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TWOPENCE

Sunday Keeping Bereft of Authority

Radio Address by W. W. PRESCOTT, Broadcasted from Station KFAB, Lincoln, Nebraska, U.S.A.

BY quotations from Roman Catholic writers I have heretofore shown their admission that there is no authority in the Bible for any change of the Sabbath to Sunday; and that, on the contrary, both Christ and the apostles rested on the seventh day and taught its observance. I also

presented from their own writings their claim that the Roman Catholic Church changed the day in spite of the plain teaching of the Scriptures, thus demonstrating, from their point of view, that the authority of the church is above the authority of the Bible.

I also quoted their own plain language in which they charge

Protestants with marked inconsistency, inasmuch as they claim to follow the Bible and the Bible alone in all questions of doctrine, and yet accept the teaching of the Roman Catholic Church in the matter of Sabbath observance. I stated plainly that I do not accept the Roman Catholic teaching concerning the observance of Sunday, but hold, both



Representatives of nine nations and six British dominions signed the Kellogg Peace Pact "outlawing war," in the Clock Hall of the French Foreign Office, Paris, on August 27. Herr Stresemann is seen signing the Pact on behalf of Germany.

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Senator the Hon. A. J. McLachlan, honorary Minister in the Australian Cabinet, who signed the Kellogg Peace Pact on behalf of Australia.

in theory and in practice, to the uniform teaching of the Scriptures, both of the Old and of the New Testament, concerning the seventh-day Sabbath.

SOME PROTESTANT EXPLANATIONS

Now I shall pass from the Roman Catholic explanation of the change of the Sabbath from the seventh to the first day of the week, to the Protestant explanation of this remarkable change. I will quote first from the writings of the well-known theologian and preacher, Dr. R. W. Dale of Birmingham, England. The following extracts are taken from his book, "The Ten Commandments," pages 100-110:—

"It is quite clear that however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath. The Christian Sunday and the Jewish Sabbath are absolutely different institutions, different in almost every particular that constitutes a characteristic of either. . . . The Sabbath was founded on a specific divine command. We can plead no such command for the obligation to observe Sunday. The Sabbath was to be observed on a particular day which was determined by divine authority. . . . There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday. . . . At what time the early Jewish

Christians ceased to keep the seventh day as a Sabbath is doubtful. . . . As it is difficult to determine the exact time when Jewish Christians ceased to rest on the Sabbath, it is also difficult to determine the exact time when Christians generally began to rest on the Sunday. . . .

"There is no reason to believe that the apostles required their converts to keep the first day of the week as a day of rest. . . . It is clear that for a long time the Sunday, though part of it was consecrated to worship, was not kept as a day of rest by the Christian Jews, who continued to rest on the seventh day of the week, nor by the Gentile Christians, for they had inherited no weekly Sabbath from their heathen ancestors, and there is no trace of any obligation having been imposed upon them by the apostles to commemorate the resurrection of Christ by abstinence from their ordinary occupations. They met for worship before the day's work began, and, perhaps, after the day's work was over.

But as time went on, Christian men came to feel that it would be expedient to secure larger opportunities for Christian communion by protecting one day in the week against the intrusion of common business and care. As the church grew stronger, it became more and more able to do this. . . . The rest of the Sunday is protected

by no law; it has been gradually won as a privilege, and is now to be protected as a right. . . . The observance of the Sunday as a religious institution is a question of privilege, not of duty."

In view of these quotations from Dr. Dale, I affirm that his position is essentially the same as the Roman Catholic, viz., that the change from the seventh to the first day of the week does not rest upon any divine authority, but rather upon the custom and teaching of the church. I do not say that all Protestants agree with Dr. Dale, but I present his view as one of the Protestant explanations of the change of the Sabbath. As I have already stated, there is a wide difference of opinion among Protestants about this question, and this in itself shows the weakness of their position. I would that all might be united on the plain teaching of the Scriptures, and thus have a strong defence against the encroachments of modernism.

My next quotations to show the Protestant position, are taken from the printed lectures given by James Augustus Hessey before the University of Oxford with the title, "Sunday: Its Origin, History, and Present Obligation." I will state the page on which each quotation is found in the edition from which I take them. Page 10: "As for the Lord's day, it is not, in any sense of the words, a Sabbath, or a successor to the Sabbath. It is a purely ecclesiastical institution."

Pages 47, 48: "In no place in the New Testament is there the slightest hint that the Lord's day is a Sabbath, or that it is to be observed sabbatically, or that its observance depends on the fourth commandment, or that the principle of the Sabbath is sufficiently carried out by one day in seven being consecrated to God." Dr. Dale, from whose writings I previously quoted, was a Nonconformist clergyman, while Dr. Hessey was a clergyman of the Church of England, and thus the two represent two phases of Protestant teaching in England, but they agree in making Sunday an institution of the church, not resting upon any explicit divine command.

I will next present an extract from the well-known church historian, Dr. Augustus Neander, whose monumental work, "The

History of the Christian Religion and Church," is a standard authority. This quotation is the correct translation from the first German edition, Hamburg, 1826, Vol. I, Part II, page 339: "Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath. . . . The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps, at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered labouring on Sunday as a sin."

As I desire to be perfectly fair, I will state that in his next edition in 1842 Neander omitted the sentence in which he expressly stated that Sunday was always only a human ordinance, but he has added nothing to the contrary, and his statement in the first edition is historically correct. It seems perfectly clear to me that in this matter of Sabbath observance we have drifted away from the only safe anchorage, the Word of God. Many of us may not have known this, but when the truth is made known to us, we should gladly return to Scriptural practice. There is always danger in drifting with the current.

NO NEW TESTAMENT AUTHORITY

ABOUT the middle of the nineteenth century an English layman, Sir William Domville, published a book with the title, "The Sabbath," in which he shows that there is no authority in the New Testament for the observance of Sunday, although he himself advocates the observance of that day. On pages 214, 215 of this book I find the following: "I have replied to this argument of the Sabbatarians [that Sunday was generally observed in the time of the apostles and was therefore a divine institution] and met their evidence by counter-evidence; and it is my sincere conviction that I have thereby made it apparent, beyond all justifiable doubt, that the very reverse of the Sabbatarian tenet as to the observance of Sunday in the time of the apostles is the historical

truth; that, so far from the religious observance of the Sunday as a Christian festival having been universal in the Christian church at that time, and so far from such alleged observance having had the sanction of the apostles, there is not a single instance recorded in Scripture of the observance of the Sunday by the Christian church, nor a single instance of such observance by the apostles themselves, or by any one of them; and further, that there is no Scripture proof of any custom of the apostles, or of the church in their time, to observe that day; that consequently there are no just grounds for presuming that a precept from Christ, or His apostles, enjoining such observance did once exist, though not now extant; and, finally, that the legitimate and undeniable conclusion from these well-established premises is this—that the observance of the Sunday, whether as a Sabbath or as a stated day 'of assembling for the purpose of public worship and religious instruction,' is *not* an institution of *divine* appointment."

I agree with Sir William Domville that there is no divine authority for the observance of Sunday as a day of worship, but I do not agree with him that

there is sufficient authority outside of the Bible to warrant such observance instead of the observance of the seventh day. I further agree with him in the following statement, found on page 307: "No ecclesiastical writer of the first three centuries of the Christian era has attributed the origin of Sunday observance either to an injunction or the example of the apostles, or to any precept from Christ Himself."

TRADITION NO AUTHORITY FOR PROTESTANTS

THERE is such a wealth of material bearing upon this question that I am at a loss to know just what to select, as I can use only a very small portion of what is available. Judging from the general trend of the many treatises upon the Sabbath controversy, it would seem as if the preponderance of teaching was that there was no divine authority for the observance of Sunday as the Sabbath.

In 1856 a booklet was written by Walter Farquar Hook, D.D., then vicar of Leeds, England, and later Dean of Chichester, from which I make the following extract: "As to the observance of the Lord's day, we are not able to refer to a single

(Concluded on page 11)



Sport & General Photo

Whilst the Peace Pact was being signed in Paris, Britain was commencing her army manoeuvres season in various parts of the country. Above is a photo of a scene during the manoeuvres. The nations are declaring for peace but preparing for war.



NOTE and COMMENT

Trusting in Man—A Vain Hope

MR. HILAIRE BELLOC is a well-known writer of the present day. He is also a Roman Catholic; and, being asked his ideas on immortality, has given them in the *Westminster Gazette*. He begins by giving his authority for believing in immortality. That authority is his church and nothing else. There is no appeal to the Bible for proof of the present inherent immortality of the soul. His church has taught it, and—he believes his church. It will be interesting to our readers to note what he says in reference to his authority:—

"The Catholic believes in the immortality of the soul on authority. He believes it because he is told it is true by the voice of the church, which, when it defines any one of the comparative few, but tremendous things which it has defined, is for him the voice of God. He is more certain of this than of anything except his own existence. . . . I accept what she teaches and trust her more than I do the evidence of my senses. Whether I can imagine the thing or not is to me of no intellectual consequence at all. But I repeat, no one who is not a Catholic can be expected even to consider that position."

We should certainly think not. What has the Almighty Giver of life and faculties given them to us for if He does not expect us to use them? He has never commissioned any man or set of men to do the thinking for all the rest of us. When He asks us to have faith, He asks us to use the intellect that He has given us, and He cannot and does not hold anyone else responsible for our faith or lack of faith. Every individual soul has business direct with God. Even the fathers are not condemned or justified on behalf of their children. Every soul has

a case pending at the bar of God; and he who lets another think for him and believe for him is deceiving himself to his own eternal ruin.

There is one light that has come into this world which is to light every man's pathway; that light is the Bible and the life of the Lord Jesus Christ. Every teacher that has come into the world and every religious body that has appeared in the world, we are divinely admonished to test by that one divine touchstone: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. That is not a commission to believe what we are told by men or by a church, but to bring everything to the test of the divine Book, and let that teach us whether the doctrine is right or wrong. God never intended that His church should be in the world as a substitute for thought or as a substitute for the exercise of the mind in religious things. Many teachers have gone out into the world. Does their teaching square with God's Word? If it does, believe it; if not, reject it.

It is no excuse for believing something, merely to say, "I was told." And there is no one in this world at the present time who has a right to set himself up as the last authority in things spiritual and command all men everywhere to bow down to his dictum. He who does that usurps the prerogative of God; and especially does he do this when his teachings are out of harmony with the Word of God, the Bible. And yet Hilaire Belloc, who has been gifted with a brain and with the power of reasoning, with the right of

choosing or rejecting, has given that all over to an organisation, and proposes to believe and do what that organisation says, even though he cannot understand it and even though it may be against his own reason.

Such a position as that is a perversion of the power and right of choice and is a prostitution of the highest gift with which God has endowed us—our intellect. We harness a horse, puts bits in his mouth, drive him where *we* will and make him do what *we* will. God has never commissioned men to use other men in that way—to harness their intellects and their power of choice and drive them where *they* will.

And what has this process done for Hilaire Belloc? It has made him believe a thing which is contradicted over and over by the Word of God that is the standard of truth. He believes that which the great divine touchstone of truth declares to be an untruth. "The soul that sinneth, it shall die." When men have passed the gates of the tomb, then "their love and their hatred is now perished." "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." "If I wait, the grave is mine house: I have made my bed in the darkness." But, if he has been faithful, then: "Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." When the time of restitution comes, and when the Lifegiver calls, "the dead in Christ shall rise first." Then, together with them, the righteous living will go with their Redeemer to the place which He has prepared for them. 1 Thess. 4:16. And the gospel prophet of the Old Testament speaks of the same in these glowing words: "Thy dead men shall live, together with My dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19. And this is to take place when "the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." Isa. 26:21.

No, Mr. Belloc, we cannot go with you. The Lord asks us: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson,

they shall be as wool." Isa. 1: 18. He nowhere invites us to let some one else do our reasoning for us. Nowhere does He tell us that He will hold us accountable for what a church believes, or hold any church accountable for what we believe. He expects us to reason about it ourselves; that is why He has given us reasoning faculties.

He nowhere rewards a church for the work of an individual nor an individual for the work of a church. He rewards every individual man "according as his work shall be." There is one divine authority, the Word of God; one divine Leader, the Lord Jesus Christ; one Vicar of Christ on earth, the Holy Spirit, and none other. S.

change of mind. The heart determines the attitude of mind, and the attitude of mind determines the intellectual results.

"When a man is able to say, 'Who, His own self, bare our sins in His body on the tree,' then he is able to understand something about God."—Pages 239, 240.

The reason why so many of the Protestant churches are making such small gain in membership is because so much of the preaching and teaching is modernistic and lacks converting power. What really spiritual work there is being done in these churches is being done by those men who have not surrendered their faith in the Bible as the inspired Word of God and in Jesus Christ as the only Saviour from sin. But the number of these men is steadily decreasing, and nominal Protestantism is rapidly becoming permeated with the faith-destroying teachings of modernism and higher criticism.

Before the Reformation the Bible was denied its rightful place in the life and faith of the church, and tradition was exalted in its stead; latter-day Protestantism is rejecting the Bible and exalting in its stead the hypotheses of pseudo-science and the faith-destroying theories of modernism and rationalistic criticism.

The Lord of heaven foresaw all this, and He has raised up a people in these last days who are found throughout the world proclaiming in positive tones that the Bible is God's inspired revelation to man and that Jesus Christ, who is soon to appear in glory to gather home His own, is man's Saviour and Redeemer, the only One through whom we can have eternal life. Of that people the Word of God speaks when it says: "Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12, R.V. That is the standard to which God is calling men and women today. "Choose ye this day whom ye will serve." F.

ALL who in this world render true service to God or man receive a preparatory training in the school of sorrow. The weightier the trust and the higher the service, the closer is the test and the more severe the discipline.—Ellen G. White.

The Blight of Modernism

IS modernism successful in bringing about genuine conversions in the lives of men and women? Does it so draw souls to Christ that ambitions, ideals, and habits of life are entirely changed, so that even those who have been down in the deepest depths of sin are rescued from their ruin by divine power and made new creatures in Christ Jesus?

These are important questions, for modernism has very definitely established itself in nearly every branch of the Christian church. It has captured practically all the theological institutions of the leading denominations and a very large percentage of the pulpits.

Writing recently to the editor of the *British Weekly* on this matter, an Armenian, Dr. A. Galustian, pens these significant words:—

"One seldom hears the gospel preached as Paul preached it. One suspects that some ministers are afraid to preach the gospel lest they should offend members of their congregation. How I sometimes long for the days I used to sit under the ministry of a fervent Armenian Protestant pastor in Constantinople, who was unfortunately massacred by the Turks during the war. During his preaching I used to feel as if I were in the very midst of heaven, he spoke with such great power. I have listened to quite a number of well-known modernist preachers in London, Glasgow, and Edinburgh, but they always somehow leave me cold. I never seem to get any spiritual uplifting. Without wishing to be offensive to these preachers, I wonder if any are ever converted through their ministry. I may have been unfortunate in my experience, but during the whole of my stay in the Near East I never came across a single Armenian who was converted through the preaching of a modernist, but I know scores who, like myself, were led to Christ through the ministry of men who were earnest believers in the verbal inspiration of the Bible. It seems strange, does it

not, that the Protestants, whose splendid slogan was at one time, 'The Bible, the Bible only, and nothing but the Bible,' should be the very people who are now tearing the Bible to pieces. Although I have lived in Britain for several years now, I have not yet discovered what exactly the modernists believe in. I have found out a great deal in which they do not believe, but how much of the Bible they do believe is a mystery to me."

Dr. Galustian has doubtless expressed the feelings of many devout Christians concerning modernism. Modernistic preaching leaves the listener "cold"; it imparts no "spiritual uplifting." The reason for this is that modernistic preaching is not based on the Bible as the Word of God—His inspired revelation to man—nor is Jesus Christ exalted as the divine and only Saviour of man from that sinful condition which is a result of the fall of our first parents from a state of sinlessness, through disobedience to God's law.

The late T. Jollie Smith, M.A., who was Professor of Hebrew and Old Testament Studies at Ormond College, Melbourne University, in his book, "Studies in Criticism and Revelation," has these pointed remarks concerning the modernist:—

"The modernist is a good man with the self-conscious goodness of the Pharisee. He has never learned the depth of the cry, 'God, be merciful to me a sinner.'"

"The modernist is not ethically worse than other men, he is better; but because of this 'betterness' he cannot understand, and he cannot accept, our position of utter humiliation before God. He imagines himself a kind of Christ; he never realises that he is just a sinner."

"When the modernist becomes 'converted,' when he experiences a change of heart, then also and not till then will he have a



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WHAT DOES THE NEW YEAR PROMISE?

AS the years go on, we see evidence, always more and more striking, of the fulfilment of the predictions of God's Word. The events of our generation are moving steadily toward the consummation of earth's history and the eradication of sin from the universe.

Many may question this, and declare that the world is growing more and more sinful; that even professed Christians are losing their zeal for religious things; and that God Himself seems to be fading out of men's minds.

Such persons, while recognising these things, have failed to recognise another and strikingly important fact—God foresaw this and foretold it as one of the signs of the end; and that we recognise it as an actual fact today, demonstrates the inerrancy of the divine Word. "Evil men and seducers shall wax worse and worse, deceiving and being deceived," says the Spirit through the Apostle Paul; and this they were to do "in the last days," 2 Tim. 3: 1, 13. We are warned, furthermore, that "in the last days" men, though having a form of godliness, would be "denying the power thereof." Verse 5. And the Saviour Himself, in speaking of the last days, asked a striking question: "When the Son of man cometh, shall He find faith on the earth?" Luke 18: 8. It would be not only very questionable if He would, but it would be very certain that it would be scarce. Paul further declared, in his admonition to Timothy (and to us): "The time will come when

they will not endure sound doctrine." 2 Tim. 4: 3.

All these characteristics of "the last days" we see about us today, and many others equally striking. In fact, they are the dominating characteristics of our day. The tendency to think war and to make war while men talk peace is another of those paradoxes which fulfil the divine predictions. Likewise the hatreds and animosities and suspicions in the industrial world that eventuate in strikes and mob violence are a positive reproduction in acts of what God has written for us in the burning words of the prophets. Thus was it to be in the days that would immediately precede the coming of the Judge of all the earth to punish sin and sinners and give reward to His servants who have stood true and loyal to Him through these ominous and trying times.

This journal stands as a watchman for God. Its business is to interpret the characteristics, the tendencies, the events of these times, in the light shining undimmed from God's Word; and, through that interpretation, to show "what Israel ought to do." God's people, travelling now through this wilderness of sin and temptation, are His Israel; for they must indeed learn what it is to "prevail with God" as "princes" of the household of faith, or they will perish by the way. The "fiery serpents" of doubt, infidelity, scepticism, pulpit apostasy, and a paganised Christianity, are leaping out of the desert sands on every side.

Only with the eyes fixed upon the uplifted cross can we go forward with any assurance of escape from these attacks or of healing for our burning and deadly wounds.

This journal not only interprets the thrilling and important events of our day, that we may recognise them as God's sign-posts on the way home, but it aims at all times and in every way possible to lift up the risen Saviour as the one hope of this world, and the one pathway for sinners from this fire-doomed desert to the city of peace and eternal rewards, to the home eternal and the life that will never end.

We believe that He is coming soon. We have seen in earth and sea and sky the tokens which He gave centuries ago to indicate to those living in the last days that the time of their deliverance was drawing near. These are facts of history. There stand the prophecies; there stand their complement in the recorded facts of our day. As we cannot deny them, it is pure folly to be faithless—to doubt His word and deny His coming. We can do neither, nor do we desire to do so. The thrill of the tremendous fact that His return is sure and the day is near, gives courage and hope and joy which nothing in this world can give, and nothing it may do can rob us of.

And while that joy thrills the soul of the Christian, he is certain to find within his heart a deeper and stronger determination to be found always obedient to His holy will. When he knows what the will of the Lord is, he will not try to evade it; he will not quibble over forms of words to see by what loop-hole he can escape from a plain and positive command of the Almighty. Rather, he will say with his Lord, "I delight to do Thy will, O My God, yea, Thy law is within My heart." Ps. 40: 7, 8.

To help our readers to see these facts, to see what the events and developments of our day mean, to learn to rejoice in the knowledge that our blessed Lord is coming soon, to have hearts fully yielded to His divine will, and to be ready to meet Him in peace in that day of glad destiny, are the reasons for the publishing of this journal. We shall try always to be true to this important programme, that hearts may re-

joice in the light of God's comforting assurances, and that the perplexities of these days may dissolve into glad consolations when the night of doom is settling down upon a generation

that would not heed and did not wish to know. God help us always to teach what He would have taught, and may we have grace and wisdom to follow where He leads the way. S.

the Christ to suffer these things, and to enter into His glory?" And then, Luke tells us, "beginning from Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning Himself." Luke 24: 25-27, R.V.

"Jesus had before Him a grand field, from the Protevangelium [Gen. 3: 15] down to Malachi 4," remarks F. Godet, D.D., on this text. "In studying the Scriptures for Himself, He had found Himself in them everywhere. (John 5: 39, 40.) He had now only to let this light which filled His heart ray forth from Him."

Later, when He appeared to the eleven and those who were with them, He said: "These are My words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the Psalms, concerning Me." Luke 24: 44, R.V.

It is very evident, then, that Jesus most emphatically taught that the Old Testament is full of Himself.

Stanley Leathes, M.A., D.D., who was Professor of Hebrew at King's College, London, during the latter part of last century, makes this striking statement:—

"It is the peculiar property, as well as the transcendent merit of the Old Testament, to speak in every page of Christ, of the aspect of God which Christ revealed. Even if it contains no promise of a revelation such as that which Christ's was, it contains itself, at least partly, the revelation. If, therefore, it were possible to prove to demonstration that Jesus was an impostor (God forgive us), it would still be true that the Old Testament is full of Christ."—*"The Witness of the Old Testament to Christ,"* Preface, page x. (Italics his.)

In the last chapter of this excellent work Dr. Leathes says:

"I have endeavoured to show you that not alone in the New Testament the treasure of your faith lies hid—that the Old Testament also is a mine of wealth, for the simple reason that it is full of Christ—that it is really this characteristic which must place it to the end of time beyond the reach of criticism—that it is indestructible."—*Ib.*, page 233.

Professor C. A. Auberlen,

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SHOULD WE DISCARD THE OLD TESTAMENT?

IN reply to such a question as that above, many theologians and preachers of today unhesitatingly give an affirmative answer. To them the Old Testament is but a collection of myths and folk-lore, and is of no value to modern Christians. Only a very little of it they regard as historical, and they can find no mention of Christ in any of its pages. There are many others who do not take such an extreme view, yet they set a very low value upon the Old Testament Scriptures and their attitude toward them and their utterances concerning them tend greatly to destroy faith in these Scriptures as the inspired Word of God.

For instance, the Rev. John Bevan, speaking at a recent Congregational Conference in Great Britain, said that "there would be no great harm done if many parts of the Old Testament were lost to the sight of man and preserved only in museums or for the delectation of students." "Their religious value is negligible," said Mr. Bevan, "in fact, they have never been of the least help to true religion." "We should tell our congregations quite frankly," he declared, "that the history in the Bible has no more bearing on religious truth than any other history. The Old Testament could be disposed with, but it would be unwise to accustom ourselves to the thought of the Christian religion apart from its ancestry."

And the Rev. Geoffrey Allen declared recently at the Modern Churchmen's Conference in London that "the church should have the courage to create the Bible anew, and to reject large sections of the Old Testament, retaining only those showing the growth of the knowledge of God and the special sources of the inspiration of Jesus."

But who among these critics is competent to judge what portions should be rejected and

what retained? And furthermore, what right have they to reject any part of the Old Testament? Christ Himself never indicated that any part of it was of no value to the Christian church. It is true that the Old Testament contains much that was merely typical and which ceased to be binding after it met its fulfilment in Christ, and that many of the pages of the Old Testament are but past history; but the whole of that wonderful collection, from Genesis to Malachi, is filled with valuable lessons for God's people in all ages, and with striking illustrations of God's love and mercy, as well as His justice, in dealing with wrong-doing.

A most important feature, which should never be overlooked when the value of the Old Testament is being considered, is the fact that *the Old Testament is full of Christ*. And Christ Himself has emphasised that fact. Addressing the Jews He said: "Ye search the Scriptures, because ye think that in them ye have eternal life; and *these are they which bear witness of Me.*" John 5: 39, R.V.

Jesus here refers to the Old Testament, for at the time He spoke the New Testament was, of course, not yet written. The noted scholar, Dean Alford, comments thus on this text: "Search the Old Testament Scriptures: for they are they that testify of Christ. To find Him in them is the true and legitimate end of their study. To be able to interpret them as He interpreted them is the best result of all Biblical learning."

After His resurrection the Saviour joined the company of two of His disciples while they were on their way to Emmaus. They did not recognise Him, and were feeling very pessimistic concerning His death. But He reproved them thus: "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behoved it not

Types and Shadows Have Passed Away, BUT

GOD'S GREAT MORAL LAW

Sermon by F. G. RAMPTON

Is Founded on the Rock of God's Character

IF ever there was need to follow Paul's counsel to Timothy to show himself "a workman that needeth not to be ashamed, rightly dividing the Word of Truth," that time is now. Of all the subjects upon which there seems to be a conflict, none is so subject to misunderstanding as that of our relationship to the law of God.

While we are told that "by the law no flesh shall be justified in His sight," and this is frequently reiterated, we are told just as definitely that "sin is the transgression of the law." While we read that Jesus "abolished in His flesh . . . the law of commandments contained in ordinances," we are as definitely assured that the gospel establishes the law. Rom. 3: 31. Here, then, is a need rightly to divide the Word of Truth.

Let us examine what the Scriptures have to say concerning the law, and see if these misunderstandings can be cleared up. We shall do so by discovering two systems of law which God gave to His people. To begin our study let us turn to the seventh chapter of Hebrews, reading the twelfth verse. "For the priesthood being changed, there is made of necessity a change also of the law." Clearly two things are changed, the priesthood and the law. It is just as clear that the law *had* to change, for it was of "necessity." This law was changed because the priesthood was changed, changed after the priesthood and changed of necessity. The law, then, referred to in this verse is a *dependent* law. It is dependent on the priesthood, for when the priesthood changed, that law had to change. Let us commence a diagram, placing the law after the priesthood, because of its dependency upon it:—

— — — PRIESTHOOD LAW

Now, in the fifth chapter of Hebrews, and in the first verse, we are told that "every high priest is ordained" to offer gifts and sacrifices "for sins." That is, if sin had never entered the world, we would not have needed

a priesthood. Therefore, the priesthood is dependent on sin for its existence. We shall proceed further then with our diagram, and as the priesthood depended on sin, we shall place sin before the priesthood, thus:—

— SIN PRIESTHOOD LAW

Now upon what, do we ask, does sin depend for its existence? This is just as unqualifiedly stated in the Scriptures. The apostle of love, John, writing sixty years after the cross, says, "Sin is the transgression of the law." Sin, then, is dependent on the law, for to use the words of Paul in Rom. 4: 15, "where no law is, there is no transgression." And again in Rom. 5: 13, "Sin is not imputed when there is no law." Sin, then, is entirely dependent on law. It is the result of the breaking of law. Therefore, we shall still further extend our diagram, placing law first, and all that followed its transgression after it. Thus:—

LAW SIN PRIESTHOOD LAW

Now, from these few scriptures we have discovered that there first exists a law, defining sin. The transgression of this law produced sin. The coming of sin necessitated a priesthood to save us from the consequences of sin, and as this priesthood must offer its gifts and sacrifices, a law was given governing these sacrifices, for the priests offered their gifts and sacrifices (Heb. 8: 4), "according to the law." Here we find, then, there are two laws, one before sin, defining sin; the other coming in after sin, the result of sin, to provide a remedy for sin. Thus one writer states it: "There are many who try to blend these two systems, using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures. The distinction between the two systems is broad and clear."—*"Patriarchs and Prophets,"* page 365.

Now, we must further study the Word to discover what law it is that defines sin and what law provides the remedy for sin.

And Paul does not leave us in uncertainty on this important matter. Very definitely does he state in Rom. 7: 7, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." He leaves us without question concerning which law he is referring to, for he is quoting from one of the Ten Commandments, "Thou shalt not covet." For convenience, this has been called the moral law, for its principles are moral and consequently eternal.

We must turn to the Book of Leviticus to discover what is this other law that provides the remedy for sin. In the sixth and seventh chapters, we have the epitome of this remedial law. Five commandments in this law are quoted. For instance, we have the "law of the burnt offering" (chapter 6, verse 9), the "law of the meat offering" (verse 14), the "law of the sin offering" (verse 25), the "law of the trespass offering" (chapter 7, verse 1), and the "law of the sacrifice of peace offerings." Verse 11. These are not five laws, you will notice, for in the thirty-seventh verse of the same chapter, the Lord sums up what has been previously stated in the following words: "This is *the* law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecration, and of the sacrifice of the peace offerings." He does not say, *these* are the laws, but this is *the* law. All five commandments then are comprehended in one law, thus constituting a complete code in itself. When Paul refers to this law in Heb. 9: 10, he says that it "stood only in meats and drinks, and divers washings, and carnal ceremonies [margin], imposed on them until the time of reformation." Notice the significance of the word "only." This law dealt exclusively with ceremonies, and is called therefore, for convenience, and rightly so, the ceremonial law. This law was spoken by God to Moses out of the tabernacle (Lev. 1: 1), and

was written, not on enduring tables of stone, but in a book.

THE RELATIONSHIP BETWEEN THE TWO

LET us now notice the relationship of this ceremonial law to the moral law. This is brought very clearly to view in the fourth chapter of Leviticus, verses 27-31. Here Israel was told, "If anyone of the common people sin, . . . while he doeth somewhat against any of the commandments of the Lord, . . . then he shall bring his offering . . . and he shall lay his hand upon the head of the sin offering, . . . and the priest shall make an atonement for him, and it shall be forgiven him." Let us notice—if anyone sin, he does something *against the commandments of the Lord*, that is, he breaks Law No. 1, the moral law. He then approaches the priest and is informed that he shall bring an offering for his sin, a kid of the goats, this offering being defined by the second law—the law of sacrifices. After he has fulfilled the requirements laid down in these verses, we are informed that he will be forgiven. The first law, then, is the definer of sin, while the function of the second is to provide a remedy for sin. Now, let us complete our diagram and it will be seen that, as said before, "the distinction between the two systems is broad and clear."

THE CEREMONIAL LAWS PASS AWAY

Now, what did the gospel do with these two laws? It certainly could not abrogate and establish them at the same time. When Jesus, the great Antitype of all the sacrificial offerings found in this law, died at the appointed time on Calvary's cross, these typical sacrifices being met by a greater and nobler sacrifice which they had foreshadowed, they were needed no longer. And thus we read in Eph. 2: 14, 15 that this second law of commandments contained in ordinances or ceremonies was abolished. That law which was "added because of transgression," which like a schoolmaster led Israel up till the time the Seed (Christ) came, was now abrogated, so that we are no longer under that schoolmaster.

What actually took place was the abolition of the Levitical priesthood and the Levitical offerings, and the substitution of a better priesthood (Jesus, our High Priest) and better sacrifices, the sacrifice of Jesus Christ once for all. Sin, however, was not abolished on the cross. That, unfortunately, still exists, and we must needs have the law that defines sin and leaves man without excuse. In Romans 3 we have a discussion of the guiltiness of all mankind, and the means of justification. In verse 9 Paul proves all are under sin (verses 19, 20), all the world is guilty; and this is revealed by the law, which gives us a knowledge of sin—the Ten Commandments. Of this law Paul asks, "Do we then make

void the law through faith?" He then replies, "God forbid: yea, we establish the law." Verse 31. That is, this law is established, or made more secure as a definer of sin. Not, however, as the justifier of the sinner, for by the deeds of the law can no flesh be justified in His sight. It was never intended to justify men, to declare them sinless, and from its very nature cannot do so. It is likened in James 1: 22-25 to a mirror, which reflects our imperfections. It can never cleanse, for that is not the purpose of a mirror. It can but point us to the fountain open in the house of David for sin and uncleanness. It convinces us that we are sinners, and need a Saviour, and points us to the sacrifice of Calvary and the virtue of Christ's precious blood, by which alone we can be cleansed from sin.

Many scriptures there are that indicate the Christian's relationship to this law. Thus we find in James 2: 10-12, that if we keep this whole law, and yet offend in one point, we are guilty of all. That is, to use the words of James, "If thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." He is quoting, of course, from the same Ten Commandments; and then he says, "So speak ye and so do, as they that shall be judged by the law of liberty."

All the great Reformers were very clear upon the distinctions

Law No. I

BEFORE SIN. DEFINES SIN.
"ON TABLES OF STONE."



THE MORAL LAW

Established by the Gospel,
Rom. 3:31

As a Mirror, James 1:23-25

To be the Standard in the
Judgment, James 2:8-12

Sin

Priesthood

THE RELATION OF THE TWO LAWS

If Any Man Sin (Break Law No. I)

THEN

Bring An Offering (According to Law No. II)

RESULT

FORGIVENESS

Lev. 4:27-31

Law No. II

AFTER SIN. REMEDIES SIN.
THE BOOK OF THE LAW.



THE CEREMONIAL LAW

Abrogated by the Gospel,
Eph. 2:15; Gal. 3:19-24;
Col. 2:14-17.

between these two systems of law. Thus Luther in his "Shorter Catechism" gives these questions and answers:—

Ques.—Are we under obligation to keep the moral law?

Ans.—Yes; because it is founded on the nature of God, and cannot be changed; it is of universal application, which was impossible with respect to the ceremonial and civil laws. Christ demands obedience to His law.

Ques.—Are we under obligation to keep the ceremonial or church law of the Jews? *Ans.*

—No; the ordinances which it enjoined were only types and shadows of Christ; and when they were fulfilled by His death, and the distinction between the Jew and Gentile was removed, the ceremonial law was abolished." — *"Shorter Catechism,"* edition of 1834.

Wesley is just as definite in this matter: "The ritual or ceremonial law . . . our Lord did indeed come to destroy, to dissolve, and utterly abolish. . . . This 'handwriting of ordinances' our Lord did blot out, take away, and nail to His cross.

"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 a 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 circumstance liable to change; but on the nature of God, and the nature of man, and their unchangeable relation to each other." — *"Sermons on Several Occasions,"* Sermon XXV, Vol. I, pages 221, 222.

Indeed, those churches that have proved such a blessing in the world, whom God has used so mightily in the preservation of faith and morals, state very clearly in their doctrines the same great distinction. The Church of England, in the latter part of Article VII, makes this declaration: "Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians; . . . yet, notwithstanding, no

Christian man whatsoever is free from the obedience of the Commandments which are called Moral." The Methodist Church, in Article 6 of its Discipline, makes the same declaration. The Constitution of the Presbyterian Church of the United States (ratified in 1833 and 1836) speaks thus: "This law, after his [man's] fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon Mt. Sinai, in ten commandments, and written in two tables. . . . Beside this law, commonly called moral, God was pleased to give to His people of Israel, as a church under age, ceremonial laws. . . . All which ceremonial laws are now abrogated under the New Testament."

If ever we are going to pass through the pearly gates of the city of God, we must, like the

Master whom we follow, say: "I delight to do Thy will, O My God, yea, Thy law is within My heart." Ps. 40: 7, 8. He who came to magnify the law and make it honourable, said to His followers, "If ye love Me, keep My commandments." The keeping of these commandments, says John, the beloved disciple, is "not grievous." Indeed, he says, "This is the love of God that we keep His commandments." As the right to enter that eternal city is a surrendered life, a righteous life, a life hid in Jesus Christ, a following in the Master's footsteps, let us heed the words of His mother Mary, "Whatsoever He saith to you, do it." "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.

Should We Discard the Old Testament?

(Continued from page 11)

Ph.D., D.D., in his noted work, "The Divine Revelation," also has some very fine remarks in this connection. We quote:—

"By declaring Himself to be the Messiah, Jesus brought His whole work and character into the closest connection with the Old Testament. . . . Christian theology, if it is not to remain far below the height on which the Master and His apostles stand, must consider the whole Old Testament — comprising Law, Prophets, and Hagiographs, which are introduced and described by the Psalms — with reference to the Messiah." — *Pages 76, 77.*

Again he says:—

"There is a connection between the Old and New Testaments of superhuman arrangement — the connection between prediction and fulfilment. The Old and New Testaments form one organic whole, of which one part carries, presupposes, and proves the other. There is therefore in the Old Testament also a supernatural revelation. It is only from this that the idea of a Messiah can be explained at all." — *Page 84.*

In his recently published book, "A Scientific Investigation of the Old Testament," Professor R. D. Wilson, Ph.D., D.D., remarks:—

"The Old Testament religion is essentially inward. It is the religion of the mind and heart, of love, joy, faith, hope, and salvation through the grace of God alone. How account for this religion? . . . The prophets say it came from God. No other theory of its origin can account for its uniqueness and its results, its superiority and its influence. . . . God with us! This is the key to unlock the mysterious chambers of the Old Testament." — *Pages 207-209.*

In view, then, of what Christ Himself has said of the Old Testament Scriptures, and in view of the truths concerning them that have been brought out in the quotations we have given from eminent Christian scholars, it is not at all surprising to find that the various writers of the New Testament constantly quote the Old Testament by way of rebuke, exhortation, and comfort, referring to it as an authoritative historical record, and appealing to it in support of the Messiahship of Jesus.

The writer of the Epistle to the Hebrews declares that it was God who spoke through the prophets, and Peter says that they did so "as they were moved by the Holy Ghost." Heb. 1: 1; 1 Peter 1: 21. Writing to Timothy the Apostle Paul declares that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for in-

struction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." These Scriptures, he declares, are able to make one "wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3: 15-17.

Again, writing to the Romans, he says: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4.

"The New Testament testimony is to the divine origin and qualities of 'Scripture'; and 'Scripture' to the writers of the New Testament was fundamentally, of course, the Old Testament. In the primary passage, in which we are told that 'every' or 'all Scripture' is 'God-breathed,' the direct reference is to the 'sacred writings' which Timothy had had in knowledge since his infancy, and these were, of course, just the sacred books of the Jews. 2 Tim. 3: 16. What is explicit here is implicit in all the allusions to inspired Scriptures in the New Testament."—"International Standard Bible Encyclopædia," art. "Inspiration."

Philip, one of the twelve apostles, when he had found his friend Nathanael, described Jesus to him thus: "We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." John 1: 45.

Helen Spurrell, in the preface to her translation of the Old Testament from the Hebrew, says: "May very many exclaim, as the translator has often done when studying numerous passages in the original: I have found the Messiah!"

All who earnestly and prayerfully seek the guidance of the Holy Spirit in the study of the Old Testament will find therein the Messiah, for, as Dr. Leathes has so well expressed it, "the Old Testament is full of Christ."

How foolish, then, to talk of discarding the Old Testament, or any part of it. Let us recognise, rather, that "there is a connection between the Old and New Testaments of superhuman arrangement." To this divine union may well be applied the words of Christ concerning another union of divine ordering, "What therefore God hath joined together, let not man put asunder." F.

Sunday Keeping Bereft of Authority

(Concluded from page 4)

passage in all the Scriptures of the New Testament in which the observance of it is enjoined by God. If we refer to tradition, tradition would not be of value to us on the point immediately under consideration. The Romanist regards the tradition of the church as of authority equal to that of Scripture. But we are not Romanists. The mere Protestant professes to reject tradition altogether. But we are not mere Protestants. . . . The Church of England, while seeking the assistance of tradition, accepts as revealed truth only what is stated in Scripture: the Bible, rightly interpreted, and the Bible only, is our authority. But on this point there is not even tradition to support us. There is indeed a tradition on the subject of the Lord's day, to which we shall presently advert. But there is no tradition that God ordained the first day of the week to be a Sabbath, to be kept in the same way as the seventh day was kept by the Jews.

"The assertion is usually made at the present time under another form; we are told that the Sabbath being an ordinance of God, all that is said in the Old Testament upon the subject of the Sabbath is binding upon Christians, the day merely being changed. But this is a purely modern assertion. The change of the Sabbath from Saturday to Sunday was never mentioned, or, as far as I can discover, thought of by the early Christians. The Sabbath, that is to say the observance of Saturday as a day to be devoted to God's service, to rest of body and repose of mind, was an ordinance of God. This ordinance relating to Saturday could be changed by God and by God only. . . . The question before us is, whether there is any authority in Scripture for the common assertion that the Sabbath has been changed by God's command from the seventh to the first day of the week.

. . . The Christian church is to act upon principles: God does not any longer direct us how the principles are to be carried out into action. He has instituted the church, which is empowered by Him to make regulations for the purpose, the regulations varying with the varying circumstances of time and place.

. . . The dedication of one day in seven to be a day of bodily and mental rest, and to be a day of divine worship, is a principle of revealed religion: the church has decided that our seventh day of rest and worship shall be the first day of the week. How or when this day was selected to be what we now, without danger of being misunderstood, may call the Christian Sabbath or Lord's day, we know not. The origin of the institution is lost in the mist of distance."

Now I have quoted quite fully both from Roman Catholic and from Protestant writers, all of whom advocate the observance of Sunday, and they all practically agree that there is no Bible authority for their observance of Sunday; that it rests purely upon tradition, or human authority as represented in the church. But the same authority will establish the doctrine of transubstantiation, of the Mass, of prayers to the saints and to the Virgin Mary, and other Roman Catholic teachings and observances. The only safe ground is found in rejecting wholly the authority of tradition or of the church, and in holding to the original Protestant principle, "The Bible and the Bible alone is the religion of Protestants."

But this would surely lead us to accept the only Sabbath which God ever commanded, the seventh day of the week, observed by both Christ and the apostles. That Sabbath is the sign of that creative power which is exercised in the gospel in creating us anew in Christ Jesus. I should be glad to know that some of my listeners have decided to do this.

GOD BLESS YOU. GOOD NIGHT.

UTILITARIANISM will never raise the morally degraded. Preach to them thrift and self-improvement, show them the pleasures of an ordered home and the advantages of respectability, they will still feel that their own way of life pleases and suits them best. But let the divine spark of charity be kindled in their breast—let the man have love and pity and not self to work for, and he is a new creature. His indolence is conquered; his meanness changed to the noble sense of a common manhood. Love never faileth.—*Professor G. G. Findlay.*

Is This a Universe Without Law, or

Is God's Law Still Established?

L. F. WERE

IT cannot be over-emphasised that the whole of the storm of evil which has been raging for millenniums with increasing fury is directed by the arch-enemy against the law of God. It is against that law, which the inspired Paul years after the cross of Calvary said was "holy, just, and good" (Rom. 7:12), that Satan is warring.

The law of God as summarised in the Ten Commandments, uttered amidst sublime majesty and terrifying grandeur on Mt. Sinai, and recorded in Exodus 20, is the transcript of God's character. They express principles of righteousness, equity, and judgment which are eternal, because springing from the character of a faithful and holy Creator. He Himself is the pattern for the purity of the universe. There can be no goodness or virtue apart from Him. He is the source of all righteousness, and His law expresses His character—His love of holiness and His hatred of iniquity.

Of Jesus we read in Ps. 40:7, 8: "I delight to do Thy will, O My God: yea, Thy law is within My heart"; and Paul declares that He it was, the Lord Christ, who hated iniquity and loved righteousness. So we see that only those who have the law of the Creator in their hearts really have a just appreciation of the Creator's abhorrence of evil and His delight in goodness. See also Isa. 51:7.

Now both common-sense and Scripture agree that for any being in the universe to make war against his Creator—to raise the standard of rebellion—he must be at war with the commandments which express the Maker's character. The Sacred Book informs us that certain angels "sinned" (2 Peter 2:4); and "sin" in the same holy volume is defined as "the transgression of the law." 1 John 3:4.

Lucifer, with numbers of sympathisers, brought against God the awful accusation of impropriety of government; that the law was not just, but arbitrary—"a yoke of bondage"—and so

threw down the gauntlet in a mighty challenge against the character of the Creator as expressed in His law. The unnumbered intelligences of the universe heard the challenge, and as they knew no other method or system of government, they could not know from experience that Lucifer's daring statements and designs were totally false. Some chose to doubt the goodness of God and to risk a terrible experiment in opposing God's principles of government.

God, who does His acts desiring to have the love and loyalty of all His creatures, must permit the rebellion to prove itself wrong; to reveal that any plan of government other than His leads to ruin, anarchy, and misery; and that, for the good of all, the commandments built on love must continue to exist so long as creation lasts.

The method employed by God's adversary in heaven is indicated in his same procedure in the temptation of Eve in Eden as recorded in Genesis 3. See how he insinuates the unjustness of God in placing restrictions on the creatures, which if removed would lead those creatures upwards till they became "as gods," making them wiser and improving their lot. Note the interrogated insinuation, "Hath God said ye must not eat?" etc. "Surely," he reasoned, "no wise and loving God would restrict you in your progress by prohibiting you from partaking of such luscious viands as you see growing on that tree and then threatening you with death! He knows that it prevents your exaltation. Why then such 'a yoke of bondage'?" He wishes the exaltation of Himself and the grovelling subjection of the creatures. Disobey His commands and be free."

Liberty is the word Satan uses which covers a hideous and selfish licence, a liberty which transgresses the Maker's wise restriction; a liberty to indulge a selfish purpose with no thought of the joy and gladness of others.

THE CENTRE OF THE CONFLICT

THE whole conflict is over the commandments of God. Satan has directed his masterly and diabolical designs in heaven, in Eden, and now in our day against what he contemptuously terms "a yoke of bondage." The Revelator directs our attention to the closing scenes of the controversy, and shows us that down through the ages, Satan makes war on those who believe in the perpetuity of God's law because it is an expression of God's character, and like Him unchangeable. Mal. 3:6; James 1:17. One of the glorious facts of Christ's character is couched in language characteristic of the great logician of Scripture—Paul: "Jesus Christ, the same yesterday, today, and for ever." Heb. 13:8. And to this devout Christians fervently exclaim, "Amen. Praise the Lord."

The verse which tells of the great and final struggle of Satan to banish commandment-keepers from the earth is Rev. 12:17: "And the dragon [verse 9, Satan] was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

If the careful student of Holy Writ studies the sacred page, he will see that "the testimony of Jesus," "which is the spirit of prophecy" (Rev. 19:10) through His prophets from "Enoch the seventh from Adam" (Jude 14) to the close of time, has always been to support and uphold the law of God. See Neh. 9:26-34, and many other scriptures.

Again and again prophets testified that the people had left the commandments of God. They were raised up of God to bring back the people to a faithful allegiance to the principles of the government of heaven. The divine test for any person or people is, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. And Jesus, the Master Prophet, testified that those who taught contrary to the law of God were the least in the

kingdom of heaven, whilst those who obeyed and taught these holy requirements of God were "the greatest." See Matt. 5:19.

How the estimation of God and man differs! John in enraptured vision on sea-washed Patmos, in his inspired testimony, directs our attention to the abode of bliss, to the very throne of the Omnipotent Deity, where God the Author of all life reigns in regal splendour, and assures us, more than half a century after the cross, that the commandments were shown to him as still being the foundation of God's throne and government. Rev. 11:19. In the typical sanctuary on earth the ark of the covenant contained the Ten Commandments, and the mercy-seat, or lid of the sacred chest, represented in miniature the throne of God, with the covering cherubim on either side of the monarch of the universe.

Jesus in His incomparable Sermon on the Mount told an audience, on tip-toe of expectancy, that they were to dispel any such thought as that He would change or destroy the law. As has been shown, the work of any true prophet or messenger for God is to call the people back to the keeping of the commandments of God. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matt. 5:17. Then He emphatically states that so long as heaven and earth exist not one jot or tittle would fail from the law. Matt. 5:17-19; Luke 16:17. Not even a portion of a letter would be taken from the law.

NEITHER TO DESTROY NOR TO ALTER

SATAN contended that God's law needed changing. For God to change even a jot or a tittle would be to recognise to that extent the rebellion of Satan as having a foundation to build on. No! Jesus had not come to alter or to destroy one part of it. His object in coming to this sin-scarred planet bearing a multiplicity of evidences of the folly of sin and the departure from the Creator's law (Isa. 24:4-6), was to "magnify the law" (Isa. 42:21), to show that the holy precepts sprang from a pure and loving God. He came to reveal the Father, in a practical life, among men and to men (Matt. 11:27); and He did it by

keeping His Father's commandments (John 15:10), thus showing that it was a proper and a just thing to obey the Father of all—all-wise and all-loving. "He condemned sin [the transgression of the law] in the flesh." Rom. 8:3, 4.

It is the love of God which commands us certain things for our own good. 1 John 5:2, 3; Deut. 6:24, 25; 33:2, 3. God's "shalt not's" block up the avenues which lead to pain and misery: let us be wise not presumptuously to tear down the barriers which are the work of a love divine; for if we do, we shall discover the sad fact that the way of the transgressor is hard. Heed not the whispers and enticements of a fallen and proud angel.

THE CROSS OF CHRIST ANSWERS THE QUESTION

THE grandest answer to the question, "The law of God—abolished or established, Which?" is the sacrifice of Christ on Calvary's cross. There He gave His precious life to atone for man's violations of that law. God could not change the law, for He cannot change His own character; as we cannot change ours. If it is to be changed, He must do it.

Did the cross change or destroy God's character? No! a thousand times! It demonstrated to man God's nature which is from everlasting to everlasting; that His commands are given in love for the good of all His creatures. Were God to alter His righteous precepts, it would make Him unrighteous and approving of the sin which He previously condemned. Thus we would have a changeable God whose holy promises, we would not be able to rely upon; for in our time of need He might change. Ah! no, thank God, He and His law and His Word are immutable.

And again if God would at any time change His law to suit His creatures' whim and fancy, why did He not yield to Satan's unholy desire? Or why did He not alter the precept in Eden, making Eve's disobedient act no transgression, thus preventing the terrible woes following that incipient sin? No, the cross of Golgotha says in thunder tones: "The holy law is unchangeable." Its demands were good, and creatures violating it must forfeit their lives, for God will have only commandment-keepers in

His kingdom—those who are holy, even as He is.

And because the human family was thus doomed to die, God sent His Son who willingly came and kept His law and gave His life to satisfy its just claims. The death of Jesus—heaven's treasure—as our substitute was necessary because the law could not be abolished. To release man from its righteous decree, the Son of God gave His holy life in our place; but in so doing He preaches the unanswerable fact that the law could not be abrogated.

Paul, in Rom. 3:23-31, shows all this and finalises his irrefutable logic by saying, "Do we then make void the law through faith? God forbid. Yea, we establish the law." Rom. 3:31.

NOT ABOLISHED, BUT ESTABLISHED

No, dear reader; be not deceived. The law was not abolished at the cross, but established. God is now seeking a people who will permit Him to write His law in their hearts, so as to prepare them to be citizens in that deathless kingdom where only commandment-keepers enter. Rev. 22:14; see Heb. 8:10.

Let us face the issue manfully, and not side-step it. Through the prophet Daniel, Jesus (for He existed prior to His incarnation) spoke to us of a blasphemous power which would arise out of the seas of national history and be used of Satan to carry on his heaven-defying programme of attempting to change the precepts of heaven. So blinded was this power to be to the real controversy that it would actually think itself able to "change the times and the law." Dan. 7:25, R.V. This refers to God's law. The same power thought it was doing God's service in putting to death millions of the cream of earth during the Dark Ages. John 16:2. The reader easily recognises the portrayal of the Papacy in the gallery of sacred prophecy and her revelation in common history.

Now seeing that Jesus foretold that this power—a tool of Satan (Rev. 13:2)—would attempt to change God's holy law, and solemnly warns us against her work, does it stand to reason that He Himself would finally do this very thing which He had warned against? No! He says,

(Concluded on page 15)

...The...

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CHILDREN'S CORNER

More Blessed to Give

A YOUNG man of eighteen or twenty, a student in a university, took a walk one day with a professor who was commonly called the students' friend, such was his kindness to the young men whom it was his work to instruct.

While they were now walking together, and the professor was seeking to lead the conversation to grave subjects, they saw a pair of old shoes lying in the path, which they supposed to belong to a poor man who had nearly finished his day's work.

The young student turned to the professor, saying, "Let us play the man a trick. We will hide his shoes, and then hide behind these bushes, and watch to see what will happen when he cannot find them."

"My dear friend," answered the professor, "we must never amuse ourselves at the expense of the poor. But you are rich, and may give yourself a much greater pleasure by means of this poor man. If you have a couple of crown pieces, put one in each shoe, and then we will hide ourselves and see what will happen."

The student, luckily having two crown pieces, did so, and then hid with the professor behind the bushes near by, through which they could easily watch the labourer, to see whatever wonder or joy he might express.

The poor man soon finished his work, and came across the field to the path where he had left his coat and shoes. While he put on his coat, he slipped one foot into one of his shoes. Feeling something hard, he stooped down and found the crown. Astonishment and wonder were upon his countenance.

He gazed upon the crown, turned it around, and looked again and again; then he looked around on all sides, but could see no one. Now he put the money in his pocket, and proceeded to put on the other shoe; but what was his astonishment when he found the other crown! His feelings overcame him. He fell upon his knees, looked up to heaven, and uttered a loud and fervent thanksgiving, in which he spoke of his wife, sick and helpless, and his children, who by some unknown hand would be saved from perishing.

The young man stood there, deeply affected, and with tears in his eyes.

"Now," said the professor, "are you not better pleased than if you had played your intended trick?"

"O, dearest sir," answered the youth, "you have taught me a lesson now that I shall never forget. I feel now the truth of the words which I never before understood—'It is more blessed to give than to receive.'"—*Selected.*

The Best Capital

THE Psalmist's words, "The law of Thy mouth is better unto me than thousands of gold and silver," state that which is true from other than a religious point of view. They state an absolute truth, and one that is recognised in the business world. Even in this age of passion for money-getting, when competition is so sharp, and methods are so unscrupulous, it is still widely acknowledged that, for a young man starting in life, integrity, diligence, temperance, purity, and thrift constitute a better capital than any amount of mere money.—*Ellen G. White.*

Is God's Law Still Established?

(Concluded from page 13)

"Think not that I am come to destroy the law"; but he (the Papacy) will "think himself able to change the times and the law." It is the Papacy that has tried to change the Decalogue—in the substitution of Sunday for the true Sabbath day; but it was Jesus who established for eternity the law of Jehovah.

Will you not permit God to write His law—the expression of His character—on your heart, so that you will love to obey those righteous requirements which will endure throughout eternity, and thus be numbered and be rewarded with His obedient and abiding children? If so, when the controversy is ended and sin and sinners are no more, you will forever and anew learn that God's law is eternal.

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AROUND THE WORLD

THE oldest house in Paris, built in 1240, still stands in good condition, and is used as a laundry. It is near the centre of the city, close to the cathedral of Notre Dame.

THE recent death in Geneva, of Assan Dina, a wealthy Hindu, calls to mind the fact that he planned, and had under construction at the time of his passing, the "world's greatest" observatory, on Mont Saleve. The cost of this undertaking is estimated at £1,250,000, the equipment to include a powerful wireless station for scientific service and the largest telescope in existence. Announcement is made that his widow—an American woman—will complete the project, "which is intended as a gift to the French nation."

Using radium rays so penetrating that they can go through pieces of fifteen-inch metal to test for hidden flaws in large castings, is one of the latest accomplishments of the Russian State Radium Institute, Leningrad. These "gamma rays," as they are called, are similar to X-rays, but are of much shorter wave-length. They are more penetrating, and can pass through pieces of metal too thick to be examined with the X-rays. Examination by radium is said also to be cheaper than with X-rays, because the same radium can be used over and over for an indefinite time.

United Temperance Rally!

Youth's Response to the
Call of 1930

PLANS are in progress for a big display in connection with the Youth Temperance Rally to be held in Central Hall, Little Collins Street, Melbourne (at rear of Collins St. Baptist Church), on Thursday, Nov. 8. Some brilliant artists will contribute musical and elocutionary items.

Interest is being aroused by the projected presentation also of a "drama," introducing 25 performers, many of whom will appear in character costumes representative of various nations. The Y.M.C.A. and Y.W.C.A. are combining to present this. The object of the "drama" is to present up-to-date facts concerning Temperance progress in many lands. The organiser of the rally is the Rev. R. Ambrose Roberts, Youth Supt. of the Victorian Prohibition League. The recently-formed United Youth Temperance Council, by whom details of the rally are being arranged, is working vigorously under the aegis of the League in rousing interest in the big 1930 campaign ahead.

GRADUALLY newspaper publishing is developing into one of the world's biggest and most heavily financed undertakings. Significant figures dealing with the cost of newspaper production from the international aspect are contained in an advance report from the Labour office at Geneva. Here are a few of the most striking facts and figures: British newspapers actually cost £62,000,000 a year to produce. Denmark leads the world as far as the actual reading popularity of newspapers is concerned, for in that prosperous little land one person in every three buys a newspaper. Besides 750 periodicals there are 320 newspapers, and these papers have a total circulation of 1,100,000 copies. Compare with this Japan, where there are only 3,000 publications altogether, or Switzerland, with 2,000 publications, which means only one for every 2,000 inhabitants. Czecho-Slovakia has 2,000 publications, and 710 of these are published in Prague. Paris has 100 dailies, many with circulations exceeding 500,000 copies. Germany, on the other hand, has a far bigger general press, with 3,812 dailies and 4,309 weeklies. But it is the United States which leads the world in actual newspaper production. That nation boasts 2,400 dailies and 14,800 weeklies, and the total annual revenue of American newspapers from advertising alone exceeds £150,000,000. These interesting figures are supplemented by comments on newspaper management, and the domestic arrangements for the remuneration of journalists and the mechanical workers, and the conclusion reached is that the status generally of those engaged in newspaper production has been lifted to a much higher plane as compared with pre-war days.

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