

Signs of the Times

BRINGS THE MESSAGE FOR TO-DAY

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Invasion Day

[Dept. of Information Photo]

T. E. A. SEDGMAN

THE world, tense and waiting, was startled on June 6 to hear that the greatest military invasion of all time had begun. As General Eisenhower gave the fateful order, thousands of planes roared off to France; 4,000 ships, laden with men and deadly weapons of war, raced for Normandy and other parts of the French coast. The Allied navies poured a fearful hail of leaden death on the ports as 640 great guns belched fire and smoke. The invasion of Europe had begun. "Dunkirk in reverse," it was said. At last the menace of the enemy was to be broken for ever by the millions of determined men pouring across the Channel.

At such a time as this one's thoughts go to the great day just ahead when God's invasion forces will come to earth. No man-made obstacles will hinder them. Every invader from heaven will be immune from the weapons of man, and each will do his appointed task in the face of human opposition. Let us turn to the inspired picture of God's Invasion

Day—Matt. 24: 3. "And as He sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Jesus answered their question by giving them the signs mentioned in Matthew, chapters twenty-four and twenty-five.

Some have thought the second advent to be a thing of no importance. For instance, several years ago in Melbourne, a man said to me, "If Christ ever comes back to this world He will be a refugee, because no country would have Him." What an absurd conception of this majestic and glorious event! Paul's heart glowed as he exhorted Titus to look "for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 13. Jesus reveals that His coming will be "as the lightning" that "cometh out of the east, and shineth even unto the west." Matt. 24: 27. In Matt. 25: 31 He is shown coming with "all the holy angels"; and

Luke (chapter 9: 26) speaks of Him coming in His own glory, and in His Father's, and of the holy angels. Thrilling indeed will it be to see over 100,000,000 angels clad in pure white, and led by our blessed Saviour on a white charger, and clothed with a vesture dipped in blood, and on His thigh a name written, King of kings, and Lord of lords. Rev. 19: 11-16.

Softening Up. The present Invasion was preceded by a terrific bombardment and softening up of the enemy. Even so, God will punish a guilty world for its defiance and disobedience. We read in Revelation 16 that just before the return of Jesus seven dreadful plagues, consisting of disease, blood, darkness, intense heat, and monster hailstones weighing half a hundredweight hurtling from the heavens, will do their fearful work. God's people alone will be safe in that day.

Armies of Liberation. The armies smashing into the heart of Europe today are armies of liberation, determined to destroy the enemy [Please turn to page 5.]

Current Topics Reviewed



War Over for New Guinea Natives

•ONE of the brightest bits of war news that has come to us for some time is that from the pen of John Loughlin, *Argus* War correspondent at General MacArthur's Headquarters. He tells that the war is now over for the New Guinea natives, and sums up what those two and a half years have meant to them in these words:—

"Natives of New Guinea have had their day of glory. The war has now passed over them, and 1,500 who have worked for two and a half years as carriers and stretcher-bearers, and as builders of the famous 'bulldog road' over the Owen Stanleys, are this week awaiting transport back to their villages.

"For the natives those two and a half years have been crowded with new scenes and new excitements. They have achieved unconscious fame in newspaper headlines and in newsreels. As carriers and stretcher-bearers they have displayed devotion that has earned them the everlasting respect and gratitude of the Australian soldier. The white man's implements of war, war planes, jeeps, bulldozers, and big guns, that invaded his land, have become commonplace.

"And now that it is all over for them they don't pretend they are sorry to return to the old way of life. There is wild excitement among the boys, and there is a new note in their songs as they do their last jobs for us.

"Postwar rehabilitation begins for them now, and it is ANGAU, Australian and New Guinea Administrative Unit, that is handling their problems."

Mr. Loughlin then gives details of the amounts of money that the natives have earned during this time, and suggests that ANGAU will help the natives to use wisely their money as they return to their villages. The closing note is that "ANGAU has gathered special food supplies for the welcome home celebrations that will be held in every village."

In the organization of ANGAU Australia has surely gone the right way about solving the problem of rehabilitation of the New Guinea natives. Officers have been appointed who are already familiar with the natives and their customs. A special course of training has been provided for the ANGAU personnel, and now these representatives, tactful and sympathetic, and ready to treat the common diseases, and guide in hygienic ways of life, are scattered far and wide over the Territory.

From what we can gather, it is not the purpose of ANGAU to take the natives off the land, or to revolutionize their social customs, but to guide and help them so that their ordinary life will be fuller and happier, and more free from the peril of epidemics and tropical diseases.

But even more important than the material progress that is envisaged, is it

to provide for the spiritual growth of these gallant natives. Already numbers of missionaries have gone back, and more of the right type are needed. The world has seen the result of the practical Christian training provided by the missionaries. The resourcefulness, the initiative, and the unselfish devotion of the natives, their readiness to risk life itself in carrying out their duty, have won the admiration of all. Their Christian training freed them from the fear of evil spirits, and provided a new meaning to life, a new purpose, without which life for any man, white or black, must be aimless and unsatisfying.

The part that we as Christians can play is to pray for the natives and their administrators in New Guinea, and to give liberally for the re-establishment of the mission stations with their schools, their churches, and their hospitals. May God bless and direct all who have a part in the rehabilitation of the New Guinea natives.

H.



Guidance for the Youth

•THE tragedy of the young people of today is that they lack guidance. At an early age they are set adrift in the world, without standards or signposts. The condition of such is graphically described by Mr. S. P. B. Mais, a well-known broadcaster:—

"I don't at all like the idea of countless boys and girls let loose in the world with no signposts at all to guide them. We all know how easy it is to get lost in even the fairest countryside when the roads are stripped of their signposts. . . .

"With Christ debunked or dethroned, ignored, spat upon, and no ideal put in His place, can you blame youth if it wanders through the world in a state of complete bewilderment, taking its code of conduct, as it takes its vocabulary and

fashion of hair-dressing and clothes, from the world of the cinema?"

There are some who clamorously contend that to set up standards or guideposts is limiting the freedom of the young people. They claim that the only way for the youth to find their highest development is to let them find out by experiment what is best, and to make their own standards by the method of trial and error.

But to claim that a person is not free if he is following a road where every cross-road is marked by a signpost, is simply absurd. Anyone who in strange country has resolved to ignore the marked roads, and strike out for himself over hill and dale and through bush and river, will know how gladly a marked road is welcomed after perhaps hours of fruitless wandering. Similarly, to strike out into life's unknown wilderness without map or compass, with the determination to avoid every marked road, will lead, not to freedom, but into bondage and disillusionment.

God's law of Ten Commandments sets a guide-post at every cross-road of life. "I will walk at liberty," says the Psalmist, "for I seek Thy precepts." When faced with a decision on the highway of life, we have this promise: "Thine ears shall hear a word behind thee, saying, 'This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.'" Isa. 30: 21.

There will be no freedom for the youth until they are willing to follow a higher code of conduct than that set up by the movie world. The conditions that prevail today are a challenge to parents and Christians to exemplify the satisfying nature of the higher life.

H.



Sound Homes—Our Great Need

•URGENT as is our need for more and better houses, a more urgent need is for good, sound homes. The home is the unit of the nation. The character of the nation's homes determines the character of the nation.

We quote the following from an article written in Britain, but it is evident that

(Continued on page 5)



New Guinea natives taking army supplies upstream in an outrigger canoe.

(Department of Information Photo)

The UNPARDONABLE SIN

What Is It? How Is It Committed?

H. H. MATTISON

THE Bible teaches plainly that there is a sin so terrible in its nature that it cannot be forgiven. It is unpardonable. "Wherefore, I say unto you," said Jesus, "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." Matt. 12: 31.

The question arises: What is this unpardonable sin? And generally we ask, Have I committed it? Is there danger that I may some day commit a sin so grievous that God will pronounce it unforgivable? Is that sin murder or lying or stealing? Is it speaking against God? Is it the taking of His name in vain?

From the verse we have read we know that this sin is a sin against the Holy Spirit. Therefore we must understand the work of the Holy Spirit before we can determine what would constitute a sin against Him. Concerning the work of this Third Person of the Godhead, Jesus said:

"When He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged." John 16: 8-11.

Of the further work of the Holy Spirit, the Master said: "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." Verse 13.

In John 15: 26 Christ's words are recorded: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me."

From these important scriptures the work of the Holy Spirit can be summarized thus: First, He is the representative of God the Father and God the Son. Second, He comes from the Father to testify of Jesus, man's only way of salvation. Third, He does not speak of Himself, but of Jesus. Fourth, He convicts man of sin, revealing the things he should not do, and the things he ought to do, and testifies of the judgment day to come. Thus, the Holy Spirit is to guide the Christian in the way of truth.

On the day of Pentecost when the Holy Spirit descended in power upon the disciples, they were moved by Him to testify mightily of the Lord Jesus Christ. The Spirit was present to work upon the hearts of the hearers, convicting them of their sins.

Peter, moved by the Holy Spirit, said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. That day three thousand souls, under the conviction of the Spirit, repented and were baptized. The Holy Spirit had successfully done His work in their hearts



in bringing them to Christ, man's only Saviour.

Without the Spirit's working on the heart, no one would be led to repent of and confess his sins, for indeed it is the goodness of God that leads men to repentance. Rom. 2: 4. God sends forth His Spirit of love to plead with sinful man, to convict him of his sinful way, and to instruct him in the way of salvation. The still small voice which speaks to man, saying, "This is the way, walk ye in it," is the voice of the Holy Spirit. Isa. 30: 21. It is the voice of God striving to lead us into all truth. Day by day, hour by hour, He pleads with wayward man. He says to the transgressor: Don't do that, that is wrong. He tenderly invites him: Come this way, this is right.

Does the Spirit of God possess feelings, and can He be grieved? Paul gives this plain answer: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4: 30. The Holy Spirit, then, can be grieved. Our constant resistance to His appeal grieves the still small voice. When we stubbornly go on in our evil ways against the Spirit's pleadings, He is grieved. The feelings of God toward us are always feelings of love. His love is great, and His long-suffering is incomprehensible to human beings; yet it is possible to grieve away His Spirit.



Darkness Before the Day

ROBERT HARE

Yes! just to dream as days pass by
Of verdant fields and brighter sky,
Of songs more perfect and divine,
Than yet have touched your life and mine,
Of hopes that perish not with time;
All glories, endless and sublime.

But dreams may perish, fade, and die
Beneath the gloom of winter's sky:
Hope's brightest vision may depart
To leave behind a broken heart.
And scenes that gladdened with their light
May fade with fading stars of night.

Projects and plans of yesterday
May hold no record for today,
While hope, bright eyed, may take its flight
And leave behind a darkened night.
But should all earthly prospects change
And love itself grow cold and strange
Faith need not tremble in dismay—
Darkness still comes before the day.

In the days of Noah, God's Spirit was grieved by man's wilful disobedience and persistence in evil. Yet God did not destroy man immediately. He sent His Spirit to plead with man. For one hundred and twenty years the long-suffering of God waited. The same Spirit which quickened Jesus and called Him forth from the tomb preached and pleaded with those sinners through Noah. See 1 Peter 3: 18-20. Yet God said: "My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." Gen. 6: 3.

How did those people relate themselves to the pleading of the Spirit? They rejected Him, they despised Him, they grieved Him, until finally the Spirit no longer strove with them. There was no further hope of their turning to God—no way for God to reach them. God saved all who would listen to His Spirit. Noah's family did not perish, for they heeded the Holy Spirit and built an ark.

God works by the manifestation of His Spirit to reprove and convict sinners; and if the Spirit's work is finally rejected, there is no more that God can do for the soul. The last resource of divine mercy has been employed. This is the unpardonable sin! *The transgressor has cut himself off from God; and sin has no remedy to cure itself.* There is no reserve power by which God can work to convict and convert sinners. "Let him alone," says the Scripture. Hosea 4: 17. Then "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. 10: 26, 27.

The great evangelist Henry Ward Beecher explained it in this way: "No man ever became dissipated at once. No man, no matter what his experience may be, can become utterly dissipated in a week—and still less in a day or an hour. But man can, by days, and weeks, and months, and years, become so dissipated as to have broken down his whole bodily constitution; and as to have sapped and sucked dry the brain; as to have impaired every nerve; as to have overstrained every organ. Every part of man's body may be utterly destroyed by dissipation. Likewise, there is a dissipation of the soul which corresponds to the dissipation of the body. It comes on by the perversion of a man's reason; by the perversion of his judgment; by the perversion of his choices; by the perversion of his judgment in respect to things right and wrong. It is a gradually accumulating process. It is not a single act. It is the comprehensive result of a long series of various acts."

Do you wonder whether or not you have grieved away the Spirit of God? If you are grieved, you have not! If you feel yourself convicted of sin; if you feel a desire to be right with God, you have not. If you long to return home to God, you have not.

"Today if ye will hear His voice, harden not your hearts." Heb. 3: 7, 8. Let us heed the further warning of the apostle: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin." Verses 12, 13.

Take heed today; grieve not the Spirit. Yield to Him right where you are. He will accept you and make you indeed a child of God.

The *Basis* for Permanent Peace

ONE WAY TO END WAR

HOW to find permanent peace is the most perplexing problem that confronts the world today. The wisest men in the United Nations are discussing it and planning it. Numerous conferences have already been held; and, no doubt, scores more will convene in the near future, where this all-important subject will be considered and debated.

The simple and the most rational peace proposal is one made by a well-known newspaper columnist, and printed in "Looking at Life," a newspaper column distributed by King Features Syndicate, Inc. The author, in discussing the topic, "How to Have Permanent Peace," writes as follows:—

"I, no expert in economics, politics, statesmanship, psychology, or black magic—I, a simple-minded newspaperman—I have the answer. And that answer has been there ever since the twentieth chapter of Exodus in the Old Testament was written. For in that chapter are contained the Ten Commandments. If we will but live up to them there can never be another war. Each war, so far conducted, has been caused by the breach of one or more of the Ten Commandments. Hitler created strange gods and took the name of the Lord in vain. He killed. He bore false witness against his neighbour. He coveted his neighbour's house, his servant, his ox, his ass, and everything that was his. He showed no mercy, he stole, he honoured neither father nor mother. And now that he and his accomplices have violated the commandments, there will be eye for eye, tooth for tooth, wound for wound, stripe for stripe.

"Don't you see how easy it is? Why go to all the trouble of finding a way, when the way is so clear, the road so well marked, the whole thing written out—centuries ago, ready for use? That's all you need to do, you learned statesmen and scientists. Utopia is here—Exodus, chapter 20."

How true are these words! If the people of the world would obey the Ten Commandments, there never could be another war. Permanent, everlasting peace would be ushered in.

And this newspaperman is not the only one who believes that obedience to God's Ten Commandments would assure peace to the world. Within the last few months the leading representatives of the Protestant, Roman Catholic, and Jewish faiths have united on a peace programme. Their "Declaration on World Peace" containing seven points for peace, was signed by one hundred and forty-four of the leading dignitaries of these three faiths. It is interesting to note that the first point on which these Protestant, Catholic, and Jewish leaders agreed was concerning God's moral law, the Ten Commandments. "The organization of a just peace depends upon . . . recogni-

By E. R.
OSMUNSON



tion . . . that not only individuals but nations, states, and international society are subject to the will of God as embodied in the moral law."

What a wonderful testimony concerning the necessity of individuals of all nations obeying the law of God, the Ten Commandments! These religious leaders of the United States unequivocally testify that permanent peace cannot be obtained unless the people of the world live in harmony with those infallible, divinely written laws, called the Ten Commandments.

The trouble with the world today is that the people have wantonly and flagrantly violated these commandments. They have disregarded God's precepts, and consequently we live in a world where sin, crime, and lawlessness are the rule rather than the exception.

The Ten Commandments found in the twentieth chapter of Exodus and referred to by the newspaper columnist, and also by the leaders of the Protestant, Catholic, and Jewish faiths, are heaven's constitution for this world of ours, our divine bill of rights. They are the only part of the entire Scriptures that was written directly with the finger of God, for we read: "He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31: 18.

How simple and yet how comprehensive are these commandments! The first four define man's duty to God, and the last six prescribe his relationship to his fellow man. These ten principles or laws have existed since God placed man upon this earth. Right has always been right, truth has always been truth, and righteousness has always been righteousness. There has been no time, nor can there ever be any time, when wrong is right, falsehood is truth, or sin is righteousness.

Let any honest-hearted person read the Ten Commandments one by one, study each one in meditation and prayer, and then ask himself this question: Would man be honouring God and truly worshipping Him if he should transgress this commandment? The inevitable answer

would be, No! The reason for this is that it has never been proper, nor ever will be, for man to worship other gods than the God who created him; nor has it ever been proper, or ever can be, for man to steal, lie, kill, commit adultery, covet, or take the name of God in vain. Similarly, it has never been proper, nor ever can be, for man to disobey any one of the Ten Commandments. The principles of God's law reach from eternity in the past to eternity in the future. Like God, they are the same yesterday, today, and for ever.

Jesus, while here on earth, was obedient to this law—the law which He knew represented His Father's will. Speaking to the disciples, Jesus said: "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15: 10.

Concerning the unchangeable nature of this law, Jesus stated: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18.

The purpose of the law of Ten Commandments is to reveal sin. We read: "By the law is the knowledge of sin." The law cannot save anyone, for that is not its purpose. "By the deeds of the law there shall no flesh be justified in His sight." Again, "We conclude that a man is justified by faith without the deeds of the law." Rom. 3: 20, 28. Everyone who enters the pearly gates into the city of God will be there because he has been saved by grace, and not by the works of the law. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2: 8, 9.

Does our faith abolish or destroy the law of God? The Apostle Paul answers this question: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31. Instead of faith in Christ abolishing the law, our faith establishes the law.

The true Christian, therefore, instead of saying that the law of God has been

abolished, will obey every precept of that law. He will obey not to earn salvation, but because he has been saved from sin, because his heart has been cleansed from all desire to transgress God's law, and because, under the new covenant, the law has been written upon his heart by the Spirit of God. He obeys the law because he has been converted and has been reborn into the kingdom of God. He is a new creature in Christ Jesus, and consequently has no desire to transgress any one of God's commandments. He loves God supremely and delights to do His will. "This is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5: 3.

Friend, as you look into this perfect law of God, do you find that you are transgressing its precepts? The penalty for disobedience is death, eternal death. But do not become discouraged. Jesus paid the penalty for your sins when He died on Calvary's cross. Thank God, there is forgiveness for those who have broken God's law. "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. Then, when Jesus has forgiven you, and you have been cleansed from all your sins and are rejoicing in salvation, you will naturally walk in the way of God's commandments. You will want to obey them as Jesus did when He was on earth. He said: "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matt. 7: 21.

Obedience to the law of God, the Ten Commandments, is therefore the only sure basis for permanent peace.

Invasion Day

(Concluded from page 1)

and release the captives from a cruel yoke. When our Saviour makes His triumphal return to earth, He comes not to plead with men or to suffer their indignities and reproach, but to deliver those who have chosen Him as their Lord and Saviour.

For these He is coming—His oppressed people; but not only liberation from a cruel foe, but glorious life and immortality will be conferred on them—a life that will endure while Jehovah's throne remains.

Today the territory of the oppressed is being wrested from the enemy and given back to their rightful owners. Jesus is coming to recapture "the first dominion" (Micah 4: 8) and give it back to "the saints of the Most High" (Dan. 7: 27).

Our General's Communique. General Eisenhower, on that thrilling day, sent out a message to the peoples of Europe both of warning and encouragement. Our General—the "Captain of the Lord's host"—sends this thrilling message to His resistance groups in the world: "Watch therefore; for ye know not what hour your Lord doth come," and "therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh." Matt. 24: 42, 44.

The Allies did not count the Invasion a success until five weeks had elapsed. Our Commander, even before His Invasion starts, encourages us—"These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16: 33.

Therefore, reader, make sure work of

your salvation; rise not from your knees until you have the assurance of sins forgiven, for soon Heaven's Invasion Forces will be seen in our skies.

Sound Homes—Our Great Need

(Continued from page 2)

the sentiments expressed apply with equal force to conditions here:—

"Britain needs 4,000,000 new houses. And Mr. Ernest Brown has promised that sufficient labour and materials will be available at least to make a start.

"But while Britain's building programme is getting under way, there is a further point to consider. In the words of the popular song,

"It takes a little more than bricks and mortar
To build a home in the world to be."

"The life of an average house is said to be twenty-five years. How many homes break up in less time than that? Surely this is where the first job of reconstruction needs to be done—and in this sphere there need be no shortage of materials.

"The building of sound homes, even more than sound houses, must be considered A 1 priority for Britain. Family life once made Britain great. Home-building was an art. But if homes crack, the nation cracks.

"Homes are the cement of national life; the place where the nation learns how to live together; the non-stop assembly line of national character, which is the heart of national morale.

"To win the war we need sound homes. Sound homes are production centres for the spirit that wins. They send strong,

THE Word was made flesh, and dwelt among us." This is how the Bible describes the birth of Jesus. John 1: 14.

"God . . . manifest in the flesh," is the description of the birth of Christ given by the Apostle Paul. 1 Tim. 3: 16. Not, mark you, "in the Spirit," but "in the flesh."

Why is the advent of the world's Saviour so designated?

The body, we are often told by Christian mystics who have come under the influence of the mysticism of the East, is a mere casket from which, at death, the real being takes flight into the eternal realms of light. "That's only the poor shell of a body," said a minister in our hearing, to a sorrowing one, as he pointed downward into the grave; "the real person is with Jesus," as though the body were done with for ever. Of course, he meant well, but was he right?

If the body is a mere hindrance to a larger and fuller life, then why trouble about it at all? Why care for it in sickness, or attempt to preserve it from danger? The sooner it is destroyed the better. But if "the Word was made flesh," then flesh as well as the spirit must have an ultimate meaning and value. "It, too, is redeemed, and has a passport to eternity," wrote Dr. R. A. Knox in the *Sunday Times*.

Speaking of Christ, the writer to the Hebrews quotes from the fortieth psalm, and attributes these words to Jesus: "A body hast Thou [God] prepared Me."

Would God have chosen a human body in which to make Himself known to man,

"In My Flesh Shall I See God"

H. F. DEATH

if the flesh were such a negligible and temporary thing? Surely it was and is His purpose that flesh as well as spirit should have a permanent place in His eternal kingdom. That, at any rate, is the clear teaching of Scripture.

"The Word was made flesh, and dwelt among us." First of all as a helpless babe, then as a growing youth, and finally as a full-grown man. Of His youth we read: "And Jesus increased in wisdom and stature, and in favour with God and man." Luke 2: 52. Not by any mere chance is the growth of His body mentioned along with His spiritual and social development. For that body, perfectly matured, was to be freely offered as a sacrifice to God for the salvation of man. When He "gave up the ghost" on the cruel cross of Calvary, His ministry as "the Word made flesh" was interrupted. Only by a resurrection of His body could that ministry be renewed on earth, and then transferred to heaven. For this reason He was raised from the dead, and appeared "in the flesh" to His followers for forty days, to confirm them in the faith. After this He ascended to His Father, there to minister in the flesh as "the representative Head of redeemed mankind."

Now what does all this teach us, but that the eternal separation of the spirit from the body is not the will of God for

man? From the beginning, when God breathed into Adam's body the breath of life and man became a living soul, God has dealt with man as a living corporeal entity. And as such, He will deal with him throughout eternity. Since the whole man was made in the image of God, God values the body as an integral part of man's existence, both here and hereafter.

The resurrection of Christ in the flesh is clearly represented in Scripture as the pledge and pattern of the final resurrection of those He has redeemed. And it is to bring about this final resurrection of regenerated mankind that Jesus promised to return from heaven as He went up. See 1 Thess. 4: 14-18; Acts 1: 11; John 14: 1-3.

Meanwhile it remains for each to choose between eternal life and eternal death. Those whose bodies have been presented to God (Rom. 12: 1), though they may fall eventually into the grave as Jesus did, will not suffer eternal dissolution. "For the trumpet shall sound, and the dead shall be raised incorruptible." And those God-surrendered souls who are living on the earth at this time will simultaneously have their bodies changed from mortal to immortal. "We shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 52, 53.

Happy, therefore, is the soul who can say with the full assurance of faith: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19: 25, 26.

selfless fighters to the front—sound workmen to the factories.

"To build these homes is everybody's job. Then not only will the face of Britain be different, but her heart as well. She will have the programme of reconstruction that will guarantee a new world."

So many influences are at work which are destructive of home and family life that it is a call to all home-makers to put the more thought and love and planning into their work. Where the father is away, a double load falls upon the mother, and how earnestly, how prayerfully, how determinedly she should face her task! She will need to give love and discipline and training in double measure, to make up for father's absence, and keep his place sacred to him alone in her own thoughts and in the thoughts of the children. She will need to do more than this, for the very atmosphere is charged with a spirit that seeks to make her best efforts count for naught.

It seems hardly needful to point out that homes which possess the enduring qualities of love, peace, unselfishness, and service, are pervaded by a spirit of living, vital religion. The mother of such a home will seek and find her strength and inspiration at the inexhaustible fount of the wisdom and the love of God.

The neglect of God, of Bible religion, and of family training has resulted in the chaotic conditions in the family life and in the morals of the young that is causing such concern today.

Our first effort must be to build our homes on sound, enduring foundations. Such homes the poet describes:—

"O little homes, ye little homes of love!
Strength of a man; a woman's song; laugh of a child;

Warmth of a fire; glow of a lamp; wild
The wind without, and grim the skies above.

"O little homes, set close at every hand!
Ye narrow, walled-in worlds of joys and fears,
Built of the commonplace, of smiles and tears,
Ye are the heart and sinew of the land!"
H.

not make him laugh or whisper, no matter how hard he tried; so at last he gave up trying.

After the first day or two Harry found it much easier to do right.

"That is what always happens," said mother when he told her so. "Giant Fear is a big coward, and every time anyone stands up and says no firmly, he grows smaller."

"He is going to be a dwarf soon," laughed Harry, as he ran off to school.

How happy Harry was the day he took home his report card with an "A" for deportment for a whole month, and teacher had written on it, "Harry does a little better in his lessons every day!"

Harry didn't walk home slowly that day. No, he hopped and skipped and jumped and ran all the way. "Oh, mother," he cried as he put the report card into her hand, "old Giant Fear is gone for ever! He is only a little bit of a speck now, and soon he won't be even that."

Stories for the Children

When Harry Behaved

EMMA F. BUSH

HARRY usually ran home from school as fast as he could go, but today he was walking very, very slowly. He didn't want to get home, for in his pocket there was a note from the teacher, telling mother that he had been disobedient and had failed in his lessons, and that he had whispered five times in school.

Harry knew why that note was written. Just a week ago Roy had come to sit beside him. And Roy didn't care about lessons. He would draw pictures behind his book and laugh and whisper when he thought the teacher wasn't looking. Somehow, he had made Harry think it was smart to act that way, too.

Harry thought of mother's face when she should see the note. He couldn't forget to give it to her, for the teacher must have an answer tomorrow. Slowly he entered the house, and there was mother smiling at him. Then, before he knew it, he was sobbing the whole story into her ear.

Mother soothed and comforted him. "But, Harry," she said soberly, "I am going to tell you what made the wrong report. It wasn't you. It wasn't Roy. It was a big giant, Fear, who has my little boy locked up in his castle hard and fast."

Harry turned his head and looked up into his mother's face. "Is it a story?" he asked.

"No," answered mother, "it is not a story. I have seen for a long time that Giant Fear was getting hold of my boy, and it has made me feel very bad. My boy isn't afraid of the things of which some people are. He will drive away anything that would hurt baby sister, and he is not afraid of physical hurts;

but Giant Fear has many ways of getting boys, and the net he has thrown about you is called 'Afraid to say no'."

Harry was silent a few minutes thinking very hard. At last he raised his head and looked mother in the eye. "I am going to get out of the net right away," he said. And mother knew by the look on his face that he would.

So the next morning Harry carried a note from mother to the teacher, saying that she was sure he would give no more trouble.

Roy could not imagine what was the matter with Harry that day. He could

Towser and the Chicks

TOWSER was a fine, fluffy poodle dog. His bed was in a kennel carpeted with straw. One evening, he saw something round and white and smooth lying in one corner of his kennel. Towser was a good dog, so he did not meddle with it. He lay down and went to sleep. The next night there was another, and then another, and another, until after thirteen days, thirteen eggs lay in the corner together.

Then, on the fourteenth night, Towser found something else in his kennel. It was a little bantam hen covering her small white eggs with her warm feathers.

Towser and the bantam were the best of friends. They often ate out of the same dish. I think Towser felt pleased to have the bantam choose his kennel for her nest. He lay with his nose just a little nearer the door of his kennel, so that he might better guard his little friend.

Every night for just three weeks, Towser found the bantam snuggled in one corner of his kennel. On the twenty-first night he heard strange sounds. There were faint peeps, the chipping sound of breaking-egg-shells, and the soft clucking of the bantam hen.

Towser could not understand what was going on. But it made him wakeful, and he pricked up his ears and barked a little. The next day, he saw his little friend walking about the yard with eleven little chickens. He was delighted! He frisked about the hen, and showed his joy in other ways.

A week later, the poor little mother hen was run over and killed. Then Towser took the chicks into his kennel, and lay down in the corner. They snuggled close up under the long hair of his body. He lay very quiet. He did not want to disturb or injure them. In that way he took care of them all night.

The next day he led them into the yard. He barked with delight. He scratched the ground till it was nice and soft. Then the little chicks would scratch for themselves in the soft earth.

It was a funny sight to see Towser going about the yard followed by the little chicks. But Towser took care of them until they were big enough to take care of themselves.—"Christian Work."

The Quest



Every girl has a quest to make,
For life is the King's highway,
And the joyous heart is the scrip to take
On the road of every day.

Every girl has her gifts to guard
As she fares to a far-off goal,
A body pure, a mind unmarred,
And the light of a lovely soul.

Every girl has a task of her own,
For the Father has planned it so;
She seeks the way, and He alone
Can show her the path to go.

Every girl has a loving Guide,
From the vale to the mountain crest,
And the unseen Friend who walks beside
Is the Way and the End of the quest.

—Mary Guest.

•THE human body is thrifty, using iron over and over again. When a cell breaks down, about 85 per cent of the iron is salvaged and returned to bone marrow.

•POSTWAR colour printing may become as inexpensive as printing a newspaper as a result of the use of infrared rays that will dry the inks as fast as the presses turn.

•INFRA-RED lights are used for speedy drying of painted surfaces in industrial plants. In one factory newly painted tanks are dried in four minutes by driving them through a tunnel lined with thousands of these lamps.

•At a recent convention of the Association of Military Surgeons in the United States, a new pillow bandage replacing a tourniquet was described. The bandage is made of cotton fabric stuffed with mechanics' waste (coarse white cotton thread which mats easily), and by applying gentle pressure to the wound, stops bleeding. It can be safely left in place for two weeks, unlike tourniquets. The pillow bandage is easy to apply, and there is no danger of even an inexperienced person making it tight enough to interfere with the blood supply.

•THE first clinical use of cadaver nerves to graft severed nerves in human, using acacia glue instead of sutures to join the severed ends, has been reported by three U.S. physicians in the *Journal of the American Medical Association*. The physicians wrote: "The first patient already has a good clinical result with return of motor and sensory function. The second patient is already beginning to get return of function. The third case is too recent to make it possible to judge." In the three cases reported, flaps of the nerve sheaths were cut from both sides of the growths at the ends of the severed nerves. The cadaver graft, carefully cut to fit the gap, was then placed in position and glued to the two severed ends of the nerve. An ordinary snug-fitting bandage was used, and no further immobilization was necessary.

•THE average elephant drinks fifty gallons of water on each visit to a water-hole. This observation is made by wardens of the Wankie Game Reserve, where a number of dams have been constructed, supplied from bore holes, to maintain adequate water supplies throughout the year. Platforms have been built near water-holes from which visitors can watch game drinking. The animals are so accustomed to find water in artificial dams that, if the supply is depleted through previous visits by heavy drinkers, they return after a couple of hours, apparently considering the interval sufficient for the windmills to restore the supply.

•A RECENT Tokyo broadcast, reviewing the changes that 1943 brought to Japan, reveals that now "only the old and weak receive fuel for heating purposes" and that hardly any government buildings in Tokyo have heating facilities in operation. In addition to this the announcement said that "the young girls of Japan are now garbed in *mompoei* (a kind of slack suit or overall) instead of the traditional kimonos."

•SCARCELY a single pound of food was lost last year in California because of lack of labour to harvest it, reports the California Farm Bureau Federation. Co-operative self-help saved the day.

OUR CO-OPERATION CORNER

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•LIEUTENANT COLONEL B. N. CARTER of the U. S. Army Surgeon General's Office said recently that the development of a toxoid to prevent gas gangrene in war wounds is under way. The composition of the preventive was not disclosed, but it is similar to that used against tetanus. The United Nations now have at their disposal a gas gangrene antitoxin for use after infection has set in, but up to now there has been no material to prevent its onset.

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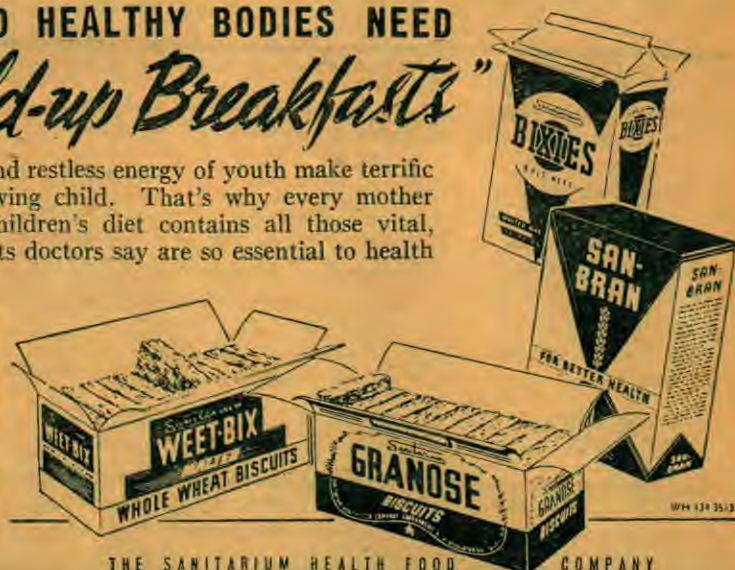
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RAIN

Cometh
Down"

MAN has made some mighty irrigation systems, with vast storage basins, river dams, and floodgates. But how tiny and insignificant do these appear when compared with that great system whose scope is the world, whose reservoir is the ocean, whose storage basin is the clouds, whose floodgates are the rains, and whose irrigation channels are the rivers and streams! With the surveying and engineering of this scheme, man has had nothing to do, and therefore he concludes that it is all a result of chance.

How many of us think, as we lie at ease on the warm beach sand, drowsily conscious of the warmth of the sun and the soothing lap of the waves, that right here is nature's pumping plant, raising hourly thousands of tons of water from the sea, but first filtering it from all salt and impurities? The machinery is noiseless and invisible, and clothed with such an atmosphere of peace and repose that it is an effort to think at there.

In the storage chamber of heaven, clouds gather, and are taken inland by the winds, and then their freight is discharged over vast areas. Hilltop, valley, and plain, tree, flower, and weed, alike receive the reviving showers. The just and the unjust over wide spaces are equally blessed. And a multitude of streams carry life and fruitfulness to districts unreached by the rain, until, the circle completed, the water again rests in the sea.

Have we ever stopped to appreciate the miracle of the rain? How suited it is to its work of watering the earth! It does not come down from the sky in a solid stream that would destroy, but in drops that stimulate and refresh. "He maketh small the drops of water: they pour down rain according to the vapour thereof; which the clouds do drop and distil upon man abundantly." Job 36: 27, 28.

God is directing, and He knows when and where to send His showers. Often, in a destructive flood or in a wearying drought, it seems that the Father has forgotten. But He who is of great power and whose understanding is infinite, has a purpose of blessing behind the apparent disaster. Some must learn that "a man's life consisteth not in the abundance of the things which he possesseth"; some must be made to remember that the earth is the Lord's and the fullness thereof; and that their selfish purposes spell only disaster to themselves; some need rain for pastures while others are harvesting. It is God who says to the snow, "Be thou on the earth; likewise to the small rain, and to the great rain of His strength." Job 37: 6.

There is a beauty that belongs to rain alone. It gives to a landscape the softness of outline of a charcoal drawing. Who has not seen the bright summer rain, which when past its violence, is still coming steadily, yet so brightly that one

longs to be out in it! Then it is that one hears that indescribable "growing" sound, as of mother earth crooning to her awakening babes. One hears this sound, too, at night after a heavy rain has ceased.

Rain is a type of God's intercourse with man. Upon the barren desert of the human heart come the life-giving teachings of God's love and salvation. "My doctrine shall drop as the rain, My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Deut. 32: 2. Nothing could be gentler or more tender.

Sometimes into the life there comes a bitter experience, when cherished hopes, cherished ideals, cherished friends, are cut down to the earth, perhaps by the "reaper whose name is Death," and it seems that life has been shorn of all that makes it worth living. To these there is a precious word spoken by Christ: "He shall come down like rain upon the mown grass: as showers that water the earth." Ps. 72: 6. The mown grass could not live without the reviving showers that make it spring again from the roots. So must we, sometimes, be mown down, that a new life may come to us, and always there is the provision for that new life.

Many are the ways in which rain comes to us. The gentle, life-giving shower has been shown; but there is also the overwhelming downpour, "the great rain of His strength," and the fierce storm accompanied by wind and lightning. Thus, too, must God sometimes reveal Himself. Some are so insensible that they will not arouse unless there is a great demonstration of the power of God; and some, alas, need the destroying rain, for they have built their belief without a foundation, and the fraud must be revealed to warn others.

The coming of the Holy Spirit in the Christian age has been powerfully symbolized by the early and the latter rain. The seed in the ground needs showers of rain as well as heat of sun to bring it to the fullness of its individual growth; but it cannot bear seed, and so ensure the future harvest, without the more abundant latter rain. And where the former rain has not been received, the lifeless seed cannot benefit by the latter rain.

So with the church. Unless it has received of the former rain, and grown and matured by its power, it cannot receive the latter rain. There is to be no idleness in the time of the latter rain. "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to everyone grass in the field." Zech. 10: 1.

Are you feeling parched and lifeless? Then avail yourself of your privilege, and ask that the showers of the latter rain may fall upon you. They will bring you new life, and make you rich and fruitful in your service for God. H.

