner natures are portrayed so clearly by our external actions that our manners not only reveal our true characters, but the society to which we are accustomed is reflected too plainly to be camouflaged by any amount of artificiality and pretension.—*The Flower Grower.*



Sport & General Photo

It is reported that the Shah of Persia is desirous of selling the famous "peacock throne," which is valued at from four to six million pounds. The throne was originally the property of Shah Jahan, the builder of the Taj Mahal, the famous mausoleum erected at Agra, India. In 1739 Nadir Shah of Persia invaded India, sacked Delhi, and took the "peacock throne" from that city to his own capital.

GANGSTERS

Invade Japan

ALFONSO N. ANDERSON

AN event occurred in one of the outlying wards of Tokio recently which caused bankers throughout the empire to become keenly alert and arouse to a new watchfulness over the piles of cash in their charge. This was nothing less than the first successful bank robbery in Japan. As such it is an event of great significance.

But this is not all. Subsequent investigations have shown that the act

plottings of Red revolutionaries. Many a citizen of this and other lands is wondering what it all means.

The robbery itself was dramatic. It was enacted in the most approved Western style. It took place in broad daylight in a highly organised and modernised city, and right under the noses of the highly efficient police. Three dapper young men, leaving their taxi with its engine running, with faces masked, entered the rear

Much as Western nations are suffering from the prevalence of thugs and criminality, Japan is finding herself face to face with organised lawlessness.

activities of the notorious gangs of America. Chicago is often in the vertical headlines of Japanese newspapers. One Capone is not without notoriety over here. The movies, too, show the people of the rapidly awakening East just how it is all done, so cleverly and so skilfully. Yes, the people knew about big crime in America, the land of the biggest in almost everything. But here was a regular and horrifying bank robbery right in their midst! At such times



Sport & General Photo

A deeply laid conspiracy on the part of Communists to spread confusion and violence in every direction throughout Japan, was recently discovered. Germany, too, has had trouble with Communism, but since Herr Hitler became Chancellor, stern measures have been taken against Communists. Liebknecht House, the Communist headquarters in Berlin, has been occupied by the Nazis and made the headquarters of the new police department "for combating Bolshevism." The photo shows a gathering of Nazi storm troops with Liebknecht House in the background.

was part of a deeply laid conspiracy on the part of Communists to spread confusion and violence in every direction throughout the nation. Has not Japan had enough of shooting, assassination, and sorrow? Two prime ministers slain, one minister of finance and one head of a colossal trust done to death—this is the appalling record of recent months. Now, on top of the attempted reign of terror on the part of so-called Fascists during which Premier Inukai went to his death, after which the public has scarcely had time to catch its breath, comes this disconcerting news of the widespread underground

door of the bank. Inside the office, the man in the lead discharged his pistol at the floor and ceiling. Covering the cashier and the clerks, the three youth quickly helped themselves to 30,000 yen in paper money, and with the word *Yoroshi* (O. K.), accompanied by more explosions of firearms, retired as quickly as they had entered. The whole proceeding did not take over five minutes. The policemen in their station only eighteen steps from the bank had not been aroused previous to the speedy get-away.

The public was dumbfounded. The people are not unfamiliar with the ac-

bewilderment and uncertainty take the place of confidence and security on the part of all who have a little which they desire to keep in safety. The same cinematographic visualisation of crime which familiarises other peoples with the doings of American gangdom, has instructed many a reckless Japanese youth in the technique of rapid and violent methods of getting rich and living the dream life of luxury.

Japanese, as a whole, are far in advance of certain other peoples in regard to respect for the property rights of others. Times without

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WORLD EVENTS
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Editor: C. M. SNOW - - - - Associate Editor: A. M. FRASER

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

Spiritualism Invading the Church

SPIRITUALISM is now being preached from the pulpit by many ministers of various denominations, and some of them are also advocating it in both the religious and the secular press. Books on Spiritualism are also having a wide circulation, and in many cases they are receiving favourable press notices.

PROMINENT CHURCH LEADER PREACHES SPIRITUALISM

A SHORT time ago there was published in England a book by J. Arthur Findlay entitled "On the Edge of the Etheric," the sub-title of the book being "Survival After Death Scientifically Explained." Twenty-three editions of this book were printed within five months of publication, and it is said that the press of Great Britain, without exception, gave it a reception never before accorded a book on this subject. It was the most widely reviewed book of the Winter Book Season, and in Scotland it caused a sensation. We are told that "for the first time Spiritualism is being openly preached from the pulpits of some of the leading Scottish churches in consequence of the enormous influence this book has exerted on Scottish religious thought."

The Very Rev. Dr. Norman Maclean, ex-Moderator of the Church of Scotland, preached on this book in St. Cuthbert's Church, Edinburgh, and referred to it as "a most remarkable book," recommending it to everyone who desired proof that life continues after death and that communication takes place between the living and the dead.

As a matter of fact, Dr. Maclean preached a series of sermons on the subject under the title of "The Blessed Dead." He declared that the condition in which the dead now are is not in any respect analogous to sleep. He said that because of the use of the phrase, the "sleep of death," a great many people are under the impression that the dead are asleep until the day of judgment.

But, he continued, so far from entering into a state of coma at death, they enter into a life of greater intensity than ever before. He declared further that the state into which the soul passes at death is one of "slow progress," and he advocated "prayers for the dead" as a "ministry of intercession in their behalf."

Dr. Maclean has since written a book bearing the title, "Death Cannot Sever," and in this work, as in his sermons, he reveals how far he has travelled away from what the Bible teaches concerning the state of the dead, and how far he has gone in embracing the errors of Spiritualism. Note, for instance, the following extract:—

"Throughout the Sacred Book, there sounds again and again the direct voice—'a great voice as of a trumpet.' And it does not appear why that voice should have ceased. The records of psychical research affirm that it has not ceased. Men whose credibility and sincerity are in no doubt affirm that they also have had experiences such as St. John on Patmos. Sir Oliver Lodge's conversations with his son Raymond and Miss Estelle Stead's with her father, W. T. Stead, are examples of many. The voice speaking direct from the one world to the other still soundeth on. And they whose ears are attuned can hear."

In another place he says: "There certainly is a dynamic in the new research that can transmute clay into gold." And he declares that by this "multitudes have had their lives transfigured."

INCONSISTENT USE OF THE BIBLE

LIKE many others who advocate Spiritualistic views, Dr. Maclean is inconsistent in his attitude toward the Bible. He appeals to it as an authority when he cites passages that he thinks support his views, but he criticises those passages that are manifestly contrary to his views.

This is pointed out in a short review of Dr. Maclean's book by the

editor of the *Bulwark* (a Scottish religious monthly). This editor, the Rev. A. C. Gregg, B.D., says that the main fault with Dr. Maclean's book is that "he distinctly renounces the idea that the Christian faith has been once for all revealed by Christ and His apostles. He demands that the revelations of the Spiritualistic séance be taken as coming from the same God who has spoken by His Son Jesus Christ." Mr. Gregg then quotes the following "wild words" (as he terms them) from Dr. Maclean:—

"It is impossible any longer to put off inquirers by quoting texts two thousand years old. They can very well say, 'We don't want to hear statements dug out of ancient documents.' God cannot be silent for two thousand years on so all-important a matter as this."

"And yet," comments Mr. Gregg, "according to Dr. Maclean the Bible is the greatest psychical book in existence. He commandeers every scrap of it that he can, in his desperate exegesis, make to look his way. He ransacks it for witnesses in favour of Spiritualism and he calls to his help angels, patriarchs, prophets, and even Jesus Christ Himself. He even hails the witch of Endor [see 1 Sam. 28: 3-25] as a lady of succour." Mr. Gregg then quotes this startling paragraph from Dr. Maclean's book:—

"Of the actors in the drama of Endor the noblest was certainly the woman with the psychical power. There was no pity in Samuel, but her heart overflowed with compassion. Her courage, her generosity in sacrificing her calf at the call of distress, her abounding hospitality to the man who had slain so many who shared her gifts, her loyalty to her deserted king—these light up the tale with the rays of the mercy of heaven. And the chronicler who says that Saul was slain because he asked counsel of a psychical woman and 'inquired not of the Lord' [1 Chron. 10: 13, 14] was manifestly astray in his judgment. . . . The psychical woman in Endor, giving of her best to assuage the sorrow and meet the needs of her king, is not a figure for contumely, nor does she deserve the vituperation poured upon her. When we see her in the true light, she captures the heart."

Mr. Gregg comments thus on these words:—

"Dr. Maclean is welcome to all the consolation he can find in the quarter of Endor. We shall be interested and impressed when Dr. Maclean gives to the public some evidence from the words or the example of Jesus Christ, or from the words or example of His apostles, in favour of his doctrines of spirits, rappings,

levitations, clairvoyances, and clair-audiences."

SPIRITUALISM FORBIDDEN BY GOD

THE Lord gave definite instruction to His ancient people that they were to have nothing to do with those having "familiar spirits," that is, those who engaged in Spiritualistic practices. Note this emphatic command:—

"Turn ye not unto them that have familiar spirits, nor unto the wizards; seek them not out, to be defiled by them: I am the Lord your God." Lev. 19: 31, R.V.

Again we read:—

"A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death." Lev. 24: 27.

Intercourse with these Spiritualists of old was regarded by the Lord as defiling, and so opposed was He to His people having any dealings with them that He commanded that most severe measures be taken against them.

Now King Saul deliberately disobeyed God's command in this matter, and the inspired penman who wrote the account of his death given in 1 Chron. 10: 13, 14, says:—

"So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it; and inquired not of the Lord; therefore He slew him, and turned the kingdom unto David the son of Jesse."

But Dr. Maclean takes the part of the "psychical woman" at Endor—the woman that had a "familiar spirit"—and declares that "the chronicler [the inspired writer of a portion of the Bible] . . . was manifestly astray in his judgment." Thus does this prominent preacher and church leader, in his zeal for Spiritualism, set himself in opposition to the Book of God.

THE SPIRITS BEHIND SPIRITUALISM

As has been pointed out many times in these columns, the Bible plainly teaches that the dead are "asleep," or unconscious; that they "know not anything"; and that "in death there is no remembrance," for when a man dies, "in that very day his thoughts perish." Eccl. 9: 5; Ps. 6: 5; 146: 4.

It is evident, then, that where there are genuine Spiritualistic phenomena (we say *genuine* phenomena, for there are also many that are fraudulent), the intelligences that claim to be the spirits of the departed are lying impostors.

In this connection it is interesting to note some statements from the late Sir William Barrett. Jane T. Stoddart, writing in the *British Weekly* for November 24 last, refers to him as "the best and wisest of psychical research leaders," and quotes the following from his writings on Spiritualism:—

"At the same time a word of caution is necessary, for the subject is a perilous one for unbalanced minds to dabble with. The messages which purport to come from the discarnate should be critically examined before any credence is attached to them; and the religious or scientific dissertations, often found in these messages, should never be taken at their face value."

"The Apostle Paul points to a race of spiritual creatures, not made of flesh and blood, inhabiting the air around us, and able injuriously to affect mankind. Good as well as mischievous agencies doubtless exist in the unseen; this, of course, is equally true if the phenomena are due to those who once lived on the earth. In any case, granting the existence of a spiritual world, it is necessary to be on our guard against the invasion of our will by a lower order of intelligence and morality."

It was to this "race of spiritual creatures, not made of flesh and blood," that the Apostle Paul referred when he wrote:—

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [“wicked spirits,” margin; “spiritual hosts of wickedness,” R.V.] in high places." Eph. 6: 12.

These spiritual beings, who are referred to a number of times in both the Old Testament and the New, are "the angels that sinned," "the angels which kept not their own principality, but left their proper habitation." 2 Peter 2: 4; Jude 6, R.V. At their head is that evil one who is called the devil and Satan—"the god of this world," "the prince of this world," and "the prince of the power of the air." 2 Cor. 4: 4; John 14: 30; Eph. 2: 2.

These are the lying impostors who in ancient times worked through those having "familiar spirits" and who today work through modern Spiritualism, impersonating the dead, contradicting the Word of God, and leading millions into all kinds of error.

CAPTURING THE CHURCH FOR SPIRITUALISM

It is without doubt the intention of the evil one and his hosts to lead as many Christians as possible into

the errors of Spiritualism, and they appear to be having at present a fair measure of success. Dr. Maclean believes that the acceptance by the church of the teachings of Spiritualism will bring power to the church. He says:—

"The church will rise from the dust when the living shall learn once more that the dead are not beyond the reach of their voices or the touch of their faith; and shall again experience great moments when the body of sense shall fall away and we become receptive souls communing with our beloved dead."

And again:—

"Psychical research challenges the church to test its findings. . . . My own personal conviction is that the church, after this new teaching is brought to the test, will find in it a potent ally of the faith."

Another pastor of a popular church in a large city, who declared that he himself was a Spiritualistic medium, recently made this significant prediction:—

"The day will come when every Protestant church will have a séance room where distressed and downcast Christians may retire and enter into comforting communication with dear departed relatives."

It is evident that Protestantism is, in many quarters, rapidly becoming corrupted. With its faith in the Bible greatly impaired by the inroads of evolutionism, modernism, and the higher criticism, it appears now to be stretching forth one hand toward Romanism and the other toward Spiritualism.

It may not be long before we shall see a still closer union of these three powers for the propagation of falsehoods and delusions, and "then we may know that the time has come for the marvellous working of Satan, and that the end is near."

Then let us, by earnest, prayerful study of the Word of God and willing acceptance of all its teachings, be so fortified with spiritual power that we shall not fall a prey to the devices of the evil one, but shall stand firmly and loyally for the principles of Heaven, and gain at last the victor's crown and an entrance into the kingdom eternal. F.

Love's Spirit

WHEN love is strong
It never tarries to take heed,
Or know if its return exceed
Its gift; in its sweet haste no greed,
No strifes belong.

It hardly asks
If it be loved at all; to take
So barren seems, when it can make
Such bliss, for the beloved's sake,
Of bitter tasks.

—Helen Hunt.

CHRISTIANS

Encouraging Lawlessness

•ARTHUR PEACH

LAWLESSNESS is a word that looms large in the public eye today. Bold-type headlines give prominence to it in the newspapers of the world; ministers, from their pulpits, declaim against and deplore its rapid growth amongst all classes of society, while departments of justice, with their ever-increasing police forces and modern methods of prevention, are still finding it hard to stem the surging tide of crime.

Far more deadly is the growing impatience against the restraint of the recognised conventions of society, and the bursting of the silken cords that bind men to the law of God.

Far more deadly because it is not confined to the few, but is embraced by the majority, and the old standard of life which had as its basic principles, love for God and love for one's neighbour, has been largely superseded by a new code of ethics with love for self as its main characteristic.

This is seen today in the almost utter disregard for the things of God, and in the looseness of the marriage tie. Bribery is rampant in the world, notably among men in positions of authority and influence. There is feverish pursuit after pleasure, and the growing indisposition to work on

the part of the masses, which is causing grave concern to many governments. There seems to be a general loosening of the moral standard, which grows more pronounced with every passing year.

IS THE WORLD WAR TO BLAME?

WHAT is the cause? Shall we blame the World War, that convenient scapegoat which has already been caused to bear so many of the sins of modern society?

Certainly the war was a contributing factor, but it also was an effect resultant from the one great cause. And that cause is—a turning away from and a disbelief in, the Word of God, and the disregard and breaking of His great moral law, the Ten Commandments.

It is a striking anomaly that many Christians who denounce modern lawlessness, are openly preaching and teaching that the law of God is abolished. They take for their pretext a verse of Scripture found in the Epistle of Paul to the Colossians: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." Col. 2: 14. They affirm from this that this text authorises the teaching that the Ten Commandments of God were abolished when the Lord Jesus Christ died upon the cross of Calvary.

AN UNPARDONABLE ERROR

THAT this text has reference to the ceremonial law given by God to Moses, and not to the moral law or Ten Commandments, is testified to by all the chief religious leaders and Bible students of modern times.

John Wesley, one of the greatest of English Reformers, in his "Sermons on Several Occasions," wrote: "The ritual or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and service of the temple, our Lord indeed did come to destroy, to dissolve, and utterly abolish. To this bear all the apostles witness. . . . This 'handwriting of ordinances' our Lord did blot out, take away, and nail to His cross. Col. 2: 14.

"But the moral law contained in the Ten Commandments, and enforced by the prophets, He did not



take away. It was not the design of His coming to revoke any part of this. This is the law which never can be broken, which 'stands fast as the faithful witness in heaven.' The moral law stands on an entirely different foundation from the ceremonial or ritual law. . . . Every part of this law must remain in force upon all mankind and in all ages; as not depending either on time, or place, or any other circumstances liable to change, but on the nature of God and the nature of man, and their unchangeable relation to each other."

WHY DEATH CAME

WHEN Adam and Eve disobeyed God's command by partaking of the forbidden fruit, they brought upon themselves the penalty of death, not summary, but eternal. Gen. 2: 17. This death was not the arbitrary sentence of a stern, unbending Judge; not the punishment of a grim, revengeful God, but the grievous necessity seen by a heavenly Father who is Love personified.

Death was a necessity because sin could have no permanent place in the kingdom of God. It was a necessity because sin could not live in the pure and holy presence of God.

How then could sin be punished and the sinner saved? Love found the way. Love always does find a way.

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16. Jesus Christ, the Son of God, was "the Lamb slain from the foundation of the world." Rev. 13: 8. He was born on earth as a man, and, taking the sins of the whole world on His own head, made expiation for them on the cross of Calvary.

Thousands of years were to elapse from "the Fall" to the coming of the Redeemer, and God, in His wisdom, saw fit to institute a system of sacrifices. Sinful man, confessing his sins before God, placed his hand on the head of an innocent lamb, thus showing the transference of his sins to the victim, and slew the victim. This victim was then offered up on the altar of sacrifice. This typified the placing of his sins on Christ, the antitypical Lamb, the all-sufficient Sacrifice.

Abel is the first character mentioned in the Bible found sacrificing a lamb unto God. By this act he signified his faith in the coming Redeemer, and the record reads that "the Lord had respect to Abel and his offering." Gen. 4: 4.

But although not mentioned in the Book of Genesis, Adam undoubtedly offered the first sacrifice, and his feelings, as he took the life of his

innocent victim, can readily be understood, for the lamb typified the Saviour promised of God.

How Adam must have hated sin as he looked into the future and saw the precious blood that must flow as the result of his transgression, and how the repentant child of God must hate it today, as he realises that he, too, has helped to drive the nails!

The history of the patriarchs is a history of sacrifices; the trail of their journeyings is dotted with altars, but to Abraham, the friend of God, was it given to read the Father's heart. Abraham, called upon to offer up his son Isaac, the fruit of his old age, and the child of all the precious promises, felt in his father's heart some of the pangs that would bite deep into the heavenly Father's heart as He looked down upon the cross of Calvary.

THE GOSPEL GIVEN IN OBJECT LESSONS

TIME flows on. We find the children of Israel being brought out of Egypt by God's mighty hand and outstretched arm, under the leadership of Moses. For centuries they had lived in that land of idols, part of the time as slaves, and now the God of their fathers was but a memory to most of them.

Rebellious and ungrateful, they had to be brought under the government of God. And so, besides the Ten Commandments, which God Himself wrote on tables of stone, He gave them that wonderful system of laws which Moses wrote in a book. These were known as the law of ordinances, or the ceremonial law, and embraced, amongst other things, the order of worship, the constitution of the priesthood, days set apart for fasts and feasts, and the wonderful system of sacrifices, all of which pointed, in different aspects, to the great Sacrifice to come.

Therefore the "handwriting of ordinances," which were nailed to the cross, were the ceremonial laws which Moses wrote in a book. If anything further is needed to prove it, verses 16 and 17 of the same chapter do so, for Paul tells the Colossians that now the ceremonial law is abolished, Christ, the Antitype of the types and shadows having taken its place (verse 14), there is no need for them to worry about the restrictions regarding food and drink, the special holy days, the sacrifices of the new moon, and the sabbath days. Verse 16. All these formed part of the law of ordinances. It is interesting to note that the sabbath days mentioned in this verse do not refer to the seventh-day Sabbath of God, but to special rest-days included in the laws. These were not confined to

the seventh day, but could fall on any day of the week.

In verse 17, the apostle, referring to the observances mentioned in the previous verse, writes: "Which are a shadow of things to come; but the body is of Christ." Col. 2: 17. This shadow, with its far-flung tip resting on the first altar erected by Adam, finds its substance in the cross of Christ, and terminates.

THE MASTER HIMSELF TESTIFIES

THE ceremonial law died with Christ, but the moral law, the ten great principles of Christian love, live with Him for ever.

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, *Till heaven and earth pass*, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, *and shall teach men so*, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5: 17-19.

He who said, "I delight to do Thy will, O My God: yea, Thy law is within My heart" (Ps. 40: 8), spake the words quoted above; and in His final revelation to the church, He showed the aged Apostle John a people who had passed safely through all the errors of the last days, and said of them: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

It is only fitting therefore that the last chapter of God's Book should contain the words: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

He who would strive to keep the commandments of God with a cold legality of spirit, and a dispassionate consideration as to the letter of the law, will fail, as Israel did in days of old. But he who has given his heart in willing surrender to Jesus Christ his Saviour, and has His Holy Spirit warmly enthroned therein, will experience no difficulty, for to be filled with Christ is to be filled with love, and "love is the fulfilling of the law." Rom. 12: 10.

That this is an age of lawlessness, all right-thinking men admit and deplore; but it will not improve matters to take away God's moral standard for the world. The keeping of these precepts is not only a delight to those who truly love God, but those very precepts are, as the Apostle Paul writes, "our schoolmaster to bring us unto Christ." Gal. 3: 24.

The Best Day of the Week

THERE are seven days in the week. The weekly division of time began at Creation; and its cycle is with us to this day. So far as the constant recurrence of day and night, light and darkness, is concerned, there is no difference in the days of the week; to all outward appearances they are exactly similar the one to the other. Yet it is a fact, as inferred in the heading to this article, that there is one day which is the *best* day of the week. What day, then, is the best of all the seven? The Mohammedan says Friday, the sixth day; the Jew and some bodies of Christians say Saturday, the seventh; the ancient heathen said and most modern Christians believe it to be Sunday, the first day of the week. What day do God and the Bible say is best? Let us see.

GOD'S PERPETUAL MEMORIAL

THE record in Genesis tells us that when God had created the world in six days, and saw that all He had made was "very good," He rested on the seventh day, then blessed it, and sanctified it. Gen. 2: 1-3.

Those six days of the work of Creation, followed by the seventh, which God called "*the Sabbath*," constituted the first week of time; and each succeeding seventh day was to be and became a memorial of Creation. So long as it remained a fact that God created the world in six days and sanctified the seventh day, so long would the Sabbath stand as a reminder of that fact. Once an event has occurred, nothing can alter or abrogate the fact of its occurrence. Therefore, seeing that the earth is to be re-created and endure for eternity, the Sabbath day, the seventh-day Sabbath, still stands, and will be for ever the memorial of Creation. And seeing it is a memorial of what God did in the six days of Creation, it has a pre-eminence above other days, and is therefore the *best day of the week*.

WHAT GOD PLACED IN THE SABBATH

God *rested* on the seventh day. He, in that act, placed in that day His own rest; and His rest is something that is free from sin. There is therefore in the seventh-day Sabbath, in its inmost essence, a freedom



from sin. To the one who truly observes the Sabbath, it is a sign or expression of having entered into that spiritual rest that Christ Jesus came to give us by the gospel of His grace, and of having ceased from his own works of sin. Heb. 4: 1-11.

After God had rested on the seventh day, He *blessed* it. God's blessings are all of a spiritual character; even those things which we call temporal or material blessings are bestowed upon man for and with a spiritual purpose. The blessings God has placed in the Sabbath are spiritual and heavenly; and these are all imparted to us through Christ Jesus: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ." Eph. 1: 3, margin.

God's blessing is in and upon the seventh day in a special manner. No change of dispensation can alter this fact, for God's blessing has been put into that day for eternity. God's blessings of grace and salvation are eternal; the Sabbath has been given to us for ever; its blessedness will never cease. It is a gift of God's grace, made for man, for his safety, security, and enjoyment. Because it has the blessing of the best Person in the universe, the seventh-day Sabbath is the *best day of the week*.

HE MADE IT HOLY

God *sanctified* the seventh day. To sanctify a thing is to set it apart from all others of its kind for a holy use or purpose. Sanctification is holiness. So it is that the Sabbath is a holy day because God placed His

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own holiness in it. Its very essence is holiness, and man's duty is to keep it holy in his own experience and practice. God *made* it holy; we should *keep* it holy. Unholy beings could not *make* a day holy; it took the Holy One to do that. Our part is to regard it as hallowed time and devote it to the worship of God and to His service.

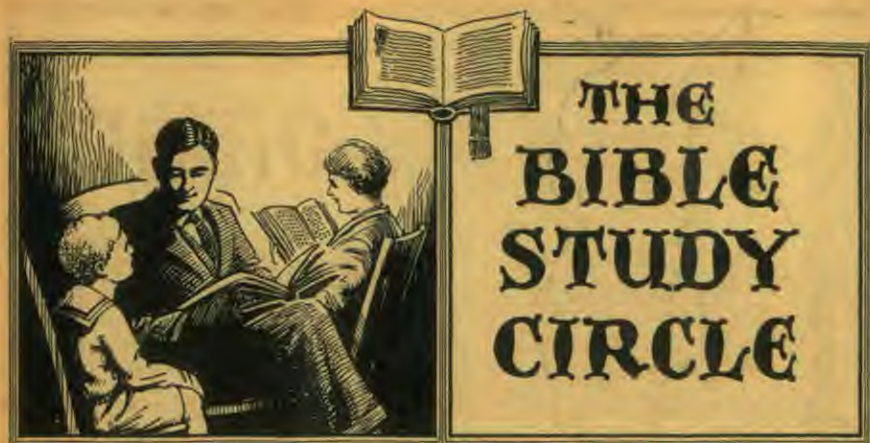
THE TRUE LORD'S DAY

It was the Son of God who sanctified the Sabbath day; He is Lord of the Sabbath; it is the true Lord's day. Mark 2: 28; Rev. 1: 10. After man fell, the only way back to holiness, the same holiness and sanctification that is in the Sabbath, was through the sacrifice of the Son of God on Calvary's cross: "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." Heb. 13: 20.

The observance of the Sabbath is to the believer in Jesus a sign by which he manifests his trust in the cleansing power of the blood of Christ. 1 John 1: 7-9. It is a sign of sanctification. Eze. 20: 12. The proper, spiritual observance of the seventh-day Sabbath leads to holiness of life and sanctification of character. Just as the day is set aside by God for a holy purpose, so the believer in Christ is set apart for a holy life—a holy day for a holy people. The Lord of the Sabbath, Christ Himself, is in His own person, our sanctification. 1 Cor. 1: 30.

The Sabbath, then, is filled with Christ. To take Jesus Christ as our sanctification, means to observe the sign of that sanctification also. To accept Jesus as Lord, means also to observe "*the Lord's day*," the seventh-day Sabbath. The Sabbath is a sanctified day for a sanctified people. Filled with Him who is sanctification personified, it, again, is the *best day of the week*. And this best day of the week, is neither Friday the sixth, nor Sunday the first day; but it is the seventh day of the week, commonly called Saturday; this day is the Sabbath of Jehovah—the *best of all the seven*.

EVERY human being is the object of loving interest to Him who gave His life that He might bring men back to God. Souls guilty and helpless, liable to be destroyed by the arts and snares of Satan, are cared for as a shepherd cares for the sheep of his flock.—Ellen G. White.



THE LOVE OF GOD

1. WHAT is God declared to be?

"God is love." 1 John 4: 16.

2. How great is God's love for the world?

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

3. In what act especially has God's love been manifested?

"In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him." 1 John 4: 9.

4. What did Jesus say of the one who loves Him?

"He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him." John 14: 21.

5. Into what relationship to God does His love bring us?

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3: 1.

6. How may we know that we are the sons of God?

"For as many as are led by the Spirit of God, they are the sons of God. . . . The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8: 14-16.

7. How is the love of God supplied to the believer?

"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5: 5.

8. In view of God's great love to us, what ought we to do?

"Beloved, if God so loved us, we ought also to love one another." 1 John 4: 11.

9. With what measure of love should we serve others?

"Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren." 1 John 3: 16.

10. In what other way is God's love sometimes shown?

"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Heb. 12: 6.

11. In view of God's great love, what may we confidently expect?

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8: 32.

12. When men appreciate God's love, what will they do?

"How excellent is Thy loving-kindness, O God! therefore the children of men put their trust under the shadow of Thy wings." Ps. 36: 7.

13. How enduring is God's love for us?

"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31: 3.

14. Can anything separate the true child of God from the love of God?

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. 8: 38, 39.

15. Unto whom will the saints for ever ascribe praise?

"Unto Him that loved us, and washed us from our sins in His own blood, . . . to Him be glory and dominion for ever and ever." Rev. 1: 5, 6.

"The Law of God Eternal"

By W. O. EDWARDS

UNDER the above title the Rev. Dr. Law recently preached a notable sermon at St. John's Church of England, Toorak. The following is a part of this good address as reported in the Melbourne Argus of March 6. The text chosen by Dr. Law for a series of sermons was this: "Written by the finger of God." Ex. 31: 18. The speaker said:—

"There is nothing more needful in our world today than knowledge of the divine law to set matters right. It is also eternal, imperishable, and all-pervading. The modern attitude, really far from novel, is that the law of God is obsolete and unpractical. Hence present-day standards of life differ widely from God's desires. Not long ago thinkers who rejected the divinity of Christ were wont to allege that the sermon on the mount was sufficient for them. But today even that is cast aside. Yet it can be proved that not once in the story of mankind has God's law become in-operative, nor can we conceive any time when it will cease, just as it is impossible to think of a time when, in adding numbers, two and two will no longer make four. 'Have We Lost Our Way?' is the title of a little pointed, and a pointing, book. The question becomes more emphatic every year. Never did the world need God's law so much. The Torah, or the law of the Pentateuch, means just 'pointing,' God pointing out the way to man. We may see this in all things. . . .

"Nor can nations exist for long apart from recognition in their legislation of the fundamental truths which we call God's law. . . .

"The hope of the British Empire lies not in its tradition, or its position, or power. Its true strength is in the undoubted fact that, despite many shortcomings, the general standard of legislation is based upon the Ten Commandments and their Christian application. Science is but another name for man's discoveries of the laws of God at work in the universe; some scientists have not discovered this fact. Theology, which should never have conflict with science, also tells us there is no conflict between law and grace, though the former 'came by Moses' and the latter by Jesus Christ. 'I do always those things which please Him,' said He who bids us, for our joy and salvation, 'If ye love Me, keep My commandments.'"

Truly these are good words, coming at a time when many of the professed servants of God are teaching

that God's holy law was abolished at the cross and its precepts no longer binding on Christians. The chief trouble with this troubled age is the open defiance of all law, whether of God or man; hence it is a lawless age. It does not take very deep study of present world conditions to cause one to see that the abounding wickedness, the lack of restraint and the resultant misery so abundant in our world are chargeable in a large degree to the no-law, or lawless, teaching, so commonly heard from the pulpits of the land. We sincerely hope and pray that Dr. Law's good words on this important matter will lead many to see the important place which God's holy, just, good, and spiritual law (Rom. 7: 12, 14) holds in the religion of Jesus Christ. Such teaching not only helps in the building up of God's kingdom on earth, but leads to the stability of the state, and the good of society.

Getting the Chores Done

SOME years ago I met Mr. W. E. Blackstone, the author of "Jesus Is Coming." I asked him if he was still looking for the Lord, and, quick as a flash, he gave me this answer: "I'm looking for the Lord; but I am hustling to get the chores [various tasks, odd jobs about the house, etc.] done before He gets here."

The Lord did not reveal the truth of His coming for the church as a pillow to sleep on. He set before us the glorious hope as an inspiration to a better service. The day of grace may soon close, but it has not closed, and my heart is crying out to God for men and women who are lost in the darkness of sin. Father God, shine on the penitent soul that cries to Thee for help, and give him deliverance; shine on the rebellious soul that defies Thee, and subdue him with the radiance of Thy love; shine on the careless, and show Thy loving thought for him; shine on the timid and fearful, and give them pictures of Thy compassionate omnipotence; shine on the strong, and double their strength; shine on the poor, and give them the wealth of Thy glorious presence; shine on the rich, and show them what they give, not what they keep, enriches them; shine on Thy church, and send her forth a curb to evil-doers and a praise and joy to the righteous; shine on the heathen world, and disperse their darkness of superstition and their clouds of iniquity with the light of Thy glorious gospel; shine upon me, O Lord, and give me a new vision of a lost world and a mighty Saviour.—*The King's Business.*



WOMAN'S REALM

GRANDMA'S LESSON

DEAR Grandma Vance, with her white puffs of hair, her dainty cap, and pleasant smile, sat dreamily gazing at a figure in the carpet, as she rocked slowly to and fro.

The needles, which rarely were quiet when held in grandma's industrious fingers, now lay at rest in her lap, and only a slight creaking under the rocker was heard in the silent dining-room.

Things had not gone quite as smoothly that morning in her son's family as usual; there seemed to be some little friction between the children; and Julia, her son's wife, found the family sewing accumulating faster than her busy fingers could meet the pressing demand.

Then Jane had "given notice," and within a week another girl must be found to reign as queen of the kitchen; and what with one thing and another of outward nature, young Mrs. Vance was tired and discouraged.

"I declare," she said to herself, "I don't see how Frank's mother can always be as bright and cheerful as she is: It seems to me that if I were as old as she is, the noise and contention of the children would drive me nearly distracted. Then when baby unravelled that long piece of knitting yesterday she had put so much time and work into, she was just as undisturbed and patient about it as could be. I have a great mind to ask how she manages to find so much comfort in life."

There was baking to do, and a pile of mending to do; but all at once, grandma, still dreaming away with her eyes fixed on the carpet, was roused from her day-dream by the entrance of her daughter-in-law.

In her hand young Mrs. Vance held her work-basket, with a pile of stockings heaped high on top.

"There, mother," she began, "I've got a terrible amount of work to do today, it seems to me; but I made

up my mind to darn a few stockings first, and at the same time have a little chat with you. Everything appears to come so easy to you; now I've been wondering if you ever used to feel tired and perplexed in your younger days, when family cares bore hard and troubles used to come all in a bunch, as I suppose they do to everyone sometime in life."

"Dear child," grandma began, "you little know how much of toil, and oftentimes how much of discouragement, I waded through while bringing up my large family.

"To begin with, there were no 'modern improvements' in my day, making work comparatively light; and after rising with the dawn, kneading bread, churning butter, and attending to various wearing duties connected with a farm and dairy, I would be obliged to sit up half of the night with a sick child, then be up about my household cares early again in the morning.

"I think that, naturally, my disposition was a happy one, but gradually I began to let my incessant duties worry me. I know that my voice was not always as tender as a mother's should be in addressing her children, and then I know, my brow began to be clouded much of the time.

"I thought my work was more constant than that of any of my neighbours, and although poor father—we always called Frank's father, 'father,' the whole of us—although he did all he possibly could, I somehow felt that I was leading a hard, severe life, which in some ways he might make lighter if he chose.

"Well, my dear, I sometimes think that when we try the Almighty up to a certain point, He may give us a glimpse of what He *could* do to punish us for our repining; and yet, because of His loving-kindness He does not choose to grieve His children.

"I remember one winter—very much such a time as this, only in the country the cold seems very much more severe than it ever does in the city—there were four boys then, claiming my constant care, and from morning till night I was at it, baking, brewing, churning, sweeping, cutting, mending—and fretting.

"Yes, I confess it with regret even now, I was fast becoming a nervous, fretful wife and mother, while still in my early prime.

"Well, one cold morning father proposed taking the boys, all of them, and going over into the forest about two miles away, to see if some timber there was fit for cutting. I hustled about and got their breakfast early; then father said something about taking a lunch as they might be detained; but I objected, impatiently declaring it would only amount to my getting a dinner for them all, besides fussing to put up lunches. Your husband, I remember, spoke up cheerily and said comfortingly—Frank was always as good-natured as he is now: 'Never mind, mother, if we do get a little bit hungry, it won't hurt us any.'

"And off they started—my precious husband and four darling boys.

"In two hours there was one of the wildest storms raging I ever saw in my life. Snow, rain, and sleet were terrible enough, but, oh, the wind, it simply was awful!

"By noon I would have given everything I possessed had I only put up that lunch. But in the middle of the afternoon I heard that the bridge between our township and the next one, where they had all gone, was floating down the river with four or five persons on it.

"Well, my dear, I won't distress you with a long description of my sufferings; all I can say is, I spent hours on my knees during that long night of anguish, and the vows and promises I made have never been forgotten either by me or my Maker.

"In the morning my loved ones were restored to my arms. Not a mouthful of food had they tasted since their breakfast the day before; but the way I feasted them for the next week, father declared it was almost enough to kill them.

"But after imagining myself a widow and bereft of my four boys through all one long, winter night, I was cured for ever of fretting and thinking my lot a hard one.

"And it was astonishing when once I resolved that things were best for me just as they were, how much lighter my duties seemed to grow. In fact, the time soon came when I thought I was to be envied with my kind husband and four sturdy boys.

(Concluded on page 15)



CHILDREN'S CORNER

The STORY of a LITTLE LIFE

WHAT is your name?" asked the teacher.

"Tommy Brown, ma'am," answered the boy.

He was a pathetic little figure, with a thin face, hollow eyes, and pale cheeks, plainly showing that he did not have what food he needed. He wore a suit of clothes evidently made for someone else. They were patched in places with cloth of different colours. His shoes were old, his hair cut square in the neck in the way that women who do not know how sometimes cut boys' hair. It was a bitter day, yet he wore no overcoat, and his bare hands were red with the cold.

"How old are you, Tommy?"

"Nine years old come next April. I've learned to read at home, and I can do sums a little."

"Well, it is time for you to begin school. Why have you never come before?"

The boy fumbled with his cap in his hands, and did not reply at once. It was a ragged cap, with frayed edges, and the original colour of the fabric no one could tell.

Presently he said, "I never went to school 'cause—'cause—well, mother takes in washing, and she couldn't spare me. But Sissy is big enough now to help, and she minds the baby besides."

It was not quite time for school to begin. All around the teacher and the new scholar stood the boys who belonged in the room.

While he was making his confused explanation some of the boys laughed, and one of them called out, "Say, Tommy, where are your cuffs and collar?" And another sang, "You must sleep in the rag-bag at night by the looks of your clothes!" Before the teacher could quiet them, another boy had volunteered the information that the father of the boy was "old Si Brown, who was always as drunk as a fiddler."

The poor child looked around on

his tormentors like a hunted thing. Then, before the teacher could detain him, with a suppressed cry of misery he ran out of the room, out of the building, down the street, and was seen no more.

The teacher went about her duties with a troubled heart. All day long the child's pitiful face haunted her. She could not rid herself of the memory of it. After a little trouble she found the place where he lived, and then two kind ladies went to visit him.

It was a very poor house. When they first entered, they could scarcely see anything, the room was so filled with steam off the soap-suds. There were two windows, but a tall, brick building near by shut out the light. It was a gloomy day, too, with grey, lowering clouds, and not a sign of sunshine.

A woman stood before the wash-tub. When they entered, she wiped her hands on her apron, and came forward to meet them.

Once she had been pretty, but the colour and light had gone out of her face, leaving only sharp outlines and a haggard expression.

She asked them to sit down; then taking a chair herself, she said, "Sissy, give me the baby."

A little girl came forward from a dark corner of the room, carrying a baby that she laid in its mother's lap, a lean and sickly looking baby, with the same hollow eyes that Tommy had.

"Your baby doesn't look strong," said one of the ladies.

"No, ma'am, she ain't very well. I have to work hard, and I expect it affects her."

"Where is your little Tommy?" asked one of the visitors.

"He is there in the trundle-bed," replied the mother.

"Is he sick?"

"Yes'm, and the doctor thinks he ain't going to get well." At this the tears ran down her thin and faded cheeks.

"What is the matter with him?"

"He was never very strong, and he's had to work too hard, carrying water and helping me to lift the wash-tubs and things like that. Of late he has been crazy to go to school. I never could spare him till this winter. He thought if he could get a little education he'd be able to take care of Sissy and baby and me. So I fixed up his clothes as well as I could, and last week he started. I was afraid the boys would laugh at him, but he thought he could stand it if they did. I stood at the door and watched him going. I can never forget how the little fellow looked," she continued, the tears streaming down her face, "his patched-up clothes, his poor, little anxious look. He turned around to me as he left the yard, and said, 'Don't you worry, mother; I won't mind what the boys say.'"

"But he did mind. It wasn't an hour till he was back again. I believe the child's heart was just broken. I thought mine was broken years ago. If it was, it was broken over again that day. I can stand most anything myself, but oh! I can't bear to see my children suffer." Here she broke down in a fit of convulsive weeping. The little girl came up to her quietly, and stole a thin little arm around her mother's neck. "Don't cry, mother," she whispered, "don't cry."

The woman made an effort to check her tears, and she wiped her eyes. As soon as she could speak calmly, she continued:—

"Poor little Tommy cried all day; I couldn't comfort him. He said it was no use trying to do anything. Folks would only laugh at him for being a drunkard's little boy. I tried to comfort him before my husband came home. I told him his father would be mad if he saw him crying. But it wasn't any use. Seemed like he couldn't stop. His father came and saw him. He wouldn't have done it if he hadn't been drinking. He ain't a bad man when he is sober. I hate to tell it, but he whipped Tommy, and the child fell and struck his head. I suppose he would have been sick, anyway. But oh! my poor little boy! My sick, suffering child!" she cried. "How can they let men sell a thing that makes the innocent suffer so?"

One of the ladies went to the bed. There he lay, poor little defenceless victim. He lived in a Christian land, in a country that takes great care to pass laws to protect sheep and game. Would that the children were as precious as brutes and birds! Would that the law was more jealous of little children's rights!

His face was flushed and the hollow eyes were bright. There was a

long, purple mark on his temple. He put up one little wasted hand to cover it, while he said, "Father wouldn't have done it if he hadn't been drinking." Then in his queer, piping voice, weak with sickness, he half whispered, "I'm glad I'm going to die. I'm too weak ever to help mother, anyhow. When I get to heaven, the angels won't call me the drunkard's child, and make fun of my clothes."

He turned his head feebly on his pillow, and then said, in a lower tone, "Some day—they ain't going to—let liquor be sold. But I'm afraid—poor father—will be dead—before then." Then he shut his eyes because of his weariness.

The next morning the sun shone in on the dead face of little Tommy.—*Selected.*

Gangsters Invade Japan

(Concluded from page 8)

number I have slept in hotels with nothing more substantial than unlocked and ununlockable sliding paper doors separating me from the next room, the occupants of which did me no more violence than to disturb my slumbers by their unsuppressed talking. In such a generally law-abiding society the perilous infusion of the spirit of radicalism, Communism, and racketeering is profoundly significant.

THE MEANING OF CRIME

THESE conditions proclaim in thunder tones the sublime truth that the end of the reign of sin is very near. Our day parallels that of the pre-Flood age when the earth was filled with violence, and a complete renovation by a universal Deluge was found to be the only method of saving mankind from utter annihilation by the terrible virus of sin. The present slump in morals and the vicious trend toward lawlessness is worldwide. Aside from the great world Book, the Word of God, there is no treatise which fully analyses the great problem of sin. Shall we not once more consider thoughtfully the apostle's Spirit-inspired prediction concerning present-day conditions in the world? "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." 2 Tim. 3: 1-4.

COMMUNISM AND CRIME

THAT the expert police of Tokio subsequently stumbled on to the criminals and rounded up several batches of Communists with their ultra-modern weapons is no cause for peace of mind. There is no reason to believe that the capital of Japan can stifle the octopus of crime with any greater facility than can the great crime-ridden cities of the world. The difference is but a matter of degree. Thinking men are wondering if Laocoön and his sons were any worse off in the grip of the python than mankind is today captured and crushed by the direct action of covetous crime.

In such a time as this, he only is wise who realises that these are indeed "the last days" and that Jesus Christ, the only Saviour of men, is about to return to this perplexed and stricken world, to save every honest seeker after righteousness, and to establish on the earth His new and everlasting kingdom.

Grandma's Lesson

(Concluded from page 14)

There is a good deal to look back upon and feel thankful for, but I think that terrible lesson did wonders for me."

Grandma's eyes took on their dreamy look again as her voice hushed, and only the light creak of the rockers was heard.

But young Mrs. Vance gathered up her work, saying softly:—

"Well, now I'm going about my baking, and oh, how thankful I am I have my dear little family to bake for! Thank you for your story, dear grandma."—*Author Unknown.*

"He Won't Let Me"

Do you remember the old story about the soldier who shouted out that he had caught a prisoner, and the officer said, "Bring him along," and the answer was, "He won't come"? "Then come yourself," and the answer was, "He won't let me." That is the kind of victory over the world that many of our successful people have got—so hampered and held in chains that early noble visions have passed away and are smiled at now, and God and His angels are a great deal farther off from the successful man than they were from the starving youth.—*Alexander Mac-laren.*

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Around the World

NEXT to the English version of the Bible, the Chinese version enjoys the largest sale, announces the British and Foreign Bible Society.

TIMID of sea travel because of his inability to swim, a Japanese lawyer of Los Angeles has invented and patented a swimming life-belt. Hand cranks at the sides of the device turn a pair of diminutive propellers, enabling the wearer to advance at fair speed while remaining erect in the water.

THE House of Lords costs £194,000 a year and the House of Commons £512,602. Members' salaries of £360 a year each account for £204,985, their first-class travelling expenses £41,500, free telephones and telegrams £3,500. Stationery and printing cost £68,000, and buildings, furniture, repairs, and fuel £134,900 a year. It costs £10,530 to report speeches, £1,150 to deliver the reports free, and £618 for enunciation to let members know in the smoke-rooms or libraries who, at any given moment, is making a speech in the House.

ZIGZAG metal frameworks that suggest grids for roasting meat are being used in Austria to produce highways with non-skid surfaces. After the road has been levelled, the steel roasting grid is placed on top and gravel is pounded into the spaces between the bars. These zigzag lines of steel, protruding slightly above the gravel, give the surface of the road a tread that prevents skidding. At the same time, it is said, they lengthen the life of the highway and prevent the formation of ruts or wash-board depressions in the gravel. One of these unique roads, built by the Austrian Experimental Society, has been in use for more than a year and has proved highly satisfactory in preventing skidding and maintaining its surface in spite of the wear of heavy trucks and severe weather.

SENDING photographs by radio is the new, quick way of identifying criminal suspects. A demonstration of the method was given recently in New York by the National Identification Association. A man's photograph, his signature, and samples of his fingerprints were transmitted by radio upon one card.

So that a pedestrian may enjoy broadcast programmes wherever he goes, a German inventor, Alfred Mintus, has devised what he calls a "radio walking-stick." It resembles an ordinary cane, but the interior contains a miniature receiver and batteries. The user has merely to plant the stick in the ground, adjust a pair of pocket phones to his ears, and listen in.

DOORS in roof and side admit a motorist to a new low-slung English car, recently exhibited in London. As the side door opens, a section of the top above the door automatically tilts upward, making entrance or exit easier. When the odd machine was placed on exhibition at the Olympia, not long ago, it attracted considerable attention, crowds gathering around the stand to watch the roof-door and the side-door work in unison.

JAPAN has already carefully worked out a plan for the "peaceful penetration" of the Manchurian frontier. She is preparing to send into this region specially picked soldier-pioneers, giving to each a tract of thirty-six acres—which is about ten times as large as the average farm in Japan—and a subsidy of 200 yen (normally a little over £20) a year for six years. At first only men will go into this territory, but later, when danger from bandits and other menaces has been reduced, they will be joined by their wives and families.

TREATMENT of cancer patients has just begun at the California Institute of Technology, after months of preparation, with the biggest X-ray tube in the world. Artificial lightning of 1,000,000 volts operates the thirty-foot instrument. This is the highest voltage ever harnessed for medical use, and spectacular displays of sparks are to be seen in the adjoining room where the current is stepped up by two transformers. Radiation from the tube is declared more powerful than the rays that would be obtained from all the radium in the world. The unprecedented voltage gives the rays extremely deep penetration. Rats were subjected to the rays in lengthy tests before the tube was applied to human beings.

As they are written, words are thrown on a screen by a new projection apparatus developed in Germany. It enables a lecturer to illustrate points by drawing or writing without turning his back to his audience. The writing is done on an illuminated sheet of cellophane, at the centre of a horizontal desk. Light, directed upward from underneath the sheet, passes through an enlarging lens to a tilted mirror that casts the magnified image on a wall screen. A turn of the knob moves the transparent strip to provide clean space for additional writing. The strip may also be rolled back at any time to diagrams previously used. To save time during a lecture, especially difficult diagrams can be drawn on the sheet before the meeting and moved into place when desired. Lantern slides can also be thrown on the screen by laying them over the illuminated space. Notes can be made to appear on the slides, without damaging them, by writing on the cellophane, over which they are placed.

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NINE tons of musical scores comprise the musical library of the late John Philip Sousa, America's famous march king. And the entire lot was bequeathed to the University of Illinois, giving the university band enough music to last them ten years, without repeating a single selection. The university, besides cataloguing this music, is planning a memorial room in honour of the great band leader.

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