

SIGNS *of the* TIMES

Volume 54, Number 11

Price 1d.

WORLD EVENTS IN THE
LIGHT OF PROPHECY

Warburton, Victoria, March 13, 1939

THE PHILIPPINES

-- An Asiatic Danger Zone

EDWARD J. URQUHART, of the Far East



Left: A glimpse of part of the harbour of Manila, the capital of the Philippine Islands. Right: Grass-roofed houses in Northern Luzon, the largest island of the Philippine Group.



Mingled with the love song of the tropical singer, from some place out there in the shadows comes the barking of a gecko, calling loudly, eerily, alarmingly. And strange, pleasing scents from trees and flowers unknown creep in across the darkness. They bear with them shadowy dreams of past centuries, of people and conditions which are no more, and echoes of the old, old past when the world was young.

WITH the rustle of the large, waxy leaves of the giant mango tree just outside my window, the tropical night quickly—too quickly for the languid East—wraps its shades about me. Twilight is a thing almost unknown in these lower latitudes. The sun dips, the sky blushes beautifully; but quickly the blush is chased down the sky by various tints of gold, pursued by many tints of red, the reds are pursued by purples, and the purples by the deep, dark shades of night. Yet that fifteen minutes holds more of magic, colour, beauty, gorgeousness, than might an hour of more northern sunsets. Picture it across some tranquil bay with a palm tree or two standing tall and graceful athwart its blazing glory, and you have the Philippines at sunset—America's Far Eastern outpost.

Then night—the tropical night of mystery and strangeness—claims the scene. And out of that night and its shadows come the full, rich contralto notes of some tropical maiden, as her love song wings its way across the blackness, rich, happy, soul-filled.

There in the starry sky hangs the Southern Cross, while low down in the north, almost hidden by earthmists, is seen Polaris. I can pick out several constellations, but they are not in their accustomed places, while new ones unknown to more northern latitudes, hang and shine over the horizon. Thus unknown perfumes and strange voices call to a transformed heaven—change, strangeness, mystery enshroud everything. But now and then a motor-car passes by my window to call me back from reveries of the past to the intruding and somewhat repelling present—a present that holds urgency, doubt, and fear.

IN THE CITY OF CEBU

I AM in the city of Cebu. Here Magellan, after his long, long voyage, in which he buried half his crew of Spanish adventurers beneath the broad swells of the Pacific, and his remaining men were so emaciated that they were little more than living skeletons, first landed on Oriental soil. It was here that the king of the island of Cebu welcomed Magellan in friendliness, and here he feasted him and his crew on pork and rice

served on plates of solid gold. How must the eyes of those adventurers have reflected the glory of the burnished gold!

Down the town today I stood at the cross planted at that time by Magellan, or so declared to be. Thus did Magellan lay claim to these islands for the Catholic Church. There the devotees of the church still burn their candles, and there the beggars sit to receive their few centavos from the hands of those who choose this form of charity. There too the Spanish flag was raised and the islands claimed for Spain in the name of Charles V, who had begun to build Spain's far-flung colonial empire.

For nearly four hundred years the cross of Catholicism and the flag of Spain made good the claims of Magellan. Those centuries made the power of the church almost universal in the islands. Only a few mountain tribes maintained their pagan beliefs, as bitter and more bitter grew the strife between lowland and upland peoples. The Moros of the large southern island of Mindanao also refused to change their religion.

A SURVEY FROM CEBU

FROM this age-old city of Cebu let us survey this island kingdom of the East, and notice those things which make it the danger zone of Asia and of the world. On the island of Mindanao, where Moros still roam untamed, lies the province of Davao where Japanese settlers have migrated by thousands and control the hemp-growing activity of the province, one of the major industries of the islands. This in itself furnishes a problem as engrossing and as dangerous as any before the East for settlement.

Just over the hills to the east, across a narrow channel, lies the island of Negros, where largely centres the sugar industry of the islands. Here American, Spanish, and Filipino capitalists grow millions of acres of cane and manufacture thousands of tons of sugar annually.

On the islands to the north, east, south, and west, thrive the coconut groves which furnish copra, the white gold of the islands, to American markets. Under present arrangements, millions of dollars annually collected at American ports in excise taxes are refunded to the islands and are used in improving the public utilities of the Commonwealth.

Likewise in all directions are the gold mines, where out of the bowels of the earth millions of dollars annually are extracted to add to the ever-growing sum of the world's gold reserve. This gold is mined and refined at great effort and expense, with its attending loss of life, only to be buried again in the underground vaults of the American Government.

In Manila Bay land the clipper ships, tying these islands to the United States and to the Asiatic mainland, and thereby to Europe. Here, too, come the ships of all nations, each striving to claim some share in the riches that characterize these very productive islands of the East. Here, too, ride at anchor the warships that compose the Asiatic fleet of Uncle Sam—grim reminders of the age and of the troubles which abound in lands and waters not far removed from here.

It was here that scarcely forty years ago the guns of Dewey's squadron silenced the obsolete forts of Spain and sank her antiquated fleet. Some of those old iron bottoms may still be seen off the beach just south of the yacht clubhouse at Manila, while the stars and stripes still waves over those old forts. Surely it is a goodly land—good in location, in beauty, and in wealth. There is hardly another place on earth where nature is so kind or where her wealth is more lavishly bestowed.

And yet, like the shades of darkness which enshroud me tonight, where stars and constellations aided by artificial lights but accentuate the deep,



impenetrable shadows of the night, so the shades of uncertainty and of mystery overhang this island kingdom of the East. And as the pleasing song of the maiden mingles with the eerie barking of the gecko, so confused voices mingle here today. The islands seem to be unwanted by Uncle Sam, and yet wanted, terribly wanted, by nearer neighbours. They appear to be demanding liberty and have it promised them, but they are seemingly afraid to claim it. The United States seems to be loath to let go its hold on the islands, and yet many circles feel that it is best to do so. Thus uncertainty and foreboding hang like a pall over these shores.

The very setting of the situation, together with the ambitions of nations, and the natural tide of events, make this dreadfully apparent. Get this picture: To the south lie British and Dutch possessions—great island empires. To the west lies Indo-China—a French possession, skirting the mainland of south-east Asia. To the east lie the Caroline Islands, mandated Japanese territory. To the north lies insular Japan—a nation that is proud, domineering, ambitious, ever enlarging its boundaries and ever seeking new and richer territory. To the north-east lies China—the awakening giant, battle-torn but united. And beyond that lies Russia—active, virile, watchful!

AN ORIENTAL HUB

THE Philippines form the hub of these Oriental countries—these lands that teem with human beings speaking scores of languages, holding definite desires, moving forward with plans arranged and with paths marked out, with defensive and offensive engines of war being carefully developed, and with men—millions of men—trained and hardened for battle.

In the overpopulated East, somewhat depleted of its natural resources, these islands, the Philippines, hold vast undeveloped resources of about everything that is essential to twentieth-century civilization for both peace and war. Here might millions migrate and find homes and wealth for themselves and wealth and glory for the motherland. No wonder, then, that these islands lie uneasy or that they form the danger zone of the East. Especially is this true when the rebirth of Asia is more than a

dream, and the western march of empire is swinging back to the East—the cradle of the human race. Here already, as a ruler of Europe has pointed out, are developing the strong races of the future, promising all that ambition, greed, and power have ever furnished.

Thus uncertainty sits on the throne of the East. And out of this night of uncertainty shine little insignificant stars of hope, while through the shades come voices that please the fancy or that carry forebodings of ill. No clear magnetic call to plans so overmastering in their appeal that they grip minds has yet been heard to echo across these shores. And yet the next few years must decide for weal or woe the fate of these islands, yes, and of Asia itself; aye, and of the world.

I do not know whether Uncle Sam will set these islands adrift upon the troubled sea of the East or not. I know only that here converge the interests of several nations—that here lies one of the recognized danger spots of the world. Men of high standing and of recognized ability have time and again pointed these things out. That these islands are coveted ground and that they form the hub of international contentions in the East are not secrets. These things in themselves furnish no pleasing background against which to visualize the future. And when you add to this the prediction of the sure Word of prophecy, you have a situation that well may be viewed with the greatest of alarm and faced with dread and fear.

The situation created by these islands points to that time when "the kings of the east . . . and of the whole world" shall be "gathered . . . together into a place called in the Hebrew tongue Armageddon," there to engage in the last of battles, the Waterloo of the world. Rev. 16: 12-16.

East or West, Asia or Europe, wherever we turn the eye, we see hatreds, ambitions, and the clashing of national interests. We see the sowing to the winds which must inevitably yield the whirlwind. Wars and rumours of wars, strife and the seeds of strife, are everywhere. Security no longer exists or is even hoped for. The aggressor nations demand and take more and more. Thus nothing is certain but the assurance that out of the overlapping ambitions of nations there will result the war which is known to Holy Writ as Armageddon—the last of earthly wars. That battle will mark the end of present-day earthly kingdoms and the initiation of the time when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom."



A World Given Up to Insanity

THE perilous position of England, in view of the fact that Europe has become a vast arsenal, has filled the hearts of Britishers the world around with anxiety.

An English newspaper recently summed up the conditions that made England vulnerable to attack, and the precautions that were being taken to meet attacks of various kinds. The newspaper article stated in part:—

"The aeroplane is changing life before our eyes. The navy is no longer the impregnable wall behind which an island people can shelter in war, safe from assault, secure from invasion. The aeroplane can pass over the wall and make every part of the small island its target. The centre of England is only a hundred miles from the sea.

"London is the biggest air-target in the world; with its environs it numbers 10,000,000 people. Add Manchester and its ring towns, Birmingham and the Black Country, the West Riding, the Glasgow Group, the Merseyside and Tyneside groups, and we have nearly 20,000,000 people arranged in seven big targets that cannot be missed.

"If these places, and others, are to be adequately defended it means turning Britain into a great fort, bristling with guns, with a great army of professionals and civilians practising their use. The sky must hum with fighting aeroplanes. The docks and harbours must be specially protected, and siege stores made.

"Steel shelters are to be provided by the Government for the homes of 10,000,000 people, while the basements of bigger houses, flats, and business premises are to be strengthened against dangers from high-explosive bombs. Every town and village must have a fire brigade able to cope with the effect of incendiary

bombs. Every trade must be organized to produce war needs and have them as ready as though war had been declared, for air warfare is swift. Planes can reach the attacked in thirty or sixty minutes after war begins.

"This picture of a nation shaped for war, ready to act instantly, is not a fanciful one. A Ministry has been set up to organize A.R.P. The War Office, Admiralty, Air Ministry, and other Departments of state are urgently at work. The factories are humming with the making of war goods, and each factory is to be armed with anti-aircraft guns.

"This is not peace; it is war—war all the time; war every day and hour. If we think of every nation, even Australia, playing the same game, we perceive a world given up to insanity."

The insanity that thus manifests itself by the diverting of huge proportions of national resources into armament schemes, is a result of the suspicion, the hatred, the fear, and the greed that hold sway in the natural heart of man. And as long as these destructive forces rule, war with all its attendant horrors must continue to spread its deadly blight over the earth.

To some, perhaps, this will be a gloomy belief, renouncing as it does all hope that the world will ever be made free of war by peace treaties, trade agreements, or other human schemes. But our disillusioned world, after witnessing the failure of plan after plan that was to ensure world peace, is surely ready to realize that help, if it comes at all, must come from some source outside anything that has yet been tried.

We can state with certainty, on the authority of God's Word, that this reign of fear, sin, and death will soon be over, and that everlasting peace, with all its attendant blessings, will extend over all the earth.

The second coming of Jesus to receive His people to Himself will set them for ever beyond the reach of wicked men or the unseen hosts of evil. Later, Jesus will destroy every vestige of sin and selfishness, and create the earth anew in perfect beauty, to be the eternal home of those whom He has redeemed by His sacrifice. That future is open to "whosoever will" accept the life thus offered.

H.

Religious Training for Aborigines

A FEW weeks ago there appeared in the Melbourne *Argus* a report of the new Federal policy for the care of aborigines as evolved by the Minister for the Interior, Mr. McEwen, and adopted by the Federal Cabinet. The object of this policy is "to raise the status of the aborigines to qualify them to accept the privileges and responsibilities of full citizenship." It will provide for their immediate physical needs, their health, and, within the limits of their ability, their education



A view of the fortifications against tanks in Germany's strong defence line on the Western front. The giant concrete blocks are designed to tear the tanks' caterpillar wheels. Moved by great fear, the nations today are feverishly building all manner of unprecedentedly strong defences.

Sport & General Photo

and training to perform some useful service.

"There would be brought to them a recognition of authority and of the fact that in any settled life there must be laws and property rights, and penalties for those who break them. Religious training would instil into them some stability of character to replace that which had been lost by the destruction of their ancient philosophy and moral code through contact with civilization."

An appreciation of the help given to aborigines by Christian missionaries was further evidenced by another statement of Mr. McEwen: "In the general care of aborigines the Government will co-operate more extensively with missions. This will involve increasing Government subsidies to the missions, but it will be stipulated that all subsidies shall be contingent upon the missions' following a general policy for the physical care and training of aborigines in accordance with the requirements of the Native Affairs Branch."

The Australian aboriginal has been too long neglected, and his rights ignored. It is certainly time that a constructive and definitely helpful policy were put into force.

It is well that religious training has a place in the new policy. The disastrous effect of breaking down the native's faith in his system of tribal belief, and giving him nothing to take its place, is manifest to all who have seen the type of native, all too common, who is clothed with the white man's cast-off clothes, and degraded with his vices, and for whom no uplift work is attempted or even thought of.

The self-respect resulting from independence and the pride of achievement, together with the stability and coherence given to life by a living religious faith, would work wonders among many of our poor neglected people, who are sinking down to extinction in hopelessness and despair.

What a challenge it is to religious bodies to step in and give the good news of salvation, the vitalizing message of God's love for all His children, to those in our own land who still sit in darkness, and in the very shadow of death! What a call for consecrated men and women to devote their lives in loving and energetic service, in an effort to win these dispossessed children of nature to a new and better life than they have ever known! H.

More Beautiful Than She Thought

A BEAUTIFUL little story appeared recently in the *Children's Newspaper*, telling of a little blind girl who has received the gift of sight. Her joy in realizing the beauties of light and colour was much greater than she had anticipated it would be. The account given is as follows:—

"It was interesting to hear what a little Italian girl, who had spent the whole fourteen years of her existence in a dark world, had to say when her sight was restored by an operation in Rome not long ago.

"'When the nurse took the bandage off my eyes,' she said, 'and I saw the blue sky, I felt immensely happy. I could only conceive the colour of yellow when I was blind, and I had thought the sky was this colour. I imagined people by their voices, and now that I can see them, I think them more beautiful than I had imagined, especially the fair women. Things such as roads, houses, and people seem immense to me, for in my thoughts when I was blind I had thought them much smaller.'"

Might not this experience be something similar to that of the ransomed of the Lord when they first open their eyes in the eternal city of light, the capital city of God's kingdom of righteousness?

Our perceptions are dulled by sin, and limited by the narrow circle of our experience and comprehension. True, science has opened before us vast reaches in the material world hitherto unexplored. The size of the universe, and its nature, the structure of light, of colour, and of other forms

of radiation, together with the mystery of the atom and its component parts, these and countless other revelations show us that we are living on the edge of a great unknown world of infinite complexity and beauty.

But science does not stand alone in drawing back the curtains of the unseen world. The Word of God reveals to its careful student a spiritual world presided over by a God of infinite love and pity, whose delight is in the children of men, and who watches over them with ceaseless care, and listens to their prayers.

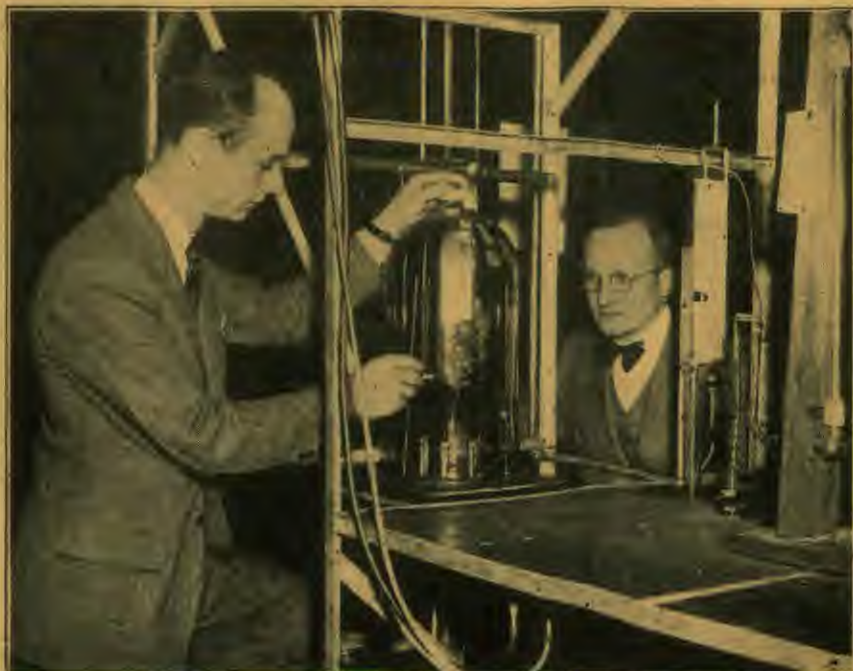
This God revealed in the Bible is He whose workings are dimly seen and groped after by science. He is the all-powerful Creator of the universe, the Ruler and Upholder of all. The understanding of this fact gives harmony and meaning to everything—the past, the present, and the future, and the seen and the unseen worlds.

Just as there are many truths in the scientific realm that cannot be discovered or understood by man's unaided faculties, so there are the great spiritual truths that cannot be understood by man's natural faculties. They can be understood only by faith. But they are none the less real for this.

What an awakening it will be when the Lord Jesus receives His people into the "many mansions" of His Father's house! How much grander and more beautiful than our brightest imaginings will be the reality that will burst upon our undimmed sight! "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." "Now we see through a glass, darkly; but then face to face." H.

Dr. C. Hawley Cartwright (left) and Dr. Arthur F. Turner, physicists at the Massachusetts Institute of Technology, working with a vacuum system by means of which an extremely thin coating of sodium fluoride is applied to clear glass, thus making it "invisible."

Wide World Photo



An Inconvenient Fossil

A DISCOVERY that has puzzled many scientists is reported from South Africa. The *United Presbyterian* writes thus of it:—

"The announcement of the discovery in South Africa by Dr. Robert Broom of the fossil of a hitherto unknown anthropoid ape has left anthropologists of the British Association for the Advancement of Science with a feeling that all props have been kicked from under them. They are floundering in a sea of doubt, knowing less about the origin of man than ever. Or, as Sir Keith put it, 'this discovery has destroyed the finer points we anthropologists depend on for drawing the line between anthropoid and man.' Dr. Broom's fossil differs from the two living African anthropoids, the chimpanzee and the gorilla, in important respects. Anthropologists hitherto relied upon teeth in drawing a line between ape and man. But this fossil anthropoid has human teeth, set in an ape's skull."

The theory of evolution, which teaches that the anthropoid apes are the closest living relatives of the human family, is taken for granted by many scientists. By a convenient system, the likenesses between the great apes and man are taken as proof of near relationship, and the differences as indicative of how far man has outstripped his less gifted cousin.

By this theory, the teeth have been taken as giving definite proof of the different stages, but the discovery here mentioned proves that they cannot be depended upon, for teeth closely resembling human teeth were found in an ape's skull.

If scientists built their studies upon the solid rock of the Word of God, basing their researches upon the revealed truth of the creation, the Fall, and the Flood, instead of trying to build a permanent superstructure upon the shifting sands of an unproved theory, they would have contributed much more to the scientific knowledge of the world. The theory of evolution is riddled with uncertainty; it is a mass of supposition and conjecture built only upon hypotheses. But the Word of God rings with the positive certainty that what it says is true.

Why seek to establish a relationship between man and the beasts, when Scripture says, "God created man in His own image"? Why seek to account for the world as we know it by stretching its evolution out with vague uncertainty over millions of years, when the Bible says, "In six days the Lord made heaven and earth, the sea, and all that in them is"? H.



"As Sir Keith put it, 'this discovery has destroyed the finer points we anthropologists depend on for drawing the line between anthropoid and man.'"

UNSPIRITUAL HOMES

How we are living on the surface of things everywhere! How we are dealing with the flesh and not the spirit of everything! Think what would be the condition of any household in which spiritual questions took the place of carnal questions, and you must realize the state in which we live. Of the daily accidents that now mean nothing, the question in this family would be: What did God mean by sending this? Of their intercourse with one another it would be: How can we help one another to the best spiritual growth and usefulness? Of the furnishing of the house, of the hanging of the pictures, of the setting of the table, of the inviting of the guests, of the treatment of the servants, of the division of duties and the laying out of plans, the universal question would be, not for the comfort of the bodies, but for the stimulation and the satisfaction of the souls of the father and mother and the boys and girls. Do you know any such household? Yet there are so many households that we do know, dull with a deathlike lethargy of intellect and heart, or kept for ever in a tumult by dispute and restlessness! Surely our unspiritual homes are not so alive and peaceable that we can say we do not need for their salvation that spiritual-mindedness which is life and peace!—*Phillips Brooks*.

Bootleggers Active in United States

W. G. CALDERWOOD

(Our American Correspondent)

GOTHAM liquor dealers are waging what seems to be a losing battle with the bootleggers. What! Bootleggers since repeal? Yes, and a-plenty, if reports are true.

To begin with, the police in New York City found a bootleg ring which had 200 outlets in just two police precincts in the Harlem district. The licensed dealers emitted a complaint that, it is said, reverberated over the entire city. These bootleg speakeasies not only had no licences, but they were selling untaxed whisky at half the going price.

Beverage Retailer, said to be the largest trade publication in America, enters the gloomy plaint that there are "Evidences everywhere of unlicensed places selling liquor." And this in the face of the distinct understanding that, under repeal, there would be no more bootleggers, blind piggers, and speakeasies. "Summer residents," continues the *Retailer*, "openly talk of the speakeasies in the mountains; motor-car tourists can stop at hot-dog stands and get cheap liquor; here in the city you can drop into certain coffee pots and have hootch served." And the editor continues to wail loudly about the sailors along the waterfront, who buy their booze at a nickel a drink, and mourns the fact that the makers of "King Kong" moonshine "sold five million dollars' worth of the illicit stuff in Harlem in a very short time." And, incidentally, there were three policemen convicted of conspiracy with these law violators.

Evidence continues to accumulate which indicates that there are more bootleggers than before repeal. In addition, we have the legal taverns, night clubs, beer joints, cocktail bars, hostesses, "tease girls," and all the concomitants of the brazenly open night life that flaunts its allurements and temptations before a generation of youth which has been taught "to try anything once."

And to an appalling extent they are trying everything once, and then more often.

A BEAUTIFUL LIFE

A LIFE need not be great to be beautiful. There may be as much beauty in a tiny flower as in a majestic tree, in a little gem as in a mammoth. A beautiful life is one that fulfils its mission in the world.—*Selected*.

SIGNS of the TIMES

Editor: A. L. KING

Assistant Editor: MARIAN M. HAY

Editorial Contributor

A. W. ANDERSON

For Whom Was the Sabbath Made?

WAS the Sabbath day given to the Jews alone, or was it given to mankind? The question is an interesting and important one.

It is clear from Gen. 2: 2, 3 and many other scriptures that the Sabbath is intended for mankind, and not for the Jew alone. Gen. 2: 2, 3 shows that the Sabbath was ordained at creation, when no Jews existed—in fact, thousands of years before there was a Jew. Significantly enough, those who contend that the Sabbath was given to the Jewish nation alone, pass over or ignore Gen. 2: 2, 3, as does a short and erroneous disquisition on the Sabbath now lying before us.

But Gen. 2: 2, 3 cannot be ignored, for it gives clear and exceedingly important information concerning the origin of the Sabbath. The passage mentioned reads as follows:—

"And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made."

"And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

There were, then, three steps in the making of the Sabbath day: first, God rested upon it after the six days' work of creation; second, He blessed the day; third, He sanctified it, or set it apart for a sacred use. Hence the Sabbath was instituted at creation, and was meant for the whole human race.

Let the fact not be overlooked that the Hebrew word translated "sanctified" means more than to make holy; it also means to set apart to a holy use, to appoint. Many instances proving this occur in the Old Testament. For instance, when the cities of refuge were appointed, or set apart, in Israel, we read: "They appointed [margin, Hebrew, "sanctified"] Kedesh in Galilee," etc. The same Hebrew word is used for the appointment of a public fast or the appointment of a public assembly: "Sanctify [that is, appoint] ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the

house of the Lord your God." Joel 1: 14. Sanctifying the fast meant appointing it. "And Jehu said, Proclaim [margin, Hebrew, "sanctify"] a solemn assembly for Baal." 2 Kings 10: 20, 21. Here sanctifying the solemn assembly meant making it publicly known.

When God, after resting on the seventh day and blessing it, also sanctified the day, He thereby set it apart for a sacred use, or appointed it to be kept holy.

For whose use was it set apart? Obviously for that of Adam and Eve and their descendants. In the clear light of Gen. 2: 2, 3 it cannot be maintained that the Sabbath was given only to the Jews, for when the Sabbath was ordained there were no Jews in existence.

Commenting on Gen. 2: 3, the "Commentary on the Holy Scriptures," by John Peter Lang, and translated by Dr. Philip Schaff, remarks:—

"If we had no other passage than this of Gen. 2: 3, there would be no difficulty in deducing from it a precept for the universal observance of a Sabbath, or seventh day, to be devoted to God, as holy time, by all of that race for whom the earth and its nature were specially prepared. The first men must have known it. The words, 'He hallowed it,' can have no meaning otherwise. They would be a blank unless in reference to some who were required to keep it holy." —Page 197.

Says the "Biblical and Theological Dictionary," by Richard Watson, article "Sabbath," page 829:—

"The seventh day was hallowed at the close of the creation: its sanctity was afterwards marked by the withholding of the manna on that day, and the provision of a double supply on the sixth, and that previous to the giving of the law from Sinai."

NOT FOR JEWS ONLY

GEN. 2: 2, 3 shows clearly how groundless are the statements that the Sabbath was made for the Jewish nation only. The fact that it was instituted at creation, and as the memo-

rial of God's great creative work and power, is proof positive that it was made for the whole human race, and not one small part only. All nations need the Sabbath and its blessings.

The Saviour Himself bears witness that "the Sabbath was made for man." Mark 2: 27. "Man" is a generic term, meaning mankind. The Sabbath was not made for the Jew-man only (for the Jew did not exist when the Sabbath was made), but for man—mankind. In the original Greek, Mark 2: 27 reads: "The Sabbath was made for the man; not the man for the Sabbath." Who was the man that existed when the Sabbath was made? Adam. The Sabbath was made for Adam, and for the whole human family in Adam.

We might close here, with our point well proved that the Sabbath was made for the whole human race, and not for one small section of it only. We shall, however, consider one or two mistaken notions concerning the Sabbath.

THE SABBATH DID NOT ORIGINATE AT SINAI

We are sometimes told that the Sabbath did not originate until Sinai. In view of Gen. 2: 2, 3 the idea is, of course, utterly untenable; but Exodus 16 also shows that the Sabbath was known before Sinai. The latter passage shows that the Sabbath was known in the wilderness of Sin a full month before the children of Israel came to Sinai.

But the Sabbath did not have its origin in the wilderness of Sin nor at Sinai. There was nothing in the wilderness of Sin nor at Sinai that caused the instituting of the Sabbath. When the Ten Commandments were formally spoken by God's voice at Sinai, and the reason given for the origin of the Sabbath, that reason is found to be in perfect harmony with Gen. 2: 2, 3, and the mind is carried back to the six-days' work of creation and God's resting on the seventh day. Thus in the fourth commandment we read:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

Notice that the fourth commandment begins with the word "Remember." This shows the Sabbath to be no new institution, but an old and well-known one. They were to remember, however, to keep it holy.

Notice, too, that the origin of the Sabbath is not placed at Sinai nor in the wilderness of Sin, but at creation. God worked six days at creation, and rested the seventh day, "wherefore God blessed the Sabbath day, and hallowed it."

The language shows that the Sabbath is the memorial of God's work of creation.

And this fact in itself shows that the Sabbath must have commenced at creation. Every commemorative institution must commence at or near the time of the event it commemorates. Take Trafalgar Day, for instance. When did it commence? On the first anniversary of the Battle of Trafalgar. Australia and New Zealand have Anzac Day. When did it commence? On the first anniversary of the historic landing on Gallipoli. How absurd to imagine a space of thousands of years elapsing before the Battle of Trafalgar was commemorated by Trafalgar Day or between the historic landing at Gallipoli and the first celebration of Anzac Day!

"Common sense," well remarks the Rev. J. Newton Brown, "says that any commemorative institution should commence at or near the time of the event commemorated; whereas, this supposition of a mere prolepsis leaves 'a great gulf,' a vast oblivious chasm of more than two thousand years, between the creation and the Sabbath by which it was commemorated. And even then, to crown the climax of absurdity, it limits that commemoration of an event in which the whole created race are equally interested, to the smallest fraction of that race!"

Another writer aptly says: "Where is the example in Scripture of any instituted commemoration not beginning from the time of its appointment? . . . Did circumcision under the Old Testament, or baptism and the Lord's supper under the New, remain in abeyance for centuries before they were acted upon? And shall the commemoration of the glories of creation be thought to be suspended for more than two thousand years after the occasion on which it was appointed had taken place? and especially as the reason for the celebration existed from the beginning, related to the whole race of mankind more than to the Jews, and was indeed most cogent immediately after the creation?"

Sinai was more than two thousand years after creation. Surely the Sabbath, which was instituted to commemorate God's wondrous power and work in creation, did not remain in abeyance all that time! How shocking and absurd it would be to teach that the Lord's supper, appointed to

commemorate the Lord's death, and baptism, appointed to commemorate the Lord's burial and resurrection, were not to be observed until more than two thousand years after the crucifixion and resurrection! The idea that the Sabbath did not commence until the wilderness of Sin or Sinai is equally absurd!

NEH. 9: 13, 14 CONSIDERED

It is exceedingly important rightly to divide the Word of Truth. Some people, we have been pained to notice, wrongly interpret Neh. 9: 13, 14, and get from that passage an entirely erroneous and injurious notion. We quote from that passage as follows:—

"Thou camest down also upon Mount Sinai, and spakest with them from heaven, . . . and madest known unto them Thy holy Sabbath."

From these words it is contended that the Sabbath did not originate until Sinai. But notice that the passage does not say that God then *made* the Sabbath, but made it known, the idea being that He made it more fully known, showing more fully its great sacredness and importance.

This is plainly seen by reading a parallel passage, namely, Eze. 20: 5:

"And say unto them, Thus saith the Lord God; In the day when I chose Israel, and lifted up Mine hand unto the seed of the house of Jacob, and *made Myself known unto them in the land of Egypt*, when I lifted up Mine hand unto them, saying, I am the Lord your God."

But was not God known to the children of Israel before He sent Moses and Aaron to them? Was He not known to Jacob, and also to Isaac and Abraham? Neh. 9: 13, 14 must be compared with Eze. 20: 5 in order to be safely and rightly interpreted. The Sabbath existed and was known before Sinai, just as God existed and was known to the Israelites before He sent Moses and Aaron to them in Egypt. But at Sinai God made known more of the great sacredness and importance of the Sabbath, just as He revealed more of the greatness of His power in Egypt.

DEUT. 5: 12-15 CONSIDERED

SOME people again, unfortunately, mistakenly think that Deut. 5: 12-15 negatives or breaks the force of Ex. 20: 8-11. In the reason given for the keeping of the Sabbath, the former passage admittedly differs from the latter, and Deut. 5: 15 reads:—

"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day."

But it must be remembered that Deuteronomy gives merely a repetition of the law. Deuteronomy 5 is forty years later than Sinai, or forty years later than Exodus 19 and 20, and it must not be forgotten that the original of the Ten Commandments is given in Exodus 20.

Deut. 5: 12-15 does not contradict Ex. 20: 8-11, but merely gives an additional reason for the keeping of the Sabbath, and makes an appeal to the gratitude of the children of Israel. God had brought them out of the slavery of Egypt with mighty power, and in gratitude they should keep God's Sabbath (which commemorates God's power and mighty work displayed in creation). Only the great Creator could have brought them out of Egypt by a display of wonderful power never equalled since creation!

A parallel passage to Deut. 5: 15 is Deut. 24: 17, 18:—

"Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge; but thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: *therefore I command thee to do this thing.*"

But obviously it was always wrong to pervert the judgment of the stranger, etc.; but God was making an appeal to His people's gratitude, and from their own sad experience in Egypt they should learn to be kind to the stranger, the fatherless, and the widow, and in fact all who were oppressed and afflicted.

The great reason for the institution of the Sabbath is given in Ex. 20: 11. Deut. 5: 15 simply makes an appeal to the children of Israel's gratitude. Because of what He had done for them in bringing them out of the bondage of Egypt, they ought to be all the more obedient in their observance of the Sabbath day!

The seventh-day Sabbath was kept by Christ and the apostles. The Bible is entirely silent concerning any change of the Sabbath from the seventh day to the first day of the week, nor are we anywhere told that Sunday is a sacred day and should be kept holy. Sunday observance, as the great historian Neander points out, was "always only of human origin." It was something that gradually crept into the church with paganism, as historians admit.

The Sabbath day will be kept in eternity (Isa. 66: 22, 23), the same Sabbath day that Christ blessed and sanctified at creation, and upon which He rested after His crucifixion. Beginning at creation, and never changed or abolished, but sweeping right on to the utmost reaches of the never-ending eternity, that Sabbath day is for us to keep today. K.

"There Shall Be Signs"

WALTER O. EDWARDS

RECENTLY, while lecturing in Melbourne, a minister of the gospel stated that we as Christians have no means of telling when the end of the world will occur, or when Christ will come again. If this is so, why did not Christ rebuke His disciples when they asked the definite questions: "What shall be the sign of Thy coming, and of the end of the world?" Matt. 24: 3. Instead of saying, "You should not ask such questions," Jesus immediately began to announce to His followers signs by which they would know when these great events would come upon the world.

It is true the Master did not reveal the exact day and hour of His return (Matt. 24: 42), but He emphasized the fact, by the parable of the fig tree, that "when ye shall see all these things, know that it [the second advent] is near, even at the doors." Matt. 24: 33. The Bible is filled with clear, concise statements describing the conditions that would obtain in the last days.

"PERILOUS TIMES"

SCORES of quotations could be given from present-day writers and speakers stressing the obvious fact that we are living in days of peril and danger. This is stated by the Apostle Paul to be a sign of the "last days": "This know also, that in the last days perilous times shall come." 2 Tim. 3: 1. Never in the history of the world have life and property been surrounded by such peril as in this our own day. There is peril in the busy street, peril on the quiet country road, and peril in the noisy factory. Perils in the air and from the air, perils on the sea and beneath the sea. Perils to the body from disease; and perils to the soul and mind, from sin and corruption.

"LOVERS OF PLEASURES"

AFTER stating that the last days would be "perilous times," the inspired writer gives an amazing list of traits of character that would prevail in that age, and among these characteristics he says that "men shall be lovers of their own selves," and "lovers of pleasures more than lovers of God." Surely never in any age has pleasure so occupied the minds of earth's inhabitants as today, and in this mad race for fascinating thrills and selfish pleasures the love of God is forgotten. Vast sums of money are invested in the production of motion-picture films, and salaries

far exceeding those paid to men in business and in responsible positions in the world's affairs are readily obtained by popular movie stars and other pleasure-makers.

"WAXING WORSE AND WORSE"

As men forget God in their wild rush after pleasure, religion becomes a matter of form: "Lovers of pleasures more than lovers of God; *having a form of godliness*, but denying the power thereof" (verse 5); and exactly as the prophet foresaw, "Evil men and seducers . . . wax worse and worse, deceiving, and being deceived." Verse 13. A few years ago men thought the millennium was coming, that the world was getting better; but even the most optimistic writers today view with increasing concern the grave deterioration in the morals of society, and in international morals, and the alarming evidences of the rising tide of crime and wickedness. Waves of crime roll around the world, and highly organized criminal groups, rivalling in the extent of their operations the big businesses of the day, are defying the forces of law and order in this topsy-turvy world. Wickedness, even as in the days of Noah (Matt. 24: 37-39), fills the land, and, even as then, the great Judge of all the earth looks down and sees that "the wickedness of man" is "great in the earth, and that every imagination of the thoughts of his heart" is "only evil continually." Gen. 6: 5. Immorality and immodesty have ceased to shock people, and sin is far from being thought the hideous thing that our forefathers considered it to be.

"SCOFFERS SHALL ARISE"

AND just as godliness has suffered an eclipse, and immorality has ceased to be frowned upon, so the doctrines of God's Word have become a matter of scoffing and scorn; and herein is a wonder, even this very scoffing itself has been made a sign to the faithful ones that the end of a wicked world is at hand. The Apostle Peter predicted: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" 2 Peter 3: 3, 4. This sign certainly is being fulfilled right before our eyes today, for, as in no previous age, men are "walking after their own lusts," and, as the proclamation of the second

coming of Christ is going to every nation, scoffers are challenging the possibility of that event's ever taking place. Almost word for word these people are saying: "All things continue as they were from the beginning." Verse 4. Things are not "as they were." "Perilous times" have replaced the slow and safer-moving days of our fathers. Men are running to and fro (Dan. 12: 4) in a manner unheard of in previous ages, and mighty changes have taken place, all constituting unfailing signs of the fulfilment of "the promise of His coming." Change is in the air—daring changes in the social world, astonishing changes in the industrial world, alarming changes in the religious world, and dangerous changes in the political world.

"DISTRESS OF NATIONS"

CHANGES in financial and industrial affairs have brought distress, not only local distress, but world-wide distress—"distress of nations"; and it is more than a coincidence that this also was to be a sign of the coming of our Lord. Luke 21: 25. The most serious economic depression has recently shaken the world from end to end, and still persists in many lands, and, moreover, threatens to return with increased force, notwithstanding the strenuous efforts of world leaders in the field of finance and economics.

"DISTRESS . . . WITH PERPLEXITY"

ONE half of the world is starving for the goods which the other half is compelled to destroy because the others are too poor to buy from them; and yet there is more wealth in the world than there ever was. In a world of unrest and international distress the worshippers of gold are piling up their millions, and what for?—"Ye have heaped treasure together for the last days." James 5: 3. Problems and perplexities such as no previous generation of men have ever dreamed of confront the leaders of our day. The United States and France have hoarded immense stocks of gold, and at the same time have acute unemployment problems, while Germany, apparently on the rocks financially, has not enough men to carry out her vast schemes of work and aggression.

"HEARTS FAILING THEM FOR FEAR"

CAN we wonder that in all this distress and perplexity the hearts of men are filled with "fear"—fear of

what they know is "coming on the earth"? Luke 21: 26. Not only Bible prophecy, but reason and common-sense teach that the terrors of the last days are coming on the world. Fear and lack of confidence, in themselves, bring added problems to the worldwide distress, and are contributing not only to the economic breakdown of society, but also to the deterioration of the health of mankind itself, because men's physical hearts are literally failing them in these momentous days. Clearly the whole world is heading for a complete breakdown.

"WARS AND RUMOURS OF WARS"

TURNING from viewing the economic picture of these momentous times, we see in the political arena a picture even surpassing the former in darkness and hopelessness. It is true we have in progress at present two deadly wars, but alarming as these are, the mere prospect of *world-wide* conflict is distressing mankind infinitely more. Daily the alarm of wars and rumours of their imminent outbreak keep the world's nerves on edge. So full are the papers of rumours of wars that some are beginning to say, "You can't believe the news reports these days"; but the "rumours" continue to float around, usually being later confirmed by evidence that no sane man can deny.

"PREPARE WAR"

MIGHTY preparations for war are in progress on a scale so vast that only war to the death can be contemplated. In this hotly contested armaments race the totalitarian nations have the lead, and, reluctant as they certainly are, the more peaceable nations are compelled to join in. Ages ago the prophet Joel foresaw these days of feverish war preparation: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up" (See Joel 3: 9-12); and it is clear that this condition precedes the time when the Lord will "sit to judge all the heathen round about." Verse 12. "Prepare war!" is in the very air, and on the air, too. Even the fair land of Australia, which has never seen war, is raising the cry, because it is felt that invasion may come this way with lightning suddenness. "Prepare war!" is now the leading text and slogan for almost all leading newspaper articles. The leaders of the nations talk no longer in millions of pounds spent on defence, but in hundreds, and even thousands, of millions. Surely if this gigantic spending can save the world from political ruin, economic suicide must certainly come.

"KINGDOM AGAINST KINGDOM"

IN days gone by small professional armies fought the battles of the nations, the civilians, women, and chil-

dren, being mere onlookers. But today things have changed; the whole man-power and all the resources of the nations are mobilized and conscripted in the event of war. Not only so, but, with the advent of aeroplanes, the great cities with their teeming populations are subjected to a veritable hail of death. Only present-day warfare can fulfil the Saviour's words of "nation . . . against nation, and kingdom against kingdom." Matt. 24: 7.

Nearing Home

We are nearing home, and my heart is glad;
With a hope so sweet, can I e'er be sad?
We are nearing home, where my Saviour waits
To welcome me in through the pearly gates.

We are nearing home! Oh, the thought is sweet;
We shall cast our crowns at the Saviour's feet.
We are nearing home. Yet there's work to do,
So haste we must till the task is through.

We are nearing home! Oh, assuage thy fears;
Christ will welcome us, He will dry our tears.
We are nearing home, nevermore to weep,
For the blind shall see and the lame shall leap.

We are nearing home, for the Saviour said
That familiar landmarks would loom ahead.
We are nearing home, and we see each sign
With a joy serene and a hope divine.

We are nearing home, with the long road past,
Where we'll find sweet peace and shall rest at last.
We are nearing home where rewards are given,
We shall shout for joy in our home in heaven!

—Adlai Albert Esteb.

"THE NATIONS WERE ANGRY"

A HORRIBLE madness seems to be taking possession of many of the nations of our times, and undoubtedly fulfils the prophecy of the Apostle John concerning the "spirits of devils" "which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16: 14-16. So diabolical is modern warfare and international ambitions and objectives, that many observant writers of the world have actually linked it all with the work of evil spirits. Perhaps herein we have the correct explanation of the satanic anger among the nations of the earth—anger that is ever ready to burst into the fierce flames

of war and destruction. This anger of the nations is only another sign of the coming of the great King to judge the earth. "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Rev. 11: 18.

"DESTROY THEM WHICH DESTROY"

DESTRUCTION from the Lord is coming on those that destroy the earth, and what fearful destruction has war caused on the earth! Not only destruction of life, but destruction of culture, and of all that is artistic and beautiful, and sadder still, of all that is noble and good in the heart of man. The destruction of the beautiful land of Spain by the god of war has appalled the world. Beautiful cities have been ruthlessly blotted out by bombs from the skies.

Foreign nations with their own ends to serve, and perhaps to test their diabolical weapons, have assisted in the awful destruction. Consider also the densely settled land of old China, with its people asking only for peace and quietness. Surely the "spirits of devils" have had their own way in that ancient country where great cities have gone down to the tune of deadly explosives, and the roar and crackle of the devouring flames.

But the God of justice will not keep silence for ever. At the very time when the nations are "angry," and when they "rage," "Our God shall come, and shall not keep silence." Ps. 50: 3. "The heathen raged, the kingdoms were moved: He uttered His voice, the earth melted. . . . Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire." Ps. 46: 6-9.

So shall the God of heaven bring the evil machinations of warlike men and nations to an end, and will "destroy them which destroy the earth." Rev. 11: 18. Many people will say this is a dark picture, but beyond the darkness and destruction the brightest and the most glorious picture of the ages will be unveiled. Out of the final destruction and ruin the Lord will build a new and better world where nothing shall "hurt nor destroy." "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13.

The Sabbath That Christ Made

ROBERT H. PIERSON

MANY think of the "Jewish Sabbath" of the days before Christ, and "the Lord's day," which Christians observe now, as two different institutions. And so they are, in the sense that God made the first and that it is not exclusively Jewish at all, and that man made the second and it is not the Lord's day at all. And besides, the two are observed on two different days. But God has never changed, and His Sabbath of today is the same Sabbath which He commanded and blessed in Old Testament times.

Why should a perfect God, who sees the end from the beginning, after completing His work of creation, eventually become dissatisfied with the works of His own hands and decide that things could be rectified only by making certain changes in regard to the time and meaning of His Sabbath? Eternity of being and purpose are two characteristics that distinguish the Infinite from the finite. We are assured by the inspired prophet Malachi that the God who made the Sabbath is a God of eternal purpose, and with Him there is no such thing as a changing disposition. Mal. 3: 6. The same all-sufficient Christ, so beautifully presented by the writers of the New Testament, is also revealed to us by the writers of the Old Testament Scriptures in all His beauty and loveliness, if only we will open our eyes to behold Him. The teachings of the Messiah of apostolic times are in perfect harmony with the tenets of doctrine which the Christ of the patriarchs and prophets entrusted to the world in Old Testament times.

Christ created the earth and all that is in it some four millenniums before He made His appearance in this world as an innocent babe in the manger. Paul, by the Spirit of inspiration, tells us in Heb. 1: 1-3 that "God . . . bath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." John further stresses this point in the first chapter of his Gospel and the first three verses when he tells us that all things that were made were made by Jesus. The seventh-day Sabbath was one of the things that were made, according to the Scripture, so it surely must have been none other than the Lord Jesus Himself who made and rested on the first Sabbath. It does the text no violence, then, to read Gen. 2: 2, 3 thus:



"And on the seventh day Christ ended His work which He had made; and He rested the seventh day from all His work which He had made. And Christ blessed the seventh day, and sanctified it; because that in it He had rested from all His work which Christ created and made." It is plain then from this text that Christ not only made and sanctified the seventh day, but He rested and observed it as His Sabbath, thereby making it the Christian Sabbath even in Old Testament times.

CHRIST IN OLD TESTAMENT TIMES

A LITTLE later in the experience of the people of God, we read about One referred to as "I AM" speaking to Moses (Exodus 3), assuring him that He would strengthen and help him as he led the children of Israel out of Egyptian bondage over into the promised land. This "I AM" promised to accompany, personally, the large host of the Israelites throughout all their journeys. Who was this "I AM"? According to the writings of the Holy Scriptures He was none other than the meek and lowly Jesus Himself. Listen to the reading of the Saviour's own words as recorded in John 8: 58: "Verily, verily, I say unto you, before Abraham was, I AM." Also Stephen said: "This is He, that was in the church in the wilderness." Acts 7: 38. It was Christ, then, who spoke words of courage to Moses, and who was with the children of Israel all through the years of their wanderings. It was the glory of the coming Messiah which shone forth from the pillar of fire by night, and it was a loving Jesus, His glory veiled in a cloud, who tenderly watched over His people by day. It was God

the Son who directed the path of this mighty nation (1 Cor. 10: 1-4), and who proclaimed in no uncertain tones the doctrines of the Almighty—one of which was the observance of the seventh day of the week as the Christian Sabbath.

JESUS ALWAYS THE BREAD OF LIFE

JESUS was the Bread of Life even in those centuries before He revealed this blessed truth to unbelieving Pharisees. It was He who brought down bread from heaven that His hungry children might be fed upon "angels' food." And, again, in this very miracle He taught anew the sacredness of the Sabbath. It was Christ who sent them the double portion of manna on the preparation day that they might not have to gather food in holy time. It was this same Christ who withheld from them the heavenly bread on the Sabbath day. In this way every week-end for forty years the Son of God performed three miracles to show the weak-spirited Israelites which was the seventh day, and the sacredness with which He esteemed it. In other words, here were six thousand two hundred and forty Christ-given proofs that the seventh day of the week was the Christian Sabbath of the Old Testament. And within this inspired narrative we find conclusive evidence that Jesus Christ sanctioned the observance of at least two thousand and eighty Sabbaths previous to the time of His incarnation.

At one time the children of Israel murmured for lack of water at Rephidim. Again the ever-present Christ was at hand to help. He who, centuries later, revealed Himself to the woman at the well as the Water of Life, adapted Himself to the needs of mankind here in this parched wilderness. He gave them water to drink. Listen to the words of the great apostle to the Gentiles in 1 Cor. 10: 4: "And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ." This is another irrefutable proof of the abiding presence of the Son of God with His people even before He took upon Himself the "form of a servant," and became very man for us. It was during His association with them that He instilled into their hearts the great principles of righteousness and regard for His holy Sabbath day.

JESUS AT MOUNT SINAI

AGAIN, amid the awfulness of the splendour and majesty of Sinai, were heard the words of Christ as He plainly set forth the precepts of Heaven to a backslidden people. "Remember the Sabbath day," He said, "to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." See Ex. 20: 8-11. Here at Sinai, over two and one-half millenniums after its institution at Eden, Christ confirms His sanctification of the seventh-day Sabbath. It was as if Christ was speaking from those heights of Sinai over a great wireless broadcasting station that could hurl its messages through the ether of all time; and we hear the echo of this proclamation in His sermon on the mount: "Think not that I am come to destroy the law, or the prophets." He wanted it understood that He had no intention of making any changes in the perfect precepts which He had inaugurated even before the world was.

Some years after Sinai, Christ reminded His people that the true Sabbath is a sign of sanctification (Ex. 31: 13), and that it would be to Him a sign distinguishing His people from those around about them. Ex. 31: 17; Eze. 20: 20.

The "gospel prophet," Isaiah, identifies Christ with the Sabbath commandment in the forty-second chapter of his book and the twenty-first verse: "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honourable." These inspired words concerning the future work of the promised Messiah, as fulfilled in the sermon on the mount, surely should convince the honest in heart that Jesus would never harbour any thought of doing away with the Sabbath of the fourth commandment.

THE SAVIOUR'S EARTHLY SOJOURN

DURING His sojourn here on earth, the Saviour continued to observe and teach the observance of the seventh-day Sabbath which He had instituted at creation. We find the Saviour seated on the mount speaking these words to the people: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." How could intentions be more clearly stated? And then He continued: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18. The Saviour revealed the sacredness which He attached to this heavenly document by

(Concluded on page 18)

THE WORLD'S GREATEST MISTAKE

WHY DID IT DESPISE THE NAZARENE?

Robert Hare

EARTHLY heroes are usually adorned with pleasing and flattering titles. Approbation twines its choicest wreaths for them, and gilds its gem-set crowns for their brows. History passes down their names to unborn generations, decked with the honours of human favour. Sculptors chisel their forms in marble, and poets sing their praise in song!

But when Heaven's delegate visited our world, no hero-fame awaited Him. He was made to stand among the "despised and rejected" of men. He appeared as the "Day-spring" from on high, but jealousy cast its mantle of hatred and darkness over the Orient beam that it might be hidden from the eyes of men.

He was the adored of angels; glorious cherubim and seraphim all paid Him homage as the Prince of God. In the glory that He had with the Father, before the world was, all heaven rejoiced. But from the home of the cherubim He stepped down to the thorny paths of earth that He might redeem a lost world, bring back a lost family, and make them yet again sons of God. Rebels against Heaven must be taught reverence and service. But the Captain of their salvation had, Himself, to be made perfect through suffering.

"He came unto His own"—oh, the mistake of the ages!—but "His own received Him not." Friendship, kindred, society, and nationality alike, refused to acknowledge Him, and He walked the earth as one forsaken and despised of men.

Poverty, sorrow, sickness, grief, and distress sought Him, talked with Him, and then went away glorified and glad of heart. In His presence distress forgot its perplexity, suffering lost its sting, the hungry were fed, and the weary were given rest.

But by the proud ones of earth He was still despised, and they reared for Him a cross of shame, where He hung in nakedness before a darkened sun. Failing to see beauty of character under a life of humiliation, and failing to recognize the "Holy One of God" in the Bethlehem Stranger, they cried, "Away with Him!" "Crucify Him!"

This they did, but even in death they still despised, yet feared, Him. Sealing His death-chamber with the strongest bond on earth—the Imperial seal of Rome—they placed a guard of a hundred soldiers to watch

over the resting-place of the dead Man they had crucified.

They did not think themselves guilty of the world's greatest crime—a crime whose crimsoned stain would only deepen as the ages rolled by. A murderer was chosen instead of the Prince of Life. Neither did they think that in choosing thus their own lives were given over to sacrifice!

To the unbelieving millions of earth, that Christ is still the "despised and rejected of men." Critics have searched in vain for imperfections in His life and character. Moralists have vainly sought for higher ideals than those that He lived and taught. The Denneckers and Michelangelos have chiselled Him into their noblest marble, the Rubenses and Raphaels have pictured Him on their priceless canvasses. The Miltons and Shakespeares have woven His name into their songs, while Handels and Haydns have girded Him with the glory of inspired oratorios and deathless melodies! Yet He was the "despised," and adjudged to be crucified!

O earth! earth! what hast thou done in rejecting the Peace Delegate of the Eternal? What hast thou done in presenting Him with a cross rather than a crown, with a grave rather than a kingdom, and with a manger-cradle rather than a cedar palace? What hast thou done in rejecting the Man of Sorrows? The memorial of thy crime can never be obliterated. The engraving on those ministering and wounded hands, and the spear-mark in that holy side must for ever remain as an eternal witness against the greatest of all thy sins!

Angelic messengers told of His greatness and His glory. Choralists from the skies hymned of His peace mission to a troubled world. Holy men whispered in prophetic story of the "Wonderful Counsellor" that was to appear among men. Pilate, the cringing yet astute Roman judge, could find no fault in Him, and even the devils proclaimed Him the "Son of God."

Oh, Thou despised and rejected Christ, touch these trembling hearts of ours and make them oblivious to the scorn of the world, but keep them ever alive to the beauty and glory of Thine own divinity. Help us to find light and love, not in the musty creeds of a world, but in the life and sweet devotion linked with the One who was rejected of men.

UNDIVIDED LOYALTY

LEONORA L. WARRINER

AUGUSTINE tells us in his "Confessions" of a dream he had when as a young man he was practising law in the city of Milan, Italy. He greatly admired Cicero, and became so absorbed in his teachings that all his tastes and actions became Ciceronian.

One night he dreamed that he died and came to the gate of heaven.

"Who are you?" challenged the keeper.

"Augustine of Milan."

"What are you?" persisted the heavenly gatekeeper.

"A Christian," said Augustine.

"No; you are a Ciceronian," was the answer.

Augustine asked an explanation, and the angel said: "All souls are estimated in the heavenly world by what dominated them in the earthly. In you, Augustine, not the Christ of the gospel, but Cicero of Roman jurisprudence, was the dominating force. You cannot enter here."

Augustine was so startled that he awoke, and so deep was the impression of the dream that he made a firm resolve henceforth to let Christ, and not Cicero, rule in his thought and life.

Many of us who profess to be Christians may not even have as lofty a substitute for Christ as did Augustine. Instead of Cicero, with his wise philosophy, we may have allowed ambition, pride, and love of wealth, pleasure, and fashion to dominate our hearts and lives. Whatever the idol may be, the tragic results are the same; and to us, as to Augustine in his dream, the verdict at the final accounting will be, "You cannot enter here!"

The saddest part of it is that many of those who will be refused entrance into the heavenly kingdom think that they have every right to go through the pearly portals.

One of the most solemn things that Christ ever said was: "Not everyone 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.

These verses give a pathetic but tragic picture of those who, though actively engaged in lines of so-called Christian work, have some "Cicero," and not Christ, dominating their lives. They are not among the true flock of the Master, for He declares, "I am the Good Shepherd, and know My sheep, and am known of Mine." John 10: 14.

Not only may those who regard themselves as Christian workers be deceived, but Luke tells us in his Gospel that Christ spoke of a larger

"THOU CANST MAKE ME CLEAN"

W. A. SPICER

"If Thou wilt, Thou canst," said the leper, kneeling down to Jesus. "And Jesus, moved with compassion, put forth His hand, and touched him, and said unto him, I will; be thou clean. And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed." Mark 1: 40-42.

That Galilean leper's name was not given. But a Bengal leper, in India, named Sadhan Chandra Sircar, a Hindu, read this account in the Gospels. He read also that this Jesus was "the same yesterday, and today, and for ever." Heb. 13: 8. Sircar believed, and was baptized. Straightway he began, with the missionary, to pray to this "same Jesus" to heal him of the leprosy. "I was healed," he says, "to my own astonishment, and to the wonderment of the villagers." There could be no question about the disease, for his fingers had been partly eaten away; and there the marks stood all through his life. But "thus far and no farther" the healing power had said. The leprosy was cleansed. In after years the healed leper found a tract, "Jesus Christ a Sabbath-keeper," printed by us in our early days in Calcutta.

"Since then," to use his own words, "I have rejoiced in the blessed truth, I have suffered persecution and losses, but am still waiting joyfully for my Master's return." In that "blessed hope" he fell asleep.

group, who say to the Master, "We have eaten and drunk in Thy presence, and Thou hast taught in our streets." We can almost hear the incredulity and astonishment in their voices as they realize that they are refused entrance. "Why," they say, "we have attended church, taken communion, and listened to the Bible being preached all our lives! Surely we have a right to enter heaven!" But, alas! the same answer is given them as is given to the first group: "I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity." Luke 13: 26, 27.

We need not be in darkness, however, regarding our right to enter heaven in the last great day. While it is true that no man can enter there through his own merits, but must rely wholly upon the great sacrifice and death of Christ, yet each of us has his part to act if that sacrifice is to be effective in our behalf.

Christ gave the secret of entrance into the kingdom of heaven in the words we have already quoted: "Not everyone 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."

We cannot, therefore, excuse ourselves from keeping the law of God by saying, "I believe in God; I go to church; and I don't do anybody any harm; I am as good as the average Christian; and I'm willing to take my chances on going to heaven."

We must know the will of God, and make it an integral part of our lives. We cannot close our eyes to its demands, and "get by" with impunity; for the Bible says, "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4: 17), and, again, "Sin is the transgression of the law" (1 John 3: 4), and no sinner can enter the heavenly kingdom. Unless we accept Christ as our only Master and allow His principles, as outlined in the law of Ten Commandments, to dominate our lives, we shall one day hear those dreadful words, "I never knew you: depart from Me."

May each one of us who professes to be a Christian solemnly ask himself the question, "Am I really a Christian, or am I merely a 'Ciceronian'; professing to know Christ, but allowing other influences to dominate my heart and life?"

If you want to know what the results in your life will be if you yield yourself wholly to Jesus, read those wonderful verses in 2 Peter 1: 1-11, the last of which reads, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

THE SABBATH THAT CHRIST MADE

(Concluded from page 5)

saying that it would be easier for heaven and earth to pass away than for one jot or one tittle of the Ten Commandments to fail. The jot is the smallest letter of the Hebrew alphabet, and the tittle is similar to the serif on Roman letters.

In John 15: 10 Jesus unfolded to His followers the secret of His great power with Heaven as being His complete submission to the will of His Father in heaven—His unflagging obedience to "My Father's commandments." "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love."

That the Son of God kept the fourth commandment along with the rest is borne out by the testimony of the inspired Luke: "And He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4: 16. According to this reliable testimony, we would find Jesus in the synagogue every Sabbath day, for he reminds us that it was Jesus' custom to attend the house of worship on the seventh day of each week.

In His death, even as in His perfect life, we find Christ resting on His holy day. His followers, too, joined Him in resting on the Sabbath day according to the commandment. Luke 23: 56. In the beautiful words of another:—

"The long day of shame and torture was ended. As the last rays of the setting sun ushered in the Sabbath, the Son of God lay in quietude in Joseph's tomb. His work completed, His hands folded in peace, He rested through the sacred hours of the Sabbath day.

"In the beginning the Father and the Son had rested upon the Sabbath day after their work of creation. When 'the heavens and the earth were finished, and all the host of them' (Gen. 2: 1), the Creator and all heavenly beings rejoiced in contemplation of the glorious scene. 'The morning stars sang together, and all the sons of God shouted for joy.' Job 38: 7. Now Jesus rested from the work of redemption; and though there was grief among those who loved Him on earth, yet there was joy in heaven. Glorious to the eyes of heavenly beings was the promise of the future. A restored creation, a redeemed race, that having conquered sin could never fall—this, the result to flow from

Christ's completed work, God and angels saw. With this scene the day upon which Jesus rested is for ever linked."—"The Desire of Ages," page 769.

Time has diminished naught from the sanctity of Christ's day of rest which He blessed that first seventh day of time in the garden of Eden. For ever this rest remains for the people of God to enjoy by reflecting upon His mighty creative and redemptive power.



IT had been a long drive; I was still far from home, and weary.

As I slowed down to pass through a village, I remembered that one whom I had not seen in years lived in it. I would spend a few hours with her and then go on.

We talked of many things, of mutual friends, of what the years had done for us. At last, with the freedom of those who have known each other long, I remarked, "Do you know, you have changed a great deal."

There was a flash of inward glance, and then she smiled. "Most folks do."

"I do not mean just the ordinary changes that come with added years. It goes deeper than that, I am sure."

She watched the swaying leaves of the morning-glories for a long minute. "You are right," she said. "You know how little things used to annoy me so dreadfully. If Jim came in with a bit of mud on his shoes, I fussed for an hour until he took refuge in his greenhouse. If someone called to look at his bulbs—he raises acres of them—just when we had planned to go somewhere, I was all upset. Any trifling thing like these spoiled my day. The result was that I was fast becoming shrewish and small. I had allowed petty things to annoy me until my days were one round of annoyances." She paused.

"Then troubles came—not just one, but several. A drunken driver careened across the lawn, hitting little Jim. It was weeks before we were sure that he would live, and months

LOOK TO JESUS

If we are to be like Jesus, we must behold Him and dwell in His presence. We look too much at others instead of looking at Jesus. We are too much occupied with ourselves instead of being occupied with Christ. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Let us behold Jesus! —Selected.

The MELLOWING YEARS

• INEZ BRASIER

before he could walk with crutches. He always will be crippled in spite of all that the best physicians have been able to do for him. Then some chemical that Jim was working with exploded, and for months we did not know that he would see again." She turned to me.

"You see, my dear, when real troubles came, the little annoyances disappeared—for ever, I hope. I often wonder how I ever permitted myself to be bothered with them. They just don't exist after greater troubles and problems have entered the life."

I went on my way, quite refreshed and quite ashamed that I had allowed the unavoidable delays due to detours and changing light signals to harass me. Home would be waiting just as dear and welcoming as always; even more dear as recompense for the delay I had made seem longer by my impatience.

How true it is, I mused as I reached the home valley, that trifling annoyances, seen in the light of trouble that reaches the depths of life, cease to be annoyances! Small worries and anxieties do not exist when truly hard problems of living, which sooner or later come to each, must be solved. Self-pity is crowded out when all these come, and the heart is filled with thought and care for others.

It is in trying circumstances that mind and heart are broadened. The current of our life runs deeper, and we are not so easily upset. Our true worth, hidden by the rubbish of lesser matters, is uncovered by trial and difficulty, and we go on—growing more like our Saviour.



PLAYING SECOND FIDDLE

LORA E. CLEMENT

IT was rather a singular notice. The "For Rent" and "For Sale" signs had been shifted to allow it to be thumbtacked in the exact centre of the bulletin board, which hung beside the door of a tiny, cluttered, fly-specked store. "WANTED FOR THE COMMUNITY ORCHESTRA," it read, "SECOND VIOLINS. Come to regular weekly practice at the Odd Fellows Hall, Wednesday evening, seven-thirty."

As I stopped to jot the words down in my notebook, the proprietor joined me with sociable intent. "More'n passin' queer," he observed, "how nobody 'round here'll play second fiddle. Plenty violins they is 'mong the young folks what lives here, but ivery one on 'em wants to play first, an' won't play a-tall unless he can. Ray Jordan is surely in a pickle, 'cause there just *has* to be seconds t'make a good orchestra."

Then the friends who had brought me to town, and dropped me here while they did another errand, drove up, and with notebook and pencil still in hand, I scurried across the street and into the car. But every once in a while since, I have had occasion to meditate on "second violins," and how "there just *has* to be seconds t'make a good orchestra."

Musical friends tell me that the modern orchestra is composed of four groups or families of instruments: the strings, the wood winds, the brasses, and the drums. The strings are the leading family—the first violins, second violins, violas, violoncellos, and double basses. These are often called "the singing voices," and are regarded as the truest interpreters of human emotions.

First violins, of course, occupy the spectacular centre position when an orchestra takes its concert arrangement. They are the sopranos, and they carry the melody of the music.

Second violins are the alto voices. They supply the very necessary depth and harmony of the orchestration. In other words, they are "the sustaining note on which the more temperamental soprano voices rest."

Their lower tones give richness to the theme which they are occasionally called upon to carry, and always their supporting accompaniment adds sureness and balance to the entire ensemble.

And so it is in the great orchestra of life. There are those who occupy the centre of the stage and carry the melody in a spectacular way. And there are those who sustain that melody and not only add to it richness and depth, but really make the work of the leaders possible. They are the assistants in this or that vocation—the second violins, if you please.

For instance, the vice-president of this or that, who takes charge of the details of the business and leaves his chief free to reach out into new and wider fields of activity. And the capable secretary whose praises are so seldom sounded, but without whom neither of these officials could carry on efficiently. And the instructor who faithfully performs the routine duties of the classroom, while the head of the department supervises and holds the spotlight. And the nurse, without whom the doctor would be greatly handicapped. And—we might add to the list of these second violins *ad infinitum*.

Long, long ago, Solomon, that wise and wealthy king of the Hebrews, built a splendid palace, and among the many costly luxuries of its furnishing were three hundred shields of gold. But after he died, hard times came upon his kingdom, and his son Rehoboam, who succeeded to the throne, was unable to repulse an attack by Shishak, king of Egypt, whose army raided the Hebrew country, and even carried away the treasures of the king's house—among them the golden shields.

When the invaders had departed, Rehoboam set about repairing and refurnishing his palace. There was no gold left with which to make more shields; so, the Bible record says, he ordered shields of brass made to replace them. In other words, he did the best he could with what he had. He knew how to play the second

violin when it was placed in his hands—play it to the limit of his ability.

Grace was going to college. She realized that it would take sacrifice and planning for the family to see her through, but after she had graduated, she would repay them and more. For she had high ambitions—had Grace.

Then came hard times—four years of them. Her father lost most of his property. Grace would have been bitterly disappointed over not going to college if she had not been so anxious about having enough to eat and to wear.

She was not afraid of work, and secured a very small job, hung on to it until it grew bigger, and then still bigger, and suddenly one day she found herself so absorbed in it that she forgot herself entirely. It was a new sensation, for she had always regarded her job as merely a stopgap until college should be possible.

Then she began to study herself critically. Her salary was very useful at home, and she took pride in being able to help out. Her work was becoming more interesting and absorbing all the time. There were lines of reading and night classes by which she could increase her efficiency.

And so when the day came that her father told her she could at last go to college, she surprised him by saying:—

"I've grown up in these last four years, and discovered some things about myself. I'm not the kind of girl who must have a college education. My brains aren't remarkable. I can appreciate music and art and literature, but I know I'll never originate anything myself—not even if I should equip myself with a Ph.D. I'm finding out what I really like, and what I really wish to do. I don't feel defeated or unhappy at all, and, dad, it would be a waste of money to send me to college."

It takes real courage to face ourselves with the knowledge that our abilities are only second-violin abilities, when we wanted so *very* much to play first! But remember "there just *has* to be seconds t'make a good orchestra."

Life brings to many of us the realization that we are only "second best" in the great orchestra of accomplishments. But that is no disgrace. And it is far more sensible to do something worth while with our second best than to sit down and sulk because we can't play first violin.

Shields of brass may not be as spectacular as those made of gold, but if they are the best within our reach, let's make the most of them—and be happy while we're doing it!



The Art of Making People Happy

A. J. RAITT

WHEN Bob had had his tea, grandma asked him what he had learned in school that day.

"Teacher told us about the fine arts," he replied.

"Well, what are they?" asked grandma.

"There's painting, and there's music and sculpture," said Bob.

"What else?"

"Poetry and architecture."

"What else?"

"I don't remember any more, grandma."

"You don't remember any more," exclaimed the old lady with a twinkle in her eyes. "Why, you've forgotten the most important."

Bob looked puzzled, as well he might. "What do you mean?" he asked.

"What about the art of making people happy?"

"That isn't an art," replied Bob; "and anyway it's not important."

"Just see if it isn't important," said grandma. "First of all, it's the only art that everybody can be good at. Everybody cannot paint or play or do the other things you've mentioned, but everybody can practise the art of making people happy. You say it is not an art. I think it's all the arts in one. The boy who does kind things for others, and always wears a smile, doesn't he paint a smile on the faces of the people he helps? And there's nothing more beautiful than a smile. And when he says kind things, doesn't that ring like the sweetest music in the ears of the one he is talking to? And—"

"I know," interrupted Bob. "If a boy builds a fine character, that's good architecture, and other people are happy to see him."

"Yes, and don't forget that God is happy, too," added grandma. "So you see that making people happy is

a very real art. Sometimes it is not easy to practise, and you'll have to work very hard at it to get any results."

"I don't mind," declared her favourite. "We were told at school that some men have given their lives for the sake of art. I think I should be willing to devote mine to being a great artist in making people happy."



"The boy who does kind things for others, and always wears a smile, doesn't he paint a smile on the faces of the people he helps?"

How Small Boys Started Great Careers

DAVID LIVINGSTONE, when a poor medical student, heard James Moffat say in a public address that Africa was the spot in the world where a young man's life would count for the most. Forty years later he was buried in Westminster Abbey, because he had been the light-bringer to that whole dark continent.

When Louis Pasteur went to a school picnic, he saw a microscope for the first time. He decided to have one some day, and it was his studies with the microscope that showed him how to cure the sheep cholera. This led later to other valuable discoveries, and to all the good that has come from them.

When Palissy was a boy, he was shown a dainty Italian cup, which led to his becoming a great potter.

When Bayard Taylor was a school-boy, he made a collection of autographs. It was getting a kind letter from Charles Dickens that made him think that he, too, could be a writer.

Sir Walter Scott became a storyteller by listening to the tales told him by shepherds when as a lamb boy he worked in the pastures.

When Ruskin was a young man, he once gave a coin to a beggar in Venice. The beggar in gratitude gave him a small relic from an old church, and it was the study of other things he found in that church that led to his being the greatest art critic of his time.

In almost every one of these cases the boy or the girl who met the "accident" that made him great or good was eager to find the best. So I usually say to boys and girls: Keep as many windows open as you can, and look out of every one of them as often as you can, and some day you will find your "calling" coming down the road to meet you with a song on its lips and a smile in its eye, and both of its hands full of good work for you.—Wm. Byron Forbush.

The Three Sieves

"MOTHER," cried Blanche, "I heard such a tale about Edith Howard. I didn't think she could be so naughty. One—"

"My dear," said her mother, "just wait till we see if your story will pass the three sieves."

"What does that mean, mother?" inquired Blanche.

"I will tell you. In the first place, is it true?"

"I suppose so; Miss White told me, and she is a great friend of Edith's."

"And does she show her friendship by telling tales about her? In the next place, though you prove it, is it kind of you to tell it?"

"I did not mean to be unkind; but I am afraid I was."

"And is it necessary?"

"No, of course not, mother; there is no need of it at all."

"Then put a bridle on your tongue. If you cannot speak well, speak not at all."

As we put flour in sieves to separate the good from the bad, so let us ask, when we are going to say something about others, these questions: "Is it true?" "Is it kind?" "Is it necessary?"—Selected.

SIGNS OF THE TIMES

PRICE PAYABLE IN ADVANCE

12 months, 5/-; 6 months, 2/6; post free in the Commonwealth and New Zealand.

All other countries 8/6
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 (A.C.A. Ltd., Props.), WARBURTON, and not to individuals. All remittances from New Zealand should be in the form of Money Orders, as Postal Notes or stamps are not negotiable in the Commonwealth.

OUR GENERAL AGENTS

Victorian Tract Society, 8 Yarra St., Hawthorn, E.2, Victoria.
Tasmanian Tract Society, 361 Argyle Street, North Hobart, Tasmania.
South N.S.W. Tract Society, 84 The Boulevard, Strathfield, N.S.W.
North N.S.W. Tract Society, 21 Gordon Avenue, Hamilton, N.S.W.
Queensland Tract Society, 37 O'Connell Terrace, Bowen Hills, Brisbane, Queensland.
North Queensland Tract Society, 106 Sturt St., Townsville (West), Queensland.
South Australian Tract Society, 82 Angus St., Adelaide, S.A.
West Australian Tract Society, 47 Hay Street, Subiaco, W.A.
North N.Z. Tract Society, 84 Jervois Road, Auckland, W.1, N.Z.
South N.Z. Tract Society, 902 Colombo Street, Christchurch, N.Z.

We send out no papers that have not been ordered; if persons receive the SIGNS OF THE TIMES without ordering, it is sent to them by some friend, and they will not be called upon to pay.

AROUND THE WORLD

ONE of the most interesting features at the New York World's Fair, 1939, is to be the model of a human eye so large that it will permit several visitors to enter it at the same time.

THE railroad sleepers of the South Pacific tracks in Mexico are made of rosewood and mahogany. This is unusual, since these two woods are used extensively for furniture and fine woodwork.

In 1563, when Venice was at war with the Turks, a news sheet describing the progress of the war was read to any Venetian who cared to pay for the service.

The charge was a halfpenny, and the small copper coin of that value was known as a *gazetta*. The news sheet so read out soon came to be called "Gazette."

ACCORDING to Mr. W. C. Faulkner in the "Daily Mail Year Book for 1939," there are 89,000 cinemas in the world, 62,000 showing talking pictures. The United States has the largest number of any country. The British Empire has 9,200, of which 5,400 are in Great Britain and Northern Ireland. Germany has 5,000, Italy and France 4,500 each, Spain, 3,500, Russia has 26,000 travelling cinemas.

Printed and published by SIGNS PUBLISHING Co. (A.C.A., Ltd., Props.), Warburton, Victoria, and registered as a newspaper in Victoria.

In her forty years as ruler of the Netherlands, Queen Wilhelmina has had only thirteen cabinet changes, a low record for Continental Europe.

"The teacher appointed by God," declares Archbishop Mostyn of Cardiff, "is the parent. . . . All other teachers teach only in the name of and by the authority of this teacher appointed by God."

STATISTICS given by Mr. Walker Elliott, British Minister of Health, in the House of Commons, showed that since the slum clearance scheme was launched 218,000 of the 465,000 replacement houses have been completed and over 1,000,000 people moved out of slum areas. The movement out of the slums is continuing at the rate of 1,000 per day.

MINDEFUL of Field Marshal Hermann Göring's dictum to "waste nothing," Austria's authorities have ordered that the grass from the plots between the trees on Vienna's numerous avenues be carefully cut and collected.

It is treated by a process of oxidization, after which it makes excellent and inexpensive fertilizer.

ACKNOWLEDGMENT

We wish to acknowledge with thanks the donation of £1 to the Lord's work from an unknown giver; also £2 for mission work in New Guinea and leper work, from N.S., of West Australia. A further sum of £1 for tithe has also been received from D. L.

OVER any given period of time the people of the United States use twice as much petroleum as drinking water. The greater portion of this petroleum goes into fuel, the rest into petroleum products.

ADVENT RADIO CHURCHES

THE Sydney Advent Radio Church is on the air from Station 2GB, Sydney, each Sunday, from 5.30 to 6 p.m., E.S.T.

THE Hunter Valley Second Advent Radio Church, West Maitland, N.S.W.: Station 2HR, Lochinvar, from 6 to 6.30 p.m., E.S.T., each Sunday.

YOUNG (N.S.W.) Advent Radio Church: Station 2LF, Sunday, 6.30 to 7 p.m., E.S.T.

DUBBO Advent Radio Church: Station 2DU, each Sunday at 6.30 p.m., E.S.T.

BROKEN HILL "Prophetic News Broadcast," by "Interpreter": 2BH, Broken Hill, each Sunday at 9.15 p.m., S.A. (9.45, E.S.T.).

MILDURA Advent Church: 3MA, Mildura, 11 o'clock, E.S.T., each Sunday morning.

GIPPSLAND Radio Church: 3TR, Sale (242 metres), each Sunday, 6.30 to 7 p.m., E.S.T.

NORTH QUEENSLAND Home Bible League's Broadcast Service: 4AY, North Queensland, every second Saturday morning at 11 o'clock, E.S.T.

ADVENT Radio Church, Kalgoorlie, W.A.: Station 6KG, Sunday morning, from 9 to 9.30 (11 to 11.30, E.S.T.).

GERALDTON Advent Radio Church, W.A.: Station 6GE, Sunday evening, from 6.55 to 7.25 (8.55 to 9.25, E.S.T.).

THE Hobart Advent Radio Church is on the air each Sunday over 7HO, Hobart, 6.15 to 6.35 p.m., E.S.T.



This youngster knows what's good for him! Granose are delicious when eaten with milk or stewed fruit. They supply all the vital elements of sun-ripened whole wheat—proteins to build flesh and muscle, mineral salts to enrich the blood, carbohydrates for energy, and vitamins for germ-resistance. All grocers sell Granose.

GRANOSE BISCUITS

THE SANITARIUM HEALTH FOOD COMPANY

