

# SIGNS *of the* TIMES

WORLD EVENTS IN THE LIGHT OF PROPHECY

Volume 56, Number 18

Price 1d.

Warburton, Victoria, May 5, 1941



Mr. Winston Churchill inspecting a gun emplacement during a coastal tour of the north-east of England. God's Word speaks of an earth made new, in which sin, pain, death, war, and suffering will never be known.

## Why Righteousness Must Prevail

THE BIBLE'S ASSURANCE OF CERTAIN VICTORY

F. C. Bailey

THE Book of Revelation tells the story of the ultimate triumph of righteousness over evil and the establishment of a new order which shall permanently endure on earth. While this theme is presented under several striking symbols in the closing book of the Bible, perhaps the most vivid is in the sixth chapter, where a royal rider on a white horse is seen going forth "conquering and to conquer."

White is the Bible colour for righteousness. Dan. 12: 10; Isa. 1: 18. While we are told that all of the human race have sinned, we are nevertheless shown that through the divine plan of salvation there are those who have washed their robes and made them white in the blood of the Lamb, and these constitute the church of Jesus Christ.

### Church Militant Symbolized

We may reasonably conclude, therefore, that the white horse is the

church militant in all ages. The crowned rider is the King and Governor of the church, the Son of God. Heb. 1: 1-8. To Him has been given all power in heaven and earth to bring salvation to those accepting His grace and to put all His enemies under His feet. Eph. 1: 19-23. His close connection with believers is emphasized in His words, "Lo, I am with you alway, even unto the end of the world."

The promise, moreover, is associated with the gospel commission, "Go ye into all the world, and preach the gospel to every creature." This commission is the bow that sends out the sharp arrows of truth. Mark 16: 15. The field of battle is the world over which Jesus said Satan is prince, and the conflict is between sin and righteousness.

The church of Jesus Christ is thus seen to be under the all-wise guidance and omnipotent power of her Lord, who leads her on through every age, conquering and to conquer. The mission of the church is to preach the Word of God, and conquer by this means the enslaving power of sin in the hearts of men. The promise of power over the enemy was made by Jesus to His disciples (Luke 10: 19), and this, in the Holy Spirit, was sent down from heaven on the day of pentecost, to mark the beginning of the victorious career of the church.

### Riding to Victory

Impressive indeed is the call to Christ in the forty-fifth Psalm: "Gird Thy sword upon Thy thigh, O most Mighty, with Thy glory and Thy majesty. And in Thy majesty ride prosperously because of truth and meekness and righteousness. . . .



Thine arrows are sharp in the hearts of the King's enemies; whereby the people fall under Thee. Thy throne, O God, is for ever and ever: the sceptre of Thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness." Verses 3-7.

The royal rider rides prosperously because of truth, meekness, and righteousness. Here are the truly mighty forces on earth—so often despised by men—which will conquer evil and establish a better and much more acceptable world order where sorrow, pain, and death will be for ever absent.

Christ controlling the life of His church will bring forth in the lives of His followers these powerful factors which make for certain victory over man's greatest enemy. His righteous cause, it may be observed, is still winning its way in the world; it has withstood the onslaught of Jew and Gentile, infidel and modernist. It has outlived the empire of the Cæsars, and the Dark Ages that followed; it brought forth the Reformation with its blessings of freedom of thought and conscience. It passed safely through the scholarly attacks of Voltaire and Ingersoll, and is today making wonderful conquests in the darkest and most degraded regions of the earth.

Those regions of the South Seas where it was once necessary for British gunboats to patrol because of the violence and ferocity of the islanders, have been made safe and tranquil by the missionary of Jesus Christ. The arrows of truth are falling at the very ends of the earth.

Today, as in the past, the Word of God is proving itself the most powerful weapon on earth. It is bringing victory, joy, peace, and a new hope into human hearts; it meets the greatest needs of men today as they come under the control of the King of righteousness. Thus He is gathering His subjects for a better world that will, because of its righteous inhabitants, be eternal.

#### When Jesus Comes

The kingdoms of this world are soon to become the kingdom of our Lord Jesus Christ. His final descent from heaven, to conquer all the powers of evil by the sword that proceedeth out of His mouth, is described in Rev. 19: 11-16. Here, on the day of His wrath, His enemies are put under His feet and His servants are caught up by the angels to be for ever with their Lord.

In view of the nearness of this tremendous event let us heed this warning admonition given to us by the prophet Zephaniah: "Seek ye the Lord, . . . seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger."

# ALCOHOL

## and Cirrhosis of the Liver

IN recent years," said Dr. Courtenay C. Weeks, in giving medical evidence before the Royal Commission on Licensing, "there has been an increasing belief that in the causation of cirrhosis of the liver, alcohol often co-operates with other conditions, such as: Infective processes, malaria, syphilis, etc., and also with a constitutional factor in the individual. Where this constitutional factor is present, various agents may produce cirrhosis with or without alcohol, but in a very large number of cases alcohol is a co-operating factor, and in a large number of cases it is the primary factor which allies itself with the constitutional tendency."

A medical witness before the British Royal Commission On Licensing cited opinions he had received from a number of prominent British physicians estimating the proportion of liver cirrhosis caused by alcohol. These opinions were given in answer to the question whether 60 to 80 per cent was a fair figure. One physician replied that he did not like to give figures, but he looked upon alcohol as the outstanding cause, "the most important cause." Another prominent physician placed his estimate at 80 per cent.



### I Thank Thee

CRISTEL HASTINGS

I THANK Thee, Lord, for all the little things  
That are so great a part of every day:  
The dawn, the dusk, the bright sun at noon,  
And the glad voice of children at their  
play.

I thank Thee for the house in which I live,  
For the grey roof on which the raindrops  
slant;

I thank Thee for a garden and the slim  
Young shoots that mark old-fashioned  
things I plant.

I thank Thee for a daily task to do,  
For books that are my ships with golden  
wings.

For mighty gifts let others offer praise;  
Lord, I am thanking Thee for little things.

One said the estimate of 60 to 80 per cent was "quite a moderate calculation." Another seconded 80 per cent. Sir Thomas Oliver, the well-known specialist on industrial diseases, said, "You would be quite correct in saying that 60 to 80 per cent of the cases are directly and indirectly due to alcohol." Five others agreed to 60 to 80 per cent. Another put alcohol as "a factor of first importance."

"Good-sized doses of liquor frequently repeated during many years," says Dr. W. A. Bastedo, in his book "Materia Medica," "tend to establish permanent changes in the liver, either fatty degeneration or connective tissue invasion or both. It is a well-known fact that the regular drinking of large quantities of alcohol for years is a regular prelude to the appearance of cirrhosis of the liver."

### The Use of Alcohol in Health

THE following article is extracted from "Applied Pharmacology," by A. J. Clark, M.C., M.D., F.R.C.P., F.R.S. (Seventh Edition, 1940). The publication is one of the textbooks of the Faculty of Medicine, Queensland University:—

"The effects of taking moderate quantities of alcohol, e.g., a large whisky or a pint of beer, may be summarized as follows:—

"The alcohol has no stimulant action upon the brain, but acts as a mild hypnotic, and renders the brain less rapid and less accurate in its action. The most marked effect is to lessen the power of self-criticism and render the subject more easily satisfied with imperfect performance. This diminution in accuracy lasts for several hours.

"Alcohol reduces the power of endurance of any kind of severe muscular exertion that actually occurs in everyday life, for it reduces the accuracy of the movements, and thus increases fatigue.

"Alcohol is a very expensive source of energy for the body, and as a food is inferior in every way to fats or carbohydrates. Its only advantage is that it is very rapidly absorbed; but even in this respect it is not superior to cane sugar or levulose."

ONE of the factors in the mass murder of the roads today is drink. —Right Hon. Isaac Foot, P.C.



# NOTE and COMMENT

Current Topics Reviewed



## Points for a Better World

THE Chancellor of the University of Melbourne, Mr. Justice Lowe, in a recent address, urged graduates to strive to secure the adoption of the four points outlined by President Roosevelt as the basis of a better world. These points, said Mr. Justice Lowe, are as follows:—

"1. Freedom of speech and expression.

"2. Freedom for all to worship God in their own way.

"3. Freedom from want—economic understandings which would ensure to everyone a share of the world's goods.

"4. Freedom from fear—such a reduction of armaments that no nation would be able to get in a position to attack a neighbour."

Freedom of speech and expression and freedom to worship God in one's own way (or freedom of conscience) are rightly placed among the four points essential to human happiness and progress. It is a good thing, too, to see leading and responsible men emphasizing the importance of freedom of speech and expression and freedom of conscience, for there has

been a tendency, for some decades past, on the part of too many people, to forget the price that freedom of speech, press, and worship have cost, and to forget, too, the maxim that, "Eternal vigilance is the price of liberty."

Freedom of speech, press, and worship can be maintained only as church and state, or civil government and religion, keep to their legitimate spheres. When either gets out of its legitimate realm, trouble always follows. When the church seeks to control the state and to enact religious laws, the rights of religious minorities are always invaded or trampled upon. When the state seeks to control the church, and to put Caesar in the place of God, there will again be trouble, for the realm of conscience has been invaded. No one has the right to force another's conscience. The Saviour Himself defined the legitimate spheres of church and state when He said: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22: 21.

When the church and the state attend to their own affairs and do not seek to invade the realm of the other, there can never be a clash between them. The state will attend to the things that lie between man

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and his fellow-man, and the church will attend to religious matters. Conscience must be left free and unshackled. Each man has the God-given right to think for himself in religious matters, and to worship God in the way he believes to be right. No one has the right to interfere in matters of conscience, for each person has individually to answer to God, and must therefore be left free to decide for himself in religious matters. No one has the right to force another to be religious or not to be religious, or to dictate in matters of conscience.

When civil government and religion keep to their own spheres, there can be no religious persecution and no concentration camps for dissenters.

When the civil government of Babylon once endeavoured to dictate to all its subjects in religious affairs, and the monarch ordered all to bow down to a golden image that he had set up on the plains of Dura, there were three young Hebrews who, on the grounds of conscience, refused to bow down to Nebuchadnezzar's golden image. See Daniel 3. The king had these three young men thrown into a burning fiery furnace, but they were delivered by divine intervention. The king got out of his rightful sphere in thus invading the realm of conscience by making a law that came between these young men and the God of heaven, for the second commandment of the Decalogue reads: "Thou shalt not make unto thee any graven image, or any likeness or any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them," etc. Ex. 20: 4, 5.

The Christians were persecuted in the days of ancient Rome, being thrown to the lions or put to death in other ways. The Apostle Paul was beheaded in the reign of Nero. All through the Dark Ages people were martyred for their faith. Church and state had got out of their proper spheres, and the evil result was religious persecution.

Freedom of speech, of the press, and of worship makes for national greatness. History shows that nations that became intolerant and persecuting, and refused to follow ways of right and beneficence, sooner or later declined and even fell. Babylon, Medo-Persia, Greece, and Rome all declined and fell in turn. Spain, the land of the Inquisition, rapidly



Czech troops training in England: The guard of the camp turn out.



declined from a mighty power to a weak one.

Let it never be forgotten: Freedom of speech, press, and worship makes for national greatness; intolerance and persecution make, sooner or later, for national decline. K.



## A Bleak Prospect

ONE of the most mournful utterances we have seen was printed in the *Christian Century* for December 18 last year. It is taken from the Christmas message of the editor:—

"Surely this should be the most solemn Christmas in the memory of living men. And this not merely because terrible forces of evil are at large destroying the material and intangible achievements of mankind. Awareness of that fact is in itself sufficient to cast a pall of sorrow over what should be our supreme day of joy. But even more must thoughtful minds be weighted down by the absence of a clear promise of any lasting good to follow the slaughter. As yet there is no convincing sign that the endless, recurring cycle of war is to be broken, no matter what the outcome of the fighting. Men are dying in desperation, but with little faith that their children will not likewise die."

It is tragic that such a statement should come from a Christian journal, one to which men and women should be able to look for a strong word of assurance in these dark days. For though the whole world lieth in darkness, it is the privilege of all Christians to have light in their dwellings.

The sure Word of prophecy lights up the dark future, and unerringly tells of war and strife and bloodshed, of abounding iniquity, of perilous times, and of widespread apostasy. But it does not stop there. It describes these evils as reaching their culminating point "in the last days." They are not to hold sway for an unlimited period, but are to be destroyed by Christ at His return, and superseded by a state of everlasting peace and righteousness.

So far from being discouraged and bewildered by this overspreading iniquity, the Christian is to see in it the token of his deliverance. He will need to endure but a little longer, to suffer a little more, before he can look up and welcome his returning Lord, and enter into his everlasting reward.

Bleak indeed is the prospect for those who have no sure hope of a soon-coming Saviour. The whole Christian faith is bereft of meaning

without it. The short-lived triumph of wicked men fills with despair and dismay the souls of those who cannot look into a future bright with the accomplished purpose of God.

In these days of war and uncertainty, there is no tonic equal to a quiet reading of the New Testament, noting especially the words of Christ and the apostles concerning the second coming in power and great glory. Christ told of a time of distress and perplexity, when men's hearts would be failing them for fear, and for looking after those things which are coming upon the earth. But immediately He added these words to His followers: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28.

What a contrast are these words to those of the writer of that bleak Christmas message that thoughtful minds are "weighted down by the absence of a clear promise of any lasting good to follow the slaughter"! God's clear promise is, "Look up, and lift up your heads; for your redemption draweth nigh." H.



## Individual Experience

THERE are certain things that cannot be purchased from another or transferred to another. One of these things is experience. If it could be transferred from one person to another, the boy of fifteen might have transferred to him the long experience and ripe wisdom of a man of sixty-five. Says a leading article in one of the newspapers: "No one can transfer his experience to another like a parcel. No one can bequeath it. The best he can do is to declare how he came to certain conclusions and acted on certain principles, and to advise us solemnly to follow his example. Every man must buy his own experience. The price varies, but it is never trifling."

Everyone must obtain experience for himself. He cannot pilfer the experience of another, and carry it off with him as he would some chattel. Experience, learning, talent, ability cannot be left as a legacy to another, but go down into the grave with the one who possesses them. All must individually acquire experience, knowledge, and wisdom, and develop talent and ability.

It is the same with religious experience and salvation. They are a matter for individual acquisition, and no one can act as proxy for another. Noah, Daniel, and Job were all good and great men, but their righteousness could not possibly avail for

others, for the Bible says: "Though these three men, Noah, Daniel, and Job, were in it [the land], they should deliver but their own souls by their righteousness, saith the Lord God." Eze. 14: 14. And again in verse 20: "Though Noah, Daniel, and Job, were in it [the land], as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall deliver their own souls by their righteousness."

Christ is "the way, the truth, and the life" (John 14: 6), and the pathway to heaven leads by the foot of the cross of Calvary. All must have on the white robe of Christ's own spotless righteousness if they are to be approved by God and enter heaven, but we must each come to Christ for ourselves and secure an experience in the things of God for ourselves. Here transfers cannot be made. It is certainly true: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1: 15), but we must individually realize our need, individually repent, and individually secure from Christ pardon and salvation. And it is the wonderful privilege of us all to seek and to secure such an experience. K.



## Spiritual Rebirth

GODLESS forces are at work in the world today, and they are enabled to carry out their wicked purposes because men and women have let go of God, and drifted far from the high standards of righteousness. The remedy is not in legislation, not in social betterment schemes, not in higher education, but in a spiritual rebirth.

This was the message of Mr. Cordell Hull, the United States Secretary of State, in an article which was published in the *Christian Advocate*. He said:—

"The terrible misfortunes which are being visited upon mankind have been the result of a dangerous deterioration of standards of personal and national conduct. We desperately need today a revival of religious fervour, a renewed humility before God in support of wholehearted adherence to high standards of individual and group behaviour. . . . The stern realities of the crisis which is upon us call, as never before, for vision and loyalty. They call for all the strength of hand, of mind, and of spirit that we can muster."

The new birth is the only gateway into life. By our natural birth, we are born after the flesh, and of the

(Concluded on page 12)



# SIGNS *of the* TIMES

Editor: A. L. KING - - - Assistant Editor: MARIAN M. HAY  
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## The Real Christ

AGNES L. CAVINESS

PEOPLE make a great deal of the genuine. They pause and give attention when there is the possibility of finding "the real thing." When we were at Hampton Court in England we were greatly impressed when there was pointed out to us the grapevine from which all Concord grapevines originally came. It is a tremendous vine with huge branches that have been growing and bearing fruit for centuries. They still bear fruit, and the bunches are cut and carried to the Court of St. James for state dinners. People admire them because they come from the *real*, original vine.

As I stood gazing at this vine, there came floating into my mind, that beautiful English June day, words that have fallen with blessing upon the ears of mankind for hundreds of years—"I am the vine, ye are the branches." The words have always wooed me and held me. There is in them possibility of boundless assurance and unending vitality. "As long as I am the vine, what danger is there for the branches?" The confidence need never be shaken as long as the connection holds between the two. "If ye abide in Me, and My words abide in you"—then, and only then, "ye shall ask what ye will, and it shall be done unto you." It is as simple as that!

I think I can see the picture of the occasion on which those words were first spoken. I see a group of swarthy-skinned, dark-eyed men—weather-beaten they are, for they have lived under the sun of Palestine and on the shores of her lakes. Their Leader is younger than they, but He also is sturdy and clean-limbed, as if weathered by sun and wind and rain. Life is simple with them. Abundance is indicated by flocks and well-tilled fields. A field of waving grain, a flock of sheep, a vineyard with its rows of vines winding about a hillside—these are the measure of a man's goods. Their Leader puts out His hand and caresses the glossy leaves and the stiff, half-formed

bunches that give promise for late summer. He points to the strong connection between vine stock and branches. "I am the vine," He says; "ye are the branches." Here, then, is the true, the real, vine!

I always wondered why Christ chose the vine with its branches as the symbol of an unending connection. Why did He not say, "I am the fig tree, the parent stock," or give some other example? Then one day a friend gave me a small root of grapevine. It was very small,



### My Lesson

You ask me how I learned to pray?  
 Long years ago, so troubled seemed the way,  
 So full of cloud and storm each passing day,  
 My life so full of needs, hope so astray,  
 A Friend I needed, One whom I could trust  
 always—

I could not help but pray.

You ask me how I learned to trust?  
 Of wisdom I had none; I could not judge  
 aright.

I needed counsel, guidance toward the light.  
 I longed to gird my weakness with a holy  
 might.

He called me unto Him—the Way, the  
 Truth, the Light.

And then—I learned to trust—the Christ.

You ask me how I learned to love?  
 Because He first loved me; His life He gave  
 And suffered on the tree for me—oh!  
 sinful me.

He washed my sins away; from self He  
 set me free.

His love enthalls, compels, enraptures me.  
 My Guide, my Friend, my Saviour now is He.

How could I help but love?

—Margaret B. Platt.

quite dead-looking. We planted it near a trellis in the back garden. It looked a dry, withered thing. A time or two it was cut off or chopped out in some spasmodic fit of land clearing. But when spring came it always leafed out again. Finally, after years, it began to grow. Seeing its activity, we fed it—began to "dig about it, and dung it." It continued to flourish—sent out its tendrils along the fence and began to show green leaves. After a time there began to be grapes—out of that grey, withered stick that had persisted beside the fence at the back of the garden! The leaves and grapes appeared upon the young and tender branches, but only because they were connected with the vine. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me."

So now I know what characteristic of the vine caused the Master to choose it of all living things to represent Himself and what He is to us. It is its tenacious vitality. It is because, as much as anything on this earth, it has life in itself. And it has the power of reproducing that life in new branches.

This is why we are shown in New England the original Concord vine from which all the vines bearing the delicious Concord grapes in the United States have come. And again, across the ocean at majestic old Hampton Court, we are shown the *real*, original Concord vine from which even that one in New England grew. There are those who journey every year to see the flowering chestnut trees along the Thames at Hampton Court. But as for me, I shall remember best the vine, the tremendous, the majestic, *real* vine.

Then I think how marvellous that the True Vine is accessible to every one of us! How wonderful that we may creep under its shadow from the blinding heat of affliction or from the storms of temptation! And best of all, to take His own figure, we are to abide in Him and draw life from Him for sustenance, for growth, for fruit bearing.

### MEMORY GEM

HE thinks of us individually, and knows our every necessity. When tempted, just say, He cares for me, He makes intercession for me, He loves me, He has died for me. I will give myself unreservedly to Him.—  
*Ellen G. White.*

Then, through all the happier ages to be,  
 With life in its joy, by the stormless sea,  
 The pain all forgotten, the heart will adore,  
 And join in the anthems of praise evermore.



# Public Enemy No. 1

● Partial Report of a sermon preached by  
**PASTOR R. A. SALTON**  
at Hamilton, N.S.W.

**P**UBLIC enemies are many and various. The public does not always discern who and what are its real enemies. Therefore the people are deluded and trapped before they know it. The chief enemy of God and man is the devil; all other enemies are secondary and subordinate to him; the various enmities to man's welfare are sponsored by the devil.

This arch-enemy has his "fifth-columnists," his advance agents, who undermine, subvert, white-ant within while his vast host attacks from without. He is slaying millions through his deceptions, delusions, and dope; through his specious devices, sophistries, and false philosophies. To lead men into sin and drive them to perdition is his delight. He is the enemy of all persons, groups, classes, races, and nations. He is fitly named "Satan"—the adversary. Satan—the devil—is, then, the enemy. Yea, he is public enemy No. 1.

God has in His Word—the Bible—unmasked this enemy, and warned us of his cunning devices that we might not be ignorant of them. "To be forewarned is to be forearmed." Let us heed the warning and note it!

Jesus likened the kingdom of heaven to a field in which a man sowed good seed—representing the children of the kingdom of God. While men slept, an enemy came and sowed tares among the wheat; these tares represent the wicked. This enemy, said Jesus, is the devil. He is the enemy who comes into the soul of man "like a flood." Isa. 59: 19; Matt. 13: 24-30, 36-43.

Through the enmity of Satan, angels were led into opposition to God and man; and he has caused men to be enemies of God and of one another. 2 Peter 2: 4; Col. 1: 21. But God will finally "put all enemies under His feet." He will destroy them. "The last enemy that shall be destroyed is death." 1 Cor. 15: 25, 26. Satan himself is the author of death, because he it was with whom sin began, and "the wages of sin is death." Heb. 2: 14; Rom. 6: 23. When Jesus destroys Satan (Rom. 16: 20 and Rev. 20), He will then destroy death by the annihilation of him who began it.

## Personality of the Devil

One of the greatest deceptions of this public enemy No. 1 is to make men believe that he does not exist; that the idea of a personal devil is a figment of the imagination, a myth borrowed from medieval times; that he is not a living being, but only a presence, an influence; something abstract, but not a concrete reality.

But the Word of God teaches that he is a person, a real being. There can, anyway, be no influence, good or evil, separated from a person. Just as there can be no righteousness or goodness apart from God, so there can be no wickedness or sin apart from Satan.

## Titles of the Enemy

The personality of the devil is indicated by the titles that are ascribed to him. Those given to him in the Scriptures could be true only of a person. Let us note them. He is called—

- Accuser of the brethren. Rev. 12: 10.
- Adversary. 1 Peter 5: 8.
- Beelzebub. Matt. 12: 24.
- Devil. Rev. 12: 9; Matt. 4: 1.
- Dragon. Rev. 20: 2; 12: 9.
- Enemy. Matt. 13: 39; Isa. 59: 19.
- Father of lies. John 8: 44.
- God of this world. 2 Cor. 4: 4.
- Liar. John 8: 44.
- Murderer. John 8: 44.
- Prince of devils. Matt. 12: 24, 27.
- Prince of the power of the air. Eph. 2: 2.
- Prince of this world. John 12: 31; 14: 30; 16: 11.
- Satan. Rev. 12: 9; 20: 2; 1 Chron. 21: 1; Job 1: 6; Zech. 3: 1, 2; 2 Cor. 2: 11.
- Serpent. Rev. 12: 9.
- Tempter. Matt. 4: 3; 1 Thess. 3: 5.
- The Evil One. Matt. 5: 37; 6: 13, R.V.
- The Wicked. Eph. 6: 16.
- The Wicked One. 1 John 5: 18; Matt. 13: 19, 38.

## Actions of the Enemy

The Bible ascribes to Satan actions which can be performed only by a person. In Job 1: 7-9 we read that he answered God; in 2 Cor. 4: 4, that he blinds the minds of men; in Rev. 12: 9, that he deceives; in 2 Cor. 2: 11, that he devises; in 1 Peter 5: 8, devours; in Acts 5: 3 and John 13: 2, that he fills the heart to lie; in Job 2: 2, that he goes to and fro in the earth; in 1 Thess. 2: 18, that he hinders God's work and His workers; in Acts 10: 38, that he oppresses; in 1 Tim. 3: 7, that he reproaches; in 1 Peter 5: 8, that he seeks to destroy; in Job 2: 7, that he smote Job; in 1 Tim. 3: 7, that he snares sinners; in Matt. 4: 3 and 1 Thess. 3: 5, that he tempts; in Job 1: 7 and 2: 2, that he walketh about; in James 4: 7, that when resisted he flees; in 2 Tim. 2: 26, that he takes captive at his will.

His personality is further proved by the fact that he is the object of actions that can be performed only on a person, as note the following: He can be obeyed, as in the case of Adam and Eve, Ananias and Sapphira. Gen. 3: 1-6; Acts 5: 3. He can be resisted. 1 Peter 5: 9. He can be rebuked. Jude 9. He can be worshipped. Matt. 4: 9. As to the future, he will be bruised (Rom. 16: 20); burnt (Rev. 20: 10); destroyed (Heb. 2: 14). It is only a person that can receive punishment.

Such is public enemy No. 1, with whom we have to contend and fight in the battle of life, in the Christian warfare. He is a person, filled with iniquity, with hatred against God and with jealousy toward Christ.

We need to put on and keep on "the whole armour of God," that we may be enabled to stand against his wily deceptions. Jesus Christ came in the likeness of our sinful flesh, and defeated him at the cross of Calvary. The Victor offers us His victory that we might overcome through the blood of the Lamb and the word of our testimony. Rev. 12: 11. Satan with all his power is not as strong as Jesus Christ. Christ conquered sin and death and the devil, and made it possible for us to be "more than conquerors through Him that loved us."







# JESUS—

## *Our Great High Priest*

HE DEALS WITH, AND DISPOSES OF, SIN

The sacrifices and priestly service in the earthly tabernacle were types of the expiatory sacrifice and mediatorial priesthood of the Lord Jesus Christ.

●  
*Carlyle B. Haynes*

**T**HE curse of the world is sin. From the beginning of sin it has been the purpose of God to destroy it.

He has made His plan, established His process, perfected His method, and is carrying on His work of destroying sin.

How He destroys sin now, by removing it from the sinner, is clearly revealed in the types and shadows of the Old Testament, and in the atoning sacrifice of Christ as recorded in the New Testament.

How He will ultimately rid the earth of sin is definitely foretold in the prophecies of the Bible.

This work of dealing with sin, disposing of sin, removing sin from the sinner, destroying sin, and utterly driving it from the universe, while saving the sinner, has been, and is, the chief work of God from the time that sin began.

It was the chief work of Christ in His coming into the world, in His incarnation, ministry, death, burial, resurrection, and ascension to heaven, and is now in His intercessory and mediatorial priesthood in the heavens.

In dealing with sin in order to destroy it, and in dealing with it in order to separate the sinner from it, a system of sacrifices and mediation and priesthood was required.

Such a system is set forth in the Old Testament in type and shadow; and in the New Testament these find their fulfilment in the expiatory sacrifice and mediatorial priesthood of the Lord Jesus.

The supreme work of our Lord for man is this work of mediation for sin. It is just here that a false system has been interposed, counterfeiting the work of Christ. And this has been substituted for the gospel work of mediation.

It has been pointed out that the prophecy of Daniel 8 brings to view a power antagonistic to God and His truth and people. In verses 9-12, and the explanatory passages, verses 21-25, this antichristian power is described in detail.

The marked characteristic of this power is its daring assumption of divine prerogatives.

Not content with having "waxed great, even to the host of heaven" (the people of God), and having cast down to the ground and stamped upon "some of the host and of the stars" (leaders of God's people), it dares to magnify itself "even to the Prince of the host" (Christ Himself).

The very height of daring, however, is foretold in the statement that this power would take away from Christ "the daily sacrifice."

It is the special work of Christ in behalf of fallen men, as their great high priest, to minister pardon and grace.

### *Our True High Priest*

As He is their advocate with the Father, One who "ever liveth to make intercession for them," it is the privilege of every man to "come boldly unto the throne of grace," that he may obtain mercy. Heb. 7: 25; 4: 16; 1 John 1: 9.

The most precious heritage of Christ's followers is this privilege of a personal, intimate relationship with Christ as their high priest.

"Truly our fellowship is with the Father, and with His Son, Jesus Christ." 1 John 1: 3.

What greater affront, therefore, could be offered the Son of God than to conceal from men this great privilege of access to Him?

What greater substitution of the false for the true could be possible

than that which leads men to look to their fellow-men for pardon and grace?

What greater counterfeit of Christianity can be imagined than a system that directs its adherents to confess their sins to a fellow mortal, and to receive from a human, sinful priest so-called absolution?

Is not this taking away from Christ His mediation in behalf of men? Is it not attacking the very heart of His ministration for sinners?

The sanctuary in which our true High Priest ministers, the only priest ever appointed by God to remove sin, is in heaven. Heb. 4: 14; 8: 1.

The only mediatorial Priest of the new covenant is in heaven.

The only intercessory Priest who can forgive sin is in heaven.

To that sanctuary and to that Priest sinners should look for forgiveness and salvation, and to no other.

Only that Priest, in that sanctuary, can deal with, and dispose of, and give absolution for, the sins of men. Any other absolution is a fraud.

Any system of priesthood on earth is a counterfeit system. It cannot provide those it pretends to serve with anything but a false, spurious absolution.

It places the souls of men in positive jeopardy. It only deceives and ensnares.

It offers the sinner an absolution that it can never supply, thus interposing itself between the sinner and his only Saviour.

And, in doing this, it substitutes for the mediatorial work of Christ a purely man-made system that can never take away sin.

Satan has done his work of deception well. He has perfected an excellent counterfeit. There is nothing



true in the gospel of Christ that he has not duplicated in his counterfeit system.

As in the gospel there is a true God, King of all the heavenly universe, glorious in power and might, omnipotent, omnipresent, and omniscient, so there is in the counterfeit system a false god, even the "man of sin" and "son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2: 3, 4. But in order that this substitution of the false for the true may not become too apparent, the title, "vicar of God," has been invented.

#### *Christ the Only Mediator*

As in the gospel there is a true Saviour, who can save to the uttermost all who come to God by Him, who laid down His own life that sinners might be saved, so there is in the counterfeit system a counterfeit saviour who, in order that the false may not appear to be departing too far from the genuine, is closely identified with the real Saviour as His mother, and prayers are ordered to be directed to her. And since His mother is dead and in her grave and He is living and at the right hand of God, a dead saviour is presented to men in the place of a living Saviour.

As in the gospel there is a true mediator between God and man, Himself both God and man, through whom all blessings that have ever come to man have been given, and who is now our only advocate with the Father, so in the false system there is a counterfeit mediator, again "the mother of God."

As in the gospel there is a true foundation for the faith of the Christian, which is the Word of God, as revealed in the Old and New Testaments, which is the inspired and authoritative revelation of the will of God to man, and this, and this alone, covers the religion of the church of Christ, so in the false system there is a counterfeit foundation, consisting of the Bible together with tradition—tradition to be accepted as the safer of the two; the Bible being used only when it is first interpreted by the priest and the church.

As in the gospel there is a true vicegerent, or representative, of Christ on earth, which is the Holy Spirit, the third Person of the Godhead, who has been sent into the world to lead men into all truth and to convict of sin, so that while Christ is in heaven as the real head of the church the Holy Spirit takes His place on earth, so in the false system a counterfeit vicegerent of the Son

of God is set up on earth, even he who has assumed the position without any authority at all, and yet who claims to speak with authority for Christ.

As in the gospel there is a true sanctuary, "which the Lord pitched, and not man" (Heb. 8: 2), which is in heaven itself, where our great High Priest offers His blood for His people as their intercessor and advocate, so in the false system there is a counterfeit sanctuary on earth, which man pitched, not the Lord, but which claims all the sanctity and holiness that belong alone to the true. And as the true sanctuary is the dwelling-place of the true God, so the counterfeit sanctuary becomes a dwelling-place of a false and counterfeit god.

As in the gospel there is a true sacrifice, which was made "once for all," the sacrifice of Christ on the cross—a sacrifice so complete and all-sufficient that by virtue of it every human being can obtain salvation, so in the false system there is a counterfeit sacrifice that must be offered continually, and that is purely an idolatrous service.

As in the gospel there is a true priesthood, of which Christ is the High Priest, so in the false system there is a counterfeit priesthood, which audaciously claims all the honours, prerogatives, and powers that are Christ's alone, going even so far as to claim power to forgive sins.

As in the gospel there is a true confession of sin to the true High Priest in heaven, who gives true absolution and forgiveness, so on earth there has been substituted a counterfeit confession of sin to a counterfeit priesthood, which bestows an entirely counterfeit absolution and forgiveness.

As in the gospel there is a true baptism—burial by immersion—a symbolic death and resurrection, being the outward testimony of an inward experience of the death and burial of the old nature and the rising to walk in newness of life of the new nature, so the false system has substituted a counterfeit baptism, which is the sprinkling of water on the head of the candidate for admission to the church.

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WHERE high the heavenly temple stands,  
The house of God not made with hands,  
A great High Priest our nature wears,  
The Guardian of mankind appears.

In every pang that rends the heart,  
The Man of Sorrows had a part;  
He sympathizes with our grief,  
And to the sufferer sends relief.

With boldness, therefore, at the throne  
Let us make all our sorrows known,  
And ask the aid of heavenly power  
To help us in the evil hour.

—Michael Bruce.

As in the gospel there is a true Communion table—the Lord's Supper—which is, to the Christian, a memorial of his crucified Lord—a communion, a feast of thanksgiving, so in the false system a counterfeit Lord's supper has been substituted, in which the celebrant pretends to offer, both for the living and the dead, a repetition of the sacrifice on Calvary; in which ceremony the claim is made that the celebrant actually creates his Creator by changing the elements of the bread and wine into the real body and blood of Christ.

As in the gospel there is a true law, the very foundation of the government of God, spoken by God Himself on Sinai, and comprehended in the Ten Commandments, which will finally judge the world, so in the false system there is a counterfeit law, which is, in some parts, similar to the real law, having also ten commandments, but changed in some respects, and supported only by the authority of "the church" rather than by the authority of God.

As in the gospel there is a true Sabbath, which was made by the Creator, Jesus Christ, and which is the seventh day, never to be altered or abolished, so in the false system there is a counterfeit sabbath, which is no sabbath at all, as it is founded not on any command of God, but solely on the authority of "the church." This counterfeit sabbath is the first day of the week, Sunday, the old heathen festival day of the ancient sun-worshippers.

Thus in all points there is a complete counterfeit of the work, the teachings, the gospel of Christ.

The truth of God has been changed into a lie; and that lie has been handed down and accepted as the truth by many millions of people.

The time has now come when the truth must be restored to its rightful place in the teaching of the church, in the belief of God's people, and in their practice.

Our Lord must be acclaimed the only rightful Priest, the only Mediator, the only Advocate with the Father.

Instead of looking for forgiveness to other human beings, sinful and fallen as themselves, men must be taught to look alone to Jesus.

A counterfeit earthly priesthood must be set aside; it must not be allowed to interpose itself in the place of Christ in His ministry for men.

The true mediatorial system must be allowed its true place in the church.

Jesus alone is "the way, the truth, and the life." In Him alone is salvation.



# SCARRED HANDS

● "Thou openest Thine hand, and satisfiest the desire of every living thing." Ps. 145: 16  
 "He laid His hands on every one of them, and healed them." Luke 4: 40

Thomas Austin

SOME men spend a lifetime studying hands. Sin has made this necessary. The redeemed will spend eternity studying the lesson of two pierced hands. Sin made that a necessity.

There are no two hands alike, yet nothing outside the human family, nothing in all creation, resembles a hand. We differ essentially from the ape because we possess hands. The ape has only a paw. The hand is a symbol of adaptable service. The Jews, when speaking of consecration, use the expression, "filling the hand."

The tenth letter of their alphabet—Yodh—means "hand." It has the numerical value 10, and has the shape of a pointing hand, directing upwards to the altar, where He whose arms were outstretched, proves the sincerity of His love, pleading for our sin-marked members by showing two hands, always extended in blessing and ministry.

## The Strong Hand

Everywhere today men feel a strong hand is needed on the tiller of our world ships. What joy to know that He whose strength set the frame of the earth, who upholdeth all things by the word of His power, will set His hand a second time to redeem His people Israel and take complete control soon. The Alpha is also the Omega, the first and the last, the beginning and the ending. He is the Yodh whose strength stretched forth the heavens, whose finger treated marble as pliable clay by writing the everlasting words clear through the tablets. Ex. 31: 18; 32: 15, 16.

His admonition, He who was the author of this law, is: "Keep My commandments, and live. Bind them upon thy fingers. Blessed is the man that keepeth his hand from doing any evil." See Prov. 4: 4; 7: 3; Isa. 56: 2. That hand can keep you.

## The Moving Finger

Only on three occasions do we find mention of Jesus writing. First, those commandments of which He afterwards said, "I am come to enforce them." (Goodspeed.) "Till heaven and earth pass, one jot [Yodh] or one tittle shall in no wise pass from the law; till all [prophe-

cies] be fulfilled." Matt. 5: 18. Second: He who is the "Palmoni," the divine Mathematician, wrote in language His servant Daniel could read, the empire Babylon was "numbered"—Meni—Meni (a word which forms part of His own name, Palmoni). Dan. 5: 5, 25. So "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand." Dan. 4: 35.

Third: Again, He wrote in sand. He who is acquainted with every injustice and all motives, stands ready with pen to write your name in the book of life, or prepared sorrowfully to blot out all who are numbered with the hypocrites; who, with accusing fingers, pointed at one who was less hardened than they. A Kinsman-Redeemer can also accuse—of sins of the heart, of the deepest recesses of the mind. "Though hand join in hand, the wicked shall not be unpunished." Prov. 11: 21. As they saw in sand what He knew, they left, with accusing conscience.

O Lord of life, grant unto us pure minds, that we shall set Thee at our right hand and so shall we never be moved. And, if Thou hast written our sins, may the record be in sand, to be erased; but write Thy law in our inward part.

## The Comforter

The world is in sad need of those strong, tender hands, every touch of which conveys healing and balm. He who said, "I must be about My Father's business," makes it His delight to minister strength to the weak, riches to the poor, and fullness to the empty. Open your heart in faith. Believe, short-sighted one, and Christ shall fill your hands with might, your fingers shall drop with chief spices.

Turn, weary sufferer, to Jesus. He will lay His hand on the affected part. The prayer of faith shall save the sick.

His arm is not shortened that it cannot save. The crucifixion has left only scars, glorious wounds, tokens proving He ever liveth to make intercession for you.

Seven blood-splashed parts speak to thee in answer to the strangest question ever shaped on lips. "Why

hast Thou forsaken Me?" That pierced brow, bruised back, those feet, hands, and opened side say, "It is for thee I bare the shame, for the joy before us in eternity. I lay down My life that I might share it with the patient of soul."

One day He will seal up the hand of every man. Once more the hand that worked on the carpenter's bench will wind up the Father's business. The final act of Christ will be to roll back the atmospheric heavens as a scroll that is rolled. His voice, that calls the sleepers of Silent Valley to awaken, will cause the earth to shake and the heavens to tremble; and He will roll back the curtains of the sky as a scroll of parchment. "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of Thy hands: they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail." Heb. 1: 10-12.

## The Surrendered Hand

In the Levitical ceremony (Leviticus 8) the entire man was wanted. In a threefold sense, intellect, feeling, and will were to be consecrated to God.

No matter what your physical condition He will use you, child of faith. If His hand is with you, believers will be added to the Lord. Acts 10: 21. When Napoleon branded a Russian's arm with a white-hot "N," stating, "Now you belong to me," the brave peasant, striking off the arm at the emperor's feet, said, "Nol you may have that, but my heart and life are Russia's."

Today Christ is wanting labourers in His vineyard to finish His work. Soon the curtain will fall with lightnings, voices, and an earthquake, when His hand will be stretched out still—for those with willing hands.

"Hearken unto Me, O Jacob and Israel, My called; I am He; I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and My right hand hath spanned the heavens: when I call unto them, they stand up together." Isa. 48: 12, 13.

(Concluded on page 13)



# GOD'S CHOSEN PEOPLE

W. J. YOUNG

**A**NGLO-ISRAELITES believe that the British race are the chosen people of God. The following quotations will show the reader their belief as to how the gospel first came to Britain and the source of their claim to be the chosen people.

H. Periam Hawkins, in "British-Israel A. B. C.," informs us that—

"Britain was the first country which, as a nation, professed the Christian faith." "There are many records and traditions to show that the gospel of Christ was brought to these shores soon after the crucifixion, through the mission of Joseph of Arimathea (the date being given as A.D. 35 in the MS at the Vatican Library)." Early historical documents show "that he was sent by St. Philip of Caesarea on a mission to Britain with 'eleven companions.' Amongst these were said to have been Lazarus and his sisters, Martha and Mary, who previously were living in Caesarea." These early inhabitants not only believed that "St. Joseph of Arimathea came to Britain, first as a merchant, seeking tin, from the Scillies and Cornwall," but that "Our Lord Himself came with him as a boy."—Pages 15, 16.

E. M. Shaw, in a book written for children, "How the First Christian Church Came to Britain," tells us that according to history and tradition—

"Joseph of Arimathea, who was especially hated by the Jews, and some companions with him, probably amongst them Lazarus and Mary and Martha, . . . were all put into a boat without sails or oars and turned adrift. After many dangers they finally came to Marseilles, and, after spending some little time in France, they crossed over the Channel to Britain." The writer says that "St. Joseph planted his staff in the ground, and tradition says that the holy thorn sprang from his staff. It was there until the Reformation, when a Puritan tried to cut it down. It was a big tree for a thorn, and was in two parts; one part he demolished and the other he wounded mortally, and then it revenged itself and a splinter flew into his eye and finished him."—Pages 3, 4.

With these interesting items (which sound very much like fables) as to how the gospel first came to Britain, let us consider their belief regarding the chosen people.

"British-Israel—what does it mean?"

"Is it a new sect? Emphatically no! It is a federation of orthodox Christians of many denominations, who believe the Bible to be the inspired Word of God, and therefore literally as well as spiritually true.

"Is Israel a nation or a church? Since God cannot change (Mal. 3: 6), Israel must still be in existence as a nation (Jer. 31: 35-37), as well as a church spiritually.

"Where, then, are the chosen people Israel? Only one race today answers in every detail to the Bible picture of 'Israel in the latter days' (Christian dispensation), and that is the English-speaking race—the British Empire and U.S.A. They possess what Israel was to possess, and they are doing what Israel was to do."—J. G. M. (Leaflet).

William T. Bolt, in "Why Great Britain Will Never Be Destroyed, but Will Stand For Ever," says: "Because the British are God's chosen people Israel, known as Ephraim (not Judah—the Jews), who came to these islands as Saxons, Jutes, Danes, Normans, etc."

We will not multiply quotations. The foregoing show clearly the Anglo-Israel belief as to how the gospel first came to Britain and why they claim to be the chosen people. All the quotations are taken from books and leaflets published by the Covenant Publishing Co. Ltd., 6 Buckingham Gate, London, S.W. 1.

## The Bible and God's Chosen People

"Give none offence," says Paul, "neither to the Jews, nor to the Gentiles, nor to the church of God." 1 Cor. 10: 32.

This threefold division of the human race has ever been the same in all ages, if not in name in principle. There has ever been the true, the professor, and the non-professor. The "church of God" is made up of both Jew and Gentile. 1 Cor. 12: 13. These are the chosen people of God.

## God No Respector of Persons

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16. This banner of love is spread out to the world; it is not limited, for God "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17: 26), and His house is an "house of prayer for all people." Isa. 56: 7.

God has never been a respecter of persons, though Anglo-Israelism would make Him so. See Deut. 10: 19; 2 Chron. 19: 7; Rom. 2: 11; Gal. 2: 6; Eph. 6: 9; Col. 3: 24, 25, etc. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10: 34, 35.

Abraham was called out from the midst of idolatry to make known the true God. God raised up His ancient people Israel to be His witnesses, i.e., to make known to the heathen nations the one true God. There is abundant evidence that the gospel was proclaimed in Old Testament times and that many heathen united with God's people. "Sing unto the Lord, bless His name; show forth His salvation from day to day. Declare His glory among the heathen." Ps. 96: 2, 3. See also Ps. 22: 27; 68: 31; 96: 10; 98: 2, 3; 102: 15-22; Rom. 15: 8-12. Jeremiah was made a prophet to the nations. Jonah was sent to the Ninevites.

## Ancient Israel

When ancient Israel kept the annual passover in commemoration of their deliverance from Egypt, they were taught that, "When a stranger shall sojourn with thee, and will keep the passover to the Lord," if he conformed to the law he was to be counted as one born in the land. "One law shall be to him that is homeborn, and unto the stranger that sojourneth among you." Ex. 12: 48, 49. See also Lev. 24: 22; Num. 9: 14. The stranger likewise participated in the day of atonement (Lev. 16: 29), and united with Israel in offering sacrifices. Num. 15: 14-16. The Moabites, Ammonites, Edomites, and Egyptians were permitted to



come into the congregation of the Lord under certain conditions (Deut. 23: 3, 7, 8), as illustrated in the life of Ruth the Moabitess, Rahab of Jericho, Uriah the Hittite, etc. Solomon prayed for the stranger (1 Kings 8: 41-43), and it is recorded that many united with God's people in the days of Esther. Esther 8: 17. It is stated in Psalm 87 of Rahab, Babylon, Philistia, Tyre, and Ethiopia, as well as of Zion, that God found His people in all these places. "The Lord shall count, when He writeth up the people, that this man was born there." See also Ezra 6: 21.

Just as some Egyptians believed in the days of the deliverance of the children of Israel out of Egypt (Ex. 9: 20), so also many united with Israel in the deliverance out of Babylon. Isa. 45: 22; 49: 18; 56: 1-8, etc. These were all types of a grander fulfilment in these days. "And it shall come to pass," says the Lord through Jeremiah, "if they will diligently learn the ways of My people, . . . then shall they be built in the midst of My people." Jer. 12: 16. The stranger that united with God's people was to share in the inheritance of the land. Eze. 47: 22, 23. Many, many times God had to send His people into captivity so as to purge out the rebels, but there was always "a remnant according to the election of grace" (Rom. 11: 5), made up of both Jew and Gentile.

This brief picture of how God built up His ancient people Israel by uniting with them the Gentiles who had found the Lord, shows conclusively that God has never been a respecter of persons (2 Chron. 16: 9), and that the seed of Abraham is to be found in all nations. This

brings us down to the days of Jesus, who came unto a nation that should have been the light of the world. The record is that "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1: 11-13. The nation as a nation had failed in their stewardship. They prided themselves (like Anglo-Israel) on their lineal descent, but they failed to bring forth the fruits of the kingdom, and for this reason God transferred His kingdom to another people, who would bring forth the fruits thereof.

Although the nation of Israel failed, there was in the nation "a remnant according to the election of grace," i.e., the *true Israel*. God has never cast away His true people. Rom. 11: 15, 17. Simeon waited "for the consolation of Israel" (Luke 2: 25), and Anna the prophetess "spoke of Him to all them that looked for redemption in Jerusalem [margin, Israel]." Luke 2: 38. "Other sheep I have," said Jesus, "which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd." John 10: 16. He did not pray for the disciples alone, but "for them also which shall believe on Me through their word." John 17: 20. And when Jesus sent out His disciples He commissioned them to go and *teach all nations*. Matt. 28: 18-20. They were to be witnesses unto Him, "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8. On the day of pentecost devout Jews were gathered from

every nation. That day about three thousand were added to the commonwealth of Israel, and subsequently the Lord continued to add daily to the church such as were in the way of salvation. Acts 2: 47.

Then came the organization of the New Testament church. The Redeemer had certainly come out of Zion, and was turning away ungodliness from the house of Jacob. Acts 3: 25, 26; 4: 4; 5: 14; 6: 7. Saul of Tarsus was converted on the way to Damascus, and became a special agent in the Lord's hand to bear His name before the Gentiles, and kings, and the children of Israel. Acts 9: 15. Jewish prejudices were dispelled from Peter's mind as God revealed to him that no man was common, beyond reach of the gospel. Acts 10: 28, 34, 35. Peter, Paul, and Barnabas reported to the first Christian conference at Jerusalem of the wonderful ingathering of Gentiles, which James declared to be a fulfilment of the ancient prophecy of the enlargement of Israel. Acts 15.

Peter and Paul both state that there is no difference between the Jew and Gentile (Acts 15: 9; Rom. 3: 22; 10: 11-13), for all are concluded under sin that the promise by faith of Jesus Christ might be given to them that believe. Gal. 3: 22. "Now therefore," said Paul to the Ephesian Gentiles who had accepted the Lord, "ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Eph. 2: 19. Those who had been strangers from the "commonwealth of Israel" had access by way of the cross, and were no longer strangers. Today the everlasting gospel is being preached to every nation, kindred, tongue, and people, and the Lord is gathering out a people for His name. The modern caste system of Anglo-Israelism darkens the glorious plan of God just as Jewish prejudices did in the days of Jesus Christ. Our sincere prayer is that souls may be delivered from it, and be translated into the kingdom of the Lord Jesus Christ.

I AM only one;  
But I am one.  
I cannot do everything;  
But I can do something.  
What I can do  
I ought to do;  
And, by the grace of God, I will do.  
—Selected.

The Philippian gaoler asking the question, "What must I do to be saved?" God is no respecter of persons, and people of all nations, no matter what, who are "born again" and fear God and work righteousness are accepted by Him and numbered among "the Israel of God."



# LEMONS AS MEDICINE

H. C. Menkel, M.D.

**T**HIS fruit is esteemed chiefly for its juice, which has many uses and values. Lemon juice contains 7.5 per cent of citric acid and 2 to 3 per cent potash and phosphorus. Over a long period of years the lemon was recognized for its marvellous value as a cure and preventive of that group of derangements represented by the term scurvy. The particular scurvy-preventing property has now been identified and named vitamin C. This vitamin is a minute acid factor to which the name of ascorbic acid is given.

The potassium of the lemon is another factor whose value ranks very high, equalling that of vitamin C for health-protecting powers. Potassium is an alkali mineral and gives the lemon an important place as a ready source for alkali salts to build a reserve within the body tissues. Its effective use in treating rheumatism and other conditions of acid auto-intoxication is being recognized.

Phosphorus is necessary for maintaining growth and development of new tissues. It also promotes an active oxidation process within the body tissues.

Contrary to general opinion, lemons do not increase or encourage an acid condition of the blood or tissues, but may be relied upon as a safeguard against over-acidity. This is due to the fact that fruit acids undergo certain chemical changes within the body, producing alkaline products which in turn increase the alkalinity of the blood.

The citric acid of the lemon is a very powerful disinfectant, but is not dangerous to use. It approaches nearest to the ideal disinfectant, being active against germs but harmless to body tissues. For this reason lemon juice, either full strength or diluted, as required, may be freely used for both internal and external purposes.

Thomason recommends the following in the fetid summer diarrhoeas of children: "Add the juice of one lemon to three pints of water; use this for flushing the bowel after a cleansing enema has been given." He adds, "Flushing the bowel frequently with such a solution will destroy disease-producing bacteria in the colon."

From America come reports of the effective use of lemon juice, in various combinations with other fruits, for the treatment of cataract, athlete's foot, pyorrhoea, halitosis, eczema, and, not the least, acid stomach.

The effective combination of healing properties as contained in lemon juice provides a very effective and simple home remedy. More study and use of the lemon should be given for meeting the country's manifold disease problems. Some day when its uses are better understood, it may be found that in the lemon nature has provided a natural remedial agent of wide application with high remedial and protective efficiency, and withal easily and cheaply obtained.

This assembly of useful elements and their combined health and healing properties gives to the lemon the right to a prominent place in the dietary.

## Soul Health

Inez Brasier

**W**E were exchanging recipes, a friend and I. The conversation drifted to the need of those most vital elements, the minerals and vitamins, in maintaining physical well-being and mental vigour. As I walked home in the rain-scented dusk, my thoughts went on to the even more vital elements needed to maintain the life of the soul.

How many grope in the darkened byways for that which will satisfy the soul longings! They search for something tangible and safe in these restless, fear-filled days. The words of a poem came with the evening song of the vesper sparrow:—

"We search the world for truth; we cull  
The good, the pure, the beautiful,  
From graven stone and written scroll,  
From all old flower-fields of the soul;  
And, weary seekers of the best,  
We come back laden from our quest,  
To find that all the sages said  
Is in the Book our mothers read."

Truly it is in the Book that we find the elements of soul rest. "Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart." The life-giving presence of the Saviour as revealed in the gracious words of the Book will heal the broken heart and bring relief to the harassed soul.

"Our life is to be bound up with the life of Christ; we are to draw constantly from Him, partaking of Him, the living bread that came down from heaven, drawing from a fountain ever fresh, ever giving forth its

abundant treasures. If we keep the Lord ever before us, allowing our hearts to go out in thanksgiving and praise to Him, we shall have a continual freshness in our religious life. Our prayers will take the form of a conversation with God, as we would talk with a friend. Often there will come to us a sweet, joyful sense of the presence of Jesus."

A little girl stood one sunny day in an old cathedral. The sunshine flooding the outside world shone through the windows, transforming the stained-glass figures of saints into ones of lovely colour. Some time later, the little girl was asked the question, "What is a saint?" and eagerly answered, "A saint is a person who lets the light shine through."

Thus will it be with the soul who knows the "One altogether lovely." Christ's light will shine through our human limitations; His strength will be the strength of the soul; His presence will vitalize the life. "The heart that receives the Word of God is not as a pool that evaporates, nor like a broken cistern that loses its treasure. It is like the mountain stream fed by unfailing springs, whose cool, sparkling waters leap from rock to rock, refreshing the weary, the thirsty, the heavy-laden."

Friend, have you "tasted the good Word of God"? Have its vital elements of faith and trust brought joy and peace and strength to your soul? "The words that I speak unto you, they are spirit, and they are life."

## Spiritual Rebirth

(Concluded from page 4)

flesh we must reap corruption at the end, for man has not in himself the springs of eternal life. But those who are born of the Spirit, by that new birth enter into the life of God. Then our life is hid with Christ in God, and when Christ, who is our life, shall appear, then shall we also appear with Him in glory.

This new birth cannot be brought about by any human power; it is brought about by the Holy Spirit working unseen in the soul of man. It is a supernatural process, and it calls for supernatural power. But let it ever be remembered that all the power of God is bent to the salvation of man, and only when man resists that power will he be lost.

We desperately need this experience of a new birth; "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Our need is abundantly met by the gift of God's unfathomable love. All we need to do is to accept the proffered gift and enter into life.

H.



... and

## The Great Physician Heard

A COLPORTEUR and his director recently made visits down in East Brazil. Paul E. Wensell, one of them, passes on the experience that they had on calling at a home:—

"A woman opened the door, and, after hearing their opening remarks, begged to be excused, as she had to attend to two people on their death-bed. The colporteur director said that they were missionaries and perhaps they could be of help. The woman brought them to the dying persons. They talked for a while about the heavenly Physician, and then offered a fervent prayer in which they pleaded with God that if it were His will, He would heal these sick persons.

"The colporteurs had no opportunity of learning more about these men, as they immediately left the city. But a year afterward the director of the colporteur work returned to that locality and made a visit to the same house. The woman there told him that the very day that prayer had been offered for them, the dying persons had been completely healed, and had got up and gone about their duties. She firmly believed that God had heard the petition of His servants to raise up the dying, and that a modern miracle had been performed.

"Another colporteur came to the house of a family in which there was a little boy five years of age who could not talk. The mother was very sad and discouraged, and told the

colporteur that everything possible had been done, at much expense, for the child, without results. The colporteur asked the mother if she had presented the case to the Great Physician. She said she had not. 'Well, then, let us present the case to Him,' suggested the colporteur. When he saw that the woman was listening with much interest to the promises of God as he told of them, he asked that all the family come together and unite in prayer. They all knelt down and confessed their sins, and asked that the child might be healed if it were the will of God. When they rose from prayer, the child talked; he was a normal boy.

"Praise be to God for these modern miracles!" MISSION BOARD.

### Is Drink Expenditure Wise?

THE liquor trade is spending enormous sums in advertising the virtues of beer. The trade has embarked on this advertising campaign, in the words of Sir Edgar Sanders, the director of the Brewers' Society, "to get the beer-drinking habit instilled into thousands, almost millions of young men who do not at present know the taste of beer."

These brewers' advertisements make claims which are without foundation. The report of the Royal Commission on Licensing strongly condemned these advertisements. It says:—

"Many advertisements contain statements which amount to palpable scientific untruths, and make use of anonymous medical testimony in a way which seems to us to be open to strong objection. We understand that the British Medical Association shares our views in this matter."

It is claimed that beer has a very considerable food value. This claim is not supported by medical and scientific authority. It can be countered by the admissions of the Trade itself. Dr. E. R. Moritz, when Chief Adviser to the Country Brewers' Society, told the Beer Materials Committee that "the food value of beer is very small directly." Sir Daniel Hall, late Chief Adviser to the Minister of Agriculture, a great authority on food values, has said: "Without going so far as to say that beer possesses no food value, it has certainly not half that of the materials which could have been grown from the land used for the production of drink."

The most recent medical testimony that alcoholic beverages are not necessary or beneficial comes from a distinguished Committee of the British Medical Association, which has recently published a report on physician education. The committee was set up at the suggestion of the Ministry of Health in 1934. In regard to alcohol the committee states:—

"Alcohol—that is alcohol in beverages—is not necessary in physical education and training, nor to the growing child, and may be harmful. Alcohol, whether in beer, wine, or spirits, is not essential to keep an adult person fit, nor can it add to bodily strength."—*The Late Viscount Snowden, Chancellor of the Exchequer.*

### Scarred Hands

(Concluded from page 9)

The controversy over, one reminder alone remains: our Redeemer will ever bear the marks of His crucifixion. Some will come to Him and ask, "What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of My friends." Zech. 13: 6.

And Eden's death-penalty is paid.

As much flour or meal as will lie on the point of a table knife is more nutritious than nine quarts of the best beer. . . . Beer, wine, spirits, etc., furnish no element capable of entering into the composition of blood, muscular fibre, or any part which is the seat of the vital principle. —*Baron Liebig, the renowned German chemist.*

## Radio Programmes with a Message!

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Shepparton: 3SR, Sundays, 9.30 a.m.

Bendigo Advent Radio Church: Station 3BO, Sunday, 5.30 to 6 p.m.

#### SOUTH AUSTRALIA

"The Prophetic Commentator": Stations 5DN, Adelaide, and 5RM, Renmark, every Sunday, 1 to 1.20 p.m.

#### QUEENSLAND

Advent Radio Church, Townsville: Station 4TO, each Sunday from 9.35 to 10.5 a.m.

North Queensland Home Bible League: 4AY, every second Saturday morning at 11.

#### TASMANIA

Devonport: 7AD, Sunday evening, from 6.15 to 6.30.

"The Prophetic Watchman": 7BU, Burnie, Sunday, 6.15-6.30 p.m. 455 metres.

#### WESTERN AUSTRALIA

Perth Advent Radio Church: Stations 6AM and 6PM, Sunday evening, 6 to 6.30 (8 to 8.30, E.S.T.).



# YOUNG PEOPLE



## SIR WALTER SCOTT *Reflects* on INTemperance

Arthur Hedley

IT is universally acknowledged that Sir Walter Scott was one of the greatest literary geniuses, if not indeed the greatest, that Scotland has ever produced. His immortal works were written with such ease that he became popularly known as the "Great Magician." But lovers of Scott are just as interested in his views on social, moral, and spiritual questions as in his poems and stories, because they are so instructive, so full of ripe wisdom and sound common sense.

His considered opinion and firm conviction on the subject of strong drink are especially interesting. In Scott's day it was customary for everyone to drink alcoholic liquors. Drunkenness was regarded as a virtue rather than a vice. No man was considered worthy of being ranked as a gentleman unless he took drink to excess. A contemporary of Scott said that "gentlemen in his native town were so addicted to drink that they were carried to bed each night, helplessly drunk." When wines and spirits were introduced at a dinner party, the women retired, for as the liquor began to flow, the conduct and conversation of the men were no longer fit for the society of women.

While the gentry indulged in wines and spirits in their mansions, the poor filled themselves with beer in the public houses. In the city of London, every second shop was a drinking saloon, and every third shop a pawnbroker's. On the windows of the public houses were bold notices inviting passers-by to "come in and get drunk for one penny and dead drunk for twopence." As a further inducement, free straw on which to sleep off the effects of intoxication was promised to patrons.

We are not surprised to find that Sir Walter Scott followed the custom of his day. In his early manhood he drank freely with the law writers and barristers of Edinburgh, and was often intoxicated. He was sometimes mixed up in drunken brawls in tav-

erns at which sailors congregated, and a companion said that "he was always first to begin a row and the last to end it." In after years he expressed his deep contrition for the dissipations of his youth. Even when he had risen to fame through his writings, he still drank freely on special occasions; and never did he stint his guests in the matter of alcoholic beverages.

But in spite of his early belief that drunkenness was a sign of manliness, and temperance a sign of weakness, Scott, in his more mature years, was wiser than his generation, and saw more clearly than any other writer of his day that intemperance is man's greatest folly and curse. On several occasions he uttered, in the presence of his devoted son-in-law, a striking sentence which ought to be printed in bold type and posted in every public place: "*Depend on it,*" he said, "*of all vices, drinking is the most incompatible with greatness.*" Experience had taught him that alcohol played havoc with a man's creative powers and made good work impossible. No matter how great a genius a man might be, a love for drink would bring a speedy end to his greatness.

Scott had seen several of his most brilliant contemporaries cut off in the



### A Commission

Go, sing to others all the songs  
The angels sing to you;  
The voice unused will lose its power,  
Its tones will not be true.

Transpose for weak, unskilful hands,  
In all the easy keys,  
The cheering strains, the soothing calm  
Of heavenly melodies.

Go, change the world's sad minor tone  
To joyous chords of love;  
Those deep, ecstatic harmonies  
That fill the life above.

—Julia H. Thayer.

prime of life through their habits of self-indulgence. He was entering into young manhood when his country mourned the death of its illustrious poet Robert Burns. As a master of literature Sir Walter could appreciate the poetic genius of Burns better than most of his countrymen, and he realized what treasures of song the world had lost through "Robbie's" early and tragic death.

Certain well-meaning efforts have been made to cover the shame of "Robbie's" tragic death by attributing it to some cause other than alcoholism. But Scott was well acquainted with his private life and knew how his friendship had been courted by the gentry, who nightly plied him with drink until he became intoxicated. It was after such a night of self-indulgence, when he was incapable of looking after himself, that he contracted a severe chill which resulted in an illness that cut short his days. Scott never uttered a greater truth than when he sorrowfully spoke of Burns as "Scotland's Glory and her Shame."

Sir Walter Scott engaged a clever German scholar named Heber to help him in his literary researches. The young man often dined with the Scott family, and it was soon discovered that he was imbibing alcohol too freely. Scott took a paternal interest in him and advised him to mend his ways. But in those days, as today, this was easier said than done, for once a man has acquired a craving for drink, he finds it an almost impossible task to break off. Heber continued to drink freely, until his brain became affected and his conduct peculiar. One day he brought two loaded pistols into Scott's library and insisted on having a duel immediately. He was advised to defer the duel until after dinner. During the evening he became so agitated that he had to be put into a strait jacket. He became a hopeless lunatic, and was supported to the end of his days at his employer's expense in an asylum at York.

Sir Walter had seen many promising young men in every profession ruined through intemperance. Some had been his companions in the dissolute days of his youth. Their fondness for alcohol made them insolent, foolish, weak, and poor, and their promised greatness was unrealized. When he declared that the vice of drinking was incompatible with greatness, he was expressing a deep conviction formed after years of observation and experience.

In his day it was customary for men to drown their sorrows in drink—a thing that is not unknown even in this twentieth century. If ever a man was tempted to do this, Scott



was so tempted. After rising to fame and affluence he found himself penniless and involved in a debt of £100,000 through the failure of his publishers. Almost at once came a serious illness, through which he suffered the most excruciating pains. The loss of health and wealth was followed by a series of bereavements, including the death of his beloved partner, whose care and comfort he needed so much.

In that dark hour, when all seemed lost, he said: "I will not yield without a fight for it." Had he yielded to the strong temptation to soothe his sufferings and sorrows in the wine-glass, the world would have been a great loser. Because he refused to yield, his greatness as an author was revealed in its full glory during his years of adversity. His finest works were written under almost incredible conditions of hardship and privation.

Scott knew, in spite of public opinion to the contrary, that the drinking of alcohol is not compatible with good health. In those days illness was never attributed to chronic alcoholism. He tells of a man who was "cropsick" after a night of intoxication, and who declared that it was something he had eaten that had disagreed with him. The author of the *Lady of the Lake* knew that there is nothing so deceitful and illusive as alcohol. Whatever relief it promises is deceptive and temporary. He was so certain on this point that we can readily believe that at some time when his pains were unbearable, he had experimented with alcohol to prove its effect.

When his most intimate friend, the Duke of York, died, he wrote of him: "His virtues were honour, good sense, and integrity. His errors were those of a sanguine and social temper. He could not resist the temptation of deep play, which was fatally allied with a dissipation for the bottle. *This aided his complaint, for alcohol soothes pain for a time, while it insidiously increases it at the end.*"

Scott was so sure of the uselessness of alcohol as a medicine that after his serious illness he was practically a total abstainer.

Scotland's greatest genius saw in those leisurely days in which he lived more than a century ago, that "beer, wines, and spirits are best when left alone," a truth which in this twentieth century an increasing number of doctors, scientists, educators, economists, industrialists, trade unionists, and sportsmen are confirming every day. We now have overwhelming evidence that proves beyond all doubt the veracity of Scott's conviction that "of all vices, drinking is the most incompatible with greatness," and that as an aid to health it is useless.



## When Johnny Went into the Flour Room

**D**ON'T go into the flour room," said mother.

"Keep out of the flour room," said grandfather.

"You mustn't go in there," said the hired man.

Now Johnny was only six years old, and, sad to relate, had not learned to obey very well. When he was told not to do anything, he always said, "Why can't I?" And the answer was, "You mustn't."

Johnny and his mother were visiting grandfather and grandmother at his grandfather's farm; and he was allowed to play in the big barn,

where the horses and the cows and the oxen stood in the stalls under the haymows.

He was allowed to go anywhere in the barn except the flour room. The reason why he was forbidden to go there was because that room was just over the deep cistern. Grandfather and the hired man got the water by letting down buckets and pails through this hole, which was covered up when they were not using it.

Now Johnny could not see why he was forbidden to go into the flour room, and he played near the door every day, and kept looking in and longing to go in.

One day he did go in, and looked all around, and put his fingers deep down into the flour chest, and let the soft flour run over his hands. Then he heard the rattling of the great hay waggon, and ran to the door of the room to see the horses pull the great load of hay through the wide open doors.

But as he ran, he happened to step on the wooden cover of the cistern hole. The cover tipped up, and down he went into the deep cold water. His fingers caught at the side of the cistern hole as he came up and he hung there screaming. The hired man was busy pitching hay from the waggon up to the mow and the horses made such a noise, stamping upon the barn floor that Johnny's cries were not heard at first and his arms grew so lame and tired that he felt as if he could not hold on a minute longer.

At last, the hired man heard him, and jumped down from the hay waggon, ran into the flour room, and pulled the little boy out just in time to save him from being drowned. Wet and shivering with cold, Johnny was carried into the house, where his mother and grandmother undressed him and rubbed him dry, wrapped him up in a flannel, and put him to bed.

Mother was so much frightened at the danger which Johnny had been in, that she cried as she spoke to him. Johnny cried, too; and he put his arms around his mother's neck, and hugged her tight, and said: "Oh, mother, I'll never, never again do anything you tell me not to do!"—*Selected.*



## My Chum

He stood at the crossroads all alone,

With the sunrise in his face;

He had no fear for the path unknown;

He was set for a manly race.

But the road stretched east, and the road stretched west;

There was no one to tell him which way was best.

So my chum turned wrong and went down, down,

Till he lost the race and the victor's crown,

And fell at last in an ugly snare,

Because no one stood at the crossroads there.

Another chum on another day,

At the selfsame crossroads stood.

He paused a moment to choose the way That would lead to the greater good.

And the road stretched east, and the road stretched west,

But I was there to show him the best;

So my chum turned right, and went on and on,

Till he won the race and the victor's crown;

He came at last to the mansions fair,

Because I stood at the crossroads there.

Since then I have raised a daily prayer

That I be kept faithfully standing there,

To warn the runners as they come,

And save my own or another's chum.

—Author Unknown.



## AROUND THE WORLD

•It is said upon good authority that 1,000 wells are drilled each month in the United States in seeking for oil. These run from a few feet to two miles in depth, and the cost is estimated at \$250,000.

•BECAUSE of soap rationing in Germany, manufacturers of electric shavers are finding it hard to meet the demands. Among popular substitutes for soap for various purposes is finely ground white sand.

•THE United States War Department's statistics show there is a bit of every one of the forty-eight States of the United States in each of the flying fortress bombers which are being manufactured by the Boeing Aircraft Company.

•SCIENTISTS at the Smithsonian Institution say that green fields and forests give off a ghastly red light.

Though this is invisible to human eyes, except with special instruments, it is of fundamental importance in the study of the basic physical processes of life on earth.

•THE old Spanish custom of eating late and staying up still later has been forbidden by government decree from Madrid. Spaniards must now be through with lunch by two-thirty in the afternoon, and with dinner by nine-thirty in the evening.

Theatres must close by midnight, and night clubs and bars by 1 a.m. Private home parties cannot continue later than one o'clock. This will conserve fuel and electricity.

•For nearly an hour recently a dozen men struggled to open a 2½-ton Post Office safe which had been retrieved after the fire raid on London. When the doors were opened the £40,000 contents were found to be intact.

The safe was at the centre of a fierce fire. Inside were a score of steel compartments, and when these were unlocked stacks of Treasury notes, postal orders, postage stamps, and National Insurance stamps were found almost untouched. Some of the paper money had been scorched a little, but beyond this no damage was done.

•CANADIANS must get along without passenger motor vehicles and a variety of processed foods, clothing, and luxuries usually imported from the United States, for the duration of the war.

This is brought about by import licence and taxation, to prevent dissipation of needed foreign exchange for non-essential commodities.

A ban on the importation of passenger motor vehicles will end a trade which was valued at more than \$8,000,000 for the first nine months of last year.

A number of periodicals were also placed on the list of prohibited imports.

•AND now has arrived the silenced aeroplane. The Piper Aircraft Corporation of the United States has announced that an exhaust muffler is to be fitted on all its new planes.

This development may prove extremely important because of its effect upon the mental comfort of pilots, flight students, and passengers.

•THE British Ministry of Home Security has issued to local authorities anti-gas masks for persons who, on account of breathing difficulties, are unable to wear standard gas masks or who, because of tracheotomy, facial deformity, or severe heart trouble, are unable to wear respirators of ordinary type.

The two new respirators consist of a civilian respirator with the addition of an outlet valve, and secondly a helmet respirator operated by bellows in the same way as a baby's anti-gas helmet. These respirators are available to local councils for issue to members of the public who establish the need for them by a certificate from their doctors.

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SIGNS PUBLISHING COMPANY  
(A.C.A. Ltd., Props.)

Warburton, Victoria, Australia.

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