

# SIGNS OF THE TIMES

WORLD EVENTS IN THE LIGHT OF PROPHECY

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ONE PENNY

## The Reunion of Christendom

*A Report of the World Conference on Faith and Order*

By Arthur S. Maxwell, of London, England

*(Our Special Correspondent at Lausanne, Switzerland)*

### THE SCOPE OF THE CONFERENCE

**N**IGHT is falling over Lac Leman (Lake Geneva). A half moon sends its pale light shimmering across the calm waters. Lights on the farther shore twinkle through the haze and mingle with the stars in the dark vault above. Beyond the lights rise the mountains, gaunt and dim. Across the silent sky, in stately procession, move regiments of silvery clouds, manœuvring hither and yon like ghosts of ancient warriors.

Noises subside. The rumble of the street cars becomes less noticeable; the croak of motor horns more infrequent. Distant revelry becomes fainter:

the seemingly untiring pianist in an adjoining hotel wearies at last; the patter of footsteps on the pavement below diminishes; the confused murmur of voices subsides to a lone call from here and there; and at last the silence of the heavens is echoed by the peace of the sleeping city.

Then, amid the calm and the solitude, beholding the works of God in all their grandeur and majesty, one begins to understand why Geneva and Lausanne have been chosen as the scene where the world's wounds shall be healed and the torn robe of the Master made whole again.

For the work attempted at Geneva is akin to the task of Lausanne. The League of Nations and the



*Sport & General Photo*

### BOY SCOUTS IN LONDON

Four thousand Boy Scouts of the London Diocesan Boy Scouts Association met in the courtyard of Somerset House, Strand, London, for the presentation of the Association's colours and shield to the champion troop. The photo shows them entering St. Paul's Cathedral for church parade.

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League of Churches both spring from ideals of great-souled men who seek the good of mankind. The one would banish strife and antagonism out of politics; the other would work the same transformation in matters of religion. And while we, as students of the Bible, cannot but regard such events as these as fulfilments of prophecy, let us not fail to envisage the immense labours of love bestowed upon them, the lofty intentions that inspired them, nor the strong possibility that, in the providence of God, and for a time at least, they may become channels of blessing to the race.

We write thus plainly because we have noticed, in certain circles, a tendency to regard, if not with disdain, certainly with strong suspicion, all suggestions of church reunion: and we believe it will help us the better to attain our own ends if we seek the good, rather than the evil, in the efforts of others to solve the world's problems and to ameliorate its unhappy conditions.

That the World Conference on Faith and Order both historically and in its resultant consequences is worthy of our keen and sympathetic interest we are well assured. Here is one of the most notable religious movements in the history of mankind.

#### CHURCHES REPRESENTED

At Lausanne are gathered nearly 500 delegates, representing eighty-six different Christian communions. Among them are the Church of England and its branches in various parts of the world, the Protestant Episcopal Church of the United States, Baptists and Seventh-day Baptists, Congregationalists from America, Britain, South Africa, and New Zealand, Disciples of Christ, the Czechoslovak Church, the Eastern Churches, including the Patriarchates of Alexandria, Antioch, and Jerusalem, the Churches of Greece, Cyprus, Rumania, Serbia, Bulgaria, Poland, Georgia, and Armenia. Here also have come representatives of the Society of Friends in America and in Great Britain, the Lutheran Churches on both sides of the Atlantic, the Churches of Norway, Sweden, Denmark, and evangelical bodies in Germany, Switzerland, France, Hungary, Esthonia, and Latvia. The various Methodist bodies are strongly represented, as also are the Presbyterians. Intermixed are Mennonites and leaders of the "Old Catholic" Churches, United Brethren in Christ, the United Church of Canada, the Reformed Church of Alsace-Lorraine, the Belgian Christian Missionary Church, etc., etc.

One is bewildered at the mere recital of the names, and any attempt to learn them by heart causes a cessation of the functions of memory. But the very existence of so many diverse bodies of Christian believers adds force to the appeal for unity and emphasises the immense difficulties involved in any attempt to bring it about.

It will be noticed that the Church of Rome is not included in the list of participants at Lausanne. In 1919 Pope Benedict XV was approached by the promoters of the Conference, but replied that "as the teaching and practice of the Roman Catholic Church with regard to the visible unity of the Church of Christ was well known to everybody, it would not be possible for the Roman Catholic Church to take part in such a conference as the one proposed."

When upon another occasion a high official of the Roman Catholic Church was appealed to on the subject of reunion, he replied: "The door of the Church is wide open; let the heretics enter one by

one." That is the only kind of re-union in which Rome is interested, and her attitude towards Lausanne reveals that she is not considering any change of policy on this subject at the present time.

We have been particularly impressed with the spirit of large-hearted tolerance manifested at the Conference so far, and the keen desire on the part of all to hear the other person's point of view. Dr. Garvie, chairman of the afternoon sessions, went so far as to announce that he would give preference, if any were necessary, to the spokesmen of the smaller sects, as he was anxious that every conception of Christian duty should receive consideration.

#### PERSONS PRESENT

So far as possible the churches have endeavoured to send to this Conference their most able representatives. Hither have come Archbishops and bishops, "Right Reverends" and "Most Reverends," "Venerable Archdeacons" and "Patriarchal Metropolitans," and a perfect galaxy of university professors, Doctors of Literature, Doctors of Philosophy, and Doctors of Divinity.

It would be meaningless to most of our readers to give a list of all the notable personages in attendance. A few must suffice. From America there have come such men as Bishops Brent and Manning, of New York; from Great Britain the Bishops of Gloucester and Manchester, Bishop Charles Gore, and Dr. Garvie; from the Eastern churches, the Metropolitans Germanos, Polycarpus, and Ambrosios, and the Archbishops of Leontopolis and Nubia; from India the Bishop of Dornakal and Tinnevely; from China the Rev. Timothy Tingfang Lew, Ph.D. It is but a meagre picking from a formidable array of celebrities and but serves to impress how wide are the diversities of thought concentrated at this unique gathering.

It would need a more ecclesiastical mind and a more facile—perhaps more feminine—pen fully and correctly to describe the strange attire in which some of the delegates have presented themselves. Of course the great majority are clad in the very modern product of gentlemen's tailoring establishments, but the presence of the Patriarchs of the Eastern churches, with their long hair and flowing robes, adds an archaic aspect to the proceedings and reminds one of the great oecumenical councils of the early centuries of the Christian church.

And after all, despite the abstention of the Roman Catholic Church—this World Conference on Faith and Order is the nearest approach to an oecumenical council that the church has witnessed for many generations. It is perhaps the most ambitious enterprise attempted by the Protestant churches since the Reformation, save only their united effort of the nineteenth century to evangelise the heathen world.

That the promoters of the Conference have visualised this larger meaning of their labours is evident. Everything possible has been done in a practical way to ensure its success. The organisation, being largely in the hands of American sympathisers—and the compliment is well deserved—is perfect. It is almost superfluous to add that the publicity arrangements are equally complete. Five dozen reporters and representatives of newspapers and religious periodicals have been afforded facilities to attend the plenary sessions; and to everyone has been given literature enough for an encyclopædia.

(Continued on page 12)



## EVANGELICAL EXPOSITORS NEEDED

**R**EFERRING to the expected visit to Australia of Dr. G. Campbell Morgan, the distinguished preacher and writer, a contributor to the *Southern Cross* says:—

"Many people are looking forward with pleasure to Dr. Campbell Morgan's promised visit to Australia. Lady Victoria Buxton, wife of a former Governor of South Australia, writing to a married daughter, said, 'How interesting Campbell Morgan must be! I imagine him like the old evangelical expositors of the Bible, who hardly exist now. It is really sad to think how little the Bible is explained, or the general sense given. I look back with such delight to Candlish and Dean Alford, and others.' Dr. Morgan has an exceptional gift for Biblical exposition, and his visit to us may well be looked forward to as a mission to preachers. Many of the clergy have much to learn concerning the principles of their great profession."

It must be a cause of deep regret to all true lovers of the Bible that such a condition exists in the religious world as justifies Lady Victoria Buxton's words of lament. "It is really sad to think," she says, "how little the Bible is explained, or the general sense given."

This neglect of evangelical exposition of the Bible is a cause of spiritual starvation in many churches of today. "The hungry sheep look up, and are not fed," to quote the words of Milton. We may well sigh for the days of the "old evangelical expositors of the Bible, who hardly exist now." How many sermons are preached from modern pulpits and not a reference is made to Scripture! Sometimes a text may be read at the commencement, but the Bible is then closed and perhaps not referred to again during the discourse. And very often it is hard to see any connection between text and sermon.

We are told that the Rev. W. Lamb, of Sydney, had a varied experience in visiting the churches in London. At Spurgeon's Tabernacle and also at Westminster Hall he found the services helpful, but at St. Paul's the sermon, which was preached by the Archdeacon of London, had "not one word of Scripture in it from beginning to end. Even the text was taken from Ecclesiasticus, one of the apocryphal books."

Truly there is a crying need for a return to sound Biblical preaching. As the writer in the *Southern Cross* says, "Many of the clergy have much to learn concerning the principles of their great profession." We trust that the proposed visit of Dr. Campbell Morgan will be effective in stirring up throughout the length and breadth of Australia a deep and lasting interest in the sublime truths of Christianity, and that it will manifest itself in earnest, spiritual study and exposition of the grand and noble volume wherein those truths are contained.

F.

## NATURE SUPERIOR TO SCIENCE

**A** RECENT London cable says that Professor Baly, professor of bio-chemistry at Liverpool University, and his co-workers, have manufactured foodstuffs artificially in the laboratory. Powder, such as cobalt carbonate, was suspended in water. "Carbonic acid gas bubbled through the water while the whole was exposed to the light of an incandescent lamp. Thus a small quantity of carbohydrates was produced." It is further stated that similar work is being done with green-leaf plants.

Professor Ewart of the Melbourne University, in commenting on this achievement, said that the value of Professor Baly's work depended on whether

or not his means of synthesising carbohydrates were more efficient than those already known. Some time ago Professor Ewart made sugar by boiling formaldehyde with caustic soda in the presence of a lime salt. Much experimenting is being done, but the work is of a scientific rather than practical interest. Professor Ewart declared that the process employed by Professor Baly is far too costly for extensive application, and so far as is known there is no hope of ever approaching the efficiency of the green plant, which is a far better chemist than any animal.

This is but one of countless instances that prove that, wonderful as the achievements of man have been in the scientific realm, they cannot in any way equal or even approach the handiwork of the great Creator.

F.

## POWERLESS PULPITS

**A** REPORT from Brisbane, Queensland, says that the Rev. John H. Latimer, the retiring president of the Baptist Union in Queensland, in his retiring address at the Baptist Conference, declared that—

"Many members were indifferent regarding the salvation of those who were outside Christ. He did not think the ministry had ever reached a higher average of ability and culture, yet never had there been a time when the pulpit seemed to have less power to convince and convert. Men's souls were steeped in commercialism, and could only be stirred by the passing of avarice, whose corrupting influence was affecting the church today."

Mr. Latimer is certainly not the only one who is persuaded that the pulpit of today seems to have less power to convince and convert than ever it had before. The reason for this is that present-day preaching has become devitalised by the inroads of modernism and higher criticism. The Bible is being criticised and discredited, and a "social gospel" has been substituted for the gospel of Jesus Christ. The only power in the universe that can convince and convert in a way that will lead to eternal salvation is the Spirit of God, but He cannot use those who discredit or cast doubt upon the Word that He indited. Writing of the last days the Apostle Paul speaks of those who will be "holding a form of godliness, but having denied the power thereof." 2 Tim. 3: 5, R.V. We are living in those days, and there are evidences on every hand that the prediction of the apostle is being fulfilled to the letter.

Mr. Latimer also refers to the fact that "men's souls are steeped in commercialism," and that this is having a corrupting influence and is affecting the church itself. This condition of affairs is also prophetically described in the Scriptures. In the same epistle to which we have already referred, the Apostle Paul declares: "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money." 2 Tim. 3: 1, 2, R.V. This love of money, as the apostle points out in his First Epistle to Timothy, is destructive of spiritual interests, and leads to eternal ruin. "They that desire to be rich," he declares, "fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." 1 Tim. 6: 9, 10, R.V. Again he says: "Charge them that are rich in this



present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy." Verse 17, R.V.

The Saviour Himself has warned us that "commercialism," the love of money, the desire to be rich, will characterise those who live just prior to His second coming. He likened these days to the days of Noah and the days of Lot. Referring to the latter He said: "Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of man is revealed." Luke 17: 28-30, R.V.

These two things—the denial of the faith by

many who occupy the pulpit, with the consequent loss of spiritual power to convince and convert sinners, and the unprecedented love of pleasure and striving after riches—are sure tokens that the days described by the Saviour and His apostles are now with us. In view of this, "what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring [or, hastening, margin] the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 11-13, R.V. This is the Christian's hope, and it is the only hope that is of any value to those who desire to obtain that life which measures with the life of God.

F.

## "Men Shall be . . . Savage"

### *The Savagery of Present-Day Physical Contests Fulfilling Prophecy*

A. M. FRASER

SIR OLIVER LODGE declares that "mankind is barely civilised as yet," and, like other evolutionists, he is fond of assuring us that one purpose of our existence is that we might "wipe out the ape and the tiger" in us.

It is obvious, of course, that a big proportion of the human race is far from being civilised, and judging from the brutality displayed of late in various boxing and wrestling matches, there are a great many in those countries that boast of their Western civilisation who appear to have much of "the ape and the tiger" left in them still. Thousands of persons go eagerly week after week to witness displays of savagery in boxing and wrestling contests involving the expenditure of thousands upon thousands of pounds.

#### CIVILISATION MOVING BACKWARD

THE following lines are from a leading article in the *Melbourne Age*:—

"By their fruits ye shall know them." The phrase, which has Scriptural sanction, was originally applicable to persons. 'By their sports ye shall know them' is probably not less true of nations. If the latter standard is accepted as valid, there would appear to be just at present some ground for thoughtful people at home and abroad feeling worried. It is a widespread belief that the tide of civilisation is steadily coming in. The wave must have its backward move in order to gather strength for its forward surge. But there are seasons when the ebb wave seems to go alarmingly far back and to stay out a depressingly long time."

After referring to the fact that "various forms of barbarism, masquerading as 'sport,' seem at present to be exercising a powerful spell on a section of Australian people," this writer, further on in the same paragraph of his article, says:—

"Last week there took place in America a prize fight which has been in preparation for months. It was feverishly anticipated by those who, presumably, had money on it. The result was of not the slightest value to civilisation. Yet legions of men

throughout the English-speaking world allowed themselves to be dragged into taking note of the incident as if it were inherently important. It is deplorable that there should be so much public emotion over a human struggle exclusively animal. On the one hand it was a matter of purely personal aggrandisement; on the other hand it was a display of sordid taste in entertainment."

"Some alleged displays of sport are indistinguishable from carnivals of brutality," he declares in his next paragraph, and says that every high-minded citizen is called upon to reflect that, so long as barbaric physical contests are tolerated, these will exercise a baneful influence. It is significant that, coincidental with the ferocity of wrestling, there is an epidemic of football violence. Never before have those controlling the game had to deal with so many cases of vicious conduct."

He then points out that "this association of animalism with legitimate sport would once have concerned only those who went out of their way to witness it." But today, by means of wireless, descriptions of these displays of brutality are heard by thousands in the homes. "The tale of savagery reaches the ears of legions of children. School teachers are bearing witness to the disastrous effects. Wrestling is the rage among schoolboys." "The teachers declare it is carried on most cruelly; boys conscious of strength use it violently. There are constant complaints of injuries being inflicted in the course of this epidemic of savagery."

#### EXHIBITIONS OF BRUTALITY

SIMILAR sentiments are being expressed by others also. One correspondent in a daily paper in describing a wrestling match between Thye, a champion, and an opponent, says:—

"After an announcement of the conditions under which the match should be wrestled the men were brought together by the referee. Then started a brawl which continued for eight ten-minute rounds, bringing forth angry shouts, howls, and din from an angered audience, which must have been heard miles away."



He concludes his letter by saying:—

"In the opinion of hundreds it is time the attention of the Government was directed to these disgraceful exhibitions of brutality, with a view to having them stopped."

Another correspondent, who signed herself "A Woman With Refined Feelings," wrote as follows:—

"Sir,—We have recently heard much of wrestling being a scientific game of sport and skill, but to anyone listening in to the description of Saturday night's match between Thye and Edwards, it would appear more often to be a street brawl of a serious nature. The hysterical screaming and shrieking of the women when one man applied a headlock on his opponent and reduced him to a state of helplessness, and the excitable, highly-pitched voice of the person describing the match during tense moments, all gave evidence of the true character of this match. If woman onlookers can be reduced to a condition of hysteria during a match of so-called sport, in which one man is having his senses taken from him by his opponent applying violent pressure on his head or where he is reduced to submission by having his toe almost twisted out of its socket, or by having his shoulder dislocated by abnormal and unnatural contortion of his arm, then I think it is time that this refinement of cruelty is forbidden in wrestling displays, or that women are prohibited from witnessing such displays."

A newspaper report of another match, witnessed by ten thousand spectators, says:—

"The encounter was attended throughout by savagery and contraventions of the rules of the sport. It seemed to be realised by both men that the chances of being disqualified, no matter how flagrant the breaches were, would be very remote, and they took full advantage of the latitude shown by the referee."

The editor of the *Southern Cross*, referring to a recent prize-fight, draws attention to the fact that £130,000 to £140,000 was expended on this contest. The winner of the fight received £50,000, and the loser £40,000, while another £40,000 or more went to those who promoted the fight. Dr. Fitchett continues:—

"But every element of a prize-fight is tainted, the fight itself is brutal, the majority of the enterprising agents who arrange for the fight and pay for its advertisement are not of a very high type; and what shall we say of the brains of the vast crowds who watched that fight, and contributed a sum capable, say, of erecting and endowing a hospital of the biggest size—for the sake of watching a performance that has in it no single element of reason."

#### CONDITIONS SIMILAR IN ENGLAND

BUT Australia is not by any means the only country where this "epidemic of savagery" is in evidence. A few months ago Sir Hall Caine, the well-known novelist, wrote what has been described as a "remarkable letter" to the *London Daily Express*, commenting on the brutality of boxing matches, and referring particularly to the fight for the middle-weight championship of the world. A London cable says that Sir Hall Caine calls upon "someone speaking with the authority of the public conscience to call a halt to such orgies of savage, corrupt, and degrading inhumanity." He asks that someone arise and say "in the sacred name of humanity, that gross exhibitions of merciless savagery and loathsome trafficking in human suffering must cease in England."

Writers in the *British Weekly* have also expressed themselves in a similar way. One correspondent of that paper says:—

"SIR,—'Watchman' deserves a word of commendation for his remarks about the recent so-called 'boxing scene.' It is surely about time that the British public took some stand against these brutal exhibitions in the name of the 'noble art of self-defence.' These 'fights,' as they are now properly called, are becoming too common, and are productive of a low sense of things; they are corrupting the minds and degrading the feelings of our youth. Of all the sports, this 'boxing' is without ethic. We know that many claim for it some things which put a very great stress on the rational faculties. Purely as an exercise what justification has boxing? The religious aspect of the case leaves no doubt as to the value. What is our religious conception of the human face? Has God made man in His own image that man may batter that face out of all recognition? Is not the human face the express image of God? At its best, is it not the finest appeal to the soul of the image of God? Few will dispute this truth. Yet we have religious organisations, even clergymen, lending support to the defacing, brutalising, and the scarring of this image of God; in fact, striking with brutal intent the image of God. Sport has lent itself to the lowest form of enterprise when this degrading thing is practised. The race that allows the divine image to be so maltreated has come to a sorry pass, and has surely given consent to help the devil make man the curse of man. It is even worse, for it is consent to make man the scourge of God with the tools of the devil."

#### "CIVILISATION IS CRACKING"

THE *Christian World* (London) recently published an article entitled "Is Civilisation Cracking?" two paragraphs from which we quote herewith:—

"This is the height of the London season. Money is being poured out on banquets, balls, and garden-parties, people of all classes are planning foreign tours and seaside holidays, business is improving, and for the moment nobody is worrying very much about anything. Yet there are symptoms of the most ominous and sinister kind that suggest that civilisation is cracking."

"On a recent night there was a vicious and bloody prize-fight in London. Two men fought with 'tigerish ferocity.' It was 'a fight to the last gasp.' Of one of the men we read that 'his eyes were swollen, his nose misshapen, his lips dreadfully cut. A doctor was called for.' The American 'cracked the jaw of the Scot,' who 'fell on his back and turned over, with blood pouring from his lip, which was split in half.' This foul and repulsive spectacle was so attractive to the people of London that they paid over £40,000 to see it, and millions of people will pay much more than that to see the filthy business reproduced on the films."

These certainly are "symptoms of the most ominous and sinister kind that suggest that civilisation is cracking," one of these symptoms being the "epidemic of savagery" that is sweeping over the civilised world. It is an indication, we believe, that the restraining, subduing, gentiling influence of the Spirit of God is being withdrawn from the world. It is therefore an indication also that the climax of the ages is drawing near, and that soon the world will be face to face with the Christ whom it crucified two thousand years ago and has been crucifying daily ever since.



In this connection it is significant to notice that *Stead's Review* for September 1, in commenting on the brutal displays in connection with many of the popular wrestling contests that have been held of late in Melbourne, remarks:—

"Nearly every Saturday we are entertained (?) by a vivid and forceful account of the gladiatorial contests, and the applause of the crowd, gloating over the inhuman efforts of the wrestlers, is reminding of the crowds that gathered at the Colosseum at the beginning of the decay of Rome."

We repeat that this "epidemic of savagery" is but one of many symptoms that "civilisation is cracking"; that we are living in the days of the decay, not of a nation merely, but of the whole world. The Apostle Paul, writing by divine inspiration concerning "the last period of the Christian era, the times preceding the end" (as Bishop Ellicott explains the expression "in the last days"), gives this vivid description:—

"But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God." 2 Tim. 3: 1-4, R.V.

There is one word in this list to which we desire to draw special attention, and that is the one we have italicised—the word "fierce." Bishop Ellicott, in his noteworthy commentary on Second Timothy together with a revised translation of the same, gives the Greek word the rendering "savagely," "brutally," literally "untamed." Both Weymouth's "New Testament in Modern Speech" and the "Twentieth Century New Testament" have the word "brutal" instead of "fierce." The renderings are surely significant when taken in connection with the expressions "savagely," "savagery," "brutal," "brutality," used so often in the various quotations in this article.

We are indeed living in the "perilous," the "grievous," times spoken of by Paul. We are living in "the last days." Soon the Saviour, the Prince of peace, the One who described Himself as "meek and lowly" (Matt. 11: 29), whose characteristics are "meekness and gentleness" (2 Cor. 10: 1), will appear in heavenly glory to sweep away utterly all that is "brutal" and "savagely" and to establish His kingdom of peace and love. To have a part in that eternal home we must cut loose entirely from all that savours of the world, the flesh, and the devil.

ONE dark night a man who was about to leave a steamboat, saw what he supposed to be a gangway, but it was only a shadow. He stepped out upon it, and, of course, fell into the water below. He thought he was taking the right way, but his thinking so could not make any difference in the result, so long as he really did take it. Just so in matters of far greater importance. You must be right, not merely suppose you are right, if you are to avoid the evil consequences of wrong-doing. This man might have put it to the proof whether it was the gangway or not, before trusting himself upon it. Do not be like him, but test your beliefs, and see if they are all well grounded. Many a man has followed his own notions of what is right, instead of taking God's Word as a guide, and has found when too late, that he has stepped on a shadow.—*Selected.*

## THE BENEFITS OF PROHIBITION IN AMERICA

THE American correspondent of the Melbourne *Age* recently wrote for that paper the following interesting lines concerning Prohibition in the United States:—

"Here are two bits of evidence that came to the notice of your correspondent which are stimulating. The first is a statement based on a survey of 200 colleges and high schools—widely scattered and representative—the colleges including such schools as Princeton, Harvard, Columbia, Wisconsin. It is stated as a result of the survey that less than half of one per cent of this year's graduates of high schools and colleges of the country drank to excess, and less than five per cent drank occasionally. Most of the colleges reported that drinking among the student body had 'greatly diminished.' Stanford reported that 'the present drinking problem is about one-tenth of what it was a dozen years ago.' It was stated also in the survey that reports of 'excessive drinking among high school pupils when thoroughly investigated were generally found to be false.'

"A second bit of evidence is furnished by a distinguished visitor to America in the person of Dr. Max Brunner, of Vienna. By lectures to physicians in various cities of the land he is coming in touch with the effects of Prohibition. In a lecture yesterday, he declared that Prohibition was a great benefit to the American people, who were slaughtering themselves in such great numbers, by automobiles and rich food. He was certain that without Prohibition the number of victims would be even more appalling. Here is further what Dr. Brunner said in his lecture: 'I disagree with most American physicians about Prohibition. Most of them are opposed to it. I believe it is a beneficial law, because it reduces the quantity which Americans drink. My American friends complain that Prohibition keeps liquor away from the poor, but not from the rich. Very well. That is a benefit. The poor man must work all the time to support his family, and can afford neither the idleness nor sickness that come from drinking. And then think of the automobile accidents you would have if everybody could get alcohol.'

The closing sentence of these words from Dr. Brunner reminds us of a remark made by one who recently visited the United States and Europe, and who is now back in Australia. He said that with the number of automobiles that there are in the United States at the present time it would not be safe to venture on the roads, which would resemble a shambles if Prohibition were not in force.

The Bishop of London, whose visit to Australia a short time ago is well remembered, has made this declaration concerning his impressions of Prohibition:—

"Are those who speak about Prohibition in America quite sure that a gigantic mistake has been made in that country? I have visited America, where I saw evidences of prosperity among the working classes, and I look with considerable horror upon our nation, which spends £350,000,000 yearly on drink, having to continue to compete with a dry country like the United States."

As both Dr. Brunner and the Bishop of London point out, it is the working classes that are benefiting so materially as a result of Prohibition, and this is as it should be, for the liquor traffic has always been a deadly enemy of the wage-earner. To think that the huge sum of £350,000,000 is being spent every year on drink by Great Britain alone is surely appalling!

America certainly made a wise decision when she decided to outlaw the liquor traffic. It will be a happy day for Australia if the time ever comes when she, too, frees herself from the galling burden and the degradation of what is no doubt the most shameful system that has ever cursed this world.





*World Events in the Light of Prophecy*

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## Where are the Ingersols and Voltaires?

**W**E seldom hear at the present time of an apostle of Ingersol or Voltaire lecturing against the Bible and Christianity. What is the reason? Have they all become converted? Is infidelity dead? We might think so, viewing the matter from one standpoint.

But the Ingersols and Voltaires are not dead, neither are their disciples. They are not lecturing now from public platforms and charging so much per individual for listening to a setting forth of the mistakes of Moses and the fallacy of the Christian religion. They now occupy chairs in great and influential institutions of learning; they are professors of theology in theological seminaries; they are often bishops and vicars, expounding doubts in place of the certainties of God's Word, discarding Genesis for Darwinism, scouting the virgin birth, making light of the sacrifice of Christ for the salvation of mankind, laughing at the story of Jonah, and seeking to undermine every certain teaching of the Word of God. It is a peculiar anomaly also that the wreckers of faith are given much more space in the great journals of the day than is parcelled out to those who stand for the "faith once for all delivered to the saints." Eloquent and godly clergymen may work away for years, strengthening the faith of their flock, building up Christian characters from what would otherwise have been the wreckage of souls in the service of sin, and scarcely a paragraph ever appears concerning their wonderful work; but let them become "higher critics," "modernists," or doubters of the foundations of Christian faith while still wearing the priestly robes and preaching from pulpits dedicated to the service of Almighty God, and they bloom into "bold type" print at once. That is the reward paid by the world and the spirit of evil for a denial of the faith.

ONLY recently there came across the watery waste between Australia and the mother land a long cable despatch telling of the declaration of Dr. Barnes, the Bishop of Birmingham, that increasing knowledge and careful inquiry confirmed Darwin's assertion that men descended from apes, and that the theory had stood the test of more than half a century of critical examination. Theological professors, who pose as scientists, seem never able to come in contact with the statements and deductions of scientists who are opposed to the Darwinian theory. It seems paradoxical that ministers of the gospel, dedicated and ordained to its exposition and defence, should be unable to find the means of defending the cause for which they stand when it is furnished for them by men who are truly scientists. Many a scientist has put the theories of Darwin

to the test and found them wanting; but seldom do we see their declarations heralded around the world by cable. Another anomaly is that they who live by the gospel should exult in the destructive work of those who have set themselves to prove the gospel a myth, the Saviour an impostor, and the Bible the work of misguided men. It is an anomaly that we are unable to explain.

\* \* \*

If the Bible is the work of men; if all that the prophets have predicted are mere guesses; if the prediction of a Saviour to come is founded upon nothing, and He never came as the Son of God and Saviour of men, and is not coming again for the completion of the divine purpose; then we have no need for bishops or clergy or churches, and the Bible is a fearful imposition upon the credulity of men. Either the Bible is the work of God and true from cover to cover or it is a fraud, and the clergyman who takes a salary for teaching from it while holding such views as are now expounded by the "higher critics" and "modernists" is guilty of obtaining money under false pretences. No such paradox or anomaly has ever before been seen in this world as that which is seen when men preach from the sacred desk and ridicule and disparage the Book that has built the church and made clergy and bishops possible.

\* \* \*

DR. A. V. GREEN, formerly Bishop of Ballarat, in commenting on the statement of the Bishop of Birmingham, is reported in the *Argus* of September 30 to have said that "the statement caused him no surprise"; that "most scholarly theologians had recognised the possibility of the Darwinian hypotheses for many years." And yet these bishops know that the Bible declares most positively how the creation of man was effected, and that if it was not effected as the Word of God declares it was, then the Bible is untrue; and if we cannot depend upon it in a mere matter of a statement of fact, we have no ground for supposing that we can depend upon it in matters of faith and morals. Proven untrue on one count, its veracity is ruled out of court on every count.

Bishop Green does in fact cast discredit upon the whole Bible when he makes the statement, as reported, that "the majority of theologians of today regard the early narrative of Genesis as an attempt at science when the world was in its babyhood." But God knew what was the fact in the case when the Spirit of Inspiration indited the writing of the Book of Genesis. That statement shows that those who could seriously make it, look upon Genesis as not a part of the inspired Word of God, but the work of man when "the world was in its babyhood." Would the would-be scientist clergyman claim that God Himself was in that condition when Genesis was written? They must or else rule God entirely out of it, and claim that Moses wrote out of his own fancy.

\* \* \*

BISHOP GREEN surprises us again with this statement, if he is correctly reported: "Supposing the theory were correct, man was not now a monkey, and if he had a link with the animal in his body, on the other side through his soul he had a link with the divine Creator." This would make man the "missing link" between the monkey and the Creator Himself!!! With what joy and rejoicing must the fallen hosts who were expelled from heaven read



such a statement as that of this bishop! He seems to see nothing incongruous in thus linking our God and Redeemer with the tail-swinging denizens of the jungle! And the bishop thinks "there is nothing in it contrary to Christian beliefs." There is everything in it contrary to reverence, contrary to the divine facts of Creation, contrary to the plan of salvation. The Bishop of Birmingham declares, if correctly reported, that "Darwin's triumph had upset the whole theological scheme." Then, in that case, Darwin is the spirit of inspiration for this age, and his books the true Bible for our day.

But what really is the "theological scheme" which is to be upset or has been upset by Darwin? It is the gospel of salvation from sin through the redemptive work of Jesus Christ. But he who holds with Darwin and the Bishop of Birmingham cannot admit that man fell through disobedience from his state of innocency. His "fall," they must hold, is upward from the monkey to the man, and not from sinlessness into sin. Therefore there is no need of salvation from a fall which never took place. As the race did not start with the fall into sin and disobedience and rebellion, why should we need a Saviour to die in our stead to free us from the consequences of our sin, which never happened? The Darwinian theory thus rules Jesus Christ out, for He claimed Himself to be in the world, giving His life for His followers, dying in their stead, redeeming them from death, the wages of sin. The Darwinian theology makes all that a figment of the imagination, a filmy dream suspended from a cloud and dissipated in fog. And yet with what bold effrontery such men claim that such a position as that does "not alter the fundamental facts of Christianity." We cannot help wondering what are the "fundamental facts of Christianity" that remain unaltered when we accept such hypotheses. It would be interesting to see a statement of them put forth by those who hold the Darwinian theology.

One of the first statements made with that end in view would probably be that Jesus Christ was a great Teacher. But whatever He taught is in positive contradiction to all that the Darwinian theologians are teaching. If He taught truly, then His teaching overthrows all that the Darwinian theologians have ever put forward. If He taught that His blood was given for the sins of men, the Darwinian theologians would promptly rule Him out of court as teaching heresy. If He uttered the statement, "Before Abraham was, I am," they would declare Him to be an impostor. If He said, "I give My life for the sheep," they would turn their backs upon Him. If He said, "I and My Father are one," they would declare Him a blasphemer, and would doubtless join with the Jews in the cry of "Crucify Him." If He said, "I will come again, and receive you unto Myself, that where I am there ye may be also," they would declare Him a dreamer and a falsifier. If He performed a miracle and His followers told of it, they would declare that He had hypnotised His followers or His followers were prevaricators if not liars. If He taught of fiery judgment to fall upon the world for its sin, they would brand Him of unsound mind and recommend His detention. If He taught the coming of the end of the world and the reaping of earth's harvest by the angels of heaven, they would drive Him out of their cities as did the scribes and Pharisees of old.

\* \* \*

So what can they want of Him, when they do not believe in Him, except to parade in the garments of the church which He established, and feed upon the flock instead of feeding the flock as Christ's followers were commissioned to do? Truly there is a dangerous enemy within the fold, smiting the flock for which the Son of God gave His life, turning them out of the way, scattering them upon the mountains, calling to them by a voice they do not know, driving them out upon the cold and windy wastes to perish without hope. Christ commissioned His followers to go into all the world to find His scattered sheep and bring them into the fold for their protection and salvation. But these who wear the habiliments of the shepherd and carry His staff are working havoc with the faith of the people. When He says, "Teach," they teach that which destroys faith in the only One who can save them from their sins and the consequences of their sins. When He says, "Build up," they tear down. When He says, "Gather," they scatter; and the world is filling with their kind. Truly we are in the last days; for in the last days these things were to be seen; and our Saviour, knowing it and viewing it before it took place, asked: "When the Son of man cometh, shall He find faith on the earth?" He will find it in a little handful that have kept tryst with Him and faith in Him; and He says of them, "Here are they that keep the commandments of God and the faith of Jesus." Though we may have a little while yet to wait, we wait in faith and hope and trust, and these discouraging developments cause us to see that He who warned us of them still has His eye upon His faithful ones, and will gather them when He comes.

## A Divine Prescription

THERE is one law of health which the majority of people entirely ignore, yet obedience to this law is necessary, if we would have health. In Isaiah 58 we are shown that if we let the life that God has given us flow out in loving deeds to others, then we shall enjoy the blessing of health. Try the divine prescription. You need not go far out of your way to find someone whom you can help. Every kind word, every loving action, has an effect upon our own physical health for good. When we live for others, there is a healthy reaction upon ourselves. Who is there among God's children who has not experienced the joy and happiness, the peace and tranquillity of mind, that comes from the performance of a good deed in the name of Jesus? The despondent and downcast should try this prescription. They will forget themselves in the good work of helping others. When we do *our* part, the covenant-keeping God will do *His*, and "our health shall spring forth speedily."—*Isabella Cunningham*.

## The Hour of Trial

MAY it not be that at this very hour you are being proved? Do not look around, or within, or down to the earth, but look into His face, calm in the consciousness of divine sufficiency, and say, Lord, human resources have given out, now show what Thou canst do! Jesus always has an expedient; He is never nonplussed, never at His wits' end, never troubled with the slightest hesitation. He always knows what He will do.—*F. B. Meyer*.



# How God Blotted Out Sins in Figure

L. ERVIN WRIGHT

**W**HEN the tenth day of the seventh month of the Jewish sacred year arrived, the Israelites regarded the day as their day of judgment. In fact, the Jews to this day still speak of the day as *Yom-Hadin*, that is, the day of judgment.

In the *Jewish Exponent* (San Francisco) for September, 1892, occurred this announcement of the great day of atonement:—

"The monitory sounds of the *shofar* [trumpet] are to be heard every morning in the orthodox synagogues, advising preparation for the day of memorial, and the final judgment of *yom kippur*." *Yom* is the Hebrew word for day, and *kippur* is the word for atonement.

Rabbi Isidore Meyer of San Francisco, in his announcement for the day of atonement in 1902, said of the Jew:—

"He is also summoned by the voice of the same trumpet, or *shofar*, to scrutinise retrospectively his actions of the past year while he stands tremblingly before the all-seeing eye of Eternal Justice sitting on the throne of judgment."

## A SEALING TIME

THIS day is also considered by the Jew as a "sealing time." In other words, it symbolised the day of decisions in the supreme court of the universe for those who are to be eternally saved, at the same time cutting off all those who have failed to accept the terms of pardon.

A converted Jew writes of the custom of the Jew today, showing how the day is regarded:—

"As the day draws to its close, the earnestness and intensity increase. It is generally believed that the close of this day is regarded in heaven as a 'sealing time.' If the people have done sufficient repenting, they will receive a 'good seal,' which means that they have stood the test in heaven. If not, then they fear they are lost, and may die at any time. Hence in their closing prayers of the day, instead of saying, 'Our Father, our King, write our name in the book of life'; 'Our Father, our King, write our name in the book of remembrance,' etc., they say, 'Our Father, our King, seal our name in the book of remembrance'; 'Our Father, our King, seal our name in the book of life.' And when the service is ended, they greet each other with the salutation, 'I hope you have received a good seal.'"—*Practical Lessons*, pages 536, 537, second edition.

It was only on this day of days of all the year that the high priest went into the second apartment of the tabernacle. Heb. 9:7. Of old it was announced: "On the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord." Lev. 23:27; Num. 29:7.

Of all the feast days of the Jews, this feast day was the most solemn. The instruction of God to Moses in regard to its observance was: "Ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will

I destroy from among his people. Ye shall do no manner of work: . . . it shall be unto you a sabbath of rest." Lev. 23:28-32.

This type of the judgment day was made so real that those who failed to afflict their souls, or failed to cease from their own work, were cut off, or destroyed. This day was not, however, the type of the final judgment, but the type of the investigative judgment that is carried forward before man's probation closes. This is very evident from the fact that salvation was offered to the Israelites upon the great day of atonement up to near the close of the services on that day, for there were a multitude of regular sacrifices offered on that day. Num. 29:7-11; Lev. 16:3, 5.

## THE TWO GOATS

BEFORE Aaron could perform the ceremony that belonged properly to this day alone, because of his own sins, he had to offer up a young bullock for a sin offering and a ram for a burnt offering. Lev. 16:3-6, 11-14, 24.



During the year sins were confessed daily over the head of the sacrificial victim, and thence transferred to the sanctuary. On the day of atonement the typical cleansing of the sanctuary took place.

To begin the services proper, Aaron was to take "two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for Azazel." Lev. 16:7, 8, margin.

But who was Azazel? The Syriac translation for Azazel reads: "Angel (strong one) who revolted." This scapegoat, as our regular text reads, literally means the "goat-gone-away," and that is the condition of Satan; he is the once glorious angel who has



gone astray. The very nature of the casting of lots shows that Azazel must mean an opponent of the Lord, for one lot is cast for Jehovah, and the other for what?—a nonentity? No, for the averter, or the rebel.

The next step was made when Aaron brought "the goat upon which the Lord's lot fell," and offered him for a sin offering. He "shall kill the goat of the sin offering, that is for the people." Lev. 16: 9, 15. Thus far this much of the ceremony was but a duplicate of the work of the whole year, and so far as this part of the ceremony went, the death on the cross is typified; but the rest of the services typify the work of Christ as the High Priest in the second apartment of the temple in heaven after He began His work there.

After the Lord's goat was killed, Aaron was to "bring his blood within the veil," that is, within the second veil, "and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times." Lev. 16: 15, 14.

Outside in the camp "every man was required to afflict his soul while this work of atonement was going forward. All business was to be laid aside, and the whole congregation of Israel were to spend the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart."

#### THE BLOOD SPRINKLED

THE sanctuary had been defiled by the ministration of the Levitical priesthood who had borne the sins of the repentant during the year. The work of Aaron in the holy of holies prefigured the final work of Christ in heaven. By the sprinkling of the blood upon the mercy seat there was symbolised the final presentation of every candidate for heaven whose sins were to be blotted out of the books of record. For an entire year the Levitical priesthood had been bearing the sins of the repentant in Israel. The time had now come for their final disposal and the cleansing of the sanctuary from these sins. The atonement or forgiveness of sins made through the priest during the year was ever dependent upon this final work in the second apartment; hence the solemnity of the day. The ultimate object of this work of atonement was to prefigure the sinner's complete and final restoration.

The final services of the day typified the close of man's probation. This is seen from the following facts:—

After Aaron had completed his ministration in the holy of holies, he went back into the holy place, or first apartment, where he lingered a little while before coming out into the court. In the holy place he sprinkled blood upon the altar of burnt incense with his finger seven times. Lev. 16: 16-19. At this altar the prayers and petitions of the Israelites had come up for a whole year; but now the work in the behalf of Israel in the priestly ministration was finished, and Aaron, in sprinkling the blood on the altar on this occasion, signified that the blood of the sacrifices covered the confessed sins of those who had repented of all their sins and had remained faithful. But as Aaron finished sprinkling the altar, the last hope for the wayward and unrepentant in Israel passed. If they had failed to avail themselves of the Levitical ministration up to this time, they were to be cut off from among God's people. Thus the ministration in the behalf of Israel closed for the year.

#### THE SCAPEGOAT

AFTER a short interval of time in the first apartment, Aaron came out of the sanctuary and took the

living goat—that is, the scapegoat—and confessed over him all the iniquities and transgressions and sins of the children of Israel. Lev. 16: 20, 21. We have here prefigured the return of Christ to the earth, or court of the temple in heaven. For a whole year Aaron and his associates had borne in figure the sins of the people as their sins; for a whole year the Levitical priesthood had presented the blood of the sacrifices before the law, which was in the most holy place, to satisfy the claims of the law; and now Aaron, who had just completed the atonement for those who were faithful to the end, took the sins of these faithful ones and placed them upon the figure of their instigator. This was the prefiguring of the time of the restitution of all things when the mischief of the originator of sin "shall return upon his own head, and his violent dealing shall come down upon his own pate." Ps. 7: 16.

And Aaron "shall send him [the live goat] away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." Lev. 16: 21, 22. This was the closing service of the day. Here was a tangible object lesson of the time when sin and the instigator of sin would be no more. These verses will find their literal fulfilment particularly at the time of the millennium, when the sins of the redeemed fall back upon the head of Satan, and he is cast into the bottomless pit, or abyss, a land not inhabited. Rev. 20: 1, 2.

#### SCAPEGOAT MADE NO ATONEMENT

SINCE without the shedding of blood there can be no remission of sins (Heb. 9: 22), and because "the life of the flesh is in the blood" and "it is the blood that maketh an atonement for the soul" (Lev. 17: 11); therefore, since there was no blood of Azazel shed or sprinkled, it was quite impossible for the scapegoat to make any atonement for the sins of Israel. Azazel was not in any wise offered for sin. The remission of Israel's sins was not dependent upon the blood of Azazel. Furthermore, the atonement in the type was made before Aaron laid his hands upon the scapegoat. The record states: "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness." Lev. 16: 20, 21. There can be no question but that the scapegoat typified Satan, who is the cause of all the sins of the righteous, and who is held responsible for them. It is no more than just that Satan should suffer the judgment of the sins of God's people, and that the final disposition of sin should be made in his destruction.

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BE it ours to bathe in the softly flowing river of communion with God, before the heat of the wilderness and the burden of the way begin to oppress us.—*Spurgeon*.

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WE shall be made truly wise if we be made content: content, too, not only with what we can understand, but content with what we do not understand—the habit of mind which theologians call, and rightly, faith in God.—*Charles Kingsley*.



## WOMAN'S REALM

### Down Life's Stream

**A** BRIDE and groom, spending their honeymoon in the loveliness of the country. A bride and groom, with all the world stretching out—wide and sun-filled and wonderful—before them.

Because they were modern, athletic young people, they thought that it would be more splendid to have the sort of a honeymoon that would be filled with the glow of the out-of-doors. But many of the bride's friends told her that she was foolish.

"Go to a great city," they told her, "where you can get in a bit of sightseeing! Have the excitement of crowds to remember, and the thrill of big hotels and the fun of music and laughter and shops. Life is so quiet—it settles down to such humdrum things—after the honeymoon is over. Maybe you'll never have a chance to really get away, again!"

The bride repeated all of this to the groom—and her smile was very sweet as she did.

"As if," she said, "we will ever settle down to humdrum things, after we have come back from the honeymoon! Why—we couldn't! Because we love each other!"

The groom kissed her. It was his reply.

And so they started out, with plenty of flannel shirts and middy blouses and rubber-soled shoes. And they kept far away from the great cities and the shops and the excitement of crowds. But they didn't lack for music and laughter. For they laughed together, joyously, over all the small, amusing happenings of every day. And their hearts made the most glorious music that was ever written!

One day they were paddling down a quiet stream in a slim canoe. The water rippled about their craft as they went. And the shafts of sunlight, falling through a screen of leaves, made a green gold colour all about them. And suddenly, out of the stillness, the groom spoke. And—

"I wonder," he said suddenly, "why folks are always saying such things? The sort of things that your friends said, when you told them our plans for a honeymoon! That all the thrill would be over so soon. That we'd never get away again. Why do people talk as if marriage were a prison? Why can't it always be as lovely as it is now?"

The bride stopped paddling. Her pretty face was very thoughtful as she answered.

"Of course I don't agree with people who say such things," she answered at last, speaking slowly. "Of course, feeling as I do, about you and our years-to-be, I can't agree with them! But it's true—regretably so—that I do see people, all about, who do settle down after marriage. Who don't get away. Who view life through—bars. The bars," she laughed, ever so ruefully—"of habit!"

The groom was speaking again.

"But it isn't necessary—" he began—

The bride was interrupting.

"It isn't necessary that loveliness should ever cease," she said, "not even if a marriage is a hundred years old! Marriage, if it is handled in the right way—the sane way—should be as beautiful as drifting down a stream. It should be rather like drifting

down a stream, in fact—" she paused, and—

"You mean?" questioned the groom.

The bride continued.

"The fun about all of this," she said, and a gesture of her round, young arm took in the sparkling water and the trees and the sunlight and the whole of the gracious landscape—"is the prettiness—and the unexpectedness—of it. We never know just what we're going to see when we turn a curve in the stream. We never know just when a bird is going to sing for us, from some overhanging branch. We never know when a cardinal flower is going to lend a splash of scarlet to the bank. We never know—exactly—"

It was the groom's turn to interrupt.

"Also," he mentioned, "we never know when the canoe may hit a hidden rock, and turn over. When it may be caught in rapids. When a storm may sweep over the sky. All the things that may happen to us, here, aren't pleasant—"

Quite seriously the bride surveyed the groom.

"I'm ashamed of you!" she said. "You shouldn't have brought that up! Of course we know—we're not children!—that there are hidden rocks and rapids and storms. But we don't let it take the sunshine from this day, do we? Of course we know that in life there are shoals and pitfalls and troubles. But—wasn't that all covered by the words of the marriage ceremony? 'For better, for worse,'" she quoted, "for richer, for poorer. In sickness and in health—"

The groom began to paddle. After a moment he spoke. He was laughing again.

"I apologise!" he said. "I apologise to you—little champion of marriage!"

The bride joined in his laughter.



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"And I accept your apology," she told him. "But always remember this. Always remember it! The trouble with most marriages is just the sort of thing that you've mentioned. The looking forward, around the bend in the stream, to the hidden rock and the treacherous current. Rather than the expecting of a bird song or a gay flower. The looking ahead, in expectation of storms—rather than expecting to look ahead and see lovely weather. It's awfully easy to take the romance out of marriage, to make marriage humdrum—just as they all told me! If you convince yourself that it's going to be humdrum. But I—" proudly the bride's little chin was lifting, "I'm never going to allow myself to talk me out of the beauty of living! I know that there will be troubles and illness and—yes, squabbles. We're human. . . . But I'm always going to keep them in their proper place. In a place that's less important than the fact that we love each other. And are going to keep right on loving each other—"

The groom was speaking.

"The sunlight on your hair," he said—"it's the prettiest thing I ever saw! Say," his voice was boyishly eager, "If you keep your paddle very steady I'd be able to come forward far enough to thank you for this—without capsizing the canoe. . . ."

And the bride held her paddle very steady, indeed!

Drifting down the stream of life,  
Youth and love together;  
Through the sunlight and the shade,  
Of the summer weather.  
Flowers nod from mossy banks,  
Bird wings dart and gleam;  
What though rocks may lie in wait,  
In the silver stream?

What though storms may take the gold  
From the tender sky;  
What though life will steal the youth,  
As the years go by.  
What though trials seem hard to meet?  
Still the stream will bend,  
And who knows what joys await  
At the river's end?

—Margaret E. Sangster, in the *Christian Herald*.

## The Reunion of Christendom

(Concluded from page 2)

As to the real objective of this extraordinary assembly, its method of approach thereto, and the possibilities of success, we shall have more to say in succeeding articles.

### THE OBJECTIVE OF THE CONFERENCE

THERE is but one supreme objective of the World Conference on Faith and Order, and that is Unity.

"Its goal," says the Federal Council Bulletin, "is not simply federal, but organic, unity."

If one asks why this goal is now being so zealously and enthusiastically pursued, several answers are given, all quite clear and understandable.

### REASONS FOR THE CONFERENCE

"SATISFACTION with our divisions," said Bishop Gore, giving his reasons for the convening of the council, "or acquiescence in them as inevitable, has yielded to a more or less bitter sense of humiliation in face of them. We realise how the Christian witness to the world is weakened by them; how the evangelisation of the world is hindered; how much time and power is wasted in controversy and friction; above all, how contrary the divided condition

of Christendom is to the mind of its divine Founder and of His Spirit which inhabits the church."—*The London "Times," July 21, 1927.*

Similar sentiments animated most, if not all, who attended the World Conference. Thus Bishop Brent, before leaving New York, stated, "The vitality of Christianity is being sapped by its inner dissensions. A kingdom divided against itself will never have the power to win the world to God."

"To the older generation it may not be a matter of the gravest concern how many branches of the church claim to have the truth in their keeping. But to the boys and girls now growing up it is vitally important, though they may not know it. Behind their youthful scepticism is a real hunger for enduring truth and beauty. How can we show them what we believe to be the goal of their search unless we unite on a common viewpoint of righteousness and morality?"

Again, in his opening address in the Lausanne Cathedral, after quoting John 17: 20-23 ("That all may be one"), Bishop Brent said: "The call to unity is from God to man. It is for our good that the appeal is made. Through unity alone can the kingdom of God be set up among men. Through unity alone can the world believe and know that the Father has sent Jesus Christ to reveal Himself to the whole human race. It stands as the unalterable condition on which He can fulfil His mission to mankind. . . . If unity has slipped away from our grasp, it is the common fault of the Christian world. If it is to be regained it must be by the concerted action of all Christians. Every section has shared in shattering unity. Every section must share in the effort to restore it."

In the official documents published by the World Conference we find the following: "Controversies among Christians have appeared to rend asunder the church, which is the body of Christ, and have deafened the world to the message of His redemptive love. . . . The world can no longer endure the horrors that have come upon it; these horrors will increase until we, who profess ourselves Christians, are willing to be one in Christ, that He may be lifted up to do His perfect work. The world has been shaken to its foundations; shall the old order be restored, or shall the kingdoms of the world become the kingdoms of the Lord and of His Christ?"

"A divided Christianity cannot with one mind and one mouth glorify God and proclaim the gospel of the one Redeemer. . . . Our efforts are blocked by our arrogance and self-sufficiency, our jealousies and suspicions, . . . our sectarian competition. How long shall the appalling iniquity of a divided church endure?"

### HISTORY OF THE REUNION MOVEMENT

THE idea of a reunited Christendom is by no means new. It has been a common subject of discussion since the Reformation; and at one time or another every Christian has surely felt a twinge of regret that the glorious gospel of Christ must needs be revealed to the world through such diverse and conflicting channels.

Not until recently, however, has anyone entertained any real hope that a basis of co-operation and perhaps coalescence could be discovered. Such a conference as the present would have been quite impossible fifty years ago. It has been rendered feasible only by a widespread change of spirit and mental outlook following the Great War. However, even as far back as 1888, the Lambeth Conference



of the Church of England propounded a fourfold basis of reunion. It was called the "Lambeth Quadrilateral," and embraced the following points: (1) The acceptance of Holy Scripture as providing the final standard of faith; (2) the two creeds, the Apostles' and Nicene, as the statements of the faith; (3) the sacraments of baptism and holy communion as the necessary ordinances; (4) the historical episcopate as the basis of the ministry. But this was only an abstract proposal for consideration, and little if anything resulted therefrom.

Not until 1910, the year of the great interdenominational Edinburgh Missionary Conference, was any definite step taken towards bringing church reunion to a practical issue, but in that year, largely through the personal efforts of Bishop Brent, the General Convention of the American Episcopal Church appointed a Commission "to bring about a conference for the consideration of questions touching Faith and Order, and to ask all Christian communions throughout the world which confess our Lord Jesus Christ as God and Saviour to unite in arranging for and conducting such a conference."

So far as England was concerned, the Lambeth Conference of 1920 interrupted preparations for the proposed World Conference, attention being directed—though somewhat vainly—towards healing the breaches between the Church of England and the Free Churches. Since then, actual reunion has taken place between the Presbyterian Churches of Scotland and preliminaries have been arranged for the reunion of Methodism in England. Meanwhile conferences have taken place between Anglicans and Roman Catholics at Malines.

In the United States, however, the 1910 proposal has been kept steadily in view, and definite plans have been laid for the great conference. Representatives of participating or invited churches met August 12-20, 1920, at Geneva, Switzerland, where fundamental questions were discussed, and where a Continuation Committee was appointed, as broadly representative as possible, to carry on the preparations in conjunction with the commissions of the several churches. A Subjects Committee, created by the Geneva meeting, prepared and circulated five series of questions for preliminary local discussion in 1920-1925, and was charged by the Continuation Committee to receive and consider further preliminary reports. The Continuation Committee met at Stockholm, Sweden, August 15-18, 1925, and decided unanimously that the World Conference on Faith and Order, to consist of about five hundred representatives of the churches, be convened at Lausanne, Switzerland, in August, 1927.

Thus the present Conference has been in course of preparation for over seventeen years. During this time the promoters have had to face unusual difficulties—such as one might expect in a task of this magnitude—and through shattering criticism they have been compelled to do much of their work over and over again. It is certainly a testimony to their zeal and sincerity of purpose that the Conference has actually taken place at all.

#### THE METHOD OF APPROACH

It is one thing to believe in unity, and quite another to bring it about. Even calling a conference, with all its attendant problems, is child's play compared with grappling with the age-old animosi-



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## Is Satan a Personal Being?

It is generally admitted that there is a satanic agency at work in the world. The whole earth is full of the inventions of the evil one. We see evidences of them on every hand. "But who is Satan, anyhow?" is a question that naturally arises in the minds of many. This query receives a very definite answer in the volume—

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ties and divergencies of belief that separate the Christian churches.

Delegates were exhorted to come with open minds, and to endeavour, with all possible unanimity, to appreciate ideas with which they were unfamiliar. Thus the "Federal Council Bulletin" states: "If we come with closed minds, seeking only to defend positions already established, we shall but advertise to the world the depth and hopelessness of our divisions. But if we meet in the spirit of humility and faith, believing that God has been leading others as well as ourselves, and earnestly seeking for light on the questions that confront us, it is difficult to estimate the possibilities for good which may result."

Using similar language, Bishop Gore made the following significant statement: "Nothing can be done in the direction of reunion except on the basis of a conviction that those from whom we are at present divided represent some spiritual ideal—some elements of the one truth—which the community to which we ourselves belong needs for its completeness. Thus those who call themselves Catholic must recognise that Protestantism has stood for something real and necessary which Catholicism in its actual manifestation in West or East has lacked, and Protestants must feel reciprocally towards Catholicism."—The "Times," July 21, 1927.

A united Christendom is certainly an inspiring ideal, and if all the delegates to the World Conference retain the same spirit of forbearance in which they were called to meet some kind of basis for re-

union may at length be evolved. But there are difficulties still in the way and dangerous reefs ahead, some of which we shall consider in the next article.

(To be continued)

## Men Wanted!

MEN of courage are wanted, to stand in the front ranks of truth, to resist and hurl back the assaults of the enemy. Men with keen intellect are wanted, to meet the sophistries of error and the subtle attacks of infidelity and scepticism. Men with fine business abilities are wanted to carry on the secular affairs of God's house. Men with wealth are wanted, to lay money gifts upon the altar, to forward the interests of Christ's kingdom. Holy men are wanted, to witness for Christ in the face of His enemies. Men with eloquent tongues and burning hearts are wanted, to go into all the dark places of the cities, into the purlieus of vice, into the homes of sin, to tell the story of the love of God, and of the cross of the Redeemer. Men of tender heart and loving sympathy and gentle touch are wanted, to give comfort to the world's sorrow, to help other tempted men in their battles, to rescue the perishing out of their bondage.—J. R. Miller.

"THOU God seest me," meant mercy and deliverance to Hagar and her child. No truth should bring greater comfort and joy to the Christian than this thought of God's ever-nearness.—Dr. J. R. Miller.

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### Mother

THE silvery hairs are weaving  
A crown above her brow,  
But surely mother never seemed  
One half so sweet as now!

The love-light beams from out her eyes  
As clear, as sweet, and true,  
As when, with youthful beauty crowned,  
Life bloomed for her all new.

No thought of self doth ever cast  
A cloudlet o'er the light  
That shines afar from out her soul,  
So steadfast, pure, and bright.

Her love illumines the darkest hour,  
Smooths all the rugged way,  
Makes lighter every burden,  
Cheers through each weary day.

More precious than the rarest gem  
In all the world could be,  
More sweet than honour, fame, and praise,  
Is mother's love to me.

—Selected.

### A Chance for Heroism

OH, dear," said Willie Gray, as he set down the saw-block and looked on the kindling wood which he ought to have been splitting for his mother, "I do wish I could do something for the world, some great action that every one could admire, that would make the country and the whole world better and happier. I wish I could be a hero like Washington, or a famous missionary like Judson, but I can't do anything or be anything."

"Why do you wish to be a hero?" asked his cousin, who, coming up just then, happened to overhear him thus talking to himself.

"Oh," said Will, colouring, "every one admires a hero, and talks about him, and praises him after he is dead."

"That's the idea, is it?" said Polly. "You want to be a hero for the sake of being talked about."

Will did not just like this way of putting it.

"Not only that, but I want to do good to people—convert the heathen—or—to save a sinking ship, or save the country, or something like that."

"That sounds better; but believe me, Willie, the greatest heroes have been men who thought least about themselves and more about their work, and, so far as I can recollect now, the great—I mean according to the Christian standard—have always begun by doing the duty nearest to them, however small."

Here Will took up the axe and began to split the kindling wood; and when that was done, he set to work to pick up the sticks without a word; but though he said nothing, he thought the more.

"I've wasted lots of time thinking what great things I might do, if I only had the chance," he thought; "and I've neglected the thing I *could* and *ought to do*, and made a lot of trouble for mother. I guess I'd better begin my heroism by fighting my own laziness."—Selected.

## — Of — INTEREST TO OUR READERS

THE publishers of the SIGNS OF THE TIMES wish to thank their many readers for their letters of appreciation which are continually being received. It is quite encouraging to know that our efforts to make this periodical the best of its kind have been more or less successful. Our aim has been to reach the largest number of readers, so that we have endeavoured to keep the price of the paper as low as possible. Even though we have had to record a heavy loss of several hundred pounds each year, we have hesitated to make a change in this respect. We find, however, that owing to the continual increase in the cost of production, we are now compelled to change the retail price from one penny to twopence per copy. We feel sure that our readers will agree with us that comparing the SIGNS OF THE TIMES with other religious periodicals, this increase is not unreasonable.

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## AROUND THE WORLD

OWING to the enormous numbers of motor-cars now being made in Canada, 700 special freight vans have been built by the Canadian National Railways. The vans are 40 feet long, 10 feet high, and 8 feet wide; and the cars will be packed in three tiers. The vans are also fitted with large doors at either end, so that huge vehicles, such as motor-lorries and buses, may be transported.

BRINGING out from the mysterious depths of Lake Nemi the two sunken ships of the Roman Emperor Caligula, is a task for a modern Hercules, and Italian engineers have been carefully studying countless plans proposed by individuals from all over Europe. The most feasible method yet proposed would involve draining the lake and removing the ships from the low meadow land of the lake bottom. The Alban Lake near by has an outlet, built by the Romans about 397 B.C. As this lake is 85 feet lower, it may be possible, by transferring the waters of Nemi to it, to use this ancient wonder of Roman engineering for the restoring to the modern world Roman imperial barges. A tradition of a vessel of fabulous magnificence sunk in Lake Nemi, persisted from imperial times, and was never wholly forgotten. Peasants fished over the spot for centuries, and no one knows what prizes have been secretly recovered and sold. Even as late as 1895 attempts were made to obtain bronze decorations, bits of marble flooring, and other ornaments of the luxurious ship, but public sentiment began to protest against the destructiveness of the divers, and now the commission appointed by the Italian Government is determined that no programme will be followed which will further endanger the historic Roman treasure. The finding of an inscribed lead pipe in 1895, proved that the larger and better-known ship belonged to the Emperor Caligula, rather than to Tiberius, to whom tradition attributed it. An Italian naval engineer who talked with the divers in 1895 concluded that this royal barque was a real ship with rudder and oars. Others are disinclined to believe this, and hold, with the earlier investigator De Marchi, that it was rather a great float with elaborate superstructures, a palace, gardens, chapels, adorned with marbles, bronzes, precious stones, and all the luxuries which the mad emperor knew so well how to employ. The answer to the questions awaits the report of the commission and the funds necessary to carry out the accepted plan.

THE nine-hundredth anniversary of the birth of William the Conqueror was celebrated at Hastings, England, the scene of the decisive battle of 1066. Eight French mayors were guests of the municipality, but plans to re-enact the battle were abandoned because of the expense.

TELLING the Pope personally he felt his end was approaching and that he wished to die humbly and without pomp as a plain priest, the French Cardinal Billot, who is now eighty-three years old, has resigned his cardinalate. This is the second case only of the kind in the history of the church. Cardinal Billot placed the triple tiara on the Pope's head when he was crowned.

EXCESSIVE use of tea as a beverage by the native inhabitants of Tunis, has developed to a point where it is causing concern to the authorities, we are told in the Paris Times. Says this paper: "The fact is brought out in a report submitted to the French Academy of Medicine and representing the results of investigations by Dr. Dinguizli, a corresponding member of the academy who lives in the protectorate. Before the World War almost no tea was consumed by the natives in that country. In 1917 the amount sold there rose to 100,000 kilograms [about 100 tons] for the year. But by last year, the annual consumption had risen to 1,100,000 kilograms. Addiction to the beverage is now widespread among the people. It has led to the institution of 'tea parties,' at which the whole night is spent. In studying the pathological effects of such excessive tea drinking, Dr. Dinguizli noted harm done to the nervous system and to the blood, a general enfeeblement, eye troubles, and even a diminution in the birth-rate. Many natives, he reports, reach a condition where their craving for tea is so imperative that they sell their belongings and their tools in order to procure it, and in many instances, take to thieving."

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