

Signs of the Times

OF THE
HOLY BIBLE
WORLD EVENTS IN THE
LIGHT OF PROPHECY

Vol. 46, No. 28

WARBURTON, VICTORIA, AUSTRALIA, JULY 13, 1931

Price 1½d.

WARNINGS of Our Lord's Return



*Seen in Disasters by
Land and Sea*

By
WALTER L. BURGAN

He who calmed the stormy winds and waves on Galilee still has control of the elements; but many of the present-day disasters by land and sea are permitted so that the world may be warned of the nearness of our Lord's return.

NOT many weeks ago one day's newspapers carried blazing headlines concerning disasters and calamities occurring around the world within the lapse of seventy-two hours that were impressive enough to make even the most cynical thinker gasp with anxiety.

More than twenty years ago, a writer with prophetic insight wrote: "We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. . . . The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude. The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."

How would one dare to controvert the truthfulness of these profound statements in the light of all that is daily happening in the world? Since they were penned, the greatest war that ever terrorised mankind has swept over the world; more destructive earthquakes have occurred than in any previous twenty years in history; crime has increased

at an alarming rate; infidelity has become so pronounced that practically entire nations are defying the God that made them; inventive genius has brought into existence things never dreamed of a quarter of a century ago. And surely the movements of today are exceedingly rapid ones.

By means of an Associated Press dispatch, sent to every leading newspaper in North America and announced in blazing headlines, the world's inhabitants were informed in one day that new quakes rattled the Balkans and terrorised an isle of Japan; bitter cold gripped Europe; French rivers swelled higher and higher; snow covered much of the Western Hemisphere; gales continued pell-mell over the Atlantic, heckled the North Atlantic seaboard, and pitched high the waters of the Great Lakes. Death, destruction, and injury were being slowly counted on the third day of the world-wide turbulence. It was further announced that at least two hundred had been counted dead in the Balkans before fresh shocks sent terror-stricken natives seeking doubtful shelter for the third time in as many days.

In the same dispatch it was stated that hot-water geysers from great earth cracks in the foothills of the Valandova region increased the terror there.

London a few months ago experienced the worst snow-storm of twenty years, and the worst cold of fifteen years. Scotland lay under the deepest snow of the year; and the cold bit into northern France, Germany, Belgium, Austria, Scandinavia, and Poland. Giant waves battered the seacoasts, and several steamers were aground.

Rivers of Burgundy and southern France at the same time were swelling beyond danger heights, and fresh snows caused anxiety. The Seine at Paris was a foot above alarm level. Low sections were evacuated.

Gales on the American side of the Atlantic washed in their own report of tragedy. Search was being made for bodies.

Twenty-three were counted dead in accidents attributable to the storm around New York. The Middle West and New England were digging out of drifts that blocked their roads. Sixteen were left dead in the two-day blizzard of the Central States.

The Province of Quebec, Canada, was doing the best it could against the stiffest March winds and the worst snow-storm of fifty years.

A dispatch from Port Louis, island of Mauritius, stated: "A hurricane of last week left eleven dead."

Only a few days before all these things happened, the terrible earthquake in New Zealand took a large toll of human life, rendered other thousands destitute and homeless, and did an immense amount of property damage.

Since then the toll from other storms, on land and sea, has been told in the public prints, indicating that the elements have been on a wild rampage. Human beings have frozen to death. Multitudes are today hungry, destitute, and in need of medical care. Never have the words of Christ been more applicable than today when, speaking of the signs that would foretell the nearness of His return, He declared that upon the earth there would be "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 immediately He said: "Then shall they [the nations of the world] see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

With such events multiplying thick and fast, which all may understand through the reading of the Word of God, is it not the better part of wisdom to make preparation for the return of Jesus that we may be found at peace with Him when He comes?

(Concluded on page 13)



NOTE and COMMENT

"Distress of Nations, with Perplexity"

MAKE no mistake. Unless by successive, and it may be by gradual, stages, we can bring about the disarmament of the world, innocent people will be the victims of deathly attack from the air," declared the British Foreign Secretary (Mr. Henderson) recently. He stated further that he was certain that peoples everywhere were longing for disarmament, and if next year's conference succeeded, then there would go up from them a sigh of relief and thanksgiving, and an increase of confidence and safety, and it would do more than any other single factor to end the present world economic crisis.

There can be no doubt that the huge sums that are being spent on armaments are placing upon the nations burdens that they can ill afford to carry at the present time, and many statesmen are most anxious that there shall be, in some way, a very substantial reduction in armaments all round. But how this is to be effected is a problem that causes grave concern.

Each nation is inclined to look at the problem from its own particular point of view, and is afraid that it may be asked to do more than what it considers is its just share. Just recently Dr. Julius Curtius, Germany's Foreign Minister, made the following statement to a Norwegian journalist:—

"This comedy of disarmament, which has been played now for several years, cannot go on for ever.

"It has been a matter of making demands on us, without end, without wishing to do anything in return.

"The French ought to understand that it is now their turn.

"The French should now get to work. I believe firmly in the success of next year's disarmament conference. It must succeed, for without that, it will be the end of the League of Nations, and Europe will fall into chaos."

Both Mr. Henderson and Dr. Curtius are evidently hoping for much from next year's disarmament conference. Much was expected from past conferences, but they were very disappointing in many respects. Some observers think that so many new difficulties and problems have been created that very little, if anything, has been gained. A writer in the *Melbourne Age* of May 30 remarks:—

"Despite the peace talks and disarmament committees one is sometimes tempted to wonder if these do not tend to defeat their own ends, for whereas formerly each country fixed its naval power according to its needs and following the trends of its neighbours, now certain grounds for contention and rivalry are created from debatable questions arising during the discussion of relative claims."

And a cable from London, about the same date, said that almost on the eve of striking his flag and ending his active career in the navy, Admiral of the Fleet Sir Roger Keyes, in addressing a conference of head teachers at Portsmouth, said that everyone agreed that war was hideous, and should not recur, but paper pacts not backed by force were like trusting to laws without police. "Our Empire communications are as vital as the air we breathe," the Admiral continued, "yet some people hail every reduction in the navy as a step towards perpetual peace. What blind folly!"

There are doubtless millions of people in every nation who view the situation in much the same way as does Admiral Keyes. They would like to see armaments reduced and peace maintained, but they feel that they must retain adequate forces for future contingencies and emergencies.

It seems impossible, indeed, for the peoples of the world to rid their minds of all suspicion and jealousy and fear. A short time ago, the Rev.

F. C. Spurr, of Birmingham, declared that throughout Europe there is a reign of fear. In spite of the Kellogg Pact, the world is spending £200,000,000 per year more in armaments than in 1913.

Certainly the world is in a troubled, desperate state. We have reached the time of "distress of nations, with perplexity," foretold by our Saviour. In that time, He declared, "men's hearts [would be] failing them for fear, and for looking after those things which are coming on the earth." "And then," He continued, "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." See Luke 21: 25-28.

We are, then, living in the days just preceding the second coming of the Lord Jesus Christ. What a solemn time is this! With what earnestness, then, should we seek to obey the admonition that comes from the Saviour's lips: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 34-36.

F.

A Most Striking Sign of Our Lord's Return

ONE of the most striking incongruities of our times was long ago pointed out by one of God's spokesmen and declared to be a sign and forerunner of the coming of our Lord and the end of temporal affairs. That sign is given by the Apostle Paul in 1 Thess. 5: 1-3, and reads:—

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

The incongruity in the situation lies in the fact that while the people are talking peace, telling of its wonderful blessing, decrying war and all that leads to war, organising societies whose only business is to work for peace, and while governments are declaring their own peaceful intentions, war is being fostered as never before in the history of mankind,



Sport & General Photo

MAY DAY CELEBRATIONS IN MOSCOW

A general view of the great parade that was held in Moscow on May 1, showing the enormous number who participated in the celebrations. Russia is maintaining a huge army, and is diligently preparing for the great conflict that she believes must come sooner or later. And in spite of all the peace talk, most of the other nations are doing the same.

more fearful weapons being prepared, more careful plans being laid, and more certain destruction of opposing peoples being arranged for than men have ever known since the world began.

God knew of this paradoxical situation which would develop in this generation, pointed it out nearly nineteen hundred years ago, and directed our attention to it as one of the signs of the last days. They are saying peace and safety today; multitudes feel that men will be able yet to work out plans that will make war impossible. The international court of the League of Nations is only one of the steps taken in that direction. It was inaugurated in our day. It is the chief guarantee to which men are now looking to keep the nations from flying at each other's throats and so involving the whole world in another overwhelming catastrophe. And yet, with that human guarantee meeting regularly and planning for the peace of the world, the military organisations of the nations are functioning with more deadly earnestness than ever before. When the representatives of the nations meet for consultation in the matter of disarmament, they seem to have been instructed to hold tenaciously to personal requirements for the nations which they represent, lest some other nation should gain some real or possible advantage over them. Of course, this has been more strikingly manifested on the part of certain nations than on the part of others; but there is no hiding the feelings

of distrust and even jealousy that actuates the nations toward each other while they are ostensibly planning for the peace of the world. On the part of some there seems to be a determination to keep the ratio of defensive powers as great as before, only reducing proportionately to save expense and lift a portion of the burden of taxation from the people. Every move of individual nations is being studied by all the others with eyes that are as keen as eagles' eyes to detect anything that may look suspicious, in order that adequate preparations may be made for meeting any such moves. They talk peace while war is in their hearts.

The journal *Public Opinion*, for May 1, contains a short article on a new society that has been inaugurated to bring about peace. The name of this new society is "Militia Christi," the army of Christ, and its headquarters are at 54 Lower Thames Street, E.C., London. In carrying out its purpose—

"It seeks to enlist the sympathy and co-operation of the Christian churches, and one of its objects is to petition them to declare that war is unchristian, and to preach to that effect. The primary hope of this new body lies in persuading the people of all countries that the peace of the world lies in their own hands, and that only by their determination to have no part in war and by impressing that determination upon their governments can they be safe from another disastrous conflict."

This is but another of those human devices for bringing about the security of the world against war through plans of man's devising. Man can-



Sport & General Photo

THE REVOLT IN PORTUGUESE ISLANDS

As a result of the revolt recently in Madeira and the Azores, the Portuguese Government had to send troops to quell the disturbance. The photo shows Portuguese forces leaving Lisbon for the Azores. Almost every nation has internal troubles that bring distress and perplexity, as well as the many problems connected with international relations.

not guarantee a war-free world, when God has declared that human affairs will end in a great clash of armed men. When they shall be saying, "Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape." We have never yet known a prediction of the divine Word to fail, and this one will not fail. The prophet Joel also spoke of the time when men would be doing what they are doing today, and he also indicated that this condition of things was the immediate precursor of the end of all things. This is his prediction:—

"Proclaim ye this among the Gentiles [or nations]; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your ploughshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. . . . The heavens and the earth shall shake: but the Lord will be the hope of His people." Joel 3: 9-16.

The "battle of the great day of God Almighty" (Rev. 16: 14) is drawing on, the battle that will close the history of the human race so far as these temporal things are concerned. The world is working itself up to that terrible climax now, and

no human plans for the securing of peace in this present world can possibly succeed. The very efforts now being put forth to do that, when all the powers of evil spirits and jealous nations are working to the opposite purpose, and when the Word of God has declared that those efforts are only omens of the coming storm, are proofs incontrovertible that we are living in the end of the world. Soon "He that shall come will come, and will not tarry," and happy will they be who have believed God's Word, and have prepared their hearts for the reception of the Master. s.

Ripening for Destruction

SPEAKING at the Central Hall, Melbourne, a short time ago, the Rev. W. D. Jackson (as reported in the *Melbourne Age*) declared that—

"For nineteen centuries Christianity had been trying to root out the prejudices of humanity, but the tide of narrow nationalism and racial antagonism which was sweeping the world was now rising with great force in China, India, and other Eastern countries, and the class war was being openly preached. The Russian Government was making men atheists by showing museums containing examples of the inconsistencies, disagreements, and worse, which had been preached in the name of Christ; and the Christian church was by no means blameless for the state of affairs that existed in Russia today, for Bolshevism would not have been possible if the religion of Christ had been properly taught and understood. If the clash of nation and nation, or class and class, was to be averted, a stronger attempt would have to be made to seek unity through Christianity, and

to sink prejudices in the interests of humanity as a whole."

Christianity certainly has done a wonderful work in the world since the day when Christ commissioned His followers to go "into all the world, and preach the gospel to every creature." Mark 16: 15. The church, in spite of her many failures and backslidings, has been wonderfully used of God to transform lives, and to bring about many reforms and improvements in national, social, and industrial spheres. One can hardly imagine what misery, degradation, crime, and chaos there would have been and would still be in the world had it not been for the uplifting, transforming power of the gospel of Christ.

But, unfortunately, there have been times when many professing Christians have failed sadly to represent rightly the Author of Christianity and His teachings. As Mr. Jackson points out, the church is by no means blameless for the state of affairs that exists in Russia. That branch of the Christian church that held sway for so many centuries in Russia fell far short, in many respects, of rightly representing true Christianity. And the same may be said of other branches of the church in lands other than Russia.

Even if the church had always rightly represented her Master, the work of evangelising the world would have been difficult enough, but the many failures and inconsistencies that have marred her history have greatly increased the world's opposition, and hindered the operation of the Spirit of God.

And at the present day, sad to say, most branches of the church are getting farther and farther away from the gospel standard, and are thus making it more and more difficult for God to use them. Pagan ideas and practices still occupy a large place, in many cases, in professedly Christian belief and worship; worldliness is conspicuous; and anti-Christian teachings, such as evolutionary hypotheses, modernism, higher criticism, etc., are boldly being proclaimed from the pulpit and through the religious press, destroying the faith and paralysing the spiritual power of thousands of those who should be earnestly working for the salvation of their fellow-men.

And so crime and vice and national and class hatreds are increasing, and the world is ripening for the day of destruction.

But in the midst of all these things, and in spite of them, God has a message going to the world, proclaiming that the hour of His judgment has come, and calling men back to the high and holy standard of true Christianity. That message is the

last invitation that this world is ever going to be given to accept the pardon and love that God so freely offers. Soon the Lord Jesus Christ will fulfil His promise to "come again" and receive His faithful people to Himself, that where He is, there they may be also. See John 14: 1-3.

Are we ready for that day to dawn? If we are not, let us make no delay in seeking the needed preparation, "that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." 1 John 2: 28. F.

Jews Believe the Messiah's Coming Is at Hand

THE *Sunday School Times* recently reproduced the following interesting paragraph from the *Christian Herald* (London):—

"Mr. Mark Kagan, speaking at one of the Advent Testimony meetings, said that on a visit to Palestine he and some other Christians gathered together in an upper room within the city wall in Jerusalem to remember Christ's sacrifice and death. After the meeting was over, he and another friend went to the Mount of Olives; as they passed along they caught up with a Jew who said that he also was going to the Mount of Olives. 'We orthodox Jews,' he said, 'as we watch the things that are happening in the world cannot come to any other conclusion than that the Messiah's coming must be near at hand. On that day His feet will stand on the Mount of Olives, and I go there every day that I may be ready to give Him welcome.' Seeing that Israel is making such preparations for His coming, what is the church doing?"

As orthodox Jews do not, of course, believe that Jesus was the true Messiah, they are not looking for the *second* coming of the Messiah but for the *first*. And although they do not believe the New Testament, which speaks so definitely of the various signs that would point out the nearness of Christ's second advent, yet some of them are evidently so deeply impressed by the serious and unprecedented conditions in the world that they are led to conclude that "the Messiah's coming must be near at hand."

And yet the majority of Christians seem to be blind to the deep significance of world conditions and the many remarkable events of recent years that so unmistakably fulfil the inspired predictions concerning "the last days."

"What is the church doing?" asks the *Christian Herald*. Unfortunately, most branches of the church are doing very little to warn the world of the approach of that event, which is more important than any it has ever witnessed. But God is by no means leaving the world unwarned. There are some in almost every branch of the church who are proclaiming the

nearness of the second advent, and the people who publish this journal are preaching the doctrine in practically every country in the world. Seventh-day Adventists believe that the great object of their existence is to proclaim the blessed truth of the nearness of Christ's second coming and the need of being prepared for



Sport & General Photo

NEW FRENCH PRESIDENT

M. Paul Doumer, who has been president of the French Senate, was elected on May 13 to succeed M. Doumergue as President of the French Republic. M. Doumer, who was born of humble parentage, has had a brilliant career.

that glorious event. To be unprepared in that day will mean our eternal loss, but to be prepared will mean for us a place in the kingdom of our God and life eternal with the redeemed of all ages. F.

The Scourge in China

WE have referred in these columns from time to time to the fearful famine which has been scourging certain portions of China. The worldly press says little of this at the present time, because it has been going on so long that it has now lost its news value. Nevertheless, the people are dying by the thousands, and the toll of death is adding its voice in warning to the world to the effect that a day of far greater tragedy is fast drawing on. Wars, famines, pestilences, perplexities, and fears were to add their testimony to that of the signs in the heavens, the earth, and the sea, telling that the day of God is fast drawing on. Some would not recognise the miracles of Jesus as a guarantee of His genuineness, and kept asking for more signs; and some today will not see in these things which Jesus Himself enumerated signs of the ap-

proaching great day of God. But such they undoubtedly are. In a paper called the *Survey*, Mr. Grover Clark, for ten years editor of the *Peking Leader*, makes this statement concerning the Chinese famine:—

"The past two years and a half have seen a famine in the great Yellow River basin in China, which, in terms of loss of human life, ranks among the greatest calamities in human history. At least as many people have died of starvation and its incidental diseases as died from all causes in all the fighting forces of the World War; and though rains at last have made crops possible throughout practically all the drought area, the loss of life is by no means over."

It takes time for crops to grow; and after the crops have been harvested, it takes time for those who have survived the famine to regain that condition of health that will enable them to put up the usual amount of resistance to the ravages of disease. The populace of every famine-stricken country is not only depleted numerically, but the survivors are invariably weakened, and so furnish rich soil for the propagation of disease germs. So pestilences follow famines, and the pestilences sweep over national barriers to smite peoples that have not been suffering from the famine.

After enumerating the many signs that would indicate the nearness of His return for His faithful followers, our Saviour said: "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24: 33. In Luke 21: 28 we have this added thought from the lips of our Lord: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Then He gives this strong admonition: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Verse 36. Happy shall he be that shall be found so doing. S.

A Prayer to Be Honest

THE Earl of Hopetoun, in Scotland, has in his possession an old brass-bound, leather-covered ledger which he prizes very highly.

It belonged to John Hope, the founder of the family, who kept a shop in Edinburgh two hundred years ago.

The first entry in that ledger reads as follows: "O Lord, keep me and this buik honest!"

If every merchant had adopted John Hope's practice there would certainly be a much higher standard of commercial morality than at present exists in the business world.—*Selected.*

Signs of the Times

OF THE HOLY BIBLE
WORLD EVENTS IN THE LIGHT OF PROPHECY

Editor: C. M. SNOW

Associate Editor: A. M. FRASER

Editorial Contributor:

A. W. ANDERSON

Please address all communications other than those of a business nature to the Editor by name.

How Will Christ Come?

THAT He will come is as certain as that God is God and truth is truth. Prophets have predicted it; angels have declared it; and Christ Himself made it the basis of His comforting assurances to His own disciples. His words are:—

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 1-3.

That great Teacher of divine truth has not been teaching us a fable in this matter. His disciples saw Him go; two angels remained with the disciples when their risen Lord was received up in a cloud out of their sight, and declared to them that He who had been taken up into heaven from them would "so come in like manner" as they had "seen Him go into heaven." Acts 1: 11.

They saw Him go, He cannot return in like manner as they saw Him go unless His return is as visible as His going away was visible; and so the divine Word says: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kingdoms of the earth shall wail because of Him. Even so, amen." Rev. 1: 7. So these scriptures corroborate each other. He was received up into a cloud; He will come with clouds. He was seen as He went; He will be seen when He returns. Another corroborative statement is found in Matt. 24: 30:

"Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

Again He declares:—

"For the Son of man shall come in the glory of the Father with His angels." Matt. 16: 27.

That will be the most impressive sight the inhabitants of this earth have ever seen. The "tribes of the earth" will "mourn" because they have despised His warnings, have turned deaf ears to His pleadings, and know that they are not ready for His return, and will have no part in the kingdom eternal which He then comes to establish. They will mourn also because they know that it is for them the day of doom. They have no prospects beyond that day. It is the end of all their plans and ambitions. They will wail also because it is the great judgment day, and the case has gone against them. There remains for them nothing but "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. 10: 27. Of the class who stand thus unready to meet their Lord in peace, the writer of the letter to the Hebrews says:—

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?" Heb. 10: 29.

That is what all have done who have rejected the overtures of mercy, and have refused the cup of salvation held out to them in the hand of the Son of God who died for the sons of men. The "fiery indignation" is the fire that destroys those who would not be partakers of redemption so freely offered and at so great cost to the One who purchased it for them. The Apostle Jude speaks of the coming of our Lord and of what accompanies that coming:—

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have ungodly committed, and of all their

hard speeches which ungodly sinners have spoken against Him." Jude 7.

He comes, then, not only to reward the righteous, but to judge those who have rejected His mercy and have used their time in this life to selfish purposes and unholy ends. He comes not only as Redeemer, but as Judge also. While some will be lifting glad hands and saying: "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation" (Isa. 25: 9), others will be fleeing in terror from long-delayed punishment. That it is a time of great reward is seen by the preceding verse: "He will swallow up death in victory; and the Lord will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it."

This will be a glorious and happy time for those who have accepted the mercies of God, have accepted His salvation, have given their lives to their blessed Master, have confessed and been forgiven their sins, and are thus ready to enter with Him into the eternal reward; but of those who have not done these things, but have clung to this world, and so are not ready, it will be the blackest day that has ever come into their lives. They have made merry and been careless and jocular even while the warnings of God were in the earth and while the curtain of their probation was falling; but there will be no merriment then, no carelessness, no jocularity. Of them at that time our Saviour says: "There shall be weeping and gnashing of teeth." Matt. 8: 12. The Revelator speaks of the same class:—

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6: 15-17.

That will be the greatest prayer-meeting as well as the greatest praise-meeting the world has ever witnessed. The millions who have been walking in the broad way that leads to destruction will be praying for deliverance from the wrath which their own course has brought upon them—but their prayers will not be heard. The thousands who have been treading the narrow way among the thorns of trials and persecutions will realise that the grand deliverance

has come at last, and their Lord has come to welcome them to the mansions prepared for His own. Such praise as neither earth nor heaven has ever heard will well up from their lips on that glorious and dreadful day. And their praise and thanksgiving will be sweet in the ears of all the heavenly host. The praise and the prayers of that day will make the mightiest contrast the universe has ever seen.

Let none be deceived by the statements sometimes heard that our Saviour's coming will be a secret thing; that only those who are taken to be with Him will know about it, until it is all over; and that those who are left will have another opportunity, through trials and persecutions and bitter experiences, to win through finally to victory. The Book of God contradicts it: "Every eye shall see Him." Our Saviour contradicts it: "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 27. "All the tribes of the earth" shall "mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30. "Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Mark 14: 62. Paul contradicts it: "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

When the sound of the voice of the Archangel and of the trump of God go reverberating through the world, there will not be a soul in all the world who will be ignorant of what is happening. That trumpet blast will startle the nations, and the voice of the Archangel will waken the dead; and those who are not ready to go with the Lord to the mansions He has gone to prepare will not need to go around hunting for someone to tell them what has happened and to conjecture what has become of the righteous. The Psalmist makes this so positive that there can be no excuse for believing to the contrary:—

"Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. And the heavens shall declare His right-

eousness: for God is Judge Himself." Ps. 50: 3-6.

What, then, is the manner of our Lord's return? He will come visibly, openly; every eye shall see Him; it will be as the lightning flashing from one side of the heavens even to the other, that all can see. He will come as Redeemer and Judge, to reward His faithful, and to punish those who have rejected His mercies. Before His presence all the wicked of the world will flee in terror; but they will be unable to hide from Him, for it is declared of Him, "Thine hand shall find out all thine enemies." Ps. 21: 8.

It will be a glorious event, more glorious than the feeble minds of men can possibly conceive. Our Saviour declares: "For whosoever shall be ashamed of Me and of My

words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels." Luke 9: 26. And of the glories awaiting those who are faithful to Him we read, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2: 9. The greatest paradox of this age is that while these glorious things are held out before the inhabitants of this world, so few are willing to give up the perishing things of earth that they might attain the heavenly and eternal realities. And now when the time of their realisation is so near—or of their loss—how important that we make the right decision, for God and eternity! s.

Christ's Second Coming—the CHRISTIAN'S HOPE

THE return of Christ is a fundamental doctrine of the Christian faith," declares Professor Charles R. Erdman, D.D. "It is embodied in hymns of hope; it forms the climax of the creeds; it is the sublime motive for evangelistic and missionary activity; and daily it is voiced in the inspired prayer: 'Even so, come, Lord Jesus.'

"It is peculiarly a Scriptural doctrine. It is not, on the one hand, a dream of ignorant fanatics, nor, on the other, a creation of speculative theologians; but it is a truth divinely revealed, and recorded in the Bible with marked clearness, emphasis, and prominence."—*The Fundamentals*, Vol. XI, page 87.

The New Testament, particularly, is permeated with this wonderful, comforting, and inspiring doctrine. It is referred to in almost every apostolic epistle, some of them containing lengthy passages dealing with this most important subject. Indeed, the key-note of the whole New Testament is well expressed in the following remarkably concise statement by the Apostle Paul: "We should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ." Titus 2: 13, R.V.

In the Gospels, too, there are recorded a number of Christ's own statements relative to His second coming. One of the most definite, perhaps, is that found in John 14: 1-3, where we read:—

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many

mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

And in the very first chapter of the Acts of the Apostles the same blessed assurance of the certainty of Christ's return is given—this time through the lips of angels. Just before ascending to heaven Christ led His little band of followers out to the Mount of Olives and there spoke to them His parting message of comfort and exhortation. "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men [angels] stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 9-11.

But, it may be asked, why should Christ return to this earth? What is the object of His second coming?

The reasons for His coming again are many and important, and really afford material for a number of articles. We shall here deal with some of them in a brief way only.

In the passage that we quoted from John's Gospel, Christ said that He was returning to heaven to prepare a place for His faithful followers. Then He would return to the

(Concluded on page 14)

He Is Coming Back Soon

The Fondest Hope of All the Ages Is Soon to be Fulfilled

By LETHA TAYLOR

A GREY-HAIRED woman, slightly past middle age, lives with her two daughters in a New England town. As she sews or reads through the long winter evenings, she pauses frequently to gaze into the fire with a far-away look in her eyes. She starts at the sound of a step at the door, and a flushed look of excitement comes into her face; but it fades as an everyday visitor comes into the room. She often sits by the window, where she may watch those coming down the street, and scrutinises the faces of passers-by with more than ordinary interest. She is careful always to keep things in order, and it is evident that she is looking for someone.

Her friends know the cause of this constant, expectant attitude. Almost twenty years ago her husband went to sea and has not returned. The little wife, waiting in her cottage through the years, reads again and again the story of Enoch Arden, and says, "Some day he will come, and I shall be ready for him." Often as she lights the lamp at twilight, she whispers to herself, "Maybe he will come tonight." No wonder she starts at the sound of footsteps! She

refuses to think that he is dead, but believes that somewhere in the world he is stranded, and that at his first opportunity he will return to her. The anticipation of the "coming one" buoys her spirits and gives her hope.

Many centuries ago, in a dismal Oriental prison, a disconsolate man sat gazing at the bare, stone walls. In his keen eye one could see energy, fearlessness, and grim determination. He was a leader of men. He had been born for action, not for a prison cell. He was a young man, scarcely more than thirty, but he had already lived much in experience. He had given his life to a great cause; and this was the end. He was a prisoner in the power of a despotic ruler, and he had no hope of mercy, nor even of justice. He had hoped for deliverance from another source, but it had not come. A cloud of discouragement swept over him. Doubts entered his mind. One great question weighed upon him; he longed for the answer, but could not find it.

Presently the door opened and two

men were admitted by the guard. They addressed him as Master. He determined that he would find the answer to his question. He bade his friends go to the great Rabbi and ask the simple question: "Art Thou He that should come? or look we for another?"

In that question concerning the Coming One, asked by John the Baptist of Jesus, we find the key-note of the hope of the ages. From the day that sin entered the world and God told Adam and Eve that the Seed of the woman should bruise the serpent's head, men have looked for the coming Seed. "Lo, I come," said the Lord Himself through the prophet David. Jacob just before his death, speaking in prophecy, said: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Gen 49: 10. Isaiah says, "Lo, this is our God; we have waited for Him, and He will save us" (Isa. 25: 9), and David prophesies, "Our God shall come, and shall not keep silence." Ps. 50: 3. And so throughout the Old Testament, we find always the expression of the hope of One who is to come.



When Christ made His triumphal entry into Jerusalem a few days before His crucifixion, the multitudes hailed Him with joy, saying, "Hosanna to the Son of David; Blessed is He that cometh in the name of the Lord; Hosanna in the highest." Matt. 21: 9. With far greater and more permanent joy will Christ's faithful people hail Him when He shall return in all His glory to reign as King of kings and Lord of lords.

ONLY PARTIALLY FULFILLED

AND after four thousand years of waiting, He came. But was the hope of the ages realised when He came? Only partially. For though He lived with men for thirty-three years and died for their offences and was raised for their justification, yet He went away into heaven again and left His faithful followers below. However, before He went away, He left the promise, "If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 3. And so once more the expectation of the Coming One became the hope of His people.

The apostles were thrilled with the thought of His coming, for they knew Him, and wanted to be with Him. His coming became the theme of their conversation, of their sermons, and of their epistles. One Bible student has said, "Few perhaps realise the remarkable prominence given to this truth throughout Holy Scripture. In the 260 chapters in the New Testament there are 318 references to the second coming of Christ." Paul's first epistle, written to the Thessalonian church, has this as the key-note of every chapter; and in his last epistle, just before his death, written to Timothy, he is still looking forward to the appearing of his Lord. This same hope is evident in the writings of the other apostles. They were all indeed, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 13.

CONSUMMATION OF THE GOSPEL

BUT why should the second coming of Christ mean so much to men through all the ages? Because it is the consummation of the gospel. God created a perfect man, and gave him dominion over the earth. He had a beautiful home and everything that one could wish to make him happy. There was no sin, nor death, nor anything to mar his joy. But the tempter came, and man fell. As a result, he lost his home, his dominion, and his happiness. Disease, death, and misery filled the earth. And because Adam was the father of the race, or the racial man, the whole race sinned in him. But Christ became the "second man," and came to earth to pay the price for the racial sin. He accomplished His purpose when He died on Calvary. He made it possible for man to be saved, and to live in Him a perfect life.

But His full purpose has not yet been accomplished, for we still live in a world of wickedness. God's purpose in redeeming man will not have been accomplished until sin and its results are blotted out. "For this purpose the Son of God was mani-



WHEN THE KING SHALL CLAIM HIS OWN

*I*N the glad time of the harvest,
In the glad millennial year,
When the King shall take His sceptre,
And to judge the world appear,
Earth and sea shall yield their
treasure,
All shall stand before the throne;
Just awards will then be given,
When the King shall claim His own.

Oh the rapture of His people!
Long they've dwelt on earth's
low sod,
With their hearts e'er turning home-
ward,
Rich in faith and love to God.
They will share the life immortal,
They will know as they are known,
They will pass the pearly portal,
When the King shall claim His own.

Long they've toiled within the har-
vest,
Sown the precious seed with tears;
Soon they'll drop their heavy bur-
dens
In the glad millennial years;
They will share the bliss of heaven,
Never more to sigh or moan;
Starry crowns will then be given,
When the King shall claim His own.

We shall greet the loved and loving,
Who have left us lonely here;
Every heartache will be banished
When the Saviour shall appear;
Never grieved with sin or sorrow,
Never weary or alone;
Oh, we long for that glad morrow
When the King shall claim His own.
—L. D. Santee.

festated that He might destroy the works of the devil." 1 John 3: 8. John in describing the earth says, "And there shall be no more curse." Rev. 22: 3.

This result will not come about through a gradual process, for "who can bring a clean thing out of an unclean? Not one." Job 14: 4. But it will come as a result of a great crisis. Men everywhere today, looking at the conditions in the social and political world, realise that a crisis of some kind is before us. The Word of the living God tells us what we may expect. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? . . . Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 11-13.

"Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34.

HE WILL FINISH

WHEN man sinned, God undertook to save him. He has done part of His purpose, and He will not leave it half done. He will finish the work that He has begun. Almost two thousand years ago, He left the promise that He would return. It has been a long time, but His words cannot fail. "Heaven and earth shall pass away, but My words shall not pass away," He says in Matt. 24: 35. He has not told us the day nor the hour, but the signs He gave have been fulfilled, and we therefore know that His coming is near, even at the door.

The event that the prophets through all the ages have looked forward to is about to take place. Men since the days of Adam have longed to see the time in which we live. They have wanted to see Christ set up His kingdom. But we who live in the days of the setting up of the kingdom are almost indifferent to it. Is it possible that we give less attention to the crowning of the King of kings than to the setting up of earthly rulers?

Surely the most glorious event in all history is just before us! The consummation of the gospel is about to be realised. "More glorious than the

(Concluded on page 15)

THIS IS NO. 6 IN THE SERIES ON—

FUTURISM and the ANTI-CHRIST of SCRIPTURE

Fanciful and Unwarranted Interpretations

By LOUIS F. WERE

FUTURISM, which is sweeping the world, contrary to the foundation of the Reformation, is knowingly, in face of light from heaven, carrying with it a changed law. The continuance of the Reformation depends upon adherence to the fundamentals of Protestantism, and builds on the work of the Reformers. Present-day Protestantism must see and teach what had not, in the beginning of the Reformation, impressed itself on the minds of these good men. *The time was not then ripe* for making known to the world that the papal antichrist had, during the long years of its supremacy, changed its day of worship from Sabbath to Sunday.

Quite a number of the prophecies connected with the work of antichrist speak of a world-wide message unveiling the facts of antichrist's work against God's law, as seen in the attempted change of the Sabbath. Now the issue for the world today is: If these prophecies picturing the complete revelation of antichrist's work are future, then Rome was right at the time of the Reformation, and the founders of the Protestant churches were wrong. If, on the other hand, Rome was wrong and the Reformers right, then from the same prophecies, which were the foundation of the Reformation, must be preached a return to the Sabbath of God which was changed by the antichrist. In harmony with the prophecies such a world-wide message is today being proclaimed in more than 400 different languages, and entering a new language at the rate of about one each week. Such a phenomenal movement in religion has not been seen before on this planet.

Some, clearly seeing the issue, prefer Roman Catholic futurism, which hides the Sabbath message from the eyes of the present, and postpones the fulfilment of these prophecies to the future under the reign of an imaginary antichrist. Others are ignorant of the issue, and for their sake the facts are presented. If the Papacy is

not the antichrist, as all the Reformers and all Protestant churches for three centuries declared it to be, then Protestants owe Catholics many apologies; but no mistake was made in so designating the Papacy.

If the reader has previously believed in the futuristic view, I make this appeal to him to give earnest serious study to the historical Protestant view. Do not accept futurism because it is now popular; remember how popular, and yet misleading, were the interpretations of the Messianic prophecies of the Jews, which led that people to fulfil those very prophecies in their rejection of Him, while they looked into the future for the Messiah to come. Jesus earnestly preached to that people, blinded by satanic, and hence popular, systems of interpretations: "The

time is fulfilled." Mark 1: 15. "This day is this scripture fulfilled in your ears." Luke 4: 21. And He proved it by a masterly knowledge of the prophetic passages which set forth His glorious work, and gave overwhelming evidences by wonderful miracles. And yet how few there were among so many students of prophecy who believed in Him! They did not see the fulfilment of the prophecies in Him and His work, because they felt that their fulfilment was still future!

History will repeat itself (Eccl. 1: 9), but let it not occur with you, dear reader. Look and see! Wonderful prophecies are being fulfilled today before your very eyes.

May God guard you from the seductive system of interpretation which is blinding the eyes of many to God's great message now going to all the earth in harmony with the inspired prophecies.

FACTS FACING FUTURISM

EARLY believers, taught by the disciples, believed that pagan Rome was the hinderer which prevented the rise of antichrist. 2 Thess. 2: 7. Pagan Rome, being "taken out of the way," enabled "that wicked" (verse 7) to be "revealed." See verse 8.

Christ, Paul prophesied, would not come until antichrist should be revealed. Verses 1-3. The Papacy has been revealed. The plan was not that Christ should first come and then antichrist would be revealed, as futurism teaches.

The "man of sin" was to be revealed, not by the departure of the church from the earth, but through a "falling away" from apostolic teachings, which is true of the history of the Papacy.

Of the hinderer it reads, "until he be taken out of the way." The church is never in all Scripture spoken of as "he"—always feminine. It is incongruous to say of the Holy Spirit, "He be taken out of the way."

The temple in which antichrist would sit in authority is God's spiritual temple—His church.



In Reformation times, when many persons imperilled their lives because of their study of God's Word, there was little doubt as to what power fulfilled the Scriptural predictions concerning the antichrist.

Verse 4; 1 Tim. 3: 15; 1 Cor. 3: 17; Eph 2: 22.

The "mystery of iniquity" was "already" working in Paul's day, and soon afterwards developed in the Papacy. Verse 7; Acts 20: 28-30.

The expression "son of perdition" (verse 3) is only used in one other place in the New Testament, and is there applied to Judas, who was *not* a blasphemous infidel but a *professed follower of Jesus*, even when betraying Him. Even so antichrist "the son of perdition" will not be a blasphemous infidel as futurism teaches, but an apostate church professing to serve Christ while working contrary to Him.

Antichrist's "blasphemy" (Rev. 13: 6) is manifested in a false system of worship. Isa. 65: 17; Eze. 20: 27, 28; Rom. 2: 24, etc.

Antichrist's denial is seen in its works, more than in its words. 1 John 2: 22; Titus 1: 16.

The "lawless" one is one who behaves contrary to God's law, which the Papacy has done, ordering the destruction of those whom it considers heretics, and attempting to change God's law. See Dan. 7: 25. God esteems the law thus changed as belonging to the lawless antichrist. See Ps. 94: 20, 21.

FUTURISM HAS AN INTERPRETATION OF ITS OWN WHICH IS FOREIGN TO THE WHOLE PLAN OF SCRIPTURE

To fit in with futurism, the "beast" of Revelation 13 is forced to represent an individual antichrist, when a cruel or wild "beast" is never employed to represent an individual in all the symbols of Scripture prophecies. See Dan. 7: 1-8, 23; 8: 1-11, 20, 21, etc. Beasts in prophecy represent powers governing for many years with a succession of rulers.

Because of the use of the definite article "the" in the expressions, "the man of sin," and "the antichrist," it is said that antichrist can only be one man. But as the Rev. E. Nangle has shown in "The Man of Sin," page 158:—

"We shall now show that the supposition that the words 'man of sin' designate an official succession, or class, is *not* an unwarranted assumption.

"Thus in Num. 35: 25-28, the succession of high priests is spoken of as *the* high priest.

"In 1 Sam. 8: 11, the succession of kings in Israel is spoken of as *the* king.

"In Rom. 1: 17, all justified persons are spoken of as *the* just man.

"In 2 Tim. 3: 17, the whole succession and body of Christian ministers are designated *the* man of God."

"In Heb. 9: 7 and 24, the succes-

sion of high priests is spoken of as *the* high priest."

"In 2 John 5: 7, the 'many deceivers,' who, as the apostle says, are entered into the world, are described as *the* antichrist."

"In Rev. 12: 1-6, the church of Christ during the period of 'a thousand two hundred and threescore days' is described as *the* woman."

"Likewise in Rev. 17: 4, the Church of Rome, as she persecuted the Lord's people for many ages, is described as *the* woman drunken with the blood of saints," etc.

Mr. Nangle goes on to show how even the hinderer was also a succession of men—the emperors of the pagan Roman empire.

In all the New Testament "saint" means Christian, but futurism indicates that "saint" in the Apocalypse means a Jew. Why is the difference here?

In all the New Testament the church is referred to as the bride of Christ, and the pronoun "she" should always be used; but a special licence must be issued for the sake of futurism in 2 Thess. 2: 7, where the hinderer to antichrist (claimed by futurists to be the church) is spoken of as "he." Some futurists, too, make the "man-child" of Rev. 12: 5 (obviously Jesus) represent the church taken up at the second advent, which is contrary to the figures used elsewhere in the New Testament.

God's temple on earth in this dispensation, as is definitely taught in all the New Testament, is His church (1 Tim. 3: 15, etc.); but in the passages in which *futurism* is affected, there alone it is mistakenly held to mean a literal building. 2 Thess. 2: 4.

The "son of perdition," applied elsewhere to a professed follower of Christ must, when interpreted by futuristic theories, refer to an infidel antichrist, giving it a different meaning from the one definitely given in Scripture.

To "blaspheme," which is used in Scripture concerning a false system of worship (Isa. 65: 17, etc.), means infidel utterances according to futurism. To "deny" is likewise misused by futurism to mean a direct infidel denial by antichrist, whereas Scripture teaches that we may profess to serve God, but "in works deny Him." See Titus 1: 16; Matt. 10: 32; Luke 9: 23, etc.

All Scripture is given to the church to be profitable now (2 Tim. 3: 16, 17); but futurism makes the last communication of Christ to His church (Revelation) of no practical value, instead of *most important* as one would expect it to be.

Jesus urges the church to keep the sayings recorded in this Book of

Revelation (Rev. 1: 1, 3; 22: 6); but futurism teaches that it is impossible to keep the major portion of them, for they are future and do not affect the church, as the church will have been taken away before the events prophesied take place.

Futurism makes the "hereafter" of Rev. 4: 1 mean that what is written after that verse applies after the church has been taken away, whereas any other person would read it as *from John's day*, as will be seen by comparing Rev. 1: 19 and 4: 1 with Rev. 22: 10.

It is said the first three chapters of Revelation bring us to the church's removal, and then "hereafter" means from then; but that reasoning would destroy the force of the admonition to the church to keep the prophecies of this book (Rev. 22: 7, 9) "for the time is at hand." Verse 10. Turning to Revelation 20, 21, and 22 we find described the destruction of the wicked and the rejuvenation of the world, wherein are the saved of a completed redemption. Now it is evident that what follows the first few chapters of Revelation is not to be understood as taking place after the wicked are destroyed and the new earth established, for verse 11 speaks of the close of probation; verse 12 speaks of the second advent; verse 16 directs that the Book of Revelation be read in all the churches; verse 17 represents Christ as still pleading for sinners *after they would have been all destroyed*, if futurism is true; and in verses 19, 20 people are threatened with the seven last plagues which fall *before* Christ comes.

NOTE.—The book "Daniel and the Revelation" by Pastor Uriah Smith, and "Our Day in the Light of Prophecy" by Pastor W. A. Spicer, are without rivals in dealing with prophecies fulfilled and fulfilling. A smaller work, "The Papacy in Prophecy," by J. A. Stevens, will show how wonderfully the Papacy has fulfilled or is fulfilling all the specifications of antichrist. These may all be obtained from the publishers of this journal.

Justification by Faith

JUSTIFICATION by faith is not a doctrine, it is an act. It rests entirely upon belief; not belief in a historical statement about Christ, but in the personality of Christ, in Jesus Christ as the Second Person of the Trinity, in Jesus Christ the Second Person of God, in whom the power of the Godhead rests. That is the reason salvation rests exclusively upon belief, not upon works, not upon baptism, but upon belief in Jesus Christ, the living, throbbing, pulsating Son of God, the personality of God manifested in Christ, who is God, the embodiment of the personality of the Godhead.—Mark A. Matthews.

The RIDDLE of ABRAHAM'S BOSOM



By

ROBERT L. ODOM

THAT among other traditions the Jews believed in a mythical place called "The Bosom of Abraham" is evident from the writings of the celebrated Jewish historian, Josephus. After one reads the following paragraph from him, it is easy to see that Christ, in the sixteenth of Luke, was merely drawing a moral lesson from a well-known Jewish legend. Josephus says:—

"For there is one descent into this region, at whose gate we believe there stands an archangel with an host; which gate when those pass through that are conducted down by the angels appointed over souls, they do not go the same way; but the just are guided to the right hand, and are led with hymns sung by the angels appointed over that place, unto a region of light, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoice in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil, no burning heat, no piercing cold, nor are any briars there; but the countenance of the fathers and of the just, which they see, always smiles upon them, while they wait for that rest and eternal new life in heaven, which is to succeed this region. This place we call *The Bosom of Abraham*."—From "An Extract out of Josephus's Discourse to the Greeks Concerning Hades," from "The Works of Flavius Josephus," as translated by William Whiston.

PROBABLY no story related by Jesus has been used so ardently for doctrine as has that of the rich man and Lazarus recorded in the sixteenth chapter of Luke. Those who preach pre-resurrection and pre-judgment rewards and an existing hell of fire filled with screaming, miserable wretches in endless burning agony, cling tenaciously to this story as a proof of their assertions.

In order to support their teaching, they insist that the story shall be taken literally, not as a parable; and that it truly depicts the present state of the dead, the rich man a sinner and Lazarus a saint. To try the soundness of such an argument, I propose the following tests: (1) Is a literal interpretation of the story consistent with the views that it is supposed to support? (2) Are such an interpretation and the view it is supposed to support consistent with the general teachings of the Holy Scriptures regarding the state of man after death?

SOME QUESTIONS

Now suppose we take this story literally, barring any figurative interpretation as in a parable. Is Abraham a real person in the story? If not, why does he talk and know so

much? If not, why does the rich man converse with him? Is Abraham's literal bosom the abode of the righteous? Would it not have to be exceedingly large to accommodate all of them for eternity? Did the angels transport Lazarus literally "into Abraham's bosom"?

Are Abraham's bosom and hell close by each other? Are they within seeing, speaking, and hearing distance? Is it a fact that the righteous and the wicked converse with one another in future life? Did not Abraham talk with the rich man? Is Abraham governor of and spokesman for the righteous in the next world? May they not go or come without his permission? Do the wicked pray to Abraham? Is he, and not God, the one who dispenses "mercy"?

The story does not say whether Abraham, the rich man, or Lazarus were spirits or not. Do the angels have to transport the righteous from place to place? Are the righteous in the next world "comforted" while within their sight and hearing exists a hell full of burning wretches that in torment cry and plead to the righteous for water and for mercy? Are they "comforted" while being refused to grant one of those creatures one drop of water? Do the wicked inter-

cede before Abraham for those living upon the earth?

Abraham was born about two thousand years after Creation, according to Bible chronology. Many righteous people had died upon the earth before he did. Where did they go before he died? Did Abraham have a bosom before he existed?

It is very evident that reasoning based on a literal interpretation of the story becomes ludicrous, and almost absurd. Even those who insist on such an interpretation will generally admit that their position creates difficulties.

What shall we do with the story, then?

WHAT IS A PARABLE?

THE only reasonable way it can be taken is as a parable. But some will say, "It does not say that it is a parable!" Neither did Nathan say that he was relating a parable when he told David the story of the rich man's crime in taking his poor neighbour's ewe lamb for the meal of a guest. See 2 Samuel 12. David soon saw the point, and knew that it revealed the enormity of his sin in taking Bathsheba, and having her husband put out of the way. In the Book of Luke there are other stories, of

which we are not told in so many words that they are parables. Those of the unclean spirit seeking to recover his house (11: 24-26), the unjust steward (16: 1-12), the great supper (14: 16-24), the good Samaritan (10: 30-37), and also the prodigal son (15: 11-32), are samples.

Webster defines a parable as follows: "A fictitious narrative, usually brief and simple, which, under the guise of facts of familiar or common occurrence, conveys moral or spiritual truth." In a parable the story itself is nothing more than a vehicle to convey a moral. And herein lies the danger in the use of the Saviour's parables. Some take the stories themselves for doctrine instead of the moral instruction they impart. I once told a thrilling story to a group of boys to impress upon their minds the importance of doing little things well. But alas! The story so captivated their minds that the moral made very little impression!

PROPER USE OF PARABLES

DR. JOHN BROADUS, the noted scholar of the Southern Baptist Church, whose work, "Preparation and Delivery of Sermons," has been used by various denominations for more than fifty years in seminary instruction, has this word of caution for young ministers: "In the case of figurative passages which really have a spiritual meaning, there is danger of pressing the figure too far, of fancying a spiritual sense in aspects or details of the figure which are not really within the scope of the inspired writer. . . . We must inquire what the sacred speaker or writer designed by the figure; so much it means, but beyond that, as a part of Scripture, it means nothing. Especially common are errors of this kind in the interpretation of our Lord's parables."

DANGERS OF INTERPRETATION

AND he adds: "In undertaking to interpret a parable, we must learn from the connection what subject our Lord used it to illustrate—must then notice what light the parable as a whole throws on that subject, what aspects of the subject it brings to our view—and finally inquire how far we may fairly regard the several details of the story as separately significant. In this last respect we must avoid extremes, exercise sound judgment, and constantly keep in mind that the parable is an illustration, and founded on some resemblance or analogy which is at best only partial."—Pages 54, 55.

Imagine to what lengths one might go in perverting the truth by taking these very stories of Jesus and turning their details into doctrines! The kingdom of heaven would soon be-

come a sheep station, a fishing party, a mustard-raising industry, or a baking establishment!

REACHING THE JEWS

JESUS often spoke to a very prejudiced audience. Opposition grew as the people closed their eyes and ears to the truth. To reach these people the Lord found the parable most effective. A good example is found in Matt. 21: 33-46. Without reference to God, religion, or the Scriptures, Jesus relates a story about a householder who had trouble with his wicked husbandmen. As people usually are, those Jews were not so disposed to turn a deaf ear to secular subjects. But "when the chief priests and Pharisees had heard His parables, they perceived that He spake of them." Verse 45.

The setting of the story of the rich man and Lazarus reveals that Jesus was giving the Jews a lecture in plain language about serving "God and mammon." Luke 16: 13. In this discourse He was striking at one of the most prevalent sins of the Pharisees. "And the Pharisees also, who were covetous, heard all these things: and they derided Him." Verse 14. Evidently pausing because of the derision, He said: "Ye are they which justify yourselves before men; but God knoweth your hearts." Verse 15. After these few remarks in reply, He turned to the story in question.

By the rich man who fared sumptuously while his neighbour lay in direst need, He pictured the covetous, mammon-serving Pharisees. In the denunciation of their hypocrisy in Matthew 23 and elsewhere we learn that they lived on the fat of the land, exploited the poor and needy, loved the praise of men more than the praise of God, sought the chief seats and places at the feasts and public functions, and above all made the greatest pretensions of religion and piety. At the same time they remained callously indifferent to the needs and sufferings of those about them.

The Pharisees put Abraham where God should have been. They trusted more in their earthly than in their heavenly Father. The rich man in the story prays to Abraham. God's name is not mentioned once in the whole story. The Pharisees used to boast, "We have Abraham to our father." Matt. 3: 9; also John 8: 33-56. They made much of having Abraham's blood flowing in their veins, but revealed little of the Spirit of God flowing in their hearts. Nevertheless, Abraham would have condemned their selfish and hypocritical spirit.

But our blessed Saviour would even grant them evidence which their revered father Abraham would con-

sistently deny them because of their unbelief. Ere they could silence Him by death, He gave them the sign they had so long demanded. Lazarus of Bethany had died, and four days after lay in the grave in a state of decay. John 11: 11-17, 39. In the presence of a multitude Jesus called Lazarus to life, not from heaven or hell, but from the tomb, and clothed with the grave-clothes in which they had buried him. Verses 42, 43.

MALICE TOWARD JESUS

MANY people believed on Him that day, but "some of them went their ways to the Pharisees, and told them what things Jesus had done." Then "gathered the chief priests and the Pharisees a council, and said, What do we? for this Man doeth many miracles. . . . Then from that day forth they took counsel together for to put Him to death." Verses 45-53. When they said, "This Man doeth many miracles," they confessed that He had granted them signs according to their requests. But instead of believing Him, they would kill Him for it!

While He spent the day with Lazarus and his sisters at Bethany before making the triumphal ride into Jerusalem, "much people of the Jews therefore knew that He was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus." John 12: 9-11. How truly did the moral of the story of the rich man and Lazarus come true in the experience of the unbelieving Jews! "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16: 31. A timely lesson for us all today!

BASIS OF THIS PARABLE

JESUS based this parable upon a current superstition of the Jews concerning the future state, since this circumstance in itself would cause His hearers to listen more readily to His words. Josephus, the great historian of the Jews, in his "Discourse to the Greeks Concerning Hades," describes that superstition. Even the advocates of a literal interpretation of the story in question would not presume to place themselves in harmony with all Josephus says of it.

The Jews had diverse views as to the state of the dead (Matt. 22: 23-33), and Paul once took advantage of their disputes on this topic to save himself from destruction by a mob. Acts 23: 6-9. But the Lord, in telling

(Concluded on page 16)

Christ's Second Coming— the Christian's Hope

(Concluded from page 7)

earth to take them to be with Him for ever.

It is evident, then, that God's people are dependent upon the second coming of Christ to give them a place in the "many mansions" of their "Father's house." The righteous dead of all the ages are still waiting in their dusty beds for the day when they shall be raised to eternal life. This is made clear by the Apostle Paul in the familiar words found in I Cor. 15: 51-53:—

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

That this change takes place at the second coming of Christ is evident from what Paul says in another of his epistles. Thus we read:—

"For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the

Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." I Thess. 4: 15-17, R.V.

It is not until the second coming of Christ, then, that the righteous receive their inheritance and their rewards; and so, too, it is not until then that the wicked receive their just punishment. "Behold, I come quickly," declares our Saviour, "and My reward is with Me, to give every man according as his work shall be." Rev. 22: 12. See also Matt. 16: 27; 25: 31-46.

But the inheritance of the redeemed is to be this earth purified by fire and restored to Edenic beauty. And this cannot take place until Christ comes to rid this earth of sin and all its effects. See 2 Peter 3: 10-13.

We have referred but briefly to some of the things that are inseparably connected with the second coming of Christ, but we believe that our readers will readily see how earnestly every true Christian should be longing for that great event to take place. It brings an end to the reign of sin and death, and ushers in that glad

eternity of love and peace and righteousness and perfect harmony throughout the whole universe of God. F.

Warnings of Our Lord's Return

(Concluded from page 2)

In giving further warning that His return would be imminent when the world was topsy-turvy, Jesus said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

God in His great mercy is allowing these events to take place to give the world fair warning to prepare to meet His Son, who presently shall appear in the clouds of heaven. God also wants the distressed and distraught peoples of this world to take hope because of the fact that disaster, trouble, and woe are not to continue in this world for hundreds and thousands of years. Soon Jesus will come to cleanse this earth of sin and sinners, and to bring in an entirely new order of things. That is the hope of the true followers of Christ.

"When these things begin to come to pass," let us look up, and lift up our heads; for our redemption draws nigh, and a perfect world is just beyond the horizon.

Christ's Great Prophecy



A BOOK YOU WILL
READ & ENJOY

in the twenty-fourth chapter of Matthew enables us to get in true perspective the events of the present, and gives vital knowledge of the greatest of all events not far distant—the coming of the Redeemer.

A. L. KING'S

BOOK ENTITLED

Behold, He Cometh!

is a timely study of this remarkable prophecy and the meaning of present-day world happenings.

128 pages, illustrated, 1/6 per copy,
paper covers post free

SEND FOR A COPY AT ONCE. STAMPS OR POSTAL NOTE ACCEPTED FOR PAYMENT

(ORDER FORM)

To Signs Publishing Company, Warburton, Victoria (or any agent, see page 16)

Please send me a copy of BEHOLD, HE COMETH, for which I enclose 1/6 payment.

Name

Address

He Is Coming Back Soon

(Concluded from page 9)

scenes of Pentecost, more startling than the fall of Jerusalem, more blessed than the indwelling of the Spirit . . . will be the literal, visible, bodily return of Christ. No event may seem less probable to unaided human reason; no event is more certain in the light of inspired Scripture: 'This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.' 'Behold, He cometh with clouds; and every eye shall see Him.'

His last Scripture message to us is, "Surely I come quickly," and with joy we answer, "Even so, come, Lord Jesus."

The Unending Miracle

A JEWESS of wealth and position noticed an advertisement of some article which she fancied, that would accompany the purchase of a Bible. She sent an order for the sake of what she wanted, and tossed the unwelcome Book aside; but in an idle hour, later, picked it up and turned its pages. The New Testament was unfamiliar, and she had glanced at it curiously, becoming interested before she knew.

She fought against belief, but it gradually forced itself upon her, and she found herself in deep trouble. Confessing her faith meant the loss of property and home, the heart-break of father and mother, even separation from her husband, but she could not remain silent.

All that she feared was threatened in those awful days, but because they loved her, and to prove her error, her family also read the despised gospel. Earth's unending miracle was repeated; they found what she had found, and looked wondering into each other's faces, a Christian household.—*Forward.*

Just Like God

"LITTLE Mary was one morning reading with her mother in the New Testament, and this was one of the verses of the chapter: 'For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' Stopping for a moment in the reading, the mother asked, 'Don't you think it very wonderful?' The child, looking surprised, replied in the negative. The mother, somewhat astonished, repeated the question, to which the little daughter replied, 'Why, no, mamma; it would be wonderful if it were anybody else; but it is just like God.'



CHILDREN'S CORNER

Wattle Blossoms

ELSIE M. BROWNE

GOLDEN sunlight, bright blue sky, dear little baby breezes blowing—children, can you imagine such a day? Yes, for it is the kind of day we all enjoy.

As I walk on my way towards the bush land, everywhere I can hear the singsong of the happy birds; tweet-tweet here and twit-twit there. They are flying from shrub to shrub carrying straws for the weaving, and wool or feathers for the lining of their nests.

Butterflies, too, I see, such pretty blue and black ones; and here and there a white one glancing by.

Can you guess what season of the year it is? I almost hear you shouting: "Spring, spring." Yes, it is spring, the glad, merry spring-time, when all the trees and birds and flowers seem overflowing with joyousness. But I have not come to look for springtime in the bush, I have come to look for some wattle.

A few weeks ago I noticed a clump of wattle-trees covered with queer-shaped little buds, and as I passed by they seemed to say, "We are hiding bundles and bundles of fluff as golden as the sun, in our tiny green cases, and if you will come back soon, we will show you millions of powdery sun-golden balls dancing in the breezes."

I wanted to play among such golden balls, so, as I went home, I decided to respond later to the call of the wattles. Now here I am on my way to the wattle dance on this lovely spring day I have just described.

On every side, the bush seems calling to me. The gully I know is full of maidenhair, while the hillside is covered with bursting buds. But on I go, till I reach a patch of level ground, where tall gum-trees stretch out their arms to the sky, while underneath them is, oh! what a sight! I wanted to dance round and shout with delight, "Wattle gold! Wattle gold!"

It was a triumph of spring buds; flowers and twigs danced in the sunshine, and the gentle breezes played tunes among the glossy, dark-green leaves. It helped to remind me somewhat of the glad dancing that once took place around David of old. You will remember the Bible says he came home from a war, and because he had been so brave and had won the battle the people joyously danced and sang around him.

Now the wattle is brave; it has to battle against all the winter storms, and yet while the cold winds are still here the wattle blossoms are shining golden. So you see that as the wattle has braved the winter storms it has grown stronger, and now when spring days come, sunny and warm, it is able to shine with golden blossoms, and seems to dance with joy, and make everything around it happy.

So from the wattle's happy blossoms we may learn to be strong and brave when the cold winds of adversity or of temptation blow around us. When Satan creeps along and says, "It does not matter if you are just a little naughty, or if you say, 'I won't to mother, and unkind things to others,' think of the beautiful wattles, and say to yourselves, "I will be like their shining balls of gold—I will have my life be beautiful; therefore I will be loving instead of unkind, good instead of naughty and bad, and be as helpful as I can."

If you do this, when Jesus comes to this earth with all His shining angels to take to heaven those who have not listened to Satan's words, you will be among them, and will then be able to dance with joy as the people danced round David when he had won the battle, and as the wattle blossoms dance and greet the spring when their long battle with winter is done.—"Nature's Humble Teachers."

Signs of the Times

We send out no 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.

PRICE PAYABLE IN ADVANCE

12 months, 6/6; 6 months, 3/3; 3 months 1/9
Post free in the Commonwealth and N.Z.
All other countries - - - 10/-

Single copies, postage extra - - - 11d.
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.)

Melbourne and 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.2, Victoria.

Tasmanian Tract Society, 361 Argyle Street, North Hobart, Tasmania.

South N.S.W. Tract Society, 72 The Boulevard, Strathfield, N.S.W.

North N.S.W. Tract Society, 21 Gordon Avenue, Hamilton, N.S.W.

Queensland Tract Society, 37 O'Connell Terrace, Bowen Hills, Brisbane, Queensland.

South Australian Tract Society, 27 Prospect Terrace, Prospect, S.A.

West Australian Tract Society, 47 Hay Street, Subiaco, W.A.

North N.Z. Tract Society, 84 Jervois Road, Auckland, N.Z.

South N.Z. Tract Society, 902 Colombo Street, Christchurch, N.Z.

Around the World

THE German state railways are now using the X-ray machine in their shops as an everyday tool of inspection, for concealed imperfections.

WHEN the King and Queen of Siam visited the United States they declined to exercise the privilege of bringing with them wines for their personal use.

THE Nationalist Government of China has decided to employ women on the state railways, and a number of young women are now installed as ticket-sellers on the Peiping-Mukden railway.

ALMOST 500 bottles are thrown overboard daily from British ships into the oceans of the world and allowed to drift where they will. They are not empty, for each contains a set of printed instructions and a record of the point at which it was dropped. Anyone finding such a bottle is asked to send the record taken from it to the Air Ministry in London, first making a note of where it was picked up. Meteorologists hope, by a study of the information thus received, to add to their knowledge of ocean currents and prevailing winds.

BERMONDSEY is one of the very poorest sections of London, in fact, it has, as the Bishop of Southwark once said, "the greatest mass of unrelieved poverty in the world." It has the highest unemployment rate in London, one in seven of the population receiving the dole. Yet it spends over £1,200,000 annually on intoxicants, 85 per cent of which is for beer. Though a third of the population are children under twelve years of age, seven times as much is spent on drink as on milk. One can see from this what a curse to society brewers and holders of brewery stock are.

THE *Literary Digest* recently contained a photo of Mr. Henry Ford at the wheel of his twenty-millionth Ford car, which was turned out in Detroit on April 14.

THE Emperor of Abyssinia, who has a great liking for all modern labour-saving devices, recently purchased an adding-machine for his own use, and also, it is understood, recommended the use of such machines in the government departments.

THE Canadian-Pacific Railway Company's new liner *Empress of Britain* completed recently the fastest Atlantic crossing. She steamed from Cherbourg to Father Point in 4 days 12 hours 30 minutes, clipping several hours off the time of her maiden voyage, and nearly five hours off the Cherbourg to Ambrose Light record held by the *Europa*.

REMARKABLE vital statistics of certain towns and countries have been prepared by the Health section of the secretariat of the League of Nations, and are published in the current issue of the Victorian Health Bulletin. Although the figures are for 1929 the comparisons they afford indicate extraordinary variations in the death, birth, and infantile mortality rates of various countries. The death-rate per thousand of the population, for example, was 9.3 in Melbourne, 9.2 in Wellington (the lowest shown), 30.6 in Calcutta, 26.7 in Cairo, 20.7 in Lisbon, and 14.2 in London. In Sydney it was 10.2. The birth-rate was highest in Cairo, with 43.9, compared with 16.5 in Melbourne, 18.2 in Sydney, 15.8 in London, and 9.3 in Oslo. The infantile mortality per thousand living births was 51 in Melbourne, 57 in Sydney, 107 in Glasgow, 51 in Cape Town, 50 in San Francisco, 42 in Amsterdam, 41 in Wellington, 36 in Geneva, and 211 in Cairo.

BRITAIN has the highest taxation in the world, and rates have gone up £100,000,000 in the last fifteen years. If the country were to go on at that rate the people would be unable to support the social services. On these the nation is, said Sir Robert Horne, M.P., in a speech in April last, spending £396,000,000 per annum. Sir Robert Horne gave the following comparative figures of the expenditure per head of the population on social services:—

Great Britain	£3 18 6
Germany	1 17 6
France	13 0
Belgium	5 6

"We in Britain," commented Sir Robert Horne, "are painting the cart while starving the horse." Some of the high costs, added Sir Robert Horne, have got to go. He said he was not going to say whether wages might not have to suffer, like the other costs, but it was perfectly clear that unless the burdens of taxes and rates could be reduced, wages would also have to bear a greater burden than at present.

The Riddle of Abraham's Bosom

(Concluded from page 15)

the parable of the rich man and Lazarus, discusses neither the right nor the wrong views concerning the hereafter of the dead. He does not say He is sanctioning any particular view. He is pointing out to a prejudiced audience who had ridiculed Him in His discourse, that as long as they remain content to serve mammon, and indifferent to the needs of others, they are rejecting the testimony of "Moses and the prophets" while demanding a miracle, and placing themselves beyond the reach of divine mercy.

A WONDERFUL talking clock will be erected at the Paris Observatory to announce the exact time every minute. It will be connected with telephone lines so that anybody wishing to ascertain the exact hour will merely telephone to the clock. The caller will hear the clock tell him the time.

ACKNOWLEDGMENT

WE acknowledge with thanks a remittance of £2 tithe from an anonymous giver.

WHY

Whole Wheat IS SUPERIOR FOOD

To obtain and retain health, it is necessary to know what we eat and why we eat it. Why, for instance, medical men and food specialists everywhere recommend a return to whole wheatmeal foods, whole wheaten bread. Why we are told that "To feed growing children on white bread is a national calamity"; why the *Lancet* says, "Experimental work done during the war has demonstrated for all time the superiority of whole meal over white flour." Whole wheat is superior food because in milling flour the parts that contain the essential vitamin and much else are removed.

GRANOSE BISCUITS are whole wheat

OUR bodies need all the properties contained in the whole grain; the vitamins, the mineral salts, the bran. We get them all in Granose Biscuits, the best possible form of wholemeal bread. For every flake of Granose is a grain of wheat. Eat Granose at every meal as you have been accustomed to eat bread.

Granose Biscuits

A SANITARIUM HEALTH FOOD

In 12 oz. and 3lb. caddies at leading grocers and at Sanitarium Health Food Shops

Published by SIGNS PUBLISHING COMPANY (A.C.A. Ltd., Props.), Melbourne; printed at Warburton, and registered as a newspaper in Victoria.