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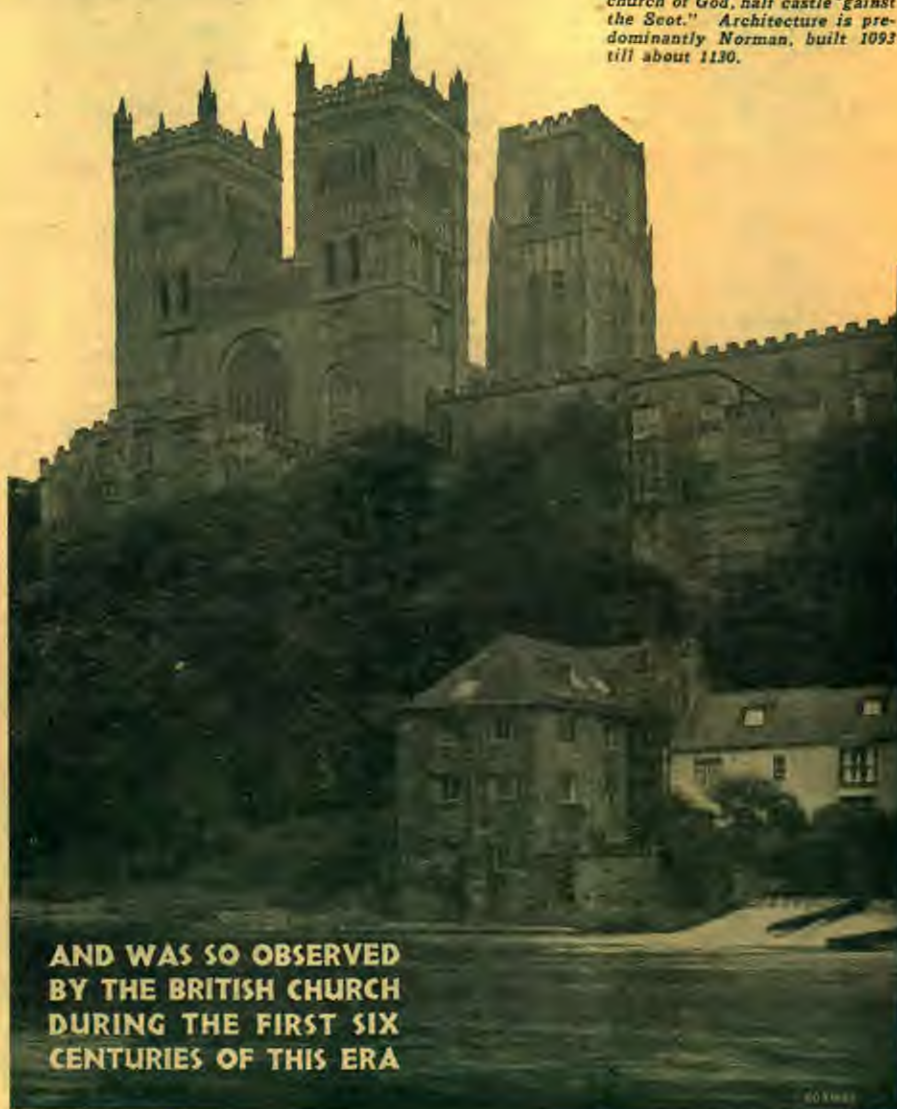


DURHAM CATHEDRAL, "half church of God, half castle 'gainst the Scot." Architecture is predominantly Norman, built 1093 till about 1130.

THE 7th DAY Is the Christian Sabbath



M. L. ANDREASEN



AND WAS SO OBSERVED
BY THE BRITISH CHURCH
DURING THE FIRST SIX
CENTURIES OF THIS ERA

THE subject of the Sabbath is large and important enough to warrant a much more complete treatment than can be given in the space allotted to us. However, there is one more phase that must be discussed before we leave it. This has to do with the New Testament teaching on the subject. While most Christians accept the Old Testament writings as inspired, they feel safer if it can be shown that a certain doctrine is built on a New Testament foundation. In regard to the Sabbath they want to know: Did Paul observe and teach it? Did the apostles? Above all, did Christ? If this can be shown to be the case, they are satisfied. This challenge we accept.

Let us begin with Christ. Did He observe the Sabbath? Did He teach it?

"The Son of man is Lord also of the Sabbath." Mark 2: 28. Christ said this in defence of the disciples who had plucked ears of grain on the Sabbath day and had been criticized by the Pharisees for doing so. Christ Himself was the Creator of the Sabbath, as is evident from John's statement: "All things were made by Him [Christ]; and without Him was not anything made that was made." John 1: 3. As the Sabbath was one of the things made, and as Christ made all things, He was entirely right when He said He was Lord of the Sabbath. As Lord of [Please turn to page 5.



Current Topics Reviewed

by the EDITORS

PEACE OF SOUL

OF recent years a set of words introduced by psychologists and psychiatrists has come into general usage. Among these words are psychosis, neurosis, obsession, complex, and many other terms expressing varying degrees of mental or nervous abnormality.

These words fill a need, for of late there has been a tremendous increase in the troubles they define. Much research and study has been devoted to this group of illnesses, and trained men have in many cases been able to bring their patients back to a fully normal life.

But a great number of mental and nervous maladies spring from causes beyond the reach of the psychiatrist. A sense of guilt, a conviction of sin follows a departure from the person's standards of conduct. Psychiatrists might deal with his sense of guilt by telling him that he was not responsible, or that it is not his actions, but his standards that are wrong. But when moral principle is involved, it will be seen how dangerous is such an approach.

Men enslaved by sin, bound by evil habits of thought and life, need more than the services of a psychiatrist.

Monsignor Fulton J. Sheen, persuasive champion of the Roman Catholic Church, is aware of the danger of Freudian psychology when applied to the ills of the soul. In his new book, "Peace of Soul," he presents what he believes to be the solution, as reported in *Time*, April 18:—

"By man's sense of guilt, Sheen says, the Roman Catholic Church can lead him to God—through confession, absolution, and penance. 'There are many souls stretched out on psychoanalytic couches today who would be far better off if they brought their consciences to a confessional box.'"

As Protestants we cannot forbear to add that there are more direct and effective ways of healing the ills of the soul and finding peace than those advocated by Monsignor Sheen.

Our Lord's own invitation is, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." The New Testament has no human priesthood to stand between the sinner and his Saviour. Everyone has direct and immediate access to the throne of grace. The assurance, "If we confess our sins, He is faithful and just to forgive

us our sins, and to cleanse us from all unrighteousness," comes direct to our hearts from the Lord Himself.

This cleansing is in no way dependent upon our human works or payments. Penance has no place in God's plan of salvation: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3: 5.

If our forgiveness depended upon the presence and word of a human priest, subject to the same human frailties and temptations as we; and if in addition we had to perform some act of penance, we well might wonder if the redemptive work of our Saviour were full and complete.

Nor would it be reassuring to be constantly reminded that the most faithful obedience to the requirements of confession and penance, and the repeated receiving of absolution at the hands of a priest, still leave a residue of sin that must be cleansed in the fires and torments of purgatory before the soul can enter the blessed state.

Such an incomplete and uncertain salvation cannot bring peace to the soul. It is a denial of the full and free salvation which our Lord wrought for us by His death, resurrection, and mediation. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7: 25.

The peace of God which passeth understanding comes with a full and joyous

acceptance of the finished work of God for us, and a daily appropriation of His grace through the Word and by the ministry of His Holy Spirit.

M. M. H.

BOTTLE TRAIL TO A GOOD CONSCIENCE

"GET your beer in brown bottles, for light hurts beer." This advertisement by a leading brewery company in America was quoted recently in the course of a great national temperance convention. Said the speaker, "This is true of the entire liquor industry for it cannot stand the light of facts."

From this time forward the liquor interests of Victoria will be bending every effort to extend facilities for the consumption of their poisonous brews when the Olympic games come to Melbourne. The competitors of course will be treated with sumptuous accommodation and the purest of aerated waters. Spectators from all over the world will be encouraged to spend their money on beverage alcohol. It is very probable that the traffic in all parts of the world will stand to profit as ship loads of the choicest(?) wines and liqueurs are provided against the day.

All of which is an additional tragic commentary on the morals of earth's last generation. While half the world starves this giant octopus sucks the economic life blood of nations. Moreover, it does so with the blessing of the apostate church. Worldly governments are rotten with the blackmail and corruption arising from subservience to the dictates

A PICTURESQUE DANISH VISITOR TO SOUTH AFRICA

• Carrying cadets on a training cruise, the full-rigged Danish sailing ship "DANMARK" forms a pleasing picture as she leaves Cape Town for the long journey home to Copenhagen.



of the monstrous and wicked vested liquor interests. A great section of the population holding shares in this business of degrading their fellow men share equally the shame for sake of the gold described by James in the fifth chapter of his epistle.

"Come now, *you* rich men, weep and shriek over your impending miseries! You have been storing up treasure for the very last days; your wealth lies rotting, and your clothes are moth-eaten; your gold and silver are rusted over, and their rust will be evidence against you, it will devour your flesh like fire. . . . You have revelled on earth and plunged into dissipation; you have fattened yourselves as for the Day of slaughter; you have condemned, you have murdered the

righteous—unresisting." James 5: 1-6, Moffatt's translation.

These words may come before the eyes of some who regard the forthcoming Olympic event as a signal to "fatten themselves" in relation to their bank account. The "day of slaughter" has a more sombre intent than being merely a figurative description of a festival by which brewery shareholders' pocket-books are made fat. It holds a terrifyingly literal application to these exploiters of their fellows and represents the full consummation of God's curse upon all who are a party to such.

Mr. J. C. Webb who runs the gigantic concern known as "Webb City" in St. Petersburg, Florida, U.S.A., has set a shining example. The liquor department

was in keeping with the rest of his huge concern showing a £500,000 gross last year with £25,000 profit. He presents his reason for tossing his profitable liquor department out as follows: "I began mentally to follow those bottles and realized the trouble they could and did cause." He realized that as "a decent citizen not utterly bereft of powers of imagination," he had to get out of the liquor business.

In the name of all that is Christian, by a recognition of the perilous lateness of this last hour, or even through an awareness of a certain responsibility for the welfare of his brother man, every "decent citizen not utterly bereft of powers of imagination" will do the same.

R. P. B.

The Wheels Stop Turning

F. M. TEMPEST

LIFE, as a gigantic piece of animate machinery, rattles and roars through the tunnel of our sojourn here on earth unto its end.

And then (forgetful that we have existed; that we, as wheels, or cogs, or screws, wherever best we fitted, have served in some small way to send it forward on its journey), eventually rejects us, old and worn, to pursue its relentless course into a successive generation; to find new wheels, new cogs, new screws to take our place.

This wonderful machine, whose entire mechanism is comprised solely of individual human life and activity, is a piece of work so wonderfully complicated in design, so amazingly stupendous in scope, so strikingly exact in organization, that finite man cannot but bow with reverence and awe before the Master Engineer who controls and guides every integral part of this gigantic moving monster.

What a glorious comfort it is to know that our Creator, the infinite God of heaven who calls the hosts of heaven by name (Isa. 40: 26), who seeth the sparrow when it falls, who numbers even the very hairs of our head (Matt. 10: 29, 30), is the controlling Master Engineer of our frail and sinful lives on earth!

The initial verse of our divinely inspired blueprint from above declares to us that "In the beginning God created the heaven and the earth." Gen. 1: 1.

In the majestic magnanimity of His love God created a thing of beauty when He formed our earth. As a potter will take a mass of worthless clay and mould and work upon it till he has produced a shapely beautiful vase, so the Creator took the earth that "was without form and void," that was covered in darkness, and transformed it into a piece of handiwork so divinely perfect in nature, that at its completion upon finding no fault to mar it, as the record simply tells us, "God saw that it was good." (Gen. 1: 12, 21, 25.)

And then came the crowning act of creation. "God said, Let us make man in our image, after our likeness." Gen. 1: 26.

Thus was the wonderful machine of human life brought into being. Even as the potter finds greater pleasure in seeing his beautifully finished vase adorned with the freshness and beauty of a bunch of spotless lilies, so the Creator Himself took pleasure in placing this wonderful machine of human life on earth, that we, by our worship,

love, and obedience to Him might enhance the perfect and glorious garden which He intended our earth should be.

What more noble and respectful tribute could mankind make to his Master Engineer than did John the revelator when he said, "Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created." Rev. 4: 11.

My friend, you are an intimate part of God's great machinery of life. Somewhere within the complex mechanism of industrial, political, or spiritual progress you have found a place, be it ever so small in which to turn, to live, and move, and have your being.

Consider for a moment God's purpose for you in placing you upon His earth. Test yourself by the standards of His divine law as thundered to His people from Sinai. Weigh yourself in the balances of His requirements, friends, and if you are found wanting, look to it that you give Him, the Creator and Master Engineer of your life, the full measure of honour and obedience which are His dues. Only thus will you fulfil His purpose and prove yourself a pleasure to Him.

Some day the wheels of your life will stop turning, and, as old and worn you slip from your corner of activity in life's onrushing machine, leaving it to be filled by one of the succeeding generation, may you carry with you the sweet and blessed satisfaction of knowing that your life has been a pleasure to your God; and that you will be numbered with that happy throng which receives the divinely pronounced benediction, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

—L. De Armond.



When I come to the end of the long, long road,
The shadows will flee away,
And I'll stand in the glorious light of God,
Where dwelleth eternal day.

When I come to the end, the end of the road,
To the land of eternity,
When I come to the end of life's long road,
The face of my Lord I'll see.

A Royal Preacher



How KING JAMES I of England, who sponsored the Authorized Version of the Bible, expounded the prophecies of Daniel and the Revelation to his fellow sovereigns on the thrones of Europe.

Le ROY E. FROOM

This article, the result of the author's prolonged research into the history of prophetic interpretation, throws light on that otherwise obscure passage in the preface to the King James Version of the Bible which reads as follows: "The seal of Your Majesty toward the house of God doth not slack or go backward, but is more and more kindled, manifesting itself abroad in the farthest parts of Christendom, by writing in defence of the Truth (which hath given such a blow unto that man of sin, as will not be healed)."

Readers who would pursue this subject further are urged to obtain "The Prophetic Faith of Our Fathers," by L. E. Froom. Particulars as to price and bindings may be obtained from the Signs Publishing Company or agents listed on page 7.

DURING the seventeenth and eighteenth centuries hundreds of Protestant expositions on prophecy appeared in Great Britain and on the Continent. In these there was to be found remarkable unity upon the essentials of Bible prophecy. Perhaps no more outstanding instance is recorded than that of James I of Great Britain, who cited the prophecies to his fellow monarchs in Europe.

Queen Elizabeth had been in constant perplexity over the conflict between her Catholic and Protestant subjects. The latter looked upon the hierarchy and the liturgy of the Roman Church as remnants of antichrist, from which the country needed to be purged. It was in this atmosphere that the young King James (first James VI of Scotland, and later James I of England) was reared. He was the only child of Mary, Queen of Scots. Upon the abdication of Mary, in 1567, he was proclaimed king, under regents, until he became of age.

In 1588, King James when only twenty-two years old wrote a remarkable *Paraphrase Upon the Revelation of the Apostle S. John*. In his exposition of the symbolic beast of Revelation 13, coming up out of the sea of nations, King James explains this to be, "the pope's arising. His description: His rising caused by the ruin of the fourth monarchy, the Roman Empire. The Rising of the False and Papistical Church; her description; her conformity with her Monarch, the pope."—"Works," page 16.

Some criticized the king for rashly venturing into the field of prophetic in-

terpretation, but James, Bishop of Winton, defended him and maintained that he had a rightful interest in prophecy, inasmuch as the fulfilment of a part of the Book of Revelation is definitely committed into the hands of kings—namely, the destruction of the antichrist.

James was explicit in his exposition of the portions of the Apocalypse pertaining to the Papacy. Little wonder that this treatise was placed upon the "Roman Index" by the Catholic Church.

Soon after James became king of Great Britain, the notorious Gunpowder Plot of 1605, designed to blow up Parliament and the king, was instigated by the Jesuits. Although frustrated at the last moment, this episode implanted a deep antipathy toward Rome in the hearts of



the English. Parliament enacted drastic measures against the Catholics, including the new oath of allegiance. In 1609 James sent out a remarkable appeal to all the rulers of Christendom, called the "Premonition," in which he identified the Papacy as the "Mysterie of Iniquitie." In this he urged the kings to action against the encroachments of the Papacy. As might be expected, such a document was burned in Florence, forbidden to be translated or printed in France, and suppressed in Spain.

James insisted that the identity and the time of antichrist's domination were the chief questions of the hour, and that rulers must search the prophetic Scriptures to find the answer. He contended that Rome was the "seat of antichrist," which had become a second Babylon. He based his contentions upon the Book of Revelation. He insisted that antichrist arose after the Roman emperors had passed. Antichrist, he asserted, was four times described in the Revelation. The ten horns of the fourth, or Roman, beast of Daniel 7, and the ten horns of the beast of Revelation 17, he held to be the kings of divided Europe, and referred to them as those to whom he had addressed himself. He assured the kings of Europe that the time had come to turn from the worship to the desolation of the symbolized "papal beast." Here are his remarkable words:—

"Therefore I take these ten Kings [in Daniel 7 and Revelation 17] to signifie, all the Christian Kings, and free Princes and States in generall, even you whom to I consecrate these my Labours, and that of us all he prophesieth, that although our first becoming absolute and free Princes, should be in one houre with the Beast; . . . and at the very time of the beginning of the planting of the Antichrist there; and that we should for a long time continue to worship the Beast, having one . . . minde in obeying her . . . and kissing her feete, drinking with her in her cup of Idolatrie, and fighting with the Lamb, in the persecution of his Saints, at her command that governeth so many Nations and people: yet notwithstanding all this, wee shall in the time appointed by GOD, . . . converted by His Word; . . . hate the Whore, and make her desolate, and make her naked, by discovering her hypocrisie and false pretence of zeale; and shall eate her flesh, and burne her with fire. . . .

"To flee from Babylon, lest they bee partakers of her sinnes, and consequently of her punishment which warning I pray God that yee all, my Beloved Brethren and Cousins, would take heed unto in time, humbly beseeching him to open your eyes for this purpose."—James I,

"Premonition" in "Works," pages 325-327.

James's appeal was attacked by the Jesuit Suarez and the Cardinal of Perone. But James defended his thesis, and many rallied to his side. Thus the Apocalypse became a most effective weapon, even in the hands of a powerful king. And James's example proved a tremendous stimulus to other expositors.



The Christian Sabbath

(Continued from page 1)

the Sabbath, Christ could do with it as He pleased. He could establish it, He could change it, He could abolish it. It was His day. It is therefore of great interest to know what He did with it.

Did Christ Himself keep the Sabbath? Yes, "as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4: 16.

This simple statement becomes of great importance when we consider that Christ came here to this earth to show man the way to heaven. He knew that the record of His life would be written down, and that every act of His would be scrutinized by coming generations. The ordinary man does not know much of theology. But Christ's life is something all can understand. When in doubt, Christians inquire: What would Christ do were He in my stead? What did He do while here on earth? Knowing that men would reason this way, Christ had to be careful in all that He said or did, for He knew that men would follow Him. This must have been specially true of the Sabbath. God was not in ignorance of the controversy that would develop in regard to the Sabbath. He knew that men would arise claiming that Christ had abolished the law and that He Himself disregarded the commandments of God. He must therefore state His position clearly on these points beyond the shadow of doubt. It was to do this for all people and for all time, that in the Sermon on the Mount He stated His position on the law.

"Think not," said He, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5: 17-19.

Christ was reading the thoughts of the people before Him, and He also knew

what coming generations would think. For this reason He said: "Think not." This fits the situation today as it fitted the situation then. Men are still thinking that Christ did the very thing He says He did not do and did not intend to do.

Some hold that "the law" and "the prophets" here refer to the Old Testament, which is often so designated, thereby hoping to take the force out of Jesus' statement. But this makes it that much worse for this view; for if it includes the whole Old Testament, then all the ceremonies and sacrificial offerings are still in force. It is better to confine Christ's statement to the law as He Himself does in verses 18 and 19, where He speaks of the law and the commandments. To enlarge the scope of Christ's utterance to embrace the complete Old Testament would be entirely too much, and also be untrue.

Taking the statement as it reads, that "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled," we have a sane pronouncement, and also one that should give all pause. If not one tittle of the law shall pass, if one who shall break the least of these commandments shall be called the least in the kingdom of heaven, then it behoves us to be careful lest we come under the condemnation of God. Instead of abolishing the law, Christ

came to "magnify the law, and make it honourable." Isa. 42: 21.

Paul and the Sabbath

Paul was an apostle to the Gentiles. What he has to say about the law is important, as it shows what the Gentiles were taught in the days of Christ.

Apparently there were those who accused Paul of making void the law. He meets the charge boldly: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31.

Paul preached much about faith. To him it was all-important. He preached so much of faith that there were some who thought that he was slighting the law. It was to answer such that he stated plainly in words that could not be misunderstood that he did not advocate the abolition of the law. Rather, he established it.

Did Paul himself observe the Sabbath? Most certainly. Following Christ's example, he went into the synagogue on the Sabbath day to preach. Acts 13: 14. When the Gentiles besought him, he preached to them on the next Sabbath. Verse 42. Even where there was no synagogue, he preached on the Sabbath. Acts 16: 13. In Thessalonica he also preached, this time three Sabbaths in succession. (Acts 17: 1, 2.) In Corinth he preached every Sabbath to both Jews and Greeks. (Acts 18: 4, 11.) In the verses here quoted there is mentioned a total of eighty-four Sabbaths on which the apostle preached.

Do the apostles agree with Paul that the law is still in force in the New Testament, and that we ought to keep the commandments? John says: "Hereby we do know that we know Him, if we keep His commandments." 1 John 2: 3. This bears directly on the question, and constitutes a test whereby we may determine if we are really acquainted with our Lord. If we know Him, we keep His commandments. This same thought he expresses somewhat more strongly in the next verse: "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." Verse 4. In a later chapter he defines the love of God, and again makes the keeping of the commandments a test. "This is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John 5: 3.

Some might object that while these texts speak of the law, they do not mention the Sabbath. Is there anything in the New Testament that shows that after the resurrection anyone kept the Sabbath?

In answer we might first say: The Sabbath commandment is included in the law, and that hence any reference to the



Sabbath

*The trees are still, no leaf is stirred,
No sound of strife or discord heard;
The waterpools are cool and deep,
On beds of fern the orchids sleep.*

*Cicada music fills the trees,
And wild birds sing their melodies;
The falls are lost in silver mist:
The hills are steeped in amethyst.*

*But deeper music stirs my soul;
Its notes in sweet accordance roll
As softly peace descends to rest
And linger in this pilgrim breast.*

—Allan Page-Dhu.

law would also include the Sabbath, the same as it would include the commandment about killing. The law is of one piece, and we may not take out that which we wish were not in it.

Christ asked His disciples to make the keeping of the Sabbath a subject of prayer. "Pray ye," said He, "that your flight be not in the winter, neither on the Sabbath day." Matt. 24: 20. It was about the year 31 that Christ said this to the twelve. He was speaking of the destruction of Jerusalem, which took place some forty years later. The opportune time might come some Sabbath when it would seem that now the time had come to escape from the sure destruction to be visited on the city. Christ asked them to pray that they might not have to flee on the Sabbath. That means, then, that for forty years after the resurrection the disciples, if they followed Christ's admonition, in all their prayers would have their attention drawn to the Sabbath. This is significant. The commandment says, "Remember the Sabbath day, to keep it holy," and now Christ says the same thing and asks His disciples not to forget the Sabbath, even under the most trying circumstances. Forty years they prayed about the keeping of the Sabbath, and this according to Christ's command.

Those who were nearest Christ and had been with Him for years were most careful in observance of the seventh-day rest. At the time of the crucifixion the women who had been present at the cross and at the grave "returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23: 56. The Sabbath "according to the commandment" is the seventh day. On this day they rested.

The First Day

At this point some may ask if the first day of the week is not mentioned in the New Testament. Yes, it is. There are sixty texts in the New Testament which mention the Sabbath, and there are eight which mention the first day of the week. Six of these eight record the day of the resurrection, but none of the eight texts speak of the first day as the Sabbath. Rather, each of the texts is so worded as to make clear that the first day is *not* the Sabbath.

God knew that there were those who would begin observing another day than the seventh. To make sure that no one ignorantly would think that He has anything to do with a change of day, Jesus first mentions the Sabbath a great number of times so that men would know that He had the Sabbath in mind; then He asks the disciples to pray that they may not forget the Sabbath, and then He inserts eight texts which show that the

first day is a day upon which work may be done; that it is not the Sabbath, and is not to be confused with it. We regret that space will not permit a discussion of these texts, nor the interesting record of how men came to observe Sunday, together with a discussion of the power which claims to have made the change and which taunts Protestants for having deserted the Bible for the traditions of the church. Many books have been published on these subjects, and the publishers of this periodical will gladly assist the reader in procuring any of these volumes for him.

The Prophets

As Christ in the Sermon on the Mount refers not only to the law, but also to the prophets, we present a few extracts from the prophets on this important subject.

Isaiah records: "Blessed is the man . . . that keepeth the Sabbath." Isa. 56: 2. He also pronounces a blessing on "the eunuchs that keep My Sabbaths," and "the sons of the stranger"; in fact, "everyone that keepeth the Sabbath from

polluting it, and taketh hold of My covenant." Verses 4, 6. A blessing is pronounced upon the man who shall turn away from doing his own "pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable." Isa. 58: 13.

Ezekiel wrote: "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20: 12. In verse 20 God calls upon all to "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God."

We can do no better than to close with the words of the writer of the Epistle to the Hebrews, who quotes the statement from the creation record, "God did rest the seventh day from all His works," and then summarizes, "There remaineth therefore a rest [keeping of a Sabbath, margin] to the people of God." Heb. 4: 4, 9. "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." Verse 11.

The Children's Story

A Little Child May Lead

MARGARET LOCKE

ROLAND could scarcely wait till the time came for the trip to the north. There were uncles there, and aunts and cousins, whom he had never seen. At last the long-looked-for day arrived. They passed big cities and little villages, and through fertile valleys. "What a wonderful big world," thought Roland, "and how nice and kind everyone is!"

There were relatives in the Midlands, and Roland's parents stopped there also for a visit. It was a nice home—everyone seemed so kind and nice; and yet, well, not just like mummy and daddy—somehow quite different. They said words mummy and daddy didn't say, and somehow their actions were not like mummy's and daddy's.

Dinner-time came, and then it was that Roland found out the difference between his relatives and his parents. It was such a fine meal before them—everything looked so good. Others began to eat, but Roland sat quietly looking on.

"Don't you feel well, Roland?" asked his father, looking toward his little son.

"Yes, I'm all right," was the reply.

"Perhaps too tired to eat," said mother. But Roland was not too tired and he was very hungry.

"Then what is it, son?" asked daddy, putting his hand gently on Roland's head.

"God hasn't blessed the food, and I don't want to eat it till He blesses it," was the sober reply.

Mother and father seemed a little embarrassed, and the others were touched by Roland's words. "He is right," they said, "and we shall ask God's blessing on the food before we eat any more." After the grace was said, Roland ate heartily and was happy.

How often a little child can lead the older ones into better living by doing what is right; and if Roland is faithful in everything, he will some day eat at the long, beautiful table where Jesus will pass the figs, the almonds, the grapes, and all the other good things to those who will sit and eat with Him in His kingdom.

NEWS in brief

▶ It took two and a half hours to harvest a bushel of wheat before the invention of the reaper, but now it takes only ten minutes.

▶ PAINT produced from beach deposits in New South Wales and Southern Queensland is proving ideal for ships, because it resists salt-water corrosion and will withstand temperatures of more than 1,000° F.

▶ A POCKET-SIZE submarine has been captured by Italian police, and is suspected of running contraband between Switzerland and Italy by way of Lake Como. The craft is described as being twelve feet long and operated by foot pedals.

▶ THE word *commando* first came into general military usage in South Africa during the Anglo-Boer War of 1899. Boer farmers, the original commandos, were all dead shots and hard riders who defied the might of the British Empire for three years.

▶ USTI NAD, a little Czech town, has a wise mayor who has found a novel way to keep order. He has decreed that all inebriates picked up on the streets must "pay their debt to society" by cleaning up the market place on the following Sunday.

▶ ENGLAND's peak tourist year of 1938 has not yet been equalled, but last year's tourists spent an estimated £20,000,000 in the country, which compares favourably with the £30,000,000 spent in the peak year. Of the more than 350,000 travellers who visited England and Ireland, in 1948, 70,000 were Americans who spent nearly \$25,000,000.

▶ AN enterprising furniture dealer in England built himself a fine two-storey, Tudor-style home by working in the early morning and late at night; but when he had it all completed the Ministry of Works came around and fined him £500 for putting up the house without a licence! However, Mr. John G. Marriott is not too unhappy, for the building has been valued at £5,000, and it cost him only £2,500.

▶ WOMEN have taken a new place of prominence in England during the past year. Queen Elizabeth was made a doctor of law, and became the first woman to be admitted to full membership of Cambridge University. Miss Eileen MacDonald became the first woman to sit in the office of Recorder of Liverpool, and Mrs. Helena Normanton was the first woman barrister to prosecute a murder trial. Mrs. Florence Paton made history as the first woman to preside over proceedings in the chamber of the House of Commons, and Mrs. David Lewis was the first woman vice-president ever appointed to preside at Britain's Methodist Conference.

▶ ALMOST two and a half years after the Bikini atom bomb blast the ships which took part in the test are still so dangerously radioactive that they can be used only as laboratories for decontamination training. However, no significant amount of atomic radiation appears to have lingered at the Japanese cities of Hiroshima and Nagasaki, and only fifteen per cent of the deaths resulting from the explosions were attributed to radio-activity. Atomic scientists explain that most of the radiation goes upward when an atomic bomb is exploded on land, but with underwater explosions radiation is still the number one hazard.

▶ ONCE-FAMOUS Hesse leather goods are again being produced in the German state by that name. The four hundred leather factories in the American-occupied zone are for the first time since 1940 in full operation now that sample orders have been sent to the United States, Switzerland, Sweden, Holland, Denmark, Egypt, and England. To overcome the shortage of raw materials, about one fourth of the contracts signed so far call for manufacture of goods from hides furnished by foreign companies. In these cases a portion of the leather is kept as part payment.

▶ A MINIATURE microphone that clamps on the bridge of the nose like a pair of pince-nez glasses is the latest invention of two Americans. One hears the speaker talking through his nasal bones, and all outside noises are eliminated. The system has proved especially helpful in boiler shops and engine rooms, where the hubbub is picked up and amplified by ordinary microphones.

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Cattle

THIS is not an essay or a treatise on cattle, pointing out the good points of Holsteins, Jerseys, Guernseys, Ayrshires, or in-betweens; it is just a study of Pharaoh's dream, long, long ago, before Joseph became prime minister of Egypt. He stood by the river Nile, and, lo, there came forth from the river seven cattle, cattle in whom was no blemish—fine specimens that no doubt would take the blue ribbon at a country fair, and Pharaoh saw them feeding contentedly in a green meadow. What a tranquil picture! A green meadow, a river flowing through, and seven soft-eyed, fawn-coloured cattle grazing quietly by the river.

And then seven other cattle came out of the river. These were undernourished cows, unruly-dispositioned cows. Pharaoh, in all the years of his reign, had never seen such ill-favoured cattle. A note of discord comes into the music of the slow-moving river and the browsing of the cattle. There is a pushing rudely aside, a clash of horns, and then the bad cattle devour the seven well-kept cows. So once more there are only seven cows in the picture, but you wonder that these seven lean cows are not plump, having devoured seven fat cows.

But do not wonder. It is ever so. When evil overcomes good, it is still evil—more so, in fact.

You see a church in which are good people, people busy with

the work of the church, all working harmoniously together, with no discord. There is no finer picture, no more restful music, than such a church. And then ill-favoured folk break into the picture. They are not content with browsing in the green pastures or drinking the still, clear water of church fellowship, but they must do a little muddying, a little devouring, a little pushing, a little nipping here and there, and, lo, the church is in a turmoil. Evil suspicion, disfellowshipping, detective work on the side, a grooming of one's own good points to cover up the ill-gained meal he has fed upon at his fellow member's expense, and the picture has been daubed; the music becomes a discord, a rasping wail. What a pity, what a shame!

"Ye are My disciples," said Jesus, "if ye have love one to another." That is the sign. He has provided pasture enough for all the sheep [cattle] of His pasture; there are still-flowing waters for all who will drink. Why, then, must we feed on one another? For as we do, we shall become more ill-favoured. The good qualities of others who are devoured never nourish the devourer. He is in a more pitiable condition than before. And when such a condition exists, the community forgets the days, when the church was working and growing; they see only the ill-fed, disgruntled, busybody members.

Let us keep to our grazing.

