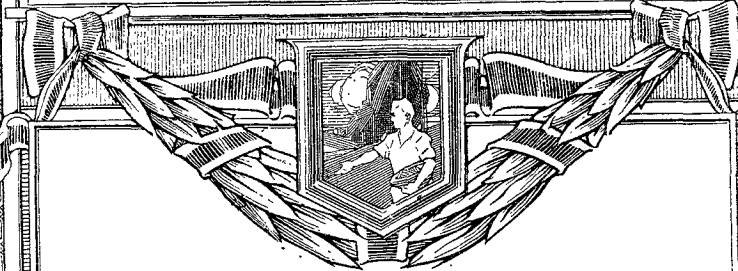
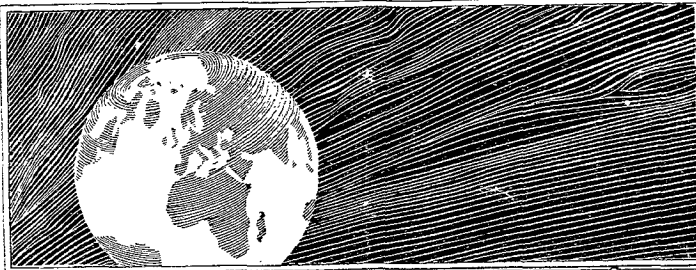


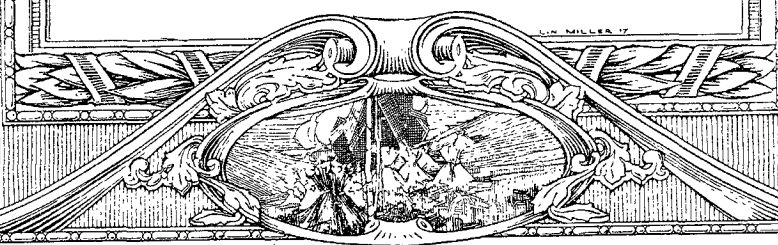
'THE FIELD
IS THE WORLD'

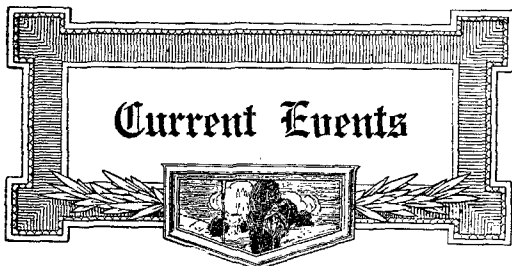


SIGNS OF THE TIMES

THY neighbour?—it is he whom thou
Hast power to aid and bless,
Whose aching heart and burning brow
Thy soothing hand may press.

W. MILLER '17





It has been discovered that two very common varieties of shells found on the rocky coasts of New Zealand make excellent buttons.

It is estimated that sixty per cent of the adult population of the United States is engaged, either directly or indirectly, in agriculture and its related callings.

EVERY man who goes to the war takes about one chance in thirty of injury to his arm, one chance in one hundred of losing one or both legs, and about one in ninety of being blinded.

AN asteroid, one of the group of small planets between Mars and Jupiter, has been found to have a tiny moon revolving around it. It is the only asteroid known to have a satellite.

THE wool shortage in the United States is estimated at 70,000,000 pounds. Only enough wool is being raised in that country to make one suit for each inhabitant every four years.

GERMAN airships have dropped over one thousand bombs on beautiful Venice. Much damage has been done, though the most interesting historical places have escaped serious injury.

ONE of the largest mule markets in the United States is located in Columbia, Tennessee. Here more than 750 animals change owners every day, most of them being sent to the Allied armies. A day's sale sometimes amounts to £40,000.

NO clock has ever been made that runs perfectly,—the making of such a timepiece is beyond human ingenuity,—but there are some that run so nearly right that the error is almost negligible; for example, one has been known to run for months with an average error of only 1-15,000 second a day.

THOUSANDS of American girls are serving in the telephone unit of the American Expeditionary force overseas, as operators and interpreters. They are under the same rules and regulations as the men of the United States Army, and Mrs. Inez Ann Crittenden is in direct command, under General Pershing.

AMERICANS have prided themselves on their generosity to Belgium. But up to June, 1917, the British Government and people contributed £21,100,000 toward Belgian relief, the French £13,200,000, and Americans only £2,200,000. The United States is now financing the Relief Commission by loans to France and Belgium.

SIXTY thousand inventions and designs for overcoming the German submarine have been passed upon by the American naval consulting board since its organisation last year. In addition, the ship protection board of the Emergency Fleet Corporation has passed upon three thousand. Few of these have been approved.

IN the desert of Western Australia there are wells which yield water only at night, according to *Popular Science Monthly*. Before the water begins to flow, weird hissings and the sound of rushing air may be heard. The phenomenon is believed to be due to a change in the form of the rocky channel through which the water flows, and to the extreme change in temperature between day and night which occurs in this region. The hissing is due to the escape of air before the advance of the water.

IN a large automobile factory in Detroit, America, is a huge elevator, similar in appearance to a Ferris wheel, by means of which automobiles during the process of assembling are handled in such a way that in no case are workmen required to get under them to adjust any part. The frame of the automobile is first placed on a conveyor upside down. As it is pushed along the floor the springs, axles, braces, and all other underside appurtenances are attached. After being sprayed with paint and baked, the wheels are put on and it is placed on the huge wheel which revolves, elevating it through a hole to the floor above, where it stands right side up ready for the remaining parts to be adjusted.

WHEN asked by the editor of *Every Week* for the most tender, gentle thing he ever saw a soldier do, a Canadian returned soldier replied: "After the first gas attack at Ypres, in April, 1915, I was knocked out for a while, and was in the clearing station at Merville. One day when I was lying there on a stretcher a poor miserable soldier came in. He was covered with mud and blood. He was minus his overcoat, and his tunic was torn by shrapnel. He was soaked to the bone, for it was raining, and he was shivering with cold and pain. The nurse hurried to him and asked what had become of his overcoat. 'O,' he said, his teeth chattering, 'my pal was killed back there, and he looked so cold, lying there in the rain, I took off my coat and put it over him.'"

RUSSIA is seeing sorry times. Her Czar is in exile; her people are slaves to a liberty they do not know how to use; her army is demoralised. The once powerful empire is reduced to ruin, and a state of general chaos prevails. Beautiful Petrograd, the pride of "all the Russias," is a nest of disaffection. Everyone of note who can possibly escape is reported as leaving the city, but only the very richest can afford to go by rail, for it costs 10,000 rubles (a ruble is 2s. 1½d. in English money) and upward for a single fare to the border. Even foreign ambassadors were obliged to pay at this exorbitant rate for transportation. Everything must be paid for in cash, as cheques are of no value, owing to the seizure of the banks by the Bolsheviks. Nobles, bankers, merchants, manufacturers, and former dignitaries of the realm have of necessity joined the throng of travellers tramping along the railroad ties to safety.—*Youth's Instructor*.

Signs of the Times

Warburton, Victoria, July 15, 1918

Notes and Comments

The Bible and Royalty

A RECENT cablegram to Australia announces the fact that H.R.H. the Duke of Connaught, uncle to King George, has accepted the presidency of the British and Foreign Bible Society in London. This bodes good for the future of the Society, as such distinguished patronage will most assuredly greatly further the splendid work now being done by the faithful agents of that Society in every known portion of the world.

In these days of stress and sorrow and death, the Bible is the one Book above all others from which comfort and guidance are to be obtained. We rush to read our newspapers to hear of news of battle; would that all were as eager to read of news from heaven! Our newspapers convey to us the practices of time, but our Bibles reveal to us the principles of eternity. This is aptly illustrated by two great publishing houses in the heart of London. One is that of the *Times* newspaper, and the other is that of the British and Foreign Bible Society, standing close by. Outstretched over the first is a clock and a figure of Father Time, suggesting things transient and passing. But on the other building is an open Bible, on the stone pages of which is chiselled: "The Word of the Lord endureth forever." And in the midst of all the hurry and bustle of London for many years, and recently amid the bursting of bombs and shells from Zeppelins and aircraft, those same words have testified

of the eternal nature of the work which is done in that building, a work which will extend not only to the very end of time, but through the ages of infinity.

Our prayers go with the efforts of the British and Foreign Bible Society as it promulgates the gospel of salvation to all the world. The aim of the Bible Society is coterminous with the aim of those who are proclaiming the third angel's message; and when this gospel of the kingdom shall have been preached "in all the world for a witness to all nations, then shall the end come." These aims having been realised, Christ Himself, the Author of that Book, will return in glory for those He has redeemed. F.

A Dangerous Weapon

IT seems possible that Germany's overthrow of the Russian Government by the means which she adopted to accomplish it—a propaganda of disintegration—may prove her own undoing. Advices from Copenhagen indicate that the German Socialists in the Reichstag have made an attack upon the military authorities because of the excessive discipline now being enforced in the army. The report states:—

General Wiseberm, in reply, said that it was necessary to maintain strict discipline, as soldiers returning from Russia were imbued with Bolshevik ideas, and were everywhere circulating revolutionary pamphlets.

Germany has been using a dangerous weapon, and may find it a sword that cuts the one who wields it. She has scattered firebrands when her own house was not fireproof. The work thus accomplished has widened the breach between government and the governed; between property holders and the masses who own no property; and between worker and capitalist; and the fearful fruit of that accomplishment may yet shake society to its very foundation.



Two Prophecies of 1908

IN reviewing our files of the *World's Work* we find in the issue dated September, 1908, a double prophecy concerning this war. The first was made by Lord Cromer in the House of Lords when he declared that well-informed men regarded it as certain that a great war would be forced upon Great Britain within a few years.

The editor of the *World's Work*, in commenting upon this prophetic declaration of one of England's highest authorities, made the following interesting observations:—

Just when it was made the British navy was going through its manœuvres in the North Sea with a fleet of 315 warships, the largest that was ever assembled. It is worth noting that the fleet was directed by the Admiralty Board in London by means of wireless telegraphy. Lord Cromer's unpleasant remark was made about the same time, too, that a bulletin was issued by the general staff of the German army which ought to make any thought of war by any civilised nation impossible; for it showed the incalculable destructiveness and horror of war with the use of the destructive machinery that the great nations now command. This official bulletin declared, for instance, that the German army could put four and one-half millions of troops in the field, and that a war between Germany and any other European Power would cost Germany £300,000,000 a year in addition to the indirect loss through financial depressions and the stopping of industry, and that the modern engines of slaughter are so efficient that more than twenty per cent of an army would reasonably be expected to fall in battle. In other words, during the first year of a war with any European Power, Germany would lose 900,000 men.

The events of the past four years have shown how stupendous a game of bluff German diplomats and militarists have been playing with the rest of Europe, and the great war now being fought to the death shows how little Germany cared for loss of men and how little she believed her "official bulletin."

In concluding, the *World's Work* ventured a prophecy antagonistic to that of Lord Cromer, couching it in the following words:—

Between the spread of an enlightened doctrine like this and the undoubted growth of peace sentiment throughout the world and the perfection of the machinery of slaughter, including wireless telegraphy, noiseless guns, and the rapid development of aerial navigation, there does seem a fair chance that the great nations of the earth will, at least for a long time to come, refrain from war with one another.

We leave the reader to decide which prophecy proved correct.

This is but another example of the fallibility of man, even when arguing with the greatest logic and with all the science of politics, when the Word of God is not taken as a guide. F.

Job on the Stage

A RECENT issue of the *Literary Digest* contained an account of the dramatising of the book of Job. While we do not advocate such "novelties" in the form of transferring a Bible story to the theatre stage, it is illuminating to notice the references made to the book itself in the American press. Here are a few:—

It is of great antiquity, offers a striking story with a group of strongly individualised personages, deals subtly and boldly with speculations of vital consequence to all mankind, and in diction and imagery is magnificent. . . .

It is full of suggestions of advanced thought and civilisation. . . .

From almost every point of view it is a fascinating document as well as a monumental poem. . . .

The book, it must be remembered, is some of the simplest, tersest, and grandest English ever penned. . . .

A great literary imaginative work.

Never since the time of the writer of that book has such a grand story been penned with such picturesque and literary expression. Although the name of the one who penned the words of this book is not certainly known, we are certain of one thing—that it is Divinely inspired. God Himself guided the mind of that great poet who wrote the book of Job.

And now that public attention has been called to the wonderful literary value of this one book in the Bible, it is to be hoped that the world will recognise in the other parts of God's Word a work of remarkable value, for the Bible is by far the finest Book, from a literary viewpoint, in the whole wide world. It contains passages, speeches, descriptions, which are declared by those who should know to be absolutely without fault, either in diction, matter, force, or logic.

Its greatest value, however, does not lie in its literary style, but in its wonderful ethics, its unprecedented and unequalled teachings; for the Bible is the one great text book of salvation. F.



Signs of the Times

WARBURTON, VICTORIA, AUSTRALIA, JULY 15, 1918

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

E. M. Snow, Editor

Making a Life or a Living

IF we are doing nothing to make conditions better in this world, nothing to bring creature into harmony with Creator, we are but waste material, and the very force that keeps us going is mis-spent energy.

Too many are content with "making a living." It is better to do that than to become an encumbrance upon the community, an additional weight to the burdens of others in making their living. The Word declares that the Church member who lays upon others the burden of maintaining his household is worse than the unbeliever. He has a disintegrating influence, in that he lowers the organisation to which he belongs in the estimation of those who are still outside the Church. This, of course, does not apply to the worthy poor, rendered poor by misfortune or accident. Such are not a hindrance to the Church; for they help to stimulate the grace of liberality.

So, while Christianity is the antithesis of avarice, it is also the antithesis of idleness. But in this last place its application is not restricted to physical idleness alone. He who gives his attention wholly to a busy-ness about the affairs of this life is not being "diligent" in a truly Christian sense. With him one side of duty is slowly becoming paralysed while the other is exercised far beyond the Creator's intent, and the result is deformity. It is not in God's purpose that men's lives should be deformed by a misconception of duty along material lines, or that the duty of providing for one's house should be neglected because great light is shining before us.

The example of Paul is to the point in this matter. He did not consider it beneath him to maintain himself, though bearing a direct commission from the Lord to witness for Him in regions afar. So he laboured with his hands while he bore witness to the truth by his life and words. This is an example of the well-balanced Christian, neglecting neither duty. But material increase was not his aim. Preaching the gospel was his business, and he worked to pay expenses. His own support occasioned a considerable part of those expenses.

This is not teaching, either, that preachers and teachers of the gospel should not receive support from mission funds, or that they must pay their own fares to the fields to which they go. Many consecrated workers could not do the latter, and so those who have means are given a chance to help in that work by contributions of money. Some earnest workers may be sent to fields where the competition for existence is so great that it would require all their time and energy to make a living. The point is, the making of a living is not the Christian's business in this world. He makes a living in order that he may live to do a greater and more important work—the proclamation of the gospel in the earth. Making a living is merely a means to that greater end. It is incidental only, but one of the incidentals which indicate the character of the individual and his right conception of duty.

We can make a living, and in the end die, without leaving any impress for good on the hearts of men; without bearing before them any testimony for God and righteousness; and without any possibility of a living behind the closed door of this short life. But in the place of a living it is possible to *make a life*,—a life that shall be a living witness for God, and the thread of which God will pick up again when the story of sin has been told.

Be not content with making a living. Make a life, and be a witness to the life of God, a worker in the great field of God, and, finally, a precious stone in the temple of God, bearing the Father's name, and going "no more out forever."



Union In Division

FOR years there has been a strong movement in progress looking toward interdenominational union. This movement is not localised in Australasia. We have seen it in England, in Canada, and in America, as well as in Australia and New Zealand. Roman Catholicism has made merchandise of the denominational divisions of Protestantism. Her unity and their division has been the slogan of her propaganda in all her "missions to non-Catholics."

Perhaps nothing has done so much to cause Protestants to search for a common ground of union as has this persistent nagging and pestering on the part of Rome. Had Protestantism chosen to retaliate in kind, it could have found plenty with which to confound its accusers, and this, too, out of the writings of Roman Catholic historians.

Has Rome a just claim to that unity for whose lack she accuses Protestantism? We answer, No; she has no just claim. She bases her claim on the fact that she has a visible head, "who possesses the Roman See, and who is declared to be the legitimate successor of Peter, the prince of the apostles." But that does not stand for a spiritual unity in Christ. Rather it is an external unity under the Pope, "a cloak to cover divisions and dissensions which are not to be equalled in any other religious community in the world."

Rome was not a unity even in form until the severe shaking which she received from the Reformation caused her to realise that unless she did unify her forces, she was lost as a virile power in the world. Bungener shows, in his history of the Council of Trent, that Rome found her strongest bond in her reaction against the Reformation. Her unity, such as it is, is merely a mechanical one, produced by an unquestioning submission to the authority of the Pope. It would be folly for Protestants to expect a unity founded upon such a basis. Protestantism stands for freedom of the intellect, freedom to choose or to reject, according as one's conscience, enlight-

ened by the Word of God, may direct. The basis of Roman unity is therefore impossible to Protestantism; for Protestant Christians will never surrender their right to think for themselves.

But has there been such unity between the various orders and divisions of Rome as Rome would have us believe?—Nay, verily. The quarrels between Franciscans and Dominicans, between Scotists and Thomists, between Jesuits and other orders, between Councils and Councils, between Councils and Popes, and even between Popes and Popes, are matters of history. Note that at one time no fewer than three Popes were claiming exclusive right to the throne of the Roman Church, and were hurling the most bitter curses at each other. This was not unity.

Concerning such unity as Rome has, a very pertinent remark is made by Rev. J. A. Wylie in his "History of the Papacy," pages 194, 195: "When one man only in the world is permitted to think, and the rest are compelled to agree with him, unity should be of as easy attainment as it is worthless when it is attained. Yet despite the despotism of force and the despotism of ignorance, which have been employed in all ages to crush free enquiry and open discussion in the Church of Rome, serious differences and furious disputes have broken out in her. When we name the Pope, we indicate the whole extent of her unity. Here she is at one, or has usually been so. On every other point she is disagreed. The theology of Rome has differed materially in different ages; so that her members have believed one set of opinions in one age and another set of opinions in another age. What was found doctrine in the sixth century was heresy in the twelfth; and what was sufficient for salvation in the twelfth century, is altogether insufficient for it in our day."

The Roman Church iterates and reiterates the claim, as one of the causes of her unity, that Rome never changes; but the refutation of that claim is found in the plain history of the Church of Rome.

Let us note a few of her multitudinous changes.

The apostolic Church made no use of "holy water." The pagans, however, were using it. It was common in pagan temples to have at the entrance a vase containing "holy" or lustral water, with which the people sprinkled themselves; and the Jesuit La Cerda admits that from this "was derived the custom of the Holy Church to provide purifying or holy water at the entrance of their churches."—*Middleton's "Miscellaneous Works," Vol. 5, pages 96, 97.* It is asserted that Pope Alexander I authorised the use of "holy water"; Justin Martyr condemned it.

In the third century discipline degenerated into penance. In the fourth century monasticism appeared. In 593 the doctrine of purgatory was beginning to be accepted; and both monasticism and purgatory were borrowed from pagan religions. In the pagan religions there was a purgatory placed in the lower parts of the earth where the souls of men were supposed to be purged from the spots of lesser sins by suffering most grievous torments before they could be admitted to Elysium. This is the purgatory which the Romanist knows and dreads to-day, and bequeaths money to the Church to pay for his release through the prayers of the priests. The doctrine of purgatory, however, was not formally promulgated until 1439.

In the sixth century also the practice began of invoking the Virgin Mary and saints and angels. So now, while no one can be saved except through the intercession of the mother of Jesus, for five hundred years the faithful managed to get along in some way without her intercession. Nevertheless, "she is the patroness and protectress of the Church in every great calamity, to destroy heresies, and to be the entire ground of hope to sinners."—*Encyclical of Gregory XVI, August 15, 1832.* We may pertinently ask, then, What has become of all who died during the first five hundred years of the Christian era? Where are they? Apparently without God and without hope either in this world or the next.

In 606 the supremacy of the Pope was affirmed.

In 709 the Pope instituted the ceremony of holding out his right foot, that others might kiss his toe.

In 790 the worship of images, which had previously been practised, was sanctioned.

In 965 metallic bells began to be baptised in the name of the Trinity.

In 993 the canonisation of the dead was introduced.

In 1059 transubstantiation was formally sanctioned. It had not been so hitherto; and this is now one of the most important doctrines of the Roman Church.

In 1074 the celibacy of the clergy was made imperative.

In the eleventh and twelfth centuries the practice of indulgences first became prominent. About the same time the ceremonies connected with extreme unction were invented, which were settled in the fifteenth century.

In the twelfth century the doctrine of seven sacraments was taught first by Peter Lombard, and was formally adopted in the fifteenth.

In 1204 the Inquisition began its terrible work.

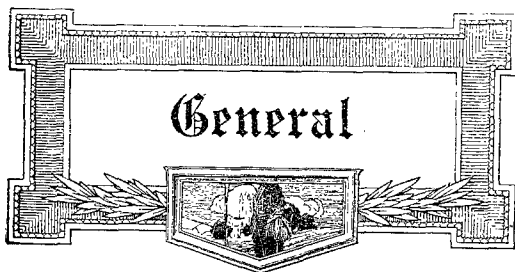
In 1215 the doctrine of the Eucharist, which was first broached in the seventh century, was formally adopted. In this year also Auricular Confession, which had been begun in the fifth century, and had formerly been voluntary, was made compulsory.

In 1222 "the host" began to be elevated and worshipped.

In 1470 the Rosary of the Virgin Mary was introduced by Allan de la Roche, and afterwards confirmed by Pope Sixtus V.

In 1545-1563 the Council of Trent raised Tradition and the Apocrypha to a level with the Word of God, denounced the doctrine of justification by faith in Christ without the deeds of the law, declared the doctrine of the Mass a true and proper sacrifice, and authorised the invocation of saints, and a lot of other novelties and corruptions which had been floating through the Roman Church for centuries.

In 1854 Pope Pius IX proclaimed the dogma of the immaculate conception of



The God Who Knows—No. 11

Thos. H. Craddock

For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. Heb. 10:36-38.

A Bitter Disappointment

SUCH was indeed the experience of the good people who expected Christ would come in 1844.

"Some who had been very confident were so deeply wounded in their pride that they felt like fleeing from the world. Like Jonah, they complained of God, and chose death rather than life. . . . The earnest, sincere believers had given up all for Christ. . . . With intense desire, they had prayed, 'Come, Lord Jesus, and come quickly.' But He had not come; and now to take up again the heavy burden of life's cares and perplexities, and to endure the taunts and sneers of a scoffing world, was a terrible trial of faith and patience."—*Great Controversy*, pages 403, 404.

Another writer says: "A mistake had been made which apparently involved the integrity of the little book (Daniel) which they had been eating. What had been so like honey to their taste suddenly became like wormwood and gall. But those who had the patience to endure, so to speak, the digesting process, soon learned that the mistake was only in the *event*, not in the *time*, and what the angel had given them was not unto death, but to their nourishment and support."

However, those noble men who looked for Christ to come in 1844 were not the only ones permitted by God to make a similar mistake. The disciples of Christ so far misunderstood the nature of Mes-

siah's mission that they refused to believe His plainest words in reference to His death and resurrection. Hence, when He rode into Jerusalem to wear a thorn-crown and to be crucified, the disciples spread their garments in the way, waved their palm branches, and shouted "Hosanna," believing that Jesus was riding into Jerusalem to take the sceptre and reign on David's throne. Had they not acted thus the prophecy of Zech. 9:9 would not have been fulfilled. "The Scriptures," however, "cannot be broken."

Never since the day of Pentecost has there been such a religious awakening as that caused by the announcement that the second advent of Christ would take place in 1844. Christendom was stirred to its depths. Some have wrongly supposed that the 1844 movement was the work of Seventh-day Adventists. The fact is, reader, Seventh-day Adventists did not exist at that time. The worldwide proclamation that the coming of Christ and the judgment would take place in 1844 *was not the work of a single denomination*; it was the work of *Christianity*. Christian men moved as if by a divine impulse, and gave utterance to a definite and specific proclamation through Europe, Asia, and Africa; while a thousand ministers took up the theme in the more enlightened lands of England and America. They sent forth the tidings of a coming judgment and a coming Christ to every missionary station on the globe.

"The God who knows" had, through His prophet John, clearly predicted this disappointment. In Revelation 10 we learn that the angel in whose hand was an "open" book—the book of Daniel which had previously been closed and sealed—was "clothed with a cloud." This shows that there would be something connected with the message of the angel which would not be understood. The misunderstanding was the result of placing the second advent of Christ at the *commencement* of the Investigative Judgment, instead of at its *close*. Their mistake was not in prophetic data, but in the *nature of the event* foretold. The event ushered in at the termination of the

2,300 years' prophecy was the cleansing of the heavenly sanctuary, or the beginning of the Investigative Judgment, that was to take place in 1844 according to the predictions of Dan. 8:14 and Rev. 14:6, 7. The judgment and the end of the world were so closely associated in the minds of God's servants that they failed to distinguish between the two. Hence the mistake.

Writing of the sad disappointment in 1844, Pastor J. N. Loughborough says:—

"The tenth day of the seventh month, Jewish time (Oct. 22, 1844), at last came. It found thousands upon thousands who were looking to that point for the consummation of their hopes. They had made provisions for nothing earthly beyond that date. They had not even cherished the thought, 'if it doesn't come,' but had planned their worldly affairs as they would if they had expected that day to end the period of their natural lives. They had warned and exhorted the wicked to flee from the wrath to come, and many of these *feared* that the message might prove true. They had counselled and prayed with their relatives, and had bidden good-bye to such of them as had not given their hearts to God. In short, they had bidden adieu to all earthly things with all the solemnity of one who regards himself as about to appear face to face with the Judge of all the earth. Thus, in almost breathless anxiety, they assembled at their places of worship, expecting, momentarily, to hear 'the voice of the Archangel and the trump of God,' and to see the heavens ablaze with the glory of the coming King.

"The hours passed slowly by, and when at last the sun sank below the western horizon, the Jewish tenth day of the seventh month was ended. The shades of night once more spread their gloomy pall over the world; but with that darkness came a pang of sadness to the hearts of the advent believers, such in kind as can only find a parallel in the sorrow of the disciples of our Lord, as they solemnly wended their way to their homes on the night following the crucifixion and burial of Him whom but a little while before they had triumphantly escorted into Jerusalem as their King."

As stated, "The God who knows" had, through the Patmos seer, foretold this bitter disappointment. Referring to this experience, the Revelator writes:—

"And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter. And he said unto me, *Thou must prophesy again before many peoples, and nations, and tongues, and kings.*" Rev. 10: 8-11.

Quoting Pastor J. N. Loughborough again, we read in "The Great Second Advent Movement," pages 192-194, as follows:—

"As the people carefully looked over their reckoning of the period, they found no defect; but the Lord did not come, neither was the earth cleansed with fire. What did it mean? Of a surety they knew that the Lord had been with them in the great movement; but now they were in suspense. Their confidence in the Lord was unshaken. They knew He would not forsake them. The light would come from some source. The trying question before them is stated in the words of Jeremiah already referred to, 'Wilt Thou be altogether unto me as a liar, and as waters that fail?' Jer. 15: 18. Faith did not cherish this doubt, for the words of the Lord by the prophet Habakkuk respecting the vision occurred to their minds, 'At the end it shall speak, and not lie.' Hab. 2: 3. The expression already quoted from the editor of the *Voice of Truth* well sets forth the position: 'We cannot yet admit that our great High Priest did not on that very day accomplish all that the type would justify us in expecting.'

"Hiram Edson, of Port Gibson, N.Y., told me that the day after the passing of the time in 1844, as he was praying behind the shocks of corn in a field, the



Spirit of God came upon him in such a powerful manner that he was almost smitten to the earth, and with it came an impression, 'The sanctuary to be cleansed is in heaven.' He communicated this thought to O. R. L. Crosier, and they together carefully investigated the subject. In the early part of 1846 an elaborate exposition of the sanctuary question from a Bible standpoint, written by Mr. Crosier, was printed in the *Day Star*, a paper then published in Canandaigua, N.Y. In that lengthy essay it was made to appear that the work of cleansing the sanctuary was the concluding work of Christ as our High Priest, beginning in 1844 and closing just before He actually comes again in the clouds of heaven as King of kings and Lord of lords.

"Those who 'ate' the book, and gave the 'time' proclamation, deemed their work for the world was done; hence the declaration that they must *again* teach nations, and tongues, and kings. Another part of the work, hitherto unseen, must now be accomplished,—that of presenting to the people the real character of the temple of God in heaven and its altar service. The command to measure the temple (Revelation II) is needful in order to gain a knowledge of the nature of the event to transpire at the close of prophetic time, and thus an explanation be given of the words, 'Then shall the sanctuary be cleansed.'

"Notice that the angel of this time proclamation came from heaven, and before his work is completed he gives a commission to teach the people again. The message, then, which is to explain the sanctuary question, to give confidence to the disappointed ones, and at the same time furnish them a 'reed,' or 'rod,' or rule, by which the people of God can try their moral standing before Him, must bear evident marks that it is heaven born, and not of human origin."

The rule of the judgment, and measuring the temple of God will be the subject of our next article.

DO you think it right to patronise plays or exhibitions in which you would feel shocked to see anyone you respected taking part?

Jonah and the Whale

J. N. Loughborough

INFIDELS and the "higher critics" discard the Bible account of the whale swallowing Jonah. They claim that the throat of a whale is not large enough—that it is not so large as the fist of a man. That depends on what kind of whale is meant.

More Than One Kind of Whale

In the year 1852, in Rochester, New York, I attended a lecture on whales, delivered by E. C. Williams, the man who made our first meeting tents. In early life, he was on whaling voyages, in both northern and southern seas.

His lecture was illustrated by an oil-painted panorama of his whaling experience. He noted the above objection, and said: "That depends on what whale you are talking about, whether of the northern or of the southern sea. That objection is true of the north sea (bone) whale, but is not true of the south sea (sperm) whale."

He showed us a picture of a sperm whale that, after they had harpooned him, turned on their boat, and crushed it. Then he said, "If you had looked into that whale's throat, as I did when we were scrambling to get out of his way, you would have thought his throat was large enough to take in at once all four of our little boat's crew."

The Large-Throated Whale

"Chambers' Encyclopædia" says: "While the northern (bone) whale has a very small throat, the sperm (south sea) whale has a very large throat." Of the former it says: "The gullet of the whale is very narrow. It is said to be not more than an inch and a half in diameter, so that only very small animals could pass through it."—*Volume 10, page 151, article "Whale."*

Of the cachalot, or south sea sperm whale, Chambers says: "It may almost be said to inhabit all seas, although it is most abundant in the southern hemisphere. It is not of frequent occurrence on the European shores, although it sometimes enters the Mediterranean. The cachalot sometimes reaches the length of



seventy or eighty feet. The head is enormously large, forming about one-third of the bulk of the animal, and occupying one-third of the entire length. . . . The mouth is very large and wide; and the throat, unlike that of the Greenland whale, is very wide, sufficiently so to admit the body of a man."—Volume 2, pages 450, 480. The testimony of the British "National Encyclopædia," Volume 8, article "Whale," confirms these statements.

On March 29, 1909, in a museum at Hobart, Tasmania, I saw the lower jaw of a sperm whale. It stood on the floor, nose end up. I stood in the space of the jaw. It was five feet wide at the gullet, and the nose must have been about eight feet high. I thought, "Surely a man could go through that space."

On June 11, 1909, I visited a museum of African animals, serpents, etc., at Port Elizabeth, South Africa. In the largest room was suspended from the ceiling the complete skeleton of a sperm whale. As I gazed on that immense group of ribs, I thought, "Surely such would make quite a house for Jonah's brief abode."

Recent Experience in a Whale's Belly

As the tablets with cuneiform inscriptions are coming forth to confirm many Bible records, we have a well authenticated case of a man who, on August 25, 1895, was swallowed by a whale, and was taken out of the dead body of the great fish after thirty-six hours. When restored to consciousness, he related his experience. This account as given below has appeared in numerous periodicals:—

On August 25, 1895, the man in the "crow's nest" at the masthead of the *Star of the East* sighted two enormous sperm whales. The steamer immediately gave chase, and soon came within half a mile of one of them, a huge male. Two boats, fully equipped in the usual way, were lowered and rowed towards the animal. James Bartley's boat was the nearer, and from its bow was fired a bomb lance, which struck the whale in a vital part. The sailors backed water with all their might, but were not quick enough, for the monster, in the agony of

the "flurry," seized the boat in its jaws, smashing it like kindling wood. The sailors leaped into the water in all directions. James Bartley, who had been steering the boat, was thrown up with the stern, which for the moment was almost perpendicular. His comrades in the other boat saw him leap, but, unfortunately, on the instant the whale threw himself forward, and the luckless seaman, in falling, struck within the ponderous jaws, which immediately closed over him.

The men in the water were picked up by the other boat, and the whale was in due time killed and brought alongside the steamer, and work was begun removing the blubber. A day and a night were consumed in the operation. Finally they opened the stomach. There, to their astonishment, they found Bartley peacefully reclining as in a bath tub. He was unconscious, but still living. He had been in the whale's stomach for nearly thirty-six hours. They hauled him out, laid him upon the deck, and began to rub his limbs. At length he regained consciousness, but his reason was gone. For three weeks he remained in this condition, raving about the deck and calling upon heaven to save him from the horrible furnace in which he imagined himself being consumed. After a while all hallucinations wore away, and he had lucid intervals, and then his recovery became permanent.

Naturally the first question that his comrades asked him was what had been his emotions and impressions while in the stomach of a whale. "I remember very well," he said, "from the moment that I jumped from the boat and felt my feet strike some soft substance. I looked up and saw a big ribbed canopy of light-pink and white descending over me, and the next moment I felt myself drawn downward, feet first, and I realised that I was being swallowed by a whale. I was drawn lower and lower; a wall of soft flesh surrounded me and hemmed me in on every side, yet the pressure was not painful, and the flesh easily gave way like soft indiarubber before my slightest movement. Suddenly I found myself in a sack much larger than my body, but completely dark. I felt

about me, and my hand came in contact with several fishes, some of which seemed to be still alive, for they squirmed in my fingers and slipped back to my feet. Soon I felt a great pain in my head, and my breathing became more and more difficult. At the same time I felt a terrible heat; it seemed to consume me, growing hotter and hotter; my eyes became coals of fire in my head, and I believed every moment that I was going to be broiled alive. The awful silence of the terrible prison weighed me down. I tried to rise, to move my arms and legs, to cry out. All action was now impossible, but my brain seemed abnormally clear, and with a full comprehension of my awful fate I finally lost consciousness."

The truth of this extraordinary adventure is vouched for by the sailors and the captain of the *Star of the East*. It appears that James Bartley is a man about thirty-five years of age, of strong physique. His general health seems good, but his skin still retains a peculiar bluish tinge, which seems indelible, and which was doubtless caused by the action of the gastric juice of the whale's stomach.

The Bible says, "Now the Lord had prepared a great fish to swallow up Jonah." Jonah I: 17. His boat was making for Tarshish, near Gibraltar, at the west entrance to the Mediterranean. It was very easy for the Lord to move upon the fish to turn into the Mediterranean, and come along just in time to pick up Jonah as he was cast from the ship. The Bible says, God "*prepared* a great fish." We do not have to conclude that it was a whale.

Union in Division

(Continued from page 439)

the Virgin Mary. It was not an authorized doctrine of the Church until that time.

In 1870 the dogma of the infallibility of the Pope was promulgated, against the protest and disagreement of some of the most learned theologians of the Roman Church.

That is the Church which Roman

Catholic writers and lecturers are continually holding up to the admiration of Christendom as the one shining example of unity and unchangeableness. The unity which it presents is "a unity that degrades the understanding, supersedes rational enquiry, and annihilates private judgment. It leaves no room for conviction, and therefore no room for faith." Dr. Milner, in his "End of Controversy," (Letter XVI, page 132) makes this frank declaration as to the manner in which the Roman Church secures unity among its believers: "At all events, the Catholics, if properly interrogated, will confess their belief in one comprehensive article; namely this: I believe whatever the holy Catholic Church teaches and believes."

But what intelligent human being wishes to purchase uniformity of belief at such a price? Protestantism is not in so much danger from her divisions into sects as she would be in from unity such as that. Says Dr. Wylie in his "History of the Papacy": "Put out the eyes of men, and there will be only one opinion about colour; extinguish the understandings of men, and there will be but one opinion regarding religion. This is what Rome does. With her rod of infallibility she touches the intellect and the conscience, and benumbs them into torpor." —Page 198.

Far better that Church organisations be continued until the day of Christ's appearing than that they should be united under such a system. Divisions there may be between Church organisations; but in spite of these divisions, true hearts can be united to Him in love and fellowship. Better by far to be united to Him though worshipping under different denominational names, than united under one denominational name, surrendering will, choice, thought, conviction, conscience, to the direction of one mind—and be led astray in the end.

The danger to Protestantism is that she may, under Roman tauntings, be led to shape up some form of interdenominational creed, having form without spirit, and then seek for unity through compulsion in religious practice. The day she does that, she will have pronounced her own downfall.



Robert's Bog

"FATHER, may I have a penny for a lead-pencil?" asked Robert, as he threw his cap back on his head and gathered up his school-books.

"Again?" asked his father, in some surprise. "I think that is the fourth time this week."

"Yes, but I lose them. I don't know where they go," declared Robert, warming to his subject. "I can't keep a ball, either."

His father reached slowly down into his pocket and drew out his hand empty. "I find that is so with my money," he said, quietly. "I have very hard work to keep my small change. I haven't a coin this morning."

Robert was silent with surprise. No money! "But, father—" he began.

"You will have to learn to keep track of your belongings. I have decided to keep track of my pennies, and I can't throw them away."

Robert knew it was useless to argue, and he turned and ran back to his room. They heard him turning over things and hurriedly searching. He was not a boy to whine.

That evening the subject of the pencils was not resumed, but as Robert sat by the fire, he broke out suddenly, "Father, I wish that marshy land down there by the tennis-court could be filled in. Sometimes we lose our balls over the net, and it's too wet to get them. Couldn't you have the men fill in the place with gravel or something?"

His father laid down his paper and drew up near Robert's side of the fire. "Gravel or something," he said, "costs money, and the land would not yield anything but grass after that. Do you think it is right to throw away anything so valuable?"

"Throw away?" asked Robert.

"Yes, throw away property just as you throw away your pencils and your balls. How would you like to have me show you the fun there is in saving something?"

"I'd like it—if it is fun," laughed Robert.

"I think it would be. Now I will give you all that low marshy place to use as you like. You can plant it with cranberry vines—just as the men are doing down on the big bog. You can do the work yourself, except for a little preparing of the land. All I will charge you for that labour is the lead-pencils you use between now and the time your money comes in from your crop. Every time I give you money for a pencil we will set it down, and at the time you sell your cranberries we will subtract the amount."

Robert thought a moment. "When will the crop be ready?"

"Three years from now—the full crop."

"Whew!" Robert shook his head. "That means work," he said, doubtfully.

"Yes, but it means a lot of fun in learning how to value the results of labour. Try it."

Robert decided to take his father's offer, and the next day he worked with the men who prepared the strip of land ready for the vines. It was autumn, just the time to begin. He was eager for the next week to come, when he was to begin to set out his vines. These he obtained from his father's land. The vines were set out one foot apart and in squares of one foot. It was hard work, but Robert was not a boy to turn back from a task, and when it was done and the even rows laid out before him he was proud of his work. It was strange how pleasant it was to think about the crop that would come to him, and how easy it was to keep track of his pencils, and how easy it was to go without the sweets or the whistle and buy his own pencils when he had whittled them down to the smallest point.

The next year there were a few cranberries—just a few quarts that he sold to his mother, but which more than paid for any pencils furnished by his father.

He spent some time during the next

year keeping the little bog in order, but as he was a whole year older, he did not mind the work.

On the third year the crop in the bogs was better than for all previous years, and Robert watched every cranberry, as it were, with jealous eye. When September came and it was time to gather them, the little bog yielded three barrels of ripe red berries! Robert sold these with his father's crop at over £2 a barrel, and from the money thus earned he had to subtract but three shillings for lead-pencils. He had learned three things—to be careful of his belongings, to work for an object patiently, and to consider his father in the spending of money.

Springtime

J. Gibson

A CERTAIN poet has beautifully likened the life of man to the four seasons: The spring of infancy and childhood, when the powers begin to grow, to bud, and to blossom; the summer of youth, when the fruit begins to form; the autumn of manhood, when the fully developed powers find a counterpart in the mellowed hues and ripened fruits; and the winter of declining old age, the time of feebleness and decay, of chilling frosts and shortening days, when the snows gather on the head.

How much depends upon the spring! If it be poor, the rest of the year is marred. Walk abroad among the fields and gardens on a beautiful spring day and notice the different appearances; some of them we find are neatly fenced, tilled with scrupulous care, weeded well, sown with valuable seed, and every preparation made to secure the full benefits of the genial sun's increasing warmth.

Others, again, we see bear the traces of a sluggard's hand; the cultivation is slovenly and superficial, and little has been done to kill the ugly weeds or to enrich the soil.

While others again are worse conditioned, for absolutely nothing has been done. The gates and fences are rickety; the tenacious weeds have sole possession and grow vigorously to preserve their

claim. They may be termed "howling wildernesses."

Which garden will our life's spring resemble? It must be one of these; therefore let every child determine that it shall be the first.

Mother's Alphabet

HERE is something for the children to show to their mothers. And if the children also wish to assist in making the home happy, let them love and obey their parents:—

Address your children politely.

Be just in your every decision.

Consider each child as a precious loan.

Deny your children nothing reasonable.

Endeavour to be one with them in work and play.

Fill full the measure of your children's joy.

Gently chide—do not brawl.

Hold each child's fealty to you by the bonds of affection.

Instil good by example.

Join in your children's pastimes.

Know that love begets love.

Love is stronger than whips of steel.

Make obedience come through love, not fear.

Never shake your children's confidence in your own verity.

Over your older children keep a watchful eye.

Praise your little ones whenever you can conscientiously do so.

Quiet disturbances by at once separating the offenders.

Rebuke no child for what you know to be an accident.

Sympathise with your children in all their little griefs.

Talk to the children confidentially; it makes little men and women of them.

Unless you can practise, preach less.

Violate no childish confidence.

Watch yourself carefully, for thus are you watched.

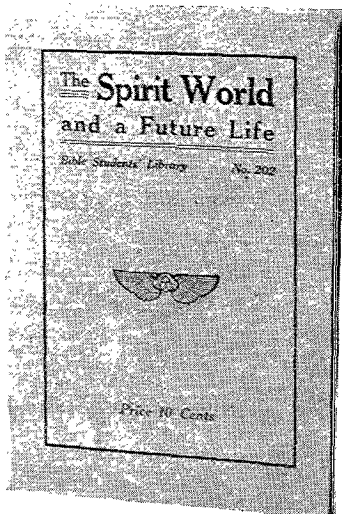
Xpend time on reading your Bible, and then use it as a guide.

Your own heart is the heart of home.

Zealously and jealously guard the outer ramparts of your castle against unworthy intruders.—*Farm and Home.*

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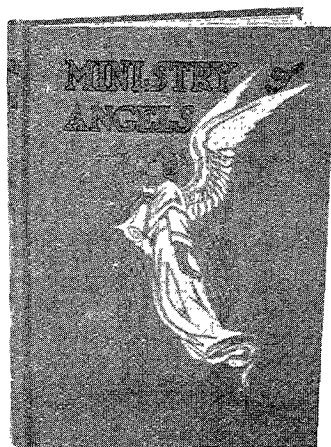
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