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From the

MANGER to the THRONE

★ WILLIAM W. ELLIS

BRUCE BARTON has written of Christ in his interesting book as "The Man Nobody Knows." Bible writers speak of Him as the Man everybody may know, and whom to know is life eternal.

Christ, speaking to Nathanael of His Messiahship, called His disciple's attention to the dream of Jacob (Gen. 28: 10-12) as a type of Himself. John 1: 51. Like Jacob's ladder, Christ must be divine in order to reach up to heaven, and human in order to reach down to where man is. Thus Jesus Christ, the God-man, becomes man's perfect Saviour.

Light, when passed through a prism, reveals the seven colours which make up its spectrum. So also, He who is "the light of men" (John 1: 4, 9), when studied in the prism of the Scriptures, reveals seven wonderful facts relative to human redemption.

These seven fundamental facts of Christianity we shall carefully study, one by one, in order that we may the better understand and appreciate our wonderful Saviour. Various denominations and creeds have been built up around one or another of these basic principles; but the student of the Bible will accept all seven of these glorious facts concerning his beloved Master. Modernists may ridicule them, but to the sincere Christian these are the life-blood of his religion.

Christ taught that He had been co-existent with the Father from before the beginning of this world (John 17: 5, 24); and the New Testament teaches that it was He who was the Creator of this planet and its inhabitants. John 1: 1-3, 10-14; Col. 1: 13-17; Heb. 1: 2, 3.

When man fell under the curse of sin, Christ, who had created the world, came to redeem His lost creation. John 3: 16. Our Creator became our Saviour. Isa. 43: 1; 44: 24.

Christ, the begotten Son of God, was to become the Son of man, that He might be able to redeem us. Phil. 2: 5-11. He was "born again" as the Son of man to enable us, through His name, to be "born again" as sons of God. John 1: 12, 13; 2 Cor. 5: 19-21.

He who was of eternity became of time. He who was rich, for our sakes became poor. He before whom all heaven rejoiced became a "Man of sorrows" for us. He who had been Lord of all became servant of all. He who was heir of all things had no place to lay His head. He who is the great judge stood condemned before Pilate. Him who loved man most man hated most. He offered men life, they gave Him death. He gave up all (Ps. 45: 6-8) that He might regain that which was lost. It was His love, and not our spikes, that held Him on the cross.

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5: 8. Man was lost in a garden—the garden of Eden; so in the garden of Gethsemane our Saviour agonized. He died, was buried, and rose again.

John 19: 41. Man lost life by sinning in partaking of the fruit of a tree in the garden; Christ paid the penalty for man's transgression on the tree. Gal. 3: 13. Thorns came

● "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."



as a result of sin; so Christ was crowned with thorns. Gen. 3: 18; John 19: 2. Sweat was a part of sin's curse; so Christ sweat more than any man, even drops of blood. Gen. 3: 19; Luke 22: 44.

Man's offence was a matter of the heart; so his reconciliation was brought about by a broken heart. Ps. 69: 20, 21; Isa. 53: 1-12. Satan brought sin into the world by a woman, without man's help; and God brought our Saviour into the world by means of a virgin without man's help. Isa. 7: 14; Gal. 4: 4.

"If Christ be not raised, . . . your faith is also vain. . . . Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 14, 18. Herein lies the big difference between Mohammedanism, Buddhism, and Christianity. Their founders are dead and buried; while Christ, though once dead, is alive again, and ever liveth. Rev. 1: 18. Christ lives; and because He lives, we too shall live. He has the keys of death and the grave, and one glad day our loved ones, lost a little while, shall be restored to us; for He is the Resurrection and the Life. John 11: 25, 26.

Christ Our High Priest

Jesus (John 14: 1-3), the angels (Acts 1: 9-11), the prophets (Ps. 16: 10, 11), and the apostles (Mark 16: 19) all testify concerning the ascension of our Saviour to the throne of His heavenly Father. If He did not go there, then there is no heaven for us, and He will not come again to take us there. Either Christ ascended to heaven or else the testimony of the Bible is false.

Stephen, the first Christian martyr, as he was dying for Christ, saw the One who had died for him standing at the Father's right hand in glory. Acts 7: 55, 56.

In the typical service for forgiveness of sin, in the Jewish tabernacle, after the sacrifice of the sin offering, it was necessary for the priest to enter within the veil with the blood of the sacrifice to present it before the curtain which veiled the mercy-seat of the ark of the covenant which contained the law that had been violated. The shed blood of the sacrifice availed nothing until it had been presented and accepted within the veil.

This ceremony illustrated, in type, the solemn truth of Christ's intercession in heaven for us. 1 John 2: 1. After dying as man's sin offering (1 Peter 1: 19), Christ entered heaven to present His shed blood before the mercy-seat of the eternal throne for

us; and to plead the merits of His sacrifice for us. Heb. 9: 23-26; 10: 12-22; 9: 11-14.

Since the ascension of Christ we have such an high priest (Heb. 8: 1-5), an eternal intercessor (Heb. 7: 25), who is understandingly merciful (Heb. 2: 17), and who can sympathize with our needs. Heb. 4: 14-16. None else can ever be man's mediator, since none else has created us, died for us, risen again for us, or ascended to heaven to plead for us. 1 Tim. 2: 5, 6. This truth for ever precludes the possibility of deification of human martyrs.

Our Creator had to be our Redeemer (Eph. 3: 9; Matt. 1: 21; Isa. 60: 16); our Redeemer must be our Mediator (1 Tim. 2: 5); therefore our Mediator must be our Creator. It is an unbroken circle. No one but Jesus Christ can possibly fulfil the requirements.

As an interpreter must understand both languages with which he has to deal, so Christ, in order to be a perfect advocate between divinity and humanity, had to be a partaker of both natures in order to properly represent and sympathetically understand both God and man. That is why there is salvation in no other name. Acts 4: 12; John 14: 6.

Without the return of Christ, all the other six facts fall back lifeless. Christ died to end death (Rev. 1: 18); but unless He returns, death will never end. Heb. 9: 27, 28. So is it also with tears, suffering, and sin. Rom. 8: 18-23. His second coming will put the cap-sheaf on the whole gospel story of redemption. Without it, all the other truths are lost. Without the other six, this seventh truth will mean but eternal loss to you. What think you of Christ? He loves you! Do you love Him?

The Brewer--- the Destroyer of Food

THE brewer and the distiller are destroyers of food, nothing more and nothing less. Except by the destruction of carbohydrate foods, starch and sugar, they cannot make alcohol. If the alcohol be used for its thousand life-serving purposes, in peace or in war, the destruction of food not still more essential to life is justified; otherwise it is waste and worse, the turning of treasure into trash, of food into poison.

These are simple chemical truths which we should all know had we not been brought up under an educational system which calls chemistry—the very architect of civilization—by the name of "stinks." But for this, we should not be deceived when the brewers tell us, for instance, that they use only six per cent of the nation's sugar, less than goes into non-intoxicating drinks. The sugar in non-alcoholic drinks, as in tea or fruit, is used; it burns in the heart and other muscles, and maintains life. The sugar the brewer takes he destroys so that no man can use it. Further, the brewer does not mention the colossal quantities of starch he uses; but starch and sugar are simply two forms of the same thing, and all the starch the brewer destroys is food as such, as is the sugar into which it can at any time be turned. These commonplaces of elementary science are disputed by no one; in all the trade replies to these pages not one of our food destroyers will challenge this paragraph.—Dr. C.W. Saleeby, M.D., F.R.S.E., Chairman, Strength of Britain Movement and Medical Adviser to the Ministry of Food during the Great War.



H.R.H. Crown Prince Olaf of Norway visiting a Norwegian destroyer now working with the British Navy. If all the nations were to accept and follow Christ and His principles, all the world's problems could be quickly solved.

NOTE and COMMENT

Current Topics Reviewed



Revolt from Industrialism

FROM the beginning of the industrial revolution until recently, it was thought by many that the world would be saved by science and invention. It was claimed that improved and multiplied machinery would so increase both man's creature comforts and his leisure time that he would become cultured and mellowed to such a degree that a new age of knowledge, brotherhood, and happiness would come to this world, and come to stay.

For many years now that belief has been shaken, for the shorter hours of work and the multiplied labour-saving devices have not resulted in the culture that was looked for. To many, the increased leisure was but an opportunity for a feverish pursuit of pleasure. It was only the few who spent their leisure profitably.

Inevitably the revolt from this state of affairs has come, and in such proportions that it is called a revolution by Roy Helton, writing in the December number of *Harper's*. He says:—

"It is a revolt against industrialism itself; and what is ahead of us, and today more immediately ahead than seemed imaginable even ten years ago, is a rebellion against the consequences of a machine-ruled world."

The cause of this revolution he considers to be a belated realization of the limitations of industrialism. "What we are afraid of is something

which rarely occurred to our fathers as a possible source of danger. We are afraid of the consequences of industrialism. The forward-looking men of the last generation of the nineteenth century very generally believed that when the golden era of invention reached its climax we should be living in a heaven on earth. But their visions of the wonders to be achieved by technology had one major premise which is as far from truth as the earth is from Canopus.

"This premise is that material advancement, technological triumph, and the possession of unlimited sources of power would transform the spirit of man into something as new and wonderfully improved as the image in a television receiver would be to a picture drawn with a burnt stick on the wall of a Cro-Magnon cavern. As much as to say, 'You will have a new suit of clothes next year. Therefore you will have a new soul next year.' This has not happened. We have the new suit of clothes, and maybe it makes us walk a little differently, but we have the same old souls. Reading the stories told by men of Galilee nearly two thousand years ago, we read of men precisely like ourselves and some a little better. There is nothing in the Iliad except the intervention of the gods which seems strange to us today. Shakespeare describes human beings who are our twin sisters and brothers."

"In one hour machinery, operating as destruction, can now eliminate and reduce to chaos the constructive crea-

tion of ten years of applied technology. Against that destruction machinery can afford us no adequate protection. It can only empower us to duplicate the same feat of destruction in other places. Envy, jealousy, greed, and hatred—all common and perpetual human traits, which have lost no perceptible force in the past five thousand years, and which operate between all races and nations when interests clash—have at last received the benediction of applied science to go ahead at full speed and do their worst."

In his pride and self-sufficiency, man has felt that he could bring about the salvation of the world by material riches and improved living conditions. But the disaster that must follow when man refuses to admit God in his schemes of betterment has come upon the world. The material things to which man looked for salvation have turned upon him in a very fury of destruction, and he knows not where to find refuge.

The world as a whole has rejected its Creator, but He still calls in love and mercy to all who will listen to His still small voice: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Only in Him can we find peace and security. Only in the new earth which He will create shall we find the enlightenment and the happiness which we look in vain in human schemes.

At the second coming of Christ man's rule of failure and disaster will give way before the kingdom of Christ, wherein dwelleth righteousness.

H.



Our Standard of Living

AUSTRALIANS speak with pride of their high standard of living. They are abundantly provided with the necessities of life, and regard the luxuries as commonplace. They have more money to spend in pleasure-seeking, travel, and needlessly expensive food and clothing than their grandparents had to spend on the bare necessities. And yet, when the call comes to lower their standard of living, and help the nation in its time of need, there are many who refuse to do so. Sacrifice

•The British War Cabinet with all regular attenders posed in a special photograph taken in the grounds of No. 10 Downing Street. Sitting (left to right): Mr. Ernest Bevin, Lord Beaverbrook, Mr. Anthony Eden, Major C. Atlee, the Prime Minister, Sir John Anderson, Mr. Arthur Greenwood, and Sir Kingsley Wood. Standing (left to right): Sir Edward Bridges (Secretary), Air Marshal Sir C. Portal, Sir Archibald Sinclair, Admiral Sir Dudley Pound, Mr. A. V. Alexander, Lord Cranbourne, Mr. Herbert Morrison, Lord Moyne, Captain Margesson, Mr. Brendan Bracken, Sir John Dill, General Ismay, and Sir A. Cadogan.



and self-denial are unknown to them, and they hold to the high standard of material comfort to which they have been accustomed.

On the physical plane, to hold a high standard of living while others are suffering want is crass selfishness. It is our duty to lower our standard, and deny ourselves that others might be helped. As Christians, how can we spend lavishly upon our own selves, and be indifferent to the cries of need all around us? Nor can we close our ears to the calls from the mission lands. As never before, it is our privilege to give until it hurts, in order that the expanding needs of the mission fields might be met. The need today is for a lowered standard of living, that others might be uplifted and saved.

While there are many who are eager to maintain their standard of living on the material plane, there are few who are ready to give more than a passing thought to the question of raising the standard of living on the moral and spiritual plane. They house their bodies in large and richly furnished homes, and feed them with expensive dainties, while their souls dwell in hovels, and feed upon husks.

It is our privilege and our duty to keep our moral and spiritual natures on a high plane of life. Whatever our outward circumstances, our souls may dwell in stately mansions. And our so living will not be a sign of selfishness, but of the truest service. For only as we hold to an exalted standard ourselves, can we help others to reach it.

It is God who has raised us up, "and made us sit together in heavenly places in Christ Jesus." This is our standard of living. We dare not live beneath it. But in order for others to reach to this standard, it may be necessary for us to lower our physical standard, and eliminate luxuries and needless expense. H.

Apostles of Darkness

IT is a common teaching today that the old standards of morality and honesty are no longer binding, and that a person is free to set up his own standards, and do as he pleases. But Channing Pollock has strong words for those who believe thus. In an article entitled, "Anything Goes. . . But Does It?" he said:—

"The post-war moratorium on old ideals and codes certainly has done its part toward creating what most of us will admit is 'some mess.' That mess begins in the confusion and discontent of thousands of private lives,

and extends to the blackness that has descended upon Europe. It is no accident, I think, that the apostles of that blackness are preachers of disregard of established morals and law, and the deniers of God."

"Goodness may be absurd; courtesy, and continence, and consideration for others may be stupid; but if we want to keep the wheels turning, we must pay our bills, keep our engagements, and adhere to certain established codes of morality, decency, self-discipline, and self-respect."

The lawlessness, the lack of honour and decency, so apparent today has come about because the world has rejected the law of God. There can be no lasting reform unless that law is again upheld and honoured in the lives of men and women.

Often we hear the cry, "We need a revival." But not so often are we told what must be the basis of any true revival. This was given in a well-known religious journal. Speaking of revival, the author says:—



Roses

ALICE L. CROSBIE

A bowl of fragrant roses,
Sweetly scented,
Fragrance rare;
One with glint of borrowed sunshine,
Another pink, or red like wine,
Each one a gem most fair.

Roses, roses, breath of heaven,
Tell your secret,
How so fair?
Where and how this fragrant perfume
Wafted sweet like angel tune
On heaven-scented air?

This our message to the world,
To the saddened,
Sinful world:
Sown with heavenly truth-filled seeds,
Lives can be full of fragrant deeds
Like petals white unfurled.

Sweeter perfumed than the rose,
And richer far
In heaven's sight,
Are lives that God can use and bless,
And with His wondrous righteousness,
Make fragrant, pure, and white.

"It must involve and must even begin with . . . the revival of the Ten Commandments." Men have lost their sense of sin because they have forgotten the Ten Commandments. It was said that the law was harsh and denunciatory; that the gospel alone was all that man needed. But if man is to realize his need, and come to his Saviour, the law and the gospel must stand side by side.

Christ came, not to do away with the law, but to vindicate its authority, and to enable man, by divine power, to live up to its holy claims. "What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Rom. 8: 3, 4. H.

Be Still!

A. CLARK

A WILD bush steer broke from the herd and streaked through the tall grass for freedom. My horse, Baldy, a well-trained stock horse, immediately, without my guidance and without being urged, cut away and thundered after him. At top speed his feet became entangled in a curled mass of barbed wire lying loosely in a clump of bramble. He fell heavily, throwing me many yards unhurt on to a grassy plot.

Baldy became frightened, and fought violently to free himself and to gain his feet, but all to no avail. The more he struggled and fought, the deeper the wire cut into his legs, and the more firmly he became entangled.

I rushed to his aid, being careful to keep away from those thrashing hoofs. Gently I stroked and patted his neck, talking soothingly to him all the while. In a surprisingly short time the panicky feeling left him, and he lay still. It was only then that I could help him out of his trouble.

Does this not illustrate the principle Moses strove to impart to Israel when they were uneasy and fretful? "Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord." Ex. 14: 13.

You may get along with a wooden leg, but not with a wooden head. It is the brain that counts and must be kept clear. That cannot be done if one drinks alcoholic liquors. — Dr. Charles Mayo, eminent surgeon, American Surgeon-General in the last war.

SIGNS of the TIMES

Editor: A. L. KING -
Editorial Contributor -

Assistant Editor: MARIAN M. HAY
A. W. ANDERSON

Some Misinterpretations Corrected

BEFORE us lie two copies of the *Lutheran Herald*, each containing an article against Seventh-day Adventism. We have been asked to examine these articles, and we shall do so in a kindly way. We earnestly ask our readers to divest themselves, as far as possible, of all prejudice or bias, and to follow our discussion of the question with an open and a candid mind. Truth is of paramount value; error is worthless, and the sooner discarded the better. No one ever really lost, but rather gained very much, by discarding error, no matter how long or strongly held or how widely taught, for the truth of the Word of God.

We have carefully read, and re-read, the two *Lutheran Herald* articles referred to above. Their many weaknesses and misleading nature may be briefly summed up as follows:—

1. The writer of them has a very inadequate and inaccurate knowledge of the teachings of Seventh-day Adventists, and badly misrepresents them.

2. His idea of the authority of the Old Testament is inadequate, and cannot be Scripturally defended. He is out of harmony with the New Testament's wonderful evaluation of the Old Testament and tributes to the latter's authority.

3. He completely misunderstands and misinterprets the Biblical statement about Christ fulfilling the law and the prophets.

4. He shows in his articles no knowledge of the very clear distinction that the Bible makes between the moral law, or Ten Commandments, and the ceremonial, or ritual, law.

5. He also shows no knowledge of the fact that the Scriptures make a very clear distinction between the weekly Sabbath of the fourth commandment and the annual sabbaths of the ceremonial law.

6. He does not quite understand, and misapplies, the meaning of the statement that Christ is Lord of the Sabbath.

7. He utterly misunderstands and misapplies such passages as Col. 2: 14-17, Rom. 14: 5, 6, and Gal. 4: 9, 10.

8. He reveals in his articles no Biblical authority whatsoever for the observance of Sunday, the first day of the week.

9. He completely overlooks the fact that the Bible reveals that there would be a world-wide work of Sabbath reform in the last days, preceding the second advent of Christ.

Adventist Teachings Misrepresented

We would very kindly say that the writer of the two *Lutheran Herald* articles shows very little or no knowledge of Seventh-day Adventist teachings, and is very grievously mistaken, and very grievously misrepresents us, when he says that we want people to believe that Luther and Wesley, and indeed Christian believers "from the earliest times to about the middle of the last century," were "really not Christians but bearers of the sign of the Antichrist," and that "all these were really bearing the marks of the beast." As a matter of fact, we believe no such thing, and have never taught any such thing. We kindly ask the *Lutheran Herald* writer to point out to us, in any of our denominational books, pamphlets, tracts, or periodicals, where we have taught any such thing. We have rather warmly commended the early Christians and also the work of Luther and Wesley, and can freely give book and page, and periodical and date, where we have done so. The *Lutheran Herald* writer is woefully ignorant of our real teachings, and is transgressing the ninth commandment, "Thou shalt not bear false witness against thy neighbour." Ex. 20: 16. (Before the end of these replies we shall again say something in praise of Luther and his great work.)

He also misrepresents us very badly, and is again exceedingly misleading in his statements, when he says that Seventh-day Adventists "turn away from Christ, do not give Christ the full glory He deserves," etc. We leave it to the readers of

these articles, and of our other literature, to judge for themselves whether we have turned away from Christ, and do not give Him the full glory He deserves, etc. We confidently believe that if they will read these articles with a fair and open judgment, and read our books, such as "Steps to Christ" (of which a Presbyterian minister bought a large number of copies for the young people of his church), "Thoughts from the Mount of Blessing," "Christ's Object Lessons," "Ministry of Healing," etc., they will come to the conclusion that we sincerely love and honour Christ, and exalt Him greatly, and in an outstanding degree endeavour to give Him the full glory He deserves.

The *Lutheran Herald* writer makes reference to William Miller. He was, of course, not a Seventh-day Adventist, but a Baptist. In fairness to William Miller, however, it may be said that he was far from being all wrong in his work in 1844. His time was right, and no one has ever been able to disprove his calculations, but he was mistaken in the event that he expected to occur. The Seventh-day Adventist denomination itself has never set a date for the second coming of Christ, and has always been opposed to the setting of any date for Christ's second coming.

The writer of the *Lutheran Herald* articles, commenting on the expression, "within this generation," defines a generation as being thirty-three years long, and charges Seventh-day Adventists with being "false prophets." But Seventh-day Adventists have the right to define any terms they use, or to say in what sense the terms are used, and it is presumptuous and bad form on the part of other people to try to do it for them. Until everyone living when a statement is made, is dead, and some people live far beyond the century mark, that generation has not passed away. Until it can be shown that all the people "within this generation" are dead, it is rather premature for the *Lutheran Herald* writer to charge Seventh-day Adventists with being "false prophets." (As showing the great age to which some people live, some years ago a Turk named Zora Agha died aged over 150 years, and there are many other people far beyond the century mark living in the world today.)

Moreover, so far from Seventh-day Adventists being wrong, people in all denominations are now teaching the second advent of Christ. The terrible events taking place in the world today are causing people to think. In mentioning many signs that would herald His second coming, Jesus said: "There shall be . . . upon the earth distress of nations, with perplexity; . . .

men's hearts failing them for fear, and for looking after those things which are coming on the earth. . . . And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

No one can deny that we have been living in times of unprecedented distress of nations, unprecedented perplexity, and unprecedented fear. Look at the terrible state of the world today, in Europe and elsewhere. Think of the unparalleled distress of nations, and the unparalleled perplexity and fear. No wonder that everywhere people are seeing the fulfilment of Bible prophecy, and that their minds are being drawn earnestly to the subject of the second advent of the Lord Jesus Christ.

The Authority of the Old Testament

The writer of the *Lutheran Herald* articles makes a great mistake in endeavouring to detract from the authority of the Old Testament. After falsely charging us with not recognizing the true relationship between the Old Testament and the New, he says: "Both are the Word of God, but God's revelation was a progressing revelation, which was revealed only in stages, the culminating one being reached in the revelation of the Lord Jesus Christ, the Word of God. If this fact is not borne in mind, quotations from the Old Testament will be put on the same level as those of the New Testament."

But the fact that the New Testament is the later volume does not detract from the authority of the Old Testament. This is clear when one reflects that the earliest books of the Old Testament were not in the least of lesser authority than the latest books of the Old Testament. Genesis or Deuteronomy is not one whit less in authority than the Books of Isaiah or Jeremiah, and the Books of Isaiah or Jeremiah are not one whit less in authority to Malachi. The Book of Malachi, although it was written last of the books of the Old Testament, is not in any way of greater authority than any of the preceding books of the Old Testament. This fact shows the utter hollowness and unsoundness of the *Lutheran Herald* writer's argument. Both the Old Testament and the New are equally God's Word, and both are of very great authority—the greatest authority in the world.

Of course we know that the sacrificial system in the Old Testament, and other things of the ceremonial or ritual law, are no longer in force, or binding on Christians, having been nailed to the cross. Col. 2: 14-17. No longer is it necessary to sacrifice lambs, etc. No longer is circumcision necessary. We know that plainly

from the New Testament. But the grand and sublime moral and spiritual truths of the Old Testament, and all its wonderful prophecies, retain today the same divine authority they always had, and are of equal authority with those in the New Testament, and are just as much for study by believers in God today as they ever were. And the numerous wonderful and comforting and cheering promises in the Old Testament are for our acceptance and encouragement and help today as they ever were. Think of the Book of Psalms, for instance, with all its wonderful promises that have cheered and encouraged the hearts of Christians all through the Christian Era, just as they inspired the hearts of believers in God, and in His love and goodness and mercy, in Old Testament times.

The New Testament is not opposed to or in conflict with the Old. The



The Ages Whisper of Him

ROBERT HARE

A VOICE from the sod
Still whispers of God,
And it rings from the ruins that lie
Now trodden down deep,
While the ages sleep,
A witness that cannot die.

Through spade and the pen
God still speaks to men,
Revealing His wonders untold;
And yonder they lie
Neath Eastern sky,
More precious than silver and gold.

Men will not receive,
Nor will they believe,
The message that rings from above;
From under the sod
The voice of a God
Still whispers His infinite love.

Through pen and the spade,
God's promise is made;
And over the ages dim,
From rock tomb and dust,
In spite of time's rust,
The ages still whisper of Him.

Old Testament and the New form a unity, just as all the books of the Old Testament are a unity. It will be clearly shown in this series of replies that God's plan of salvation for man is the same in the Old Testament as in the New, and there is marvellous harmony and unity between the Old Testament and the New. The Lord Jesus Christ is the centre of the Old Testament, and He also is the centre of the New Testament. The divine plan of salvation, or of justification by faith in the Lord Jesus Christ, runs like a scarlet thread from Genesis to Revelation. The Old Testament and the New are not antagonistic or rivals, but complementary to each other. We need them both to understand the divine plan of salvation and other subjects fully.

The *Lutheran Herald* writer says that the Old Testament prophets spoke about the coming of Christ, drew a sketch or picture of Him as it were, and the New Testament shows the fulfilment of those prophecies of His (first) coming. So far so good, but it does not at all necessarily follow therefrom that the Old Testament is of lesser authority than the New, for both Testaments are necessary for the fullest proof concerning the deity and Messiahship of Jesus. Discard the Old Testament, or consign it to an inferior place in one's estimation and study, and the proof of the deity and Messiahship of Jesus is immeasurably the poorer.

One must look through both glasses of a stereoscope to see in clear and bold relief the pictures that are looked at through it. So to get a clear and distinct view of Christ, of His deity and Messiahship, of His sacrificial and priestly work on behalf of humanity, it is necessary to study Him not in one Testament only, but in both. To discard or neglect either Testament is to get a wholly inadequate view of the wonderful Jesus and His redemptive work for man.

Without the careful study of the Old Testament, one cannot understand the New Testament as God designs the latter shall be understood.

The *Lutheran Herald* writer quotes the words: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matt. 5: 17. The next verse reads: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all [things] be fulfilled."

But all things have not yet been fulfilled. The Old Testament not only speaks of the first advent of Christ, but also of His second advent which is not yet fulfilled. It

also speaks of Christ's kingdom of glory, which is not yet fulfilled, and of the new heaven and the new earth, and also other things which have not yet been fulfilled. God expects us to study all these things both in the Old Testament and in the New. Both in the Old Testament and the New are wondrous treasures of truth, of the very greatest importance and value.

New Testament Witness

Moreover, the *Lutheran Herald* writer's idea of the value and authority of the Old Testament is not in agreement with the New Testament's wonderful tributes to the value and authority of the Old Testament.

The Old Testament was for many years the only Scriptures that the Christian church had. The Apostle Paul, writing by divine inspiration to the youthful Timothy, bears this wonderful tribute to the Old Testament:—

"And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 15-17.

The only Scriptures that Timothy had as a child were the Old Testament. In the verses above, the inspired Apostle Paul calls these Scriptures "holy," and says they are able to make people "wise unto salvation through faith which is in Christ Jesus."

Some of the New Testament books had been written when Paul wrote the words above quoted, but he does not seek to lessen the authority of the Old Testament, but points out that it, too (for "all Scripture" includes the Old Testament) is divinely inspired, and "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

In the light of the foregoing words from the New Testament, the Old Testament Scriptures as well as the New should be used in the study of doctrine, and for correction in righteousness, etc. One gets a much clearer view of the deity and Messiahship of Jesus, and of His sacrificial and mediatorial work on our behalf, if the subject is studied in both the Old Testament and the New. Similarly we cannot get a full and proper view of the Sabbath question unless we study it in both the Old Testament and the New; and the same thing is true of other Bible doctrines.

The New Testament also commends the faithful and noble Bereans in the following words:—

"These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17: 11.

The only Scriptures that those "noble" Bereans had were the Old Testament. They are commended in the New Testament for studying them "daily," and for being willing to receive "the Word with all readiness of mind." May many today be like those noble Bereans of old!

And then there are the words of the Saviour Himself, the wonderful Jesus. He said to the Jews:—

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5: 39.

The fact that the Old Testament Scriptures testify of Christ is a very great reason why we should search them, and search them daily and diligently.

Writing by divine inspiration, the Apostle Paul also admonished the youthful Timothy: "Preach the



The Past Year

ROBERT HARE

A YEAR has passed with all its burdens,
And with its ever-changing scene;
Its silent footsteps leave no echoes
To tell its hours have been.
Linked with the great and the eternal,
Like other years that have gone by,
Its moments past, are past for ever,
With all beneath the sky.

Its sunlight smiled, smiled warm and sweetly,
Its stars flashed in their gleaming light,
And kindled all the midnight darkness,
True as when first made bright.
But with the many-visioned changes,
Its hours have brought to thee and me,
Their silent passing brings us nearer
To time's eternity.

Yes, one step nearer to the margin,
The boundary of earthly time;
Its fleeting hours have passed for ever,
All silent and sublime.
Lord, help us use the coming moments
To do Thy will and ever spend
Time's moving hours in holy service
Unto the very end!

Word." 2 Tim. 4: 2. The Word that Timothy had was, in the main, the Old Testament Scriptures. He was to preach them. The New Testament is in conflict with the *Lutheran Herald* writer's idea about the lesser authority of the Old Testament.

The New Testament itself, in the verses we quoted from it (2 Tim. 3: 15-17; Acts 17: 11; John 5: 39; 2 Tim. 4: 2), completely vindicates the authority of the Old Testament. Neither the Sabbath nor any other subject can be fully and properly studied unless it is studied carefully both in the Old Testament and the New. We shall therefore, in these replies, study in both the Old Testament and the New the subjects under discussion.

Meaning of "Fulfil"

The Greek word translated "fulfil" in the New Testament, has more meanings than one. Christ fulfilled the ceremonial law when He died on Calvary; and hence the ceremonial law, or law of Moses, with its sacrifices, feast days, annual sabbaths, etc., is no longer binding. Christ fulfilled the prophecies concerning His first advent when He came. Old Testament prophecies concerning His second advent, etc., remain yet to be fulfilled.

But the Greek word translated "fulfil" also means to teach, and also to preach fully. When Jesus insisted on John baptizing Him, He said to John: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." Matt. 3: 15. "Fulfil" there means not to do away with, but rather to do or teach. Jesus certainly did not do away with righteousness and baptism, but rather taught and established them.

In Col. 1: 25 we have the words, "To fulfil the Word of God." The margin reads: "Fully to preach the Word of God," and that gives the correct sense of the passage. In Rom. 15: 19 the Greek word "fulfil" is correctly translated "fully preached."

The ceremonial law, or law of Moses, with its sacrifices, annual sabbaths, etc., is gone; but Christ did not do away with the unfulfilled prophecies, the promises, and the moral and spiritual truths of the Old Testament. Nor did He do away with the sacred Ten Commandments, including the fourth commandment, with its weekly Sabbath, God's "holy day." That will be clearly shown next week. K.

(To be continued.)

THE liquor traffic stands alone the monumental robber of every other industry on earth.—Rev. Professor Hopkins.

The Advent Awakening

Greatest Religious Revival of the Nineteenth Century

JAMES ORVILLE WILSON

AS the "blessed hope" of the return of the Lord Jesus was renewed by the Reformation in the hearts of men, it led them to study more and more into the prophecies which foretold that event. It became the prominent theme of the religious writers of the seventeenth and eighteenth centuries. Many volumes were written on the subject.

One of the most noted writers on prophecy was the English scholar, Joseph Mede, a professor in Christ's College, Cambridge. So valuable were his writings on prophecy that he has been called the father of modern prophetic interpretation. Other great writers were Forbes, Petersen, and Bengel. The great scientist, Sir Isaac Newton, gave much study to the Books of Daniel and the Revelation, and published a book called "Observations upon the Prophecies of Daniel and the Apocalypse of St. John."

One who played an important part in the more immediate preparation of the way for the great nineteenth-century advent awakening was Emmanuel Lacunza, born in Chile, and later a resident of Italy. Lacunza was a Catholic belonging to the Jesuit order. But his study of prophecy led him to believe that the coming of Christ was to be expected at the beginning of the millennium rather than after one thousand years of peace on the earth, as was commonly held at that time by his church, and which idea was also being accepted by many Protestants. He published his views in a remarkable book, "The Coming of the Messiah in Glory and Majesty," writing under the pen-name of Rabbi Ben-Ezra.

This interest in prophecy and in the hope of the return of Christ became more definite and fervent in the hearts of godly men in the early part of the nineteenth century. Listen to the words of Richard Baxter:—

"The thoughts of the coming of the Lord are most sweet and joyful to me. . . . O that I might see His kingdom come! It is the character of His saints to love His appearing."

In those early years of the nineteenth century God worked in a marvellous way to call the attention of the people in all parts of the world to the prophecies relating to the second advent, and especially to this

definite time prophecy we have noticed in Dan. 8: 14. Those 2300 days were about to end. The time had come for the Book of Daniel to be opened—the book which had been "sealed," and reserved for the last days. The Spirit of God was impressing men in different denominations and in different parts of the world to study that book.

The result of this awakened interest in the prophecies was a worldwide proclamation of the doctrine of the second advent. Men in different nations studied the great prediction of the 2300 days, and preached their conclusions from their own personal investigation of the subject, without any knowledge that others were similarly engaged. But in their conclusions there was a most striking unity.

In England Edward Irving, a graduate of Edinburgh University, became convinced that the 2300 days would end about 1844, and he stirred London with his message that the kingdom of Christ so long prayed for by Christians was soon to be set up. As many as seven hundred Church of England ministers were soon after that preaching the advent of Christ near at hand. The great George Müller, who saw his Bristol orphanages supported so many years through answered prayer, was one who accepted the advent message and hoped for the soon return of Christ, as was also Henry Drummond, a member of the British Parliament.

Archibald Mason in Scotland published a book in 1829 in which he affirmed that the 2300 days would end in the year 1843 (Jewish year). Another Scottish clergyman and hymn writer who preached and published the advent message was Horatius Bonar.

In Germany Kelber wrote a tract on the coming of the Lord, and fixed the date at 1843.

In Sweden little children not old enough to read preached with power that the judgment was near at hand. People were greatly stirred, for it was evident that God was speaking a message through them.

In Australia the message of the soon coming of Christ was preached to large audiences by Thomas Playford.

In Asia and Europe Joseph Wolff, great traveller and linguist, preached

the advent doctrine. He went as far east as India. He "proclaimed the Lord's speedy advent in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman Empire, in Greece, Arabia, Turkey, Bokhara, Afghanistan, Kashmir, Hindustan, Tibet, in Holland, Scotland, Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and in New York City, to all denominations."—J. N. Loughborough, "The Great Second Advent Movement."

Societies were organized in England and on the Continent of Europe; and magazines were published and lecturers sent out for the promulgation of the imminent-advent idea. The famous Albury Conferences held at the home of Henry Drummond were largely for the purpose of giving attention to this all-absorbing theme. Men of wealth backed the movement with their means, and hundreds of voices swelled the chorus of the soon coming of Christ.

One of the most prominent preachers of the soon coming of Christ was a Baptist farmer in America, named William Miller. He had been a deist in his younger years; but, finding that that viewpoint did not meet the needs of his soul, he gave himself to a careful study of the Bible. He became especially interested in the prophecies, and was led to the conclusion that the 2300 days of Dan. 8: 14 would end in the Jewish year 1843. And, like most Bible students of that time, he thought the cleansing of the sanctuary there mentioned meant the destruction of the world by fire at the coming of Christ.

As Miller reached this conclusion, he felt that such a solemn fact should be made known to the world. But he was not a preacher. He was only a farmer. He had received a fairly good education, but he felt that his lack of experience as a public speaker unfitted him for the task of giving a warning to the world. He knew nothing of the great preachers, Edward Irving in England and Joseph Wolff in Asia, who were preaching the same truth that he had learned. He thought he was the only man who knew it, and he felt that he ought to tell it;

but he shrank from the enormous task. Finally he promised the Lord that if he were invited to preach he would undertake to tell what he had learned from the prophecies.

That same day, even that same hour, the son of one of his neighbours came to him and said, "Mr. Miller, father wants you to come to our house tomorrow and talk to us about the coming of the Lord." Miller began. And from that day he was called from city to city to give his message of the soon-coming Christ.

Miller was able to give a most convincing exposition of the prophecies. Some of his hearers did not like to think that Jesus would soon come; but not even his strongest opponents could show that his calculation of the time was wrong.

Many able ministers of all denominations joined Miller, and their preaching of the second advent was the greatest religious movement of the nineteenth century. Great revivals attended their preaching. Large city halls were filled with earnest listeners. Scores of special newspapers and magazines were published for the express purpose of proclaiming the imminent advent of Christ. As believers multiplied, great camp-meetings were held. In speaking of one of these meetings in 1842, the *Boston Post* reported:—

"The second-advent camp-meeting which commenced at East Kingston, New Hampshire, on Tuesday, June 29th, and continued from day to day until Tuesday noon, July 5th, was attended by an immense concourse of people, variously estimated at from seven to ten thousand. . . . The preachers were twelve or fifteen. Mr. Miller gave the only regular course of lectures—the others speaking occasionally. Many of the people, without doubt, assembled from motives of curiosity merely; but the great body of them, from their solemn looks and close attention to the subject, were evidently actuated by higher and more important motives."—*Isaac C. Wellcome, "History of the Second Advent Message," page 237.*

Speaking of other like meetings, the *Advent Shield*, page 68, said:—

"Before two weeks had passed, the people for thirty or forty miles around were awakened to the subject of the Lord's coming. Immense concourses assembled, both in Canada and in Derby, Vermont, where a course of lectures was given. . . . During that month's labour, as near as could be estimated, five or six hundred souls were converted to God."—*Id., page 231.*

A Methodist, Hiram Munger, described one of those camp-meetings

that was held in Chicopee Falls, Massachusetts, following the Methodist camp-meeting:—

"A great multitude came, and many of my Methodist brethren came back and took possession of their tents, which they had left in my care. . . . Sunday they began to come very early, and continued to come until the whole tent was filled, and they came till the whole circle of the tents was full, and the whole grove literally filled with people, while the preaching was listened to with great attention. . . . The first time Brother Himes attempted to call on sinners to come forward to the altar for prayers, I truly thought him beside himself, for our meeting had been crowned with such success that I did not think any would come forward, and I kept watch while the first three verses were being sung, when there was such a rush to the altar for prayers as I had never seen. . . . I recollect asking Brother Hawks (a Methodist minister) what he thought of it. He answered, 'It is the work of God in good earnest.'"—*Id., pages 245, 246.*

Enough has been said to show that in the years before 1844 God was leading men in all parts of the world to study the prophecies and to believe that their fulfilment was near at hand. So many men in different parts of the world, belonging to different denominations, coming to the same conclusion—it could not be the work of chance, it could not be the work of man. God was in the movement. Whatever mysterious thing was to happen to the sanctuary at the close of the 2300 days, one thing was sure—God was leading men to the conclusion that those days would end in 1844.

We shall next notice that time period itself, and see what it was that so mightily stirred the world.

Just a Song in the Night

ALICE L. CROSBIE

Just a prayer in the night,
When the darkness drear
Closes around us
And grips us with fear.

And out of that darkness
Dark, evil things will come;
Point out our failures.
Our transgressions.

Oh, whisper a prayer then—
Let faith firm and bright
Take hold upon God,
And make a song in the night.

God's love is e'en closer
In darkness, a light
To guide our heart's prayer
To a song in the night.

The Happy Man

ONCE upon a time there was a king who was very rich, but very unhappy. He had a beautiful marble palace, with extensive parks and grounds, fine horses and carriages, but he was not happy.

So one day he called together his court messengers, and sent them out into the world, telling them to travel far and wide until they found a man who was happy beyond all others, and when they found him, to take off his shirt and bring it to him. For he thought that perhaps by wearing this shirt he might gain the happiness he sought.

The messengers went forth, and after a long search finally found a man who seemed happier than all his fellows. As he sat singing in the sunshine, the king's messengers pounced upon him to take away his shirt; but, lo, when they took his coat off, they found that he had no shirt!

The story means this, that happiness does not depend upon what you have or have not. It comes from within, and not from without. If you have the right spirit, you will have a song—riches or no riches. But if you have not the right spirit, you will not be happy, no matter what you have.

"Let the Lower Lights Be Burning"

THE words of this hymn were suggested to Mr. P. P. Bliss on hearing the following incident:—

On a dark, stormy night, when the waves rolled like mountains and not a star was to be seen, a ship neared the Cleveland harbour.

"Are you sure this is Cleveland?" asked the captain, seeing only one light from the lighthouse.

"Quite sure, sir," replied the pilot.

"Where are the lower lights?"

"Gone out, sir."

"Can you make the harbour?"

"We must, or perish, sir!"

With a strong hand and a brave heart, the old pilot turned the wheel, but in the darkness, with no lower lights to guide him, he missed the channel, and the boat crashed upon the rocks. Many lives were lost.

The Master will take care of the lighthouse. We must keep the lower lights burning.

This song has been of help and encouragement to many persons as the young people's singing bands have carried this message in song.

SAVED *by* GRACE

An Address delivered over
Station 2GB, Sydney, by

PASTOR W. E. BATTYE

SOME years ago, during the California gold-rush, a young Scotsman sent for his young wife and eight-year-old son to come across from Scotland to California, where he had decided they would make their home. During the voyage a great storm arose, driving the vessel on to the rocks. In some way the mother and the boy were left on board the vessel, and they came up to the railing just as the last boat was leaving with a full load. One of the men called out, "There is room for only one more," and without hesitation the mother kissed her boy and helped him over the rail, saying: "My boy, when you see your father, tell him mother died for you."

This illustration gives some idea of the love and grace of Christ for the human family. When He was born in Bethlehem, the angel Gabriel said, "Thou shalt call His name Jesus, for He shall save His people from their sins." Now we read, "The wages of sin is death," and to save from sin virtually means to be saved from the grave and from death. The Apostle Paul says: "But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5: 20, 21. It is a grace so deep that no sins are beyond its reach. It is so high that it measures up to the throne of God before the mercy-seat. It is so wide that it removes our sins as far as the east is from the west.

There are so many statements of salvation that all practically mean the same thing. In one place we read that we are saved by believing. Luke 8: 12. In another, that we are saved by faith. Luke 7: 50. And further, we are saved by hope. Rom. 8: 24. And again, we are saved by mercy. Titus 3: 5. And still again, we are saved by love of the truth. 2 Thess. 2: 10. And finally, we are saved by grace. Eph. 2: 5.

Now, grace always flows downward from a higher authority to a lower. The king can be gracious to us; we could never be gracious to the king. And this great act of grace in Christ Jesus led Him to the cross of Cal-

The only way in which man can be saved is by the Lord Jesus Christ.

vary as a sinless victim to pay the complete price for our sin, that we might have freedom and emancipation from the thrall of iniquity and the bondage of death.

He not only desires to give us freedom from sin through confession and forsaking of sin, but He wants to take us and present us before His Father's throne and to give us an honoured place among all the sons of light in unfallen worlds. It would be a condescension for the king to come to our home and partake of our hospitality, but this would hardly entitle us to expect that he would invite us back to the palace with him. But this, my radio friends, was the condescending love of the Lord Jesus Christ. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8: 9.

He who upheld the universe in His hands, He who guided the stars in their courses, stepped down from the dignity and rulership of all worlds, forsaking the riches and adoration of celestial beings, to reach human need. He not only came to partake of our nature, but to invite us back to the palace again with Him, that we might become His guests in the kingdom of His love.

All who enter heaven will be saved by grace. There will be no one there who is saved by conscience, or saved by works, or saved by merit, or saved by law. There seems to be a confusion of ideas in the great plan of salvation, and much of it is advanced under the guise of dispensational truth. God has only one plan of salvation. He had only one Son to give, only one way to obtain His favour,



and only one heaven the reward of sacrifice. As the Apostle Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. Salvation does not come through Buddha, or Confucius, or the sacred writings of the Vedas, or the Koran of Mohammedanism. It comes alone through the Lord Jesus Christ, God's divine Son.

Man Always Saved by Grace

There is a teaching today that divides world epochs into at least three sections, and it is said that in the first age the people to the time of Moses were governed by conscience; in the second age, from Moses to the cross of Christ, they were governed by law; and since the cross they are now governed by grace. But, my radio friends, in each of these ages there has been conscience; in each of these epochs there has been law; in each of these dispensations there has been grace.

Take the first age to the time of Moses. If they were governed alone

by conscience, it would be a very elastic belief, for there would be as many ideas of right as there were consciences. We know this is true today, for unless a conscience is guided by authority we may believe all kinds of impossible teachings. For instance, some years ago over in Russia, there was a religious cult that believed they ought to destroy their aged parents in their ceremonial observances, no matter how much anguish it might cause them. Certainly they had conscience and were acting upon it, but it was a wrongly instructed conscience.

We well know that there was sin during the first age, for it speaks of the people of Sodom being wicked and sinners before the Lord exceedingly. Gen. 13:13. And we also read that "Where no law is, there is no transgression," and "Sin is not imputed when there is no law." Rom. 4:15; 5:13. But seeing that sin was imputed, and destruction came upon them as a result of sin, there is only one conclusion, that is, that the law existed from the beginning, even from Adam's day. In fact, dear friends, if you were to take the time to investigate, you would find that every commandment was kept or known or broken in the Book of Genesis, long before the days of Moses. Of Abraham it says that Abraham obeyed God's voice, and kept His charge, His commandments, His statutes, and His laws. And further, seeing that "all have sinned and come short of the glory of God," and that no sin can enter heaven, therefore all who were saved during this age were saved by grace. We read that "Noah found grace in the eyes of the Lord." Gen. 6:8. And when at the Exodus God declared His name, it was "The Lord God, merciful and gracious." Ex. 34:6.

In the second age, no one could have been saved by law-keeping, for all had broken it, as "sin is the transgression of the law." 1 John 3:4. If anyone could be saved by law before the cross, then they would be saved by their own works, and there would have been no need for the Son of God to yield His life upon the cross. Moreover, there would be a divided heaven—one class would be extolling their own virtues, their own works, and the other would be praising Christ for His great love in providing a way of escape from sin.

Whether it be in the Old or in the New Testament, we are all saved by grace. Law is not against grace, nor grace against law. It was because the law of God was so firmly established that Jesus knew that Calvary was ahead of Him. It is no wonder, then, that the apostle says: "Do we then make void the law through

faith? God forbid: yea, we establish the law." Or as Weymouth puts it: "Do we by means of this faith abolish the law? No indeed. We give the law a firmer footing."

Why, the stronger the law the more the need of grace. No accused man applies for pardon so long as he believes he can be saved by the weakness in the law. He employs lawyers to discover any loophole, any flaw, and especially so if life is endangered. But when there is no escape and the gallows looms ahead, he sues for pardon. He is judged guilty; he cannot help himself, and if the governor pardons him it is an act of grace, and something entirely apart from law. But the act of grace on the part of the governor in no way abolishes or destroys the future efficacy of the law.

It is said that in some states, when an accused man was pardoned, he was given a document across which was written, "Saved by grace." But, dear friends, because he was now saved by grace, it gave him no licence to continue breaking the law. Yet this is how some people read the New Testament, when the Apostle Paul says, "For ye are not under the law, but under grace." But he also says: "What shall we say then? Shall we continue in sin [that is, the transgression of the law], that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Rom. 6:14; 6:1, 2.

So then we are under stronger bonds to be obedient to God's law when under grace than ever we were before. If the governor knew the prisoner had no intention of obeying the law once he was free, no grace would be extended. Then in being saved by grace there is no liberty or licence to disregard the law. So while the law points out the defects of character, grace provides the remedy. Thus they must both stand together throughout all ages. One is the complement of the other.

Power Through Christ

But you may say: "I can't keep the law; no one has kept the law." That is quite true, in your own strength. Neither could the paralytic walk. Jesus said: "What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?" Luke 5:21. In either case it required divine power and supernatural aid, and this is the same with you and me when it comes to sin. The only way we shall be able to observe the commandments of God is through the strength of Christ. And He not only says, "Thy sins be forgiven thee," but also, "Go, and sin no more."

Now the only reason why we call this a new dispensation of grace is,

whereas formerly grace was promised, now it is realized. Grace has come. We are saved by the grace that has come. Before the cross the sinner was saved by the grace promised to come. So, my friends, in every age we are saved by the merits and grace of our Lord and Saviour Jesus Christ.

Under the old dispensation David confessed his sin under the conviction of the Spirit of God, and received God's mercy, pardon, and forgiveness, as we read in the 32nd Psalm. Under the new dispensation the apostle says: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. So we, under the conviction of the Spirit of God, confessing our sin receive mercy, pardon, and forgiveness. Then the atonement of Jesus Christ is made possible for the sins under the old covenant as well as under the new. "And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. 9:15.

Have you received this grace, this favour, this liberty and freedom in Christ Jesus? The door of mercy is open, yes, open for you.

One warm summer afternoon a bird flew through the open window of a chapel where a service was being conducted. Full of fear it flew backward and forward, near the ceiling, against the windows, vainly seeking a way out into the sunshine. In one of the pews sat a lady who observed the bird, and thought how foolish it was not to fly out the open door to liberty. At last the bird's strength being gone, it rested a moment on one of the rafters. Then seeing the open door it flew out into the sunshine, venting its joy in a song. Then the lady who had been watching the little bird thought to herself: "Am I not acting as foolishly as I thought the bird was? How long have I been struggling under the burden of my sin in the vain endeavour to get free, and all the while the door of God's grace has been wide open." Then and there the decision was made to enter in.

Calvary has opened this door of mercy and love to you this evening. Will you not enter in and receive God's favour through the light that streams from Calvary, and be saved by grace?

I would just as soon take a dose of arsenic as I would of alcohol to stimulate the brain. Indeed, on the whole, I think the arsenic safer.—*Huxley.*

Christ in All the Word

A Bible Study by W. R. CARSWELL



1. WHEN living on earth, how did the Lord Jesus prove to His disciples that He was the Messiah of prophecy?

"Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24: 27.

2. Why was it needful that our Saviour should experience severe suffering and death, as He Himself stated?

"All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me." Luke 24: 44, last part.

3. What promise had been made centuries before to faithful Abraham?

"In thy seed shall all the nations of the earth be blessed." Gen. 22: 18.

4. How does Inspiration explain the meaning of "the Seed"?

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ." Gal. 3: 16.

5. To what tribe was the promised Messiah, or "Shiloh," to come?

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." Gen. 49: 10.

6. What promise did God make to David, who was of the tribe of Judah?

"His seed also will I make to endure for ever, and his throne as the days of heaven." Ps. 89: 29.

7. Concerning whom did Paul write in his gospel message to Roman Christians? How did Christ fulfil the promise to David?

"Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh." Rom. 1: 3.

8. What statement of two blind men proves that Jesus' descent from David was well known?

"Have mercy on us, O Lord, Thou son of David." Matt. 20: 31.

9. When Jesus asked the leading Pharisees whose son they expected their Messiah to be, what was their reply?

"They say unto Him, The son of David." Matt. 22: 42.

10. How did our Lord confound the Jewish leaders with the evidence that the Messiah was to be divine, as well as human?

"How then doth David in the Spirit [R.V.] call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his Son?" Matt. 22: 43-45.

11. In what town was Jesus, or the Messiah, to be born, according to prophecy?

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel." Micah 5: 2.

12. What further prophetic word indicated His divine origin?

"Whose goings forth have been from of old, from the days of eternity." Micah 5: 2, margin.

13. How does Isaiah speak of His miraculous birth?

"The Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." Isa. 7: 14.

14. What is the meaning of Immanuel, or Emmanuel, the latter being the New Testament form?

"Which being interpreted is, God with us." Matt. 1: 23.

15. How does Isaiah again refer to our Lord's divine-human nature?

"Unto us a child is born, unto us a son is given: . . . and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Isa. 9: 6.

16. How did this prophet foretell our Lord's death for others?

"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53: 5.

17. Whose sins did He bear?
"The Lord hath laid on Him the iniquity of us all." Verse 6.

18. How was His death with criminals and His burial in a rich man's tomb foretold?

"He made His grave with the wicked, and with the rich in His death." Verse 9.

19. How was our Lord's death by crucifixion foretold?

"They pierced My hands and My feet." Ps. 22: 16. "They shall look upon Me whom they have pierced." Zech. 12: 10.

20. How certain was our Lord's resurrection to be?

"Thou wilt not leave My soul to Sheol; neither wilt Thou suffer Thine Holy One to see corruption." Ps. 16: 10, R.V.

Note.—In the Revised Version the original word "*Sheol*," meaning the grave, is used, and a pledge is given that our Lord's body would not be left there to decay. Hence His resurrection was a certainty.

21. What was foretold of His ascension?

"Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men." Ps. 68: 18.

Note.—When our Lord ascended on high, those who had been resurrected with Him were taken up as trophies of His victory over death. Then the gifts of the Holy Spirit were received and imparted to His waiting people. Matt. 27: 52, 53; Acts 2: 1-4, 33. Surely this Jesus is the divine-human Son of God and man, and we can trust Him with our salvation for time and for eternity.

GOD ANSWERS PRAYER

I know not by what methods rare,
But this I know—God answers prayer.
I know not when He sends the word
That tells us fervent prayer is heard.
I know it cometh soon or late.
Therefore we need to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought.
I leave my prayers with Him alone
Whose will is wiser than my own.

—From "In Touch With God."

THE late Sir William Osler, to impress his students with the relationship of alcohol to syphilis, used to say: "Man worships at the shrine of Bacchus early in the evening; he later falls at the feet of Venus—and then becomes a devotee of Mercury for two years."

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An Underground Prayer Meeting

THE *Epworth Herald* tells of a little boy who worked in a dark coal-mine far under the ground, driving the mules that dragged the trucks to and from the places where the miners were digging out the black coal. He was one day delighted to see his Sunday-school teacher, with some other gentlemen, descend the mine.

At first the gentleman did not recognize, in the little black face, the countenance of Jim, who was always so clean at Sunday school; but when he did, he was very glad to accept Jim's services as guide through the mine.

As they were coming back to ascend to upper air again, Jim said, "Teacher, here's one place more you should see."

He led him to a big gloomy cavern, where the visitor soon distinguished several rough seats cut in the coal.

"Here," said Jim, "is where we have our prayer-meetings. While the miners are filling the trucks, three of us boys often get a chance to run off here for a few minutes. Then Joe reads a bit out of the Bible he carries in his pocket, and we all kneel and have a bit of prayer. Then the rest of the day goes so much better! And here's our missionary box," he added, showing with great pride a rude box cut out of a block of coal. So, from the dark coal-mine goes up the voice of supplication; and those who seek the heavenly Father's face, can even there "come boldly to the throne of grace."

"Well knowing that Jesus resides everywhere,

And can in all places give answer to prayer."

It is now generally admitted that the most potent factor in the spread of consumption is the public-house.

The atmosphere of the public-house begins by harbouring a great abundance of the virulent seed, but, further, it is the ideal atmosphere for the preparation of the soil to receive it. I need scarcely waste space in describing the air of a public-house—foul with carbonic acid, with the products of filthy skins and clothes, with smoke and with organic microbe dust . . . the public-house provides every condition necessary for the propagation of this disease.—*Dr. C. W. Saleeby, M.D., F.R.S.E., Chairman, Strength of Empire Movement, and Medical Adviser to the Ministry of Food during the Great War.*



In Self-Defence

FLORENCE MILNER

MRS. PETERS was spending the afternoon with her intimate friend, Mrs. Ashton. As the two worked and chatted together, Mrs. Peters, sitting by the open window, noticed a murmur of voices outside. At first she thought little about it, assuming that Ruth, Mrs. Ashton's four-year-old daughter, was playing there with other children.

Eventually the monotonous tone, so unlike that of happy, joyous children at play, forced itself more clearly upon her notice. She could distinguish but one voice, and that voice was saying at intervals, "Yes, mother. Yes, mother."

This aroused Mrs. Peters's curiosity, and she leaned out of the window to see what was going on. She discovered Ruth playing contentedly all alone, while she repeated automatically, "Yes, mother."

Knowing Mrs. Ashton and her methods, the explanation was not difficult to find. Mrs. Ashton was a devoted mother, but the way she expressed her devotion was often unwise. She scarcely allowed the little girl out of her sight, and when with her, she rained a constant patter of admonitions, cautions, and gentle reproofs, most of which were unnecessary. In fact the parental voice was scarcely ever silent when mother and child were together.

Ruth was so accustomed to these continuous admonitions that, hearing her mother's voice through the open window, she subconsciously assumed that the usual shower was pelting her. Although she evidently did not know at all what her mother was saying, she took it for granted that the remarks were likely to be something that would interfere with her personal freedom. She did not wish to be interrupted in her play, so she was protecting herself with the courteous, "Yes, mother," in this way putting up a sheltering umbrella against a shower of words.

It is just as true in addressing children as grown-ups that one is not heeded merely because one is a

great talker. The mother who allows herself to repeat, day after day, admonitions, reproofs, or unnecessary directions loses power and authority at each repetition. Everyone gets accustomed to a constantly recurring sound. Live long enough near a busy railway, and you will cease to mind its noise. "Johnny, don't do that!" "Jane, I told you before to stop that!" running like a refrain through the days of Johnny and Jane, soon lose effect, and the children are pretty sure to go steadily on in the forbidden way while the mother complains that they never mind her.

Let us speak with definiteness and only when necessary. Our yea should be yea and our nay, nay. If we speak only when occasion demands, the child will soon learn that we mean what we say, and repetition will not be necessary. Frequent repetition results only in loss of power and tends to bring about a disregard of all admonitions, and the average child soon recognizes it as a confession of weakness. We should let the child understand that what we say the first time is what we mean, and it is to be heeded.—*National Kindergarten Association.*

The Child and His Dog

RUTH PECK McLEOD

THE boy and his dog have been immortalized in prose and poetry—but many a girl enjoys her dog quite as much.

Children who live in suburban homes will find ample opportunity for keeping almost any kind of domestic animal they wish. However, with regard to popularity and also desirability, still first on the list stands the dog. He serves always as a protection as well as a pet.

The child who owns a dog should undertake the responsibility of caring for him—giving him food and water, seeing that he is bathed frequently with a good soap, and that he is kept comfortable and happy.

Definite rules should be decided upon as to where the dog is to be fed and whether he is to sleep indoors or out. However, it must be kept in mind that no dog should stay in a warm house all day and then be turned out in freezing weather at night. Nor should a dog, accustomed to a warm house, be shut out-of-doors for hours at a time, in cold weather, because the family must be away from home. It will not hurt the average big dog to remain out-of-doors all of the time all winter, provided he is protected from the cold by a well-built kennel.

A dog kept indoors should have a suitable spot that is all his own. This is as necessary in summer as in winter. It should be comfortable, so that he will not want to lie on the beds or on the couch, or on the chair cushions. His bed should consist of a box or basket which can be disinfected occasionally. It ought to be padded with a piece of heavy canvas or a blanket that can be laundered frequently.

The indoor dog will require more frequent baths than the outdoor dog. He has less opportunity to cleanse himself, and he should be kept free from odours. When the outdoor dog is bathed in winter, he must remain in the warm house until he is thoroughly dry.

Almost every child, but especially the "only" child, will enjoy the companionship of a dog and will learn much from such a friend, both indirectly and directly. The systematic care which every wise parent will require the child to give, to any pet, will be of great educational value, and the dog's devotion, loyalty, and sympathetic understanding cannot help making a strong appeal as traits worth cultivating. A child is quite sure that it is not merely because his dog does not speak our language that secrets may be confided to him with perfect safety!—*National Kindergarten Association.*

The Saddest Thing

Like bread without the spreading,
Like bread pudding without sauce,
Like a mattress without stuffing,
Like a cart without a horse,
Like a door without a latchstring,
Like a fence without a stile,
Like a dry and barren creek bed,
Is a face without a smile.

Like a house without a dooryard,
Like a yard without a flower,
Like a clock without a mainspring
That will never tell the hour;
A thing that always makes you feel
A hunger, all the while;
The saddest sight that ever was,
Is a face without a smile.

—Selected.

A CORNER
forthe
CHILDREN

A Good Sport---Underneath

THEY sat on the beach—three boys in bathing-suits. Two were robust and the other noticeably pale and slight. They were watching the breakers pound the smooth hard sand smoother and harder as they rested before another swim.

"I'll dare you both," cried one of the bigger lads, springing to his feet and running down to the beach, "to dive that whopper that is rolling up away out there. Come on!"

"Not for me," said Bob Stewart, quietly. "I'm too comfortable where I am."

"Oh, you're a coward, Bob!" called the boy from the water's edge. "Come on, Phil! Or are you no good, too?"

Philip Gordon, the slight, frail-looking lad, hesitated for a moment, but the contempt in Billy's voice was not to be borne. He sprang up, ran down the beach, and with Billy dived into the heart of the great green wave about to break upon the beach. Five minutes later both boys came towards the watchful Bob—Billy only slightly exhausted, Phil out of breath and staggering—and sank down beside him on the sand.

"You're no sport at all, Bob," Billy managed to say. "Twas great."

Phil shivered a little. "The undertow is awful out there," he gasped. "I thought it had me once for sure."

Bob looked at them both for a long moment. There was something very much like anger in his blue eyes.

"I'm going to tell you fellows something," he said at last, "whether you like it or not. I'm disgusted with both of you. This good-sport talk of yours, Billy, isn't what it's cracked up to be, and this daring another fellow to do a downright dangerous thing is a very bad habit to get into. To tell the truth, I think I'm a better sport—underneath—than both of you."

"Oh, you do, do you?" jeered Billy.

"Yes," said Bob, quietly. "I do. I don't exactly enjoy being called a coward, but you see I can't afford to risk my life doing a foolish thing, though I'm as strong as you are, Billy. I've a mother who needs me, and some younger brothers, and I've learned to think of them when someone dares me to do a reckless thing. I think it would be plain selfishness

on my part to accept a dare like that. Of course you've plenty of money, Billy, and all that, but I don't know that money would have made it any easier for your father and mother if you'd been drowned this morning in that undertow, as that fellow was two days ago. And as for you, Phil, you were ill all winter, and you aren't able to do these things. If I were you, I'd hunt until I found sand enough to refuse a dare like that."

Billy and Phil were silent.

"I don't mean," continued Bob, "that I'd stop to consider myself if anyone else were in danger and needed my diving through the breakers for help. I think I'd be there as quickly as any other fellow. But I don't believe a fellow is a good sport who risks his life because he hasn't courage to refuse a dare. And I feel just the same, Billy, about a fellow who gives one like that. They may be good sports on top, but I don't believe they are—very far underneath!"

Billy turned to help Phil on with his sweater.

"I think you're right after all, Bob," he said, slowly. "I never thought of it in that way before."

"I think you are, too, Bob," echoed Phil.—Selected.



That Sly Little Girl

"Who," said the blackbird, "while I was away,

Scattered those crumbs for my dinner today?"

"Who," said the bluebird, "last night, do you think,

Gave me that basin of water to drink?"

"Who," said the linnet, "shouted out 'Scat!' And frightened away that terrible cat?"

"Who," said the robin, "now, I didn't see, Hung up these strings for my nest in the tree?"

And the little white owl in the treetop, too,

Sleepily murmured, "Who! who! who!"

Then a little girl who had heard the birds, Smiled—but she never answered a word!

—The Grade Teacher.

The Little Home
Missionary

DEBBY had just heard a splendid missionary address. As she listened, she yearned to go across the sea and carry the message. She would even like to take up work in the home field. But she couldn't do that either; she was needed at home.

She frowned a little as she washed the breakfast dishes. She supposed all her life she would have to do humble tasks—little things that didn't count. Just then mother came into the kitchen. "Dear," she said, "Mrs. King's baby has taken ill, and she has sent for me to come over. I can depend on you to get the dinner if I am not back?"

"Yes, mother," Debby replied.

Mother gave her a kiss. "You are always my faithful girl."

The next moment mother went on her way; but as Debby put away the cups and saucers, she said to herself, "I'm just burning to do something. I can't go across the ocean, and there's no place for me in the home field. I must do something. What shall it be?"

All at once her face cleared. "That pantry," she whispered. "It has been needing a cleaning for ever so long. If I can't be a foreign missionary or a home missionary, maybe I can be a pantry missionary."

For two hours Debby worked in that pantry. It was hard work, and her back ached and her arms grew weary. But at the end of that time she stood back and regarded her finished work. Clean paper had been put on freshly scrubbed shelves. Every dish had been washed, and the pots and pans shone.

She smiled. How pleased mother would be! She stood there a moment enjoying the change she had brought about in the old, disordered pantry.

"I'm only a pantry missionary," she whispered, "but no one can say that I am not wanted. I really believe, after a hard job like that, that I could make up a little poetry."

She thought for a moment, and then she repeated softly:—

"I cannot go across the seas to tell the old, old story;

I cannot work in the fields at home for His great cause and glory.

So many things I'd like to do for my great elder Brother;

But all that's given me is to clean the pantry for my mother."

She smiled. "After all, a pantry missionary ought to be included in the list. Someone has to do it."—Selected.

AROUND the WORLD

•THAT Malta is an impregnable fortress was the view expressed by General Sikorski, Polish Prime Minister and Commander-in-Chief, after an inspection of the island's defences recently.

•To save wool, the United States army has abandoned the handsome slate-blue uniform heretofore worn by flying cadets and ordered it replaced with the more serviceable, longer-wearing olive drab.

•APPROXIMATELY 50,000 American children have such seriously defective vision that they need the special equipment and teaching methods used in sightsaving classes.

Farsightedness is the most common visual defect among school children. Astigmatism is second, and nearsightedness third.

•It takes seven years at the shortest to get a rubber plantation to the tapping stage.

•JULIO CAESAR BERRIZBEITA, nineteen-year-old Boy Scout, used 102 boots in hiking 20,000 miles from his home in Caracas, Venezuela, to Washington, D.C.

The hike began over three years ago in July 1938, when Julio and five other Venezuelan Boy Scouts left the Plaza Bolivar in Caracas, determined to walk to the United States capital. Because of hardships experienced, it was necessary for his companions to return to their homes soon after the start of their journey.

With 100 pounds of equipment on his back and armed only with a hunting knife, Julio plunged into the Central American jungle, and to reach his destination walked through nine countries.

Before he reached the United States border he could speak no English. However, three months later he was speaking clearly with but a slight accent.

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