

SIGNS *of the* TIMES

WORLD EVENTS
IN THE LIGHT
OF PROPHECY

Volume 56, Number 36

Price 1d.

Warburton, Victoria, September 8, 1941

Is There a REASON for WORLD CALAMITIES?

HUMANITY today needs hope, faith, and courage, but since 1914 disaster on disaster has brought doubt, bewilderment, and fear, as never before, and men's thoughts are suitably crystallized in the oft-expressed sentiment, "Why does God permit these things to happen?"

That affliction has entered our world as a result of wrong-doing, marring the handiwork of the Creator, is an answer that, to many, appears harsh and unreasonable. It is a fact that the innocent suffer with the guilty, and sometimes instead of the guilty. Rightly to understand the matter, therefore, not only calls for a long view, but involves consideration of related questions such

G. ELLIOTT

as, "Who is responsible for evil? Was it unavoidable? and, Will there be any kind of restitution or redress?"

God Not Responsible

The character of God, our heavenly Father, is clearly revealed both in creation and redemption. The beauties of sight, sound, and taste, and the joys of human companionship were expressly ordained to minister to man's happiness, and when through sin death entered, the God

of love, in pitying tenderness toward the prodigal poured out all heaven in one supreme, immeasurable gift, "the Man Christ Jesus." The immense burden of human guilt was laid upon Him; to His unselfish life-work the terrible but triumphant climax was "the death of the cross."

Since "God was in Christ reconciling the world unto Himself," the suffering and sacrifice of Jesus were fully shared by His Father. God sanctioned the crucifixion of His own dear Son in order, ultimately, to remove the very disorder of which the critics complain. Had the gospel,

Her Royal Highness the Princess Royal about to inspect an air ambulance, the gift to the Royal Air Force by the Girl Guides' Association.



with its dual message of love from God, and from man to man been accepted by all men, how many would desire war or be engaged in strife today? The blame for man's wickedness, and the misery it brings, can in no way be placed upon our good and gracious and merciful God.

How Evil Began

Evil, the root cause of suffering, commenced in the deliberate departure from goodness of a being belonging to a higher order of creation than man. The first rebellion, or sin, which is transgression of the divine law (1 John 3: 4), originated in a leader of the angels, one high in the administration of God's government. It was an archangel who, through pride in his brilliancy, fell, and so committed himself to an age-long controversy with his Maker. Said our Lord, "I beheld Satan as lightning fall from heaven." Luke 10: 18. The great adversary seduced not only angels but also man from his first estate, thus bringing to the human race disobedience, degradation, and death. Inspiration shows the evil one to be cruel, cunning, violent, the author of lying, "a murderer from the beginning," one who did not "abide" or continue in the true way. It has ever been the studied policy of the arch-deceiver to misrepresent the character of the God of love, and to make Him appear to be responsible for all the abominable conditions brought about by Satan himself. But the known malignant nature of this fallen being points unerringly to all the woes of earth as its fruitage.

Why Has Not God Intervened Earlier?

The problem of why God has allowed Satan so long to exercise his destructive and baleful power, instead of ending it at the outset, grows inevitably out of the foregoing conclusions. But had the adversary early been visited in judgment, before its justice was discerned, service of the creature to the Creator would henceforth have been dictated by fear. The true nature of evil and its sure consequences, could not, in its immediate suppression, have been seen. The extent of the guilt of Satan, not apparent at the beginning of his deceptive course, would have seemed hardly to justify his annihilation. "God by the weight of His omnipotence has crushed opposition" would have lingered as a secret misgiving. The challenge presented was taken up by Infinite Wisdom. Says the Scripture: "Every man's [and angel's] work shall be made manifest," for the Lord "will bring to light the hidden things of darkness, and will make manifest the counsels of the heart." 1 Cor. 3: 13; 4: 5.

Sin Must Run Its Course

The determination of God to bring about a complete and lasting exposure of evil requires both time and place for its execution. The time is "this age." This earth is the arena of the universe. No one can be neutral. Each one is for God or against Him. Each life is an object lesson, either of the grace of God and of the happiness effected by obedience to His law, or of the havoc resulting from its transgression. Free will, or the power of choice, is granted to all. It is, of course, the abuse of this freedom which brings trouble to oneself or to others, nevertheless God, having committed Himself to the settled purpose of enlightenment, cannot consistently keep intervening to check its processes. That would defeat His object. For the eyes of all men to be opened, it is essential that wrong things be allowed to run their course. Jesus said, "It must needs be that offences come," but, He added, woe to the person responsible. Matt. 18: 7. Here, the final reckoning is implied.

Suffering, therefore, became inevitable, a stern heritage God was prepared to share with His creatures. It is a great mistake to assume that God approves everything which He permits. In the light of His eternal purpose, He is constrained to tolerate much that cuts Him to the heart, or fills Him with deep anger. His very patient self-restraint, precluding present intervention, and so misunderstood by the short-sighted, is, in itself, the greatest tribute to the character of God. Yet, "not willing that any should perish," He marks every murder, every crime that men commit against their fellows. "Vengeance is Mine; I will repay, saith the Lord." Although delayed, it is none the less certain. Of the author of all evil, Satan, Bible prophecy declares: "Thou shalt be a terror, and

never shalt thou be any more." Eze. 28: 19.

Restitution Will Come

There is a brighter side, however, for the persecuted, the afflicted, and the oppressed. The promised "restitution of all things which God hath spoken" of through "His holy prophets since the world began" (Acts 3: 21), indicates something more than punishment for the guilty. It points to compensation for the innocent and the wronged, and consolation for the suffering and bereaved. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Those who accept God here, then receive His blessing, "and God shall wipe away all tears from their eyes." Rev. 21: 4.

Today the chief concern of all should be their personal relationship to God. The one certain refuge is the living God. He promises to show mercy "unto thousands of them that love Me, and keep My commandments," and "whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil." Ex. 20: 6; Prov. 1: 33. Right of appeal to the Most High is the privilege of all. The voice of a compassionate Father is still to be heard by all who will. The name of Jesus, like a lovely melody, rings across a world that is torn by fear and hatred.

Dawn in Sight

The strivings of earth are the birth-pangs of a new and better world. The dawn is in sight. Revelation nowhere indicates that this present era is perpetual, but that when "the everlasting gospel" has been proclaimed in its fullness "then shall the end come." Jesus said, "I will come again." Delay is simply mercy to the unprepared.

It is the soon-coming glorious re-appearance and return of our Lord and Saviour Jesus Christ which is to right every wrong, and to make all things new.

In a Very Little While

W. R. FERGUSON

I shall see Him face to face,
And shall thank Him for His grace,
In a very little while;
I shall hear His kindly voice,
And my heart, it will rejoice,
In a very little while.
I shall cease to labour here,
I shall have no need to fear,
In a very little while;
I shall have no daily care,
Or a feeling of despair,
In a very little while.

I shall see Him clothed in light,
And majestic in His might,
In a very little while;
I shall see His pow'r to save
From the horror of the grave,
In a very little while,

I shall see my loved ones rise,
I shall see their glad surprise,
In a very little while;
They shall live, for ever live,
By the power He will give,
In a very little while.

And I shall ascend with Him
To the new Jerusalem,
In a very little while,
Where I'll sing redemption's song
With the saved, immortal throng,
In a very little while.

NOTE and COMMENT

Current Topics Reviewed



The Value of Vitamins

AN interesting article on vitamins by Paul de Kruif in the *Reader's Digest* mentions that following the disclosure by Dr. T. Douglas Spies of Hillman Hospital, Birmingham, Alabama, that he had discovered that many people were suffering from a chronic chemical deficiency that could be corrected by vitamin doses, he was swamped by more than 15,000 letters and telegrams from people begging to enter the Hillman Hospital and asking for more information.

Food chemists have succeeded in building crystal-pure B vitamin chemicals — namely, thiamin, riboflavin, and nicotinic acid — which “first became medical sensations by soothing the hidden hunger of people in extreme agony of pain, saving them from the verge of blindness, rescuing those daft or about to die.” These B vitamin preparations, when injected in huge doses into people unaccountably sick but not suspected of malnutrition, also gave rise to new vigour and a sudden return to health.

The *Reader's Digest* gives the experiences of several people who received marked benefit from the new B vitamin chemicals. One case was

that of “one of the leading medical personages of America.” “Gradually his eyes became inflamed so that he could not stand the light; then they ulcerated. Eye specialists were baffled. Then diagnosis by a famine-fighting physician. Two shots of riboflavin. In a week this scientist was back at his duties.”

Another case was that of a young engineering student. “Working his way through college, he unwittingly sent himself into a deficiency tailspin by living for months on meat, bread, and Coca-Cola. The corners of his mouth became sore, his gums red, his eyes blurred so he could hardly see. Yet he graduated and got a job, but found he could not concentrate on his work. He became shy of his best friends. Convinced that his employers were trying to steal a new chemical process he was developing, he wrote long abusive letters to them, and was dismissed.

“He went home. His mother forced good meals into him. He slowly improved physically, got another job, yet kept thinking the world was down on him. He feared insanity, contemplated suicide. Then one night the Famine Fighters story in the *Reader's Digest* caught his eye. He dressed, went out, came back from the drugstore with every kind of vitamin he could buy. He swallowed them in giant doses.

“In a couple of days ‘the gloom began to lift,’ he could concentrate again, and no longer needed the whisky with which he had tried to keep up his morale. He went to Hillman Hospital to report his experience. He said he wondered if thousands of college students, and youngsters working for small pay at their first jobs, were not malnourishing themselves much as he did.”

Loss of weight and pep and appetite are, of course, not necessarily a sign of vitamin deficiency, for these troubles may be the warnings of hidden cancer, of tuberculosis, or other diseases.

A third case related of vitamin deficiency and the help provided by the administration of vitamins is the following: “A doctor in Mt. Kisco, New York, operated recently upon a husky truck driver. The man went back to work, but was not what he had been. He was jittery, tired long before the day's work was over. Suspecting that the truck driver had become depleted of vitamins, the doctor injected a giant dose of thiamin, the B-1 vitamin, into his arm vein.

“Two days later the trucker came back, saying, ‘Doctor, what have you done to me?’ The morning after that injection he had gone back to his job with vigour.”

While such vitamin preparations, which are expensive, may be needed in certain cases, we believe that most people can obtain adequate vitamin supplies if they eat with real intelligence, and see to it that their dietary is rich in vitamins. Milk, eggs, wholemeal, vegetables (including green, salad vegetables), and fruits are the protective foods, and are rich in mineral salts and vitamins. Refined or denatured foods are lacking in vitamins. The germ of the wheat is rich in vitamin B, but the wheat germ is removed in refining flour, and hence white bread is deficient in vitamin B, and it is also deficient in food salts. Hence the wisdom of eating wholemeal bread, Granose biscuits, and Weet-Bix. A food very rich in vitamin B is Marmite, which is a healthful and valuable product, and it is wise to include it in the dietary, if possible.

One of the great lessons learned from the discovery of the vitamins is that natural foods are best, and that man refines and denatures food to his great loss. One cannot attempt to live on a dietary defective in mineral salts and vitamins, and expect



A scene at one of the principal distributing warehouses of the British Navy, Army, and Air Force Institutes. Not everything called food is good food; and refined, denatured foods are defective.

one's body to function aright. Sooner or later ill health will arise.

The Psalmist declared: "I am fearfully and wonderfully made; marvellous are Thy works; and that my soul knoweth right well." Ps. 139: 14. The relation of man to diet shows design by a great Creator. Man cannot go his own way and deviate from the Creator's plan in diet without suffering loss in health and in other ways. The Creator who made man knew his need of food salts and vitamins, and placed them in natural foods. When man, in his wisdom, or lack of wisdom, thought to improve on God's plan by refining and denaturing foods, or by boiling the mineral salts out of foods and throwing them down the sink, or in other ways depriving himself of essential food elements and accessories, he has had to pay the penalty in impaired health and in suffering. It is unwise to deprive any food of the nutritive or health-giving elements that God has placed in it. The more closely one conforms to the Creator's plan in diet, the better healthwise and in every way. K.



The Silver Lining

A LEADING article in one of the newspapers draws attention to the familiar proverb about the silver lining. It is a proverb that we all heard and learned in our childhood; "Every dark cloud has a silver lining." In the ancient Book of Job the statement is found: "And now men see not the bright light which is in the clouds." Job 37: 21. In the New Testament the truth of the silver lining is emphasized in the words: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8: 28.

That beautiful text in Romans has shed light into many a sad heart, and filled it with new courage and hope. God can, indeed, make every thing, even the things that seem most against us, to work together for our good. When the sons of Jacob returned to their father after their first visit to Egypt to buy corn, and told him it was necessary for them to take Benjamin with them when they went again to Egypt for further corn (Simeon had been retained in Egypt by the governor as a hostage for the bringing of Benjamin), the aged Jacob exclaimed: "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me." Gen. 42: 36.

But things were not against him at all. As a matter of fact, everything

was working for his own good, and Benjamin's good, and the good of them all. It was doubtless hard for him to see at the time the silver lining in the cloud, but one was there all the same. Jacob of course could not see that the long-lost Joseph's insistence that his brethren bring down his younger brother Benjamin to Egypt, was simply to test the truthfulness of his brethren and to make sure that Benjamin was alive, and not killed in jealousy or sold off into slavery as he himself had been.

How could the sad-hearted Jacob then see that God was working wonderfully for him, and that his sons, including Benjamin and Simeon, would all safely return from Egypt, and bring back the joyful news that Joseph, his beloved and long-lost son, was still alive and governor over all the land of Egypt, and urgently asked that Jacob go down to Egypt to see him? The news was so wonderful and overwhelming that Jacob doubted its truth, but when he saw the Egyptian waggons that Joseph had sent to carry him down, he was convinced, and said in his great happiness: "It is enough; Joseph my son is yet alive: I will go and see him before I die." Gen. 45: 27, 28.

Bright indeed was the lining to the terrible cloud that had darkened and saddened long years of his life. "At evening time it shall be light." Zech. 14: 7. The clouded day of Jacob's saddened life found indeed light at the eventide. Then the bright shining flashed out in all its glory. The experience of Jacob is an example of the truth of the Biblical words, "All things work together for good to them that love God." K.



God Still on His Throne

THE terrible conditions prevailing in the world today should not lead anyone to forget that God still sits upon His throne and is the Ruler of the universe, and that He is a God of righteousness, justice, truth, and judgment. "Righteousness and judgment are the foundation of Thy throne: mercy and truth go before Thy face." Ps. 89: 14, R.V. No nation can ignore or oppose the sacred and eternal principles that are the foundation of God's throne, and not be the loser by doing so, or escape punishment in the long run. Nations that wage war on God and Christianity wage a losing war, and, unless they change their policy, meet with sure defeat and national decline in the end.

Since the beginning of civilization, God and His truth have survived a long list of ambitious conquerors and

would-be conquerors, who have long passed off the stage of action. The first conqueror the world knew was Nimrod, who "began to be a mighty one in the earth." Gen. 10: 8. He founded the first kingdom. "The beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." Verse 10. But Nimrod has long since gone, and his kingdom, too. But the "Ancient of days," the great Eternal God, still sits on the throne of the universe, and His great principles of righteousness and truth are the same as in the long ago, when nations prospered or declined according as they related themselves to them.

The next conqueror was Asshur, after whom the kingdom of Assyria was named. Asshur went forth from the land of Shinar, and "buildd Nineveh, and the city Rehoboth, and Calah," and other cities. Gen. 10: 10-12. But Asshur has long gone, and the kingdom of Assyria and its mighty rulers have also long been no more. On account of the evil principles that Assyria espoused and followed—principles at variance with and in opposition to the divine principles of righteousness, truth, judgment, and mercy—God pronounced judgments and doom against it, and it declined and fell, as God's prophets said it would. Zech 10: 11; Nahum 2, 3.

The Assyrian conquerors Sargon and Sennacherib, though their names were terrible in their time, had their little day, and passed on. Their lives and reigns are as nothing compared with the eternity of God. Jehovah, who mentioned them in His Word and who truthfully said He would defend Jerusalem against the God-defying Sennacherib, overthrow his army, and send him back to Assyria with shame of face (Isa. 37: 33-38), still sits on His throne, and the holy principles of His sacred law endure and are immutable.

The mighty king Nebuchadnezzar, who made Babylon so great, was taught by more than one reproof that he could not defy God, and that Jehovah is supreme. And when Nebuchadnezzar's descendant, Belshazzar, went to the limits of the divine forbearance in his contempt and defiance of God, a divine hand, on that impious banquet night, came forth against the palace wall, and in the sight of the iniquitous and terrified monarch and his irreverent courtiers and his wives, wrote Babylon's doom. The divine hand wrote: "Thou art weighed in the balances, and art found wanting. . . . Thy kingdom is divided, and given to the Medes and Persians." Dan. 5: 27, 28. And we read further in the

(Concluded on page 8)

SIGNS *of the* TIMES

Editor: A. L. KING - - - - Assistant Editor: MARIAN M. HAY
 Editorial Contributor - - - - - A. W. ANDERSON

"Hand in Hand With God"

IT is spring once more. In our southern district the seasonal changes are very marked. The winter days are short and damp. The sunlight, when it is able to struggle through the clouds, is pale and thin, and quite unable to warm the brief period between dawn and dark. But now the grip of winter is relaxing. There is a feeling of life and exhilaration in the very air. Orchard trees are in bloom, and the bush is sweet with the incense of the wattle blossom. Just to linger in the sunshine and absorb its warmth and the beauty all around is sheer joy.

But for anyone who has ground for a garden plot, these idle musings are sheer waste of time. The soil, so long heavy, clammy, and inert, is becoming mellow and responsive, and there is an irresistible urge to work in it, and prepare it for planting. There is time while we work for all the musing we like, for radiant thoughts hover on the horizon of our consciousness while we work with the soil and dream of the garden that is to be.

Everyone who makes a garden is more or less aware of the fact that he is on the very borders of a mystery; that he is working with a power infinitely great, and ever beyond his comprehension. Day by day he watches the unfolding miracle of life—of still, insensate life that is guided and controlled by a wisdom that he must acknowledge though he cannot understand.

Anyone who beholds the miracle of spring with seeing eyes will have no room to doubt the miracles recorded in the Bible, as Abigail Cresson beautifully expresses it in her poem:—

"There was a miracle of loaves and fishes,
 A miracle of water turned to wine.
 Through the bare earth a little leaf blade
 pushes,
 Slim as a sword and delicate and fine.

"From a brown seed no larger than a pin-
 point
 A leaf, a stem, a bud, a flower, and then
 From flower a seed in rhythmical rotation
 To leaf and stem and bud and flower
 again.

"There was a miracle of loaves and fishes;
 But I have seen the miracle of spring!
 The wonder that is life itself unfolding—
 I have no room for doubt of anything!"

How powerless we are in the presence of a tiny seed! We can prepare the soil and cover the seed with it. We can shelter it from too intense heat, sprinkle it with water, protect it from pests, keep it free from weeds. But we are powerless to call forth that tiny germ of life and bid it grow; we are unable to dictate what form it shall take, or what shall be the harvest it will produce. All we can do is to provide conditions favourable to the seed, and then wait while God does His part. For we do not work alone when we make a garden—we work hand in hand with God!

"Whoever makes a garden
 Has never worked alone.
 The rain has always found it,
 The sun has always shone.
 The wind has blown across it
 And helped to scatter seeds—
 Whoever makes a garden
 Has all the help he needs.

"Whoever makes a garden
 Has oh, so many friends!
 The glory of the morning,
 The dew when daylight ends;
 The wind, the rain, the sunshine,
 The dew and fertile sod—
 And he who makes a garden
 Works hand in hand with God."

So while we work in our gardens, conscious of the presence of Him who made the first garden, and placed man therein, let us think too of that other garden in which we should be vitally interested—the garden of our lives, our character. In this garden we do not work alone, but in close co-operation with Him who is the Lord of the garden; we prepare the soil, and plant the seed by yielding our wills to Him, and by diligent study, and He works the miracle of calling new life into being and trans-

forming the wilderness and the solitary place into the excellency of Carmel and Sharon.

What to Plant

What shall we plant in our gardens? Every garden reflects the care and interest, as well as something of the character of the gardener. Consequently gardens vary as much as do people. It is unfaillingly interesting to take a leisurely walk through a residential district and study the different gardens.

There are some that are bright and gay with annuals in late spring, summer, and early autumn. But for the rest of the year they are a dismal waste of straggling, dying plants; then bare earth gradually covered with weeds until the next spring planting. Other gardens have for their main attraction masses of spring-flowering bulbs. Still others specialize in roses; while flowering shrubs are the main features of other gardens.

Of course the most attractive and satisfying garden is one that presents a harmonious blending of annuals, perennials, bulbs, shrubs, and lawns. It will have something to offer at every season of the year, and will never present the dejected and woe-begone winter aspect of a garden that is planned only for spring and summer.

So in planning for our gardens, we shall make room for winter-flowering shrubs and trees, for heaths, and bulbs that will bloom in winter and early spring. Late spring and summer are easily planned, for the riot of colour of annuals and perennials will be reinforced by roses and flowering shrubs. Autumn will be brilliant with dahlias and chrysanthemums, and with berries that will last through the winter. And there will be the glory of autumn foliage, making the end of the season more rich and colourful than its beginning. These foliage trees do not show up much in the full growth of summer, but how their leaves are transfigured when the biting winds and early frosts come, and they are face to face with death!

There will never be a time when something in the garden is not at its best; there will never be a time when the garden is not a joy and uplift to those who see it. For it will have in it plants that are able to defy every kind of unfavourable weather.

When to Plant

Closely related to the question of what to plant is the question of when to plant it.

We set out the tender annuals on some mild and mellow day in spring, knowing full well that they will flourish if conditions remain favourable,



but that frost, or wind, or blasting heat might well check them, or even ruin them completely. With annuals we have not long to wait to see the result of our labour. A few weeks, and they are in bloom.

But there are other things for which we must wait with much patience. It is in the shortening days, and amid the fading glories of autumn that we take the brown-wrapped bulbs, the roots, and the crowns, to their beds, where they lie dormant through the frosts, the rains, and the darkness until spring calls them forth to beauty.

And it is in the bleak midwinter that we plant the roses that gladden half the year with their beauty and their fragrance, though we must wait for it. In midwinter, too, we plant the violets, that spring at once into the sweetness of their modest blossoms.

The Garden of the Heart

In the garden of character there are some who grow only annuals. When all is pleasant, and conditions are favourable, perhaps at a time of revival, they open their hearts to seeds of beauty and truth, and while conditions remain favourable these spring up and grow and bloom. But the winds of trial, the frosts of censure and criticism, and the fierce heat of persecution strike their blossoms, and they wither away. What was once a garden is now a wilderness, and such it remains until the next period of revival.

We must keep a bed or two for the bright annuals, but must not rely upon them for the main beauty of our garden. Amid gathering shadows and fading happiness, we must go out and plant faith and hope, knowing that though they lie dormant through long weary days, they will spring forth to life again. Then in the midwinter of our disappointment and sorrow, we must plant the thorny stocks of courage, fortitude, and long-suffering, which in later months will blossom like roses.

And, thank God, there are some plants that blossom immediately upon being planted. Gentleness, meekness, and sweet sympathy, planted in the winter of our sore trial, will spring at once into bloom, and gladden all around.

Nor must we forget a few trees for autumn leaves, which finish their course with triumphant joy amid the biting winds and bitter trial, when death itself stares them in the face. We must learn like Paul to rejoice in tribulation, to take joyfully the spoiling of our cherished plans, and to smile in the face of death. What a blaze of the glory of autumn foliage shines out in such passages as this:—

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4: 6-8.

The test of a garden is not alone in the profusion of flowers that it produces in spring and summer, but also in what it can produce in the dark cold months when flowers are scarce. The same is true with a Christian. The test of his success as a Christian will not be how he lives when everything is easy and pleasant, but how he responds to trial and hardship and disappointment. If he can produce the graces of a Christlike life then, his life is a success. But everything depends upon the planting. It must be more or less continuous, in all kinds of weathers, in all kinds of circumstances. He must know the plants that will triumphantly withstand forbidding and discouraging conditions, and plant them lavishly for winter beauty.

A garden whose beauty is new the whole year round is not developed by chance. Haphazard gardeners can produce splashes of beauty in favourable times, but for the man who desires a garden with permanent charm there must be unwearying toil. But first of all he must have a vision of the dream garden he means to call into existence. Then he can work tirelessly toward that ideal. Weeds must be conquered, for they will smother tiny seedlings; pests must be overcome; frail plants must be protected and encouraged. As Kipling pointed out in his beautiful poem, "The Glory of the Garden"—

"gardens are not made
By singing 'Oh, how beautiful!' and sitting
in the shade,
While better men than we go out and start
their working lives
At grubbing weeds from gravel paths with
broken dinner-knives."

The same is true of the garden of the heart. An upright character does not merely happen. It comes as the result of unremitting effort and intelligent co-operation with the divine agencies. There will be no flowerless

intervals, no blank spaces in such a life. Always, and in every circumstance, the true Christian will show forth the beauty of his Lord.

"Christ has given us no assurance that to attain perfection of character is an easy matter. A noble, all-round character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavourable trait to remain uncorrected."

But this conflict will lose its drudgery if we keep before us a vision of the ideal heart garden—the character of Christ. Always and in all circumstances His life flowered in beauty. And at the last, when the cross was at hand, when the betrayer had gone out to do his despicable deed, He could say with calm joy:—

"These things have I spoken unto you, that My joy might remain in you, and that your joy might be full."
"These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 15: 11; 16: 33.

To quote again from Kipling's poem:—

"Adam was a gardener, and God who made him sees
That half a proper gardener's work is done upon his knees."

In planting, weeding, and tending the small growing plants, the gardener must of necessity spend much time upon his knees. And in like manner the Christian cannot develop a beautiful and fruitful garden without much prayer. He is battling against evils and tendencies to evil that are stronger than himself. He cannot overcome them alone, no matter how hard he tries. He must seek the help of the omnipotent God if he would be successful in eradicating the evil from his nature, and cultivating the good.

It is an adventure to have a garden, and bring beauty and order out of a dreary waste; to work in close partnership with the great Creator. And it is no less an adventure to make a garden of the heart, bringing order and peace where before was confusion and turmoil. The same creative, miracle-working power of God is ready to co-operate with all who will accept His help. Let us all plant gardens this spring. H.



The Wicked Cannot Win

*God Will Never Surrender to Evil
The Doom of Sin Deceed*

★ EDWIN R. THIELE

Among the ruins of Babylon, which fell because of the wickedness of its people.



THE greatest battlefield of the world is not the ground where thousands of young men are called upon to lay down their lives in a day of slaughter; it is the human heart. The greatest struggle now in progress is not one between opposing political groups or national forces; it is the age-old conflict between right and wrong.

The prophets dwelt in an evil age. They lived amidst a sinful people. More and more was the world forsaking the ways of God, and plunging ever deeper into wickedness and corruption.

It was to meet such conditions as these that the prophets of Israel were sent. They came to make known to man the exceeding sinfulness of sin. They came to teach man the folly of evil. They came to show man that sin is an enemy, not a friend; that it will bring ruin, not prosperity; that it will result in tears, not laughter; and that its end will be destruction, not everlasting bliss. The message of the prophets was to call men away from the ways of sin and to save them from its results. They came to show the world that the God whose representatives they were is the bitter enemy of wickedness; that He will not for ever tolerate it in His universe; and that sinners, unless they forsake their sins, will ultimately disappear from the face of the earth.

The prophets had no illusions concerning the type of people with whom they were dealing, or concerning the nature of the message they were called upon to bear. It was to sinners

that they were sent, and it was sinners whom they were to attempt to save: "He said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against Me: they and their fathers have transgressed against Me, even unto this very day." "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Eze. 2: 3; Isa. 58: 1; 59: 1, 2; Eze. 18: 30-32.

The prophets did their best to point out to the people that the pathway of sin is a path of folly and not of wisdom, and that it will rob them of the greatest joys and blessings of life: "Your iniquities have turned away these things, and your sins have withholden good things from you." "The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?" "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Jer. 5: 25; 8: 9; Isa. 57: 20, 21.

In the very beginning of earth's history God pointed out the fact that the way of the transgressor is hard: "Because thou . . . hast eaten of the tree, of which I commanded thee,

saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3: 17-19.

Through all the years of history have the dreadful results of sin been manifest to the world. To all has it been made clear that sin is a curse and not a blessing. Yet obvious as the lesson is, it is one of the most difficult for man to learn. There is something so deceptive, so alluring, about sin that man finds himself enmeshed and accursed before he fully realizes what is going on. This is the reason why the prophets went to such pains to keep ever before the world the terrible fruitage of evil.

"Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies." "They have sown the wind, and they shall reap the whirlwind." "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? . . . Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers." "Jerusalem hath grievously sinned." "Many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the Lord done thus unto this great city? Then they shall answer, Because they have forsaken the covenant of the Lord their God, and wor-

shipped other gods, and served them." "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong." Hosea 10: 13; 8: 7; 4: 6; Isa. 1: 4-7; Lam. 1: 8; Jer. 22: 8, 9, 13.

Above all did the prophets of Israel try to make it plain that sin is revolt against the government of God, and that the forces of heaven are totally, unequivocally, and eternally arrayed against evil. The man who sins, sins against God. The man who refuses to obey the law of God is a rebel against the Ruler of the universe. The man who persists in sin has arrayed against him the forces of heaven. In such a struggle he cannot win. God is against him because God is against sin. Never will He compromise with evil.

"Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." "They consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before My face." "The Lord saith, Because they have forsaken My law which I set before them, and have not obeyed My voice, neither walked therein; but have walked after the imagination of their own heart: . . . therefore thus saith the Lord of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. I will scatter them also among the heathen, whom neither they nor their fathers have known; and I will send a sword after them, till I have consumed them." "I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them: because they have not hearkened to My words, saith the Lord, which I sent unto them by My servants the prophets, rising up early and sending them; but ye would not hear, saith the Lord." Hosea 4: 1, 2; 7: 2; Jer. 9: 13-16; 29: 18, 19.

Sin will not always last. It is an intruder, utterly alien to the plan and purpose of the Creator. It is a foul blot in the fair universe of God, and it must and will be eradicated, once and for all, never again to lift its vile head to disturb the peace and bliss of heaven. God desires this fact to be thoroughly understood, and He sent His prophets to make it

plain before all mankind. The man who persists in sin should know that he is fighting a losing game, for the great God of heaven has decreed that this foul thing shall at length be utterly wiped out. The doom of sin has been decreed by none other than the universal Ruler of all, and events are rapidly hastening toward that final day of destruction.

"The soul that sinneth, it shall die." "The destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

"Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity." "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." "He will make an utter end; affliction shall not rise up the second time."

"The heavens and the earth, which are now, by the same word are kept



Christ is Coming

R. H. WALL

He is coming, yes, He's coming,
Coming soon in bright array;
For His faithful, waiting children—
That will be a glorious day.

All around are signs fulfilling,
That declare His coming near;
Soon the conflict will be over—
Sound aloud the note of cheer!

Are you waiting, watching, yearning
For your blessed Lord's return?
As you see the day approaching,
Does your heart within you burn?

If not, why not? Are you drifting?
Do the world's allurements call?
Pride, ambition, pleasure-seeking—
Can you not forsake them all?

Jesus wants you to get ready;
Heed His Spirit's call today;
Cast aside the yokes of bondage;
From your idols turn away.

For He's coming, yes, He's coming,
Coming soon in bright array;
And you must be there to greet Him,
Crown Him King in that glad day.

in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" Eze. 18: 4; Isa. 1: 28; Mal. 4: 1; Ps. 37: 1, 10, 20; Nahum 1: 9; 2 Peter 3: 7-11.

God Still on His Throne

(Concluded from page 4)

Sacred Book: "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." Verses 30, 31.

As Sacred Writ foretold, Babylon and the succeeding kingdoms of Medo-Persia and Greece, all fell, and the iron monarchy of Rome in due time declined and fell, dividing into ten kingdoms, represented today by Germany, France, Italy, Spain, Great Britain, etc.

It was the God who sits upon His throne in the heavens who frustrated the ambitious dreams of Charlemagne, Charles V, Louis XIV, Napoleon, and the ex-Kaiser; and His divine and sacred principles are as immutable and eternal as they ever were.

Whether with men or nations, it pays to live and act in harmony with the principles and purposes of the Most High. Both with men and nations, "the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28: 28.

To rulers and nations God's Word declares: "Righteousness exalteth a nation: but sin is a reproach to any people." Prov. 14: 34. And again: "Mercy and truth preserve the king; and his throne is upholden by mercy." Prov. 20: 28. Rulers that hate righteousness and truth, and follow principles of oppression, ruthlessness, and lying are following lines that lead in the long run to defeat and downfall.

If there is one lesson that history teaches, it is that men and nations cannot afford to ignore and oppose God. As the Word of God so plainly declares, "Righteousness exalteth a nation," and the "throne is upholden by mercy." K.



Christ or Chaos?



An Advent Radio Church Broadcast
Delivered Over Station 2GB by

PASTOR W. E. BATTYE

TODAY we are travelling through turbulent seas, and there are many strange cross-currents surging around the lives of mankind. The whole world is involved in new and unexpected experiences. Millions of men are now engaged in a terrific struggle for world dominion. Opposing ideologies which are very much akin are in the struggle to the death. Everywhere life moves on faster and faster to an ever-increasing tempo as the pace becomes more rapid, so that the track of centuries is covered in a year, and many are asking, Where are we going? What does it all mean? Why are we facing such world-shattering events?

Racial antagonisms and national hatreds become more deep; the balance of power among great kingdoms and empires is changed overnight, and friends become enemies and enemies become friends—changes so swift and sudden that no man can safely predict upon whose side a nation may stand tomorrow. Self-interest and national pride are carrying the nations to undreamed-of lengths of dissimulation, lying propaganda, and treachery.

Anti-God forces, grim and dangerous, menacingly stalk the earth. The liberty and freedom of the world is imperilled. The safeguards of democracy, civil and religious liberty, are being torn down; and the very foundations of Christianity itself are

threatened. Never before has there been a time when the highest and holiest things we have striven for have come to the danger-point of extinction as now. The worst passions of humanity have been unleashed, and the evil, violent instincts, more degraded than the brutes', shock the world with repeated exhibitions of savagery. And no matter where we live, we are all under the shadow of these sinister, advancing forces, led on in their wicked course by designing devils.

Dr. W. R. Matthews, Dean of St. Paul's, London, stated in a recent address: "I cannot find words to describe the state of Europe today, and the vast issues which are being decided. A phrase which might seem to have a certain aptness is 'this nightmare world.' Does it not describe that sense both of horror and unreality which oppresses us? We could easily believe that we are dreaming. The organization of slaughter, the spreading of misery, the ruin of all culture, cannot be real! But," he said, "the dreadful truth is that all this is really happening."

We learn of disaster upon disaster, calamity upon calamity, when thousands of tons of shipping go to the bottom of the sea, and Heaven's bounties in the products of the soil are dumped into the ocean. The skill and workmanship of thousands of men are thus destroyed in a mo-

ment. Millions of pounds are blown away daily by the ravaging hand of war, and living flesh and bone and blood and muscle are ground down beneath the rolling chariot of organized might, destroying homes, creating thousands of exiles, bombing, mutilating, and maiming countless numbers of women and children. The priceless relics and irreplaceable art treasures are bombed and blown out of existence by a reckless insanity that it is impossible to understand.

What madness has injected its virus into our veins, that destroys the architectural beauty and the buildings of centuries which can never be replaced? And to climax all these is the threat to exterminate the very principles of Christianity from the earth.

Christianity Menaced

In 1933 Hitler said: "The religions are all alike, no matter what they call themselves. They have no future—certainly none for Germans. Fascism, if it likes, may come to terms with the church. So shall I. Why not? That will not prevent me from tearing up Christianity, root and branch, and annihilating it in Germany. The German is serious in everything he undertakes. He wants to be either a Christian or a heathen. He cannot be both. For our people it is decisive whether they acknowledge the Jewish Christ creed with its effeminate pity ethics, or a strong heroic belief in God in nature, God in our own people, in our destiny, in our own blood. A German church, a German Christianity, is a distortion. One is either a German or a Christian—you cannot be both. . . ."

What is to be done, you say? I will tell you: We must prevent the churches from doing anything but what they are doing today, that is, losing ground day by day. Do you really believe that the masses will ever be Christian again? Nonsense! Never again. That tale is finished. No one will listen to it again. But we can hasten matters. The parsons will be made to dig their own graves. They will betray their God to us. They will betray anything for the sake of their miserable little jobs and incomes."

In his determination to bend the cross into the swastika, he allows himself to be recognized as the Saviour of Germany, and doubtless of the world. Herr Kerrl, Minister of Church Affairs, February 13, 1937, said: "The Nationalist-Socialist Party represents a positive Christianity. The question of the divinity of Christ is ridiculous and unessential. A new authority, Adolph Hitler, has arisen, as to what Christ and Christianity really are."

Listen to this further statement by Propaganda Minister Goebbels, speaking in Berlin, March 29, 1936: "Our leader becomes the intermediary between his people and the throne of God. . . . Everything which our leader utters is religion in the highest sense, in its deepest and most hidden meaning."

In one of the large art shops in the main thoroughfares of Berlin appeared a large portrait of Hitler surrounded as by a halo with pictures of the Lord Jesus Christ.

The objective of the German faith movement is to extinguish the light of Christianity from the world, and to establish the Nordic, paganistic, heathen gods, the gods of war, lust, blood, race, and iron.

And what is being done in Germany is the programme for the world if Hitler succeeds. But can the world go on like this? Many are asking urgent questions today, for they feel that the earth has become unbalanced. They want to have some assurance, some certainty, for the future.

No, no, my radio friends, the world could never go on like this. Dark chaos would be the result. The world would go down to ruin, crushed under the weight of its own evil. This power could never be established over the world, nor could the message of God be blotted out from the consciences of men. Still, many fear that the hope for better times has gone for ever, and they ask, Can the world be freed from the threat of war, from the aftermath of disease and plague, and the grave problems of unemployment, with its consequent distress and poverty? Is there

ever coming a time when fear, calamity, and catastrophe will be banished from our midst?

A Message of Hope

The world today is looking for deliverance from its fears, and the only solution is to be found in the Lord Jesus Christ who is still the Saviour of the world. Nineteen centuries or more ago there came the message to the wondering shepherds, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2: 10, 11.

Were it not for the restraining influences of the Spirit of God, the earth would be in a state of chaos, and behind all the physical, outward forces there are the spiritual, active agencies that are moving earthly powers in spite of themselves on to ruin and destruction, and today it is Christ or chaos. The world would go down to ruin tomorrow were it not for the restraining hand of the Lord Jesus Christ. He would never allow the message of God to be extinguished from the hearts of men. He foretold just such perils and tribulation as the world is passing through today. He said: "But when ye shall hear of wars and commotions, be not terrified. . . . Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for

fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 9-11, 25-28.

The long-promised redemption is here presaged by the very events that are transpiring in the world today, and in the coming of our Lord there will be the end of war, sin, sorrow, and heartbreak for ever. All through the ages this promised redemption has been the hope of mankind, and you can see, my friends, that it gives the only solution to the many complex problems of the future.

"Moses crosses the Red Sea dryshod, and on the deliverance side sings of the second coming of the Lord as a man of war. David strikes his harp, and in the quivering notes of his Psalms pours forth his testimony to the wonder and glory of the second coming. In the Song of Solomon the bridegroom like the Lord descends, the bride like the church goes to meet Him, and leaning on His arm, ascends into the pavilion of His love. Isaiah sees the Lord coming with chariots of glory. Jeremiah announces the Lord is coming to make Jerusalem His throne, and gather all Israel unto Him. Ezekiel beholds His coming from the way of the east, and so literally dwelling in Jerusalem, that henceforth the name of the city will be, The Lord is there (the new Jerusalem)." Malachi compares His appearing to the rising of the sun.

The Gospels continually refer to His return. Mark bids us watch for

(Concluded on page 12)



Prayer

"Give us peace with honour,
Peace that's true and real,
Peace that rests securely
On a great Ideal.
Peace without betrayal
Of a weaker power,
Give us strength and guidance
In this bitter hour.
We are sick and weary
With the world's unrest.
Yet Hope flames, undying,
In the human breast.
Faith still lifts her banner,
Love still points the way,
Here now at the crossroads
Let us pause—and pray."

ETERNAL MISERY--- OR ETERNAL DEATH?

WHAT WILL BE THE FATE OF THE WICKED?

CARLYLE B. HAYNES

IF it is only a worm that is dropped into the flames of a raging fire, the man who is most unmerciful and has the hardest heart will shudder as he sees it writhing and twisting in pain.

Our blood curdles when we hear the tales of savage cruelty which come to us from some of the war-swept countries of Europe and Asia.

What must we think, then, of those terrible, untrue, and horrible libels upon the God of mercy which represent Him as a being who is even now preserving myriads of souls in the flames of an eternal hell of fire and brimstone?

Such a theory is utterly untrue. There is no such place of torment. God does not employ imps of the devil as stokers of hell to torture His enemies. This is merely a fiction of diseased brains, adopted from paganism by the medieval, apostate church, and thus brought into some of the great branches of Protestantism. It has no foundation at all in the teachings of the Bible.

In writing this, however, I have no thought of conveying the idea that there never will be any punishment for sin; for no one can read the Bible without being impressed by its teachings that there will be a future retribution for iniquity.

That punishment is not at death, however. It is not going on at the present time anywhere.

It is to take place in the future, and it will be temporary in its duration.

Each one will be punished in exact accord with the works he has done while in this life.

We have already studied the Bible teaching that man goes neither to heaven nor to hell at death, but into the grave, there to await the day of the resurrection.

In harmony with this are the words of 2 Peter 2: 9. Turn and read them.

Notice these expressions: "reserve," "the day of judgment," "to be punished." They prove that there is no punishment of the wicked taking place now in some place of torment.

Instead of being punished now, "the unjust" are being reserved, that

is, kept, until "the day of judgment." At that time they will "be punished."

This same truth is taught in Job 21: 26-32.

The agency that will be used by God to punish the wicked will be fire.

This fire is employed not for the purpose of torture, but for the purpose of punishment.

The fire will completely destroy the wicked from the earth, and they will never recover from this destruction.

This fire will not perpetuate their lives, but will bring them to an eternal end.

That the Lord will destroy the wicked by fire will be seen by reading Matt. 13: 40-42.

Another verse bearing on the same point will be found in Matt. 25: 41.

From these verses it is plain that the punishment for sin will be by fire, and that this fire will take place, not at death, but "in the end of this world." Matt. 13: 40.

It is plain also that members of the human race were never intended to be cast into this fire. It was prepared "for the devil and his angels."

Therefore those of this earth who are so unfortunate as to be cast into this fire will suffer this terrible fate only because they have chosen to ally themselves with the devil.

This punishment and this fire will be on this earth.

God has no special place of punishment which He will keep in perpetual operation to torture the wicked. They will be punished where they have sinned, on the earth.

Two verses from the Bible will be sufficient to fix the location of the fires of the last day: Rev. 20: 9; Prov. 11: 31.

The time at which this final destruction of the wicked will take place is at the end of the thousand years, or the millennium.

The millennium will begin with the second coming of Christ. At that time all the righteous, both living and resurrected, will be caught up to meet Christ in the air, and will be taken to heaven with Him, there to live and reign with Him during the

thousand years. 1 Thess. 4: 15-17; Rev. 20: 4.

At the second coming of Christ, too, all the wicked who are alive at that time will be put to death by the brightness of the glory of Christ. 2 Thess. 1: 7-9.

They will remain unburied on the face of the earth. Jer. 25: 31-33.

At the end of the thousand years of the millennium all the wicked dead will be raised again to life. Rev. 20: 5.

It is at that time that they will endeavour to capture the Holy City, the New Jerusalem, and fire will come down from heaven and devour them. Rev. 20: 7-9.

The effect of this fire will be seen from a reading of Mal. 4: 1. It will "burn them up, . . . that it shall leave them neither root nor branch."

When a thing is burned up, there is nothing left of it but ashes; and so of the wicked it is said: "They shall be ashes . . . in the day that I shall do this, saith the Lord of hosts." Mal. 4: 3.

Thus it is plain that the wicked are not perpetuated in this fire in which they meet their fate. They are entirely consumed.

And this does not have reference to the body alone, as some strive to teach, for Ezekiel declares: "The soul that sinneth, it shall die." Eze. 18: 4, 20.

It is because of this certainty of the complete destruction of the wicked that the Bible uses such terms in describing their fate as "eternal," "everlasting," and "for ever and ever."

The thing which these expressions are designed to show is that the overthrow of the wicked is a complete overthrow, so complete that there will never be any hope of a recovery from their fate, for it is eternal.

It is not their torment that is eternal, mark you. It is not their grief and anguish that are eternal.

It is their destruction that is eternal. They are destroyed, devoured, obliterated, annihilated, for ever.

Bearing out this thought of the complete destruction of the wicked is 2 Thess. 1: 9: "Who shall be pun-

ished with *everlasting destruction* from the presence of the Lord, and from the glory of His power."

Again, in Matt. 25: 46 is this statement about the wicked: "These shall go away into *everlasting punishment*."

Notice the force of these expressions. They have been used by many to teach the doctrine of eternal torment. They do not teach any such thing.

The "destruction" of the wicked will be "everlasting."

The "punishment" of the wicked will be "everlasting."

That is, there will never be any recovery from it.

It is not the torment that is said to be "everlasting." It is the "destruction" and the "punishment."

The terminology is not "everlasting punishing." It is "everlasting punishment." There is a wide difference.

No one will dispute the fact that the Bible teaches that "the wages of sin is death," not eternal life in misery. Rom. 6: 23.

It is likely to be urged by some, however, that the Bible not only speaks of "everlasting destruction," but also of "everlasting fire." Matt. 25: 41.

Why, if the torment is not continued, should there be everlasting fire?

Take your Bible and turn to the seventh verse of Jude. Notice there that Sodom and Gomorrah suffered "the vengeance of eternal fire."

But Sodom and Gomorrah are not burning now. It was eternal fire, however, that burned them. From that example it is plain that "eternal fire" is not necessarily fire which perpetuates that which it burns, and never ceases to burn.

Look at 2 Peter 2: 6 in this connection. This makes it plain that eternal fire completely consumes that which it attacks.

And it may take eternal fire only a very short time to bring that which it attacks to ashes, for Lam. 4: 6 declares that in this very case, Sodom was "overthrown as in a moment."

From this short study it will be seen that the effect of everlasting, or eternal, fire is not to perpetuate the existence of that upon which it feeds, but to consume it, to bring it to ashes, and it may accomplish this "as in a moment."

It will be urged that our Lord, in speaking of the fire which will punish the wicked, declares that it "never shall be quenched." Mark 9: 43-45. True. But a fire that "never shall be quenched" is not a fire that never shall go out. It is not a fire that will not finish its work, and expire. It is a fire which no one can ever put out.

Jerusalem was burned with a fire that could not be quenched. Jer. 17: 19-27; 2 Chron. 36: 19-21. But Jerusalem is not burning still. By this unquenchable fire Jerusalem was brought to destruction and ashes, just as the fires of the last days will bring the wicked to destruction and ashes.

The fire which is to destroy the wicked must of necessity be unquenchable. If it were not, the wicked would put it out.

Let me close with a word of admonition: Every soul must appear before the judgment seat of Christ. There is no escape from it.

You will be there. I will be there. We shall see the Judge. By His decision we must abide.

There will be no place to hide. There will be no shelter in that day. We cannot bribe God. Acquittal cannot be bought for money.

Our sins cannot be concealed by any special and skilful pleader. Exceptions to the verdict cannot be made. No appeal can be taken to a higher court. There is no higher court.

Our doom cannot be prevented by an injunction.

The Judge will not be blinded by excuses. A lie cannot avail. Perjury will not stand.

Are you ready for that day? Has Christ covered your sins with His own life? Are you safe? Can you face the Judge with confidence?

Have you been obedient to the commandments of God? Have you repented of all your sins?

There is time now. There will be no time then. Now, while mercy still lingers—while the door is still open, and the Master of the house has not yet risen to shut it—make your peace with God, that it may be well with you in that day.



Personal Responsibility

THIS truth of personal responsibility is one of tremendous moment. We do not escape it by being in a crowd, one of a family or of a congregation. No one but ourself can live our life, do our work, meet our obligation, bear our burdens. No one but ourself can stand for us at the last, before God, to render an account of our deeds. In the deepest, realest sense, each one of us lives alone.—*J. R. Miller.*



Christ or Chaos?

(Concluded from page 10)

it, and John tells of the place He has prepared to receive the church to Himself. The Book of Acts speaks of His coming in the clouds of heaven just as He went. Romans gives the promise of the overthrow of Satan at His return. The First and Second Epistles to the Corinthians are full of the declaration of His coming to raise the dead and restore the living to immortal life. Philippians assures us that when He returns we shall be clothed like His glorious body. Colossians asserts that when He shall appear we shall appear with Him in glory. The Epistles to the Thessalonians gloriously reveal the coming of Jesus in celestial power. The First and Second Epistles to Timothy reveal Him coming as King and Judge. In the Hebrews He comes the second time without sin unto salvation. The Apostle James gives the evidence that we might know when the coming of the Lord draweth nigh. The Epistles of Peter remind us that He will bring in the new heavens and the new earth wherein dwelleth righteousness. The Epistles of John give the assurance that when He comes we shall be like Him. Jude describes the Lord coming with ten thousands of His saints; while the Book of Revelation, from end to end, describes the glory, the power, the majesty, and the victory of the coming of Jesus as King of kings and Lord of lords, and closes with the deep longing of the apostle when he says, "Even so, come, Lord Jesus."

Surely, then, this hope comes to us with assurance of that brighter day which is soon to dawn. Human planning has failed to bring about our new world, and it is the Lord alone who out of the chaos will bring in this happy, glorious state, and He will abolish death, disease, sorrow, and sin for ever, and bring in that everlasting righteousness to endure for evermore. Will you not become citizens of this kingdom? Is your passport in order? Have you made the necessary preparations? He says to you, Son, daughter, give Me thine heart. He wants surrendered wills and obedient hearts. He wants us to come into harmony with the laws and principles of His kingdom now, that we might be true subjects when He comes in power. And above all the warring, intriguing, selfish human elements, His voice still speaks to you and to me that we might accept the terms of His grace, and that He might not only be the Saviour from our sins but the Saviour of the world.

THERE is death on the track when drink is at the wheel.

The Man Who Owns the World



● ROBERT HARE

IN the Book of God many wonderful promises are recorded. They shine from all the pages of that wonderful Book, and number more than 1,300. Nine hundred and seventy-three of these promises refer to matters of this present life, while 331 point to the life that is to come. In all, these promises give reference to 3,578 things. All these divine pronouncements are sure, and must finally be fulfilled.

But among these many promises there is one of a special character. To it Paul made reference when speaking before Agrippa. It is "the promise made of God unto our fathers." Acts 26: 6. This singled-out promise did not refer to a national restoration. Nor was it a promise of deliverance from Roman servitude. It had no reference whatever to Judean domination, though that was the dearest thought of the Jewish mind. It was something more and greater than any of these.

This wonderful promise was first made to Abraham, and in it Jehovah declared "the friend of God" to be "heir of the world." Rom. 4: 13. Isaac and Jacob were with him heirs of the same great promise. Heb. 11: 9. But these three Bible heroes are all dead, and how can a promise be fulfilled to dead men? There is but one, one hope—the dead men must live again. Beyond and apart from that the ages must pass without any answer to the longing of Abraham's hope or the promise of the Eternal.

This is the point on which Paul was called in question and to which he reasoned before the Roman judge: "the hope of the promise." Hence Paul's reasoning: "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26: 8.

In the resurrection there lies the only "hope" of the promise. Apart from that it can never be fulfilled. Paul is the great resurrection writer of the New Testament. There is no possibility of misunderstanding his appeal on that question, as he writes with unequivocal certainty about it.

We read that Abraham died and was buried, that Isaac died and was buried, that Jacob died and was buried. But the promise made to these fathers lives on. It is the word of an everlasting God, but to meet it these dead men must live again. For this reason God speaks to these men as though they were still alive. The certainty of their resurrection is so absolute in the plan of God that death drops out of sight in the great purpose that He has purposed. Luke 20: 37, 38. In the certainty of that purpose He calls "things which be not as though they were." Rom. 4: 17.

In the purpose of Jehovah, these dead fathers must live again, and

that life is to be an eternal life. It is written, "Neither can they die any more." Luke 20: 36. In the resurrection the great hope of the promise becomes a reality, and Abraham becomes "heir of the world." Hence the divine assurance, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29. Christ's own benediction is a true commentary on this promise, "Blessed are the meek: for they shall inherit the earth." Matt. 5: 5.

But that great promise of hope, to which Paul referred, does not signify an inheritance riven by earthquakes and wrecked by tornadoes. It does not mean a cemetery of death where 480,000,000,000 of dead men lie buried, nor signify a land where 2,000 diseases haunt the footsteps of its care-worn children, nor yet a world christened with the blood of its warring millions. It must be an inheritance fairer, sweeter, and brighter than all this.

When Cæsar gave to one of his warriors a great reward, he exclaimed, "This is too great a gift for me to receive." "But," said Cæsar, "it is not too great a gift for me to give." The world-inheritance promised to Abraham will be a great gift, but it will not be too great a gift for Jehovah to bestow.

Reader, it will be a renewed world that Jehovah has planned as His gift to Abraham. Tears, sin, disease, and death will be for ever removed, and the smile of peace will for ever rest upon it. As at present, this world would not be worthy the gift of a God. Sin has hushed all its sweetest songs and withered all its flowers. Over it the divine warning is heard, "Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction." Micah 2: 10.

But the God of that world-promise has left it with each inhabitant of this present world to determine whether he or she will or will not share in that promised inheritance. The possibility is left with each one—"If ye be Christ's, then are ye

(Concluded on next page)



Love's Story

ROBERT HARE

I would like to whisper the story,
The story I know is so true,
That tells of a life-giving Saviour
Who once died for me and for you—
The story that floats down the ages,
In chimings that never can cease,
Bearing hope to the hopeless, and
courage
To hearts that are longing for peace.

I would like to whisper the story
Of love that came down from the
skies;
A grave and a cross waited yonder,
Where Love in its loneliness dies.
But life from the tomb burst in
splendour,
A life that never can die,
And the Hand that was wounded is
waiting
To lift the weary on high.

I would like to whisper the story
Of mansions, love crowned, yet to be,
Where pathways of gold and of glory
Still wait by the crystal sea;
Of friendships that meet in the kingdom,
No longer to sorrow or sigh—
O wonderful, wonderful story,
God's picture of love's by and by!

HOME and



MOTHER

Tasks Within Reason

FRANCES DUGGAR

PLEASE, Mrs. Smith, would you read this poem to me?"

Mrs. Smith laid down her dish-towel at the plaintive voice of the small boy standing in her kitchen doorway.

"Why, Billy," she said, "I'll be glad to. Are your mother and father away from home?"

"No," replied the small boy. "Mother's reading and dad's working in the garden. They are always too busy to read to me, and I've got to learn this poem by heart."

Billy advanced and laid the open book in Mrs. Smith's hand. "This one, please," he said, "about Horatius and the Bridge."

"Billy, you wouldn't understand that one very well," said Mrs. Smith. "And you could never learn it by heart. There are pages and pages of it."

"I've got to learn it all the same," persisted the little boy. "Dad is going to give me half a crown for learning it."

Billy sat very still on the kitchen stool, the dishwater grew cold, the clocks ticked the minutes away, while Mrs. Smith read on and on.

At the very end, Billy slipped from the stool with a long sigh, saying, "I wish I could read it for myself. It will take lots of reading times to learn it by heart."

Mrs. Smith nodded. "Would you like to pick some pansies for me now?" she asked. "My front border is thick with them."

Billy's face glowed. He dropped the book on a chair and ran out. Mrs. Smith picked up the book, walked deliberately through her back yard and into her neighbour's garden.

Mr. Green looked up in surprise at the grim face his neighbour wore. "I've been reading 'Horatius' to Billy," she began.

"I'm sorry he bothered you." Mr. Green began to laugh. "I'm having a lot of fun with that little chap. I've offered him half a crown to learn that poem by heart."

"He can't learn it, Mr. Green. It's too hard and too long. Why, he's only six years old and in the primer class at school."

Mr. Green laughed louder than ever.

"Of course he can't. But there'll be no harm done. The little chap actually thinks that he can do it. It's so funny to see how seriously he takes the task."

"Don't be too sure about the harm, Mr. Green. I think I know of two ways in which very great harm will be done."

"What? How?" asked Mr. Green in genuine surprise.

"Well, in the first place Billy is going to learn a lesson in failure. You have set him an impossible task. Another time he will not be so sure of himself."

"Shouldn't one learn to fail sometimes, Mrs. Smith?"

"Yes, if one fails through his own lack of exertion, he has learned a valuable lesson. But every task attempted should be a possible one."

"I get your point, Mrs. Smith. What's the other harm?"

"Billy may lose confidence in his own father," answered Mrs. Smith. "Next time you set him a task, he will not be so willing to attempt it. A little child expects no trickery. Billy will work and work, but when he grows hopeless, it may gradually dawn on him that you were making fun of him. That would weaken his trust and wound his love for you."

"I never thought of that, Mrs. Smith," cried the father in evident alarm. "Is there anything I can do, or is it too late?"

"I don't think it's too late," smiled Mrs. Smith. "Call Billy over and tell him you've decided to change the poem. Choose one suitable to his age and understanding. Here's 'Robert of Lincoln.' Billy would like that, and it's long enough to give him plenty of work for his money."

Mr. Green held out his hand. "Thank you, Mrs. Smith."

Billy came bounding over the low fence, both hands full of long-stemmed pansies. "Here they are, Mrs. Smith," he cried, pressing them into her hands. Then his face sobered. "Would you mind reading me 'Horatius' again tomorrow?" he asked shyly.

"I'll read anything you like," smiled his friend. "But I think your father has chosen a shorter poem for you to learn."

"Yes, and Mrs. Smith won't have to read it to you, Billy. I'm going to teach it to you myself."

"Oh, dad, how nice!" cried the little boy, and his face shone with happiness.—*National Kindergarten Association.*

The Man Who Owns the World

(Concluded from preceding page)

Abraham's seed, and heirs according to the promise." Gal. 3: 29. Then we hear the sweet refrain echoing over earth's cemeteries, "They shall come again from the land of the enemy." Jer. 31: 16.

Since the beginning of time, world-ownership and world-dominion have lived in the ambitions of men. Thousands of battles have been fought and tens of millions of men have died in great contests for world dominion. Kings, conquerors, and mighty empires have gone down in the struggle. But by the divine promise the heirship of a world still belongs to the "friend of God."

God's Way

WHEN the day dawns—that other long, long day,
When night beyond our ken has passed,
When home and rest are reached at last—
I think perchance, that we shall say
The toil but makes more sweet the rest.
And sorrow was not spent in vain
If patient strength be learned through pain;
And we shall see His way was best."

ANYONE may sell general provisions, anyone may vend greengrocery, under conditions which he is almost at liberty to determine for himself, and if the sale of alcohol were as innocuous as that of biscuits or oranges, similar liberties would obtain for the licensed victuallers as for the retailers of other commodities. It is axiomatic that it is because of the potentiality of drunkenness—that, unfortunately, is a corollary to the sale of alcohol—that restriction exists.—*Brewers' Gazette.*



How Robert Learned a New Word-- and a New Trick

ROBERT was insulted. The teacher had crowded another boy into his seat, which was plainly intended for only one. He was a new boy, and while he was neat, and could read quite as well as Robert, he had no right to take up part of his seat.

The teacher had explained that as the room was overcrowded it was necessary to put two boys in one seat. But why he should be singled out to put up with this nuisance, he could not understand. True, Tommy Turner had a seat-mate, but he liked company.

Robert sat very straight and still in the middle of the seat, determined not to give an inch to the intruder. The new boy was crowded to the very edge of the seat, and it was plain that he did not like the idea of being forced in where he was unwelcome.

All day Robert kept his place in the middle of the seat, though Tommy had found that his seat was really large enough for two boys to get along nicely, and he and his new chum were the best of friends.

The next morning Robert sat as straight as ever. At the close of the morning exercises Miss Brake took from her desk two tubes, the same size and shape—the one made of rubber and the other of glass. She showed how the rubber one would bend into various shapes, while the glass one was always "rigid," as she said.

Then she put each into a long, narrow box that was just a little small, so small that she had to crowd them to get them into it. What happened? The rubber tube bent just enough that it squeezed in nicely; but when she tried to crowd the glass into place it snapped and broke into several pieces.

"You see what has happened," she explained. "If the glass tube had not been so stiff and 'rigid' that it would neither give nor take an inch of space on either side, it would not have come to grief."

Now this may have been Miss Brake's way of teaching the meaning

of the word "rigid." She always made it easy to remember the hard things. But Robert's face grew very red, for he could see that there might be another meaning in her experiment. When he went back to his seat he was very careful to see that he did not take more than his half of the seat, and was surprised to find how much room there was when the two worked together.—*Christian Advocate.*

Sewing-Aches

JESSIE sat down by her mother to sew. She was making a pillow-case for her own little pillow.

"All this?" she asked in a discontented tone, holding the seam out.

"That is not too much for a little girl who has a work-basket of her own," said her mother.

"Yes," thought Jessie, "mother has given me a work-basket, and I ought to be willing to sew," and with that she took a few stitches quite diligently.

"I have a dreadful pain in my side," said Jessie, in a few moments. "My thumb is sore," she said a few minutes later.

"Oh, my hand is so tired." That was next. And with that she laid down her work. Now there was something the matter with her foot, and then her eye.

At length the sewing was done. Jessie brought it to her mother.

"Should I not first send for a doctor?" asked her mother.

"The doctor for me, mother?" cried the little girl, as surprised as could be.

"Certainly," said her mother; "a little girl so full of pains and aches must be sick, and the sooner we have the doctor the better."

"Oh, mother!" said Jessie, laughing, "they were sewing-aches; I am well enough now."

I have heard of other little girls besides Jessie who had sewing-aches

whenever their parents had work for them to do. These aches and pains do show sickness. They are symptoms of a bad disease—a disease which eats some people up. This disease is called "selfishness." It makes children cross, and fretful, and disobliging, and troublesome, and unhappy; and I am sure it makes those unhappy who have charge of them.—*Selected.*



WHEN PETER FOOLED HIMSELF

IN the town of Guelph lived Peter McGaw, The laziest boy that you ever saw. The only thing that he liked to do Was to lounge in the hammock the whole day through.

One night, as in bed he snugly lay, He heard his father in anger say: "That boy of ours is a hopeless shirk; I don't believe he knows how to work! Should the house burn down to the ground tonight, He'd be too lazy to take to flight. He's fit for naught but in bed to lie!" And his mother agreed with a heavy sigh.

Peter squirmed in his little bed, And scowled. "I'll fool them all," he said. "Tomorrow is April first, and I Will work all day, though at night I die! I'll be out of bed at the rise of sun, And I'll fool these people, every one!"

True to his word, when the sun arose He crept downstairs on his tippy toes; He fed the fire beneath the pot Till the water bubbled up, boiling hot. He set the table and swept the floor, And went for the milk to the corner store. He shovelled a path from house to gate, For snow in the town of Guelph stays late.

He dragged his sister upon his sled, Till his cheeks like apples were glowing red. He learned his lessons so well at school That the teacher banished the dunce's stool. He fed the stock and the horses hitched; In short, he acted as though bewitched; And his friends were dumbfounded, every one, Before the wonderful day was done.

But the worst fooled one in the town of Guelph Was lazy Peter McGaw himself. "Why, I feel first rate!" in amaze he cried, With eyes that were round and opened wide. "I've had a good time!" said Peter McGaw, With the funniest face that you ever saw. "If this is the way that it feels to work, I'll never again be a lazy shirk, But do my best with a hearty will." And the last I heard, he was at it still!

—*Pauline Frances Camp.*

AROUND THE WORLD

• A NEW fruit that comes from Jamaica is a triple-crossed tangerine, lime, and grape-fruit.

• SOY-BEAN oil is likely to prove useful in paint for traffic lines on highways, now that science has discovered how to make it dry quickly.

• STRIKING a solid object at twenty-five miles an hour will do a car about the same damage as if it had been driven off a two-story building.

• THIS year the spring in Russia was the coldest that country had experienced for 120 years. Snow fell in Moscow, and there was a heavy fall in Leningrad.

• THE first library "for children only" was recently dedicated in New York City. Approximately 12,000 books are available on its three floors.

• A NEW electric reader is on the market for persons who need a magnifying glass when reading. An illuminated glass is operated either by a battery in the handle or by house current. It is said that the light and the lens provide exact magnification and full vision anywhere in the glass.

• WORK among animal sufferers in air raids on the Midlands is described in the annual report of the Birmingham R.S.P.C.A.

"Immediately raids began," says the report, "calls for help to animals and birds rendered homeless, came in ever-increasing numbers.

"Altogether we have cared for over 500 creatures and restored them to their owners, or if these could not be traced found them a good home. Thousands have been given a humane end.

"Every bombed area has been searched for homeless cats and dogs. By diligent working we have secured more than 700 of these poor destitute victims."

• NEXT year Ohio State University is offering a "streamlined" college course for those who are unable to afford the four years required for the regular college curriculum. The accredited university will offer a two-year course of "wide human-interest study, designed especially for students who want to make the most of their time."

The new curriculum is the result of six years of planning by university officials, and is designed to cover five basic college educational requirements, including proficiency in reading, writing, and speaking; scientific approach to solution of problems; understanding of political and economic and social factors; appreciation of literature, art, music, and philosophy; and personal academic and vocational guidance.

SIGNS of the TIMES

PRICE PAYABLE IN ADVANCE

12 months, 5/-; 6 months, 2/6; post free in the Commonwealth and New Zealand.

All other countries - - - - 8/6
Single copies, postage extra - - - 1d.

All orders sent direct to the publishers or their agents, either for single subscriptions or for clubs, must be accompanied by cash.

SIGNS PUBLISHING COMPANY
(A.C.A. Ltd., Props.)

Warburton, Victoria, Australia.

When forwarding Money Orders or Postal Notes, please make same payable to SIGNS PUBLISHING COMPANY (A.C.A. Ltd., Props.), WARBURTON, and not to individuals. All remittances from New Zealand should be in the form of Money Orders, as Postal Notes or stamps are not negotiable in the Commonwealth.

OUR GENERAL AGENTS

- Victorian Tract Society, 8 Yarra St., Hawthorn, E.3, Victoria.
- Tasmanian Tract Society, 361 Argyle Street, North Hobart, Tasmania.
- South N.S.W. Tract Society, 84 The Boulevard, Strathfield, New South Wales.
- North N.S.W. Tract Society, 21 Gordon Avenue, Hamilton, N.S.W.
- Queensland Tract Society, 37 O'Connell Terrace, Bowen Hills, Brisbane, Queensland.
- North Queensland Tract Society, 106 Sturt St., Townsville (West), Queensland.
- South Australian Tract Society, 82 Angus St., Adelaide, S.A.
- West Australian Tract Society, 47 Hay Street, Subiaco, W.A.
- North N.Z. Tract Society, 84 Jervois Road, Auckland, W.I., N.Z.
- South N.Z. Tract Society, 40 Bealey Avenue, Christchurch, N.Z.

We do not send out any papers that have not been ordered; if persons receive the SIGNS OF THE TIMES without ordering, it is sent to them by some friend, and they will not be called upon to pay.

THE ADVENT RADIO CHURCH

Interest . Inspiration . Satisfaction

NEW SOUTH WALES

- Sydney Advent Radio Church: Station 2GB, Sydney, Sunday, 5.30 to 6 p.m.
- Young: Station 2LF, Sunday evening, 6.30 to 7.
- "Church of the Air" Radio Fellowship: Station 2DU, Dubbo, Sunday evening, 6.30.
- 2BH, Sunday, 9.15 to 9.45 p.m., S.A. time (9.45 to 10.15, E.S.T.).
- 2HR, West Maitland, N.S.W., every Sunday evening, 6 to 6.30: "Prophecy Speaks Through the Voice of the Hunter."

VICTORIA

- Advent Radio Church, Warrnambool: Station 3YB, 6.30 to 7 p.m., each Sunday.
- Central Gippsland: 3UL, Warragul, Sunday evening, 6.30 to 7.
- Mildura Advent Radio Church: 3MA, 1.30 p.m. every Sunday.
- Bendigo Advent Radio Church: Station 3BO, Sunday, 5.30 to 6 p.m.

SOUTH AUSTRALIA

- "The Prophetic Commentator": Stations 5DN, Adelaide, and 5RM, Renmark, every Sunday, 1 to 1.20 p.m.

QUEENSLAND

- Advent Radio Church, Townsville: Station 4TO, each Sunday from 9.30 to 10 a.m.
- North Queensland Home Bible League: 4AY, every second Saturday morning at 11.

TASMANIA

- Hobart Advent Radio Church—"The Voice of Prophecy": Station 7HO, Sunday evening, 6.15 to 6.30.
- Devonport: 7AD, Sunday evening, from 6.15 to 6.30.
- Queenstown: 7QT, Sunday evening, from 6.30 to 7.

WESTERN AUSTRALIA

- Perth Advent Radio Church: Stations 6AM and 6PM, Sunday evening, 6 to 6.30 (8 to 8.30, E.S.T.).

Radio Programmes with a MESSAGE

Printed and published by Signs Publishing Co. (A.C.A. Ltd., Props.), Warburton, Victoria, and registered as a newspaper in Victoria.

Delicious and Good

FOR YOU

Once you've tasted it you will enjoy the refreshing and delicious flavour of Kwic-Bru—the Sanitarium cereal "health coffee." The increasing popularity of Kwic-Bru as a meal-time beverage proves that Australian women enjoy a refreshment that contains no properties injurious to the heart or nervous system.

Ask your grocer for Kwic-Bru—drink it at every meal and let it help to improve your health.

Sanitarium

HEALTH FOODS