

Signs of the Times

Volume 63, Number 44 Price 1d. Warburton, Victoria, November 1, 1948

Will WESTERN EUROPE

Unite?

SINCE Mr. Churchill made his historic speech at Fulton, in the United States, nearly two years ago, the subject of a United Europe has cropped up every now and then in parliamentary speeches and in public addresses by politicians, economists, and others.

Till now the question has invariably been soft-pedalled for fear of giving the Soviet Union grounds for accusing the West of "ganging-up" against them. Now, however, that Russia has clanged down the "iron curtain" and expressed its unalterable opposition to the Marshall Plan for European Recovery, proposals for the political and economic union of the West are being discussed at the highest level. "Western Union" is definitely on the agenda.

It is already becoming clear which nations are likely to join the evolving federation. It will not be the "sixteen nations" who came together to consider the Marshall Plan last year on the invitation of Mr. Bevin and M. Bidault. The Scandinavians have already indicated their disinclina-

tion to enter any political grouping, and the Soviet Union has made it very clear that it would consider any political linkage of Scandinavia with the West, or even any suggestion of a "northern bloc," as an aggressive gesture against the Soviet Union. So it is practically certain that the Scandinavian nations will stay out.

On the other hand, there is every likelihood that Spain and Portugal, who were [Please see page 5.

● Chelsea pensioners, old soldiers, battle their way again across the map of Europe.

W. L.
Emmerson



Current Topics Reviewed



"THE BIBLE AND MODERN SCHOLARSHIP"

BISHOP BARNES'S denial of many of the foundation truths of Christianity in his book, "The Rise of Christianity," has provoked discussion in many quarters. Conservative church people were distressed to see a prominent leader still holding his position while denying his faith. Others, feeling that a man in the bishop's position should know what he is writing about, were willing to believe that the virgin birth, the miracles, and the resurrection of our Lord did not really happen.

Writing in the *Australian Christian World* of October 8, Rev. Ivan S. Stebbins mentions several published answers to Dr. Barnes's position, and dwells particularly upon that of Sir Frederic Kenyon. We quote from Mr. Stebbins:—

"The best and greatest answer to Bishop Barnes is a booklet by Sir Frederic Kenyon (late Keeper of the Ancient Documents and Principal Librarian of the British Museum). This has just arrived in Australia, and is entitled, 'The Bible and Modern Scholarship.' This great author, famous for his other books such as 'The Bible and the Ancient Manuscripts,' and a man noted for his exact scholarship and immense knowledge of early Christian writings, has entered the lists against Bishop Barnes, and has brought into popular knowledge the implications of the famous Chester Beatty manuscripts.

"Herein, he shows that these Codexes, not ancient rolls, but books, show by their set-up a wide circulation in remote places and great acceptance in the early church in the second century. Great portions of the Gospels, the Acts, and Revelation, and an almost complete manuscript of Paul's Epistles carry back our knowledge to almost a century beyond what was known previously. Further, a fragment of St. John's Gospel in the Rylands Library, Manchester, throws it back still further, and now the British Museum has published some fragments of three leaves of a papyrus codex which belong to the first half of the second century. These are leaves from a book (a codex) not a scroll or a roll. They contain records of four incidents in our Lord's life in addition to a great quotation from John's Gospel. All this drives back St. John's Gospel to not later than A.D. 95, and the Gospels of Matthew and Mark and Luke must

come before that. All this has tremendous implications. Here the ground is cut neatly from under the feet of some of the great modern critics with their ingenious and elaborate cobweb-spun arguments."

Sir Frederic Kenyon points out that this early date for the writing of the New Testament books does not leave time for the slow and elaborate processes of "form-criticism," as it is called, to have taken place. These critics claimed that the literature of the early Christian church was in a "fluid" state for a long period of time, finally crystallizing around certain leading questions put to the leaders of the church. The



• AUSTRALIAN OLYMPIC COMPETITORS MAKE A NEW RECORD. Miss Denise Spence and Mrs. D. Magee broadcasting a talk for the B.B.C.

answers to these questions were drawn from memory, oral tradition, and general teaching of the church. The whole was then massed together and edited to produce the Gospels.

But Sir Frederic Kenyon's proof that the Gospels in their present form were widely circulated before the end of the first century cuts the ground from under the feet of the critics, and shows them to be far behind the times in matters of Biblical criticism.

"All this is extremely interesting to the conservative school," concludes Mr. Stebbins, "and makes them still to feel that the great orthodox faith is not built upon the shifting sands of human speculation, but upon that which has its roots deep in history."

The closest scrutiny and the profoundest scholarship verify the historic accuracy of the Bible. It did not evolve by slow human processes; it was given "by inspiration of God." But it is not sufficient to know the historicity of the Gospels; we must know from experience that the gospel revealed in the Bible "is the power of God unto salvation."

M. M. H.

APOCALYPTIC

THE days when statesmen and kings thought and spoke their piece in the terminology of Holy Scripture are with us again. Not because as then, the majority of men are thinking in the language of revelation, but because now in his last extremity man finds it the only adequate expression to fit the times. In the *Nineteenth Century and After* magazine of September, the essay read before UNESCO, "Reflections on an

Apocalyptic Age," is given prominence. Opening the subject, M. Emmanuel Mounier, Editor-in-chief of *L'Esprit*, remarks:—

"For the first time in many centuries mankind is haunted by the idea that the end of the world is possible. The threat is ever with us and might well be realized within the span of a man's life. For many, of course, it represents only the end of what one might describe as the secular world; but that view makes it little more palatable. This collec-

tive feeling occurs so infrequently in history that we may well stop to consider it as an important feature of our age."

The author proceeds to analyse the attitudes of Christians throughout history toward the unfolding of events and brings us down to the impractical and hopeless nature of the secular viewpoint today. Citing as an example the distress of a traveller knowing nothing of mechanics in face of a breakdown on the road, and his relief when the driver by the turn of a pin clears the jets and resumes the journey, he carries the picture a step further. "But European man is really involved in the situation that our traveller would be in if the driver suddenly died, rushing ahead at full speed in a machine that he cannot control. He has no grasp of the levers that work the car, no grasp of the levers working the universe that he himself has made, and he sees it hurtling madly on

towards events that he can no longer control.

"This frenzied situation has been analysed more than once, and yet the analysis always has to be made again. On the other hand, habit familiarizes us with certain shocks whose unsettling effect wears off in the end. That for instance is why we have ceased to feel the dizziness of space since astronomers have taken to juggling with milliards of light years. Modern science has shown us that the power and value of a cosmic unit is not necessarily in direct relation to its spatial dimensions. Astronomy has lost its hold on our minds, and what now startles us is the infinitely small. The atom, the catalyst, the virus microbe, the germ, the electric wave—these are the lords of the new universe."

Which introduces us to the atomic age. Should man choose wrongly and become impatient as did Adam in face of a similar choice between good and evil, the age promises to be an exceedingly short one. On the record of Adam's fall:—

"It means that God could have created a marvellous being, a beautiful brand-new automaton, but that as He is Liberty as well as Wisdom, He would not make a being in His image merely as a conjuring trick. It had to be made in such a way that it could freely choose between becoming or not becoming that marvellous being. . . . The tree grew in a kind of Paradise. The search for knowledge and power is therefore not in itself wrong. It was forbidden only until man, in his free growth, should be ripe enough not to make unwise or fatal use of it. . . . The new fruit of the tree of knowledge that has been sown at Hiroshima and Bikini is strangely reminiscent of the first."

Its inventors are terrified men. Said Harold Urey: "I myself am a frightened man. All the scientists I know are frightened." The rest of us are awed in the presence of a destructive force which is capable not alone of destroying one or two localities but the earth itself. Science is on the high road to harnessing the new force in such a way as to accomplish such a task. On the one hand there are men working to anticipate the kingdom of God on earth, while another group aims to duplicate the apocalyptic judgment of God before the time. Again the Serpent whispers, "And ye shall be as gods." Gen. 3: 5.

The daily newspapers reveal man hesitant and almost of a mind to partake of the fruit. "The United Nations," says Mr. Churchill, "has been reduced to a mere cockpit in which mighty nations and ancient states hurl reproaches, taunts, and insults at one another to marshal public opinion and

inflame the passions of their peoples, in order to arouse and prepare them for what seems to be a remorselessly approaching third world war." "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 14. Again Mounier: "He does not only fear the end of the world. A sort of horrible fascination and frantic despair are driving him to destroy the roof over his head, his handiwork, and himself."

Revelation provides the key to our

understanding of the situation. Its language is unmistakable. We disagree profoundly with our author under review when he concludes: "I have no more reason to deny than to admit [We have a thousandfold more reason to *admit* and *none* to deny] that we have entered upon those convulsions which, according to the Scriptures, precede the end of intermediary time." Our conclusion is that, seeing the evidence is all in the one direction, no person whatsoever can afford to procrastinate in preparing for the kingdom of Christ which present events most surely anticipate. R. P. B.

Not in Word, **But In POWER**

✱ BERTHOLD H. SWARTZKOPF

Article ONE

IT was while standing in anticipation in the midst of imperial Rome that the Apostle Paul made his boast in the gospel of Christ. In the days of the Iron Monarchy the power of man was worshipped as well-nigh divine. In such an atmosphere, parallel only to the materialistic outlook of this modern age, Paul declared: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." Rom. 1: 16. To the Corinthians he made the statement fraught with equal meaning: "The kingdom of God is not in word, but in power." 1 Cor. 4: 20.

The Clarification of the Conundrum of Spiritual Life

The thoughtful seeker for truth today is faced with a multitudinous babel of confusing religious beliefs and sects the world over. There are superstitions, issues, philosophical theories, warring creeds and systems of religion. The key, however, which unlocks the door to understanding and victory in the life, is found in that which constitutes man's need, and which is provided for in the gospel. For in the last analysis, when the chaff is winnowed from the wheat, all that is designated as religion in the world, does either of two things—either it calls upon man to save himself, or it brings him into contact with a power that saves him.

Apart from the gospel which the Apostle Paul knew as the "power of God unto salvation," a religious system

can do no more than tell mankind what it must do to save itself. It can call upon no power other than that which is inherent in man, as man. And this is true, notwithstanding how replete with wise counsel, good advice, instruction, or admonition the system may be. A merely human religion is what it is because of what MAN is. The gospel as Christianity, on the other hand, is what it is in virtue of what CHRIST is.

It must be noted, however, if according to modernistic teaching, Jesus Christ had come to this world merely as a teacher or an example, it would be proper to say that Christianity came in word only. But inasmuch as Christ came primarily as a Saviour from the guilt and power of sin, it becomes us to say that it came not only in word, but in POWER.

Man's Impotency in Salvation

Whatever power man may possess in other directions, he has no power to save himself from sin and from death, "For when we were yet *without strength*, in due time Christ died for the ungodly." Rom. 5: 6. In the work of salvation man is impotent—without strength. In this respect, a religion which consists merely in good ethics, or simply stated, which is in word only, is like a man standing above a ditch. Twenty feet below, his brother stands up to his armpits, helplessly imprisoned in the mud and the slime. The man basks in the sunshine above, and tells his brother he should not be down where he is, but should be enjoying the sunshine of God's approval in the advantageous position

(Concluded on page 7)



VATICAN REVISES ITS LIST OF POPES

C. S. LONGACRE

THE new official directory recently issued by the Vatican after investigating the nineteen-hundred-year line of succession of the popes of the Roman Catholic Church, dropped six popes from its old list in the former directory, and placed two more popes in the doubtful column, and listed two new popes who had not been listed until now. Also the dates of the pontificates of seventy-four popes were changed from what they were before, and Pope Dono II, who had been listed as a Roman pontiff back in the tenth century of the Christian era, "was actually a person who never existed," says the new directory. And, the third and the fifth popes listed from the beginning of popes, namely Cleto, a Roman, and Anacleto, an Athenian, are combined in the new list "as one and the same person." Pope Pius XII, the present pope, who was listed in the old directory as the 261st successor of St. Peter, is now lower in the list, and if the doubtful popes are dropped, he will descend two more notches in the list of alleged popes.

One wonders how much reliance as to accuracy can be placed in the present

list. One thing is absolutely certain, the Apostle Peter never claimed to be a pope of the early Christian church. In his first epistle, Peter writes about the position he occupied in the church, saying: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ. . . . Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5: 1-4.

He said, I "am also an elder." He placed himself on the same level as all the other elders in the churches, and not as a pope or "lord over God's heritage." None of the early church leaders listed by the Catholic Church hierarchy as popes of the Roman Catholic Church for the first three centuries ever claimed the title of pope or set forth any claim that they were the chief bishop of all the churches throughout Christendom. In fact, all the bishops for the first three

centuries of the Christian era claimed equal rank.

A rivalry sprang up during the fourth century among the bishops of the Christian churches in Jerusalem in Palestine, Alexandria in Egypt, Constantinople in Greece, Carthage in Africa, Antioch in Asia, and Rome in Italy. The bishop of the church in Jerusalem claimed priority rights because it was the first and oldest Christian church established in Christendom. Doctor Kock, of the Catholic Divinity School at Braunsberg, says that Saint Cyprian, who was bishop of Carthage and who died in A.D. 258, was absolutely ignorant of any difference between the official rank and standing of the bishop of Rome and that of any other bishop; that at the close of the third century of the Christian era there was no idea entertained among churchmen either of a pope, a papacy, or the doctrine of infallibility; and that up to the time of Saint Cyprian's death there was only a hint made of a general subjection to the Roman See, and when it was first raised it was absolutely repellent to the powerful bishop of Carthage, Saint Cyprian. Some of the

bishops that are now listed in the Catholic Register as popes of the Roman Catholic Church, were not only opposed to the church's having a pope, but never knew that they would be listed in the future as Roman pontiffs. The popes listed for the first three centuries of the Christian era are mere inventions of the Catholic hierarchy of later centuries. The facts of history, as well as the New Testament record, contradict the doctrine of the Primacy of Peter as being the first Roman pontiff.

It is a libel on Christ to claim that Christ founded such an institution as the Papacy. There is no evidence in the New Testament that Christ appointed a visible head on earth to exercise authority over the church. Yet we read in all Catholic literature that the pope is the vicar of Christ, the head of the Papacy, and appointed as such by Christ. Such a claim is a travesty upon the teachings of Christ.

Christ knew that many of His professed followers would misuse His name and claim authority for their iniquitous doings in His name. In closing His remarkable sermon on the mount He said: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils; and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matt. 7: 21-23. To invoke the name of Christ as authority for the establishment of the Papacy is nothing less than sacrilege.

The Roman hierarchy needs to give further study to the revision of the humanly invented list of popes. Instead of dropping six popes that they had formerly listed and placing two more on the doubtful list, the Catholic Church needs to drop all the bishops that are listed as popes prior to the Church Council which finally determined that the bishop of Rome, because of his strategic position at the capital of the Roman Empire, should take priority over all the metropolitan bishops. That did not happen until we come to the fourth century of the Christian era. Constantine the Great, emperor of the Roman Empire, soon after his nominal conversion to Christianity in A.D. 312, elevated himself to the head of the Christian churches and convened councils and presided over them, and regulated the external affairs of the church of Christianity. He united the church and the state, and remodelled the govern-

ment of the church after the government of the state. In the church he appointed patriarchs, exarchs, archbishops, canons, prebendaries, prelates, and priests, to correspond with the various secular offices and dignities in the state. He appointed five patriarchs who formerly were bishops of Rome, Alexandria, Antioch, Jerusalem, and Constantinople. At first great stress was laid upon the fact that all these bishops who had been appointed as patriarchs over their own dioceses, stood on the same equality in rank. At this time no preference was given to the bishop and patriarch of the diocese of Rome. When the bishop and patriarch of Rome at first began to exercise arbitrary authority over the other patriarchal bishops in Africa and Asia, these latter bishops with great force and resolution resisted the arrogance of the bishop of Rome. The blasphemous dogma that the bishop of Rome is the supreme head of the church, the vicar of Christ, and the vicegerent of God upon earth, had never yet been heard of and would have been rejected by all the bishops of every diocese in the Christian churches during the first three centuries of the Christian era.

None of the bishops of the metropolitan areas were appointed at this time by the bishop of Rome, but all bishops claimed that they derived their ambassadorship directly from Jesus Christ as the head of the church. It was during the fourth century that the bishop and patriarch of Rome was invested by the emperors of Rome with a superior degree of power and authority over all other bishops, because of his political connections with the Roman Empire. The bishop of Rome possessed the richest and most influential diocese, the most intimate political connections with the Roman emperors and lawmakers. He appeared in great splendour of dress, rode in the most costly coaches, enjoyed sumptuous feasts, and outdid the sovereign princes in the expenses of their tables in entertaining politicians in order to gain political favours. The spirit of worldly pride and domination, together with political influence, finally elevated through intrigue the bishop of Rome not only to a superior position over all other bishops of the church, but to a supremacy over earthly kings and rulers, and required them to bow their necks under his autocratic heel of supreme authority.

To claim that Christ appointed all these popes to lord it over God's heritage is an insult to Saint Peter, who said he was only an "elder," and it is sacrilegious and blasphemous to attribute such a system of human exaltation and arrogance to Jesus Christ, the meek and lowly Nazarene who said, "My kingdom is not of this world."



WILL WESTERN EUROPE UNITE?

(Continued from page 1)

excluded from the Bevin-Bidault talks, will be invited to the "Western Union." Mr. Marshall has indicated his own attitude in evidence presented to the Senate Foreign Relations Committee, and already the way is opening for the ambassadors, withdrawn from Spain some time ago at the request of the United Nations, to re-establish diplomatic relations. The reopening of the French-Spanish frontier is another significant step in the same direction.

It is clear also that Western Germany will be an essential partner in the federation. Western Union is, in fact, regarded as the only solution to the German question. And, of course, Austria will come in, though little has been said about that country as yet so as not to prejudice the hopes of an Austrian peace treaty in the not-too-distant future.

Switzerland's position is rather difficult, as its traditional policy has been to keep out of any political entanglements. As, however, it would be completely enclosed within the proposed Union, it would inevitably be aligned with the Western powers.

The "Benelux" group, that is, Belgium, Holland, and the Duchy of Luxembourg, have welcomed the British initiative, while France and Italy are already well on the way to a fusion which, as one writer has put it, only falls "a little short of reviving the Old Roman Empire."

So we have Britain (including Eire), France, Belgium and the Netherlands (with Luxembourg), Italy, Switzerland, Germany and Austria, Spain and Portugal, just ten nations as the probable partners in the proposed Union.

Looking at the list one cannot but be impressed that territorially it corresponds almost exactly with the Roman Empire of the West immediately preceding its break-up in the sixth century. And consequently the coming together of these nations in our day looks remark-

ably like the approaching fulfilment of the prediction in Revelation seventeen that "after centuries of rivalry and struggle they would come to 'one mind' in facing the crises of the last days." (Rev. 17: 13.)

The prophecy goes on to state that the "mind" of the ten powers of the Old Roman Empire would be to "give their power and strength unto the beast," which readers of this journal know represents the religio-political power of Rome. That is to say, they would be drawn together not by conquest, as was attempted by Napoleon, by Kaiser Wilhelm II, and by Hitler, but by cultural and religious ties, and that they would look to Rome as the spiritual bulwark of their union.

Thus far in the present discussions concerning Western Union, it has been stressed that while the Union should have a "spiritual" basis, it should not be dominated by any political or religious ideology.

Mr. Churchill, criticizing the evident desire on the part of the Socialist government of Britain to plan a Western Socialist Union, said: "On this principle there could be a United Liberal Europe, a United Roman Catholic Europe, a United Right-wing Europe, all quarrelling with each other." His counsel, therefore, was: "Let United Europe be kept above party divisions."

The fact, however, that these possible directions which European union might take are being canvassed, makes it evident that within the Union there will be rival ideologies striving for dominance,

and in this struggle there is little doubt that the influence of the Vatican will be powerfully felt, for the Catholic-supported Christian Democrat parties are in power or near it in most of the Continental countries.

It is a frequent note in Soviet propaganda nowadays that the Vatican is the "prop of Imperialism," and the protagonists of Rome, on their part, make no secret of their hopes for the ultimate realization of a United Roman Catholic Europe.

Speaking in New York to a business and professional audience, F. Martin D'Arcy declared: —

"For the first time in history the wise men of the world can offer no solution for the world's present dilemma. But we Catholics . . . have an answer which is simply the choice between the devil and the Holy See."

All these developments surely indicate that the stage is being set, just as the prophetic Word so long ago declared it would be, for the final drama, and they reveal how easily the nations, seeking to escape from the peril of Communism, might find themselves unwittingly entangled in the web of Rome which is being so subtly woven to catch them.

Those, however, who heed the Word which has been given for our admonition will not be entrapped. They will turn neither to the "left" nor to the "right," but with their trust in the Lord, will press on along the way of holiness with their eyes straining to catch the first glimpse of their returning Redeemer.

time were precious. "You're busy," said I, coming up at last.

The boy glanced at me as he said, "Yes, sir."

"Rabbit-meat?"

"Yes."

"How many rabbits have you got?"

A pair of questioning blue eyes, half-serious, half-laughing, met mine, and their owner stood still. "I haven't any," he replied.

So I laughed. "Bowled out, middle wicket," I confessed. "I ought to know better than to jump to conclusions. Whose rabbits, then?"

"Dick Miller's rabbits, sir. He's in hospital."

"Anything serious?"

"Broken leg; centre forward; awfully keen on footer; so he'll be there a week or two yet."

"I see. And you are caring for his rabbits while he's in hospital?"

"Yes, that's it. He's awfully keen on rabbits. I'm not."

"Very kind of you."

The schoolboy flushed. "Oh, I don't know—I get a good ride on the old bike, and when I've finished gathering rabbit grub I climb a tree. There's an ash a bit farther along that is just the tree for climbing." He searched my face with those poet's eyes. He held his cycle by the handlebars. "It pleases mum," he added, almost reluctantly.

"Oh?" said I.

"She likes me to do things for other people. My dad used to do things for other people."

"But not now?"

"Not now," said he calmly, but proudly I think: "He was killed in the war, and mum only has me. But we're great pals, and I'm going to grow up to be like dad. And, it's funny, but doing things for other people always makes me happy. I always enjoy it—always. I'm sorry poor old Dusty broke a leg, but it's fun gathering grub for his rabbits, . . . and I wouldn't have found that tree I like climbing if I hadn't come on these trips!"

How he thrilled me. "Son," said I, "do me a favour, will you?"

Again those blue eyes peering into the soul of me.

"When you are home again, tell your mother you met a very wise and modest man who said that her son ought to be called Sir Galahad. Will you?"

He laughed, mounted his cycle, and was off. And quite right he was to make no reply to such a stupid query. But how cheerily I walked on my way after that, sure that even in this sad old world God has His army of saints and heroes in the making.—H. L. Gee, in "The Rechabite."



Stories for the Children



Young Sir Galahad

HE flashed by like a meteor. No wonder—the road was downhill, the wind behind him, and he was free-wheeling, his feet on the handlebars, a sack over his shoulder. And he was singing some popular refrain in a shrill soprano.

Along the road I went that windy, sunny afternoon; and, as I say, the young meteor flashed past me. I saw him turn the corner, then I lost sight of him. But only for a time.

I, too, turned that corner; and there, two hundred yards ahead, was a school-

boy gathering rabbit-meat. His cycle lay on the grass by the road. He was still singing—evidently living in a world all his own. Busily he plucked the kind of young green things he needed, stuffed them into his sack, and seemed as if



Several weeks ago I received by post a copy of both *Signs of the Times* and *Radio News*.

Being interested in locating the person responsible, I made inquiries by post at Signs Publishing Company.

I was duly advised that they, the publishers, were unable to assist me in locating the kind person who sent and still sends me these periodicals. Consequently, I find that I have but one means left by which to locate my well-wisher, and that is to ask him to reveal himself.

I earnestly appeal to the person in question to make himself known to me, preferably by letter, as I wish to correspond with him. He will recognize me by my address, which is: Forrest Street, Kellernberrin, W.A.

WANTED: Dependable youth to assist during wheat harvest, previous experience appreciated, but not a necessity. Good conditions and no Saturday work. Further particulars from T. Hilton, "Hill View," Eumungerie, N.S.W.

ACKNOWLEDGMENT: We acknowledge with thanks the receipt of the following sums of tithes: £5 4s. from B.A.G.; £1 from A.K.; and £2 5s. from "Signs" Reader.

NOT IN WORD, BUT IN POWER

(Concluded from page 3)

above—but offering no helping hand to get his brother out of the pit.

The Supplying of Power

The very first announcement, therefore, by the angel concerning the advent of Christ into the world embodied the promise to supply just what was, and is, lacking in all systems and man-made schemes of religion: "Thou shalt call His name JESUS: for He shall save His people FROM their sins." Matt. 1: 21.

Down over the centuries, and along the years which bring up to date the searchings for something higher, the human family has not failed of salvation for lack of philosophical instruction, nor yet for the lack of effort, but solely for the lack of power. The heavenly chorus should therefore find an echo of rejoicing in men's hearts, that at the very outset, the assurance is given that God's gospel as centring in Jesus Christ is a gospel of POWER.

Signs of the Times

Editor:

R. PAVITT BROWN

Associate Editor:

MARIAN M. HAY

PRICE PAYABLE IN ADVANCE

12 months, 5/-; 6 months, 2/6; post free in the Commonwealth and N.Z. All other countries, 10/6 Single copies (postage extra), 1d.

All orders sent direct to the Publishers or their agents, either for single subscriptions or for clubs, must be accompanied by cash.

SIGNS PUBLISHING COMPANY

(A.C.A. Ltd., Props.)

Warburton :: Victoria :: Australia

• When forwarding Money Orders or Postal Notes, please make same payable to SIGNS PUBLISHING COMPANY, WARBURTON, and not to individuals. All New Zealand remittances should be in the form of Money Orders, as Postal Notes or stamps are not negotiable in the Commonwealth.

• OUR GENERAL AGENTS: Write the Book and Bible House in your own State:—

Victoria: 8 Yarra Street, Hawthorn, E.2.
Tasmania: 361 Argyle Street, North Hobart.
South N.S.W.: 84 The Boulevard, Strathfield.
North N.S.W.: 21 Gordon Avenue, Hamilton.
Qld.: 37 O'Connell Ter., Bowen Hills, Brisbane.
Nth. Qld.: 106 Sturt Street, Townsville (W.).
South Australia: 82 Angus Street, Adelaide.
West Australia: 62 Clotilde Street, Mt. Lawley.
North N.Z.: 27 Esplanade Rd., Mt. Eden, Auckland, C.3.
South N.Z.: 40 Bealey Avenue, Christchurch.

▶ SWEDEN and Australia have both declined to sell arms to either Arabs or Jews in Palestine. In the interests of preserving peace in the Holy Land, the countries refused a cash offer of three times the value of the armaments bargained for. Australia turned down a bid for 60,000 high-velocity rifles and converted them to sporting guns instead. Sweden likewise refused to sell rifles and small aeroplanes for £187,000 cash to an Arab delegation.

If the "SIGNS" Should Come to You Unexpectedly

• We never send out papers that have not been ordered. Should you therefore be receiving the "Signs of the Times" without ordering it yourself, it is being sent by a friend with the hope that you will enjoy it. • If for any reason you should prefer not to accept, would you kindly advise the Publishers by letter. The wishes of all are respected.

Printed and published by Signs Publishing Company (A.C.A. LTD., PROPS.), Warburton, Victoria, Aust., and registered as a newspaper in Victoria.

▶ A BEAUTIFUL young girl and a young man who were buried about 50 B.C. have been found almost perfectly preserved in a "natural ice-box," a Russian archaeological party has reported. Their tomb was uncovered twenty-five feet beneath a burial mound located in the Altai district of south-western Siberia. In it were also the bodies of seven horses and food-stuff for their "journey" into the next world. Cheese found with the couple could still be eaten by members of the excavation party.

▶ THE Finance Ministry of Japan recently made public a list of the fifty-six richest men in Japan. It is noted that not a single name of former Zaibatsu families appears. Instead, Japan's new rich consist of families that are not listed in any *who's who* or business directory. The richest man in the country is Hisashi Kato, fifty-one, and director of textile firms in Fukui City. He is a former weaver, and his assets are now estimated at 3,000,000,000 yen.

▶ BLONDES are becoming more and more rare, according to Raphael Armattoe, director of the Londonderry Research Centre for Anthropology. If civilization should last two hundred years, blondes—at least natural ones—will cease to exist.

▶ If all the eggs laid in the United States during an average year were placed end to end, they would reach a million miles!

▶ We are reliably informed by an Edinburgh, Scotland, news service that there are fifty words for *darling* in the Gaelic language.

▶ If the enamel of your teeth is of average hardness, it is three-fourths as hard as a diamond!

▶ APPROXIMATELY 6,500,000 persons ride in the New York subways each day.

WANTED: Permanent pension couple. Light general work. Good home. Madriff, Ashton, S.A.

TO LET about 13/- week: Farm 9 acres, house, garage, and garden, fruit, and use of cow and horse. Free firewood. 1½ miles to bus, handy to S.D.A. church. Apply Farmer, care Signs, Warburton, Victoria.

A dandy dish to start the day-

★ Here's a grand way to start your day . . . two or three crisp and crunchy WEETBIX Wholewheat Breakfast Biscuits floating in milk and topped with sugar and fruit . . . a perfect combination of natural foods that provides you with body-building and energy-giving food elements in abundance! And because WEETBIX are flavoured with delicious wholesome malt they're as good to eat as they are good for you. A wonderful time-saver in the kitchen, too, because they come all ready to serve straight from the packet. No cooking! No messy pots to worry about afterwards. From all grocers.

WEET-BIX

Vitamin Fortified
BREAKFAST
BISCUITS



SANITARIUM HEALTH FOOD COMPANY

W292B-6088

Mountain Reverie



Daphne Southon



IT was evening. The sun was setting, and many beautiful pictures were to be seen as one viewed the light and shade on the mountain-sides. It would be hard to count the many shades of green that decorated those high hills; and the winding road was bordered with fern gullies on one side and a multitude of mountain shrubs on the other.

Sometimes life's road will lead one into the valley of trial and humiliation, but just ahead there is the steep hillside where one finds life more abundant as one climbs onward. It was thus that one mused as she gazed from the big open windows upon the beautiful scenes that surrounded her mountain home. Yes, the enemy of souls had buffeted her much; but the Good Shepherd, who had been her shepherd for years past, had led her through; and sweet thoughts of His care and love were ever with her. Often she thought of the many times the enemy had been defeated because our Saviour is stronger than Satan, and thoughts came of many broken things mentioned in His Word.

What breaking and bruising the wheat must have to provide us with our daily bread! Isa. 28: 28 tells us that "bread corn is bruised," and we are given life from the loaf so often named the staff of life. One poet has said—

*"Back of the loaf is the snowy flour,
And back of the flour is the mill;
And back of the mill is the golden grain,
And the sun, and the Father's will."*

Isaiah also tells us in chapter 64, verse 8, that the Lord who is our Father is the potter and we are the clay. One can picture the potter moulding the clay and breaking off a piece here and there and even breaking the whole vessel so that it may be re-moulded and become a thing of beauty. And so we, His children, must be broken by the experiences of this life so that He can mould us and fashion us after the divine pattern and then use us as vessels to carry the grace of God to a needy world.

Most precious of all came the thought of our dear Saviour who left all that He had with the Father and gladly gave Himself to be broken that we who are so sinful by nature

might be saved eternally. A disciple who had walked with Him was about to betray Him, but he was not excluded when the Saviour so lovingly said, "Take, eat; this is My body, which is broken for you." 1 Cor. 11: 24. It is in the plan of God that all who will be saved in His kingdom must fall on the Rock Christ Jesus, and be broken; for the day will come that all who have not done so will be ground to powder, as mentioned in Luke 20: 18.

So often in our life's experience we see trouble among nations, families, and individuals because of broken promises; but even they can become precious if they bring us nearer to our Jesus, who is not a disappointment. We need not become discouraged when we know that—

*"God is still on His throne,
And He will remember His own."*

In His wisdom and love He plans or permits all that comes into the lives of His children; for it is not some things but "all things" that "work together for good" if we are His and He is ours. His overruling power can make even the workings of the enemy become blessings to us, because we come closer to our heavenly Father in times of trial and need. We have a certain assurance that if we are faithful He will lead us safely through if we keep our hands clasped in the hand that was pierced for us all.

Yes, the broken things became very precious to her at that moment, and she remembered the helpful words written by a Christian writer who, speaking of the hereafter, said:—

"All the perplexities of life's experience will then be made plain. Where to us have appeared only confusion and disappointment, broken purposes and thwarted plans, will be seen a grand, overruling, victorious purpose, a divine harmony."

Turning from the window from which she so often saw the beautiful pictures of light and shade on the mountain-side, she softly sang:—

*"If our love were but more simple
We would take Him at His word,
And our lives would be all sunshine
In the sweetness of our Lord."*