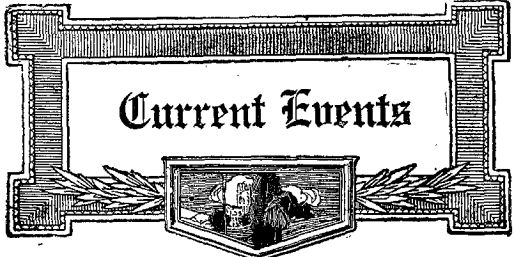


'THE FIELD
IS THE WORLD'



SIGNS OF THE TIMES

THOU knowest, Lord, the past: how long
and blindly
On the dark mountains the last wanderer
strayed;
How the Good Shepherd followed, and how
kindly
He bore it home, upon His shoulders laid;
And healed the bleeding wounds, and soothed
the pain,
And brought back life and hope and strength
again.



Current Events

AMERICA has been spending 691 dollars (£158) every second fighting against Germany.

THE wheat harvest of the United States this year is expected to reach 930,000,000 bushels.

NOT since the time of the Civil War has immigration to America been so small as it was during 1917.

IT is estimated that during these last six months of 1918 America and the Allies will need 21,000,000 tons of steel.

AS a result of the serious fuel shortage in Argentina, all coal has to be imported, so that wood fuel is fetching £7 a ton.

IT is said that the electrification of the American railways would save the country 100,000,000 tons of coal a year, in addition to 40,000,000 barrels of oil.

"OWING to lack of paper, French newspapers now appear as two pages only on Mondays, Wednesdays, and Fridays, and as four pages on other days."

THE American Fuel Administrator has called on the public east of the Mississippi to refrain from using all classes of automobiles on Sunday until further notice, in order to save gasoline.

AS a result of severe drought conditions recently prevailing in the western part of Texas, the American Congress and the President are being urged to appropriate £10,000,000 for relief.

ACCORDING to German papers, the German Army Administration was taking care, behind the front and in Germany, of 13,812 British graves, 292,533 Russian, 90,611 French, and 27,691 Roumanian.

FRENCH civilians, male and female, who have been wounded or injured by any act of Germany or Austria are entitled to wear a yellow ribbon bordered with blue stripes, on which is fixed a five-pointed star.

SUCH high wages are being paid to those in Denmark who work in peat bogs that it is no unusual sight to see students and military officers digging industriously in order to relieve the great coal shortage.

THE estimated total wheat yield during 1918 from Australia, New Zealand, South Africa, Uruguay, and Argentina is about 197,776,000 cwt. The total represents an increase of 55.4 per cent compared with the figures of 1916.

TWO of the largest battleships ever designed have been ordered by the American Government. They will each weigh 40,000 tons, steam 25 knots an hour, and carry a main battery of twelve 16-inch guns in four 3-gun turrets.

IN 1917 America exported 141,000,000 gallons of petrol to the Allies, as compared with 98,000,000 in 1916, and 37,000,000 in 1915. In 1913 the total petrol export from the United States to all the world was only 117,000,000 gallons.

AMERICAN soldiers, following the example of their English cousins, have established newspapers at all camps. At present there are over fifty camp papers all published by enlisted officers and men of the United States army. Most of the papers are issued weekly.

OF the 1,342 British prisoners captured by the Turks at Kut-el-Amara, only 339 were alive in October, while out of 6,328 Indian non-commissioned officers and men, 3,946 are either known to be dead, or have not been heard of since their capture.

IN the recent shelling of an American Red Cross bathhouse for Belgian soldiers, twenty-three Belgian employees were killed and sixty injured. Among the latter number was a little hunchback girl who was supporting her widowed mother. She lost both legs; but her courage was still sufficient for her to say to her mother as she lay in the hospital: "It doesn't matter so much. I can still sit and sew. I will be a dressmaker, and we will get along."—*Youth's Instructor*.

WE read in an exchange: The most surprising practice that the African natives have worked out is the so-called "buying of smallpox." Somehow they have discovered the principle of vaccination and the theory that a light attack of smallpox renders the patient immune from worse attacks. The mother who dreads the illness for her children, when she learns of a case in the neighbourhood, goes to the afflicted hut and asks to buy the smallpox. She is given some virus, for which she pays with the gift of a handkerchief. At home she scratches her child's arm and applies the virus, and feels as relieved as an Australian mother when it begins to "take."

THE following interesting item is clipped from one of our exchanges: Modern enquiry tends to establish the view that the racial substratum of the present population of Palestine is neither Jewish nor Arab, but Canaanite. Both Jew and Arab are more than Semite, because before either entered the Palestine uplands both had acquired non-Semitic characters, among which the most obvious is the non-Semitic nose. This was derived from contact with a long-bearded highland people best represented by some modern Armenians. It was this contact, and all that it implies, that gave to the Israelite his predominance in Canaan. He made a home for himself in the Shechem valley, as he did elsewhere under the astute leadership of Joshua. But it is still true, as is recorded in the sixteenth chapter of Joshua, that "the Canaanites dwelt in the midst of Ephraim unto this day, and became servants to do taskwork."

Signs of the Times

Warburton, Victoria, December 2, 1918

Notes and Comments

Adventism Extending

THERE are many indications that the doctrine of the second advent of Christ is claiming much more attention now than it has for many years in the past. There have been large conventions called for the special purpose of discussing this great tenet of faith both in Australia and in other lands. It is a doctrine that brings hope and comfort and consolation to the hearts of those that mourn and to those who have been distressed with the increasing wickedness of our generation. Says the Rev. Dinsdale T. Young:—

For nearly twenty years now a spiritual enrichment has come into my life and ministry, because I have realised the great New Testament revelation of the personal return of our Lord. Dr. Andrew Bonar told a story of a plain man in one of the Scottish Presbyterian country kirks who had learned this precious doctrine. The man spent a Sunday in Edinburgh, to play the part of a sermon taster. When he returned to his village, the people asked him how he liked the Edinburgh preachers. His reply was, "They all fly on one wing. They all preach the first coming of Christ, but they do not preach His second coming."

The spirit of enrichment of which this preacher speaks will come into the experience of every soul that gives himself to the earnest study of the promises contained in God's Word concerning the second coming of Christ. The sacrifice of Christ for the redemption of man, and the return of Christ to the earth to take to Himself those who have put their trust in Him, and been accepted by Him, are

the two great themes of the Word of God, and he who dwells upon the first alone is indeed seeking to fly with one wing only.

Carranza Speaks

EVER since the present government in Mexico was established it has had the vigorous opposition of the Roman Catholic Church. The priesthood, both in Mexico and United States, has made many charges against the present government and its agents concerning the ill-treatment of priests and the occupants of Roman Catholic institutions. True it is that many of these individuals have been sent out of Mexico, and it may be indeed that some of them have suffered physical and financial injuries at the hands of the government's agents; but the Government of Mexico claims that in all these transactions it has been seeking to establish the supremacy of the civil power and its independence from control by the Roman Catholic priesthood. When General Juarez succeeded in overturning the Government of Mexico that was then in existence, a very large portion of the wealth and of the lands of Mexico was in the hands of the Roman Catholic clergy. The common people were in practical slavery, and religious liberty was non-existent. The most striking feature of the government thus established on the ruins of the old was the complete separation of the Church from the State and the turning of all Church property over into the hands of the government to be distributed as it saw fit. But through all the years since the old government was overthrown by General Juarez, the Roman Church has sought in every way possible to nullify the restriction placed upon her in that particular. So vigorous and so insistent

have become the charges by the Roman priesthood against the present government that President Carranza had felt it necessary to make a public denial of these charges and to set before the world the attitude of his government toward the Roman Church. This declaration will make interesting reading for all who believe in freedom of conscience and in the freedom of civil governments from the dominance of ecclesiastical influence. The following is President Carranza's statement of the matter:—

Gentlemen and Fellow Citizens: The Constitutionals have been accused of being opposed to religion. We have been held up to scorn in the foreign press because of alleged abuses committed against the Church and the clergy. It has been said that we have viciously driven the priests out of the country, confiscating their property, violated nuns, destroyed holy edifices, and issued drastic decrees forbidding the return of exiled priests and prelates.

It seems to me that the time has come for me to define our attitude. These accusations are false. We are not opposed to religion. We are no less Catholic now than we were before the revolution. But, let it be known and understood by all, that what we are opposed to and what we will fight against, and even shed our blood if necessary to prevent, is that the Roman Catholic Church should return to Mexico as a political power.

The Mexican Government is well aware of what it would mean for the Roman Church to regain the position in Mexico which it held in years gone by. Rome has only her past conduct to blame for the attitude which the Mexican nation, an admittedly Catholic nation, has taken toward the designs and activities of the Roman hierarchy.

Against the Liquor Traffic

ON November 2 there appeared in the daily press a manifesto from the leaders in the Roman Catholic Church in reference to the liquor traffic in Australia which indicates with marked clearness that in the future battle for prohibition in Australia the Roman Church cannot be counted on either to help or to stand neutral. Concerning this manifesto the Rev. Henry Worrall, President of the Victoria and Tasmania Methodist Conference, speaks as follows in the *Melbourne Argus* of November 5:—

I venture to declare that had the head of any other Church in this Commonwealth issued such a

manifesto on the liquor question as appeared on Saturday, with the full sanction of the Roman Catholic bishops of Australasia, there would have been a loud and indignant protest from its adherents and members. The churches of Christendom, outside the Roman Catholic hierarchy, were never more united than now in seeking to abolish the liquor traffic. A scientific study of the drink problem has during the last fifty years created within the communion of the Protestant churches not only a desire for reform, but a determination to secure for the people the right to bring in, through the democratic principle of a majority vote, legislation to prohibit the manufacture and sale of drink. What objection can the archbishops in the Roman Catholic Church raise to the claim of a free democracy to abolish a traffic that during the continuance of the war has hindered victory, crippled hundreds of heroic soldiers, and squandered in this Commonwealth a sum approximating to £100,000,000?

For centuries there has existed for the mass of the people an opportunity to become temperate under liquor regulation, but how sad the result! We believe that there should now be given to the mass of the people in this Commonwealth the undoubted right to express through the ballot-box any one of the following three propositions: To increase licenses, to decrease licenses, or to absolutely prohibit the manufacture and sale of drink. There is no need to wonder, on account of the drastic action of the U.S.A. in the absolute prohibition of the liquor traffic, when one reads the splendid utterance of such a splendid soldier as General Pershing, Commander-in-Chief of the U.S. army in France (where drunken Huns violated the chastity of convents and murdered priests at their altars): "Banish the entire liquor industry from the United States; close every saloon, every brewery, . . . and the nation will suddenly find itself amazed at the efficiency, and startled at the increase of its labour supply. I shall not go slow on prohibition, for I know what is the greatest foe to my men, greater than the bullets of the enemy." Australian bishops ought not to lag behind statesmen and soldiers and monarchs in the matter of moral and religious progress.

It is one of the most striking anomalies and paradoxes of the present time that the leaders of a great Church should take up the defence of an institution and business that has created pauperism, poverty, distress, sorrow, misery, licentiousness, and crime of every description, blasted homes, ruined characters, and sent men and women to the insane asylums, to the gallows, and to untimely graves. Seeing that the Roman Church has taken such an attitude toward the temperance question, is it not time that the entire rank and file of Protestant and Evangelical Christianity should unite their forces for the destruction of the greatest crime producer and poverty breeder of the world?

The League of Nations

THE idea of a League of Nations to guarantee the peace of the world is fastening itself firmly in the minds of many of the nations of earth, but not all have accepted the principles of such an arrangement. For instance, the Japanese paper *Kokumin Shimbun* speaks as follows in reference to this proposition:

Peace is now in sight, but there are no guarantees for the permanent peace of the world. America may be in a position to dictate a peace of righteousness, but Japan must ever be on her guard for war or peace.

The correspondent of the London *Times* in Tokio makes the following interesting statement in reference to this situation:—

The spectacle of America's achievement, of her transformation in eighteen months from a pacifist nation to an efficient war Power, has potently influenced Japan. Together with the downfall of German militarism, it will effect the national policy, leading to an extension of political liberties, but the idea of a League of Nations receives no support.

Asahi Shimbun, while marvelling at the achievements of the United States in so quickly changing from a nation of peace to a nation at war, discusses the necessity of abolishing the idol of the militarists, the conscription system; and another journal regards the extension of the American navy as paradoxical, and asks why America aims at becoming the greatest naval Power in the world if she is an earnest seeker after ideals, such ideals, for instance, as the peace of the world guaranteed by a League of the Nations of the world.

It can easily be seen that Japan, as the most influential nation in the Orient, may take a stand at the coming conference of the world that will prevent the acceptance of the League-of-Nations idea; and if Japan shall succeed in inducing the Orient to stand against the idea of a League of Nations, the world will be again divided by two ideas, and the way will be open for the kings of the East to array themselves against the kings of the West when a League of some of the nations should seek to impose its will upon the rest of the world even for so laudable an object as the guarantee of the peace of the world.

An Important Question

A PAPER published in Philadelphia, known as the *Public Ledger*, has asked this interesting and important question, "What is this war going to do?" And it answered its own question in the following words:—

Duty, comradeship, liberty, and honour are making the wisest world that ever a man could live in. It's going to make a new world. This is not Armageddon. It is Pentecost, the beginning of new things. Religion will claim the whole earth.

Words are oftentimes vain utterances describing human thoughts. Looked at in some ways, several of the thoughts expressed in the quoted extract contain truth; but not in the way doubtless intended by the writer of them.

True it is that this is not Armageddon; true it is that soon Christianity "will claim the whole earth." But this is not saying that there will be no future wars. History has not yet recorded the tragic scenes of Armageddon; the Bible declares that Armageddon *will* be fought; hence Armageddon is yet future. The Bible also declares that "this gospel of the kingdom shall be preached in *all the world for a witness*," but it by no means teaches that this earth will automatically become a paradise—heaven on earth as a result of man's plans and schemes. The present world-wide preaching of the glad tidings in many tongues might well be termed another Pentecost; but instead of being the "beginning of new things," it is rather the end of old things. There will one day be a new world, declares Holy Writ, but it will be this old earth of ours renewed by its Creator, cleansed and purified from sin by the judgment fires. And the inhabitants of that fair land will be those who in this life have shown their "duty" to God and man, manifested their "comradeship" among their neighbours, given Christian "liberty" to all; and maintained their own "honour" in all things. These characteristics and their implicit trust in the power of God and in the efficacy of their Redeemer's sacrifice will undoubtedly fit them for life in "the wisest [and purest and best] world that ever a man could live in."



Signs of the Times

WARBURTON, VICTORIA, AUSTRALIA, DECEMBER 2, 1918

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

C. M. Snow Editor

Ripening Fruits of an Ancient Deception

WITHIN the past few years there have sprung into being many teachers and many periodicals whose purpose it is to teach men to think themselves gods, to put themselves upon the plane of divinity. That is a proposition that is hoary with age. It was conjured in heaven by one who chose the worship of self in preference to the worship of the One through whom he had his being. It proved the angel's deception in heaven; it proved man's deception in the earth. It was a generic falsehood; for from it has sprung a great crop of other falsehoods and false systems of worship.

That teaching in the garden of Eden, "Ye shall be as gods," was the fountain head of the doctrine of the immortality of the soul; for it was coupled with, and had in it the essence of, that other statement, "Ye shall not surely die." The tree that sprang from that seed-lie has been, during all the ages since, dropping down fruit that had in it inherently the essence of death. That teaching which was the foundation of all heathenism has not been left to the heathen world. It is with us yet, clung to, and propagated by much of the professed Christian world.

The Word of God teaches this truth, that he who is made a new creature in Christ Jesus has Christ in him "the hope of glory." It teaches men also to let the mind of Christ be in them, that it may direct them in the ways that are in harmony with the law of God; but the doctrine of that ancient error teaches Christ, or God, incarnate in our flesh. The ideas may seem to some akin, if not in harmony; but they are as far apart as light and darkness, as life and death; as far apart as the poles of the heavens. The one exalts man, and brings in as a

natural consequence the worship of self; the other exalts Christ, and puts away from us every form of worship save the worship of God. The one is the counterfeit, the other is the genuine. The one turns men into the ways of destruction, the other leads them by the straight path up to the throne of God. The one must explain away all scriptures that are not in harmony with it; the other takes the Word of God and hews itself into line with that Word, "bringing into captivity every thought to the obedience of Christ."

Satanic in its inception, that doctrine of deception can end only in the destruction which uproots every plant that has not been planted by the eternal God. Satan said, "I will exalt my throne above the stars of God; . . . I will be like the Most High"; and that is the doctrine which he preached to the angels. It is the doctrine which he preached to the innocent pair in Eden, for them to believe and work upon for their own self-exaltation.

In this new thought, this new theology, which is new only in its metamorphosis into a sort of a Christian-ethics stage, man is declared to be able to compass his own salvation, to be his own saviour, able to liberate himself from sin and its consequences, having within himself the power to cure himself of sickness and all the ailments of the flesh, and, finally, of being in himself "the highest expression of God."

In this not only is God's Word utterly discredited, but the plan of redemption, all that God has done for man, is emphatically denied, cast aside, trampled underfoot; and then man is put in the place of God, to do for himself that which none but God can do for him.

Some time ago there came into being a society whose express purpose was the exaltation of man, the setting forth of his divinity and his all-sufficiency in himself. That society has many supporters now in the journals that are devoting their strength and influence to that very idea. Books are multiplying rapidly which advocate the same ideas, the pith of which is contained in this expression: "Man will yet fling his form into the heavens and root himself in

God." That is what Satan tempted Eve to attempt to do; that is what the builders of the tower of Babel tried to do. The same idea is voiced in these presumptuous words: "Order is our only saviour, and, like the picture in the soul of the artist, it lies within us waiting to be revealed." In other words, we are taught to believe that we need no Saviour but ourself.

This all works toward the exaltation of self and the worship of self. It is man's attempt to do in the earth what Satan attempted to do in heaven, and the two things are branches of the same evil root.

That one subtle purpose has run through the work of Satan from the day he conspired against his Maker down to the present day, and will continue thus until his last victim has been ensnared. His power over those who have not the mind of Christ will continue unto the end, and will increase as it continues. The subtlety of his sophistry will continue to grow keener unto the end, and will develop diversified phases of unbelief. The rapid increase of these teachings of heathenism to which we have referred proves this to be so. There has been a new awakening among the adherents of these teachings in the lands that have been longest enslaved and darkened by them, and they are now rapidly spreading into the lands that had not known them hitherto. They are even permeating the pulpit orations of Christian churches, and are winning their disastrous way wherever the power of God has not come in to dominate the life.

The harvest of the earth is about ready for the sickle—the weeds as well as the wheat. It is time to seek God, to "watch unto prayer," that the over-spreading delusions of the last days may not reckon us among their victims.

MANY lines of prophecy converge in our day. In the "dark place" of this world they are shining with clearer light than in the past, and the people of this generation do well that they give heed. It is fatal to slumber on and on till the final doom of earth breaks upon a sleeping Church and world.

Higher Critics Confounded

AGAIN and again have the Higher Critics made definite assertions in reference to what must have been or could not be in reference to the sacred Scriptures, only to have these assertions definitely refuted by the spade of the archæologist. Some years ago they were definitely declaring that no such nation as the Hittites who are so frequently mentioned in the Old Testament could ever have existed. Only a few years after these declarations were made the excavators in Palestine were unearthing clay tablets that demonstrated that there had been such a nation and that it was, comparatively speaking, a strong and influential nation. But this is only one of the instances in which the stones have cried out against the theories of the Higher Critics.

In later years the Higher Critics have been declaring that the ones who are supposed to have written the Psalms could not have written them because the literature was entirely different from the literature existing in those days. Says one of these Higher Critics: "We must form our estimate of the religious ideas of the Psalms by determining how far such ideas are conceivable on David's lips and in David's age." This writer looks upon the Psalms as a piece of human literature which must be bound and circumscribed by the literary ideas of David's age. They claim that the literature of the Psalms taken as literature was of a very much later date than that in which it must have been written if David was the author of any of those productions; but this theory has been brought to complete wreck by the discoveries of the archæologists. These scientists of the pick and spade have now unearthed literature written on clay tablets which came into existence long before the days of David, and this literature, which is of a religious character, is said to present astonishing parallels in language and in thought to the Psalms of David. Thus again have the unwarranted assertions of the enemies of the Bible been brought to naught by the testimonies of the stones that have cried out against them.

The Sabbath Institution

FRANCIS M. WILCOX, Editor Advent Review and Sabbath Herald

The Divine Origin of the Sabbath

TWIN institutions have descended to us from Eden, and have been closely identified with the history of man throughout his experience. These sister institutions are the Sabbath of the Lord and the marriage relationship. Both institutions have suffered from the attacks of the great adversary of truth. The forgetting of the Sabbath has led to the forgetting of God, the Creator of it. The disregard of the other institution has led to the corruption of society. These attacks have sometimes been outspoken and brazen in their effrontery. More often, however, they have been subtle, insinuating, and undermining.

These two institutions in the closing days of earth's history will continue to be the special object of Satan's maliciousness. Perhaps there are no religious questions before the world at the present time receiving more widespread consideration than the question of the Sabbath and the marriage relationship.

Naturally, when we come to consider an institution of such a character as the Sabbath, we enquire for its origin, and by what authorship it makes claim to our regard and observance. In seeking for this information relative to the Sabbath, we have not far to look. The Scriptures of truth bear plain and unmistakable testimony with reference to this.

Christ Lord of the Sabbath

Of His own relationship to the Sabbath, the divine Author of Christianity Himself declares, "The Son of man is Lord also of the Sabbath." In what sense is Christ Lord of the Sabbath?—Primarily in the sense that He is the Creator of it. In His divine purpose He made it. He made it in the beginning when He made the worlds.

The great apostle to the Gentiles says he was ordained "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph. 3:9.

Again, he says in his letter to the Corinthians, "To us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." 1 Cor. 8:6.

In Paul's letter to the church in Colossæ, after stating that Christ is the image of the invisible God and the first-born of every creature, he says: "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Col. 1:16, 17.

One more positive declaration will suffice to prove the companionship of Christ with the Father in the creation of the universe. Says John, in the first chapter and the second and third verses of his Gospel, in speaking of Christ, or the Word: "The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made."

Hence we must conclude that, as all things were made by Christ, as by Him all things in heaven and in earth, visible and invisible, were created, as by Him all things consist, and as without Him nothing was made that was made, Christ must have been the creative agency in the foundation of this earth. He was present when the long reign of darkness was first broken by the light, as recorded in the first day's record of time. It was His power that separated the light from the darkness, that created the bodies in the firmament of heaven to give light by day and light by night, that caused the earth to bring forth, and the waters to multiply living things. And He it was that formed man, the masterpiece of His work, in His own image, as the ruler of the world He had made.

Upon the work of His hands the Creator looked with pleasure. He had wrought wisely and well. He "saw everything that He had made, and, be-

hold, it was very good." What a scene was here! Sin had not marred God's wondrous work. No blot rested upon the fair face of nature. It was a day, as the Lord declared to His servant Job, when "the morning stars sang together, and all the sons of God shouted for joy."

The Sabbath a Memorial

One thing remained to constitute a fitting climax to this creative week. God gave the earth to man, and now, that the



THE BEAUTIFUL HANDIWORK OF GOD SHOULD CAUSE US TO REMEMBER HIM WHO IS THE CREATOR OF IT ALL

human family might ever keep in mind the Author of their existence, the Giver of all the blessings with which they are surrounded, the Lord created a memorial of His work. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made."

The Creator did not rest because He Himself was weary. "The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." The Lord rested upon the Sabbath day in satisfied contemplation of His work, and for the benefit of mankind. By this act He constituted the Sabbath a memorial of His work, an institution through which He designed the human family

ever to bear in mind the one true God. Thus in a double sense Christ is Lord of the Sabbath. First, He is its author; He constituted it the Sabbath by His own divine act. Second, He made it a sign or memorial of His great creative power. Related thus to Christ and His work, the Sabbath is emphatically a Christian institution, and as such demands the allegiance of Christ's followers.

Having traced the origin of the Sabbath institution, it is proper now to consider the steps by which the Sabbath was thus set apart, the three distinct acts of the Creator by which it was dedicated to this use.

God's Rest Day

1. The first step is indicated in the following scripture: "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had

made." Gen. 2:2. The Creator chose one day from the weekly cycle as His own rest day. This was the seventh day of the week. By this act He distinguished this day from all its fellows, and bestowed upon it His special blessing, which none of the other days received. This henceforth would forever remain the rest day of Jehovah.

The Day Made Holy

2. After resting on the seventh day, "God blessed the seventh day." This divine blessing made the seventh day holy time. It set apart that day in a class by itself, and made it unique and of a different character from all its fellows. Upon no other day of the week was a divine blessing bestowed. The blessing of God upon a sinner separates

him from his iniquity and makes him the blessed of the Lord, and so the Lord in placing a special blessing upon the seventh day separated it from all its fellows, from the other days of the cycle, and gave to it a blessed character. Thus the seventh day became not alone God's Sabbath day, but it became His blessed Sabbath, His holy day. This blessing placed upon the seventh day of the week in the beginning still remains upon it. By no act of the Creator has it ever been removed, and we can say of it, as Balaam said of Israel, "He hath blessed; and I cannot reverse it." No forces of evil can take from the seventh day the heavenly benediction placed upon it by its divine Author.

Set Apart for Man

3. The third act of God in making the Sabbath signalised His purpose concerning the institution. After resting upon the seventh day, and making it holy by blessing it, the record is that He "sanctified it." The reason why He blessed it, the reason why He sanctified it, was "because that in it He had rested from all His work which God created and made." Gen. 2:3. He placed His blessing upon the seventh day because it had been His rest day, and He sanctified the day for the same reason.

To sanctify is to set apart, to separate, to a holy or sacred use. To whose use was the Sabbath set apart and sanctified? For whose benefit, by these three distinct acts of God, was the Sabbath created? Not for His own use evidently, for He had used it previous to its sanctification. Our Saviour plainly answers this question. He says, "The Sabbath was made for man, and not man for the Sabbath." Mark 2:27. It was not made for Adam alone, but for the whole human family, of whom he stood as a representative. Most fitting indeed that God should thus give this institution to our first parents. Busied as they were during the week with the work which their Creator had assigned them, it was appropriate that they should have a day of rest in which they could turn their minds more fully to the contemplation of God and His wondrous works. Sharing God's blessings every day, they could

experience in the observance of the Sabbath a double blessing. This same blessing is in the Sabbath to-day for all who will observe it.

Spiritual and Physical Rest

The idea of physical rest was not the only one in the establishment of the Sabbath institution. We can hardly conceive that our first parents knew fatigue and weariness in the same sense that men do to-day. God designed that they should obtain from the Sabbath not only physical rest, but spiritual rest also, a rest of spirit and of heart, a new joy in the contemplation of God, a quickening and reviving of the spiritual sensibilities. To this spiritual rest a cessation from physical labour was necessary.

If we to-day see in the Sabbath of the Lord only physical refreshing, an opportunity merely to relax from the wearing toil of the six days in order that we may more vigorously prosecute our purposes during the succeeding six days, we shall miss the grand purpose of the institution. Physical rest will contribute to spiritual rest, and in the observance of the Sabbath institution it is absolutely essential and required. The mind, instead of being intent upon matters of personal concern, is left free to contemplate God and His goodness. In His created works around us, this love is revealed. Earth and sea and sky, mountain, hill, and dale, the delicately tinted flower, the majestic waving tree, the warbling of the bird in his leafy bower, the hum of the insect in the air,—all these speak of the great Creator and of His love for the children of men.

The contemplation of these blessings and of every material benefit begets deeper gratitude of heart. The goodness of God leads to repentance. The contemplation of all He has done for us leads us in return to honour and glorify Him. Let us welcome the Sabbath institution in the spirit in which God gave it, and so employ its sacred hours that we shall receive the double blessing of spiritual and physical rest which it holds for us, and which its divine Author is desirous of bestowing upon us.

"THE wise shall inherit glory."



The Heavenly Temple

W. R. CARSWELL

Now of the things⁴⁴ we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. Heb. 8:1, 2.

FROM the above inspired statement it is evident that our great High Priest ministers in a sanctuary, tabernacle, or temple in heaven. The earthly sanctuary or tabernacle erected by Moses was later merged into the great temple of Solomon, in which the same proportions were preserved in the two apartments, although they were on a much larger scale. But both tabernacle and temple were mere types of the true temple in heaven. In Hebrews we have a description of the two apartments of the earthly sanctuary with their contents, but these are expressly declared to be *figures*, or *types*, of the more perfect tabernacle "not made with hands." Verses 9, 11.

Visions of the Heavenly Temple

The beloved John was privileged to see a door opened *in* heaven (not *into* heaven), and inside the apartment disclosed to view he saw seven lamps of fire (Rev. 4:5), the antitypes of the seven lamps on the golden candlestick (or lamp stand) in the earthly sanctuary. After describing various scenes enacted in that apartment, he describes an act of worship in which the angels take part. "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Rev. 8:3. Here the prophet was permitted to see the golden altar, of which that in the earthly sanctuary was but a figure. What an encouragement, too, is here given to the people of God to pray much and often in faith to God! Mingled with the incense, which represents the merits of Christ's righteousness, our prayers come up acceptably before God. And how much prayer is needed in these perilous times!

The Most Holy Place

"And the temple of God was opened in heaven, and there was seen in His

temple the ark of His testament." Rev. 11:19. Here the entrance into the Most Holy place being uncovered, there is disclosed that sacred chest, or ark, containing the testament (or "testimony," as in Ex. 31:18), of the holy law of God. This is God's witness or testimony against sin. In the earthly tabernacle, this law within the ark was preserved in the Most Holy place. When Solomon's temple was completed, the priests put the ark into the Most Holy place, and it is expressly stated that there was nothing there "save the two tables of stone," on which God had written His holy law. The fact that in the Most Holy place of the temple in heaven that law is preserved, of which the earthly was a copy, should inspire us with a spirit of reverent obedience to every precept of God's holy law.

Vastness of the Heavenly Temple

While doubtless the proportions of the heavenly temple were exactly reproduced on a smaller scale in the earthly tabernacle, and on a somewhat larger scale in Solomon's temple, no human mind can comprehend the vastness of that temple "not made with hands." In that building of which God is the architect, vast hosts of heavenly beings find ample space to gather. When viewing scenes in the Holy place of that temple, John heard many angels' voices round about the living throne of the Most High, and he asserts that "the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11. Imagine, if you can, a building capable of accommodating more than one hundred millions of persons!

The Most Holy place in the earthly sanctuary contained but half the space embraced in the outer apartment, and doubtless the same contrast exists in the heavenly temple. From the magnificence of the temple of Solomon we can

form some small idea of the grandeur and beauty of the real temple of God. The gold and silver used in Solomon's temple have been valued at millions of pounds. But its costly beauty was designed to lead men's minds to contemplate with wonder the greater glory and beauty of "the things which God hath prepared for them that love Him." I Cor. 2:9.

When the Temple Service Ceases

When the last plagues are to be poured out on a guilty world, as John foresaw, "the temple of the tabernacle of the testimony in heaven" will be opened for the angels bearing the last plagues to come out. Then the glory of God will so fill the temple that no ministration can be carried on in behalf of sinners. See Rev. 15:5-8. At that time our High Priest will have ceased His ministration, and will clothe Himself in kingly robes. No longer will the Holy Spirit strive with the unrepentant. The solemn decree is then pronounced, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Just before the last plagues and the coming of Jesus this decree goes forth. Let us be diligent now, before probation closes, to make our calling sure, and to win other souls for the kingdom of God.

ALL of God's novelties are as old as creation, and all God's ancient things are eternally new. Go to that book with the sad title, the book from which men are inclined to turn away, for they do not like to read Lamentations. But there you find these lovely words: "It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning." "New every morning," for the sun never rises in the same place two successive mornings. When men talk about "the good old days," they forget the infinite resourcefulness of the Creator. The blessings He has for us in store in the future are going to be altogether new ones, as new as everything that comes from the Master Hands.—*James Hope Moulton.*

IN NATURE'S CATHEDRAL

Worthie Harris Holden

'NEATH the steeple of the fir-trees
When the wind is whispering low,
And the sky is summer-clouded,
Strewn with fleece and bars of snow,
Watch the shadows as they flicker
'Mong the sun-kissed turrets there;
Hear the feathered singers warble
From the choir-loft or stair,
First a solo bids, "Be thankful,"
Then responses, "Sing to-day,"
And the breezes gently murmur,
"Pause awhile to praise and pray."

So in many a cathedral
Nature rears, both small and grand,
We are bidden to be happy
In the blessings close at hand,
To adore our blest Creator
For His temples 'neath the blue,
For our shadows, swiftly passing,
And the sunlight gleaming through.

Getting Acquainted with the Father

THE daughter of an artist lost her eyesight through sickness in her babyhood. For years she was thought incurable, but a successful operation by a noted specialist restored her eyesight. The mother of the child had died some years before, and the father had been her companion and dearest friend. While the fifteen-year-old girl had lain in the darkened room with bandaged eyes, the one thought was constantly with her: "Soon I will see my father." And when the days of waiting had passed and the bandages were removed from her eyes and she looked into the noble, joy-filled face of her father, she trembled for joy, closed her eyes, opened them again, to convince herself that she was not dreaming. And when the father took her into his arms, she exclaimed: "And I've had so beautiful a father so many years and did not know it!"

That is the experience of thousands. Our Heavenly Father cares for us with tenderness, guides us in security, teaches us in patience, but our eyes are holden, we do not recognise Him. O that the bandages might be removed and we might recognise Him in all the glory of His love!—*Selected.*



THE BOY WHO SMILES

Anthony E. Anderson

I KNOW a boy who always smiles
 In every wind and weather;
 His laughter all the world beguiles,
 Until we smile together;
 He radiates the best of cheer
 Where'er he may be going,
 And makes a summer atmosphere,
 When folks declare 'tis snowing!

The boy who smiles is quite as wise
 When days are dark and rainy;
 You'd ne'er suspect behind those eyes,
 A head so big and brainy;
 For then he always laughs and sings,
 And seems so very jolly
 That all our mournful murmurings
 Are shown as fretful folly!

God bless the brave and smiling boy,
 God keep him rich in laughter,
 That he may know the worth of joy
 Through manhood, coming after!
 His heart is filled with gratitude
 For all his Father's giving;
 His nights bring rest, his days are good,
 He's learned the art of living!

Dick, the Engineer's Cat

A FATHER and little son were traveling from St. Louis to a town in the western part of America, and among the things they carried was a small yellow kitten in a basket.

They had a sixty-mile ride before they changed trains. The gentleman pulled out a newspaper and began reading. The little boy amused himself by looking out of the window. At last, tired of that, he thought of his pet kitten, and, taking him out of the basket, played with him until he went off to sleep. The kitten being left alone climbed into the next seat and went to sleep.

The train arrived at the station where the man and little boy were to change trains. And the man, folding up his newspaper, took the little boy and his

bundles and the empty basket and rushed into the other train. The boy had been awakened so quickly that he had not thought of his kitten.

The first train went on. At night when it drew up to its final station, the guard went through the train and found the little yellow kitten asleep on one of the seats. He carried it to the fireman, who was fond of cats. The fireman fed the kitten, and put him in the baggage car for the night.

When the train went out the next day, the kitten, which the fireman called Dick, went with it. Dick rode in the baggage car for a week or so, when his master took him on the engine with him one day. Dick was quite frightened at first, but soon got over it, and always rode on the engine after that.

One thing very much frightened Dick, and that was when he heard another train coming. He would crouch on the floor of the cab at his master's feet, and would remain so until the other train passed. His master had tried in vain to break him of this.

A year passed, and Dick was on the same engine with his master, who had been promoted to be an engineer. Dick still appeared frightened at hearing another train.

One day in winter Dick's master was running in the western part of Missouri, when a severe snow storm came up. They reached one station at 4.30 in the afternoon, and a goods train was due about the same time. They waited fifteen minutes for the train, and then the guard decided to go on to the next station, ten miles beyond. So he telegraphed to the next station to keep the goods train until he reached there; and, receiving no message back that it had left that station, he thought it all right, and Dick's train started.

They had gone about five miles, when Dick suddenly raised his head, listened for a moment, and then jumped to the floor and crouched at his master's feet. The engineer knew that Dick had heard a train. Then it flashed into his mind that perhaps it was the goods train.

He reached his head out of the cab window and listened, but he could hear

nothing but the wind. He had so great confidence, nevertheless, in Dick that he signalled for the guard. The guard came and enquired the matter; and when the engineer told him how Dick had acted, he advised the engineer to back the train to the last station. The engineer lost no time in taking the guard's advice, and backed the train at full speed.

They had been in the station about five minutes when in came the tardy goods train. They all agreed that it had been a narrow escape from a serious accident. When Dick's train arrived at the next station, they asked why they had not telegraphed back that the other train had already started. The station master said that he had received no message from the guard at all. The next day the wires were found broken, so that the station master had not received the despatch.

Dick received due praise. His master is very proud of him, and he is a general favourite on that railroad.—*Our Dumb Animals.*

Everyday Volunteers

ONE morning a city boy was walking along a country road when he saw a hen caught in a wire fence. He might have passed on, for the fowl was not his; but he stopped and released the poor creature. The farmer that owned the hen did not see the kind act and no one ever told him, but the boy proceeded with the confidence that comes from doing right.

Another boy was walking along a road near a woods when he heard a strange out-crying. He climbed the fence and found a squirrel whose head was surrounded by an old tin can. The boy did not kill the squirrel or capture it. He restored its liberty and gleefully watched the little animal scamper away to its home in a tall elm tree.

A drayman, who was paralysed in one hand, was wondering how he could load an empty barrel on his waggon when help unexpectedly came to him. A bright-faced boy with athletic muscles and a willing disposition lifted the barrel on to the waggon. He felt more like a man after he had done something to smooth somebody's path.

Speaking of a path reminds me that a clean path is what every motorist wants, for punctures on the road make pestering jobs and annoying delays. The boys of a certain town picked the nails off the streets. It was a hard job, but they knew they were helping to make better conditions. They gleaned almost one hundred pounds of nails.

There are a great many little turns that a boy can do and thereby give himself joy and some other person a bit of rest. A helping now and then would be relished by the best of men.

Another young fellow saw a dog that was hungry, and he gave the animal a good square meal. The same boy put up houses and a bath for birds. The dog rewarded him with a fine look of gratitude and a licking of his hand. The birds rewarded him with a thousand fine songs, and they kept his garden clear of destructive insects.

The motto of this lad is, "Do a good turn every day." He carried wood and water for an old lady that lived alone. One day at the post-office he held the door open for her as she entered. He helped her across a busy street, and then picked up a package that had fallen from her hands to the sidewalk. Her thanks made him happy and glad to be alive.

At a public meeting a man stumbled over a brick that had been used as a door-prop. He walked on to a seat and settled himself in comfort, but a boy arose and moved the brick out of the way. No one thanked him, but he had the satisfaction of knowing he had done a good turn.

One of the most beautiful rewards of this life is that no one can sincerely try to help another without helping himself. The world would be smoother for all, if it were full of everyday volunteers for doing good.

SINGING IN THE RAIN

THE clouds have been heavy and dark all day,
I have looked for the sun in vain;
But sweet and clear, in the maple near,
The robins sing in the rain.

Ah, boys and girls who sit and sigh,
And of dreary days complain!
In cloud and sun, work bravely on,—
The robins sing in the rain.—*Selected.*

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THE circulation of this little paper steadily increased from 1911 to 1917, but this year there is a small drop in the total number of copies issued. In 1917 the total stood at 685,626, as compared with 421,466 in 1911; but the figures for this year stand at 647,260. Although this latter total is good, it could be better. Let each reader make this a personal matter, and see what can be done to raise our totals.

PASTOR O. MONTGOMERY, president of our South American Union Conference, tells of a number of delegations of Indians visiting our mission station at Plataria pleading for teachers and preachers to instruct them in the way of salvation. These Indians had come from different places, journeying for many weary miles to present their petitions. The answer to all these requests had to

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