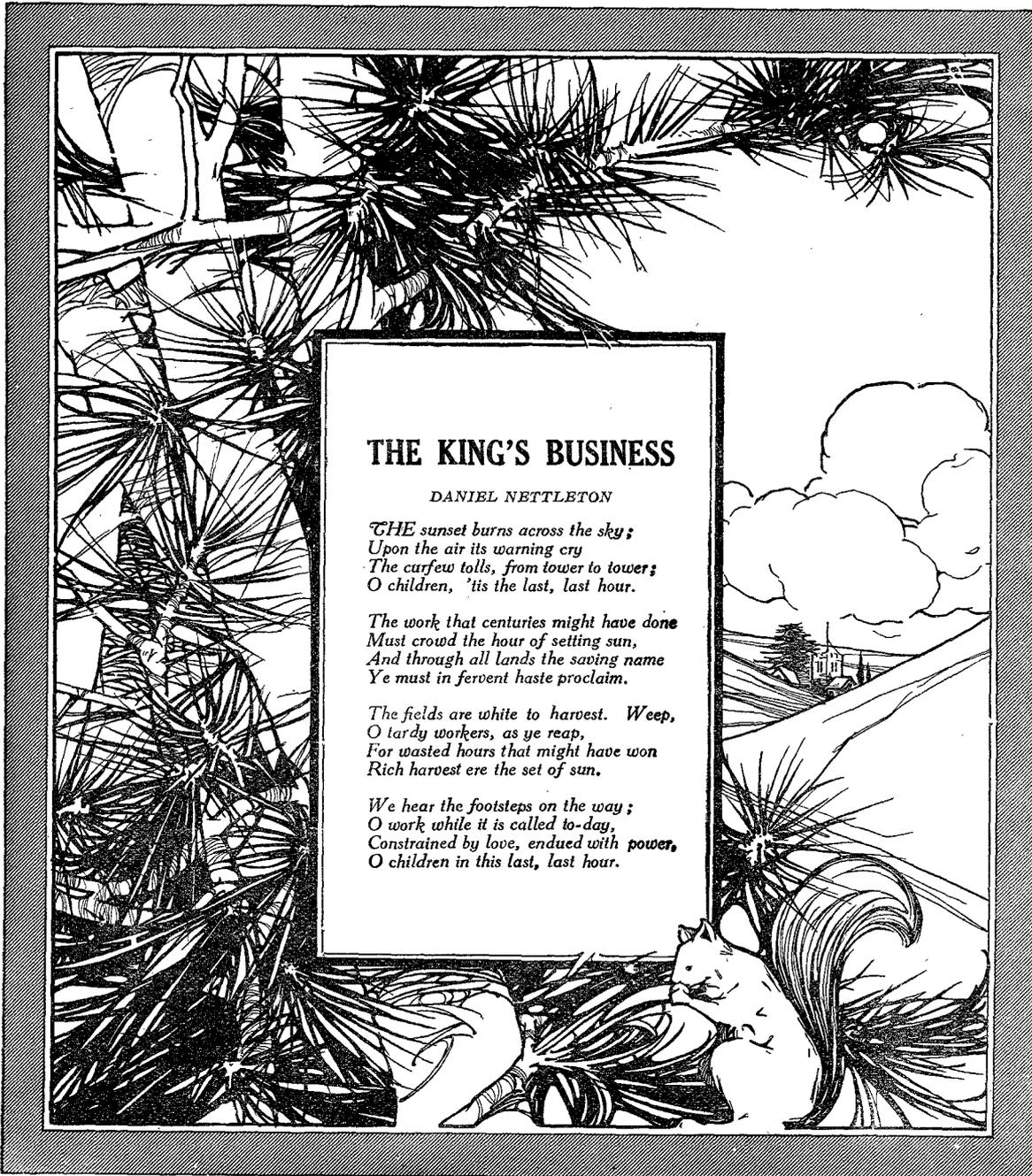


SIGNS OF THE TIMES



THE KING'S BUSINESS

DANIEL NETTLETON

*THE sunset burns across the sky ;
Upon the air its warning cry
The curfew tolls, from tower to tower ;
O children, 'tis the last, last hour.*

*The work that centuries might have done
Must crowd the hour of setting sun,
And through all lands the saving name
Ye must in fervent haste proclaim.*

*The fields are white to harvest. Weep,
O tardy workers, as ye reap,
For wasted hours that might have won
Rich harvest ere the set of sun.*

*We hear the footsteps on the way ;
O work while it is called to-day,
Constrained by love, endued with power,
O children in this last, last hour.*



328—God or Cæsar

1. The Scripture says: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's" Matt. 22:21. Does this mean simply that we are to obey Cæsar when his laws are not contrary to God's laws? Would Jesus ask us to obey Cæsar if we had to break God's law to do it?

2. If Cæsar requires that we take the sword and slay our fellow-men, threatening us with death if we refuse to do so, does God still require us to disobey Cæsar and suffer for it? C. W. A.

1. God's requirements are absolute. To disobey them is sin, and the penalty for sin is death. Where the laws of the realm conflict with the laws of God, the follower of God has no option but to obey God's law and suffer the penalty if there be a penalty inflicted by the State. The examples God has given us in His Word—Daniel in the den of lions and the three Hebrews in the fiery furnace, and Peter's declaration that "We ought to obey God rather than men"—are sufficient to show us what our duty is in such matters.

2. He who breaks God's law in order to obey Cæsar becomes a follower of Cæsar instead of a follower of God. God answers that question for us by putting in the Bible the record of Nebuchadnezzar's attempt to force men to do what would be a breaking of God's law. The command which says, "Thou shalt not bow down thyself to them nor worship them" (the false gods) is a part of the same law that has in it the command, "Thou shalt not kill." The one command is as strong as the other; to break one is as much a breaking of the law of God as to break the other. Some will reply, "God commanded the Israelites to kill and destroy certain nations, and leave of them neither old nor young." But God was the Ruler of Israel and also the Judge of those nations. He knew when they had filled up the cup of their iniquity, and when the continuance of their existence would be of no benefit either to themselves or anyone else. He waited four hundred years for them to fill up the cup of their iniquity. Then

He pronounced sentence upon them and appointed Israel to execute it. When God commanded them to carry out that sentence it was as much their duty to do it as it was to obey the command, "Thou shalt not kill," at all other times. But when men order men to kill other men, it is a very different matter. Men do not give life, and have no right to take life, except as a punishment for murder. To disobey God because of a threat of death is never permissible to the Christian.

329—Vegetarian Diet

1. Is it necessary to live only as a vegetarian to become a true Christian?

2. Do the Scriptures anywhere pronounce flesh foods unclean? J. T.

1. It has been proved over and over that the vegetarian diet is the cleaner diet and the more wholesome, or healthful, diet; that disease is transmitted through the consumption of flesh foods. More than that, human flesh built up on a diet of unhealthful animal flesh cannot itself be the most healthy; but the Scripture nowhere says that one who partakes of flesh food cannot be a Christian. Disease is increasing among animals that are used for food. Those that were healthy in our Saviour's time, and of which He partook, are now diseased. It stands to reason that a healthy Christian is a more efficient servant of the Master than an unhealthy, or sickly, one. Therefore they who seek to be the most efficient servants of the Most High will choose a diet that will be conducive to that end.

2. Yes; read the eleventh chapter of Leviticus. There are many kinds of flesh mentioned there as unclean, and certain flesh is declared to be clean; that is, flesh that could be eaten without subjecting the eater to the sentence of uncleanness upon himself. See Lev. 11:31. There is no scripture which declares all flesh foods unclean. One kind of animal whose flesh is at the present time used very extensively as a food is listed by Inspiration among the unclean animals, and the use of its flesh as food, or even the touching of its dead body, is absolutely prohibited. That is the swine. The decree of uncleanness against that animal has never been lifted, and the prohibition against the use of its flesh has never been revoked.

SIGNS *OF THE* TIMES

NOVEMBER 27, 1916



Perverting the Truth

OF the spirit world a correspondent of a leading Melbourne paper writes as follows:—

The continuity of life after death is not expressly taught in the Old Testament, but it seems to be implied in several passages.

We agree that life after death is not expressly taught in the Old Testament, but in opposition to several seemingly *implied* passages we can cite some very definite texts distinctly stating that "the dead know not anything," that their "thoughts perish," and that they have no more "remembrance" of and can take no "more a part in anything that is done under the sun." Speaking of death Job says: "There the wicked *cease* from troubling; and there the weary *be at rest*." Job 3:17. But according to the Spiritualist, both the wicked and righteous and weary are forever hovering around us, having neither ceased from troubling nor lain down to rest, a view which is untenable under Bible light. We also read in 2 Kings 22:20 that the Lord told King Josiah that he should go to his grave in peace, and *should not see* the evil which would come on that place. But if he were conscious in death, would he not see it? Thus again is furnished undeniable evidence that the Old Testament is most emphatic on the point that after death the dead have no knowl-

edge of anything until the resurrection yet to come.

REFERRING to the other part of the Bible the correspondent continues:—

In the New Testament, however, there is in one of the Gospels a definite statement on the subject. It is there recorded that Jesus said on one occasion, "Now that the dead are raised." He meant that man continues to live in another form after the death of the physical body.

Christ meant nothing of the sort. The passage referred to is found in Luke 20:37. By reading the context we see that the subject under discussion was the resurrection, and Christ made the statement as a proof that such an event will take place. A literal reading of the Greek is: "But that the dead are raised," and this is borne out by Dr. Weymouth in his "New Testament in Modern Speech," where the passage reads: "But that the dead rise to life again even Moses clearly implies in the passage about the Bush." Could anything be clearer or more implicit than this?

Paul, speaking of the resurrection, says in 1 Cor. 15:16-18: "For if the dead rise not, then is not Christ raised; and if Christ be not raised, . . . then they also which are fallen asleep in Christ are PERISHED."

In the passage referred to in Luke, Christ mentioned the patriarch David, "a man after God's own heart." Let us enquire into his condition after death. We read in Acts 2:34, "For David is not ascended into the heavens." In verse 31 Peter quotes David as prophesying that *Christ's* soul would not be left in the grave, nor *Christ's* flesh see corruption, thus certainly implying that *his own* body would be left in the grave. In verse 26 David is again quoted as saying: "Moreover also my flesh shall *rest in hope*; whilst in Psalm 17 he says: "I shall be satisfied, when I awake [from the sleep

of death], with Thy likeness." Verse 15. So the time will come when David *will* ascend into heaven, but it has not yet come. Only by a resurrection of the dead will David realise his longing.

Thus we see that the "definite statement" proves conclusively that there is *no continuity* of life after death. The writer said that "the Bible is not very explicit in many of its statements, but this one seems clear enough." But the Bible *is* explicit in its statements of truth, although we admit that it is very hard, in fact, impossible, to find in it proofs of erroneous doctrines. Having then explained away this argument, which is admitted to be the only one in the New Testament, and also definitely proved that the Old Testament does not teach life after death, Spiritualism stands once more unmasked. Its delusions have been exposed and its deceptions brought to light. Reader, your future destiny depends on your belief in the Bible or in erroneous teachings. Which will you choose, the true or the false, eternal life or eternal death?

No Stamp of Truth

INSPIRATION tells us that at a certain time "evil men and seducers shall wax worse and worse, deceiving and being deceived." Can any thinking person truthfully deny that in modern times deception and fraud and trickery have well nigh reached their limits? No is the unanimous answer. Ample proof is thus furnished that we are living "in the last days." 2 Tim. 3:1, 13. But more than this. Not only "evil men" but "evil angels" will be at work:—

Now the *Spirit speaketh expressly*, that in the latter times some shall depart from the faith, giving heed to *seducing spirits*, and doctrines of devils. I Tim. 4:1.

We are exhorted in I John 4:1 to "believe not every spirit, but try the spirits whether they are of God." This we have endeavoured to do, and our belief in the satanic origin and principles of modern Spiritualism is appreciably strengthened. In connection with this we would quote from an article in the *Melbourne Age*, which presents a different, but equally convincing, side of the question:—

But though the war has given a great impetus to Spiritism, the nett result seems to be a great accumulation of communications of the familiar kind, but *no single message* of an arresting nature, *which carries the stamp of truth* to those whose scepticism is based in the passive determination not to surrender to claims which make no appeal to their intelligence.

Reader, do you still believe that Christians can consistently accept such a belief as Spiritualism?

A Spiritual Issue

ONE of our exchanges, in speaking of the attitude of the churches toward the present war, says:—

It is a war, they [the churches] feel, which at bottom turns on a spiritual issue. Germany represents the doctrine that in the realm of international politics Might is Right, the weak have no rights against the strong. The only law for the nations is the law of the jungle—the law, that is, of their appetites, and of the degree of brute strength each nation possesses to satisfy its appetites. This is a doctrine of devils. It is in essence, if not in verbal form, the dreadful formula Milton puts on the lips of Satan, "Evil, be thou my good."

This is a very apt saying in view of what the prophet of God says of the spirit controlling the last great war, the war that shall end the history of this earth. It reads:—

"I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:13, 14.

True it is that the spirit of war first blossomed in the heart of Satan. He introduced it into heaven, and brought it with him to this world; and it will go out of existence only when he who began it comes to his end in the fires of the last day. After that we shall see the desert blossoming as the rose, the desolate place beautified and inhabited, and everything that can annoy or offend or cause sorrow or suffering banished from the universe. Hasten on glad day!

"LORD, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." Ps. 15:1, 2.

SIGNS OF THE TIMES

WARRBURTON, VICTORIA, AUSTRALIA, NOVEMBER 27, 1916

All manuscript should be addressed to the Editor. For further particulars see last page.

CHARLES M. SNOW, EDITOR

Who Shall Rule ?

THE question as to who shall rule in this world is at the bottom of all the trouble in the world. The desire of the wicked one to usurp the prerogatives and jurisdiction of the Most High brought sin, misery, and death into the world. God's remedy for that condition and that rebellion is—the gospel. So who shall rule, the God of love or the god of hate ?

U U U

GOD'S purpose can be carried out only by love and persuasion and willingness. Satan's purpose can be carried out only by force. The keynote of the gospel is "Thou shalt love the Lord thy God, and Him only shalt thou serve." But the policy of the opposer and deceiver is to teach to distrust and hate God, and serve themselves—and in so doing to become the servants of Satan himself. The true Christian's motto is, "The sacrifice of self in the service of others." The policy of the true worldling is, "The sacrifice of all others in the service of myself—all others contributing to my happiness and my pleasure and my wealth."

U U U

WHICH policy shall rule ? Christ had to teach and to emphasise the difference, and that, too, among His own disciples, who were frequently contending among themselves as to who should be the greatest. So Christ taught that he that would be greatest must demonstrate his fitness for the position by becoming the servant of all. And He, in His own life, thus demonstrated His own fitness as leader of the Lord's hosts. In this struggle of opposing principles there is on the one side self-exaltation, self-service, and the desire to rule over others ; on the other self-surrender, self-sacrifice,

and the desire to minister to others' needs and others' happiness. These policies are personified in Satan and Christ. Satan has trampled every precept of the decalogue under foot ; on the other hand, Christ says of Himself, "I delight to do Thy will, O My God ; yea, Thy law is within My heart." Ps. 40:8. War, the incarnation of Satan's character and purpose, has flouted every precept of God's law and marred and destroyed the living image of its Giver. The gospel is war's antithesis, exemplifying God and His character and purpose, and restoring in man the image of his Maker.

U U U

THE trouble in this world dates from Satan's entry into the garden of Eden. God had given the world to man to govern under the benign sway of love. Satan, through falsehood and deception, defrauded man, and usurped the rulership. Every war of conquest is waged with that thought of rulership in mind—to obtain more "subjects," to rule over more territory. Alexander declared to his Persian antagonist that the universe could not have more than one sun nor more than one sovereign. He proposed to be the military luminary for this world, and to put under his feet all who would aspire to that distinction. But before his day that same purpose was seen in Babylon and Medo-Persia, and after him in Rome. The same purpose was active in other governments and other rulers. The aspiration to rule the world has not yet been plucked out of the human breast. People and rulers alike still dream of national greatness and expansion more than of self-sacrifice on the altar of service to mankind. They think more of decisive Waterloos to crush their enemies than of tear-wet Gethsemanes and blood-stained Calvaries to save them.

U U U

THIS is not so much an indictment of mankind as of mankind's great deceiver, who has given us bullets and bayonets in place of bread, hatred and malice in place of love, and graveyards and deserts in place of homes. This war of mankind against itself is the most inexplicable paradox of the ages. It had its inception in Satan's ambition to dethrone the Al-

mighty and make himself the ruler of the universe; and it will have its culmination in the destruction of Satan with the hosts of the deceived when sin and war are wiped out in the fires of the last day.



THE hosts of Europe that are to-day piling each other in heaps of dead on blood-wet fields are the victims of that world-old ambition, the rulership of the world. We see that ambition in the war songs of the various nations. With the German it is "Deutschland ueber alles"; with the English it is "Britannia Rules the Waves"; and so on with the rest. The same idea is dominant in Russia handed down in the tradition that it is the destiny of the Slavic peoples to rule the world. So she is fighting the greatest war in her history to keep the smaller Slavic nations from dominance by non-Slavic governments. It was Turkey's ambition to rule the world, and she still looks upon universal dominion as a prize much to be desired, but now possibly beyond her reach. In spite of American democratic principles, many Americans were elated when America took over the Philippines, and when those islands became in a sense "American dependencies." The Roman Catholic Church has always cherished and cultivated the ambition of world-rulership, of ruling not only peoples but the rulers of peoples. In her maintenance of that attitude, unbelievers became heretics, and heretics became rebellious subjects, worthy only of death.



THE ambition to rule by force is not, therefore, the heritage or heirloom of any particular people. It is the heritage of Satan's triumph over man, when he taught man to override the rights of others in striving for his own selfish ends. It is seen in every effort to unite Church and State and place one set of men to rule over the religious convictions and the religious acts of other men.



THIS is all against the purpose of God and out of harmony with His character. His true servants do not strive for the mastery; they will not kill men in order

to gain the mastery over other men; they will not seek to exalt themselves by crushing and trampling upon their fellow-men. The Saviour of the world was *the servant of the world*, and His true followers will think more of serving others than of ruling over them. And when the insane fury of the ambition to rule has been wiped out of this world, they to whom the new earth is given will be they who have served others rather than they who have ruled over others. The heaps of promising young manhood piled upon the plains and mountains and marshes of Europe, and the devastated homes and bitter heartaches of the people, are the toll humanity pays to the ambition of men to rule the world. How much better to wait God's time for the restoration of the lost dominion! They who so wait may share in the victory that is tangible and eternal, a victory that puts in man's hands again the true rulership of this world once lost to and through him who is the instigator of war. Not rulership but service is the Christian ambition. He "whose right it is" to rule will soon appear to settle the problems of this world. For His coming we wait and watch and work and pray.

Special Mention

CHRISTMAS and New Year are again approaching laden, as ever, with pleasant memories of bye-gone days. The old English custom of exchanging mementoes and gifts of friendship and love will, we suppose, always be associated with the holiday season. While ordinary gifts will afford transient pleasure, a pleasant thought, a helpful word, or a sweet promise may fill the year with courage and gladness. Such should be the purpose of every Christmas gift, and if we can find something laden with God's blessing, then will our offering be doubly precious. To assist our readers in the selection of such presents we have devoted a full page on the cover of this issue to descriptions and prices of such of our books as would be suitable and acceptable to young and old. We invite all our readers to a careful inspection of this list of holiday gifts.



WHEN THE KINGDOMS FALL TO DUST

Pearl B. James

THERE was Babylon in her splendour,
In her majesty so bold,
Sitting like a queen immortal
Decked in jewels and in gold.
She, the greatest of all kingdoms,
Never feared the foeman's thrust,
Till there rose another nation,
And great Babylon fell to dust.

Medo-Persia rose up quickly,
Claimed the sceptre as her dower;
What a feat to conquer Babylon
In the zenith of her power!
She, once weaker, now is conqueror,
She has earned her subjects' trust;
But, too soon, they placed it in her,
For, alas! she fell to dust.

Grecia conquered Medo-Persia,
But her glory quickly fled,
Leaving her with unwon conquest
Lying there amongst the dead.
Up, then, sprang the Roman Empire,
Her strong iron would *never* rust;
But like all the other nations
She, too, crumbled into dust.

We are part of the great image
That wise Daniel brought to view;
We are just the ten *last* kingdoms
That the toes are pointing to.
They have mingled seed together,
But through mercenary lust
They are fighting now like demons
Just before *they* fall to dust.

Up! awake! the times are solemn,
Soon the stone not cut by hands
Will like some majestic mountain
Cover over all the land.
Though the whole earth reels in battle,
We've a King that we can trust,
Who is setting up His kingdom
That will *never* turn to dust.

Christ With the Father in Creation

W. Howard James, M.B., B.S.

IN Scripture the most forcible, weighty, and pregnant language is employed to express the omnipotence, the omnipresence, and omniscience of Christ. It would be impossible to frame language that would give Christ a higher position in the eternal past, the present, or the never-ending future. No words could be used that would give Christ greater glory or

power than those employed by Inspiration. The same divine attributes express the person of both God the Father and God the Son; they are one in mind, one in perfection and righteousness, one in the greatest and most comprehensible of all attributes—love; but they are not one in person. Christ admonishes His followers to be one even as He and the Father are one. In the Godhead there is unity in mind, unity in power, unity in glory, and unity of eternity, whether we consider the endless ages of the past or those of the glorious future.

Christ at creation, in the beginning, was God; for we read: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of man." John 1: 1-4. The "Word" that was "life" and that was "God" was the Creator of man and the bestower of his life.

This is borne out by many statements in the New Testament, and not only so, but also that Christ was equal with the Father. In Philipians, for instance, we read of Christ that He, "existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant." Phil. 2: 6, 7, A.R.V. In Colossians again we read that Christ "is the image of the invisible God, the firstborn of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Col. 1: 15-17. Again in Hebrews we read that "God . . . hath 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; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1: 1-3. It would be impossible for language to express more

definitely the absolute equality of the Father and Son.

Scripture thus in the most unmistakable language reveals the fact that Christ was the active agent in all creation. "In the

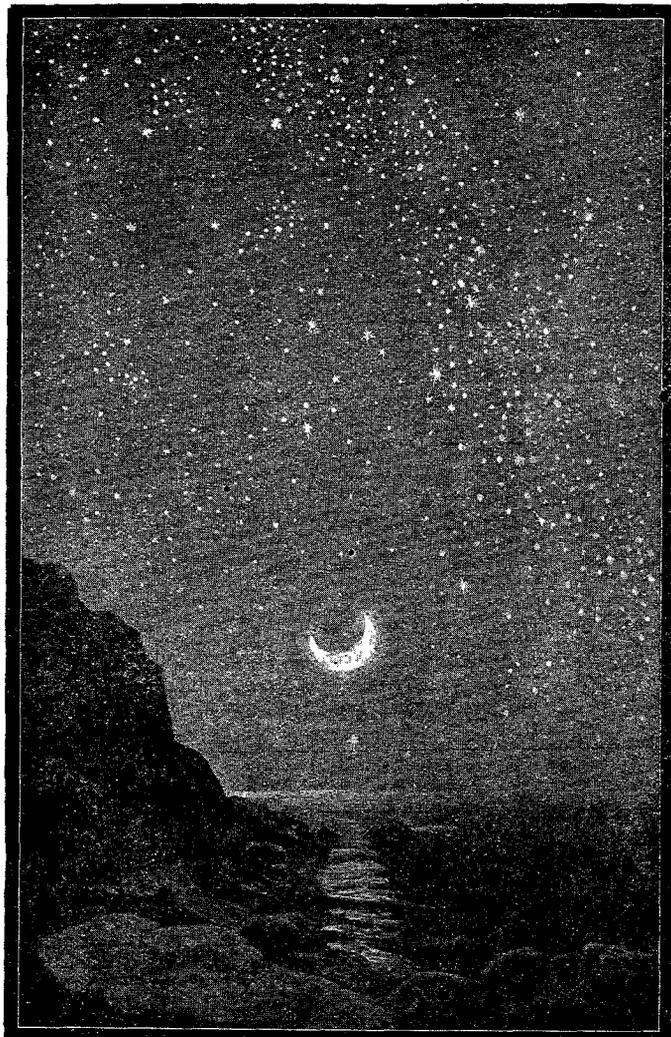
generations." Verse 11. The plan of creation was made absolutely certain and eternal by the plan of redemption. "For thus saith the Lord that created the heavens; God Himself that formed the

earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Isa. 45: 18. All must admit that the "counsel of the Lord," the creation of the universe, or of at least this world, would have been "in vain," a failure through sin, had not Christ died for the sins of the world, and made "the restitution of all things" possible.

God the Father was with Christ in creation. God through the Son "made the worlds." "As the Father hath life in Himself so hath He given to the Son to have life in Himself." Christ as Redeemer had power to give life to man, and this power He also exercised in the creation of the "everything made beautiful," when He spake the worlds into existence.

The "Elohim" [God] of Gen. 1: 26 ("In the beginning God created the heaven and the earth") is the plural form. The Father was with the Son in the creation of man, for "God said, Let us make man in *our* image, after *our* likeness."

Evidently, as Christ was the Creator and the Redeemer, the name "God" right through the Old Testament includes the person of Christ. It was He who led



"THE HEAVENS DECLARE THE GLORY OF GOD."

counsel of peace" (Zech. 6: 13) it was evidently determined that this should be so. The One who was to redeem creation, should a fall take place, was the One to speak creation into existence. "He spake, and it was done; He commanded, and it stood fast." Ps. 33: 9. "The counsel of the Lord standeth forever, the thoughts of His heart to all

the children of Israel out of Egypt; it was He who spake the law from Mount Sinai; it was He who spoke through the prophets: "For the testimony of Jesus is the spirit of prophecy." The Apostle John, like all the "holy prophets" of the past, "bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." Rev. 1: 2.

Christ is called "The Alpha and Omega, the beginning and the ending." Rev. 1:8; 3:14. The passage quoted from Rev. 1:8 is altogether omitted from the Revised Version. The Greek from which "the beginning" of Rev. 3:14 is translated in the Authorised Version, however, has the meaning more of "the beginner of creation." Christ was Alpha and Omega; He began and He finished creation. The purpose, or prom-

ise, of God is equal to the fulfilment; the promises of God are absolutely sure. God "callesh those things which be not as though they were." It was necessary that the birth of Christ and His death should both be determined on before the creation of man in the image and likeness of God could possibly take place. Consequently in the purpose of the God-head Christ was "the Lamb slain from the foundation of the world."

The Deity of Christ

GEORGE TEASDALE

WHEN Christ was persecuted by the Jews because He said "that God was His Father, making Himself equal with God," He replied, "There is another that beareth witness of Me; and I know that the witness which he witnesseth of Me is true. Ye sent unto John, and he bare witness unto the truth." Knowing that the people would question the evidence of John, Christ continued, "But I receive not testimony from man: but these things I say, that ye might be saved."

For a season the Jews were willing to accept the light John brought to them; but when the Messiah finally came, and was attested to by John, then they rejected his testimony, because their supposed requirements and their expectations were not realised. The meek and lowly Nazarene disappointed their ambitions. Christ, after he had fully accredited the testimony of John, declaring him to be a "burning and a shining light," further stated, "But I have greater witness than that of John: for the works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me."

He also had other evidence, but it was of no value to them, for they had no acquaintance with the Father: "And the Father Himself, which hath sent Me, hath borne witness of Me. Ye have neither heard His voice at any time, nor seen His shape." John's testimony they would not receive; the Father's they could not receive. But the works of Christ were unimpeachable evidence.

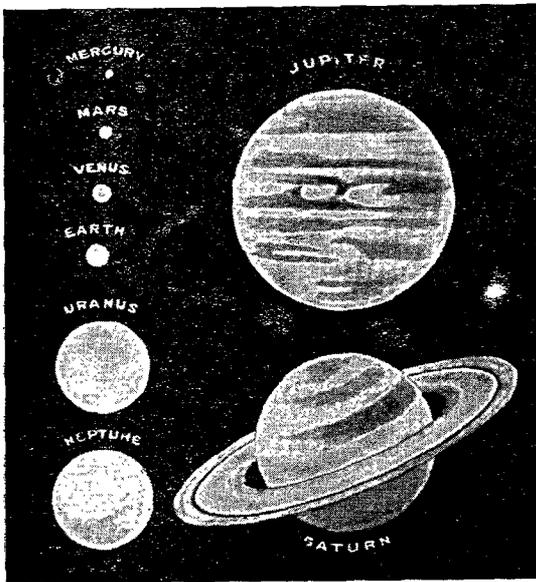
They could not be gainsaid, and the Jews were left without excuse.

The works performed by Christ, abundant and marvellous as they were, were not in themselves cited as full proof of the divine nature of the Master. Neither did His works alone give to Him that mysterious certainty about Himself. To Him, tempted, teaching, suffering, dying, risen, "*It is written*," was a formula of infinite import. The principle this expressed lay at the heart of His teaching. It is not too much to say that it was the vital breath of His message to others.

The details of His life, and His daily service for suffering humanity testified to His divine origin because they were in perfect accord with every detail of the "law and the prophets." After His resurrection, we are told, when teaching His disciples, "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." The "things concerning Himself" include far more than the purely prophetic passages. The whole Scriptures are a testimony to Him: the whole history of the chosen people, with its types and its law and its prophecies, is a showing forth of Him.

Said the Saviour to the Jews, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." When John, persecuted and perplexed, felt his faith wavering, he sent his disciples to Christ, asking Him, "Art Thou He that should come, or do we look for another?" All

day long these disciples of John watched the Saviour perform His deeds of mercy, and heard Him preach the gospel to the poor. When it came time for them to return, Jesus commissioned them to "Go and show John again those things which ye do hear and see." John's knowledge of the Scriptures enabled him to recognize in the life and works of Christ, the design and pattern of the Old Testament. Christ is the Living Word, and He is reached through the written Word. The



A GLIMPSE AT THE CREATOR'S HANDIWORK

Scriptures were His credentials that He was the Son of God. If He is the Son of God, then He is absolutely divine, and also absolutely human; not, as some teach, half God and half man. With this agree also the words of the Father as recorded in the first chapter of the epistle to the Hebrews:—

"Unto the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of Thy kingdom." The divinity of the Son is here expressly stated. When the Father addresses His Son as God, all controversy on the point should be ended. That word would make Him God, even if He were not God before. Then in order that no mistake may be made concerning their relative positions, the Father in the

following verse, says, "Thou hast loved righteousness, and hated iniquity; therefore God, *even Thy God*, hath anointed Thee with the oil of gladness above Thy fellows." Also in another place the same principle is plainly stated: "When all things shall be subdued unto Him, then shall the *Son also Himself be subject unto Him* that put all things under Him, that God may be all in all."

The Son, we are told, is "better than the angels, as He hath by inheritance obtained a more excellent name than they. He is the Father's begotten Son; they are not. "And again, when He bringeth in the first begotten into the world, He saith, And let *all the angels of God worship Him*." The position of Christ can thus be summarily stated: In the universe He occupies the place next to the Father, with the title of God. He is subject to the Father, but above the angels, who are commanded to worship Him.

In addition to the foregoing, every Christian has within himself the proof of the divine power of Christ, and can repeat the blind man's syllogism: "Why herein is the marvel that ye know not whence He is, and yet He opened My eyes." Their transformed hearts, registering themselves in gentle tempers, in noble motives, in deeds of sacrifice, are the ever-present proofs of the divinity of the Person from whom their inspiration is drawn.

The supreme proof to every Christian of the Deity of his Lord is his own inner experience of the transforming power of his Lord upon his heart and life. No more surely does he who feels the present warmth of the sun know that the sun exists, than he who has experienced the re-creative power of the Lord knows Him to be his Lord and his God.

"WHEN men and women die, and are beyond all earthly troubles and crises, then the rule is: 'Speak no evil of the dead.' But is it not worse to speak evil of them while they are alive, while the evil word can wound or injure them? Why wait to be kind and merciful until it is of no use whatever?"

Father and Son in the Restoration

THOMAS H. CRADDOCK

Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was *fore-ordained before the foundation of the world.*" I Peter I: 18-20.

God's Foreknowledge

OMNIPOTENCE, Omniscience, and Omnipresence are three great and wonderful attributes that belong to God alone. His unlimited power, divine foresight, and His ever present control of things, make it impossible that anything should ever come to Him as a surprise. The fact is, nothing can take place without God's knowledge and permission. God has declared "the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure: calling a ravenous bird from the east, the man that executeth My counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isa. 46: 10, 11.

The foreknowledge of God, thoughtful reader, does not mean the "predestination" of theology. The predestination of the Bible means that God does not work at random. Nothing with Jehovah is of a *speculative* character. With Him there are no *chance* movements. God's great creation, and the object of His great creation, are in harmony with plans formulated in His divine mind from the eternal past.

The Object of the Gospel Plan

The great apostle to the Gentiles writes that the preaching of Christ's blessed gospel is, "To make all men see what is the fellowship of the mystery [or secret], which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the *eternal purpose* which He purposed in Christ Jesus our Lord." Eph. 3: 9-11. From "Desire of Ages," pages 17, 18, I quote the following:—

"By coming to dwell with us, Jesus was to reveal God both to men and to

angels. He was the Word of God—God's thought made audible. In His prayer for His disciples He says: 'I have declared unto them Thy name,'—'merciful and gracious, longsuffering, and abundant in goodness and truth,'—'that the love wherewith Thou hast loved Me may be in them, and I in them.' But not alone for His earth-born children was this revelation given. Our little world is the lesson-book of the universe. God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which 'angels desire to look,' and it will be their study throughout endless ages. But the redeemed and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which 'seeketh not her own' has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto."

When the Gospel Plan Was Formed

From the same volume again we read, on page 20: "The plan for our redemption was not an after-thought, a plan formulated after the fall of Adam. It was a revelation of 'the mystery which hath been kept in silence through times eternal.' Rom. 16: 25, R.V. It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only begotten

Son, 'that whosoever believeth in Him should not perish, but have everlasting life.'"

On page 22 are these words: "By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey. It was Christ who from the bush on Mount Horeb spoke to Moses saying, 'I AM THAT I AM. . . Thus shalt thou say

Christ a Gift, Not a Loan

The great difference between a gift and a loan is this: A gift becomes the property of the one on whom it is bestowed; on the contrary a loan will, in harmony with the terms of the loan, in due time reach its limit. It must then be returned to its rightful owner. We cannot make a gift in reality and still keep for ourselves the thing given. Think of it, dear reader, the only begotten Son of God has been *given* to us, for "God so



"A LITTLE CHILD SHALL LEAD THEM"

unto the children of Israel, I AM hath sent me unto you.'" Ex. 3:14. This was the pledge of Israel's deliverance. So when He came "in the likeness of men," He declared Himself the I AM. "The Child of Bethlehem, the meek and lowly Saviour, is God 'manifest in the flesh.' 1 Tim. 3:16. And to us He says, 'I AM the Good Shepherd.' 'I AM the living Bread.' 'I AM the Way, the Truth, and the Life.' 'All power is given unto Me in heaven and in earth.' 'I AM the assurance of every promise.' 'I AM; be not afraid.' 'God with us' is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven."

loved the world, that He *gave* His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

God's love for His creatures was such that He could not endure the thought of being deprived of them through the destruction caused by sin. And in order to save us, He *gave* His greatest and dearest treasure; He "*gave His only begotten Son.*" Truly, in this "unspeakable gift," "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. So the beloved apostle writes: "As many as received Him, to them gave He power to, become the sons of God, even to them

that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:12-14.

When Christ came into the world in person to minister to humanity, He announced Himself as the "Son of man." Under this title Christ is spoken of in the Gospels more than fifty times. In harmony with His Father's will, Christ "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:14.

Christ has connected with humanity by ties that will never be broken. This is the glory and the hope of the gospel.

When God by the hand of His Son created our world, it was His plan that the earth should be the everlasting home of man. David, in Ps. 115:16, writes: "The heaven, even the heavens, are the Lord's: but the earth hath He *given* to the children of men." To make this plan complete in all its workings, notwithstanding the fall of man, Christ became a man, and "Christ is not ashamed to call us brethren." Christ's humanity made it possible for Him to enter into our sufferings so that He can have real sympathy with and for us. When the Saviour appears the second time to gather the purchase of His life, He will come as the "Son of man." Here are His own words: "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30.

Such, kind reader, will be the grand climax of the council held between the "Father and the Son" regarding the restoration of the lost dominion. With the beloved apostle we exclaim: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." 1 John 4:10.

How marvellous is the unsearchable gift of God, and how infinite His love! It would be impossible for such love to reject any soul that will come to Him.

THE BETTER LAND

Robert Hare

I WOULD not tarry always
Amid these scenes of pain,
Where every blossom withers
And love is spent in vain;
Where all life's powers are weakened,
And sin stains every sod—
I long to view the glories
Within the home of God.

I would not tarry always
Where death strides every blast,
And daily claims his victims,
While visions of the past
Tell where his cruel footsteps
In angry mood have trod—
I long for life immortal
Within the home of God.

I would not tarry always
Where feeble strength gives way,
Where tired footsteps falter,
And faith yields to dismay;
Where every burden presses,
And conscience bears its rod—
I long for tireless willingness
Within the home of God.

Not here the hand unwearied,
Not here the heart at rest,
Not here the fadeless blossoms
Or mansions of the blest;
Not here the deathless vision
While kindred to the clod—
I long to share the glory
Within the home of God.

Finger Points for Life's Pathway

REMEMBER, that valuable as is the gift of speech, silence is often more valuable.

Do not expect too much from others, but remember that all have some ill nature, whose occasional outcropping we must expect, and that we must forbear and forgive, as we often desire forbearance and forgiveness ourselves.

Never retort a sharp or angry word. It is the second word that makes the quarrel.

Learn to say calm and pleasant things whenever the opportunity offers.

Little self-denials, little honesties, passing words of sympathy, little nameless acts of kindness, little silent victories over favourite temptations—these are the silent threads of gold which, when woven together, gleam out brightly in the pattern of life.

"REGRET never repairs failure. But it may help to avoid it another time."



THE sum of £100,381 was collected in London on "France's day."

THE general commanding the first Roumanian army has died of wounds.

THE British Board of Trade has purchased 15,000 carcasses of New Zealand meat.

PRINCE HENRY of Bavaria has died of wounds received while fighting at Verdun.

A BRITISH submarine has torpedoed a German Dreadnought near the Danish coast.

THE Belgian Government is preparing to formally occupy conquered territory in East Africa.

IT is said that the political and military efforts of Germany are bent on separating Russia from the Allies.

THE British Government has ordered the winding up of 330 German and Austrian firms in Great Britain.

THE policy of taking policemen under the age of thirty-one for army service is under consideration in England.

THE Prime Minister of Portugal has announced that Portugal is sending contingents to the European battle-fields.

THE French war loan realised £454,000,000, of which £160,000,000 was in gold. There were 3,000,000 subscribers.

THREE hundred women are receiving instruction in carpentering and hut construction in England, and will soon proceed to France.

THE marooned explorers recently rescued by Sir Ernest Shackleton had only three days' rations left when they were rescued.

IT is believed that the British Government's decision to requisition all wool applies to Australian wool-growers as well as to English.

IT is believed that a German submarine is operating in the Gulf of Mexico, for a British steamer is reported to have been sunk.

THE Greek Nationalist army, led by M. Venizelos, is rapidly increasing, over 8,000 followers having been enrolled in Egypt.

THE War Office has contracted for a further 1,500,000 lb. of Australian jam, bringing the amount to 21,750,000 lb. for the 1917 season.

IT has been proved that over 250,000 Austro-Hungarian and German soldiers were killed in the Carpathians during the winter of 1914-15.

DURING the twelve months ended June 30, 626 ships were built. The number of merchant ships on register at that date was 10,032, of which 6,106 were British.

OWING to the renewal of the rebellions in Mexico, the situation is again very serious. Several towns are in the possession of General Villa and his followers.

THE Army Canteens Committee is abolishing the contract system in England, and establishing more comfortable and attractive canteens, involving an initial outlay of £2,000,000.

IT is estimated that Germany has replaced all the shipping tonnage lost in the war, and that sufficient keels have been laid down to enable Germany at the end of the war to compete with the rest of the world.

A SERIOUS fight occurred when 250 members of the I.W.W. attempted to land in Seattle (America) to take part in a street demonstration. A thousand shots were fired, five men being killed and twenty injured.

THE Archbishops of Canterbury and York have proposed that special war prayers shall be offered throughout the Empire on the first Sunday of the New Year. The King has approved of the proposal.

THE appeal made against the sentence of Dr. Liebnicht, the German socialist, has been dismissed, so that his sentence of four years' imprisonment will stand. It is feared that further riots will occur as a result of this decision.

THE Australian mail steamer *Arabia* was torpedoed in the Mediterranean on November 6, while on her way home to England. All the passengers and crew were saved, except two engineers, who, it is feared, were killed by the explosion. All the cargo and mails were lost.

IT is officially stated that sixty-one Swedish ships, aggregating 73,000 tons, were lost either through mines or torpedoes between August, 1914, and September of this year. The loss of 222 lives was involved in the sinking of these ships.

FURTHER deportations are taking place in Belgium. Recent messages state that 22,000 residents of Antwerp between the ages of eighteen and thirty have been deported to Germany without luggage. They were transported in cattle trucks, seventy being packed in each truck.

THE Emperors of Germany and Austria have decided to establish a new kingdom of Poland, with an hereditary constitutional monarchy. No decision has yet been reached respecting its frontiers. It is stated, however, that Prince Leopold, brother of King Ludwig of Bavaria, will be chosen as King of Poland.



The Far-Reaching Influence of Obedience

Mary A. H. Loper, M.S.

THE child away from home is the epitome of all his former training. Disobedience and disrespect are rife in our world to-day, and visible on every hand.

Disobedience a Peril

Disobedience to parents is given, in 2 Timothy 3, as a characteristic of the "last days," and also as a cause of the perilous times upon which we have already entered. The restlessness and discontent abroad in our world to-day, are largely the result of wrong training in childhood.

Loving obedience in the home is that in which the happiness of the whole world centres. The all-wise Creator so arranges the circumstances surrounding every soul in this world, that from infancy one must learn to control self in order to be truly happy. Happiness is that which every heart desires; but unlike Rome on her seven hills, all roads do not lead to it. On the contrary, just one road leads to happiness, and that is the King's highway of obedience, the way of self-denial. It is said of Christ Himself, "Yet learned He obedience by the things which He suffered."

How We Increase Our Happiness

The only really happy children in the world are those who day by day learn the divine principle of increasing their own happiness by making others happy. A soul never cultivates his liberality except through giving. One never increases his own happiness except by adding to the happiness of someone else. And the child who is taught to practise this blessed principle in the home, will practise it wherever he may be.

It is the divine plan that children shall be obedient, and thus be truly happy. Parents should co-operate with this plan, and not cater to the whims of children, and become slaves to their caprices. The

child who is not trained to deny self, becomes unhappy as soon as he cannot have his own way. He soon learns whether or not he can manage his parents; and when he makes the discovery that he can do so by being persistent in his endeavours, he does not hesitate to use up a vast amount of energy in his efforts. He may even bump his head on the wall in order to conquer his parents; or he may perform the feat of holding his breath until his fond parents are willing to concede to anything if he will only resume his normal breathing—which, of course, he always does.

Some parents are expecting volcanic outbreaks of domestic infelicity at any time, and so they are careful to keep on the alert to preserve peace as long as possible by complying with the demands made, no matter how unreasonable they may be.

The child who is humoured and petted is unhappy, because he is always selfish; and if anything occurs that does not suit his fancy, he is usually ready to let the fact be known, and sometimes the revelation comes at a very inopportune time.

Freddie Rejects the Egg

Years ago, I had occasion to take a meal in the home of a physician. The family circle included a wee boy, who sat next his father during the repast. All went well, so far as my memory serves me, until the father placed an egg upon his son's plate. The son evidently disapproved of the measure, for before his paternal host realised what was transpiring, Freddie had succeeded in getting his spoon squarely under the egg, and giving it a decisive toss back of his shoulder and on to the floor. From the agility with which the feat was accomplished, it seemed that Freddie had practised; for his performance was a decided success. It was quite an embarrassing moment for the older spectators, but Freddie was victorious.

Little children are sincere. They behave in company just as they behave at other times. And the child who disobeys is not to blame. The responsibility rests with the parents. But a child can no more gain happiness in this world through disobedience, than he can gain the bliss of heaven in the same way.

Sympathy Needed at Home

Babies smile when parents smile. Children mind when parents lovingly mean what they say. Children have little sorrows of their own, and they should receive sympathy from their parents, just as parents receive sympathy from their Heavenly Father. Woe be to that child who must go from home to receive the sympathy which it is the duty of his parents to bestow. When a child's interests are not centred in his home, they are not centred anywhere. He restlessly goes from place to place, which does not cultivate love for his parents or respect for anyone else.

The loving and obedient child is taught to centre his interests in his home, to esteem it as the dearest spot on earth. He is assured that his presence there brings sunshine, and that his absence causes a shadow to hover over the canopy of life. He has due reverence for grey hairs, and obeys his parents through love. This is God's plan, and it always brings happiness.

The Child and the Topic

It does not add to a child's happiness to make him the chief topic of conversation when in company. A child realises the situation much earlier than fond parents may think he does; but when he deliberately says, "Mother, tell them about me," it is high time to introduce a new subject.

The spoiled child means the spoiled man or woman. There are grown-ups who continue to act just like spoiled babies, and all because they were deprived of a kindergarten and primary course in obedience, which is much more important than a university course later on; for obedience claims every promise of the Bible, while many a Christian youth buries his hope of heaven because of some of the wrong university influences.

Joins the Disagreeable Club

The child who does not learn self-control, is likely to be a member of the Disagreeable Club when he grows up. He finds that the world does not cater to his wishes as his parents did, and he has worn a frown so much that his face looks sour, his disposition is fermented, and

adverse criticism of others is a chief theme with him. He does not advocate the rights of anyone but himself, for he failed during childhood to experience the blessing which lies hidden in the smaller piece of cake, the uncomfortable chair, the less desirable task.

Years may bring to an individual the realisation that his parents made a grave mistake in not teaching him to give up his purely selfish wishes for the sake of the happiness of others; but it is too late to remedy this mistake, and the individual himself is powerless to obliterate the results from his character. The forgiveness of sin is instantaneous; but the overcoming of sinful tendencies is the work of a lifetime. And O, how much easier it is to submit cheerfully to God's will, when one has learned loving submission to his parents in infancy and childhood! One whose faith in his parents has never been shaken, finds it much easier to have implicit faith in his Heavenly Father.

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." This is Heaven's perfect rule of happiness. It can never be improved. It can never be outlived. The truly obedient child is he who is an honour to his parents from life's dawn till its close.

God rules in love. Parents should do likewise.

Our Children for God

HOME training is one of the greatest needs of our day. Our children for God, and God for our children, should be the motto of every household. Wherever the father and mother make this their highest aim and most persistent endeavour, it will be found now, as in the past, that a covenant-keeping and grace-bestowing God will be true to His engagements, and grant His choicest, richest, and most gracious blessings to them and their offspring.—*Selected.*

IT is a serious thing to live,—to have responsibility, not only for your own life, but for your conscious and unconscious influence. No act, no word, can be known to be without future consequences.—*Mary Lyon.*



How to Remember.—No. 3

Use Your Eyes! (continued)

Horace G. Franks

"PLEASE teacher, we tried some of your experiments!"

"Oh, teacher, I tried that one of yours which——."

"We tried all of your ideas, teacher, and found that——."

"Teacher, mother said she always thought she had a good memory, but when she tried your suggestions, she——."

It was comments like these, all interrupting one another, that greeted the teacher at the next memory training lesson. The teacher, seeing that order was indispensable, spoke as follows:—

"Now boys, you may take the lesson this morning, and since Gerald said he had tried one of the things I suggested, we will ask him to start."

"The other evening," said Gerald, "when it was raining, I got behind a screen and asked mother to throw something up in the air on the other side, and while it was in the air I tried to look at it well, and then tell all about it. It was such fun. After several things had been thrown up and I was getting fairly good at it, we changed over, and mother tried to describe some things I threw up. After a little practice we both got very quick at it."

"That's quite right—practice makes perfect. Now we will ask Gordon to tell us what he did."

"We tried several of the experiments," said Gordon, "but the one we liked the best seemed the hardest. I asked father to place nine or ten articles on a tray and bring it, covered with a cloth, into the room. When we were settled, the tray was uncovered for about a minute, and then re-covered; and we made a list of all the things we could remember that were on the tray. This was done several times with many changes, but no one succeeded in making a complete list until

right at the end, and then my sister Alice remembered them all. It was an interesting and instructive game."

"I am so glad to hear you are taking such an interest in this subject of memory training. It will do good to both old and young alike. Which suggestion interested you most, Alec?" concluded the teacher.

"I think I liked the one of looking into a shop window for a little while, and then telling a friend all that was there. This caused great fun, because my big brother was so excited that he thought he remembered things that were not there at all!"

"As for me," said George, "my favourite was looking at a map for a few minutes and then drawing it from memory. After a little practice by myself, I found I could draw one better than my eldest sister, who is a teacher."

The last one to speak was Charlie, and he said: "I read two or three interesting little stories, and then amused my baby brother by telling them to him whilst mother was busy. I can still remember them, too."

"Bravo!" said teacher, "you have all done very well. Charlie managed to practise memory training and help mother at the same time, which was very good and very kind of him, don't you all think so? Just keep on at these ideas and then you will be ready next week to learn how to quickly learn verses of poetry, and remember them for a long time."

Twinkle, Twinkle, Little Star

WHO can tell why it is that the stars sometimes seem to "twinkle and winkle," as one small boy says, more than at others? And why do they twinkle, anyway? The reason they twinkle is that their light pierces through many differently heated and moving currents of air, which makes the light reach our eyes in a crooked or twinkling line, instead of a straight and steady one. Astronomers tell us that much twinkling foretells bad weather because it shows that the currents of air are much disturbed—*Children's Magazine*.

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OUR missionaries in Nieuwe are finding open doors now where but recently everything seemed closed. They say: "We have a good attendance at our meetings and a welcome wherever we go."

THE hour has come when all the world must hear the gospel of a crucified and risen Saviour. Reader, are you helping to give it? If not, have you any excuse that you think will satisfy God in the judgment day?

DURING the presidential election in America the question of prohibition was voted on by a number of the States. As a result of this balloting five more States have joined the prohibition column, making twenty-four in all that now prohibit the traffic in intoxicating liquor. Thus one-half the States are now in the "dry" column.

SINCE 1912 the Sabbath-schools represented by this paper have set apart the thirteenth or last Sabbath in each quarter to give gifts to some specific object in foreign lands. As a result of these sixteen one-day mission efforts, a total of £53,775 14s. 10½d. has been contributed to our mission funds. Last year the amount given in the four donations was £18,147 18s. 6½d.

THE forces in favour of compulsory religion and of religious oppression are as busy as ever in the United States. Strong efforts are being made both in the national legislature and in State legislatures to enforce the observance of Sunday. The friends of true religion and an unfettered conscience are also actively at work to counteract those efforts. The special religious liberty issue of the American *Signs of the Times* dealing with those questions reached a circulation of 128,000 copies.

THE Harvest Ingathering Number of the American *Signs of the Times* is a splendid number and beautifully and appropriately illustrated. The front and back cover page illustrations speak volumes in themselves, and strikingly illustrate exactly what the gospel message is doing in the earth. The short, pithy articles which make up the paper's contents are more captivating than any of the "best seller" stories. We wish all our readers might have the pleasure of perusing its most interesting pages. All the proceeds derived from the sale of that issue are dedicated to foreign missions. We trust they may be larger than ever before.

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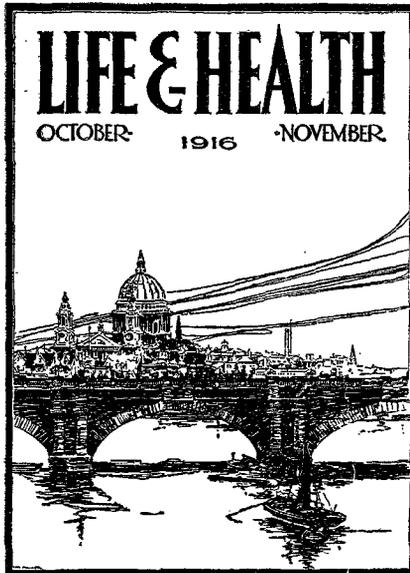
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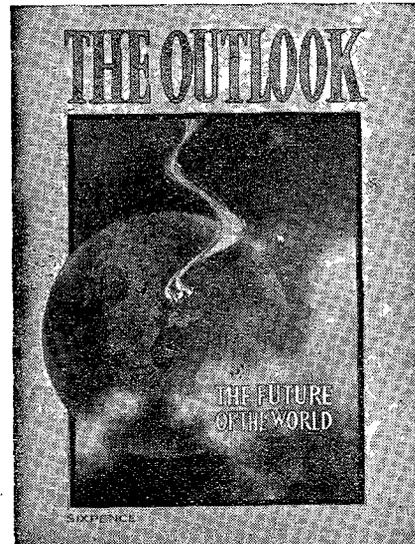
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