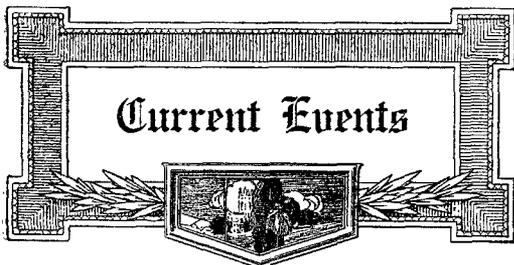


"THE FIELD
IS THE WORLD"

SIGNS OF THE TIMES

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner,
All the while we loathe the sin.
Could we know the powers working
To overthrow integrity,
We should judge each other's errors
With more patient charity.



Current Events

ENGLAND is now requiring forty thousand tons of meat weekly.

DURING October the British armies in France captured 431 machine guns.

THE cost of living in Switzerland has increased by 115 per cent since the outbreak of the war.

AMERICA is said to be now constructing more destroyers than she has done during the past twenty-five years.

IT is reported that the leader of the Russian Cossacks has promised to restore the monarchy and to proclaim the Grand Duke Nicholas regent.

THE United States Federation of Labour has called off all strikes affecting Government work connected in any way with the prosecution of the war.

ALL British merchant vessels above 2,500 tons are to include in their crews four certificated lookout men to be employed only when in submarine danger zones.

AMERICAN military aviators have commenced their work on the French front, advices from Washington stating that they have participated in bombing raids over Germany.

A DESPATCH from Rotterdam states that extensive smuggling and hoarding of food is going on in Germany, indicating great fear of a food shortage during the winter months.

A PROMINENT British Cabinet minister has declared that, irrespective of whether the submarines are defeated or peace is declared in the meantime, the world's food shortage will continue until 1920.

AN American report states that the United States has completed arrangements with European neutrals and Japan for the transference to the Allies of more than 400,000 tons of shipping now in United States ports.

A WOOD-SPLITTING machine has been invented which automatically handles logs two feet long and eighteen inches thick. It consists mainly of a huge knife, which cuts the knottiest wood at the rate of sixty strokes a minute.

FOR selling potatoes at a price higher than the maximum fixed by law, a market gardener in England was fined £3,700, with £200 costs, and sentenced to two months' imprisonment. His excess profit had amounted to £3,644.

THE Red Cross work on the Western Front has reached so high a degree of efficiency that very often wounded soldiers are in bed in hospitals in England five hours after being received at the casualty clearing stations in France.

AT last it seems that methods have been discovered to prevent flaws in steel rails. It is well that this is so, for during the past thirteen years 3,500 accidents have been due to defective rails, resulting in more than two hundred deaths and a loss of about £1,000,000.

THE Canadian Government has taken over full control of all meat-packing houses in the Dominion, confiscating half the profits in excess of seven per cent, and all in excess of fifteen per cent. The motive for this move is to be found in the past extensive food profiteering.

THE British Commissioner at Wei-hai-wei, in his report for 1916, states that during the year the fir trees on the island were attacked by caterpillars, and women and children were engaged to collect them and their cocoons. Caterpillars weighing in all 16,702½ lb. and 115,843 cocoons were collected.

THE American Government has accepted the offer of Mr. Henry Ford, the prominent motor-car manufacturer, to place the Ford manufacturing plants at the country's disposal. These works are the largest of their kind in America, employing twenty thousand persons, and completing two thousand cars every day.

WAR correspondents in Europe have been informed by the American Commander-in-Chief that as a result of the efficiency of the British, French, and American navies, not a single casualty from submarines has occurred among the American troops sent to France, where troops and war material are arriving daily.

STATISTICS just to hand serve to show that the blind population of America is nearly sixty thousand. Referring to the increase in the number of persons without sight, 6.6 per cent of the above number were born blind, 5 per cent lost their sight when less than a year old, and more than two-thirds became blind when over twenty years old.

"AFTER a lapse of close upon two thousand years since the destruction of Pompeii, the skeletons of four of the victims have been discovered in the actual positions in which they were overtaken by the catastrophe. Two of these victims, apparently a man and wife belonging to the upper classes, had evidently been caught by the shower of red-hot stones in the cloistered garden of their villa, and while hastening to seek shelter in a corner had been suddenly buried and asphyxiated through the collapse of the roof overladen with volcanic dust. The husband was found in a sitting position, with his head and back bent forward and the legs wide apart. His wife was standing erect immediately behind him. Her gold earrings were found on a level with her ears, and there are two gold rings still on the fingers. A third skeleton was that of a youth huddling with his face to a hole in the garden wall. The last of the group, a full-sized man, bent almost double under the weight of the suffocating debris, had on a finger of the right hand an iron ring inset with a prettily engraved cornelian."

Signs of the Times

Warburton, Victoria, December 17, 1917

Notes and Comments

From Low to High

WE have often read in history of success being gained by earnest, honest, persevering endeavour and work. Who has not heard of the man who made the journey from that log cabin in the backwoods of America to the famous White House at Washington? And he is not the only man who has risen to great eminence from poverty and obscurity, for all periods of history provide examples of celebrities "risen from the ranks."

It has been said that it takes misfortune and opposition to bring out the good in a man. This has been proved in the case of this present war. Sir William Robertson, Chief of the Imperial General Staff in London, was once a private in the British army; David Lloyd George, Prime Minister of England, made his own reputation by his persevering efforts; and now we learn that Sir Eric Geddes, recently made First Lord of the Admiralty, was once a railway porter. In a recent speech he declared: "That is true, and I am very proud of it." He has risen from a low position to a very high one by sheer forcefulness of character, and is certainly to be complimented, as are all those who reap success after sowing by hard and honest toil.

This incident of Britain's First War Lord reminds us of another incident, in connection with heaven's First Peace

Prince. Our hearts well up within us as we think of what He did by forcefulness of character—divine, holy character. He has now risen from lowliness to exceeding greatness; but that was not His first move. He first gave up His position in heaven—co-worker with God and a partaker in His deity—and came to this earth to die on a cross of shame.

He came to this sin-cursed earth in the form of a servant of the lowest rank; was born in a humble manger; made Himself of no reputation; was spat upon by His fellow-men; was bruised by cruel rods; was pierced by the weapons of wicked men; yet, withal, prayed for them even as they persecuted Him. And all this was for our iniquities, our transgressions. He died to save us from our sins. He descended from highest glory to lowest shame. He, the giver of life, the Creator, died the death of a malefactor. Wonderful sacrifice, unknowable, unfathomable!

It was the war with sin that brought forth this unspeakable show of divine love and perfect character, and it is the victorious end of the war with sin that will complete the exaltation of our Saviour from His humility to even greater glory than once He had. Soon He will be manifest, even to those who pierced Him, as King of all kings and emperors, Lord of all lords and princes. He will also bear the name of Redeemer and Saviour of mankind.

And if *we* are to be counted worthy to live with Him through eternity, we must be willing to sacrifice our all—little though it may be—on the cross of service. This is not a cross of shame, for that was reserved for Christ, but it is a cross of honour and privilege.

Let us think of these things as we pursue our life's course. The greatest Man that ever lived was Christ—for in Him was no sin found—and He made the

greatest sacrifice before He obtained the greatest honour. His journey has so far been made in three stages: From heaven and glory to earth and humility; from manger and humility to cross and shame; from death and shame to life and glory and heaven again; and one day soon the journey will be completed from heaven and glory to a new earth and inestimable love and gratitude.

Still There Is No End

TWO thousand years ago a wise student wrote the following terse statement: "Of making many books there is no end." Eccl. 12:12. That student was Solomon, the king of wisdom, and he received his wonderful intellectual powers, as have all of us, from God the Creator. But to him, at his request, was given a special portion of wisdom, and he certainly used it to good advantage, as is evidenced by his recorded writings.

Since his day, many millions of volumes on many subjects have made their appearance. The printing presses are still groaning under their enormous output, although their number, size, and efficiency have increased to what seems to be the maximum, resulting in books whose price is reduced to a minimum. Of the latest literary efforts of the world, we read in one of our exchanges:—

The total book publications of the world annually approximate 160,000 different works. The estimated number of printed books since the invention of printing to January, 1917, is 14,883,000 separate works [not copies]; and the number of periodicals is estimated to be between 15,000,000 and 18,000,000.

Although a large number of these publications come under the head of worthless novels, there is also represented in the figures a good proportion of books of learning and instruction. This would necessarily mean an increase in the knowledge of the world, both on the part of those who publish the reports of their thoughts, investigations, and discoveries, and on the part of the countless thousands of those who read to learn of intellectual progress. Never before in the history of the ages have so many books been written and published and sold, and

as a result of this, never before has the world been favoured with as much scientific, literary, and, of course, historic information as has this present generation.

But, says the Bible, "knowledge shall be increased" at "*the time of the end.*" Dan. 12:4. What fact could be plainer, therefore, than that this generation is living in the time of the end?

"Of the making of many books there is no end"; but the great Book is the Book of the ages—the Bible. In spite of the countless books of the world, on many things we know no more, sometimes even less, than our ancestors five thousand years ago; neither do we know of anything of certainty except that which is contained in the books which bear the seal of the living God.

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

A Message of Health

THIS war is teaching us many things, one of the most important being that of proper food and its relation to health. On this point we quote the following; read it slowly and then digest it, thus commencing to put into mental activity the very principles it advocates for physical activity:—

Among the dietetic proverbs that England has evolved from the war is the following: "Eat slowly, and you need eat less. Five people out of ten are digging their graves with their teeth. The dust bin swallows the food of millions." The person who eats slowly enough to allow for perfect mastication of his food has adopted one of the very greatest of health principles.

Before this war the proportion of those who were literally committing suicide at every meal was much greater than five out of every ten. But now that times have altered, make sure that you are not one of the five foolish persons, but one of the five wise ones. It is a necessity that you look after your body—it is not only a health principle but a Christian one also. And while doing this, pay no small attention to the food you give your soul. Partake freely of the bread of Life and drink of that living Fountain; then will you be ready if at any time the call should come for you to lay down this life's burden.



Signs of the Times

WARBURTON, VICTORIA, AUSTRALIA, DECEMBER 17, 1917

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

E. M. Snow, Editor

Our Imperishable Inheritance

MAN was placed on probation to determine for himself what he would have, life or death. In making his choice, he chose that which entailed *mortality*, both for himself and his posterity.

Satan's promise to man of eternal life and Godlike attributes on condition of disloyalty to God was a false promise, made to deceive, and man's attempt to grasp the reward held out by Satan brought in sin, whose wages is death.

The thought of a cessation of existence has never been pleasing to man since its first announcement was made in Eden, and there is no doubt that the great deceiver has fostered that feeling in man, and through it he has fostered a system of belief as deceptive as was his first proposal to the mother of the race.

Man in all ages has clung to the thought that the human body is a chrysalis, out of which emerges the immortal soul when the visible body has ceased to live. Every heathen people has held that belief; and the farther away from God they have wandered, the more deeply has that belief been burned into their being, and the more elaborately have they fashioned the rituals that proclaim their faith in that idea. Egypt, Assyria, Babylon, Persia, Greece, and Rome were not the only nations that fostered faith in the immortality of the soul. Among the most primitive peoples, beyond the far fringes of civilisation, that doctrine was inculcated with weird and mystic rites. The fact that so many different peoples in all parts of the world have held a belief in the immortality of the soul is used by many as a conclusive argument that man does in very truth possess such an imperishable entity.

Perhaps among no people of ancient times was the belief in the immortality

of the soul more strongly rooted than among the Egyptians. The pains taken to preserve the bodies of their dead is proof of this. But it is doubtful if any people ever went farther from God than they when they made gods of birds and four-footed beasts and creeping things, and "worshipped and served the creature more than the Creator." It is one of the anomalies of sacred history that out from among such a nation God could bring forth a people who would be known as His people, among whom He would deign to dwell, and who would preserve His name and His worship through the long night of heathendom's dominion. It is an illustration of the power and resourcefulness of the Almighty, and shows out of what unpromising material God can produce jewels worthy of His crown of rejoicing.

Heathenism was in the heyday of its glory when Egypt was in her prime; and the doctrine of the soul's immortality had an unlimited opportunity to demonstrate what it could do for man in that epoch. It turned men so far from God that the Pharaoh of the oppression pretended never to have heard of Him, and the apis, the ibis, and the beetle were given more homage than the God who made the heavens and the earth.

When God called out His people from among the Egyptians, He gave them, as well as the Egyptians, an object lesson of the utter nothingness of that whole system of worship and the powerlessness of all the objects to which that people rendered homage. Every tenet of their faith was smitten by the hand of the Almighty, whom they had forgotten. Their gods became festering carcasses, and the river Nile, to which they looked as the great source of their temporal blessings, was turned into a breeding place for the pestilence and the plague. In those visitations Israel and Egypt had a sufficient lesson that "the Lord, He is God," and the only legitimate object of worship.

But Israel, whose land was a highway of the nations, was to bear witness to another truth. The idolatry of the nations sprang largely, if not wholly, from a wrong conception of the nature of man. Satan's declaration to Eve has been re-

iterated to every generation—"Ye shall not surely die: . . . ye shall be as God." If man be immortal, why not the beasts also? If man be as God, and God is worshipped, why may not man be worshipped also? If the beasts, like man, are immortal, and man, like God, is worthy of worship, why are not the beasts, which are immortal like man, also worthy of worship? Through such reasonings did the ancients turn their backs upon the God of the heavens, and bow down to the gods of the air, the field, and the stream. The acceptance of Satan's flattering deception opened the door and paved the way for all the idolatry that has cursed the world.

But God did not leave man to his own imaginings as to this great truth. He testified against the error by His power and by His leadings. Through His prophets He has multiplied testimony concerning the nature of man that leaves His children without excuse for falling into the error of believing man immortal. Through Job He speaks thus: "Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? . . . Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. If a man die, shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Job 14:10-15.

Remaining in the grave "till the heavens be no more," does not signify remaining in the grave through all eternity; for there will come a time when "the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." 2 Peter 3:10. That time is "the day of God" (verse 12), and the "call" for which Job would wait was the call of his Redeemer: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4:16. Job expected to be among the number wakened from the sleep of death by the voice of the Son of God.

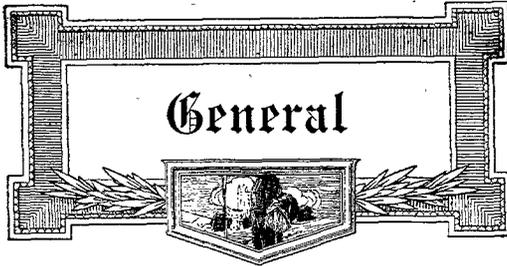
When the Lord was giving His final instruction to the Israelites before permitting them to go over into the promised land, He set before them precisely the same choice that He set before Adam and Eve in Eden. It was obey and live, or disobey and die. He said:—

I have set before thee this day life and good, or death and evil; in that I command thee this day to love the Lord thy God, to walk in His ways, and to keep His commandments and His statutes and His judgments, that thou mayest live and multiply, and that the Lord thy God may bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish. . . . I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God; and that thou mayest obey His voice, and that thou mayest cleave unto Him; for He is thy life, and the length of thy days. Deut. 30:15-20.

Mark the plainness of speech, the simple alternative, the antithesis of choice. It was not a continuation of existence in two different environments—happiness and misery; but on the one hand life, and on the other its opposite, death. There is no intimation of a deathless entity, an immortal soul; no suggestion of an eternal torment as a punishment for disobedience. They have the same warning as that given to Adam. They could have eternal life only through obedience. Life is life without respect to whether it is possessed in misery or in joy. If obedient and loyal, they are promised life; but they could not have life, *even in misery*, through disobedience. No life of any kind is promised as the wages of such service. "Ye shall surely perish"; "the wages of sin is death."

That was God's warning to His people on the borders of the promised land,—a people who were to stand as God's light to enlighten the world. The message He gave them they were to repeat to the world, testifying for Him against idolatry of every kind, and necessarily against the root of idolatry—the deification of the creature and the immortality of the soul.

We shall see in another article how God multiplied testimony to the ancients upon this subject.



The Sabbath in the Early Church

From A.D. 30 to 800

N. J. Waldorf

DID the apostles and their successors observe the seventh-day Sabbath for ages after the ascension of their Lord? This is a question which has been the subject of much controversy, especially during these past fifty years. Some affirm that the Sabbath was kept, others deny it and contend that the first day of the week was and is to be kept; which is it, the seventh or the first day of the week?

The Saviour's Command

In the twenty-fourth chapter of Matthew and the twentieth verse we read as follows: "But pray ye that your flight be not in the winter, neither on the Sabbath day." Let us examine carefully these words spoken by the Master, for He spoke with legislative authority as Lord of the Sabbath, and He used the imperative mood to express His wish to the disciples. That sentence has the force of command, and it conveys to us one prominent thought, that Christ *recognised the future existence of the Sabbath*. The Sabbath which He kept on the seventh day of the week was to be remembered by His disciples for many years after His leaving them. Right through the book of Acts we find the disciples strictly observing the Sabbath wherever they went preaching the gospel. Paul, in the book of Hebrews (chapter 4, verse 9) distinctly tells us that "there remains therefore the keeping of the Sabbath" (Greek); and again in Rev. 1:10 John, on the isle of Patmos, is found in the Spirit on that day. With John the Canon of the sacred Scripture closes, and we must leave the Word of Inspiration and bid the reader

follow us through a few pages of civil and Church history.

The Testimony of History

We call the reader's attention to the testimony of Socrates, the ecclesiastical historian, who says: "For although almost all churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome on account of some ancient tradition refuse to do this. The Egyptians in the neighbourhood of Alexandria, and the inhabitants of Thebais, hold their religious meetings on the Sabbath, but do not participate of the mysteries in the manner usual among Christians in general."—*Chap. 22, pages 289, 290.*

The historian Socrates is well known for his veracity. His history covers a period from the accession of Constantine in A.D. 305 to the thirty-eighth year of Theodosius II, including a period of 140 years ending A.D. 445. Socrates was born about A.D. 380. He received a good education, and his first appearance in public life was in the Forum at Constantinople as a special pleader. After having resigned his legal practice he wrote his history. "He has carefully marked the periods of remarkable events by giving the Olympiads and consulates; and has invested his matter with authority, by having drawn his information from the most authentic sources to which he could obtain access, such as public records, pastoral and episcopal letters, acts of synods, and the works of other ecclesiastical writers."—"*Life of Socrates,*" page 4.

Socrates had a contemporary in the person of Hermias Sozomen, also a lawyer, who practised at Constantinople. He wrote a history covering the time from A.D. 324 to A.D. 440, a period of 116 years. The learned Photius prefers the style of Sozomen to that of Socrates. "Both writers cover the same ground independent of each other, as can be seen in comparing their histories; for their discrepancies on minor points remove all suspicion of connivance or collusion."—"*Memoir of Sozomen,*" page 6. Let us hear what he says: "The people of Constantinople and several other cities assemble

together on the Sabbath, as well as on the next day; which custom is never observed at Rome or Alexandria."—*Chapter 19, page 344.*

Thus we have two unimpeachable witnesses agreeing in the same testimony that the Sabbath was kept right up to the year A.D. 445.

Another proof will now be produced showing that the Sabbath was kept in Italy right up to the year A.D. 791. In that year a council was held in Friaul, the thirteenth Canon of which reads as follows: "We command all Christians to observe the Lord's day with all reverence and due devotion, commencing Saturday evening at the sounding of a bell, which marks the hour of the vesper service to be held not in honour of the past Sabbath, but on account of that holy night of the first of the week called the Lord's day. . . . It is therefore that delightful Sabbath of which it is written: whosoever does any work, *i.e.*, sin on it, he shall die. Further, when speaking of that Sabbath which the Jews observe the last day of the week, and *which also our peasants observe*, he said only Sabbath, and never added unto it 'delight' and 'My.' But because he wanted to make a difference between that and this, which is the Lord's day. Therefore let us honour and keep it with

all reverence."—"*Hefele's Church Councils,*" see *Council of Friaul.*

Both in the New and Old Testaments two or three witnesses were required to confirm a thing. Thus have we confirmed this. The last witness distinctly tells us that right up to the end of the eighth century Sabbath-keepers were found in Italy; other proofs could be given, but it is not necessary. Church history tells us that the seventh-day Sabbath was kept during those centuries. However, this same Church history clearly informs us that the early Christians met on the first day of the week for a season of prayer and a meal, and then separated to till the land. The Sabbath was kept and observed as a festival in harmony with the commandment. Sunday was observed as a fast day in many places. This was done by converted Gentiles and not by Jews.

Thus we see that during the early ages of the Church the Sabbath was kept, and it was not until Rome spoke through her councils that the day was changed from the seventh day to the first day of the week. The world is rapidly taking sides now. Some accept the day which Jehovah blessed, others the day of the Papacy. Which day are you going to accept? Now is the time to decide; tomorrow may be too late.

Light Gleams in the Darkness

Where Was the Sabbath in the Dark Ages?

HORACE G. FRANKS

EVERY Bible student will admit that the seventh-day Sabbath can be traced from creation to the time of Christ, for the Old Testament is full of references to Jehovah's rest day.

Every Bible student will also admit that Christ kept the seventh-day Sabbath, according to the commandment, for the New Testament teems with records of Christ's obedience to the law of God.

Those who have read the article preceding this will have seen that history, both ecclesiastical and civil, proves that the seventh-day Sabbath was to be found in the early Church.

It is also a fact that the present generation is compelled to admit that the seventh-day Sabbath is observed by a portion of the Christian Church now in these very days, its observance having received a special impetus early in the nineteenth century.

Then, you may ask, where was God's holy day during the intervening period, generally known as the Dark Ages? Was the torch of truth totally extinguished, or do history's pages reveal a glimmer in the darkness? To answer these queries is the purpose of this article.

Where Is the Record ?

On this topic one writer says: "The history of God's people during the ages of darkness that followed upon Rome's supremacy is written in heaven. But they have little place in human records. Few traces of their existence can be found except in the accusations of their persecutors."

The very system which endeavoured to destroy all traces of God's faithful witnesses provides us with indisputable evidence that Jehovah's day was kept

Outside the Fold

Since the Roman Catholic Church was the system responsible for Sabbath suppression, it is useless to search for rays of Sabbath light within its fold. These rays emanate from those outside that system during the Dark Ages, as is admitted in the following language of Benedict:—

As scarcely any fragment of their history remains, all we know of them is from accounts of their enemies. . . . It was the settled policy of Rome to obliterate every vestige of opposition to her doc-



PREACHING IN THE DARK AGES

even through the darkest parts of this world's history; a fact quite in harmony with the Bible statement which reads: "For their rock is not as our Rock, even our enemies themselves being judges." Deut. 32:31.

The term Dark Ages is very generally recognised as a term synonymous with the 1260 years of papal supremacy—that is, from A.D. 538 to A.D. 1798—a period of history red with the blood of Christian martyrs and echoing with the triumphant preaching and singing of those followers of God so foully, so cruelly, and so inhumanly done to death. But, says Christ, "Blessed are they which are persecuted for righteousness' sake."

trines and decrees. . . . In conformity to this, their fixed determination, all books and records of their opposers were hunted up and committed to the flames.

And yet, in spite of this declaration of Rome's methods and the severity with which she dealt with those who opposed her, there was in Rome itself, about A.D. 600, a class of men who strictly kept the true Sabbath, although they were denounced in the most scathing terms by Pope Gregory for so doing.

An English Sabbath-Keeper

Leaving Rome and journeying across to England, we come in contact with the missionary Columba, now claimed by

Catholics to be a saint. Columba was the chief minister of the Culdees, a Christian community in England and Scotland with head-quarters at Iona, on the west coast of Scotland. He came from Ireland and was moved with an intense longing to lift the Scots and the Picts from their wretched condition, so that when the monk Augustine went to Britain with his forty missionaries, he found there a simple, earnest God-fearing community, uncontaminated with Romish practices.

Here he found the Sabbath—the seventh day—being kept in all its fullness. This is evident from the fact that when Columba lay dying, on Saturday, June 9, 597, the following was one of his last statements:—

This day is called the Sabbath, that is, the day of rest, and such it will truly be to me, for it will put an end to my labours.—“*Lives of the Fathers, Martyrs, and Principal Saints,*” by Butler, article St. Columba.

Or, as another distinguished author of the Catholic Church puts it:—

To-day is Saturday, the day which the Holy Scriptures call the Sabbath, or rest. And it will truly be my day of rest, for it shall be the last of my laborious life.—“*The Monks of the West,*” Vol. 2, page 104.

Surely Columba did not believe that the Sabbath had been changed to Sunday!

The Waldenses

Priority of position as Sabbath-keepers during and in spite of persecution falls to the Waldenses, that faithful body of people who withstood all the huntings and massacres of the “Holy Catholic Church” in order that they might worship God as He had ordained. They proved to be a noble army of martyrs, a mighty witness to the everlasting nature of God’s Sabbath. Through all their severe trials and bitter persecutions, they ever praised God and petitioned Him for grace to serve Him with more fidelity.

Their martyrdom in many instances came to them as a result of their being missionaries, for they made it their business in life to copy, distribute, and teach God’s Word, unadulterated by the changes and decrees of him who sat in the pope’s chair. Said a Catholic writer of those times:—

There is no sect so dangerous as the Leonists [or Waldenses], for three reasons. First, it is the most ancient, some say as old as Pope Sylvester [pope in Constantine’s time], others as the apostles themselves. Secondly, it is very generally disseminated, for there is no country where it has not gained some footing. Thirdly, while other sects are profane and blasphemous, this retains the utmost show of piety; they live justly before men, and believe nothing respecting God which is not good.—*Rainer Saccho.*

Without commenting on the remarkable wording of that declaration, we ask the reader to connect with it the following words of the historian Goldastus:—

Insabbatati [they were called], not because they were circumcised, but because they kept the Jewish Sabbath.

And to further prove that, although their light has been somewhat hidden, the Waldenses were not an insignificant body, we give a list of the countries to which historians declare they took their beliefs: Gaul, Spain, England, Scotland, Italy, Germany, Bohemia, Saxony, Poland, Lithuania, Albania, Lombardy, Constantinople, Dalmatia, Bulgaria, Piedmont, and numerous other European States and dependencies.

From this we see that rays of Sabbath truth shone out from the valleys of the Waldenses and lit the greater part of Europe with the soft, gentle light of obedience to God’s commands.

The Cathari

The south of France still holds us for a further examination of the many tenets of faith of its inhabitants. The Waldenses, Albigenses, or Vaudois, were not the only Sabbath-keepers in that region during the famous, or infamous, Dark Ages, for history tells us of another body of people, called the Cathari, or Puritans, “who increased to great multitudes throughout all countries.” Of them it is said that “they were a plain, unassuming, harmless, and industrious race of Christians, patiently bearing the cross after Christ, and, both in their doctrines and manners, condemning the whole system of idolatry and superstition which reigned in the Church of Rome.”

They also believed “that the law of Moses is to be kept according to the letter, and that the keeping of the Sabbath . . . ought to take place.”

They suffered persecution and death because they would not go to church on Sunday, which was then termed by Catholics "the Lord's Day," for we read of four men and one little girl being burned at the stake in A.D. 1163 for their faithfulness to Jehovah's Sabbath.

The Passaginians

History speaks of the Passaginians, a body of people who observed the seventh day as the Sabbath; but since that is merely the name given to those Waldensians who lived in the passes of the mountains, no further facts need be given of them, except that Mosheim, the famous ecclesiastical historian, declares that "they celebrated the Jewish Sabbath."

The Anabaptists

This conscientious sect of people, who denied the validity of infant baptism, and quite rightly so, also followed the Bible injunction as to the keeping of the seventh-day Sabbath, and, in following the lead of the Waldenses and the Cathari, they also followed them to the stake and the torture-chamber, right in the midst of those countries which were, by force, compelled to bow the knee to the pope. But in this way was the Sabbath torch kept alight by God's faithful watchmen in the countries of Europe.

In Central Africa

Leaving France and journeying southwards, the Sabbath magnet draws us on until we reach the regions of Africa. Here among the Abyssinians and Ethiopians, lost from history for a thousand years, Portuguese navigators in the end of the fifteenth century discovered peoples who, even amid the gloom of paganism and Mohammedanism, were letting their lights shine, obeying the command given by God amid the thunders and lightnings of Sinai. In fact, the following reason given by the ambassador of the King of Ethiopia before the Portuguese court at Lisbon is as definite, as accurate, and as Biblical as any modern or ancient Sabbath-keeper could produce:—

Because God, after He had finished the creation of the world, rested thereon; which day, as God would have it called the holy of holies, so the not celebrating thereof with great honour and devotion

seems to be plainly contrary to God's will and precept, who will suffer heaven and earth to pass away sooner than His word; and that especially, since Christ came not to destroy the law, but to fulfil it. It is not, therefore, in imitation of the Jews, but in obedience to Christ and His holy apostles, that we observe the day.—"*Church History of Ethiopia*," pages 77, 78.

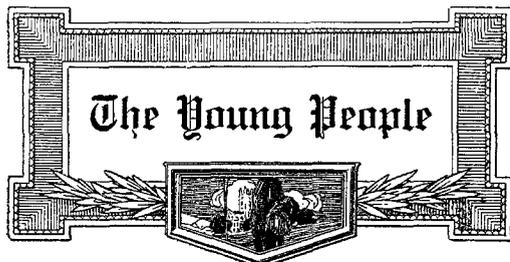
Under almost the same circumstances the natives of Abyssinia were found to be Sabbath-keepers, although the lands over which the pope had held sway had trampled Jehovah's day of rest in the dust. It did not take him long, however, to subdue parts of Abyssinia, but even then many stood firm to the Creator of the universe.

Our brief notes of the history of the Sabbath in the Dark Ages would be incomplete without mention of the Armenians of the East Indies, who are termed the Waldenses of the East; and also the Armenians of Central Asia, who preserved themselves from the corruptions of those two apostatising agencies—Mahometanism and Catholicism,—although the prevailing popes many times endeavoured to force them to obey the voice of man rather than the voice of God.

But here we must close. We have toured the known world of the Dark Ages and travelled through Ireland, Scotland, and England, across France to Spain and back over the Swiss mountains into the very heart of Africa, and found that in all these places God has had those who were faithful to Him, even unto death.

And now He calls upon all to whom the light of God's Sabbath-keeping requirement has come, to spread abroad the knowledge of that requirement, and to stand, like His servants of old, faithful even unto death. To all such there is promised a crown of life.

"WHATEVER the difficulty, trouble, or work, there is only one end of the matter in our own hands, and that is all we are responsible for. We do a great deal of worrying about the end of the line that is out of our sight and beyond our control, and all our anxiety is useless. Prayer reaches a long way and sets in motion forces we do not know, but worry only falls back on itself and eats up courage and strength."



God's Messages from the Mountain Tops—No. 14

The Return of Jesus

N. Fargo Heckars

LET all my readers come with me in thought to the Holy Land, and, standing upon a famous Bible peak, let us cast our minds back to a wonderful scene enacted thereon. Of that scene we pen the following description:—

“Upon reaching the Mount of Olives, Jesus led the way across the summit, to the vicinity of Bethany. Here He paused, and the disciples gathered about Him. Beams of light seemed to radiate from His countenance as He looked lovingly upon them. He upbraided them not for their faults and failures; words of the deepest tenderness were the last that fell upon their ears from the lips of their Lord. With hands outstretched in blessing, and as if in assurance of His protecting care, He slowly ascended from among them, drawn heavenward by a power stronger than any earthly attraction. As He passed upward, the awestricken disciples looked with straining eyes for the last glimpse of their ascending Lord. A cloud of glory hid Him from their sight; and the words came back to them as the cloudy chariot of angels received Him: ‘Lo, I am with you alway, even unto the end of the world.’”

“He Has Gone!”

Their Saviour had gone from them; He who had lived in this sinful world for thirty-three years and yet sinned not; He who had taught, preached, and performed countless acts of mercy for a full three and one-half years; He who had been the miraculous feeder of thousands, the loving servant of the race; He who had, nevertheless, been despised and rejected of men; He who was crucified for the sins of the world, and yet had risen from the dead; even He had, at last, gone to a place where He would be welcomed with rejoicing and with thanksgiving.

Yet, as those faithful eleven stood there, with hearts and minds fixed on the miraculous ascension of their fellow-traveller, their Teacher and Saviour, and with their eyes fixed on the clouds into which He had disappeared, an angelic choir was welcoming its Lord back to the regions of love; and yet, those eleven in their loneliness were not forgotten. Angels from on high had received their commission, and hastened to obey. And so we read in Acts 1: 12: “Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.”

He Will Come Again

Do you realise that, my dear young friend? Jesus was taken up in a cloud, but He will come again in a cloud. He even tells us Himself about that happy event. Let us read Matt. 25: 31: “The Son of man shall come in His glory, and all the holy angels with Him.” And did He not tell His disciples also that although He was going away to prepare a place for them, He would come again to receive them unto Himself?

The Two Adams

What does this mean to you? Why is Jesus coming again? When He comes, will you be ready to receive Him? We are living in a world of sin, that is fast racing to its destruction. It has rolled along with the other heavenly spheres for many ages, but while the inhabitants of other worlds have been living in all the happiness of sinlessness, Adam's descendants have been groaning in their bondage to Satan. They have been slaves to themselves, to one another, to their sins, and to Satan. But Jesus, the second Adam, came to make them free, and salvation from the coming tornado of judgment and whirlwind of fire is to be found only in Him. “Wherefore He is able also to save them to the uttermost that come unto God by Him.”

In these words we find the mountain message of Olivet. Christ has risen from the dead; His life is the key to open for us the portals of death, that we may enter into the realm of life, and soon He will come to lead us through those pearly gates. So the angelic hosts that hovered over the Mount of Olives are even now hovering over this judgment-sentenced earth, crying in their sweetest, loving tones, “Be ye ready, for the Lord of glory cometh in the clouds.”

Turning to the prophecy of God's ancient prophet Zechariah, we read that in that great day, His feet shall stand “upon the Mount of Olives, and . . . it shall cleave in the midst thereof, . . . and there shall be a very great valley. . . . And the Lord shall be King over all the earth.” Zech. 14: 4-9.

From Olivet's Peak

Would you like to dwell in that glorious New Jerusalem in the valley in the midst of Olivet? Not the old Jerusalem now surrounded by armies and reverberating with the crash of cannon and glistening with the flash of bayonet; but a new city, all glorious and bright, of which such a beautiful description is found in Revelation 21? Read it, ponder over it; compare it with the splendours of the cities of to-day, and you will see that our glorious capitals fade away before the entrancing appearance and contents of the New Jerusalem from heaven.

And so we see that the message voiced from Olivet at Christ's ascension finds a ready echo in the prophesied happenings of the present and the future. Let none miss its message of import and encouragement, for soon it will be too late to hear and heed. To the one who rejects Christ the descent of the Holy City will not be a cause for rejoicing, but will strike terror into his sinful heart.

But Olivet says, “Prepare to meet thy Saviour, for He cometh!”



Birthdays in God's Household

—No. 24

Bible Lessons from the Animals

Horace G. Franks

ALL children are interested in stories about animals, and our five little friends were no exception. On the following Sunday afternoon they listened intently as Big Brother told them some wonderful stories of the cleverness of many animals, but what seemed to them the *most* interesting were the lessons their friend drew from the many animals mentioned in the Bible. We will tell our readers a few of the lessons the children learned on that Sunday afternoon.

Here is one of the questions Big Brother asked the children:—

"How many of you have seen a lion?"

Immediately they all cried out, "I have!" except little George, who said in a sorrowful tone:—

"I haven't!"

"Well, never mind, George, here is a picture of a big lion for you. Although he looks so fierce now, you will remember that last week we learned that at creation he was as tame and as gentle as that big pussy of mine over there. We also saw that one day, not very long hence, these same conditions will exist again on this earth.

"But I wonder what lessons we can learn from this beautiful animal, called the 'king of the forest.' You will remember that one day, many years ago, a happy young lad was sitting in the fields of a country many thousands of miles from Australia obeying his father's orders to look after the sheep. As he was singing and playing on his harp, he suddenly heard a peculiar sound, and, looking up, saw a huge lion running away with one of the baby lambs.

"Immediately the faithful young shepherd pursued the wild beast and took the lamb out of his mouth; and when the lion turned on him, he killed it. When he was telling this story to the king, the young man David said: 'The Lord delivered me out of the paw of the lion and the bear.'

"So from this little incident, we can learn to put our trust in God, for He will help us in all our difficulties and overcome all our enemies.

"We also read in the Bible that Christ is called the 'Lion of the tribe of Judah.' Why do you think He has that title?"

"Because He is a King," replied Alice.

"Because He is strong and courageous," answered Robert.

"Because we read in the Bible that the young lions lack and suffer hunger; and Jesus had the same experience when on this earth," concluded Kate.

"Before we go on to speak of other Bible animals, let me read Prov. 26:13 to you: 'The slothful man saith, There is a lion in the way; a lion in the streets.' This means that very often when we are lazy, we imagine that there are all kinds of obstacles to prevent us from doing our duty. God expects us to do our duty, trusting in Him, and not to be slothful or lazy and imagine all kinds of dangers ahead.

"Now for the leopard. We read in the book of Jeremiah, 'Can the leopard change his spots?' If I asked you that question, what would you say?"

"Certainly not," answered Alice, laughing.

"But why?" persisted Big Brother.

For a moment or two there was no reply, then Marjorie replied.—

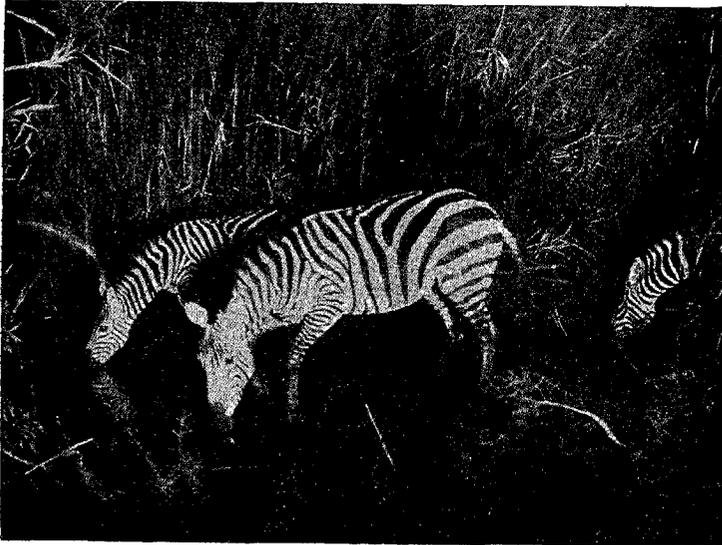
"Because it is made with spots."

"Good. God made the beautiful creature with spots, just as He made the zebra with stripes, and those spots cannot be changed. And this is the lesson the Bible teaches us from that fact. It says that if the leopard cannot change its spots, we human beings cannot do good if we are accustomed to do evil. We all want to be good and do good; so let us remember that if we wish to be faithful to Jesus, we must try hard not to do naughty things. When we sin, we

get spots on our characters, and then we find that we cannot change our spots any more than the leopard can. Only Jesus can wash away our spots of sin with His own precious blood.

"So, if we feel that we have some spots on us, let us ask Jesus to wash them away; and then, when we are clean, let us ask Him to help us to keep our characters clean.

"But we must hurry on. We have already spoken of David and the lamb;



SOME OF GOD'S CREATURES

and there is a lesson for us in the dear little lambs we often see romping about the fields and hills. You all know that Jesus is called the Lamb of God, because He is so pure and sinless and because He was sacrificed to save us from our sins. And then, my dear children, do you know that you are lambs? Jesus said that He was the Shepherd, the Good Shepherd, and that we are His sheep. All children, then, are His lambs, and He expects them to be as pure and as sinless and as happy as the lambs of the field.

"The Shepherd says: 'Follow Me,' but if His sheep do get lost, then He sets out to find them and to take them safely home, because Satan is going about like a roaring lion, looking for the lambs and sheep of Christ's fold.

"But Jesus also tells us about some people who look like lambs and sheep, but are really wolves dressed up. He tells us to beware of these, for they are dangerous. You are not old enough yet to know these wicked people, but if you obey your parents and do as they tell you and go only where they wish you to go, and also ask Jesus to be your guide, then you will be safe from their attacks.

"And lastly, there are lessons from the snakes. You see a good number of them here in Australia, but I am sure you do not like them. They always remind us of sin and death, and we either kill them or flee away from them. Jesus wants us to kill sin and to flee away from it, and when you remember that sin is just as harmful as the most poisonous snake, you surely will promise me that you will, in future, not play with sin, for I am sure you do not play with the snakes of the bush.

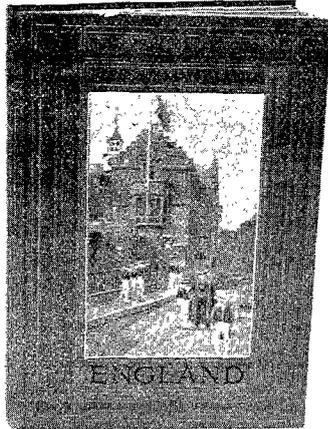
"Just as there are many different varieties of snakes and serpents, so there are many different kinds of sin. Like the snakes, some of these

sins look exceedingly pretty and attractive on the outside, but inside they are full of poison.

"And the last lesson we will learn from the snake is that sometimes we are like snakes in one particular, for I read in the New Testament that our tongues are often unruly evils, full of deadly poison. How often we say sharp, angry, unkind, biting, naughty words when we are upset. And very often, although we are sorry for what we say, it is too late to repair the damage done, and we lose a friend or gain an enemy because we stung them with our tongue like a snake stings with its fangs.

"Now we will have our tea, and after tea I will tell you about the birthday of the first man and woman."

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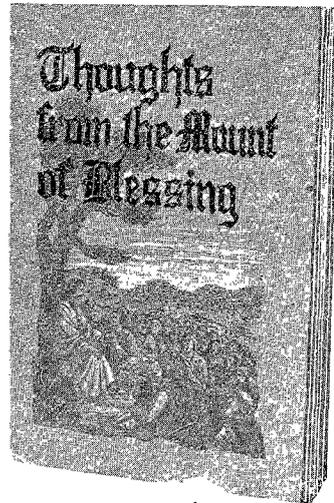
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THERE is a great race on at the present time between construction and destruction. The destruction wrought by submarines has put tremendous impetus into the ship-building industry. The American Government, for instance, has arranged with three great ship-building concerns to construct plants, each of which will be able to turn out a 5,000-ton steel ship every other day. Thus these three concerns alone will be turning out every day one and one-half ships of the tonnage mentioned. These three firms together will spend £7 400,000 on the establishments in which these vessels are to be constructed. Hundreds of airplanes are being destroyed on the various fighting fronts. America has set herself the task of constructing 50,000 airplanes to replace those being lost and create an air fleet that will overwhelm the air fleets of the Central Powers. Thus all along the line it is a battle of construction against destruction. How long such a contest can continue in this world without wrecking

the race is a question that needs more than human wisdom to determine. The prophet of the Lord, when he was given a vision of the last great war, exclaimed: "Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment." Jer. 4:19, 20. As a result of that war, he beheld the earth ruined, men destroyed, the birds fled, the fruitful place a wilderness, the cities broken down, the whole land desolate, and the heavens black. Verses 23-28. The judgments of God follow the madness of men, and the judgment of the great day is ushered in. We are swiftly driving toward that climax.

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