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TWOPENCE

CREATION AND REDEMPTION MEMORIALISED IN

The True Sabbath of Jehovah

Radio Talk by W. W. Prescott, Broadcasted from Station KFAB, Lincoln, Nebraska, U.S.A.

THE Sabbath which was instituted at the close of

Creation week was a memorial of God in His work as the Creator. But after sin disturbed the harmony of Creation, it became a sign of the same creative power in Christ for sanctification, or the new crea-

tion, for the restoration of the image of God in man.

Thus the original Sabbath became the sign of the true gospel, which is declared to be "the power of God unto salvation." Rom. 1 : 16. I wish now to make clear to you, both from Scripture and history, that the Sab-

bath and the sanctuary service, both the typical service upon earth and the antitypical service in heaven, have been joined together in a very significant way, and this fact is of special importance in the preaching of the true gospel at the present time.



King Amanullah of Afghanistan and his party watching a huge tank slip down a hill, during his visit to England.

Sport & General Photo

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As soon as the law was proclaimed at Sinai, obedience to which was required, the provision in the gospel which makes obedience possible was at once revealed in the great object lesson of the sanctuary and its services, in which the lesson was taught that there is forgiveness of sins through the atonement provided by a vicarious sacrifice and a priestly ministry through which fellowship with God is restored.

At that time the Sabbath of the fourth commandment was constituted the sign of the sanctifying work accomplished through the gospel of the mediatorial work of Christ which was typified in the service of the earthly sanctuary. The reason for this is found in the fact that the gospel is the good news of the new creation in Christ in which the same creative power that brought the world into existence is employed in restoring the image of God in man, and therefore there is an absolute fitness in making the memorial of the original Creation the sign of the new creation in Christ. Thus of the mediatorial service of the sanctuary and the Sabbath we may say, as did Christ concerning the union of the man and the woman in the marriage relation, "What therefore God hath joined together, let not man put asunder." Matt. 19: 6.

This close relation between the original Sabbath and the mediatorial service of the sanctuary service is emphasised in the Book of Leviticus, in which the ritual service of the sanctuary is fully set forth, as is shown by the following quotations: "Ye shall keep My sabbaths and reverence My sanctuary: I am Jehovah." Lev. 19: 30. It is repeated in Lev. 26: 1, 2.

The children of Israel had just come out of Egypt, a land where there were gods many, and an established priesthood whose business it was to represent the people in the worship of the false gods, and were on their way to the land of Canaan, where idolatry in its grossest forms was practised, even including the sacrifice of human

beings in order to appease the wrath of the false gods. The observance of the Sabbath of the fourth commandment would be a constant reminder of the one true God, the Creator; and a reverential regard for the service of the sanctuary as instituted by God Himself, would keep before their minds the divine way of dealing with sin, and thus the two together would be an effective defence against idolatry in all its forms. This provision is of permanent force and importance.

HEATHENISM PERVERTS THE SYMBOLISM

THERE is one lesson of much significance which is taught by the study of non-Christian religions, and that is that sacrificial worship and special regard for a particular day are characteristic features of heathenism. In these features we plainly see the perversion of the sanctuary service and the Sabbath of the Lord, which have been united in the true gospel of salvation from sin. It thus becomes clear that in paganism we have a well-planned campaign of Satan, the enemy of God, to substitute a false idea of worship as a means of appeasing the wrath of offended gods, and a false form of worship, and a sign of that false worship.

Such were the conditions which the children of Israel faced, and such were the temptations to which they were exposed, as they were surrounded by heathen peoples. It is a sad commentary upon human nature that in spite of the remarkable exhibitions of supernatural power in the deliverance from Egypt, and in spite of the wondrous revelation of saving grace and power in the mediatorial service of the sanctuary and the priesthood, yet the children of Israel succumbed to the surrounding influences; and notably after the reign of Solomon, they were guilty of idolatry in its grossest forms.

The climax of this experience seems to have come in the days of Manasseh of whose doings we read: "He built altars in the house of Jehovah, whereof Jehovah said, In Jerusalem shall

my name be for ever. And he built altars for all the host of heaven in the two courts of the house of Jehovah. He also made his children to pass through the fire in the valley of the son of Hinnom; and he practised augury, and used enchantments, and practised sorcery, and dealt with them that had familiar spirits, and with wizards: he wrought much evil in the sight of Jehovah, to provoke Him to anger. And he set the graven image of the idol, which he had made, in the house of God, of which God said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put My name for ever. . . . And Manasseh seduced Judah and the inhabitants of Jerusalem, so that they did evil more than did the nations whom Jehovah destroyed before the children of Israel." 2 Chron. 33: 4-9. In this experience we have the principle clearly illustrated that the greater the light rejected, the greater the fall into the degradation of sin.

RESULT OF THE PERVERSION

BUT I must now point out that this perversion of the sanctuary service was accompanied by a disregard for the true Sabbath of the Lord. In the time of Jeremiah, when the result of marked apostasy was being revealed in the victories of Nebuchadnezzar, Jehovah sent a message to His people to the effect that if they would reform and return to genuine Sabbath keeping, "then shall there enter in by the gates of this city [Jerusalem] kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever." Jer. 17: 25. But no, they would not hearken, and so Jerusalem was captured by Nebuchadnezzar, and the people were carried captive to Babylon.

Further light upon the apostasy of Jerusalem is given through the prophet Ezekiel, to whom was given a view of sun worship, as he thus states: "And He [Jehovah] brought me into

the inner court of Jehovah's house; and behold, at the door of the temple of Jehovah, between the porch and the altar, were about five and twenty men, with their backs toward the temple of Jehovah, and their faces toward the east; and they were worshipping the sun toward the east." Eze. 8: 16.

By divine direction the temple of Jehovah was so located as to face the east, so that those who in their worship faced the altar would turn their backs upon the east, thus indicating their rejection of the worship of the sun; but in the apostasy the sun was worshipped, and the day of the sun, or Sun-day, was held in honour, while the day of the Lord, the Sabbath, was not kept holy according to the commandment. Thus even in Jerusalem honour was paid to some extent to that day which is known to Christian writers as "the wild solar holiday of all pagan times."

Through the same prophet Ezekiel the whole cause of the captivity is summed up in two points: "Moreover this have they done unto Me"; said Jehovah, "they have defiled My sanctuary in the same day, and

have profaned My Sabbaths." Eze. 23: 38. Thus the attitude of the people toward the gospel of salvation as revealed in the Sabbath and the sanctuary, an attitude of rejecting the grace of God, which meant the captivity of the soul in sin, resulted in the captivity of the body to their political enemy. The one captivity was the outward sign of the other. The means provided for release from the captivity of sin, and for entrance into that rest of soul which is the essence of true Sabbath keeping, is the atoning work of Christ which finds its centre at the cross. So let us wait humbly at the foot of the cross for the blessings which may come to us through the sacrifice made on Calvary. Our only hope is in Christ crucified. (Song: "The Old Rugged Cross.")

LIBERTY AND RESTORATION

AFTER the seventy years' experience in Babylon had come to an end, and the time for restoration had arrived, Jehovah moved upon Cyrus to proclaim liberty to the people, and to provide for the rebuilding of the sanctuary and the renewal of the worship.

Note his own words: "Thus saith Cyrus king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and He hath charged me to build Him a house in Jerusalem which is in Judah. Whosoever there is among you of all His people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel (He is God), which is in Jerusalem." Ezra 1: 2, 3.

It is only necessary to read the Book of Ezra to see that special emphasis is placed upon the rebuilding of the temple and the restoration of the worship of Jehovah therein. Later Nehemiah joined in the work of reformation, and sought to enjoin Sabbath keeping upon the people. Of much significance is his explanation of the captivity from the standpoint of true Sabbath observance. Note his words: "Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not God

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The destructive effect, on a house near London, of a terrific gale experienced in England a few months ago.

Sport & General Photo

Day Breaking Again In China

Facts which show that the war has not killed Christianity there

IN a lengthy article in the *Southern Cross* of May 11, Mr. Geo. T. B. Davis gives many interesting facts which prove that Christianity is really going forward in that distracted land, even while the war is in progress. We take the following from his article:—

A new day is dawning in China; and many signs indicate that it will be an era of unparalleled spiritual progress.

One of the most roseate rays of the approaching day is the change of attitude with regard to Communism. A year ago Bolshevism was sweeping over China like a prairie fire. Today both civil and military leaders are doing their utmost to stamp it out. The outbreaks in Canton and elsewhere simply show that it is more difficult to quench a conflagration than it is to kindle the flame.

For months the prayers of God's children in many lands have been focussed upon China, and the present war against Bolshevism by the military leaders constitutes one of the most remarkable answers to prayer in modern times. Now let us pray that those in authority may realise that the Lord Jesus Christ and the Word of God are the only hope of China.

Another encouraging sign of the new era lies in the fact that the seeming menace of fiery persecution has racked, but not wrecked, the church in China. It has purged and purified the true and faithful followers of Christ, and has prepared the way for a great outpouring of the Spirit of God. In some cases the churches have grown and increased even while passing through the fiery furnace of persecution. Mr. K. Wiesinger, a China Inland Missionary from Hunan, writes:—

"We had to go through a very fierce persecution. Our mission compound was attacked by a Bolshevik anti-foreign and anti-Christian mob of about 3,000

for more than three hours; but our dear Master did not deliver us into their hands. He saved us in a wonderful way.

"At one of our out-stations the persecution was especially fierce. The evangelist was paraded through the streets, beaten, and imprisoned. The chapel was badly damaged and sealed. Bibles, hymn-books, and tracts were taken out and publicly burned. But, praise the Lord, the devil could not destroy their faith.

"When I was there a few days ago we had crowded meetings. The people stood inside and outside the chapel and on the street. Amongst them were many of the former persecutors. They listened, and not a few accepted Jesus Christ as their Saviour. We have conditions like this throughout the whole district.

"Two years ago I requested 250 Pocket Testaments. But, praise the Lord, since then things have changed. During the past year the membership of the church in Sinning has been doubled. We should have at least 1,500 Testaments. We have the men to carry and to read them. We are greatly longing for the life-giving Books."

CHINA CLAIMS RELIGIOUS INDEPENDENCE

ANOTHER indication of the new order of things lies in the desire of the Christians for ecclesiastical independence. But this is the very goal for which the missionaries have been longing and praying for decades past. One missionary society has splendidly grasped the new situation. They are turning their churches entirely over to the Chinese; while the missionaries, accompanied by about one hundred evangelists, will do pioneer work in preaching the gospel in unreached towns and villages.

Still another augury of the new day is seen in the wide-

spread dissatisfaction with intellectual sermons and social service; and a turning back to the simple preaching of the cross as the only thing that will satisfy the soul, and lead sinners into the light. A group of Chinese pastors and evangelists have returned to Shanghai after a tour of several weeks in South China. The report of the leader of the party, M. C. K. Lee, is as stimulating as an ocean breeze. He tells how both pastors and people are turning away from the husks of subterfuge, and are hungry for the old gospel. Mr. Lee has a vision of sending flaming evangelists throughout the length and breadth of China to preach Christ and Him crucified.

From North China come similar tidings of a turning back to the old paths. The Rev. T. Darlington, of the Milton Stewart Evangelistic Fund, tells of three pastors in one gathering that were about to give up their churches and go into secular work. But all three gained a new vision of Christ, and have gone back to preach the simple gospel in the power of the Spirit. Indeed, from far and near in China come encouraging reports. They tell of open and receptive hearts following the recent turmoil. Here in Shanghai, some weeks ago, I witnessed the remarkable sight of nearly one hundred converts baptised at one time.

A CALL FOR THE GOSPEL

ANOTHER sign of the new era is the readiness of the people to hear the gospel message. One of the evangelists whom God has most largely used in China in recent years is Mr. Leland Wang. He was converted while serving in the Chinese Navy. Later he resigned from the navy to devote his entire time to preaching Christ. He is saturated with the Word of God. He reads thirteen chapters daily. Recently in Hongkong the largest theatre in the city was

crowded out, with hundreds standing, to hear him preach the old gospel of salvation through the blood of Christ. Mr. Wang and his associates have used thousands of the Pocket Testaments. Recently he sent in a request for 2,000 more copies for use in evangelistic meetings in Foochow, his home city.

Yet another hopeful sign is the spiritual quickening that is coming to some of the mission schools in China. The Rev. Marcus Cheng, who was formerly Chaplain-General of Marshal Feng's army, has been conducting meetings in schools in and near Shanghai with encouraging results, both in attendance and in the interest manifested. In one or more schools daily prayer meetings have been started by the students themselves.

Another auspicious event is the bold testimony for Christ given by General Chang Chih Chiang in high governmental and other circles. General Chang is Marshal Feng's representative in the Nanking Government. He unflinchingly proclaims the gospel to high and low and rich and poor. In an address to Shanghai bankers a few months ago, he told them that Christianity and the Christians are the hope of China. General Chang loves the Word of God so much that he has purchased thousands of Bibles and Testaments for distribution.

A MILLION TESTAMENTS FOR CHINA

ANOTHER harbinger of the new day that is dawning in China is the success which is attending the nation-wide distribution of New Testaments in connection with the Million Testaments for China Campaign. In spite of civil war, and lack of transportation facilities, and anti-Christian propaganda, and the absence of so many missionaries, the work of circulating the Testaments has gone steadily forward. Thus far over 600,000 of the life-giving Books have been sent to missionaries, pastors, and other workers for wise and careful distribution. This great victory has been wrought by a great volume of believing

prayer on the part of God's children in many lands.

Mr. Wang, a Chinese worker, received such blessing from giving the Word to others that he has decided to distribute Testaments as long as he lives. He writes: "There were many military officers billeted in our church. I took the opportunity to preach to them, and to give them Pocket Testaments. They were very glad to receive them. Some of them were converted."

Another Chinese worker, Mr. Yien, tells of the remarkable results that came from giving copies of the Testament to those who were opposed to Christianity. He says: "I received twenty copies of the Pocket Testament, and distributed them to twenty men who were anti-Christian. We followed up the work, and now I can tell you that fourteen of these have been converted, and have become Christians."

One of the most enthusiastic of all the hundreds of Chinese

pastors and workers who have helped in the distribution of the Testaments is Mr. T. H. Lin, one of the staff of the American Bible Society. During a recent visit to Central China he sent urgent requests for 4,000 of the Pocket Testaments. He wrote:

"Everything is quiet, so that many missionaries have already gone back to their old stations. Pocket Testaments are in great demand. Many people are waiting and longing for the Word. Revival fires are being kindled in many places."

MARSHAL FENG AND THE MISSIONARIES

IN Shanghai, a few weeks ago, a wire was received stating that Marshal Feng welcomed back Mr. and Mrs. Sallee and their party of missionaries to the province of Honan. They set off at once, and arrived safely in Kaifeng, the capital. Mr. Sallee now reports that thus

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Public schoolboys in England being trained in the arts of war. The machine-gun section of the Eton College Officers Training Corps defending the "Copper Horse" of George III—a landmark—in Windsor Great Park.

Sport & General Photo



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Christ Revealed to You

A WRITER asks in the *British Weekly* why it was that Jesus revealed Himself to a few only, and not to the many. That He did show Himself to the few, and those few His friends, is a fact. But it has always been a fact from that day to this. He will one day reveal Himself to the whole world, friends and enemies both; but that day will be a day of vengeance, a day of sorrow and distress, a day when they who have not known Him and did not wish to know Him will realise that the decision they have made has decided their eternal destiny for a loss that can never be retrieved.

Why did He reveal Himself only to His friends?—Because to those alone a revelation of Him was acceptable and desired. The Christian gospel is a gospel of love, of persuasion, and not of hatred and force. He was hated and rejected, and He would not force His presence upon those who did not desire Him. He stretched out His hands over Jerusalem in agonised pleadings; He healed, He taught, He journeyed, footsore and weary, and in love unexcelled, He wept over those who were sealing their own doom in rejecting Him. But they would not come to Him that they might have life.

Some have felt that there was a kind of partiality in the fact of His showing Himself to His friends alone; but no such

thought was ever in our Saviour's mind. While He did not wish to reveal Himself to those who would not have Him, there is another reason why He refrained from showing Himself to those whom He could not win by His love and service. Had He done that, had He proved by ocular demonstration to His enemies that He had risen from the dead, that He was indeed what He had claimed for Himself, multitudes would have flocked to His standard with hearts still unpurged from selfishness, cruel ambition, time-serving, the worship of the spectacular, and the desire for position.

Jesus Christ never sought the plaudits of the unconverted; never encouraged the desire to make Him king over subjects who did not understand the principles of His kingdom of love and righteousness. When they would have taken Him and made Him king, He hid Himself, and pushed away a crown that stood for a kingdom such as this world could bestow. They did not know either Him or the principles that actuated Him and must be the foundation of His kingdom of righteousness and peace. The subjects of that realm must learn to know what it means to give up selfishness, to consider the needs and interests of others, and not put self above service for fellow-men.

It is even so today. The world does not see Christ, and when He is presented to them both in

the lives of others and by public utterance, there is no beauty about Him that they should desire Him. The Bible contains a complete revelation of Him; but they do not read the Bible; and when it is read in their hearing, their minds are so entirely absorbed with the things of this world that it neither attracts nor interests them.

But to the Christian who has given his heart to his Lord, there is a sweet communion in the reading and the study of the Bible. It comforts, it uplifts, it unifies and molifies, it leads the feet into paths of pleasantness, and draws out the heart in a yearning for the things of God. Christ reveals Himself to the one who seeks Him in His Word. He finds there sweet pastures and fountains of living water. Such communion has in it a blessedness that can come into the soul through no other instrumentality. Those who do not experience it cannot understand it, and often look with pity if not contempt upon those who are enjoying that blessed communion.

But when the Lord Jesus Christ shall be revealed from heaven, He will be seen by both friends and enemies. To the one, that revelation will be the consummation of all their fondest hopes, the gladdest day in all their lives, the realisation of what they have longed for through lives of toil and suffering, of hardships and disappointments. This is the end of everything that has been against them and contrary to them, and the beginning of all that the eternal years can shower upon them in life and joy and peace in a kingdom where nothing of disappointment can ever come.

But what shall we say of those who have not wanted to see Him, or have Him revealed to them, who have put Him out of their lives as completely as it has been possible to do? They will see Him, too, but against their will. He will be revealed to them in awful grandeur. "A fire shall devour before Him, and it shall be very tempestuous round about Him." From that tempest of long-delayed wrath

every unsaved soul in the world will want above everything else to be shielded; but there will be no shield in that day which can protect from the outpoured judgments of the rejected King.

How much better—how infinitely better—to permit Him to reveal Himself to us now while the shield of His love is ready

to protect us from everything that can destroy! The day of eternal destiny draws on, and all heaven is interested that we should choose the better way, the fairer destiny. May God help you, reader, to make that choice now, and so be ready to welcome Him then and share eternity with Him.

Those who then looked with scorn and derision upon the dying Saviour, will again one day "look on Him whom they pierced," and "shall wail because of Him." "Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in the green tree [to a sinless victim], what shall be done in the dry?"

"He Saved Others; Himself He Cannot Save"

A. T. ROBINSON

IN the twenty-seventh chapter of Matthew, the fifteenth chapter of Mark, the twenty-third chapter of Luke, and the nineteenth chapter of John, is given by inspired writers a record of the greatest tragedy that ever has been, or ever will be, enacted.

In this record there is left much to be read between the lines. It does not require a great stretch of the imagination to picture many thrilling scenes in the history of events that led up to and culminated at Calvary. It will take the unending years of eternity to unfold to redeemed sinners and to the inhabitants of the sinless worlds the meaning of that leave-taking up in the glory-land when the Son of God was about to embark on a foreign mission, enshrouded in peril and uncertainty. He was surrounded by the worshipping angelic hosts, perhaps some entreating Him not to go, others warning of the perils and dangers by the way, vast numbers standing in silent grief, awaiting the departure of their loved Commander.

In the recent World War we sent out thousands upon thousands of men, knowing nothing of their whereabouts until word came back to our shores that they had landed on foreign soil. When word got back to heaven that Jesus had entered upon His mission, not to one of the bright, sinless worlds where He would have been a thrice-honoured guest, but to this dark, sin-cursed earth, amid scenes of opposition and persecution, there

must have been in heaven a fearful foreboding of what was to follow.

The meaning of that journey from the portals of glory to the portals of the tomb will be "the science and the song of the ransomed throughout the ceaseless ages of eternity."

It was at the very climax of this divinely appointed tragedy that the words appearing as the heading to this article were spoken. They were spoken in derision and mockery, as the rabble looked upon Him who had put forth the claim to divine Sonship, and had extended the blessed invitation, "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." They saw Him hanging a helpless victim upon the cruel death-tree. They saw in His wounded hands and pierced side the end of His claim to divinity, and the end of all the hopes that He had inspired in the hearts of His followers.

But in their wicked blindness they did not see beyond the shadow of the cross. They could not see through the darkness and gloom of that hour to the glorious beyond. They could not see what the prophet of God had foreseen hundreds of years before, that the wounded hands and pierced side were but the "hiding place" of a power that would burst the bars of the tomb. They could not see that it was impossible that One who had never sinned, could be holden by the power of death.

The glory of the plan of salvation lies in the fact that it was because He could not save Himself that He was able to save those "to the uttermost that come unto God by Him." He might have saved Himself by deciding not to leave the adoration of His angel companions. As has been expressed by one who caught a vision of the travail of soul of the suffering One: He might, at any step of the journey, have wiped the bloody sweat from His brow, and left man to perish in his iniquity. He might say, "Let the transgressor receive the penalty of his sin, and I will go back to My Father." But, oh, we shudder at the thought that had He at any point yielded to the demands of self, He could not have been the Saviour of a lost world.

We are called to follow in His footsteps. "We have seen and do testify that the Father sent the Son to be the Saviour of the world." In His prayer to the Father for His followers, He says: "As Thou hast sent Me into the world, even so have I also sent them into the world."

Those who in mockery spoke those words, "He saved others; Himself He cannot save," unwittingly uttered a great truth, which is the very foundation and cornerstone of the plan of human salvation. If the follower of Christ would save others, he cannot save himself. Self will never cross the threshold of glory. The Master's message is, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me."

"THE Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."—Ps. 34: 18.

Can We Trust the "Beloved" Prophet?

("Daniel the prophet," "a man greatly beloved." Matt. 24: 15; Dan. 10: 11.)

The twenty-sixth of a series of articles on the trustworthiness of the Book of Daniel and the wonderful and accurate fulfilment of some of its main prophecies

A. M. FRASER

IN Dan. 8: 8 it is stated that when the he-goat "was strong, the great horn was broken; and instead of it there came up four notable horns toward the four winds of heaven." R.V. In verse 22 the angel thus explains the meaning of this: "And as for that which was broken, in the place whereof four stood up, four kingdoms shall stand up out of the nation, but not with his power." R.V.

When the Grecian empire was at the height of its power, and Alexander was seeking almost in vain for fresh lands to conquer, it was then that the great horn was broken; for Alexander died at Babylon when only thirty-two years of age.

A period of confusion followed, but, as was shown in the fourteenth article of this series, a fourfold division of the empire took place after the battle of Ipsus in 301 B.C. The historian, P. V. N. Myers, remarks:

"The vast empire created by Alexander's unparalleled conquests was distracted by the wranglings and wars of his successors, and before the close of the fourth century before Christ, had become broken up into many fragments. Besides minor states, four well-defined and important monarchies arose out of the ruins. . . . Their rulers were Lysimachus, Cassander, Seleucus Nicator, and Ptolemy, who had each assumed the title of king. The great horn was broken; and instead of it came up four notable ones toward the four winds of heaven."—*"The Eastern Nations and Greece,"* pages 286, 287.

THE ROMAN POWER APPEARS

IN verse 9 another power is brought to view. "And out of one of them [one of the four horns] came forth a little horn, which waxed exceeding great, toward the south, and toward

the east, and toward the glorious land." R.V.

Concerning this power Horne's "Introduction to the Holy Scriptures" states:—

"The little horn, which is described as arising among the four horns of the Grecian empire . . . is by many understood to mean Antiochus Epiphanes. . . . But Sir Isaac Newton, Bishop Newton, and Dr. Hales, have shown that the Roman temporal power, and no other, is intended; for, although some of the particulars may agree very well with that king, yet others can by no means be reconciled to him; while all of them correspond exactly with the Romans, and with no other power whatever."—*Vol. II, page 840 (twelfth edition).*

In his "Dissertations on the Prophecies," Bishop Newton remarks:—

"Antiochus Epiphanes at first sight doth indeed, in some features, very much resemble the 'little horn'; but upon a nearer view and examination, it will evidently appear, that in other parts there is no manner of similitude or correspondence between them. Sir Isaac Newton, with that sagacity that was peculiar to him, and with which he penetrated into Scripture as well as into nature, perceived plainly that the 'little horn' could not be drawn for Antiochus Epiphanes, but must be designed for some other subject."—*Pages 277, 278.*

Again he says:—

"The general character [of the little horn] therefore is better adapted to the Romans."—*Page 279.*

Dr. Adam Clarke also interprets the "little horn" to mean the Roman power.

We concur in the conclusion that the "little horn" denotes the Roman power, but we be-

lieve that it symbolises that power in both its pagan and papal phases.

ANTIOCHUS EPIPHANES NOT INTENDED

BISHOP NEWTON has well stated some of the reasons why the "little horn" cannot denote Antiochus Epiphanes, who was merely one of a succession of twenty-six kings who ruled over the territory secured by Seleucus when Alexander's empire was divided among the four generals whom we have already named. Says Bishop Newton:—

"A 'horn' in the style of Daniel doth not signify any particular king, but is an emblem of a kingdom. In the former vision the 'ten horns' were not ten kings, but so many kingdoms, into which the Roman empire was divided; and the 'little horn' did not typify a single person, but a succession of men, claiming such prerogatives, and exerting such powers, as are there specified. In this vision likewise the 'two horns' of the ram do not represent the two kings, Darius the Mede, and Cyrus the Persian, but the two kingdoms of Media and Persia; and for this plain reason, because the ram hath all along two horns; even when he is attacked by the he-goat, he hath still two horns; but the two kingdoms of Media and Persia had been long united under one king. The horns of the he-goat too prefigure not kings, but kingdoms. The first 'great horn' doth not design Alexander himself, but the kingdom of Alexander, as long as the title continued united in him, and his brother, and two sons. The 'four horns,' which arose after the first was broken, are expressly said, verse 22, to be 'four kingdoms': and consequently it should seem, that the 'little horn' cannot signify Antiochus Epiphanes or any single

king, but must denote some kingdom: by 'kingdom' meaning, what the ancients meant, any government, state, or polity in the world, whether monarchy, or republic, or of what form soever. Now what kingdom was there, that rose up during the subsistence of the four kingdoms of the Grecian empire, and was advanced to any greatness and eminence, but the Roman?" — *"Dissertations on the Prophecies,"* page 278.

Again he says:—

"His [Antiochus's] kingdom was *nothing more* than a continuation of one of the four kingdoms; it cannot possibly be reckoned as a fifth kingdom springing up among the four; and the little horn is plainly some power different and distinct from the four former horns. Is not this therefore more applicable to the Romans, who were a new and different power, who rose from small beginnings to an exceeding great empire, who first subdued Macedonia and Greece, the capital kingdom of the goat, and from thence spread and enlarged their conquests over the rest?" — *Ib.*, page 279.

Describing the power of the ram—Medo-Persia—Daniel says that it "became great." Verse 4. The he-goat—Greece—"waxed very great" (Verse 8); but the "little horn" "waxed exceeding great." Verse 9. Further, his power was to "be mighty"; he was to "destroy wonderfully," "to prosper and do his pleasure." Verse 24, R.V.

This description certainly cannot apply to Antiochus Epiphanes, for in comparison with Medo-Persia and Greece his power was insignificant. But the description does well fit the great Roman empire.

ANTIOCHUS A FAILURE RATHER THAN EXCEEDING GREAT

How unsuited the character and power of Antiochus Epiphanes was to the description of the "little horn" may be seen from the following quotations:

"His surname was Epiphanes—'God made manifest.' [Authorities differ regarding the meaning of this name. The

"Encyclopædia Britannica" renders it, "the Manifest [god]"; others render it "the illustrious," or "the brilliant."] Popular wit changed it to Epimanes, 'the madman.' Popular wit was keen and true." — *"Between the Testaments, or Interbiblical History,"* David Gregg, D.D., LL.D., page 52.

"He assumed the title of Epiphanes, that is, 'illustrious,' which title was never worse applied. The whole series of his life will show, that he deserved much more that of Epimanes, (mad, or furious), which some people gave him." — *"Ancient History,"* C. Rollin, book 19, chap. 2, sect. 2.

"The energy of Epiphanes was of little benefit to his country. He gained no permanent advantage from his Egyptian campaigns, since the Romans deprived him even of Cyprus. He made no serious impression on Armenia, though he captured Artaxias, its sovereign. On the other hand, his religious intolerance raised him up an enemy in the heart of his empire, whose bitter hostility proved under his successors a prolific source of weakness. The Jews, favoured by former kings of Syria, were driven to desperation by the mad project of this self-willed monarch, who, not content with plundering the temple to satisfy his necessities, profaned it by setting up in the holy of holies the image of Jupiter Olympius. His luxury and extravagance also tended to ruin his empire, and made him seek to enrich himself with the plunder of other temples besides that at Jerusalem. An attempt of this kind, which was baffled, in Elymais, is said to have been followed by an access of superstitious terror, which led to his death at Tabæ, B.C. 164." — *"A Manual of Ancient History,"* George Rawlinson, M.A., page 225.

"Antiochus Epiphanes . . . was so far from enlarging the kingdom of Syria, that it was less in his time than under most of his predecessors, and he left it as he found it, tributary to the Romans." — *"Dissertations,"* Bishop Newton, page 282.

THE ROMANS ACCURATELY DESCRIBED

THE little horn is further described as "a king of fierce countenance, and understanding dark sentences." Verse 23. The same expression—"a nation of fierce countenance"—is used by Moses in his prophecy of the destruction that would come upon the children of Israel for their unfaithfulness to the Lord. This prophecy, as most commentators observe, and as indeed the Jews themselves generally admit, was fulfilled by the Romans, particularly at the destruction of Jerusalem. Said Moses:—

"The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance." Deut. 28: 49, 50.

The eagle was the Roman ensign, and the tongue of the Romans was Latin, a language strange to the Jews.

Commenting in "The Speaker's Commentary" on the expression in Deut. 28: 50, "a nation of fierce countenance," T. E. Espin, B.D., remarks: "Literally, 'Strong or firm of face.' So in the prediction of the Roman power, Dan. 8: 23."

The expression a king, or, a nation, "of fierce countenance" very fittingly describes the Romans. Concerning a conflict between the Volscians and the Romans, the historian Livy says:—

"Courageous enough in the battle shout, in discharging their weapons, in making the first charge, they [the Volscians] were unable to stand the foot-to-foot fighting and the looks of their opponents [the Romans], glowing with the ardour of battle." — *"The History of Rome,"* book 6, chap. 13.

Again, referring to a battle between the Romans and the Samnites, Livy says:—

"The Romans admitted that they had never fought with a more obstinate enemy, and when the Samnites were asked what it was that first turned them, with all their determination, to flight, they said that the eyes of

the Romans looked like fire, and their faces and expression like those of madmen; it was this more than anything else which filled them with terror.—*Ib.*, book 7, chap. 33.

"He cannot so well be said to be 'a king of fierce countenance' who was even frightened out of Egypt by a message from the Romans," remarks Bishop Newton.

The incident to which the bishop refers is worthy of notice in this connection. Antiochus having invaded Egypt the Romans took the part of Ptolemy, and sent an embassy to him, requiring him to desist from his purpose or war would be declared against him. The three ambassadors from Rome met Antiochus near Alexandria, and Popilius, the leader, handed him the message from the Roman senate. Antiochus replied that he would consider the matter with his friends and then return answer. But Popilius drew a circle in the sand around Antiochus and demanded his answer before he stepped out of it. Antiochus submitted, and retired from Egypt. This was in the year 168 B.C., and the Romans had just crushed completely the Macedonian forces at the memorable battle of Pydna, from which event Polybius dates "the full establishment of the empire of Rome." It was knowledge of this that dismayed Antiochus and which gave the Romans so much confidence.

It was doubtless due in part to this relationship to Macedonia, one of the four horns or kingdoms that arose out of Alexander's empire, that Rome is described as a little horn which came out of one of these four horns. It should be remembered, also, that the Romans and the Greeks were very closely related in many ways. Says P. V. N. Myers in his "General History," page 197:—

"Most important of all the Italian peoples were the Latins, who dwelt in Latium, between the Tiber and the Liris. These people, like all the Italians, were near kindred of the Greeks, and brought with them into Italy

those customs, manners, beliefs, and institutions which seem to have been the early common possession of the various Aryan-speaking peoples."

Of the "little horn" it is said that "he magnified himself even to the Prince of the host," and, "he shall also stand up against the Prince of princes." Verses 11, 25. Rome in both its pagan and papal phases has so related itself to Christ, the Prince of princes. (See also Joshua 5: 14, margin; Dan. 9: 25; Acts 3: 15.) It was by order of a Roman governor that Christ was crucified.

Again, this power is to be "broken without hand." Verse 25. In Dan. 2: 34 we are told that that which smites the im-

age upon its feet—Rome in its divided state—is a stone "cut out without hands." This carries the vision right down to the time of the end and to Christ's second coming. And so the angel says to Daniel, "Behold, I will make thee know what shall be in the latter time of the indignation; for it belongeth to the appointed time of the end." Verse 19, R.V. And again, "The vision belongeth to the time of the end." Verse 17, R.V.

Thus the rise and work of the Roman power—pagan and papal—is outlined under the symbol of the "little horn." The matter of the prophetic period connected with this vision (see Dan. 8: 13, 14) will be considered in future articles.

Salvage and Restoration

"This Man receiveth sinners." Luke 15: 2.

A. L. BAKER

WALKING along the water front of a great harbour a few weeks ago, we noticed over an office door the sign, "Receiver of Wrecks." Upon inquiry, we found that the company represented by that office took the ships that had been battered by the waves and the rocks, rebuilt them, and made them seaworthy again.

That is just what Jesus is—a receiver of wrecks. Souls that have been wrecked on the shoals of sin, battered by the seas of life, submerged by the tides of trouble, are salvaged by Jesus Christ, and made worthy of eternal life.

"The Pharisees and scribes murmured, saying, This man receiveth sinners." They sought to malign Him and tarnish His reputation by declaring to all the people that He received sinners. But, unwittingly, they paid Him one of the greatest compliments He ever received. By their cavil they raised Him to the heights of reputation. No greater thing could be said of Him than that He "receiveth sinners." That is the reason He came to this old world, not to

call the righteous but sinners to repentance. Christ Jesus showed sinners that sin is the way of death, that He is the way of everlasting life. He showed sinners that sin is degrading and repulsive, but that He would plant their feet on the heights of character and achievement.

Let us fervently thank God that Jesus "receiveth sinners."

CHRIST actually bore the punishment of the sins of the world, that His righteousness might be imputed to sinners, and through repentance and faith they might become like Him in holiness of character. He says, "I bear the guilt of that man's sins. Let Me take the punishment, and the repenting sinner stand before Thee innocent." The moment the sinner believes in Christ, he stands in the sight of God uncondemned; for the righteousness of Christ is his: Christ's perfect obedience is imputed to him. But he must co-operate with divine power, and put forth his human effort to subdue sin, and stand complete in Christ.—*Ellen G. White.*



MY FAVOURITE TEXT

"And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." 2 Cor. 12: 9, 10.

IN times past, I have questioned why certain prayers were not answered. But now those doubts have gone: for in the experience of Paul there is revealed the answer to the question, which has brought joy and hope to my soul.

Three times had Paul prayed that a certain thorn in the flesh might be removed; but his prayers were not answered. After many years we hear him say: "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh." 2 Cor. 12: 7. That Paul might be a mighty instrument through whom the Spirit of God could work, and yet that he might retain that humble, Christian faith, was the reason why God saw fit to refrain from answering his prayers.

Again he says: "My strength is made perfect in weakness." Verse 9. When we have a realisation of our weakness, as did Paul, we learn to depend upon a power not inherent. Nothing can take so strong a hold upon the heart as the abiding sense of our responsibility to God. While we look higher than ourselves, we will have a continual sense of the weakness of humanity. The less we cherish self, the more distinct and full will be our comprehension of the excellence of the Saviour. This was the experience of Paul; so we hear him declare:

"Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." And gladly would he endure the distresses, "for Christ's sake." At first his prayer was, to be relieved from the thorn in the flesh; now it was that he might have the power of Christ resting upon him.

In another place, Paul says: "Likewise the Spirit also helpeth our infirmities. . . . And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." Rom. 8: 26, 27. Here is the promise of the work that the Holy Spirit will do on behalf of those who love God; and He works according to the will of God. "And we know that all things work together for good to them that love God, to them who are called according to His purpose." Verse 28. The purpose of God "according to election" (Rom. 9: 11) is "that ye may stand perfect and complete in all the will of God." And it is "that we may prove what is that good, and acceptable, and perfect will of God" (Rom. 12: 2), that He allows the thorn in the flesh.

If the supreme desire is that the power of Christ may rest upon the soul, that he may stand perfect and complete before the Son of God in the grand consummation of earth's struggles

and victories, then it does not matter what may come if, like Paul of old, it is all endured for Christ's sake; for to such will be given the "crown of life," and an inheritance in the kingdom of God, that will last for eternity.

N. A. FERRIS.

I HAVE several favourite texts, for on each occasion where I have needed special help, as when undertaking new responsibilities, they became my strength and guide and assurance, each one fitting in exactly at the time I needed them as food in due season.

When a young man, having attained to the position I had planned to attain, I became troubled concerning my eternal welfare, and saw clearly that it was quite impossible for me to continue my calling and at the same time be an out-and-out conscientious Christian. Several other texts, sent home to my heart by the Holy Spirit, had brought me along to this state of mind. The group of texts upon which I launched out in faith, casting all my fears and cares absolutely on Him who had made the promises (and I knew He would never fail me) is found in Matt. 6: 24-34: "No man can serve two masters." "Take no thought for your life, what ye shall eat, or what ye shall drink; nor . . . what ye shall put on." "Behold the fowls of the air," and "Consider the lilies of the field." "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you," etc.

With this group of texts I launched out, with but few friends, into the hitherto unknown deep with God, on His bare Word. Upon doing so, my heart became wonderfully light and happy, every burden and care rolled away. I was now ready to do anything, to go anywhere, to suffer anyhow, and felt it the greatest pleasure to become the poorest and lowliest so that I might walk at liberty in the footsteps of Him who, "though He was rich, yet for your sakes He became poor, that

ye through His poverty might be rich." 2 Cor. 8: 9.

The world and I had now parted; its attractions and ambitions were nothing more to me. Those texts pronounced to me the divorcing sentence. I would not go back for all the world, although trials and dangers have been my lot in abundance; and without any special talents, yet I felt constrained to be of service to others, "for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel."

So these texts were my marching orders, and alone with God with but few encouraging friends, I started out into a cold, unresponsive world. They have ever been the force behind my activities, and I have been urged on with that other text, "Whatsoever thy hand findeth to do, do it with thy might."

Relying upon those sure and eternal words of life, I have been led into many foreign lands and among people sunk in the deepest of heathenism, and have witnessed among them the same saving effect on all who believed. These scriptures are to me as an unfailing well of water, "springing up into everlasting life."

G. F. JONES.

The True Sabbath of Jehovah

(Continued from page 3)

bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath." Neh. 13: 17, 18. Defiling the sanctuary and profaning the Sabbath were the direct causes of the downfall of Judah, and in their restoration to their own land, the restoration of the temple and its worship and the true observance of the Sabbath of Jehovah, were the outstanding features. The lesson is clear and important.

CHRIST AND THE TEMPLE SERVICE

WE now pass on to the time of the first advent, and what do we find? We only need to read the New Testament record to

find that the true meaning of the sanctuary and its services had been lost sight of, and that the sanctuary had been defiled. Observe the scathing rebuke which Jesus administered: "It is written, My house shall be called a

house of prayer: but ye have made it a den of robbers." Matt. 21: 13. Twice during the short period of His ministry He cleansed the temple, thus emphasising the significance of the sanctuary services in their relation to the gospel which He proclaimed.

As the sanctuary had been defiled, so the Sabbath of the Lord had been profaned. In fact a Jews' sabbath had been substituted for the Sabbath of the Lord. Both sabbaths came on the same day, but they were really just as distinct as if they came on different days. The Jews' sabbath was a man-made institution, loaded down with tradition and burdensome restrictions, as indicated by the words of Jesus: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders." Matt. 23: 4. Jesus observed the Sabbath of Jehovah which He Himself had commanded at Sinai, and refused to keep the Jews' sabbath, thus seeking to introduce the needed reform, and to give both the Sabbath and the sanctuary service their true place in the gospel of salvation which He preached.

In the light of the history of the Sabbath and the sanctuary service which I have outlined in this talk, it is certainly very significant that Jesus Christ recognised the relation which these two institutions sustained to the work which He undertook as the Saviour of the world; that He made it a prominent feature of His work to expose the perversions of these institutions of the gospel which had resulted from following the traditions of men instead of the plain teaching of the Word of God, and that He gave to the Sabbath and the mediatorial service of the sanctuary their divinely ordained meaning in the gospel of the restoration of a lost world.

I recognise that the teaching which I am giving is new to many of my listeners; but I hope you will recognise that I am still presenting the gospel of the grace of God, and that you will not reject any feature of the gospel of personal salvation through faith in the efficacy of

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the work of Christ on our behalf. And now may "the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all."

GOD BLESS YOU. GOOD NIGHT.

[Scripture quotations in this article are from the American Revised Version.]

Day Breaking Again In China

(Concluded from page 5)

far he can discover no trace of anti-foreign feeling; and that the authorities are entirely friendly.

He found their school compound occupied by about a thousand wounded soldiers. They began preaching to them twice daily. On the second Sunday memorable scenes were witnessed. The church, which seats about 600, was packed to the doors. They filled the aisles, the pulpit platform, and the window sills. They drank in the gospel message. At the close of the service so few left that a second sermon was delivered. Then the men were requested to go, and the building was filled again with women.

Mr. Sallee finds a great eagerness for the Word of God. He says: "Many of the Christians and missionaries are doing personal work in the ward and at the bedsides, and we have never in all our experience seen people so eager to hear the gospel. They plead with the workers to stop and preach to them, and pray for them, and they beg for Bibles."

"THE GOSPEL TO EVERY CREATURE"

IN spite of all the missionary effort in China for decades past, many people believe that probably three hundred million people in this land have never yet clearly heard the gospel message. It has been laid upon the hearts of Mr. and Mrs. Alex. R. Saunders, of the China Inland Mission, that a great forward movement should be inaugurated to preach "the gospel to every creature in China." Mr. Saunders says:—

"In apostolic days, was it not

in a time of great affliction that the spread of the gospel went forward? May not God's time for a great gospel forward movement in China have arrived? 'To every creature' is our Lord's command, and at least three hundred million in China have not yet heard. It may yet be possible for every creature in China to have at least one opportunity to hear the good news before our Lord comes. Shall it be given them? Already God is setting His seal upon the effort. Before we left America a friend told us he wished to see a movement of 'the gospel to every creature in China' carried out. He is prepared to finance a scheme to give the gospel to every creature in one county—why not in all the two thousand counties of China?"

Not the least of all the signs of the new day in China is the manner in which the Holy Spirit is laying a burden of intercessory prayer for a great spiritual awakening upon the hearts of His children in many lands. Mr. Robert W. Porteus, a missionary to China, who knows the power of prayer to open the windows of heaven, says:—

"The prospects for a mighty revival in China were never brighter. 'Behold, I will do a new thing—now it shall spring forth.' God's work out here is just beginning. But we need more prevailing intercession. Pray that all China may be moved! Pray believingly!"

Shall we not continue to pray earnestly and fervently—if possible setting apart a special period for intercession daily—for the missionaries and pastors and Chinese Christians, for the spread of the Word of God, and for a mighty spiritual awakening, so that these roseate rays of the dawn may speedily be changed into the bright sunlight of a day of unparalleled spiritual progress?

"BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not."—1 John 3: 1.

Nature a Key to the Bible

MANY illustrations from nature are used by the Bible writers, and as we observe the things of the natural world, we shall be enabled, under the guiding of the Holy Spirit, more fully to understand the lessons of God's Word. It is thus that nature becomes a key to the treasure-house of the Word.

Children should be encouraged to search out in nature the objects that illustrate Bible teachings, and to trace in the Bible the similitudes drawn from nature. They should search out, both in nature and in Holy Writ, every object representing Christ, and those also that He employed in illustrating truth. Thus may they learn to see Him in tree and vine, in lily and rose, in sun and star. They may learn to hear His voice in the song of birds, in the sighing of the trees, in the rolling thunder, and in the music of the sea. And every object in nature will repeat to them His precious lessons.

To those who thus acquaint themselves with Christ, the earth will nevermore be a lonely and desolate place. It will be their Father's house, filled with the presence of Him who once dwelt among men.—"Education," Ellen G. White, page 120.

What Our Neighbours Have

"WHEN we begin to look at the things our neighbours have and we haven't, we always pick out just the things we want. They live in a nice house, we say, and we have only a little one. They have money, and we need to count every penny. They have an easy life, and we have to work. We never say: They have the typhoid fever, but it did not come near us. They have a son in the insane asylum, but our brains are sound. Staggering feet go into their grand door, but nothing worse than tired ones come home to ours at night. You see, when we begin to call Providence to account for the things that don't come to us, it's only fair to take in all kinds of things."

Four New Pamphlets

By Our Contributing Editor, PASTOR W. W. FLETCHER

BOTH LORD AND CHRIST

Notice the Comments below of those who have already received copies.

CHIEF OF SINNERS

This pamphlet shows that the greatest sin of all is the sin of alienation from God and unbelief in the Lord Jesus Christ.

SONS OF GOD

Deals with the relationship between God and His redeemed children, the means by which sonship is obtained, and its evidences and privileges.

THE WAY OF SALVATION

Stresses the danger of being satisfied with knowing about salvation, as to its theory, or plan, without actually entering into it and walking in it as the Way of Life.



What Others Say of "Both Lord and Christ"

From South America a leading missionary writes: "I have taken occasion to read 'Both Lord and Christ' carefully, and I very greatly appreciate the message of the pamphlet. . . . I am convinced that this message is much needed. . . . and I rejoice that our publishing house in Australia is doing what it can to bring out publications of this kind."

An aged minister states: "I have read it very carefully, and a portion of it a number of times. . . . Millions are willing to be forgiven through the blood of Christ, but very few are willing for Christ to have His way with them. . . . It should be read and re-read."

Pastor W. W. Prescott writes: "I have read this pamphlet with much interest. . . . It has suggested and presented some very helpful views."

Another minister writes: "It puts duty in a new light, and I feel that this pamphlet will be the means of a great blessing to God's people."

The president of a missionary college expresses himself thus: "I think it is splendid. . . . I am sure it will do a lot of good."

The following is from a layman: "I am reading it over and over again. It puts very clearly the claims of our Saviour and King for a fully sanctified and Spirit-controlled life, which is our great need."

An evangelist in England lent a copy of "Both Lord and Christ" to a friend, with the result that the latter has sent to Australia for one hundred copies of this series of pamphlets. She speaks of the one she read as "a life-giving message."

A lady Bible worker wrote as follows: "I thank you so much for sending me the copy of 'Both Lord and Christ.' This is a most wonderful little booklet. I want a number of them to give away to Bible readers of mine. Please send me a packet of them, and whatever the cost, I will remit. . . . I think they should be put into general circulation everywhere."

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CHILDREN'S CORNER

A Spider's Baby Carriage

UNCLE Phil, come out here and see this spider dragging a ball after it."

Carl seized his uncle's hand, and pulled him down the steps to the garden path. Running rapidly along the ground was a large, dark-coloured, hairy spider. Behind it was a large grey ball that moved when the spider moved, and when the spider paused a moment to rest, the ball rested, too. It certainly did look queer.

"Ha! ha! ha!" laughed Uncle Phil. "Is this the first time you have seen a running spider?" he asked.

"A running spider? I thought that all spiders ran," Carl said, stooping to examine the queer-looking object.

"So they do, but this kind of spider is a particularly swift runner, and as it depends upon the use of its legs to capture its prey, this name has been given to it," Uncle Phil went on to explain.

"What is it going to do with that ball?" Carl queried, as the spider and the ball moved rapidly onward, and at last disappeared under a stone.

"That ball is the spider's egg sac. The mother running spider always carries it around with her, attached to her spinnerets, which are the organs with which the spider spins her web.

"When the little spiders are hatched from the eggs, which this ball contains, they will immediately climb on their mother's back; and for a while, until they are strong enough to run

alone, she will carry them around with her.

"There is another kind of running spider that carries her egg sac in her mouth; and when the young are ready to hatch, the mother spider fastens the sac in a bush, spins a web of irregular threads about it, among which the young spiders remain for a time."

While his uncle was talking, Carl was listening, but he kept his eyes intently fixed upon the stone beneath which the spider and her ball of eggs had disappeared.

"Here she comes again, Uncle Phil, and she's left her ball!" he suddenly exclaimed.

"Get a little closer, and see if the spider looks just as she did when she crawled under the stone," said Uncle Phil.

"No, Uncle Phil! Her back is covered with little spiders. They must have hatched under the stone!" Carl cried, as the spider crawled proudly away with her little ones upon her back.

"I saw a spider's baby carriage today," Carl gravely announced at the dinner table.

"A spider's baby carriage! What do you mean, son?" his father asked in a surprised tone.

"Uncle Phil saw it, too," Carl insisted, with a roguish glance at his uncle. Then he told about the grey ball that he had seen a spider drag under a stone, and how this same spider came back again in a little while with her back covered with baby spiders. —Cousin Joan, in the *Southern Cross*.

Kindness to Animals

WHILE a number of men were working on the boulevard one day, a poor, half-starved dog came along, and judging from his manner, had probably been stoned or beaten by some man or boy. One of the workmen, seeing the dog, spoke kindly to him, and held out his hand to him, and called the dog to him. It being nearly midday, the man kept the dog with him, and when he came to eat his dinner, he divided his frugal meal with the dog. The dog remained around where the man was working during the afternoon, and at night went home with him and was given a good supper. When the man went to work in the morning, the dog accompanied him, and as he took off his coat and laid it down by his tool box, the dog lay down upon the box, and kept watch over them until midday.

That night, when the man went home, he missed the dog, and when he went to work in the morning, there was the faithful dog lying on the tool-box, and would not let any of the workmen come near it until his new-found friend and benefactor came. Let him lay his coat or box down where he may, there the dog will stay until his return, and allow no one to touch it.

Thus we see the power of kindness when it is shown even to so humble a creature.—*Selected*.

How Chocolate Is Made

CHOCOLATE," said a confectioner, "is made from beans that grow in pods on the cacao tree. These trees are plentiful in the West Indies, and it is from there we get our supply. The beans are put through a regular manufacturing process to produce the chocolate cakes sold in the shops. The first operation is the breaking of the husks and separating them from the kernels by a blast of air. Then the beans are ground with sugar by revolving

(Concluded on page 16)



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AROUND THE WORLD

TERCENTENARY celebrations of the discovery by William Harvey of the circulation of the blood, which is often referred to as the birthday of physiology, were recently held in London. The Royal College of Physicians in London, of which Harvey was a fellow and a lecturer, arranged celebrations, and delegates from universities and learned societies in all parts of the British Empire and twenty foreign countries took part.

SEVERAL buildings, including a large five-story factory at Sharon, Pa., U.S.A., have been erected by arc-welding in various parts of the United States, and their number is constantly increasing. Tests on these buildings have demonstrated the satisfactory character of the arc-welded joints. Several bridges are being reinforced by arc-welding, or will be in the near future. Among these is a highway and trolley bridge near New Brunswick, New Jersey, where new members are being welded inside the old lattice trusses in a manner impossible with rivetting. The cost will be less than half that of an equivalent riveted operation, and traffic will not be deviated from its usual route.

WHAT is described as the first "sea-going taxi" to make its appearance in the Western Hemisphere, arrived in New York recently, aboard the North German Lloyd liner *Columbus*. It is the *Globe Trotter*, a Luft-Hansa aquaplane with a wing spread of fifty-seven feet and a capacity of four passengers. When the *Columbus* sailed a few days later on a twenty-nine-day cruise to the West Indies, the *Globe Trotter* was taken to be used for sight-seeing flights over the islands. It will take off from and land in the water. The plane was used successfully in this manner on a cruise of the *Luetzow* to the North Cape last spring. Its pilot is Walter Hagan, an officer in the German air forces in the World War.

IN India the musical system differs greatly from that of England or of the United States, in that the ear of the native is trained to a much finer division of sound. For many years musical authorities tried to make England's national hymn a popular one in that country, but they failed until an Indian musician named Sonrindro Mohun Tadore undertook to translate that hymn into Sanskrit and Bengali and fit it to Indian music. There was one problem that he alone knew how to solve. This was that the Indian people love music intensely, but they must have all occasions and conditions suited in any song. So he went to work and adapted the words to four different native tunes that were very popular, one for morning, one for night, one for the rainy season, and one for street processions. This accomplished, the people were happy, and entered into the true spirit of that hymn.

THE University of Paris long has been a centre of world thought. Within its walls may be found students from the four quarters of the globe. Of its 26,000 regularly enrolled students, 28 per cent this year are foreign. The beneficial effect of such a commingling of nationalities cannot be measured. At the present time the University of Paris is engaged in an educational project that seems destined to increase its international prestige many fold. Briefly, the plan as sponsored by the University of Paris, and known as the Cite Universitaire Foundation, contemplates the erection of national dormitories on a tract of seventy-five acres of wooded park at the far end of the Latin Quarter, opposite the Parc Montsouris, set aside by the university. Nine nations already have taken advantage of the free site offered each country, and have already put up buildings or are constructing them. Other nations are negotiating for the sites. This university city will be built around a great central structure housing a restaurant, social halls, auditorium, and gymnasium, so that students of each nation will have daily contact with students from every other nation.

THERE was recently completed at the works of Messrs. Gillett and Johnston, Croydon, the largest bell ever cast in England, weighing 18½ tons. The bell is the fourth largest in existence, and the biggest that has ever been tuned. It will constitute the Bourdon bell of the Laura A. Spelman Rockefeller Carillon, which is shortly to be installed at the Riverside Church, Riverside Drive, New York, U.S.A.

How Chocolate is Made

(Concluded from page 15)

granite grindstones. The stones are heated, and the oil contained in the bean makes the mass adhere and become a thick paste. This pulp is now partly dried, and the air bubbles are squeezed out in a press, and it is transferred to the cooling tables. Here it is beaten and worked by hand to produce an even texture and a fine grain. Then it is placed in moulds, a blast of cold air is turned on, and in a few moments the beautiful glossy tablets are finished.

ACKNOWLEDGMENT

WE acknowledge with thanks a remittance of £5 from "A. Z." for foreign missions. This amount will be used for the proclamation of the gospel in the islands of the South Pacific.

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