

Signs of the Times

OF THE
HOLY BIBLE
WORLD EVENTS IN THE
LIGHT OF PROPHECY

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WHAT Can We Do

In This Time of Depression?

WE are living in times that try men's souls. Thousands of men are going bankrupt. Business men are scared—many of them more scared than they care to admit. Many are committing suicide. Unprecedented conditions prevail, and therefore the wisest of mankind cannot foresee what the future holds.

It is good at such a time as this to know that it was all foreseen and foretold by Christ in His prediction of last-day events. He said in effect, "On the earth there will be signs of My coming, distress of nations, with perplexity; men's hearts failing them for fear, and for looking after those things that are coming on the earth." See Luke 21: 25, 26.

The distress and the perplexity of these times, therefore, are no surprise to Him; He has foreseen and prepared His people for events such as these. He tells us that it is a time to lift up our heads (Luke 21: 28), a time to know our whereabouts (verse 31), a time to be heedful of our conduct, lest our hearts be overcharged with surfeiting, and drunkenness, and the cares of this life. Verse 34. (It is such a heart that fails as it looks at what is coming on the earth; therefore we must not have such a heart.) And it is a time to watch and pray. Verse 36.

ONLY CHRISTIAN CHEERFUL

FIRST of all, we shall have to say that there is nothing in these times to cheer anybody except a Christian. If a man is a Christian, he can face these times with undaunted courage. And as any of us can be a Christian at once, there is no monopoly or limitation in this, and we may all share alike in the joy and confidence that God gives at this time to His children.

What must we do to get joy and peace and confidence in this perplexing time?

Believe in God. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11: 6. If you want to know what benefit you can gain in a belief in God for such a time as this, read Matt. 6: 25-34. Here you will be told to trust in God as your heavenly Father, who knows just what you need, and that if you will seek first His kingdom and His righteousness, all the necessary things will be added unto you.



Financial distress is pressing heavily upon all classes. Yet through this chastening experience many are finding again the God whom in more prosperous years they had neglected.

LUCAS A. REED

Christ tells us to notice how God cares for the most common of birds, even the little sparrow; and that we should consider how God clothes the grass of the field "which today is, and tomorrow is cast into the oven"; and know that He will much more clothe us though we be of little faith. He provides for all, making His sun to rise on the evil and on the good, and sending rain on the just and the unjust; and if we have faith that He will do this, we shall have confidence in Him, and great peace of mind. Matt. 5: 45.

"He [God] left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts 14: 17. And we are furthermore told that because men did not glorify God and were not thankful for His gifts, they became vain in their imaginations, ascribing these gifts to other than God, and their foolish heart was darkened. Rom. 1: 21. Has not this happened to the world today?

FAITH IN JESUS

Believe in Christ. Christ Himself gives us this admonition. Having

Mr. Montagu Norman, governor of the Bank of England, arriving in Downing Street, London, to have a special consultation with the Prime Minister, members of the British Cabinet, and financial experts. Referring to the world position, with its vast difficulties, Mr. Norman recently said: "I approach the whole subject in ignorance and humility. It is too great for me."

Sport & General Photo

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believed and fulfilled the first requirement, we must go on to the second. He says, "Let not your heart be troubled: ye believe in God, believe also in Me." John 14: 1. And then in most comforting words He tells His disciples that though He was going to be absent from them, His departure was solely for their good.

By sin man had lost his place, his home, in God's great universe, though in that house or universe there are innumerable mansions. Christ has gone to prepare a home for us. "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.

We know that Christ died the shameful death on the cross to redeem us from our sins, and we know that He now ever lives to make intercession for us. Heb. 7: 25. "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4: 14-16. "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9: 28.

Receive the Spirit of God. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be glorified together.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

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NOTE and COMMENT

ONLY HOPE OF WORLD PEACE

THIS pain-racked old world is looking for daylight in the matter of peace and of ease from its sufferings. But the disease is progressing more rapidly than its ravages can possibly be overtaken by the remedies that are being applied. The following epitome of an address by the Rev. W. D. Jackson, as given in the Collins Street Baptist Church, Melbourne, appeared in a recent issue of the Melbourne *Argus*. Mr. Jackson had been appealing to men to make the Christmas spirit an actuality in everyday life. He said in part:—

"Although the world has enjoyed untold blessings through the coming of Christ, it has stubbornly refused to accept His dominion over its affairs. In this lay the seed of future tragedy.

"The Jewish nation, which welcomed Christ when He came as a Good Samaritan for its wounds, and crucified Him with contempt when He came as its King, had perished forty years afterward in fire and blood. It had been blind to the things which belonged to its peace. The modern world was heading in the same direction. The pride and power of naval and military armament, the restless bitterness of subject races, the smouldering hatreds of nationalism, the economic misery and insecurity, the perilous licence in sensual things, the absorption of great churches in pettifogging issues, were dangerous and inflammable elements in the world situation. The only world figure in whom there was any hope of concord was Christ; and there was no hope in Him, save through literal acceptance of His dominion."

True indeed, He is this world's only hope; and true also it is that the world has turned its back upon Him and all His offers of leading toward the light, and will have none of Him. There is only one way for this present world to be saved from its impending ruin; and that is for each individual to accept Jesus Christ as his own personal Ruler and Saviour; but not every individual in this world will ever do that—not even a majority will do it. If it was true as one statesman declared that America could not continue to exist half free and half slave, it is infinitely more true that the God of heaven is not

going to permit this world to continue to exist part righteous and part wicked. God is not going to have this part of His universe continuing as a plague-spot of sin, a continual menace to the rest of His universe. He has been making this known through many generations. Jesus Christ gave His life that sin might be eventually blotted out, and repentant sinners saved to an eternal life of peace and joy and righteousness.

The giving of His own life gave Him the right to mediate between God and man. He has given us the privilege of laying off the burden of our sinfulness upon Him and taking His righteousness in its place. Only as we do that can we profit by the great gift He gave on our behalf. And only as men and women do that can they be brought into harmony with His benign and righteous purpose. Only among a company who does that can peace reign. Those who will not do that will never know peace nor have any assurance whatever of a place in the kingdom where peace shall reign eternally. There is no peace promised to the wicked; and all will be accounted finally among the wicked who refuse to accept God's plan for the establishment of righteousness and peace in His universe.

The destruction of the wicked Jews who would not have Jesus Christ as their Ruler is a type, and a terrible type it is, of the destruction that awaits this world because of its refusal to accept Jesus Christ. In fire and blood that generation of rejecters perished for their rejection. So will it be in the day that fills the place of the antitype of Jerusalem's overthrow. In both the Old Testament and the New Testament God has faithfully warned of the impending ruin when He rises up to put an end to the reign of sin in this world—the one lost sheep of His fold, the one breeding-spot of sin and rebellion. He has given us one hope, and that hope is in Jesus Christ. Spurning that, we

seal our own doom. What says the Psalmist?

"Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness: for God is Judge Himself." Ps. 50: 3-6.

From that devouring fire there is nothing in this world that can escape, save those alone who have made their peace with God through their acceptance of the plans and the Gift of the Almighty. Sinners will have no shelter in that day. That is why they will flee to the rocks and the mountains and call upon those insensate things to save them from the glowing indignation of divine wrath against sin. But those material things will be able to furnish no shelter; for they will themselves consume in the fires of that dreadful day. Of the day of His coming to reap the harvest of the world the New Testament says: "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1: 7, 8. They are accounted as being linked up with that wicked one "whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. 2: 8.

So it is not peace, but destruction that is the portion of this old world. All the peace societies in this world will never guarantee the peace of the world, nor of any portion of the world. God is now preparing to finish with sin and with those who hold to it. He is planning a better world, into which no sin nor anything of a sinful nature will be transplanted. They who hope for a life in that world must cut loose from sin now; they must accept Jesus Christ now; they must be willing, when they know His will, to do it, even though it does lead to sacrifice of the dearest things of this world. It is those who have "made a covenant" with Him "by sacrifice" who are to be gathered out of this sin-smitten world and be translated into that better world, where the things that harass, annoy, and destroy can never come. That will be not only a warless world, but a tearless world as well. The cruel things, the disappointing things, the bitter things—all of which have had their root in disobedience and sin—will never be known there. There

will not be a multitude of peace societies there, but one only, and every inhabitant a member of it, with the Prince of Peace at the head; and love, confidence, assurance, and blessed satisfaction will permeate every fibre of the realm.

That will be a peace that will never be broken, a kingdom that will never know rebellion, a life that will never end, and a home of which we will never be dispossessed. It is a glorious hope, and its realisation is near at hand. S.

"A World Without Christmas"

A NOTEWORTHY article, entitled "A World Without Christmas," appeared in the editorial columns of the Melbourne Age on December 24 last. After referring briefly to conditions existing in pre-Christian times—"the picture of a world without the Christmas spirit"—the Age editorial continues:—

"Turning from ancient to modern times, we find in Russia a fair illustration of what the world would be without

Christmas. Reports by various persons are very conflicting, but the series of articles appearing in these columns can leave only one impression. Liberty has gone by the board and tyranny is enthroned. That eccentric genius G. B. Shaw visited Russia, praised its ideals and lauded its thoroughness, but he did not propose to live there. Our Federal Government has warned Australian citizens that those who have emigrated to Russia find themselves compelled to make for England, and expect this country to help them to pay their way. They have been completely disillusioned. What is it that is lacking in that great nation? The spirit of Christmas. Russia is a land without a Christmas. The Government has declared for a No-God creed, and proposes an atheistic paradise in which, alas! suspicion, hate, oppression, espionage, and unspeakable cruelty are the prime elements. To students of history there is no surprise in all this. The nation that ceases to have any regard for the Supreme Being must very speedily cease to have any regard for humanity. To blot out God is to blot out man. Make little or nothing of divine law, and you will soon think lightly of marriage, honesty, and life itself. You cannot extinguish the sun and expect to live happily by the light of moon and stars. The nation that abolishes Christmas abolishes the angels' song, with its exaltation of good will. It is interesting to notice that, instead of the spirit of good will, the Russian Government seems to be moved by a determination to disturb the whole world, to foment class hatreds and revolutions in every nation, and reduce humanity to life



Sport & General Photo
H.R.H. Prince George recently unveiled a bronze memorial to Admiral Arthur Phillip, governor of the first colony of British settlers in Australia, who landed at Botany Bay, near Sydney, N.S.W., in January, 1788. The memorial is on the outside wall of St. Mildred's Church, Bread Street, in the City of London, where Phillip was born. The central feature of the memorial is a bust of Admiral Phillip, above which is a panel bearing a map of Australia. The photo gives a general view of the unveiling ceremony.

under a Soviet despotism. In the lands where the Christmas spirit is exhibited even in a very imperfect degree, one sees peaceful agitations and movements towards reform, free discussion on platform and in the press of all that promises to secure the betterment of the people. One sees also a sympathy for suffering and poverty, a sympathy which expresses itself in the raising of huge sums of money for all who are in trouble. Nobody starves where the Christmas spirit reigns. Take that moving force out of the world, and it would not be a dwelling-place for man. . . .

"Take out of this afflicted world all those institutions which seek to assuage its sorrows. Abolish hospitals, orphanages, homes for blind and deaf and dumb, old people's homes, foundling homes; close up all churches, the providers of the constant inspiration for unselfish living, and you will have a world without Christmas. It was the Christmas faith which created these altruistic and humane activities, and if that faith perished where would the world be? If the cause ceases to operate, what about the effect? . . . If anyone proposes a world without Christmas, let him understand that nobody of intelligence wants to live in it."

It is indeed refreshing to read such noble words from a great secular newspaper at a time when Christianity is being subjected to so many hostile criticisms and bitter attacks.

Most certain it is that "despite many failures, and gross backslidings in the church itself," the ideals and activities of Christianity have wrought wonders in advancing the progress of the human race. Dr. James Orr well says: "It is Christian love which is sustaining the best, purest, and most self-sacrificing efforts for the raising of the fallen, the rescue of the drunkard, the promotion of enlightenment, virtues, social order, and happiness." And as the *Melbourne Age* significantly asks, if Christianity and the altruistic and humane activities which it created and which are still dependent upon it for their continued existence should perish, "where would the world be?"

Truly this world would be a dark, dreary, hopeless place without the blessed results of that wonderful Gift that came down from heaven to earth nearly two thousand years ago. Let it never be forgotten that we owe all that is worth while in this life, as well as the glorious inheritance of the future, immortal life, to the fact that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16. F.

Great Powers Fearful

NONE of the great powers want war. Too many have been warning them that another great war would spell the overthrow of civilisation. It is feared that Communistic influences are responsible for the agitation and the unsettled

conditions in the Balkan states. It is reported from Europe that the greater powers are now on the move to counter "Red" influences in those countries. An article in the *Daily Sketch* reads:—

"Red agitators, mainly by 'underground' channels, are believed to be fanning the flames of racial antagonisms in the Balkans. The recent assassination of General Kovachevitch has intensified the fear of the great powers that these malign influences, in combination with local revolutionary elements, may plunge the Balkans into war.

"So anxious has the position become that the British ministers in Belgrade and Sofia, it is understood, have expressed to both the Jugo-Slav and Bulgarian Governments the earnest hope that neither country will allow the murder of the Jugo-Slav general to impair the relations between the two countries. France, following the conversation between M. Briand and Sir Austen Chamberlain in Paris, is understood to be taking a similar step."

Raiding bands, or comitadjis, are causing much uneasiness on different frontiers. Such raiding Bulgarian bands, having been checked on the Jugo-Slav frontier, have invaded Greece. Fights between these bands and local authorities keep the peoples of these territories in constant fear and dread. Public feeling was running high in Jugo-Slavia. Following the demonstration at the funeral of the murdered general, meetings of protest against these raids of what they term "savage bands," were held in a large number of areas. In each case the government was pressed to take speedy action to prevent a repetition of such incidents. It can readily be understood that such happenings are stirring up the feelings of the peoples; and such things lead to war. The greater nations know that a war just now would bring disaster to the world; but, though these smaller nations belong to the League of Nations, the precedent has been set for settling such controversies in the old way.

Formerly a disagreement between two of the minor nations would not be looked upon with much fear or anxiety by the larger nations. Not so is it now; for all the nations know that a world war may be wrapped up in a comparatively trivial incident. And so the peoples of earth just now are fulfilling the prediction of our Saviour concerning the conditions that would exist in the world when the time of His return to this earth was drawing near. He said men's hearts would be failing them for fear and for looking after those things that were coming on the earth. See Luke 21: 26. "And then," said He, "shall they see the Son of man coming in a cloud with power and great glory." Verse 27. He also added that "when these things begin to come to pass," men should look up and lift up their heads, because "your redemption draweth nigh." Verse 28.

We see these things now, these conditions of perplexity and anxiety concerning what the times have in store for the world. There is also distress of nations, which He likewise foretold; there have been famines and pestilences and earthquakes in divers places, just as He said there would be in the day when His return would be near at hand. Pestilences and famines have, in recent years, taken a fearful toll of the human family. And these conditions, with the other signs which He gave and which have already been fulfilled, demonstrate that our Pilot knew the way and all the landmarks, and has not led us on a wrong course.

The times are indeed ominous; for the spirits of devils are stirring up peoples and nations with the spirit of hatred and jealousy and malevolence. Some day the sparks from these fires of hatred will fall into the open powder-kegs of the world's preparation, and the explosion will come that will rush this world to Armageddon. In view of these facts, that person is tragically unwise who has found no hiding-place under the shelter of the Almighty. It is ready and waiting for us, every one of us, and we are invited to enter in. In some things delays are only dangerous—in this case delay is fatal. Some in that day will lament that "The harvest is past, the summer is ended, and we are not saved." Jer. 8: 20. In view of the terrible consequences of such a tragic delay, the good old prophet Jeremiah wished that his head were waters, and his eyes a fountain of tears, that he might weep day and night for the slain of the people. See Jer. 9: 1.

It need not be. Why let it be? The way of escape is open. The Saviour is waiting to forgive, to own, and to accept. "Come," He invites, "for all things are now ready." s.

Restless and Unsatisfied

TRUE peace and satisfaction cannot be found merely in the things of this world, as millions of people are daily proving to their own sorrow. This fact is emphasised in the following editorial remarks that appeared in a recent issue of the *Sunday School Times*:—

"Happiness apart from God is a will-o'-the-wisp. Men pursue it as it hovers above their schemes, only to be left wandering in a morass of broken hopes. There are sad evidences of this truth in a new book, 'On the Meaning of Life,' by Will Durant, the well-known writer on philosophy. Mr. Durant asked a large number of prominent people to tell him 'what keeps you going, what help—if any—religion gives you.' Replies came from such people as Gandhi, Sinclair Lewis, H. L.

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Sport & General Photo

Japan's thoroughness in militarisation is illustrated by the photo above. Over two thousand Japanese schoolgirls recently visited the infantry barracks at Tokio to receive military training, and they are shown above donning gas-masks before going into "action."

The Armistice Didn't End the War

Fourteen years after the close of hostilities on the western front, European nations are more unfriendly than ever. Restive and revengeful, clashing races look forward to a new struggle for their rights

YE shall hear of wars and rumours of wars." These words were uttered by Jesus over nineteen hundred years ago, when answering His disciples who had asked Him about the end of the world.

The Saviour's prophecy of wars and rumours of wars is being fulfilled today. Fourteen years ago the signing of the Armistice ended the great World War, the most disastrous conflict in all history. But as the years pass it is becoming more and more evident that "the war to end war" did not accomplish its purpose. There has been no peace in Europe since the war, merely an armed truce, a continuation of the Armistice. Ex-Chancellor Brüning of Germany said in an interview recently, "We want to end the war. We want at last a real peace." Frank Simonds, for twenty years a close observer of European affairs, refers in a late book to "these post-war years" of peace, in which there has been no peace." Dorothy Thompson, in a recent series of articles in the *Saturday Evening Post*, presents this same idea. The first of her articles, "Why Call It Post-War? A Study in Illusions," shows clearly that fourteen years after the war "the veil of illusions [has] lifted somewhat, to disclose the combatants deadlocked, but hostile as ever." Though the United

Bess Madden-Pingenot

States and Great Britain indeed eased themselves out of the war after the signing of the treaties, the other combatants resumed, or rather continued, hostilities with other weapons—economic and diplomatic weapons. And although each side is weary of war, neither wants peace at the price of surrender.

WHY HAS PEACE FAILED?

OBVIOUSLY the peace treaties have failed. Why? In Europe today there are but two political groups—those favouring treaty revision, and those who do not. Chief among the former group is Germany; among the latter, France. The Germans hold that the treaties are responsible for the bankruptcy and economic chaos in Europe today; France believes that failure to accept the treaties is responsible for these conditions.

The problem of reparations, imposed upon Germany by the treaties, was solved at the Lausanne Conference last year. Germany, outside of one relatively small payment, is free of reparations. But the act of the treaties in burdening one part of Europe far beyond its ability to pay, aside from creating hostility in the nations taxed, broke up functioning

economic units; and disaster has been the result.

THE SUCCESSION STATES

THIS disregard for economic units was also evidenced in the break-up of the old Austro-Hungarian Empire, out of which the treaties created six states, called the Succession States. Out of these six countries not one was self-supporting; yet, instead of co-operating with one another, each proceeded to erect high frontier tariffs, and, as a result, Central and Eastern Europe is bankrupt, trade is at a standstill, and all economic life is dead.

The makers of the treaties have upset the economic life of the Danube, and it has been left to others to try to piece it together again. This might be done through a trade union between these states and Germany; but this is impossible as long as they fear Germany as they do. Remember the consequences of the proposed economic union between Germany and Austria in 1931, with the immediate protest of France. If this union were insisted upon today, it would most certainly provoke war. Thus, because the peace treaties neglected to ensure free trade between these states, there is not at the present a single solution for the Danube which is satisfactory to everybody. "The dilemma is com-

plete. Nations comprising some 70,000,000 people must go down into impoverishment and political chaos in order that Europe should keep the peace."

There is another phase to the break-up of the old Austro-Hungarian Empire, and that is the territorial phase. These territorial clauses will cause havoc in the next decade, for the peace treaties drew boundaries in a way to create hostilities. Quoting Dorothy Thompson: "In Czecho-Slovakia, Poland, Jugo-Slavia, Austria, and Rumania, new Alsace-Lorraines have been established, new causes to justify at some future date a holy war for liberation. The peace treaties themselves, with their emphasis on nationalism and self-determination, have created the moral basis for such wars." Portions of Hungary were dismembered without either ethnic or economic justification, in order that greedy nations might make strategic gains. No Hungarian can accept or justify the Trianon Treaty. Its presentation ended the republic, and delivered the country to Bolshevism. As a result, for thirteen years Hungary has been a continuous menace throughout Eastern Europe.

In 1914 "the discontent of national minorities was a direct contributing cause of the war." The year 1932 does not find the nationalities question abated. Today, as before the signing of the Treaty of Versailles, millions upon millions live under alien rule. This failure of the treaties to solve the minorities question has undermined their moral basis and left the path clear for future wars.

TREATY REVISION

GERMANY is the key to the European situation. There can be no permanent peace in Europe until her government is stabilised, until she resumes friendly relations with France, and until the countries of the Danube no longer fear her militarism. The recent political moves in Germany have not improved the situation; in fact, Frank Simonds writes in the October number of the *Review of Reviews* that "the crisis is the most desperate since the war. It can culminate in revolution at any moment, and there is no present prospect of any solution or even temporary accommodation."

Ever since they were forced to sign the Versailles Treaty in 1919, each succeeding German government has had but one goal—revision. A decisive step in that direction was seen when the Lausanne Conference ended German reparations. Now the Germans are demanding the right to rearm. Although she is officially disarmed, Germany in late years has

laid a moral and spiritual foundation for a strong military state.

The German army today controls the political life of the state. The forcible disbanding of the German regiments in a continent loaded with arms, has contributed more than anything else to the rise of this martial spirit, one of the most dangerous developments now occurring in the world. The only hope against this bitter demand for equality, which is almost certain to re-engage Europe in hostilities, lies in universal disarmament or in a universal reduction of arms.

DISARMAMENT IMPROBABLE

THERE is not much hope of disarmament in the face of Germany's new political moves and the existing European militarism. For more than nine months the Disarmament Conference was "becalmed in a Sargasso Sea of European politics." The nations are caught in an ever-narrowing whirlpool of fear, jealousy, and rivalry—a pool which threatens to suck them all down to destruction. Writing about the Disarmament Conference, Guglielmo Ferrero makes this statement: "Today Europe, at least, has again become an inextricable net of hate, distrust, and more or less hidden rivalry. Italy distrusts France and Jugo-Slavia; Jugo-Slavia distrusts Italy, Albania, and Bulgaria; France distrusts Italy and Germany; Germany distrusts France and Poland; and Poland distrusts Germany and Russia; Russia detests and denounces as an irreconcilable enemy the whole of the capitalistic Occident." It is this moral background of fear and distrust that makes the task of disarmament so difficult.

Fourteen years ago relief and joy filled the world. The war was over. Today statesmen and leading thinkers the world over are working, planning, scheming desperately, to retain our present peace, illusory as it is. Ex-Chancellor Bruening before he was ousted from office said: "The system under which we live can be saved only by radical measures. What will happen if these measures are not taken, I do not know. I do not feel confident to predict. But I am sure that it will be catastrophic." It is this fear of a world-wide destruction that is urging the nations to peace. But there can be no lasting peace in this old world as long as there is war in the hearts of men. While nations hate and despise one another, all conferences, treaties, and agreements are in vain.

Peace can be realised in full only when Jesus Christ, the Prince of Peace, comes a second time, to cleanse this sin-cursed earth, and to take His faithful children home to an

eternity of peace with Him. And as we search and examine the prophecies of the Bible, the Book of God, we find much to indicate that His coming is not far off.

Restless and Unsatisfied

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Mencken, Bernard Shaw, Bertrand Russell, Mary E. Woolley of Mount Holyoke College, and Adolph S. Ochs, president and publisher of the *New York Times*. The *Literary Digest* discusses these, including a letter from Helen Wills Moody, who in addition to being women's tennis champion, is an artist, has dived in philosophy, and wears the Phi Beta Kappa key. She has thus attained distinction as a student and athlete, but this does not bring peace and joy, as may be seen in the following from Mrs. Moody's letter:—

"The only thing that I know I really want is some means of exercising the restlessness which seems to be continually in my heart. Tennis, painting—almost anything will do. . . . By working steadily on the thing that I like, I can remove from my mind momentary spells of sadness or irritation or anger, and afterward feel happy and almost peaceful. . . . I am so happy in the activity of painting that I do not care about what astronomers predict, biologists declare, or what love is said to be, or what has happened to religion. I am sure that I am hatefully selfish."

"Multitudes of others are as unsatisfied as Mrs. Moody, but it is remarkable that this all too common restlessness of the human heart should be so frankly expressed by one who has made such an apparent success of twenty-five years of life. Yet there are such things as rest amid restlessness, joy in spite of sadness, and peace in the confusion of this world. These blessings are for all those—and only those—who accept the loving invitation of the Lord Jesus Christ: 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.'"

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you," said our Saviour. John 14: 27. As the editor of the *Sunday School Times* points out, true peace, true rest, true satisfaction, can be experienced by those only who accept our Lord's invitation, "Come unto Me." Then let us continue no longer in our restlessness and unsatisfaction. Let us rather enter into that blessed state of "peace with God through our Lord Jesus Christ," and then we shall indeed "rejoice in hope of the glory of God" "with joy unspeakable and full of glory." Rom. 5: 1, 2; 1 Peter 1: 8.

F.

THE men and women who have done the most to help the needy are those whom the world honours long after it forgets to praise its Cæsars and Napoleons and Alexanders. They are those like John Howard and Florence Nightingale and Clara Barton and Wilberforce and Livingstone; they are those like Jesus Christ.—*Amos R. Wells.*

Signs of the Times

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

Editorial Contributor: - - - - A. W. ANDERSON

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

DECISION AND DESTINY

MANY a seemingly small decision has sealed the eternal destiny of human souls. A wrong road has led to the plunge over the brink of ruin. A motorist, travelling with his family at night, mistook a river for a shaded turn in the road, and saw his mistake too late to save the lives of himself and family. The decision to press on where he was not sure cost his own life and the lives of others.

Just so in the spiritual life. We make a wrong decision and carry others down with us to eternal ruin; or we make a right decision, and that decision and our influence swings others on to the right road, and we are saved and they as well.

The Apostle Peter in many of his earnest admonitions was cautioning the people who would be living in the last days of earth's history. He urged them to be "sober and watch unto prayer." Knowing, as we do, that we are living in the days when the coming of our Lord is drawing near, if we decide that we will not be sober, and that we will not watch unto prayer, the devil will see to it that we are slumbering on in placid comfort when we ought to be most widely and watchfully awake. "Why worry?" has been the slogan that has led many a soul into the whirlpool of ruin. Again the apostle admonishes us: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith." 1 Peter 5: 8, 9. If we heed that advice, he tells us, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Verse 4. It makes all the difference in the world to us whether we are devoured by the roaring adversary, or are crowned for eternity with that unfading glory.

It is all in the decision.

The Apostle Paul understood this matter very well. He said: "I determined not to know anything among you, save Jesus Christ, and

Him crucified." 1 Cor. 2: 2. The world was filled with philosophy in Paul's day, even as it is today; and he could have spent his time in discussing philosophical subjects with the learned men of the world. But he knew something infinitely better and of vastly greater importance. It was "Jesus Christ, and Him crucified." To the Jews it was a stumbling-block, and to the Greeks it was utter foolishness; but to those who accepted it it was the wisdom of God and the power of God. Paul was looking for a foundation that would not be swept away in the wreck of this world in the whirlpool of sin and sin's finale. So he could say, "Other foundation can no man lay than that is laid, which is Jesus Christ." 2 Cor. 3: 11. A day is coming that will try every man's work, and Paul knew it. If he decided to put wood, hay, and stubble into his work, the fire would find it out. If he built on any other foundation than Jesus Christ, the mighty earthquakes of the last day would disintegrate that foundation, and scatter it to the winds.

The world is full of attractions, wicked schemes, delusions, and snares of the devil. The air is alive with the arrows of death, winged with the wireless waves of the radio; and many a home that ought to be filled with the light of the truth of God has no time for anything of a serious nature. Captivating music, exciting stories, reports of sports, sceptical sermons by men who were commissioned by the laying on of hands to preach the gospel—these and a myriad of other things are burdening the ether, filling and confusing the minds of the people, benumbing them to every influence that might help them to get their feet on the right road leading to life eternal.

But if we are going to have the victory which Paul had, we must make the decision which he made. We must turn our backs upon the things of this world that he turned his back on, and choose Jesus Christ

for our foundation, determined to take no interest in the trivial and trifling things of this world that drag men and women down to perdition.

The things that *abide* are the things that matter to us, and not the things that are to be swept away in the soon-coming torrent of divine wrath against sin.

There were doubtless many things in the days of the prophet Daniel that were designed of the devil to ensnare and destroy the souls of men. But Daniel made a firm decision that he would not defile himself with the portion of the king's meat nor with the wine which he drank. That decision adhered to made Daniel the beloved of God, and gave him a place among the most honoured of God's prophets. The Creator of the heavens and the earth is indeed high above all His works. Nevertheless, He says of Himself: "Thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57: 15. Daniel honoured God, and God honoured Daniel. He is not changeable; He does not desert. Truly did Nebuchadnezzar declare of Him: "He is the living God, and steadfast for ever." And if we are to be His finally and dwell with Him eternally, we must partake of the same characteristics. Paul says again: "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3: 14. Wise builders of great structures always dig deep for their foundations. He who builds on Christ has a foundation deeper than any human measuring-rod can determine. It is more sure and steadfast than anything this world knows. It is more substantial than the eternal hills, for they will melt and scatter at the presence of the Lord of the whole earth when He arises to shake terribly this old habitat of sin and suffering and death. There is no power in this earth that can shake that foundation; there is no power in heaven that will.

So the question for us each to decide is whether we will serve God or will serve ourself instead. And he who determines to put self first, does in reality put his *real* self, his *real* interests, last. It is the devil that holds the present and passing things before a man's eyes so that he cannot see the things of eternity, the things that abide. We must learn to harness our own wills; and we can do even this only in the power of God. Men have harnessed electricity; they have harnessed the waterfalls; they have harnessed steam; and they have

(Concluded on page 15)



A Catholic Appeal to PROTESTANTS

By

A. W. ANDERSON

THE Roman Catholic Church is making at the present time strong endeavours by radio addresses and the circulation of free literature, to win Protestants to the Catholic faith. The Australian Catholic Truth Society claims to have disposed of over three million publications. Amongst these publications is one entitled, "Why You Should Be a Catholic," written by the Rev. L. Rumble, M.S.C., S.T.D. It is considered by Catholics that this pamphlet presents unanswerable arguments in favour of Catholicity. Certainly if bold assertions are to be accepted as arguments, then the pamphlet lacks nothing in that direction.

Some of the assertions made in this publication are simply astounding. A number of "evidences" are given, "the full force of which," it is alleged, "can be claimed only for Catholicity." It is, of course, intended to be understood that wherever the words "Catholic," or "Catholicity," are used they are to be applied exclusively to the Roman Catholic Church.

Claim One. "The whole history of Christianity subsequent to Christ is the history of the genuine Christian and Catholic Church." If this claim is admitted, then every church outside the pale of the Roman Catholic Church has made no contribution to the history of Christianity. The Christianity which found a place in the hearts of the ancient Britons and Celts in the early centuries of the Christian era was certainly not Roman Catholic. The Christianity in Palestine, in Alexandria, in Syria, in Asia Minor, in Mesopotamia, and in the Balkan Peninsula in the early centuries of our era was also certainly not Roman Catholic. In those days the supremacy of the Bishop of Rome was neither claimed nor admitted. In later centuries it was demanded; still later on in history it was enforced.

In the sixteenth century a battle was waged against this supremacy, in which Protestantism won. Since that victory for liberty of thought and action, the Christianity of Lutheranism, Anglicanism, Wesleyan-

ism, and numerous other Christian sects, has been a dominant factor in modern life and teaching, and in Christian experience. If we admit the claim of Dr. Rumble, then the great Protestant thinkers who have led in modern Christian progress and attainment, have made no mark upon the history of Christianity! Then, too, the mighty missionary movement of the nineteenth century, backed by the united efforts of millions of Protestants, has also contributed nothing whatever to the history of Christianity. The translations of the Scriptures in hundreds of tongues, and the circulation of the Bible by hundreds of millions of copies in the heathen world, have also added nothing to the history of Christianity. The establishment of mighty organisations, such as the British and Foreign Bible Society, and the work of hundreds of devoted missionary organisations, with their noble educational institutions, hospitals, and other philanthropic activities, all count for nothing.

According to Dr. Rumble, there is only one church in the universe which God recognises, and that is the Catholic Apostolic Roman Church. He says: "All separated claimants to Christianity are based on negation and protest, . . . and arguments for the preservation of Christianity from the days of Christ to the present time can apply strictly, therefore, only to the Catholic Church." In making such statements, Dr. Rumble has nothing stronger than his own assertions with which to support his astounding contentions.

Claim Two. "Before Christianity the world was rotten to the core. . . . After Christianity the world was reformed intellectually, morally, and socially."

We are quite prepared to admit that "before Christianity the world was rotten to the core"; but we are not prepared to admit, nor can it be proved, that "after Christianity the world was reformed intellectually, morally, and socially." It is true that large numbers of individuals were so reformed, and the moral influence

which they exerted accomplished great good; but the world still needs reforming intellectually, morally, and socially. If it does not, then why is the Roman Catholic Church making such strong efforts to "reform" it?

Evidently anticipating that someone might question his assertion, Dr. Rumble goes on to say: "If it be said that the modern Christian world is anything but transformed, we simply have to reiterate that the argument is claimed to have application to true Christianity." And it should be remembered that there is only one form of "true Christianity" known to Dr. Rumble, and that is the Roman Catholic Church.

Continuing his argument, he says: "In the beginning, when all Christians were subject to the Catholic Church, the transformation was evident. Protestantism, in breaking with the church, lost the power of true transformation, and is concerned more with external respectability than internal spirituality."

Isn't that wonderful? In the inspired records of the apostolic era we can find nothing about all Christians being subject to Rome. We read about an apostolic council held in Jerusalem, over which the Apostle James presided, and not Peter. Nothing is said by Paul in any of his letters to the other churches, concerning the supremacy of the church at Rome. On the other hand, he condemned the tendency to exalt any one man above another. See 1 Cor. 3: 4-6. He recognised no inherent pontifical power in Peter, but on occasion "withstood him to the face, because he was to be blamed." Gal. 2: 11.

In his first epistle addressed to the churches in Asia Minor, Peter never said a word about their being subject to the church of Rome, or that he was the Bishop of Rome. As a matter of fact, the epistle was sent from Babylon. Furthermore, he exhorted the elders of those churches to avoid being "lords over God's heritage." 1 Peter 5: 3. Although Paul had "withstood him to the face," we read nothing about Peter excommu-

nicating the great apostle to the Gentiles; but we do read of his commendation of his beloved brother Paul's epistles, of which he said, "They that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." 2 Peter 3: 16.

No, the New Testament records nothing whatever about this alleged supremacy of the church of Rome, or of "Pope Peter." We have to step down a long way into subsequent

the Catholic Church "demonstrates the same inherent strength" which it exhibited "in those first barbaric centuries." Let us examine this claim closely. It is held that Catholicism possesses a transforming power which is unknown to Protestantism—a power which is able to work transformations of character similar to that which was shown in the early days of Christianity. We maintain that Protestantism has demonstrated the outworking of a miraculous

the matter of religion. But numbers and position count for very little in the eyes of God. "Man looketh on the outward appearance, but God looketh on the heart." Dr. Rumble is again only expressing a personal opinion, and a very biased one at that, when he says: "Non-Catholic Christianity has already failed." We very fully admit that much more spiritual power should be exhibited by the non-Catholic churches, but to make such a sweeping assertion as



Sport & General Photo

A view of the basilica at Lourdes, France, which is famous as a place of pilgrimage by Roman Catholics, who claim that thousands of miracles of healing have been performed there.

history before we are told anything about the alleged supremacy of Peter and the Church of Rome. Certainly Peter and the other apostles knew nothing about it. Dr. Rumble's amazing assertions along this line are contrary to the inspired historic records of the early church.

DID PROTESTANTISM LOSE THE POWER OF TRANSFORMATION?

Now let us look at his next assertion: "Protestantism, in breaking with the church, lost the power of true transformation, and is concerned more with external respectability than internal spirituality."

In making this assertion, Dr. Rumble must know that he is merely expressing an opinion. How does he know that "Protestantism lost the power of true transformation"? He is quite certain that "within the Catholic Church the transformation still continues," for he maintains that

divine power which has transformed drunkards into sober men; savages into peace-loving Christians; thieves into honest men; and immoral men into men of the purest chastity. Go amongst the former cannibals of the South Seas, and there you will find the clearest evidence of the transforming power of the gospel as taught by Protestant missionaries. It is absolutely contrary to fact to assert that "Protestantism has lost the power of true transformation," while the Roman Catholic Church is the sole possessor of that power.

Claim Three. "Non-Catholic Christianity . . . has already failed, whilst the Catholic Church has scarcely ever been in a stronger position."

If we are to judge by mere numbers, then the heathen world and the pagan religions, and Mohammedanism still possess the supremacy in

Dr. Rumble does, is an unpardonable exaggeration, made for the purpose of impressing the Catholic people with the wonderful power of their church when compared with the Protestant churches.

When a priest says: "Non-Catholic Christianity has failed . . . whilst the Catholic Church has scarcely ever been in a stronger position," the good Catholic people, who are trained to have implicit confidence in their priesthood, accept the statement as an absolute fact. However, intelligent people who are observant of what is going on in the world, know that such statements are merely valueless assertions, and cannot be proved.

"THE ONLY TRUE CHURCH"

Claim Four. "The Catholic Church says, I am the only true church of Jesus Christ."

The proof which is offered in substantiation of this claim is the working of miracles of healing at Lourdes, where a shrine was established in 1858; since which time it is stated "over three thousand genuine miracles have been registered." These miracles of healing, it is alleged, are "wanting to all other forms of religion." Well, Protestantism can show a much greater number of miracles of healing in answer to prayer, during the last seventy-five years, than these alleged three thousand miracles at Lourdes. Hence if miracles of healing are to be the criterion of the true church, then the Church of Rome will have to step down from her place of supremacy.

Claim Five. "Every non-Catholic form of Christianity is inferior to Catholicity in its Author, doctrine, practice, and method of propagation." This, like the other claims, is merely the expression of an opinion by a very biased man. Is Dr. Rumble so well acquainted with every non-Catholic form of Christianity that he can pronounce judgment upon all of them?

Claim Six. "True Christianity is identical with Catholicity, that Catholicity which is in communion with the Bishop of Rome. . . . It is only by allegiance and whole-hearted devotion to the Catholic Church that man can completely satisfy the legitimate claims of Christ."

As the Bishop of Rome was not recognised as head over all the churches until the Emperor Justinian declared him to be such in A.D. 533, and even then there were large numbers of churchmen who rejected that claim, then, if Dr. Rumble's assertion is correct, the early Christian people, who for over five hundred years had refused to recognise the Bishop of Rome as their spiritual head, should not be accounted true Christians. And as millions of Christian people since that time have been just as determined to resist the claims for Roman supremacy, they, too, cannot be accounted as true Christians. The claim is simply preposterous, and cannot be maintained by referring to any Scriptural authority. Ever since it was first made, the claim has been scouted by intelligent, godly men, who refused to bow to the arrogant claims of the Papacy.

Claim Seven. "When Christ gave the Catholic Church authority to teach all nations, He laid upon all nations and all individuals the obligation of being taught by her."

When did Christ give this exclusive authority to the Roman Church? When He departed from Jerusalem to go to heaven, there were no Roman Catholic converts to bid Him adieu. His followers were all Jews, residents of Palestine. It would be interesting

to learn how and when this exclusive authority was given to the Roman Church! At that farewell meeting, the disciples of Christ were told to begin their work of teaching in Jerusalem. On the day of His resurrection, they were exhorted to preach "among all nations, beginning at Jerusalem." Luke 24: 47.

In the Apocalypse, Christ is represented as holding the seven golden candlesticks in His right hand, and these candlesticks were symbolical of the seven churches of Asia Minor—Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. Rev. 1: 11, 20. In this list, no mention is made of the church of Rome; although the Book of Revelation was not written till A.D. 96.

From first to last the New Testament gives no authority whatever for the supremacy of the Bishop of Rome. It is merely an arrogant claim, based upon human assumption, and actuated by love for pre-eminence and authority.

Did Paul make a mistake when he placed the names of the three leading apostles in the following order, "James, Cephas [Peter], and John"? Gal. 2: 9. Evidently in A.D. 58, when that epistle was written, Peter was not recognised as the supreme pontiff.

Christ deliberately warned His disciples about the danger of exercising lordship over each other. He said: "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them. . . . But it shall not be so among you." Mark 10: 42, 43. If the Bishop of Rome demands that we shall recognise his supremacy and lordship, then he is violating the express teaching of the Saviour. But it has been well stated by Robert Hussey, B.D., that "the supremacy is the essence of the whole Roman system." As that dogma is the true corner-stone of the papal edifice, everything is being done to impress the world with the importance of recognising the supremacy of the pope. History is being re-written, and novels are being widely circulated which have for their objective the correcting of unpalatable facts which may be used against the papal interests. The Reformation is made responsible for originating "all the evils of our time." Of the modern literature which is being disseminated by the Papacy in its own interests, Professor Friedrich Nippold says: "Whether the representations agree with the truth is a matter of very little moment." So effectively have the attempts to "correct" history been carried out in European countries, that Professor Nippold sums up "the far-reaching results of Jesuit training" in Holland, thus:—

"The periodicals and newspapers

of the Jesuits have there trained up a generation which has lost every feeling for the glorious struggle for liberty in the Netherlands."—"The Papacy in the Nineteenth Century," page 246.

This same authority informs us that German state laws "protect the Roman dogma," and that "the religious peace is violated if anyone dares to give the actual history of the Papacy, or if anyone has the hardihood to speak of the blessings of the Reformation, or to look upon the characters of the Reformation in any other light than that which is permitted by the infallible pronouncements of the Papacy."—*Ib.*, pages 236, 237.

The learned Bishop Hefele of Rottenburg, in Wurtemberg, wrote a history of church councils, but as some of the actual facts which he recorded were certainly not in the best interests of the Papacy, if circulated, he was obliged to revise the facts in accordance with the decrees of the Vatican Council. When facts are being suppressed, or revised, to conform with dogma, it is evidently necessary for us to make sure of the sources of our historic information.

In his pamphlet, Dr. Rumble ignores the noble work of Protestantism for the last four hundred years. He endorses the words of Augustine Thierey: "The sects are nothing but an oblivion, disregard, and contempt of history." He assures us that "it is only by allegiance and whole-hearted devotion to the Catholic Church that man can completely satisfy the legitimate claims of Christ."

Paul did not make such a declaration when writing to the true apostolic church of Rome. Here is, what he said: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Rom. 10: 9. The way of salvation is not exclusively through the Roman Catholic Church nor through any other church or system of religion. Salvation is for all who accept Christ as the propitiation for their sins, irrespective of whatever church they may subsequently choose to affiliate with. Transformation of life and character is by no means determined by the church with which we may be affiliated, but it is effected wholly and solely by the life-giving power which operates in the heart through the individual faith of the believer. In spite of all the bold assertions of Dr. Rumble, transformation of character is *not* the exclusive possession of the Roman Catholic Church.

Nobody ever outgrows Scripture; the Book widens and deepens with our years.—*Spurgeon*.

The
ETERNAL PURPOSE in CHRIST

R. Hare

FOUR times in the Book of Revelation we read of the "Alpha" and the "Omega." The last time (Rev. 22: 13) it is definitely applied to Jesus Christ: "I am Alpha and Omega, the beginning and the end, the first and the last." This primarily applies to the great work of salvation, but it reaches out further still, for we read of the "Word": "All things were made by Him; and without Him was not anything made that was made." John 1: 3.

The divine plan and purpose have been centred in Jesus Christ, for "it pleased the Father that in Him should all fullness dwell."

GOD'S MAGNETIC CENTRE

By some unseen power the magnet draws to itself everything susceptible to its influence. Its mysterious influence cannot be defined, nor can its power be explained by the sons of men. But still it draws to itself. A magnet has been in my library for nearly fifty years. It is still living, nor has it apparently lost any of its power: it still draws to itself.

Now, Christ is the Divine Magnet, and by Him all things consist, or as we read in the margin of the Revised Version, "hold together." In Weymouth's translation, this wonderful passage reads thus: "And He is before all things and in and through Him the universe is a harmonious whole." Col. 1: 17.

Sir Isaac Newton set the world wondering over the mysterious force of gravitation. But centuries before that, Job had spoken of that law in the words: "He hangeth the earth upon nothing." Yet the unseen attachment of Heaven's magnet, holds stars and suns and worlds all in their places. A thousand million light-bearers crowd the arching heavens with their satellites and systems. But all are under the influence of the Divine Magnet.

DRAWING MEN

WHEN Christ walked among men, the children loved Him. The common people heard Him gladly. Multitudes thronged His steps so eagerly that the Pharisees declared, "The world is gone after Him"; while in His own prophetic declaration we hear the words: "And I, if I be lifted up from the earth, will draw all men unto Me." John 12: 32.

The beautiful words of H. B. Workman continue the thought:—

“Once, once only in all time has there come One whom all men can understand; who is neither Jew nor Gentile, nor Roman, nor Greek, nor French, nor German, nor Englishman, nor Irishman; but with whom every race—Jew, Gentile, Roman, Greek, French, German, Russian, Japanese—feel perfect affinity. Once, once only in all time has there come One whom no peculiarities cut off, who is not limited down to any one race or century. . . . Son of man, because all that is best and truest in human life in every age and every clime, finds in Him its perfect expression. Son of man, because East

for the government of the world, when the times are ripe for it—the purpose which He has cherished in His own mind of restoring the whole creation to find its one Head in Christ; yes, things in heaven and things on earth, to find their one Head in Him.” Eph. 1: 10, Weymouth’s translation.

In vain men and nations have sought for unity. By no means can it be obtained but through the power of the Christ. The political world is only an arena for the ceaseless struggle by which men and nations would obtain supremacy. The literary world cannot find the same projective point. The world of art holds many diverse standards. Even theological minds are at war, while nationality cleaves the races of mankind asunder. But in God's Christ a oneness is found—the only real unity that can control the aspirations of men and set aside national, political, and colour distinctions in this world of ours.

Two New Zealand native chiefs were at war—deep, bitter war. Unknown to each other they came under the influence of the gospel. Then, in the little church, at the communion rail they meet. Kneeling there, one took a side glance, and lo! the enemy was kneeling by his side. On the recognition he hastily arose, and with features distorted with rage, hurried outside. In the silent forest near by he fought the battle with his own heart. Returning, composed and calm, he took his place and joined in the service with his former enemy.

Talking with the missionary afterward, he said, "That man murdered my father, and the laws of our tribe would have me kill him. But I have been with Jesus and learned His forgiving way."

O Thou incomparable Christ!—with a name that is above every name, a love supreme and true, and a power that can draw all unto itself—draw us into sweet conformity to Thy great will. Let the throbbings of Thy love touch every heart-string, that all life's music may breathe harmonious and true. Let Thy power bind us to Thine eternal purpose, both here and in the ages to come. Amen!

THE New Testament is the very best book that ever was or ever will be known in the world.—*Charles Dickens.*

The Remedy

RUBY A. BILSTON

SOME say the world had need look up;
'Twere better it bowed down,
Remembering a Calvary
That came before a crown.

What use to fight for greater ends
By blood, and fire, and sword,
When all the weapons needful are
The lessons of the Lord?

To take each thread of perfect peace,
And trace it to its fount,
Would find it emanating from
The sermon on the mount.

Let nation honour nation with
The lesson it receives
From him that helped the Israelite
That fell among the thieves.

And midst the world-wide poverty
And deprivations dire,
'Twas Christ who said, "The labourer
Is worthy of his hire."

Now good will is a fairy tale,
And peace beyond our reach,
Till nations read their Gospels more
And practise what they preach.

and West and North and South, white man, black man, and yellow, those who dwell around the frozen poles and those who wander amid the sands of the Sahara, all alike feel—and it is true of no other man in this world—that He supplies their perfect ideal. . . . He is the magnetic centre to which every quivering heart is drawn, the hope of universal man!"

WIDENESS OF THE PURPOSE

THE wideness of God's purpose is set forth by the great Gentile prophet in these words: "And this is in harmony with God's merciful purpose

Did Paul Preach a Lawless Gospel?

TYLER E. BOWEN

THERE are some ministers of the gospel in these days who make bold to say that the law of God given to Moses on tables of stone at Sinai belongs alone to the Old Testament dispensation; that it is now done away; that it is therefore not binding upon Christians this side the cross, under the dispensation of grace. But because, in nearly every instance where this no-law gospel is referred to, some statement of the Apostle Paul is quoted as though he advocated such views, let us go into two or three of his most ardent "more grace" statements, and see if in his preaching concerning the Christ, Paul teaches the abolition of the law of God. One high point is reached in Romans 5. The whole chapter deals with the justification of the sinner through faith in Christ, with several of these "much more" references to the exercise of Christ's forgiving grace. Read the whole chapter to get the general setting. We can quote only a few sentences:—

"God commendeth His love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Verses 8-11.

This is surely the setting forth of that gospel of which the apostle said he was not ashamed. Isn't it a little embarrassing for those setting aside the law, that with such a statement as this Paul should in the very next verse refer to *sin*? And then in the very next verse start in with a long parenthetical statement regarding the law of God as given to Moses? Why do this, if the law of God is done away, if it has no relationship to the giving of the gospel?

In a few words Paul proves how the law has been in force, witnessing concerning sin, from Adam until the day he was writing this New Testament scripture concerning the gospel. "Sin is *not* imputed," he says in verse 13, "when there is no law." There would be no need for an "atonement" between the sinner and God; no need for even a Saviour, or the exercise of that Saviour's forgiving "grace," were there no broken law making known what sin is.

In plain words he says, "Neverthe-

less death reigned from Adam until Moses." Verse 14. This is saying that the law was in existence from Adam until Moses' time. And that it continued from Moses until Christ is plain, for death reigned during those generations also. And Jesus said it would endure so long as heaven and earth should endure. "Moreover," he concludes, "the law entered, that the offence might abound. But where *sin* abounded, grace did much more abound." Verse 20. Notice: he says, "the law entered." Then the law was there making known that "*sin* abounded." This opened the way for Christ's "much more" grace to abound toward the contrite, believing sinner.

ALIVE IN SIN WITHOUT THE LAW

ANOTHER scripture: "I was alive without the law once: but when the commandment came, sin revived, and I died." Rom. 7: 9. Again ponder. However much Paul might have wished to live "without the law," the law somehow stood right there, "the commandment came" right in before him, and though he might try to get away from it, there it was. Was it done away? Was it left back in Moses' day?—Not at all.

Paul was in contact with the gospel of Jesus Christ. He was involved personally with the salvation which it provided. And here, as an apostle of it, as an ambassador heralding it to the Gentile world, what does he say of God's law? He looked into it, he saw himself a sinner. "Sin revived, and I died," he said. Exactly. And that is precisely what has taken place with every other convicted, repentant sinner from Paul's day to this.

God's law is not a saviour. Broken, it cannot save a sinner. But it does reveal what the righteousness of God is; what sin is. "I had not known sin, but by the law." "I had not known lust, except the law had said, Thou shalt not covet." "Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid." Verses 7, 12, 13.

The law is all right; it was ordained unto life. Paul has nothing to say against the law. He says it is "holy"; it is "good." He says nothing about abolishing it, or relegating it to the Old Testament dispensation. How easily he could have said this, had it been true. It is *sin* that has made him all the trouble he has been

discussing about; so also with all the rest of us. It is *sin* that Paul is seeking to have abolished, slain, put out of the way—not the law. "But *sin*, that it might appear *sin*, working death in me by that which is good [the law]; that *sin* by the commandment might become exceeding *sinful*." Verse 13.

And how can one get rid of *sin*? By coming in unto the Sin-Bearer, the Lord Jesus Christ, who alone can forgive the sin and cleanse it away out of the life.

OBTAINING THE RIGHTEOUSNESS OF A HOLY LAW

ONE more testimony from Paul: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference [between a Jew or a Gentile]." Rom. 3: 21, 22.

It is the righteousness of God that Christians must possess to be saved. And how are they to obtain it? By believing on Jesus. Jesus wrought out in His life this righteousness which we must possess. "For what the law could not do, in that it was weak through the flesh [our flesh], God sending His own Son in the likeness of sinful flesh, and for *sin*, condemned *sin* in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 3, 4.

God made His Son to be *sin*, who knew no *sin*, that we who knew no righteousness (had broken the law) might have His righteousness imputed to us. "For He [the Father] hath made Him [His Son] to be *sin* for us, who [that Son] knew no *sin*; that we might be made the righteousness of God in Him." 2 Cor. 5: 21. And what righteousness is that? Our own or our Lord's? Oh, it is the righteousness of Jesus Christ, witnessed to by the law which He never transgressed. What a wonderful transaction! Jesus takes our *sin*, and gives us His righteousness as expressed in His law when we by faith accept Him.

But has this transaction, so beautifully set forth in this scripture, done away with God's law?—Not at all. Notice how right there in the midst of all this that is being said concerning how salvation comes to us, we are told that the law stands by as a faithful witness, alive, present, ac-

tive, doing—what? Witnessing that that righteousness imputed to the believing sinner through Jesus is the very righteousness of God.

Thus we find the Apostle Paul making the law of God an integral part of the gospel of Christ, that gospel he so ably preached to so large a portion of the world in his day.

Christ exalted God's law, and kept it; Paul through his faith in Jesus did the same, as did all the other apostles. He who today seeks to abolish it, who seeks to preach a gospel without the witnessing power of the law, preaches "another gospel" concerning which the New Testament Scriptures are silent. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31.

Decision and Destiny

(Concluded from page 7)

made these things do their bidding. But when it comes to the harnessing of their wills, too many have let the devil do that for them, while he works them to do *his* will instead.

Will-power is needed if we are to meet his evil suggestions and turn in the right way when he has decided to send us in the wrong way. If we do not yet have it, there is no reason why we cannot get it; for God will not turn us empty away when we ask Him for the needed power to enable us to turn away from the wiles of the devil; but the more frequently we yield to Satan's subtle suggestions, the less power we shall have to resist him and walk in the ways of God. When we yield ourselves to the devil, we are hid away from the face of God; but when we yield our hearts, our wills, our lives to God, then we are hid with Christ in God. Yielded to the devil, we are allied with a power that is stronger than we are. Yielded to God, we are allied with a power that is infinitely stronger than all the power the evil one can bring against us. Yielding our wills to the devil, he takes possession, and steers our feet straight toward the pit of ruin. Yielding our wills to God, He takes possession, and leads us gently by the strong power of His love along the path that ends in the city of eternal rewards, and crowns with eternal life these bodies that were once subject to death.

It is beautiful to see the young yielding their lives to God, consecrating to His service the health and vigour and strength with which God has endowed them. To live the Christian life in the midst of this world of wickedness is to stand where Noah and Daniel and Job stood. No

wonder heaven rejoices in lives thus early consecrated to the service of heaven's loving King. Every life thus consecrated shortens the reign of sin in this world, and hastens the culmination of the conflict with sin. Self-gratification is the root of all sin; but the sacrifice of self that we may gratify the desires of heaven, puts the one so doing into harmony with the attributes of God. But if we would rather gratify ourselves than seek the ways of God, we tempt the devil to tempt us. So doing, our case is hopeless—until we realise what we are doing and turn to God.

We must stand strongly for God, or we cannot stand at all. It is rough seas that develop great pilots. The double-minded man is indeed unstable in all his ways. Until he knows what he wants, he is really beyond the help of the best advisers. We are in a life-and-death struggle with the adversary of our souls. We must decide something and decide now. We must learn to take our wills in our hands as the sword of the Lord, and thus enter into the conflict with the powers of evil in the strength of Israel's God. Only thus can we conquer. But if we do that, then we can say with the Apostle Paul: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4: 7, 8.

S.

What Can We Do in This Time of Depression?

(Continued from page 2)

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.

"And we know that all things work together for good to them that love God." "What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8: 11, 13-18, 26-28, 31, 32.

These words from the Book of God are so clear and plain, they need no comment, except the admonition to read them over and over again, and think deeply into their innermost meanings, until we not only comprehend and know them, but actually live them.

OBEY GOD

Obey all God's commandments. We say all, because Christians will

admit the general requirement of obedience to God. Therefore, read over the Ten Commandments in Ex. 20: 8-11, and test your life by all these ten demands of God. Remember the young rich man. He said he had kept all God's commandments from his youth up; yet he did not know until Christ brought him to the test that he was a violator of the first commandment. His god was wealth, great possessions. He went away sorrowing. He could not see his way to obey the first commandment.

Thousands, we may say millions, do not obey God's fourth commandment. It is an obedience of rest from gainful labour, and therefore an acknowledgment that God's care for us is so valuable, so effective, that we do not need to work every day "to make a living."

"The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 10, 11.

It is the sign or evidence that God made the world in six days. Creation was a miraculous work, a supernatural work. The Sabbath is to the one who keeps it a proof that God works miracles. And it gives the consolation that God will work a miracle for the Sabbath-keeper if necessary to keep him in life and health.

BE HONEST WITH GOD

Pay God an honest tithe. Before sin came into Eden, God reserved one tree, the tree of the knowledge of good and evil, as evidence that man was acting only as steward of God's gifts. So long as man left that tree alone, sacred to God, he acknowledged his dependence upon God by his obedience to God. But by the taking of that which belonged to God (and this taking was really an act of rebellion), the world was plunged into its long course of sin and ruin and death.

What is a tithe? It is a tenth. Since Eden and that tree disappeared from the earth, God has set apart one-tenth of every man's income or profit as His own. To take to one's own use that tenth which God has reserved to Himself, is to repeat over and over again the sin committed by Adam and Eve in taking the forbidden fruit. And in thus robbing God, man pays the penalty of the transgressed command of Jehovah.

THE EXPRESSION OF FAITH

"WILL a man rob God? Yet ye have robbed Me. But ye say,

(Concluded on page 15)



FOR YOUNG PEOPLE

Jimmy of Dandaloo

ARTHUR PEACH

JIMMY reined in his pony at the dam, hurriedly dismounted, and with a softly muttered, "You poor little thing," waded into mud up to his knees, and getting a good grip with both hands, pulled out the sheep which had become hopelessly bogged in its vain endeavours to reach the water.

The western plains of New South Wales were in the grip of a severe drought. No rain had fallen for several months. The dams and water-holes were fast drying up, and to get the precious fluid the poor sheep had to struggle through the deep, oozy mud left by the fast-receding water.

Jimmy had been born and bred at Dandaloo, where his father owned several thousand acres. When the seasons were good, the grass grew high and wavy, and beautiful wild-flowers and everlastings grew in abundance. In wet seasons the Bogan River overflowed its narrow banks and formed large lakes and billabongs, the home of countless numbers of wild duck and water-fowl. But now the vast plains were parched and dusty; large cracks appeared all over the hard, sun-baked earth; no welcome blade of green grass appeared to relieve the monotony of the dusty landscape, and the river-bed was dry, with just a little water here and there. Drovers had taken most of the sheep hundreds of miles away to country where there was still grass, and the few that remained were being kept alive with the branches lopped off kurrajong-trees and various shrubs.

As Jimmy laid his precious burden down in the friendly shade of a neighbouring tree, his young face showed traces of care and anxiety. He was only twelve years old, though he looked older.

Standing beside his pony, and stroking the forehead of that faithful animal, he looked a perfect picture of Australian outback youth. Tall and slender as a gum sapling, there

was also a strong suggestion of wariness in the graceful poise so characteristic of those who spend much time in the saddle, for Jimmy had learned to ride almost as soon as he could walk, and was just as helpful to his father on the station as any of the men whom he employed.

Turning a tender look once again toward the poor creature he had rescued, Jimmy's mind at once turned to one of his most-treasured possessions. This was a book called, "Our Day in the Light of Prophecy and Providence," and Jimmy had read it through several times and knew the pictures off by heart.

Almost two years ago a young man riding a motor-cycle had arrived at the station homestead late in the afternoon, and had asked for permission to stay the night. Visitors were always welcome at the homestead, which was miles away from the little township and the nearest neighbour, so he was soon made to feel at home.

During tea, he told Mr. and Mrs. Champion, Jimmy's father and mother, that he was selling a book telling all about the wonderful prophecies of the Bible. After the evening meal was over, Mr. Taylor, the visitor, showed his kindly host and hostess the book, and explained to them some of the prophecies telling of the second coming of Jesus. Mr. and Mrs. Champion were good-living people, but they seldom saw a minister, and they lived so far away from any church that they had no church privileges. They were intensely interested in what Mr. Taylor had to say, and readily bought a book from him.

The time went all too quickly, and it was two o'clock in the morning before they went to bed. Jimmy had taken in every word of what the visitor had to say, and long before the household was astir in the morning, he was out of bed, looking through the wonderful new book.

Mr. and Mrs. Champion were too interested to allow their visitor to leave them that day, and they learnt, much to their surprise, that the seventh day of the week, Saturday, was God's Sabbath day. Mr. Taylor explained it all to them out of the Bible, and so convinced were they that they decided to commence keeping the Sabbath.

Great was Jimmy's surprise and joy when his parents gave him the book. He read it through several times, and learnt, with interest, of the different signs that had taken place, and were still taking place in the world, showing that the coming of Jesus was not far away.

This all happened almost two years ago, and today, as Jimmy's loving eyes turned with tender solicitude to the poor exhausted creature under the tree, he thought once again of the beautiful picture in the front of his book—a picture of the meek and lowly Jesus, standing at the door of the fold, with a little lamb in His arms. This picture always made Jimmy glad that he, like the Saviour, was a shepherd. And Jimmy was a good shepherd also, because he dearly loved his sheep. It caused him great distress when he found the poor body of one of his woolly charges torn by dingoes, or perhaps a poor little lamb, bleating plaintively, with its eyes picked out by a cruel, pitiless crow. Then it was that he loved to think of the last chapter in his book called "The Home of the Saved."

Jimmy and his parents had always thought that when a good person dies, he or she goes right to heaven and becomes an angel. It was therefore a great surprise to all of them to learn that the Bible teaches that it is when Jesus comes that He is going to take His people to heaven with Him, to remain there until He comes with them back to this earth to prepare it for their everlasting home.

Jimmy, who had spent all his life on the vast plains, the great distances only broken by patches of timber here and there, could not imagine what heaven was like. What pleased him most was that after the earth had been purified by fire and all traces of sin removed, God was going to make it all over again, just like the garden of Eden was at the beginning, and all the people who loved Jesus and kept His commandments, after their thousand years' stay in heaven, were going to live on this new earth for ever and ever.

But that was not all. This new land was going to be more beautiful than anyone could ever possibly imagine; all God's people were going to have a beautiful home of their own there, with fruit-trees and grapevines, and there was not going to be

any more death, nor sorrow, nor pain. Everyone was going to be as happy as they could possibly be.

And even that was not all, for God had promised that there should be animals in the earth made new, but they would all live together peaceably, and would be so tame that even a little child could lead them.

Reading this chapter always brought gladness to Jimmy's heart, and although he was very happy at Dandaloo, yet he longed for the time when he should live on that new earth, with all its pleasures and delights, for was not Jesus going to be there also as his King and his Friend?

It was a very thoughtful Jimmy who finally leapt into the saddle and cantered his pony back to the homestead and the welcome evening meal.

What Can We Do In This Time of Depression?

(Concluded from page 13)

Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delight-some land, saith the Lord of hosts." Mal. 3: 8-12.

It is not hard to see that tithe-paying and Sabbath-keeping are but practical methods designed of God to show our unwavering faith in Him, in His care and providence. Until one has enough faith to stop work on the Sabbath, no matter what the earthly consequences, and until one has faithfully set aside one-tenth of his income, he has failed to show practically that he has faith in God. He does not believe fully in God, the first requisite; he does not fully rely upon his Saviour, the second requirement, and he is resisting the striving of the Spirit of God, the third.

These are matters which each should consider and then prayerfully make his own decision. God grant that we may determine to serve Him, cost what it may!

CHRIST is not valued at all unless He be valued above all.—Augustine.



CHILDREN'S CORNER

A Happy Day

Susie W. McGowan

I DON'T think it ever will stop raining!" wailed Betty. And when Jean saw Betty crying, she thought she ought to cry, too, even though she didn't know why Betty was crying. Jean was Betty's little cousin, and a year younger than Betty; and so everything that Betty did, Jean tried to do. It was always that way.

"Well, well, I think it's rainy enough outside; let's make sunshine in the house anyhow," suggested Betty's mother.

Both little girls looked up to see if mother was really in earnest or joking. They wanted to know how they could do this.

"Go and bring an armful of old magazines. Then look in the cupboard and get all the wrapping paper you can find, and bring the paste and two pairs of scissors," Betty's mother told them. Neither of the children knew why they were to get all these things; but they did know that they liked to do whatever mother told them.

In a few moments they came back with both arms full, and smiles in the place of tears.

"Let's spread newspapers down, to catch our pieces," said mother. "Now see who can find the prettiest pictures."

"Oh, I know what it is! We're going to make scrapbooks, aren't we?" exclaimed Betty. And the two little workers worked so busily all the morning that never once did they think about the rain, while mother smoothed the wrapping-paper with a warm iron, and cut it into pieces twice the size of Betty's picture-book, so that Betty and Jean could fold them in the middle to make scrapbooks. When the pictures were all nicely cut, mother showed the little girls how to spread them all out so that they could see which ones to put on each page. Then each picture was carefully pasted in its place, and every bit of extra paste wiped from

around the edges so that the pages wouldn't stick together.

"Now bring me the ball of red cord, and I'll show you just how to sew the pages together," said mother.

In a little while the scrapbooks were all finished, and the sun was shining in at the window on two very happy little girls.

"Hallo!" called father. "Who wants to go for a ride with me?"

"We do," called both little girls, and they ran to get their coats and hats.

"By the way, haven't you and Jean a toy or a book you could let me have?" inquired father.

Jean wondered why father wanted a toy or a book. I think Betty knew. Father told them about a little sick boy he had just seen, who had nothing to play with, and nobody to give him anything. This was the reason he had asked for a book or a toy.

"We'll give him our scrapbooks we've just made," said Betty; "but won't you let us give them to him ourselves?" And both little girls were delighted when father said, "Why, certainly you may." And away they went in father's car to the place where the little boy lived.

Which do you think was the happier, the little boy, when he saw the beautiful scrapbooks, or the two little girls who had made the scrapbooks?

"I'm so glad it rained, aren't you?" said Betty, after they had gone to bed. And sleepy little Jean answered, "I wish—it would—rain—ev'ry day."

Three Charms

"If you please," is very magic,
And you say it with a smile.
How it blesses those who use it,
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"Thank you," is a charm most winning,
And when added to a smile,
There is something most worth having
Charming "Thank you" can't beguile.

"Please excuse me," stores up treasure
To a glowing, golden pile.
Blessed are we in endless measure
When we say it with a smile.

—John Martin.

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Around the World

NEARLY one-half of the farms in the United States are mortgaged, the combined indebtedness being about £1,800,000,000.

BEGINNING with the first day of 1934, visitors to Vatican City must present passports, just as when they enter other independent countries.

SHOVEL, pick, and hoe are combined in a new tool designed by a San Francisco inventor. The implement may be adjusted for the desired use and locked securely in place within five seconds. According to the inventor, it should prove especially useful to gardeners.

THE latest protection for valuables in the home, store, or office is a safe that looks like a bomb. Made of special metal, devised after several years of research, the spherical safe, according to its makers, cannot be broken or drilled through. It is buried in the concrete of a floor or wall, with the top, containing the combination lock, protruding above the cement. V-shaped legs admit steel reinforcing bars, which are also embedded in the concrete.

AUSTRIA has a rather unusual problem to solve in connection with its government-owned railways, in that she has only 65,000 active workers on her railway systems, while she has 73,000 former railway employees drawing pensions, which, of course, leaves a large deficit, amounting, this year, to some £1,800,000. This ratio between pensioners and workers seems like a strange paradox until one remembers that most of the pensioners did their work on the far-flung railway system of the vast Austro-Hungarian pre-war empire, which bears no comparison as to size with the small railway network of the present tiny Austrian republic.

THE relatively limited protection of pedestrians crossing streets in Paris that is afforded by the rows of metal studs is shortly to be reinforced by a sort of india-rubber barrier, which will rise from the ground at the moment the red light comes on.

THE Associated Telephone Utilities Company, of America, is accepting, in payment of telephone bills, chickens, eggs, and even coal—the latter especially in the section around Warrensburg, Missouri, where the farmers can dig surface coal. This method is not always quite so profitable as the old cash way, but it at least keeps the telephone consumers in the habit of paying their bills, which is something.

NEWEST weapon against the formidable tank of army warfare is the "tank-destroyer," of which the first recently went into service for the Belgian army. This motorised unit includes a powerful field-gun, mounted on a four-wheeled towing carriage, and a speedy tractor of endless-tread type to whirl it into action. Army experts believe that a fleet of these swift "destroyers" could set up their mobile artillery in time to repel a surprise advance of enemy tanks.

To foil the thief who smashes a jewellery shop window, a London inventor has devised a shop window that is declared to be proof against looting. A jointed iron shutter is poised at the top of the window, on the inside. The moment the window is broken, the shutter is released. It drops across the window display and automatically locks at the bottom. At the same time an alarm is sounded. A demonstration of the new device was recently given when one of the shutters was installed in a shop. The inventor hurled a brick through the window. Promptly the shutter descended and locked.

SOME years ago in Turkey the dictator, Kemal Pasha, decreed that Roman characters must supersede Turkish characters in public life. The Japanese Ministry of Education has now followed this example after a year's delay on the part of the Japanese Government in abandoning the Japanese national characters. In Turkey this measure, gradually enforced by provisional decree, led to a very strong economic and cultural revival in relationship to the Western powers. In order to study the benefits on the spot, a Japanese delegation travelled to Turkey some time ago. The new decree is very unpopular in Japan. The Government states in defence that Japan owes it to herself to work in concert with the world powers, on an equal footing in every respect.

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