

SIGNS *of the* TIMES

WORLD EVENTS
IN THE LIGHT
OF PROPHECY

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Jesus Christ . .

GOOD-Man or GOD-Man ?

■ John L. Shuler

NINETEEN centuries ago there occurred a birth in a stable in an obscure hamlet in Palestine which has had more influence on the history of the world than any other event since time began. Thousands of newspapers throughout the world adjust the date above their headlines every day in the year with reference to that birth. Even the man who denies the existence of God and Christ must adjust the date of all his letters and transactions each day according to the birth of Jesus.

Many people think that Jesus was merely a great man, a matchless teacher, who spoke as never man spoke, whose teachings set forth the most wonderful system of morality and ethics that the world has ever heard. They regard Jesus as a perfect example of heroism and unselfishness, of purity and kindness, one who possessed all the qualities that make for moral excellence. They laud him as the wisest and best man who ever lived.

But we need to recognise that in Jesus Christ we have something more than an ideal man reach-



Keystone Photo

ing upwards to the divine; for in Jesus we have the manifestation of Deity, Divinity clothing Himself with humanity, the Divine expressing Himself in the terms of human life, stooping that mankind may rise. He was, as the great Apostle Paul declared, "God manifest in the flesh." 1 Tim. 3: 16. The Apostle John tells us that Christ is the Word who was with God the Father from the days of eternity, and that this Word was God the Son. When the time came for this eternal Son to appear among men as the Redeemer, then He was made flesh and dwelt among men. John 1: 1-14.

When Jesus was here among men, He manifested at least seven different powers that are absolutely beyond the power or prerogative of any mere man to possess. Jesus as He walked here among men had power to read the hearts of men. He could look at men and tell what they were thinking and planning in the very secret depths of their souls. No mere man can read the heart of other men. Only God can read the hearts of men. So the fact that Jesus could read the hearts of men proves that He was God manifest in the flesh.

Jesus had creative power. He could take five loaves and two fishes and feed many thousands of people. He could turn water into wine instantly. Only God possesses creative power. Hence the fact that Jesus had creative power proves that He was God in human form.

Jesus had power, when He walked among men, to forgive their sins. Only God can forgive sins. So the fact that He possessed the power of absolution proves His divinity. Jesus had power to receive worship from His followers. One of the cardinal truths of the Bible is that only Deity is to be worshipped. So the fact that Jesus had power to receive worship proves that He was God manifest in the flesh.

Jesus had power to give life. Three times in His ministry He especially demonstrated that He had power to give life, by raising three persons from the dead. We know that only God has power to give life. So this would prove that Jesus was God in human form.

POWER OF THE RESURRECTION

Jesus had the power of inherent life. He had power to lay down His life and take it up again. No mere man could ever do that. Any man can lay down his life, but where is the man who can of himself take up his life again?

Jesus had power to transform from sin to righteousness the lives of those who accepted of Him as God the Son. No mere man can change the heart or transform the life of another. The millions of truly converted people all over the world are just so many millions of proofs of the divinity of Jesus Christ.

Today I would with them of old fall at His feet and worship Him as my Lord and my God. All that can satisfy the needs and longings of the human soul, for this world and for the world to come, is found in Jesus Christ.

The Divine Face

"God in the face of Jesus Christ." Like other men, Jesus was a man; unlike all other men, Jesus was "the image of the invisible God." He was God made "manifest in the flesh." His humanity has always been acknowledged, His divinity not infrequently questioned. The former always distinguished, the latter sometimes obscured. But who dare affirm He was not divine? Clouds frequently hide the sun, but is that sun eclipsed? And when it is eclipsed, is it removed? Deny Christ's divinity, and we rob the casket of the "Pearl of great price," the shrine of its Shekinah, and the throne of eternity of its intended Occupant.—*Selected.*



NOTE and COMMENT

THE BOXING MADNESS

UNDER this title, the Rev. F. C. Spurr, formerly of the Collins Street Baptist Church, Melbourne, writing from England to the *Australian Christian World*, says:—

"England seems to have gone boxing mad. The press, which can find little room for the discussion of the greatest issues of life, gives front pages to the meticulous records of boxing matches, many of which are little better than the old prize fights."

"Money is supposed to be short, and there is such a thing as a perilous international situation, yet vast crowds assemble (often travelling long distances by train, which again costs money), to see these sanguinary exhibitions."

"The crowd goes mad when it sees blood. The accounts in the press are such as we might have expected in the days of degenerate Rome, had a daily press been in operation then."

"Big money, of course, is the attraction. A High Court judge, in giving judgment in the Doyle case, remarked that a boxer now receives for one night's performance more than does a judge for a whole year's hard work."

"Where the 'sport' comes in it is difficult to say. In the best days of Greece the boxers and other sportsmen entered the ring with no other reward than that of a crown of wild olives. If such a reward awaited these modern men, there would be little boxing of a professional kind. The whole thing reeks of money and gambling. And it is degrading."

"Tunney has expressed his opinion upon boxing audiences. He holds them in contempt, and declares that they lack the true spirit of sportsmen."

"Meanwhile, there are over two millions of people out of work. There is much misery. And Europe is at the cross-roads. Yet it is increasingly difficult to get men together to discuss these vital affairs of the world. Is it the old affair 'whom the gods would destroy they first drive mad'?"

The large sums of money that boxers make in a single night are possible only by the very great patronage of the prize-ring and the high prices that men and even women are willing to pay to see men make each other gory and pound each other into unconsciousness. The whole thing is an indication of love of pleasure, brutality, and degeneracy.

It is a reminder of the words of the Apostle Paul, in speaking of "the last days":—

"This know also, that in the last days perilous times shall come."

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,"

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,"

"Traitors, heady, highminded, lovers of pleasures more than lovers of God."

Never since the days of the old Roman empire have men been so fond of pleasures as they are today, and so unmindful of God and His claims upon them. We are living in outstandingly pleasure-loving, brutal, godless times.

The fulfilment of this prophecy made through divine inspiration by the Apostle Paul, is among the numerous signs that we are in the last days and that the second coming of the Lord Jesus Christ draws on apace.

Satan is doing his best to get the world as unready as possible for that great and tremendous event. He induces men and women to give themselves up to all manner of pleasure-seeking, and to forget God and His Word and righteous claims, that that great day may come upon them unawares.

"But ye, brethren," Paul writes in 1 Thess. 5:4 "are not in darkness, that that day should overtake you as a thief." Not all will love this world and its pleasures more than they love God and His happy service. Not all will be degenerate and depraved. It is the glad privilege of every reader to be "transformed by grace divine," and to be made ready to meet the Lord when He comes in glory in the clouds of heaven. K.

Runaway Stars

IN the Book of Job, chapter 38, verses 31, 32, the beautiful words occur in the Lord's wonderful address to Job: "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?"

Commenting on the words, "Canst thou guide Arcturus with his sons?" (verse 32), a writer in the *Sunday School Times* remarks:—

"It is very wonderful, and one of the many evidences of the inspiration of the Bible, that Job records this question asked of him by the Lord at a time when it was doubtless generally believed by men that the stars were fixed, or that they moved all together as if set in a great crystal ceiling.

"And it adds to the wonder that the star named should have been one of those that the astronomers call runaway stars. Job could not indeed guide Arcturus, nor could any man. For Arcturus shoots through the heavens at the rate of about eighty miles a second.

"It is one of many such stars to which the description 'runaway' has been given. Some of these are moving through space so fast that they will probably some time escape from our galaxy.

"Many stars are swifter than Arcturus; one moves at least five times as fast. Even these high speeds sink into insignificance in comparison with those of the other galaxies, or 'spiral nebulae'; these move at thousands of miles a second; one of fairly recent discovery, the astronomers tell us, moves at 15,000 miles a second.

"Yet God guides them all."

—the sublime procession of the constellations overhead. Tennyson beautifully sang in "Locksley Hall":—

"Many a night I saw the Pleiads, rising through the mellow shade,
Glitter like a swarm of fireflies tangled in a silver braid."

The American poet, William Cullen Bryant, has in his "Hymn to the North Star" sung of the majesty and beauty of the starry night:—

"The sad and solemn night
Hath yet her multitude of cheerful fires;
The glorious host of light
Walk the dark hemisphere till she retires;
All through her silent watches, gliding slow,
Her constellations come, and climb the heavens, and go."

God challenges man to look up and behold in the starry hosts of the skies the evidence of His incomparable and infinite greatness and might. Through the prophet Isaiah, He says:—

"To whom then will ye liken Me, or shall I be equal? saith the Holy One.

"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth

Campaign Against Bribery

THIS was a heading in the *Melbourne Argus* recently. It appeared over a cablegram from London stating that Sir Langer Owen, a former judge of the Supreme Court of New South Wales, had said in addressing the Anti-Bribery League:—

"There is a definite need for our league in Australia, although Australia is no worse than other places. Public men have been charged before Royal Commissions in New South Wales, but, like most Royal Commissions, the results have been unsatisfactory. The difficulty of obtaining reasonable proof is great."—*Melbourne Argus*, May 31, 1934.

Continuing, the cablegram stated:

"Paying a tribute to the women's organisations for their support of the Anti-Bribery League in New South Wales, Sir Langer Owen said that the league was consolidating its position before prosecuting. It hoped to gain sufficient evidence to support charges."

The news that Anti-Bribery Leagues have been formed in Great Britain and in Australia will doubtless come as a surprise to many people. The formation of such leagues, however, is an evidence that corrupting and demoralising forces are at work in the high places of the land. Were no bribes being taken, there would be no need for the formation of Anti-Bribery Leagues.

There is nothing so blinding and corrupting as bribes. Bribery and corruption go hand in hand together. The Good Book knew this when it forbade the taking of bribes by the leading men—judges and officials—in Israel. Through Moses God said:—

"Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous." See Deut. 16: 18, 19.

It was a remarkable prayer that the Psalmist offered; he said:—

"Gather not my soul with sinners, nor my life with bloody men: in whose hands is mischief, and their right hand is full of bribes." Ps. 26: 9, 10.

And we are further told in Holy Writ that the one who will at length tread the courts of glory and dwell with Him who is a consuming fire, is,

"He that despiseth the gain of oppressions, that shaketh his hands from holding of bribes," etc. Isa. 33: 15.

If bribery has indeed raised its venomous head in our fair land, then every hater of corruption will wish abundant success to the Anti-Bribery Leagues. If bribery grows, then the evil brood of injustice, oppression, and moral degeneration will keep step with it.



Sport & General Photo

In consequence of an idea of Professor Archenhold of the Treptower Observatory, Germany, an umbrella has been made—chiefly for the use of school teachers as an illustration—which shows on the inside the complete arrangement of the stars seen in the night sky. In order to ascertain the position of a special star, the point of the umbrella must point to the Pole Star.

It is certainly remarkable that the writer of the Book of Job should have known of "runaway" stars, and it is one of the many evidences of the inspiration of the Bible. How otherwise than by revelation from God could men have known of such stars when modern scientists have only found out about them through the aid of marvellous instruments? The facts could never have been found out by the naked or unaided eye.

The stars speak to us of God. They tell us of His might, and even of His love. What a wonderful sight we can enjoy every clear, starry night

them all by names by the greatness of His might, for that He is strong in power; not one faileth." Isa. 40: 25, 26.

The great God who has a name for every star, who guides the planets in their majestic courses, and even guides the "runaway" stars in their tremendous orbits through boundless space, can surely guide our lives aright. He has made us, knows all about us, and knows the niche in life in which we can best serve and glorify Him. A glance at the mighty and wonderful heavens should lead us to trust Him more, and seek wisdom and strength from Him daily. His Word guides us aright.

K.

Child Marriage in India

SOME HORRIFYING REVELATIONS

SOME astounding and lamentable facts concerning child marriage in India are revealed in a book "Child Marriage: The Indian Minotaur," written by Miss Eleanor F. Rathbone and published by Allen and Unwin at the English price of 2s. 6d.

Reviewing the book in the *British Weekly*, Mr. H. Gray mentions the following sad statistics given by Miss Rathbone:—

"During the decade 1921 to 1931 the number of girl wives under fifteen years of age rose from eight to twelve millions. Today 42 per cent of the girls of India are married before they reach their fif-

teenth birthday, while countless thousands die in childbirth during their teens, and many of them die upon the rack because their muscles and sinews are too weak and immature to perform the function demanded of them. The result is an appalling high maternal mortality rate, and according to one sound authority, 'the first child almost always dies.'"

"One would like to believe that such cases are few and far between, but the Joshi Committee of Indian judges and lawyers deny that this is so, and could not find words strong enough to express their dismay at the extent to which child marriage is undermining the health of the nation. 'Satis [widows who were burned] were cases of individual suffering, and the agony ended with the martyr. In the case of early maternity the evil is widespread and so extensive as to affect the whole framework of society.'"



An Indian juggler giving an exhibition of his skill.

teenth birthday, while countless thousands die in childbirth during their teens, and many of them die upon the rack because their muscles and sinews are too weak and immature to perform the function demanded of them. The result is an appalling high maternal mortality rate, and according to one sound authority, 'the first child almost always dies.'"

Miss Rathbone's reviewer goes on to mention the following horrible and exceedingly pathetic facts, which ought to stir the heart and rouse the indignation of every Christian man and woman:—

"The author's facts are in the main taken from the 1931 Census Report and the evidence laid before the Joshi Committee of 1928-1929. This weighty committee toured all India for twelve months, examined hundreds of witnesses, and finally issued a courageous and incontrovertible report.

"The nine Indians and one European who formed the committee were horrified by the evidence laid before them. They were told of mothers of twenty-one or twenty-two, dying during their eighth pregnancy,

ried again, and the same thing happened to the second wife. I saw his wife, a girl about twelve years, throwing herself about, screaming with pain, and making a rapid pulse. Very soon she was sleeping quietly, and the two women, uneducated midwives, were saying to each other, 'She shouldn't be sleeping; and three must die; there ought to be three.'"

"All night long the priest and, I think, more than one kept up continuous and noisy prayers. At 6 a.m. a son was born, and the mother and child were all right, and I managed to get off in time for my 7 a.m. train to Jodhpur. The girl did well, and they did not want me to call again."

This lady physician continues:—

"I had said that nothing was to be given to the baby except what the mother could give; but I had a chit from the grandfather stating, 'The child would not await the coming of the mother's milk.'"

"And then, when you consider what an important thing it is for a man to die without a son, which he thinks means that he and three generations must go down to hell, not only for the women's sake but for everybody's you wish to mitigate their sufferings."

For the terrible child-marriage evil of India, Miss Rathbone urges two measures of reform—a long-distance one for educating public opinion, and an immediate reform that must be brought about in the very near future, namely that of enfranchising sufficient Indian women to make their weight felt in the counsels of the nation. At the present time only one woman to twenty men has the vote, and the British and Indian Governments do not consider this huge disproportion a good thing for India. The extent to which Indian women can have the vote is to be decided by the House of Commons very shortly.

It is to be earnestly hoped that something will be done to mitigate and even end the great evil mentioned. It is one of Satan's diabolical perversions of the marriage institution that God ordained in Eden, and desired to be a blessing to both man and woman. It all shows how badly India needs the gospel of the Lord Jesus Christ and its enlightening and joy-giving influences. K

Ten Commandments Today

THESE words form a heading in the *Literary Digest* of April 14, 1934. Then follows a short article telling of a father who addressed an audience of Sunday-school teachers and clergymen in Philadelphia. To quote the words of the journal mentioned:—

"A father addressing an audience of Sunday-school teachers and clergymen in Philadelphia said that the Ten Commandments had been 'outmoded by present-day living conditions,' and, speaking frankly of his own difficulty, added: 'Today life is not so simple, and I find it increasingly hard to tell my own children what I believe is right.'"

A Lady Doctor's Statement

THE foregoing terrible facts were added to in the *British Weekly* by a lady medical missionary, Dr. Janet M. C. Gray, who had laboured in India. She told, as a typical case, of having been called to attend to the child wife of the son of a Brahmin priest. She said:—

"His [the Brahmin priest's] son was eighteen years old; he had been married twice before. His first wife died and the baby was born dead. Then he was mar-

Life today would be simpler, saner, and happier, and the training and guiding of children would be far easier, if the Ten Commandments were more highly esteemed and better observed. It is because the Ten Commandments are so little esteemed today by such vast numbers of people that the world has become filled with so much perplexity, strife, folly, and evil.

The wisdom and heart satisfaction that follow when the Ten Commandments are loved and, by divine grace, obeyed, are well stated by the writer of the 119th psalm:—

"O how love I Thy law! it is my meditation all the day.

"Thou through Thy commandments hast made me wiser than mine enemies: for they are ever with me." Verses 97, 98.

And he adds:—

"Through Thy precepts I get understanding: therefore I hate every false way." Verse 104.

Back to the Ten Commandments, is a good cry. The world, with its perverted ways, its crime and wickedness, sorely needs God's holy law today. It would be a better, wiser, more peaceful, and happier world if God's sacred precepts were loved and obeyed, and a safer world to live in.

"O that thou hadst hearkened unto My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48: 18. K.

British Brewers and Press in Wordy War

RECALLS RECENT ATTEMPTS OF UNITED STATES BREWERS TO CONTROL AMERICAN PRESS

W. G. Calderwood, Our American Correspondent

THE British brewers are having a wordy war with the press over a bald, bold threat flung out to the press by Sir Edgar Sanders, director of the British Brewers' Society. According to press reports, Sir Edgar, in a recent address to the society, stated that all advertising contracts would be contingent upon editorial support of the brewers and their product.

This aroused the ire of Mr. Samuel Storey, M.P., who is the president of the British Newspaper Society, who came out with a vigorous statement in which he called the speech of Sir Edgar "an impudent threat of most colossal impertinence."

It was not so long ago that the brewers on this side of the water made even more sweeping demands. The last drive for state-wide Prohibition in the United States began to show results in 1907, when Georgia

and Oklahoma both went dry. This awoke the liquor interests to the fact that the dries were battering down the political resistance which had protected the traffic. The brewers felt that news of Prohibition progress, through state or local action, was hurtful to them, and that it should therefore be suppressed. So they immediately began a vigorous application of economic pressure to force the suppression of its publication.

The following letter, sent to newspapers in December, 1907, by E. C. Paul, advertising manager of the Miller Brewing Company, of Milwaukee, is typical:—

"We feel it our duty to advise you that all newspapers who fail to suppress Prohibition and anti-saloon news will hereafter lose not only our patronage, but also that of almost every brewer in the United States. We are now receiving daily reports on this subject."

The brewer's right to withhold its advertising patronage from unfriendly papers is hardly open to criticism. But to demand editorial support, as attempted in England, or the suppression of news, as was attempted in this country, is an attempt to prostitute the honour of the press, to poison the source of public information and pollute the public and civic conscience.

Liquor's Suicidal Greed

If the liquor interest restored to lawful standing, maintain their present policy in Illinois, a reaction of public sentiment and a storm of demand for drastic control will be inevitable. In blind stupidity those interests have misread repeal as an unconditional permit to ride high and wide. Chicago is being treated to a taste of what it may expect to continue if there is no state control, and if local politics is left free to play the liquor game for all there is in it of place and profits. The saloon is back, and easily recognisable beneath transparent camouflage. Underworld women, according to reports, brazenly advertise their ancient trade at bar-room tables. — *Chicago Daily News*.

A Surgeon Says—

I AM a surgeon. My success depends upon my brain being clear, my muscles firm, and nerves steady. No one can take alcoholic liquor without blunting these physical powers, which I must keep on edge. As a surgeon, I must not drink. — *Dr. Lorenz, a famous Austrian surgeon*.



The King and Queen of Denmark outside their hotel in Brook Street, London, to which great city they had come on a shopping visit. Underlying the laws of the nations are the principles of the Ten Commandments. The police courts in every land are a potent witness to the fact that the Ten Commandments have not been abolished.

SIGNS of the TIMES

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"ARE CHRISTIANS FREED FROM THE LAW?"

BEARING the title quoted above, there appeared in the *Moody Monthly* of October, November, and December of last year a very interesting series of articles by the Rev. William C. Procter, B.D., of Barnet, Herts, England.

The *Moody Monthly*, which takes its name from D. L. Moody, the noted evangelist of last century, is published by The Moody Bible Institute of Chicago, and is one of the outstanding evangelical religious periodicals of America.

A request has come to us to give some consideration to these articles and to publish our comments in the *SIGNS OF THE TIMES*. This we are glad to do, for we believe that there are a number of important statements in these articles that are worth reproducing. The opening paragraph of the first article reads thus:—

"A popular evangelistic hymn begins with the words, 'Free from the law, oh, happy condition,' but it is the aim of these articles to show that this is only true in the sense of the remaining lines. A right view of the relationship between the law and the gospel, and of the believer's position with regard to both, is of the utmost importance, for it will guard us against the opposite errors of legalism and anti-nomianism."

"LAW" USED IN VARIOUS SENSES

MR. PROCTER then proceeds to show that the word "law" is used in various senses in the Bible. Of the commonest Hebrew word for "law" he says:—

"The word *torah* is there [in the Old Testament] used for the laws revealed through Moses, but these were of a three-fold character.

"(a) The civil law was strictly applicable only to the chosen people, and was adapted to their peculiar circumstances both in the wilderness and in Canaan, but it has ever since formed the pattern for the legislation of all civilised countries.

"(b) The ceremonial law was also only for Israel and proselytes from heathendom, and it was preparatory and temporary (Gal. 4: 3, 9; Col. 2: 16, 17, 20, 21; Heb. 7: 18, 19; 9: 10; 10: 1); yet it not only

typified the gospel dispensation, but illustrated the perpetual principles of acceptable worship.

"(c) The moral law was given to Israel in trust for all mankind. It contains the elementary rules of moral and religious duty, and embodies the eternal principles of right and wrong. It has never been abrogated but is as unchangeable as its Author, being based on our essential relationships to Him and our fellow-men, and it is of perpetual and universal obligation (Matt. 5: 17-20). Hence the Seventh Article of the Church of England states: 'Although the law given from God by Moses as touching ceremonies and rites, does not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth, yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.'"

Concerning the Greek word *nomos* used for "law" in the New Testament, he remarks that it is "very elastic in its meaning, and it is applied not only to the Mosaic law, but in many other senses."

UNIQUENESS AND IMPORTANCE OF THE DECALOGUE

MR. PROCTER is to be commended for the clear distinction he has made between the laws of the Old Testament and for his sound, Scriptural declaration concerning the moral law.

"The moral law was given to Israel in trust for all mankind," he says. "It has never been abrogated, but is as unchangeable as its author, . . . and it is of perpetual and universal obligation."

These words, with which we are in hearty agreement, are in striking contrast to the antinomian statements so common in many religious publications and addresses, especially those directed against Seventh-day Adventist teaching regarding the moral law. So, too, are these very fine paragraphs in which Mr. Procter deals with the uniqueness and supreme importance of the Ten Commandments:—

"Confining our attention now to the moral law, let us consider its essential character and its original proclamation.

"1. It may be regarded as the expression of the divine mind and will, universal in

its scope, but individual in its application, for it addresses us in the singular number.

"2. It is strikingly compact, but singularly complete; covering every relationship in which we stand both to God and man, and embracing alike our religious and social duties.

"It deals not only with our open words and actions, but with our hidden thoughts and motives; the first, second, and tenth commandments regulating our desires, the third and ninth our words, and the remainder our deeds. The commands imply a prohibition of the opposite conduct, and the negative involves the contrary positive duties as we see from the summary of both 'tables' in Lev. 19: 18; Deut. 6: 5; 10: 12. They are called in the Hebrew 'the ten words,' the number signifying completeness; and it is said, after their recapitulation in Deuteronomy 5, that God 'added no more' (verse 22). Surely, in view of their simplicity, sublimity, and comprehensiveness, we may echo the words of Ps. 119: 96.

"3. The beneficent purpose of the moral law is emphasised in such passages as Deut. 4: 40; 5: 29, 33; 6: 1-3, 24; 10: 13; 11: 8, 9; 12: 28; Neh. 9: 13; Ps. 19: 7-11 (compare Rom. 7: 12; 1 John 5: 3), . . .

"4. We should not suppose that the Ten Commandments were entirely new enactments when they were proclaimed from Sinai, for the Hebrew word *torah* is used in such previous passages of the Old Testament as Gen. 26: 5; Ex. 12: 49; Gen. 35: 2 and 13: 9; 16: 4, 28; 18: 16, 20. It is evident from Gen. 3: 5 and Ex. 12: 12, that the first two were already known; and from Gen. 4: 26; 14: 22; 31: 53, that the principle of the third had been revealed; while we see from Gen. 2: 3 and Ex. 16: 22-30, that the fourth was in existence.

"The fifth commandment is the expression of a divinely implanted instinct, but the sixth was clearly anticipated in Gen. 9: 6, and the seventh in Gen. 2: 24. The Decalogue may therefore be regarded as the full and solemn declaration of duties which had been more or less revealed previously, and this public enunciation took place under absolutely unique circumstances. We are told that 'the ten words' were spoken by God's own voice (Ex. 20: 1; Deut. 5: 4, 22, 26); and twice afterwards 'written on tables of stone with the finger of God' (Ex. 24: 12; 31: 18; 32: 16; 34: 1, 28; Deut. 4: 13; 5: 22; 9: 10; 10: 1-4), thus appealing alike to the ear and eye, and emphasising both their supreme importance and permanent obligation."

THE MORAL LAW IN THE NEW TESTAMENT

AFTER reading such emphatic statements, we are naturally not surprised to find him proceeding thus:—

"Let us now see how the moral law is emphasised, enlarged, and enforced in all its details in the New Testament.

"1. Take, first of all, the teaching of our Lord upon the subject during His earthly ministry.

"(a) We have already referred to His words recorded in Matt. 5: 17-20; but we must now consider them a little more fully.

"The word 'fulfil' has, doubtless, a two-fold significance: first to obey fully all its requirements, as our great representative and example (Matt. 3: 15, compare Matt. 17: 24-27); and then to explain and expand its meaning, as our great teacher. In the latter sense, as the day 'fulfils' the dawn, the full-blown flower the bud, the fruit the blossom, manhood, childhood, summer, spring, and the finished picture the rough sketch, Jesus completed and consummated the embryonic revelation of moral and religious duty. The Jewish rabbis had declared that 'only the Messiah

would perfectly reveal the inner meaning of the law, and this is what Jesus did at the outset of His ministry, for the precepts of Mount Sinai were interpreted in the sermon on the mount. So far from annulling any of the Ten Commandments, He amplified their scope, teaching that an angry thought or bitter word violated the sixth, and a lustful look the seventh (Matt. 5: 21, 22, 27, 28), while He turned the negative of the third into a positive. Verses 33-37.

"(b) Our Lord emphasised our duty to 'keep the commandments' of the second table of the law in detail in Matt. 19: 16-19, and summarised the contents of both tables in Matt. 22: 34-40, while He referred to the law as a whole in Luke 10: 25-28. The words of Jesus in Matt. 6: 24 and 10: 37, cover the first commandment, those in John 4: 23, 24 the second, those in Matt. 23: 16-22 the third, and those in Mark 2: 27, 28 the fourth (to which we may add His example, as recorded in Luke 4: 18).

"He also enforced the fifth commandment alike by example and precept, as we

considers "the relationship between the law and the gospel, as set forth in the pages of the New Testament." In this article also there are a number of important statements that we desire to bring to the attention of our readers, but we think it advisable to reserve these for our next issue. P.

Are You Listening?

NOTHING in the New Testament is superfluous, shorter Bibles notwithstanding. There is no unnecessary or needless repetition. What repetition there is, is there for emphasis. It is not without significance that every one of the messages addressed by our Lord to the seven churches in Revelation closes

waking hours they present themselves before us; we will to listen or not to listen; our will is arbiter as to what we listen to. What are you hearing in the church this morning? Some of you are hearing the voice of ambition; some of you the murmurs of gossip; some of you the call of the beaches or the forest, the green road or the ball game; some of you the whisperings of envy, some of you the stern commands of duty; some of you merely the preacher. How many an hour of worship has been a tragedy because the majority of the congregation has never got beyond hearing what the speaker says, to what the Spirit says!

"He that hath an ear, let him hear what the Spirit saith unto the churches." If he doesn't want to hear, God doesn't make him. Compulsory religion only produces hypocrites.

HEAR NOT PREACHING, BUT GOD

CHURCH attendance will never save anybody. Listening to the preacher's oratory will never save anybody. Unless the church service is leading the individual past all the outworks and scaffolding of form and routine, beyond all the external into the presence of Jesus Christ, to see His face and to hear His voice, it is in vain, and the preaching is indeed "foolishness."

You have heard some outstanding pulpit orators, you say. How long since you have heard the Spirit speaking to your heart? He will speak, if you but give Him a chance. But He "wants the line." It is worth tuning out on every other station to listen in to Station GOD.



Keynote Photo

Furious demonstrators attacking a bus, which they afterwards burned, during the riots in Paris a few months ago. The world would be an incomparably better and happier place to live in were the Ten Commandments loved and obeyed.

see from Mark 7: 9-13, R.V.; Luke 2: 51; John 19: 25-27. He summarised the essence of the remaining commandments in Matt. 7: 12; Luke 10: 29-37, dealing in detail with the sixth in Matt. 5: 21-26, 43-48; 15: 19; Luke 17: 1-4; with the seventh in Matt. 5: 8, 27-32; 15: 19; 19: 3-9; with the spirit of the eighth in Acts 20: 35; with that of the ninth in Matt. 12: 36, 37; and with the tenth in Mark 7: 21, 22 and Luke 12: 15."

With regard to the attitude of the apostles to the Decalogue he says:—

"The teaching of the apostles under the inspiration of the Holy Spirit, is even more emphatic and explicit concerning the scope and obligations of the moral law."

He then refers to a large number of texts in the Book of Acts and the Epistles in proof of the binding claims of every one of the Ten Commandments.

In his second article Mr. Procter

with this appeal, "He that hath an ear, let him hear what the Spirit saith unto the churches." Somehow I think it is still God's appeal to the members of churches which profess His name today.

"He that hath an ear, let him hear." Of the gods of the heathen, the Psalmist wrote, "They have ears, but they hear not." Ps. 135: 17. There are people like that. They are not deaf, physically. They have ears, but not hearing ears. "The hearing ear, and the seeing eye," says the Old Testament writer, "the Lord hath made even both of them." Think of the ear that God made being open to everything else, but deaf to the One who made it!

MANY VOICES

THE world is full of voices, not all of them necessarily audible. All our

Cheerful Thinking

A CHEERFUL man has a creative power which a pessimist never possesses. There is nothing else which will so completely sweeten life and take out its drudgery, or so effectively ease the jolts on the road, as a sunny, hopeful, optimistic disposition. With the same mental ability, a cheerful thinker has infinitely more power than a despondent, gloomy thinker. Cheerfulness is a perpetual lubricator of the mind; it is the oil of gladness which dispels friction, worries, anxieties, and disagreeable experiences. The life-machinery of a cheerful man does not wear out or grind away so rapidly as those of one whose moods and temper scour and wear the delicate bearings and throw the entire machinery out of harmony.

"In the maintenance of health and the cure of disease, cheerfulness is a most important factor," says Dr. A.

J. Sanderson. "Its power to do good like a medicine is not an artificial stimulation of the tissues, to be followed by reaction and greater waste, as is the case with many drugs; but the effect of cheerfulness is an actual life-giving influence through a normal channel, the results of which reach every part of the system. It brightens the eye, makes ruddy the countenance, brings elasticity to the step, and promotes all the inner forces by which life is sustained. The blood circulates more freely, the oxygen comes to its home in the tissues, health is promoted, and disease banished."

There is nothing else which so promotes one's own health and happiness as a serene mind. When the mind is self-poised and serene, every faculty and every function fall into line and work normally. There is equilibrium and health everywhere in the body. A serene mind can accomplish infinitely more than a disturbed and discordant one.

"A serene intentness will always prevail, Though bluster and bustle will often fail."

The work turned out by a calm, balanced mind is healthy and strong. It has vigour and a naturalness about it which are not found in that done by a one-sided man with a mind out of balance. Serenity does not dwell with discontent, with anxiety, or with

over-ambition. It never lives with the guilty, but dwells only with a clear conscience; it is never found apart from honesty and square dealing, or with the idle or the vicious.

A sunny person attracts business success: everybody likes to deal with agreeable, cheerful people. We instinctively shrink from a crabbed, cross, contemptible character, no matter how able he may be. We would rather do a little less business or pay a little more for our goods, and deal with an optimist.

The world is too full of sadness and sorrow, misery and sickness; it needs more sunshine; it needs cheerful lives which radiate gladness; it needs encouragers who will lift and not bear down, who will encourage, not discourage.

Who can estimate the value of a sunny soul who scatters gladness and good cheer wherever he goes, instead of gloom and sadness? Everybody is attracted to these cheerful faces and sunny lives, and repelled by the gloomy, the morose, and the sad. We envy people who radiate cheer wherever they go and fling out gladness from every pore. Money, houses, and lands look contemptible beside such a disposition. The ability to radiate sunshine is a greater power than beauty, or than mere mental accomplishments.—*Success*.

Question Corner

Hating Father and Mother

A CAIRNS reader asks us to explain Luke 14: 26: "If any man come to Me, and *hate* not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple."

This text has doubtless puzzled many people. It loses all its difficulty, however, when one understands that the original Greek word *miseo*, translated "hate," has also the following meaning: "To regard with less affection, love less, esteem less."

The text really means that we are to love father and mother, wife and children, brethren and sisters, and our own life less than we love our Redeemer and Creator.

The text was plainer to those who lived when the Authorised Version was issued in 1611, for the English word "hate" had at that time, according to Funk and Wagnall's great New Standard Dictionary, also the following meaning: "To regard or like less than some other person or thing." That meaning has unfortunately been lost sight of with the passage of time, but it removes all difficulty from the text.

No one can rightly object to the teaching that even our father and mother and wife and children must be loved less than our Creator. God must obviously come first in our affections. As the hymn puts it:—

"God shall be first in everything;
No other gods before Him;
Creator and Redeemer-King,
'Tis pleasure to adore Him."

If our correspondent will send us her full address, we shall write her a personal letter. K.

Why Waste Life?

Why do we waste on trifling cares
The life which God's compassion spares,
While in the various range of thought,
The one thing needful is forgot?

Shall God invite us from above?
Shall Jesus urge His dying love?
Shall troubled conscience give us pain?
And all these pleas unite in vain?

Not so our eyes will always view
Those objects which we now pursue;
Not so will heaven and hell appear,
When death's decisive hour is near.

Almighty God, Thy grace impart;
Fix deep conviction on each heart;
Nor let us waste on trifling cares
That life which Thy compassion spares.

—Philip Doddridge.

The Royal Purple OF GOD'S LAW

Edison Driver

A CERTAIN king once sent to a weaver, and said to him, "Make me a curtain for my palace, and let it be according to this design that I send."

The weaver was happy in receiving such a commission, and set about his task at once. But when he looked over the pattern and saw that the groundwork was purple, he was troubled. "The established custom," he said, "is to use red for groundwork, but this calls for purple. Now, of a truth, I don't think the king will ever notice the difference at all, and if he does, will acknowledge the red looks just as well; it's cheaper and more convenient for me. So the red goes in for groundwork; the rest will all go in just as the pattern indicates."

Imagine the poor fellow's consternation when the king utterly refused the tapestry at any price. "The stamp of royalty is lacking," was the explanation. "There is not a hint of the royal purple in it; your red

doesn't mean anything, except, perhaps, that you have obeyed your own conscience instead of me. I hope your convenience will reward you well for your loyalty, fellow!"

Likewise imagine the surprise and consternation of those who have woven a substitute sabbath into the great law of Jehovah, saying, It looks as well as the one He ordered, and is according to the custom. The two cases are parallel. The Sabbath commandment is the seal of God's law. It marks Him as Creator, and consequently King of all created things. It is the royal colour He has chosen, and given as a sign between Him and His own. The king who ordered the purple in his curtain had reasons for so doing. The King who ordered the Sabbath in His law also had reasons for His order, and its change will be like changing the purple of the curtain. The stamp of royalty again is lacking, and disobedience is conspicuous.



The Part Played by the Scapegoat in the Final Disposition of Sin



In our two previous issues Pastor Anderson dealt with the various phases of God's plan for the disposition of sin, or the work of the atonement, as illustrated in the ancient sanctuary services, which were given to Moses as "the example and shadow of heavenly things." Heb. 8:5.—Ed.

A. W. Anderson

as the only means of man's salvation, and declares instead that Satan is our saviour, sin-bearer, and vicarious substitute."

Having had his attention drawn to our publications, which teach the very reverse of so abhorrent a doctrine, Dr. Stroh, in a later issue, made the following very frank correction of the above statement:—

"This seems to be an extreme statement, and having read some of the writings of the Seventh-day Adventists since it was made, we find it could be proved from them that such is not their belief. . . . We apologise for the baldness of the statement in our November issue, and beg forgiveness of these good people for any misstatement of their doctrines." This public acknowledgment of error is the act of a Christian gentleman.

WHO IS AZAZEL?

WE claim that Azazel represents Satan. One goat was taken for the Lord and the other one for Azazel. The one taken for the Lord was to be offered by the high priest, "as a sin-offering," while the other was to "be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness." Lev. 16: 10.

That we are not alone in saying that Azazel represents Satan we offer the following extracts from various authoritative works:—

"Scapegoat (Hebrew, *Azazel*). . . . There can be no doubt that this has the appearance of being some sort of personage, or interest personified, standing over against Jehovah, or somehow contradistinguished from Him. But opinions have from early times been divided on the subject." After alluding to various opinions, this writer says: "But there is still another class of writers who are disposed to claim for the word a more distinctly personal existence, and who would refer it directly to Satan.

This view is certainly of high antiquity."

According to this last statement, Adventists are not introducing something new into the teachings of theology when they claim that Azazel represents Satan. However, this writer refers further to Witsius, Meyer, Alting, Hengstenberg, Vaihinger, and Kurtz, who, he says, "hold that the view in question best preserves the contrast between the two goats—one for Jehovah, and one for the great adversary Azazel. . . . The goat, however, that was sent to this evil spirit . . . was no sacrifice, but rather a witness that the accepted sacrifice had been made. It proclaimed, as it were, 'that the horrible wilderness, the abode of the impure spirits, is alone the place to which the sins of the people, as originally foreign to human nature and society, properly belong; that Azazel, the abominable, the sinner from the beginning (John 8: 44), is the one from whom they have proceeded, and to whom they must again with abhorrence be sent back, after the solemn atonement and absolution of the congregation have been accomplished' (Vaihinger). No doubt, as thus explained, the leading import of the transaction with this goat is in proper accordance with the service of the day; but it cannot appear otherwise than strange that, in the most sacred rite of the old covenant, Satan should be so formally recognised as, according to this view, he must have been."

—*McClintock and Strong's Biblical, Theological, and Ecclesiastical Cyclopædia*, Vol. IX, pages 397, 398, article "Scapegoat."

"The meaning of the word [Azazel] has occasioned much discussion. . . . The contrast between 'for Yahweh' and 'for Azazel,' however, in verse 8 favours the interpretation of Azazel as a proper noun, and a reference to Satan suggests itself. . . . A definite explanation, satisfactory to all, can hardly be looked for."—*Schaff-Herzog Encyclopædia of Religious Knowledge*, Vol. I, page 389, article "Azazel."

AS in many other theological questions, there is a wide diversity of opinion upon the meaning of the symbolism of the scapegoat, some holding the view that the scapegoat was a symbol of Christ, while others maintain that the scapegoat was a symbol of Satan. In order to ascertain which of these contradictory views is correct, it will be necessary to analyse briefly the symbolism of the scapegoat as set forth in the sanctuary service on the day of atonement.

On the day of atonement two goats were presented before the Lord at the door of the tabernacle, for a sin offering. Lots were cast by the high priest upon these two goats, in order to ascertain which should be for the Lord, and which for Azazel. The original word "Azazel" is translated "scapegoat" in the Authorised Version, but in the Revised Version the original word is retained, and capitalised, indicating that the translators regarded "Azazel" as the name of a person.

Seventh-day Adventists have been reproached because they teach, that as Azazel is a name for Satan, the scapegoat must represent Satan; and that therefore we regard Satan as our saviour. We repudiate the suggestion absolutely, for our understanding of the part played by Satan in the final disposition of sin in no way justifies such a supposition that Satan is our saviour. In an article by Dr. Grant Stroh, in the *Moody Bible Institute Monthly*, it was definitely stated that "Seventh-day Adventism denies the atoning sacrifice of Christ

All commentators recognise the difficulty which surrounds this mysterious name, "Azazel"; and various interpretations are suggested, some of them of a very speculative nature. Several authorities make reference to the fact that in former times the common interpretation of the word "Azazel" was that the word stood for Satan. Dr. Kitto, in his *Cyclopædia of Biblical Literature*, says that "Azazel is but a name for Satan, as was the opinion of most of the Jewish writers and of the early Christian church." In Funk and Wagnall's *New Standard Bible Dictionary*, page 85, the opinion is expressed that the atonement day ritual "was used to express the thought that sin belongs to a power or principle hostile to Jehovah, and its complete purgation must include its being sent back to its source."

Dr. John Eadie, late professor of Biblical literature and exegesis to the United Presbyterian Church, says of the scapegoat:—

"A common opinion is, that the one goat which was slain represented Christ dying and dead for the sins of man, and that the other goat, which lived and was dismissed, symbolised Christ risen and pleading our cause. But it might be objected to such a view that the sins of the Hebrew nation were laid on the live goat after its fellow had been sacrificed—an arrangement which does not harmonise with the actual atonement of the Son of God, for our sins were laid, not upon the *risen* Saviour, but upon Him *before* He died, and *in* His death. We incline to the oldest view of this subject—a view common in the church till the period of Julian the apostate, by whom it was abused and caricatured.

"The language in the original is precise and peculiar. It reads, 'And Aaron shall cast lots on the two goats—ONE FOR JEHOVAH, ONE FOR AZAZEL.' What we are to understand by Azazel has been much disputed. The language appears to us to imply the personality of Azazel—'one for Jehovah, one for Azazel.' By Azazel we venture to understand Satan, as do almost all the ancient versions, which leave the word, as they do the names of other persons, untranslated. Satan is not here, as some allege against this opinion, put on an equality with God; for the two goats were both brought 'to Jehovah,' and were His; while the very casting of lots, which was in itself a solemn appeal to God, shows that Jehovah claimed the power of disposal. Neither can it be objected that this was in any sense a sacrifice to Satan, for the animal was not slain to him; it was only sent to him in disgrace. Bearing upon it the sins which God had already forgiven, it

was sent to Azazel in the wilderness.

"The phrase 'scapegoat,' by which the strange term Azazel is rendered in our version, came from the '*hircus emissarius*' of the Vulgate. The term Azazel may mean the 'apostate one'—a name which Satan merits, and which he seems to have borne among the Jews. It was Satan that brought sin into the world; and this seduction of man adds to his guilt, and consequently to his punishment. Sin is now pardoned in God's mercy. The one goat was sacrificed as a sin offering; its blood was carried into the holy place, and the mercy-seat was sprinkled with it. Guilt was therefore cancelled; by this shedding of blood there was remission. But sin, though pardoned, is yet hateful to God, and it cannot dwell in His sight: it is removed away to a 'land not inhabited'—severed from God's people, and sent away to man's first seducer. The sins of a believing world are taken off them, and rolled back on Satan, their prime author and instigator. Though the penalty is remitted to believers, it is not remitted to him who brought them into apostasy and ruin. The tempted are restored, but the whole punishment is seen to fall on the arch-tempter."—*Eadie's Biblical Cyclopædia*, page 577.

In his comments on Leviticus 16, Lange affirms that "the great majority of modern commentators" view Azazel as Satan.

THE OBVIOUS CONCLUSION

From all this it must be obvious that the doctrine we teach concerning Azazel being a representative of Satan, is neither new nor strange, but is one which is of great antiquity, and is also one which is subscribed to by a long list of modern scholarly commentators.

It is not for man to argue with God about the method He has outlined for the disposition of sin. We have not been invited to offer an opinion upon the subject. It is far too deep a subject for us to express an opinion concerning the method by which sin shall be disposed of. Our duty is to accept God's plan, and to thank Him that He has made a plan whereby we may be absolutely purged from sin and delivered from its consequences and its power over us.

THE WORK OF ATONEMENT IN TYPE

THAT we may understand the method by which God intends to finally dispose of sin, He gave to Moses a complete outline of the work of atonement. Under the typical dispensation the first step in that plan was for the sinner to bring his offering to the door of the tabernacle and to confess his sin, and lay his

hand upon the head of a sacrifice—his expiation. The blood of the sacrifice was then sprinkled upon the altar, and the priest made an atonement for him. This was all done as "an example and shadow of heavenly things."

In type the sin was transferred from the sinner to the sacrifice, as we have already explained in a previous article—another "example and shadow of heavenly things." Then on the most solemn day of the year the sanctuary was cleansed from the confessed sins and transgressions of the people, and the high priest made "an atonement" for the sanctuary. Having "made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar," another ceremony was engaged in. The high priest laid "both his hands upon the head of the live goat," and confessed over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." Lev. 16: 20, 21. It should be remembered that all these sins and iniquities had already been atoned for, and forgiven at the time the sacrifice was made; yet here they are being transferred or put upon the head of the goat for Azazel.

As all the other portions of the typical service were examples and shadows of heavenly things, this last step in the disposition of sin must likewise be an example and shadow of heavenly things. What part of the service of our great High Priest in the heavenly sanctuary does this final act in the disposition of sin typify? Paul tells us in the Epistle to the Hebrews that, "almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these [the blood of bulls and goats]; but the heavenly things themselves with better sacrifices than these." Heb. 9: 22, 23. This verse, if interpreted according to the usual laws of language, certainly means that the heavenly tabernacle must be purified or cleansed with "better sacrifices" than the blood of bulls and goats—even the precious blood of Jesus. To many this idea seems revolting. In their opinion nothing can pollute heaven. But this is not a subject upon which human opinions count for much. Our opinion is of no value whatsoever. Inspiration tells us most definitely that the priests under the Mosaic dispensation served "unto the example and shadow of heavenly things." Therefore this most solemn act on the most solemn day of the year must also be an example and shadow of heavenly things.

After the atonement was made by the priest and the sin forgiven, a service on the day of atonement was held in order to make "atonement for the holy place, because of the uncleanness of the children of Israel." Then after this atonement was completed, and the high priest had "made an end of reconciling the holy place," all the sins of the people were put upon the head of the scapegoat, which bore them away unto a land not inhabited.

SCAPEGOAT CANNOT BE CHRIST

How can this scapegoat symbolise Christ? After He had shed His precious blood on Calvary and had passed through the tomb, triumphant over His enemies, Christ "by His own blood entered in once into the holy place, having obtained eternal redemption for us." Heb. 9: 12. He, the Lamb of God, bore our sins in His own body. By His own precious blood He purged us from our sins and became a "merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2: 17. When does He make reconciliation? After He becomes High Priest in things pertaining to God. Where does He officiate as High Priest to make reconciliation for the sins of the people? In "the true tabernacle, which the Lord pitched and not man." Heb. 8: 2.

When the final step in the atonement was made with the scapegoat, he was led away into a land not inhabited. To be true to the type, it must be obvious that if the scapegoat typifies Christ, as some affirm, then in the final act of the disposition of sin Christ will be driven into a land not inhabited, and never permitted to enjoy association with His people. How contrary all this is to the teaching of Scripture. After Christ ascended on high, to make reconciliation for His people, we find Him surrounded by a host of angels numbering "ten thousand times ten thousand, and thousands of thousands." Rev. 5: 11. How does this fit in with "the land not inhabited"? It is evident that some other being is symbolised by the scapegoat. That being we believe to be Satan, the instigator of sin, the being who deceives the whole world, and who stands in opposition to God.

While Christ continues to officiate as our great High Priest, He bears our sins; but at the conclusion of His priestly work He will cleanse the heavenly sanctuary and make an atonement for it, just as the Jewish high priest did for the earthly sanctuary, which was an example and shadow of heavenly things; and having made an end of reconciling the

holy place He will then put all the transgressions and iniquities of the people upon the head of Azazel, the antitypical scapegoat, Satan, the instigator of sin, and he will be driven off to a land not inhabited.

Christ went to heaven as our sin-bearer, the Lamb of God which taketh away the sin of the world. When He returns the second time He will not appear as a sin-bearer; but "unto them that look for Him shall He appear the second time *without sin* unto salvation." Heb. 9: 28.

How harmonious this idea is with the Scriptures! Christ was made

"sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5: 21. He was made sin—our sin-bearer; but when He returns at His second advent He will appear *without sin*. Why? Because He will have then completed His priestly ministrations and will have finally disposed of the sins of His people by laying them upon the head of Satan their instigator. What a triumph for the plan of salvation!

May God help us all to participate in this wonderful plan, by which He will free us from "the accursed load" of sin.



The INSPIRATION of the BIBLE

1. How were the Scriptures given?

"All Scripture is given *by inspiration of God*." 2 Tim. 3: 16.

2. By whom were the men directed who thus spoke for God?

"The prophecy came not in old time by the will of man: but holy men of God spake as they were moved *by the Holy Ghost*." 2 Peter 1: 21.

3. Who therefore did the speaking through these men?

"God . . . at sundry times and in divers manners spake in time past unto the fathers by the prophets." Heb. 1: 1.

4. For what purpose were the Scriptures written?

"Whatsoever things were written aforetime were written *for our learning*, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4.

5. For what is all Scripture profitable?

"All Scripture is given by inspiration of God, and is profitable *for doctrine, for reproof, for correction, for instruction in righteousness*." 2 Tim. 3: 16.

6. What was God's design in thus giving the Scriptures?

"That the man of God may be *perfect, thoroughly furnished unto all good works*." Verse 17.

7. What is the character of God's word?

"Sanctify them through Thy truth: *Thy word is truth*." John 17: 17.

8. What test should therefore be applied to every professed teacher of truth?

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

9. What does God design that His word shall be to us in this world of darkness, sin, and death?

"Thy word is a *lamp* unto my feet, and a *light* unto my path." Ps. 119: 105.

10. How long will the word of God endure?

"The word of our God shall stand *for ever*." Isa. 40: 8. See Matt. 24: 35.

11. Of whom did Christ say the Scriptures testify?

"Search the Scriptures; for in them ye think ye have eternal life: *and they are they which testify of Me*." John 5: 39.

12. What is the nature of the word of God?

"The word of God is *quick*, and *powerful*, and *sharper than any two-edged sword*, . . . and is a *discerner of the thoughts and intents of the heart*." Heb. 4: 12.

13. What did Christ declare His words to be?

"The words that I speak unto you, they are *spirit*, and they are *life*." John 6: 63.

14. What name is applied to Jesus as the revelation in the flesh of the thought of God?

"In the beginning was *the Word*, and the Word was with God, and the Word was God." "The Word was made flesh, and dwelt among us." John 1: 1, 14.

15. What was in the Word?

"In Him was *life*." John 1: 4.

Hast Thou Faith in God?

T. E. BOWEN

LOVING faith in God transcends in actual value all of earth's treasures, all man's hoarded stores of gold and silver and precious gems. For it is through genuine confidence in God that a man touches the source of heavenly power by which his lost and helpless soul, through Christ Jesus, is cleansed and redeemed. The trolley wheel may be thrown off the current cable never so little to thereby cause the tram, or mighty train, to become helpless on its speeding course. Believest thou that what God has promised He is able to perform? Yes, actually perform for *you*, as He has for so many other helpless ones in the past, told about in His Word?

When about to work some mighty miracle for a suppliant sufferer, while in person He mingled with men, did you ever notice how sometimes by a direct question Jesus tested the individual's faith in God? He would ask, "Believe ye that I am able to do this?" Two blind men, for example, who were asked this question, replied, "Yea, Lord." And what resulted? "Then touched He their eyes, saying, *According to your faith be it unto you.* And their eyes were opened." Matt. 9: 28-30. We read this; but suppose we today were standing in their places, and were confronted with the same question, would new eyes be created for us with which to see?

The woman in the crowd who, in living faith, touched but the hem of His robe, immediately received the answering, healing current of life, although not an audible word had been spoken. And then, while tremblingly she made known to all what she had done, from Jesus' lips she received the comforting assurance, "Daughter, be of good comfort; *thy faith hath made thee whole.*" What faith was hers! That touch brought her healing of soul as well as of body; with sins forgiven, she was truly "made whole." Verse 22.

Whatever befalls, dear one, look unto God. Have faith in Him. Believe His promise. He tells us that He is the God of the living; not of the dead. That means He is to us who live now, the same powerful, living God He has been to the living generations of the past. Whatever your trouble sore, take it to Him in prayer. He has help for *you*, "if thou canst believe."

And remember nothing is too hard for the living God to do. He who opened a path through the Red Sea in delivering the hosts of Israel of

old, lives today. He who spread out the vaulted sky above, is to us the same mighty, wonder-working God. It is our lack of faith in His power; our lack of confidence in Him; our failure to believe that He loves us, and waits so willingly to work out life's problems for us, that limits the Holy One of Israel in manifesting His power in our behalf.

How painfully tragic that we thus limit the power of the infinite God! Yes, by our lack of faith in Him, we do just this. His rule of working still is, "According to *your faith* be it unto you." Of Israel we read: "How oft did they provoke Him in the wilderness, and grieve Him in the desert! Yea, they turned back, and tempted God, and limited the Holy One of Israel." Read this whole psalm—the seventy-eighth—with its faith-inspiring uplift.

It is from out of His Book faith in God wells up into action in the soul. "Faith [in God] cometh by hearing, and hearing by the Word of God." Rom. 10: 17. Read it. Study it. Believe it, its every word. Remember Jesus said: "It is written, Man shall not live by bread alone, but by *every word* that proceedeth out of the



Christ walking on the sea. Peter, trying to go to Him, grew fearful when he saw the wind boisterous and began to sink. Christ said to him, "O thou of little faith, wherefore didst thou doubt?"

mouth of God. Matt. 4: 4. This takes in Genesis 1 as well as John 3: 16.

Our sincere prayer should be as was that of the apostles, "Increase our faith." For the promise is, "If thou canst believe, all things [touching His will] are possible to him that believeth." Mark 9: 23.

THE LINE FENCE

A GOOD lawyer learns many lessons in the school of human nature; and thus it was that Lawyer Hackett did not fear to purchase the tract of land that had been "lawed over" for years.

Some of the people wondered why he wanted to get hold of property with such an incubus of uncertainty upon it. Others thought that perhaps he wanted some legal knitting work, and would pitch in red hot to fight that line-fence question in his own book.

That's what the owner of the adjoining land thought. So he braced himself for trouble when he saw Hackett coming across the fields one day.

Said Hackett, "What's your claim here, anyway, as to this fence?"

"I insist," replied his neighbour, "that your fence is over on my land two feet at one end and one foot at least at the other end."

"Well," replied Hackett, "you go ahead just as quickly as you can and set your fence over. At the end where you say I encroach on you two feet set the fence on my land four feet. At the other end push it on my land two feet."

"But," persisted the neighbour, "that's twice what I claim."

"I don't care about that," said Hackett. "There's been fight enough over this land. I want you to take enough so that you are perfectly satisfied, and then we can get along pleasantly. Go ahead and help yourself."

The man paused abashed. He had been ready to commence the old struggle, tooth and nail, but this move of the new neighbour stunned him. Yet he wasn't to be outdone in generosity. He looked at Hackett.

"Squire," said he, "that fence isn't going to be moved an inch. I don't want the land. There wasn't anything in the fight anyway but the principle of the thing."—*Selected.*

No one can read the Bible thoughtfully without being impressed with the fact that its one purpose is to enable men to attain the highest happiness. And the tenor of its teaching in regard to happiness is that it is attained by acting in harmony with the will of God.—*Central Christian Advocate.*

Let Us Learn to Forget

F. M. WILCOX

IT is said that someone wanted to teach one of the old Greek philosophers, Themistocles, how to remember. He declined the offer, but expressed the desire that he might be taught, if possible, how to forget. We need to learn how to forget as well as to learn how to remember.

We should indeed remember God and the promises of His Word. We should remember the blessings He has bestowed upon us, His guiding hand in our experience. We should remember the kindness of others, many things in the history of man and in the experience of life. These and many other worthy things are well worth cherishing; but we need equally to forget other things.

While we remember men's kindnesses, we need to forget their unkindnesses. We need to forget the bitter words which have cost us sorrow and heart-aches. We need, indeed, after we have repented and confessed our sins, to forget the experiences in our own lives which have brought us sorrow, refusing to permit these mistakes to hang over us as a pall to darken our lives and shut the cheer and sunshine of living hope away from our view.

Why should we grieve for what might have been, for the things that are past and gone for ever and which we never can recall? If in these experiences we have sinned against God or our fellow-men, let us make the wrongs right. Then in the strength of the Divine One, let us rise above the regret which would goad us to madness and despair, and assert our liberty in Christ Jesus. In Him is light and life and victory; and if we will, we may make the mistakes of yesterday stepping-stones to loftier heights which rise above us.

No Prescription, But—

JESUS said: "They that be whole need not a physician, but they that are sick." Matt. 9: 12. There was once a man who went into a chemist's shop. He was a poor, untidy man, and he said, "If you please, mister, have you got anything for a bad cold?" The chemist, who was an eminently respectable chemist, said, "Have you brought your prescription with you?" The man answered, "No, I ain't got no prescription with me, but I've brought my cold with me." How often sinners seeking a cure for sin try to bring their "prescriptions" to God! But He asks for nothing save that the sinner should say: "Just as I am, without one plea, but that Thy blood was shed for me."—Selected.



WE do not expect houses to grow, neither do they come by chance. Intelligence and reason both demand that there shall be a builder behind every house, be it cottage, palace, or mansion. When looking at a house our usual question would be, "Who was the builder?" The next might be, "What was the cost of the building?"

Architecture has played a large part in human history. Since the days of Cain men have been building cities and houses. Many of these have been both strange and fanciful in design, vividly different in construction, and made of different materials for different objects and purposes. But whatever, wherever, and however the structure has been reared, there has always been a man behind the building—"Every house is builded by some man." Heb. 3: 4.

Referring to the work of building, John Ruskin says: "A man may hide himself from you, or misrepresent himself to you every other way, but he cannot in his work. There be sure that you have him to the utmost. . . . If the work is a cobweb, you know it was made by a spider, if a honeycomb, by a bee; a wormcast is thrown up by a worm, and a nest is wreathed by a bird, and a house is built by a man—worthy if he is worthy and ignoble if he is ignoble. And always, from the least to the greatest, as a thing is good or bad so is the maker of it."

The man does the work, but that work reveals the man to the world, and every house builded has a man behind it.

This is Paul's foundation argument. It is logical, simple, clear, and cannot be controverted. Then his second argument, with its great conclusion, rests upon it—"He that built all things is God."

In the house, whatever name it may bear, whatever may be its form or measurements, there is design, adaptability of parts and a certain kind of beauty in its construction. But none of these can be produced without a builder, without a designer, or without a mind that can determine and measure the form desired.

THE HOUSE AND ITS BUILDER

"Every house is builded by some man."—Paul.

R. Hare

So, in the work of creation, with all its multiplied forms, its varied conceptions, its adaptability of parts and its infinite variety of designs—there is and must be an intelligent designer behind it all—"He who built all things is God."

The little honeybee builds its cell with six sides, never more, never less. Why is this? Because that form gives the greatest amount of space for the least amount of material. The bee does not reason. It has never passed any college course, neither has it graduated from any seminary. Still its work is wonderfully perfect. But why is it so? Because of the intuition placed by the Creator in that little creature. Man has intelligence given him for the same purpose, but it is an intelligence possessed of capabilities that can learn and improve in its work. He may do his work better tomorrow than he does today, but the bee's work is always the same.

There is a divine fitness in the work of the Creator that must exclude both chance and evolution. From the little microscopic snowflake, with its six points, right up through all the varied formations of nature and touching all worlds in the starry heavens, there is a fitness of design that sends human science to its knees in astonishment. The smallest flower has its beauty of form, its colour, and its perfume. It may require the microscope to reveal that beauty to our dull eyes, but it is there, and 80,000 kinds of blossoms in our old world tell the thoughtful mind "He that built all things is God."

A child may take a piece of chalk and scribble in meaningless lines on the blackboard. But intelligence is needed to outline a house or a flower. Where design is seen in the formation of anything, behind it there must be a designing mind. How infinite then, must be the mind of the One who designed all things.

Nature is God's first lesson book—His lesson book for the untutored mind, in which men may learn of the eternal power. The Bible is God's second lesson book, but in that second book we are pointed up through nature to nature's God—from the flower to the flower's Maker—up through a thousand million star worlds to the Being who made and rules them all.



WOMAN'S REALM

Keep the Home Fires Burning

RUTH HASKELL HAYTON

RESTLESS, uncertain, and fearful were homes and nations on that August day in 1914; and for four awful years that followed. During it all they looked forward to a day of victory—a great day of glory some time. Over and over again as soldier boys marched through the streets of London to the battle front of the great World War, they sang:—

"Keep the home fires burning
While your heart is yearning;
Though your lads are far away,
They dream of home.
There's a silver lining
Through the dark clouds shining,
Turn the dark cloud inside out,
Till the boys come home."

It was not so much their nation's hope of victory that sustained the boys and gave them courage and endurance as the knowledge that a mother, a wife, a sweetheart was keeping the home fires brightly burning.

Anxious, restless, and uncertain are the present days in many homes and nations. Dangers temporal and moral threaten the home as never before. Communistic Russia recommends to the world her system of turning the children over to the state and having nationalised nurseries; and some seeming intellectuals in our own country are poking fun at the true home and fireside.

In spite of this, from many other sources comes the cry: "Give, O give us, homes and mothers." Juvenile courts are appealing to community organisations to help them do what many homes are neglecting to do. They ask for workers to disseminate among parents and prospective parents information regarding influences in the home that make for happiness and build character, and warnings against influences that encourage delinquency and crime.

LOVE NEED NOT DIE

MANY ask, "Why so many derelict homes?" Many answers are given.

"It is the fault of the women. It is the fault of the men. It is the fault of education. It is the fault of the times." But the happy fact has been proved that there have been happy homes; and the factors that made them happy still exist and will make homes happy today.

In Long Beach, California, there are 340 couples who belong to the Iowa Golden Wedding Club, organised in 1928. They recently gave to the press some of the simple philosophy of their lives that has kept their home fires burning some fifty, some sixty, and some for seventy-five years. There is a quaint, sweet pathos in these stories of early married life, lived amid self-denial and hardship. One observes in talking with these successfully married folks that they are polite to each other and that little courtesies seem to come naturally.

Each of these couples seems to feel that there is not enough sentiment and that romance and true love between husband and wife are dying out among the young couples today. Says a wife of fifty-seven years: "We still watch the moon together, holding hands. We are just as romantic as ever we were. Why, nothing can separate a couple that has deep love and romance through all their lives



Anniversary

"As we review the memories
Within our hearts today,
And think of all the blessings
We've passed along life's way,
May love and peace and happiness
Through all the years to come
Be shared by us, my dearest,
Until the setting sun."

together." Another: "Any good home should rear good children. My husband and I have been just ordinary hard-working people; but we have high ideals for our home and children. We'd marry each other again, if we had it to do over."

The habit of celebrating, in a simple, homey way, wedding anniversaries and birthdays is most effectual in helping to maintain the romance of youth. There are many wives who suffer unconscious and unintentional hurts from their husbands because they forget or lightly pass by their anniversaries. It isn't that wives want presents—far from it. It is the happiness of being remembered by the one who studied her pleasure so thoughtfully when wooing her.

One loving but forgetful husband received a sharp reminder one day from his son who was away from home. A telegram came at dinner time, and when opened it read: "Hearty congratulations, dear folks." He read the message in a mystified way, handed it to his wife, and said: "That beats me. What does the boy mean?" His wife knew well. After having a little session with her handkerchief, she looked sweetly at her husband, and, with a smile, said, "Why, dear, this is our wedding day."

Another couple who have reared four children and have been married thirty-five years, in all this time have not on their anniversary missed dressing themselves in their wedding clothes, reading their wedding ceremony, and re-reading and re-telling messages and sentiments of their wedding and honeymoon days.

A hard-working carpenter with rough hands and clothes, but a warm, loving heart, gave his wife a more than usual loving kiss as he bade her good-bye on an anniversary morning and went his way to work. Passing a flower stand, he saw fresh sweet violets he knew she so much loved. He fingered hesitatingly the few coins he had in his pocket, but sentiment and love decided in favour of the violets. Returning home, with a lover's pleasure he placed them in her hands and hurried off to work.

The next morning the Portland paper announced the death of a day labourer who had fallen from the scaffolding of the building on which he worked. Never again did Emmanuel Wharram carry violets to his wife; but all her life was sweetened by the memory of her husband's thoughtfulness. Who dare say that even today there is not time and a little money for tenderness to the wife!

Then there are the birthdays in the home. It is mother who must carry the golden key of sympathy that will unlock the heart of husband and father when he seems silent and gloomy

and withdrawn into himself. It is mother who should teach the children not to think of their father simply as the man who pays the bills and furnishes them with spending money. It is she who must teach them to show him they love him for his constant effort, even if he has failed to accomplish all he hoped. On his birthday they can plan a song for him or a speech of loyalty from his son. More than one father has sent himself to a premature grave because no matter how hard he tried he could never meet the demands of his family.

Again it is mother's joy and duty to watch the ever-changing needs of her growing boys and girls, and make the home fires burn brightly on their birthdays, but with expensive presents, but with little needed articles wrapped, ribboned, and laid at their plates on every birthday, so long as they remain under the home roof.

The after-glow of such home fires will never fade away.

The Happy Home

O HAPPY house! O home supremely blest!
Where Thou, Lord Jesus Christ, art
entertained

As the most welcome and beloved Guest,
With true devotion and with love un-
feigned;

Where all hearts beat in unison with Thine,
Where eyes grow brighter as they look
on Thee,

Where all are ready, at the slightest sign,
To do Thy will and do it heartily.

O happy house! where man and wife are
one

Through love of Thee, in spirit, heart,
and mind;

Together joined by holy bands, which none,
Nor death itself can sever or unbind;
Where both on Thee unfailingly depend,

In weal and woe, in good and evil days,
And hope with Thee eternity to spend
In sweet communion and eternal praise.

O happy home! where with the hands of
prayer

Parents commit their children to the
Friend,

Who, with a more than mother's tender
care,

Will watch and keep them safely to the
end;

Where they are taught to sit at Jesus' feet,
And listen to the words of life and truth,
And learn to hush His praise in accents
sweet,

From early childhood to advancing
youth.

O happy house! where Thou dost share the
weal,

Where none forget Thee whatso'er
befall;

O happy house! where Thou the wounds
dost heal,

The Healer and the Comforter of all;
Till everyone his stated task hath done,

And all at length shall peacefully depart
To the bright realms where Thou Thyself
art gone;

The Father's house—where Thou al-
ready art."

—Selected.



CHILDREN'S CORNER

Little Things

LITTLE drops of water,
Little grains of sand,
Make the mighty ocean,
And the pleasant land.

And the little moments,
Humble though they be,
Make the mighty ages
Of eternity.

Little deeds of kindness,
Little deeds of love,
Make the earth an Eden,
Like the heaven above.

—Selected.



Dave's Awakening

SOME years ago, in a poor school-house in a back district, a boy at the foot of the class unexpectedly spelled a word which had passed down the entire class.

"Go to the head of the class," said the master, "and see that you stay there. You can, if you work hard."

The boy hung his head. But the next day he did not miss a word in spelling. The brighter scholars knew every word in the lesson, hoping there might be a chance to get ahead, but there was not a single one; Dave stayed at the head. He had been an indifferent speller before, but now he knew every word.

"Dave, how do you learn your lessons so well now?" asked the master.

"I learn every word in the lesson, and get my mother to hear me at night; then I go over them in the morning before I come to school; and I go over them in my seat before the class is called up."

"Good boy, Dave!" said the master. "That's the way to have success; always work that way, and you'll do."

Dave is today the manager of a large company, and he attributes his start to the words: "Go up to the head, and see that you stay there. You can, if you work hard."—Selected.

A Faithful Boy

HERE is a story of a boy who was not afraid of the Duke of Wellington. That is quite a big name. Do you know who the Duke of Wellington was? He was a great warrior, and had command of all the army of England; so that hardly anyone dared refuse to do anything that he commanded.

In England the rich gentlemen go out on horseback, with a lot of dogs, to hunt deer and foxes; and they used to ride right through the fields of poor people, without permission.

One man had a nice field of grain, that he did not want the hunters to run over; so he set his twelve-year-old boy to watch the gate, and not let anybody go through the field.

By and by a troop of hunters rode up, and one of them told the boy to open the gate so they could ride through. The little fellow said, "No, sir; I am told not to let anyone go through the field."

The man called him a very impudent boy, and again ordered him to open the gate, and threatened to punish him if he refused. But the little watchman stood firm in his refusal.

Then another of the company spoke to the boy, and said: "I am the Duke of Wellington, and these are my officers; we must not be hindered in our chase."

The boy stood still at his post, but took off his hat, and replied: "I am glad you are the Duke of Wellington, for I know that the great general would not want anybody to disobey orders."

The great man was so pleased with the boy's compliment that he gave him a present of some money, and rode away in another direction.

Jesus says: "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."

Every day we have many chances to show whether we are faithful or not.—Selected.

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Around the World

A MONSTER's tooth has been found by excavators at Plantschbecken, near Dusseldorf. It is nearly two feet long.

THE average human ear can detect sounds over a range of nearly nine octaves, varying in vibrations per second from about 32 to more than 16,000.

THE combined national debt of the United States (including that of nation, state, county, city, and other subdivisions) rose from \$4,850,460,000 in 1912 to \$42,723,249,000 by June 30, 1933—an increase of 770 per cent.

A WAR between locusts and aeroplanes is raging in the central Asiatic part of the Soviet Union where the pests are threatening grain crops.

The aeroplanes are reported to have already inflicted "staggering defeats" on the "enemy" by the use of chemical sprays.

LIKE one of the plagues of old, grasshoppers recently descended on the town of Santa Maria, Rio Grande do Sul, Brazil, in such immense hordes that trains were delayed for more than an hour while these pests were being dispelled. Southern Brazil is thus afflicted every now and again, and sometimes the government is obliged to call out its cavalry to disperse the invaders.

As aeroplane was looping the loop over Epsom, England, recently when the door of the cabin snapped off, crashed to the roof of a house in Church Street, dislodging some tiles, and fell on to the road, where it narrowly missed two motor-cars.

THE Soviet Government has sanctioned, by decree, the issue of an internal lottery loan amounting to 3,500,000,000 roubles, redeemable in 1944.

The proceeds of the loan, the largest ever offered for public subscription, will be devoted to the carrying out of the Soviet's second five-year plan.

ASSYRIAN Christians have recently found a refuge from their Mohammedan tormentors far from the rule of the crescent and the star. Moved by the news of recent massacres of Christians in Iraq, Brazil has opened her doors to these unfortunates, and will permit immigrants up to the number of 10,000 to settle within her boundaries.

MIRRORS are the newest form in which that versatile metal, aluminium, is now presented to the public. Dr. R. B. Mason, of the Aluminium Research Laboratories, has devised a method of polishing up the metal by means of electrolysis, and then coating the bright surface by a similar process, so that it will not tarnish. These aluminium mirrors, it is said, are excellent reflectors, and are already in use for illuminating highways.

SLICK, low built, with every feature of its streamlined body showing speed, "Tomorrow's Train" is now on exhibition. This newest advancement in transportation was built for the Union Pacific lines by the Pullman Car and Manufacturing Company. It is driven by electricity created by its own oil engine, and is designed to deliver a maximum speed of 110 miles an hour, and a cruising speed of 90 miles an hour. With a framework of duralumin—a copper-aluminium alloy one-third as heavy as steel—this king of the rails weighs just the same as a present-day sleeping coach, 160,000 pounds. Yet whereas the Pullman which we now use has capacity for only fifteen to twenty persons, the commodious "train of tomorrow," besides having compartments for mail and baggage, can accommodate 116 passengers.

FRENCH and Italian delegates met at Bonneville, the Haut Savoie, recently, to discuss the project of building a motor highway with twin tunnels, each seven and three-quarter miles long, through Mont Blanc.

It is proposed that the two tunnels shall communicate at intervals of a kilometre (1,093 yards) to allow traffic to be temporarily "canalised" in a single section. This would obviate closing the whole tunnel in case of an accident blocking up one of the sections.

Each tunnel will have a diameter of twenty-one feet. Concrete will be used both for the surface of the road and the lining of the arch. During construction the earth and rock extracted from the bore will be crushed on the spot and then washed through the exits by water under pressure.

Merely ADD Milk



FOR breakfast, merely add milk to a Granose Biscuit, or, if you prefer your porridge hot, boil up Granose Biscuits—a small teacupful of water to each Biscuit is usual, but quantity should be varied according to degree of consistency preferred. Add a little milk.

At other meals eat Granose Biscuits plain or toasted and buttered as you have been accustomed to eat bread. Granose is the best form of wholemeal bread, and no toast is so tasty, so delicious, as a crisp, hot Granose Biscuit. In Granose you get all the goodness of the wheat, the natural grainy flavour.

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