



VOL. 43, NO. 16

MELBOURNE, VICTORIA, AUSTRALIA, APRIL 16, 1928

TWOPENCE

## *A Great Organisation Moves Forward for* **THE WINNING OF THE WORLD**

ARTHUR S. MAXWELL



HE Papacy is destined to play a momentous part in the closing events of the world's history. Every Bible prophecy that speaks of the career of papal Rome makes this plain.

The Apostle John spoke of this power nineteen centuries ago, and his utterances are re-

corded in the thirteenth chapter of Revelation.

Only one power has risen in history to fulfil his declarations. Every unbiased commentator, cognisant of church history, points to the Papacy as that fulfilment.

One sentence, however, is of primary importance today. "The deadly wound was healed

and all the world wondered."

This "deadly wound" came as a result of the Reformation and the political upheavals of the latter part of the eighteenth century, culminating in the French invasion of Rome and the imprisonment of the pope in 1798.

At that time all Europe thought that "with the pope the



THE KING'S LONDON RESIDENCE

A unique sight was witnessed in London when, owing to repairs to Piccadilly, buses and other heavy traffic were permitted by King George to pass through the grounds of Buckingham Palace on their way to the Mall.

[Registered at the G.P.O., Melbourne, for transmission by post as a newspaper.]

Sport & General Photo



Papacy was dead." But it lived. During the nineteenth century it began to recover its lost prestige, but even at the beginning of the twentieth century its fortunes were still at low ebb compared with its predominating past.

"Before the World War," wrote Michael Williams, an eminent Catholic layman, in the *Current History* magazine for August, 1926, "it was pretty generally supposed that the Catholic faith had ebbed to its lowest point. Its intellectual opponents freely predicted its death from anæmia and exhaustion. There were few national representatives at the Vatican. Modern philosophy of a varied form had seemingly conquered the modern intellect and swept aside the influence and almost the memory of those great thinkers of the past like Augustine and Thomas Aquinas and Bellarmine, and Suarez, and the whole host of the schoolmen. What was predicted before the war was apparently justified by the earlier events of the great cataclysm of blood and tears which deluged Europe and affected America so bitterly as well. Catholics were slain by the million on both sides of the firing line. Worse still, from the Catholic point of view, the priests of the future, the seminarians, were swept away by thousands. The physical structure of the church schools, cathedrals, hospitals, monasteries, and so forth, was destroyed on a gigantic scale."

Then came a sudden change. Acting like a stimulant upon a convalescent the World War, despite all its destruction, brought new life to this "anæmic and exhausted" power. Though almost facing extinction, she had vision enough left to realise that the world's exhausted condition provided her long-awaited opportunity to regain her lost fortunes. The Pope was not slow to seize it.

"When the war was over—and increasingly so since—it became clear," continued the Catholic writer above quoted, "that the church was not destroyed by the war or by the



Sport & General Photo

Sir Thomas Inskip, the Solicitor-General for Great Britain, is a zealous opponent of the new Anglican Prayer Book. He considers that some of its features are of a Romanising nature.

causes that brought on the war. Recovering not only from the wounds of the war, but also from the lassitude and negative forms of action imposed upon her by the events of the Reformation, and later the French Revolution, the church has not merely held her own, but has advanced by giant strides. Virile activity in a myriad different ways is now the great fact of her existence."

That is the new, rejuvenated Papacy which we face today. Virile and powerful, she again forms one of the most potent factors in the political and religious life of the world.

As to how her power has been regained, some facts of great interest have been published by Bishop Edgar Blake (Methodist) in the *New York Christian Advocate*. In the issue of September 23, 1926, he wrote:—

"The political map of Europe was practically redrawn after the war. Six entirely new nations were created. The governments of six other nations were completely changed by revolutions. Three others were so thoroughly transformed by the addition of new territory as to be substantially new nations. One-half of the present governments of Europe were therefore new. They were born out of the war and since the war. In their struggle to establish themselves in the sisterhood of states,

they were anxious to secure political recognition from every power possible. Those countries that had any Catholic element in their population were especially desirous of securing the diplomatic recognition of the Vatican. It was a political necessity to many governments. Some of them went to great lengths and paid a great price for papal recognition. Little Latvia sent a commission to Rome to negotiate with the Vatican for recognition. The papal authorities agreed to extend their recognition to Latvia and to make Riga the seat of a Roman Catholic archbishop, provided the government of Latvia would turn over to the archbishop the cathedral of Riga. Though the cathedral had been in continuous possession of the Lutherans for more than 300 years, the government accepted the condition of the Vatican. The Lutherans were dispossessed of their property, and the cathedral is now in possession of the Roman Catholics.

"The Roman Catholics constitute today one of the most compact and powerful political blocs in the Balkans. The hand of Rome is now one of the most powerful forces in south-eastern Europe.

"Before the war the Polish people were distributed among Protestant Germany, Orthodox Russia, and Catholic Austria. As a result of the war the Polish republic was created with a population of 30,000,000 people, almost entirely Roman Catholic. Poland is now the largest Roman Catholic country in Europe. . . .

"Europe did not cease to be a battlefield when the Armistice was signed. Forces far more subtle and profound, far more powerful and far-reaching in their influence than those that struggled for mastery on the Marne, are struggling for mastery in Europe today. Whether Europe, and with it the rest of the civilised world, is to slump back into the Dark Ages, or is to find its way out of its confusion and chaos into a larger life and freedom, is now being determined."

Another Protestant writer, Dr. Adolph Keller, secretary of the central bureau for the relief of the evangelical churches of Europe, declared not long ago in the *Christian Century* that "the Protestant churches of Europe are facing a determined effort on the part of a revived Roman Catholicism to win control of those countries hitherto Protestant."

"Not only little provincial periodicals," asserted Dr. Keller, "but even such an official organ as the *Osservatore Romano* has been outspoken enough to say that the time is not far distant when Germany or England will come back to the 'infallible church.'"

"A great propaganda for the conversion of the Protestants, directed



especially by the Jesuits, the specific anti-Protestant order, has begun. Societies with these specific aims have been formed, and campaigns have been organised not only in Germany, but in such old Protestant countries as Holland, Scotland, and even the Scandinavian countries, where a special apostolic legate has been sent for this purpose.

"The Pope has sent his nuncios into nearly all countries where it has been possible to create such centres of Roman influence. This influence has not only religious, but also political aims, as always in the history of this church.

"In Germany, with its sixty-five per cent of Protestant population, the four last chancellors of the republic have been Catholics; the late president was a Catholic. In Holland, where the majority of the people are Protestant, the majority of the ministers are Catholic.

"In Germany, in 1924, eighty-eight evangelical institutions had to be closed for lack of funds, but since 1919 more than 700 Roman Catholic institutions and monasteries have been opened in that country. The sixty-five per cent of Protestants have 16,700 pastors, the thirty-three per cent of Catholics have an army of 22,262 priests."

This immense effort to capture the strongholds of Protestantism is proceeding apace. In America it culminated in 1926 in the great Eucharistic Conference at Chicago. Staged with all the ability and ingenuity of which Rome is capable, it attracted over a million people. Aided by every means of publicity, it was made to impress the power and virility of modern Roman Catholicism upon the whole American nation.

Today there are over 18,000,000 Catholics in the United States, including a great army of priests and propagandists actively engaged in consolidating the positions won in the big advance of 1926, and pressing forward to new conquests.

In England the same tense activity is being manifested. The following figures from the "Daily Mail Year Book" for the years 1924 and 1927 show what inroads are being made by this power in our land:—

	1924	1927
Regular Clergy	1,444	1,452
Churches and Chapels	1,948	2,063
Secondary Schools	432	476
Pupils in ditto	46,882	54,588
Elementary Schools	1,195	1,257
Pupils in ditto	319,308	359,078
Conversions	11,621	12,355

Advances are evident in every line of activity. Think of 115 new Roman Catholic churches and chapels opened in three years! What Protestant denomination can produce such a record?

But these are the results of Rome's *open* activities. What shall be said of what is taking place in the Anglican Church, of the landslide therein towards papal teachings and practices, of the 1,500 churches that have forsaken Reformation principles and have returned to confession and the mass? And what of the subtle attack upon the Free Churches, of the "Society of Free Catholics," of Dr. Orchard and his strange group of Methodist and Congregational ministers secretly ordained by the mysterious Bishop Herford? It

is indeed a time of grave peril to Protestantism, and to all that England purchased so dearly at the Reformation.

#### NEW METHODS

ON April 5, 1927, at a great demonstration in the Queen's Hall, presided over by Cardinal Bourne and ten other archbishops and bishops, a "new intensive campaign to convert England" was launched. The Catholic Missionary Society, the Catholic Evidence Guild, and the Guild of Our Lady of Ransom, described in the *Universe* as "the three battalions in the vanguard of the Catholic army," were responsible for the meeting. During the proceedings a special organisation for the laity, known as the "Apostolic

(Continued on page 10)



Sport & General Photo

Thousands gathered along the route to watch the glittering pageantry on the occasion of the state opening of the British Parliament by H. M. King George, a few months ago. The photo shows the procession leaving the House of Lords after the King had opened Parliament. Ever since the Reformation England has been regarded as a bulwark of Protestantism, but today the Church of Rome is making great gains there.





## NOTE and COMMENT

### "Is It Peace, Jehu?"

**T**HIS anxious question was once asked of a famous Israelite, and the answer was, War. We ask today the same question of each and every nation of the world, "Is it peace, Jehu?" and the answer we get is the same that was received in the days of Jehu. With a World League to Ensure Peace, and a Palace of Peace, and a League of Nations to guarantee the peace of the nations and of the world, and unilateral and multilateral treaties to outlaw war, we ask each individual nation, "For what are you preparing?" and the answer in practically every case is, "War." Note the following from the *Southern Cross*:—

"10,000,000 trained men in Europe if war breaks out. 'Let us sweep from our minds,' says the *London Observer*, 'all the delusive comparisons between the total peace-effectives of Europe in 1914 and of Europe today. We have to think of the whole resources behind the first lines—of the enormous potentialities of industry combined with population.

"Judged by this test, there is far more killing power and ravaging power in Europe and in the world than existed when the League of Nations was formed. In nearly every case when a standing army, or so-called peace establishment shows smaller numbers than in July, 1914, the organisation as a machine for inflicting death and destruction is in reality far more formidable than then. You have the swarms of machine-guns, the artillery of today, the tanks, the bombs, the recipes for poison gas, and all the other resources for chemical war. There are many more millions of men in Europe who, whether at the moment armed or not, have actually received a long war-training in the field, than were ever known in 1914."

And thus "wars and rumours of wars" continue to fulfil our Saviour's predictions concerning the days in which we live. At no previous time in the history of the world was the world so filled with rumours of war and with preparations for war as it is at the present time. While that was not to be a definite sign telling just when our Lord's return would be, it was to be a characteristic of the days when His return would be nigh at hand. We have it now, have it as never before. It shows a world ripening for the final clashes between nations before the great and terrible day of the Lord come. What a call is this for consecration, for loyalty, and for service!

### WHAT THE WORLD NEEDS

**A** CLERGYMAN, writing in the *British Weekly* of February 16, sets before the readers of that great journal what he considers the world's needs. And truly the world needs what he declares it needs, but it needs more. He says:—

"The need of the world is Jesus. The hunger of the world is for Jesus. The hope of the world is Jesus. The healing of the world is in Jesus; and the church must put the emphasis where Jesus puts it—namely, on Himself. We are not to ask what Jesus would do, but what Jesus would have me do in this circumstance in which I find myself. He who goes back to Jesus and follows His way of life in all its simplicity and daring will be neither rich nor popular, but he will find a durable satisfaction. Life will

be full of power, meaning, purpose, and beauty. Jesus fills it with the sunshine of His glory, the radiance of His abiding presence, and the strength of His ineffable peace."

And that is all right, so far as it goes; but unless the individual recognises in Jesus his personal Saviour, and the only One by or through whom he may have salvation, he will never experience the blessed reality of the eternal inheritance, never taste the joys of eternal life, never know the blessed association of the Prince of Peace in the home of the redeemed. All through the theology of the popular churches at the present time the idea has permeated that in some way, taking Jesus as our example of living, we can attain to eternal salvation through our own efforts. We are to fix our eyes on Him, but win through by our own excellencies of life. The declaration of the Almighty that "there is none that doeth good, no not one," is forgotten in the glamour of our own glory. The declaration of the inspired Apostle Peter that "there is none other name under heaven given among men, whereby we must be saved," is relegated to the lumber room, and the one thought uppermost in the mind is that we are to pattern our lives after His life and be saved by doing it. To live a perfect life in this world of sin from the day of our conversion will not save us. "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12. As the whole race has passed under the sentence of death because of sin, man is hopeless without a sinless Saviour; and that Saviour we have in Jesus Christ, and in none other. He was "made sin for us," that He might suffer in our place and pay our penalty of death, thus freeing us. If we depend upon ourselves and our good living for escape from the penalty pronounced upon us, we embark on a sinking and doomed ship. Jesus Christ is our healing from sin, our only hope of salvation. To trust any other, is to invite disappointment and court destruction.





Editor: C. M. SNOW

Associate Editor: A. M. FRASER

Editorial Contributors:

A. W. ANDERSON, W. W. FLETCHER

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

## Seeking a Central Authority

CHRISTENDOM is trying to coalesce. It is looking for a central authority. The Bible is not sufficient, many think, so some man must be empowered to speak as the voice of united Christendom. Romanism claims to have that man, exalted to the pinnacle of human glory and authority; and now while Protestantism is seeking to unite, and is finding many points upon which it can unite, the need of a central authority is recognised, and they do not know where to find it.

The Anglo-Catholic movement in the Anglican Church has found it, and is quietly—as quietly as possible—seeking to swing the whole Anglican Church in that direction. The smouldering embers of Protestantism within the Church of England is flaming up in urgent protest against any such thing, and has given the movement a sturdy set-back in the rejection of the Prayer Book that was designed by the Anglo-Catholic movement to bring about first a semblance of union and then the actual union between Anglicanism and Romanism, with the Anglican clergy accepting ordination at the hands of the Roman bishops, and the Anglican Church finally recognising the Pope of Rome as the real head of all its affairs.

The Protestant element within the Anglican Church sees the drift, and is determined that this

shall not be. The evangelical churches of Britain are more than casually interested, and are encouraging the dissenters within that church to stand out strongly against the movement. They know well enough what it would mean for the Anglican and Roman Churches in Britain to unite under one head. The prestige and the power which this would give to Romanism would give her a tremendously dominating influence in all the affairs of Britain, both civil and ecclesiastical. The hard hand of religious oppression would be felt again as in days gone by. The wheels of religious liberty would be turned backward. The light of evangelical Protestantism would be dimmed, if not extinguished. Liberty-loving England is not yet ready for this. And still there is burning today on about one thousand "altars" in the Church of England the lurid candles of the "Mass." This idolatrous innovation has come in with the connivance of the bishops since the activities of the Anglo-Catholic movement began.

In this retrogressive move we see one of the developments that, according to divine prophecy, was to be seen in the last days. While this is one of the many things that are filling "men's hearts with fear" and "for looking after those things that are coming on the earth," it looks directly toward an event which

John the Revelator foretold as taking place in the last days. Speaking of that power which all Protestant commentators agree is the Roman Catholic Church, he tells us what she will be saying, and saying too at the very time when the judgment of every evil thing in this world is due. These are his words concerning her:—

"And I heard another voice from heaven saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judged her." Rev. 18: 4-8.

A perusal of this whole chapter, together with the one which precedes it, leaves in the mind no doubt that the prophet of the Lord is speaking of spiritual Babylon, the Papacy. Bereft, at the present time, of her temporal power and temporal dominion, Rome does in that sense consider herself a widow, and whenever a new pope comes to the throne, that church, through him, bewails her widowhood. A time is coming, and that right soon, when there will be such a restoration of her powers and authority that she will say, as the prophet declares, "I sit a queen, and am no widow, and shall see no mourning." The movements necessary to bring that about are now well on foot in the world. It is a sign of the end of the chapter, the end of the age, the end of and punishment for, sin, and the glorious return of our blessed Lord. That restoration of her power and authority must come first, and it is on the way now. The wing-beats of His coming are strong on the harvest fields of earth, and the faithful child of God will not have long to wait.



# Can We Trust the "Beloved" Prophet?

("Daniel the prophet," "a man greatly beloved." Matt. 24:15; Dan. 10:11)

The nineteenth of a series of articles on the trustworthiness of the Book of Daniel and the wonderful and accurate fulfilment of some of its main prophecies.

A. M. FRASER

IN last week's article an outline was given of the ten kingdoms into which the western Roman empire was divided at its fall in A.D. 476. These kingdoms are symbolised by the ten horns of the fourth beast of Daniel 7. The next point for consideration is that which has to do with the little horn which came up among the ten, and before which three of the ten horns were plucked up. See Dan. 7: 8, 20-25.

This horn, like the other ten horns, denotes a power or kingdom, but its nature is different from theirs; it was to be "diverse from the former" horns. Verse 24, R.V. The question may now be asked, Does history furnish us with a description of such a power growing up among the ten kingdoms whose history we have briefly outlined? We shall let a number of historians answer this question.

## AN ECCLESIASTICAL EMPIRE

"Long before the fall of Rome there had begun to grow up within the Roman empire an ecclesiastical state, which was shaping itself upon the imperial model. This spiritual empire, like the secular empire, possessed a hierarchy of officers, of which deacons, priests or presbyters, and bishops were the most important."—*General History*, P. V. N. Myers, page 348.

"Another consequence of the fall of the Roman power in the west was the development of the Papacy. In the absence of an emperor in the west the popes rapidly gained influence and power, and soon built up an ecclesiastical empire that in some respects took the place of the old empire and carried on its civilising work."—*Ib.*, page 316.

"If the misfortunes of the

empire in the west tended to the enhancement of the reputation and influence of the Roman bishops, much more did its final downfall tend to the same end. Upon the surrender of the sovereignty of the west into the hands of the emperor of the east, the bishops of Rome became the most important personages in western Europe, and, being so far removed from the court at Constantinople, gradually assumed almost imperial powers. They became the arbiters between the barbarian chiefs and the Italians, and to them were referred for decision the disputes arising between cities, states, and kings. Especially did the bishops and archbishops throughout the west in their contests with the Arian barbarian rulers look to Rome for advice and help. It is easy to see how greatly these things tended to strengthen the authority and increase the influence of the Roman bishops."—*Ib.*, pages 349, 350.

After describing further the remarkable way in which the power and influence of the bishop of Rome grew, Mr. Myers says:—

"Such in broad outline was the way in which grew up the Papacy, an institution which, far beyond all others, was destined to mould the fortunes and direct the activities of western Christendom throughout mediæval time."—*Ib.*, page 352.

Another noted historian remarks:—

"It is indeed a new and important fact, that after 476 there was no western emperor until the year 800, and it must be admitted that the absence of any separate emperor of the west vitally affected both the history of the Teutonic tribes and the development of the Papacy, during those three cen-

turies."—*The Cambridge Mediæval History*, J. B. Bury, M.A., Vol. I, page 431.

## THE POWER OF THE BISHOP OF ROME

SAYS the noted church historian, Dr. Mosheim:—

"The bishop of Rome took precedence over all others of the episcopal order. Nor was this pre-eminence founded solely on popular feeling and a prejudice of long standing, sprung from various causes: but also on those grounds which commonly give priority and greatness in the estimation of mortals. For he exceeded all other bishops in the amplitude and splendour of the church over which he presided, in the magnitude of his revenues and possessions, in the number of his ministers of various descriptions, in the weight of his influence with the people at large, and in the sumptuousness and magnificence of his style of living."—*Ecclesiastical History*, Vol. I, page 317.

Concerning the "quarrels about precedence and the boundaries of their power" that took place between the various bishops, particularly those of Alexandria, Antioch, Constantinople, and Rome, during the early centuries of the Christian era, Dr. Mosheim remarks:—

"No one of these ambitious prelates was more successful than the Roman. Whatever opposition might be made by his brother of Constantinople, various causes enabled him to augment his power in no small degree, although he had not yet laid claim to the dignity of supreme lawgiver and judge of the whole Christian church. In the east, the Alexandrian and Antiochian patriarchs, finding themselves unequal to contend with the Constantinopolitan, often applied to the Roman for



aid against him; and the same was done by the lesser bishops whenever they found the patriarchs of Alexandria and Antioch invading their rights. To all these the pontiff so extended his protection, as thereby to advance the supremacy of the Roman see. In the west, the indolence and diminished power of the emperors left the bishop of the metropolis at full liberty to attempt whatever he pleased. And the conquests of the barbarians were so far from opposing obstacles to his growing domination, that they rather advanced it."—*Ib.*, page 430.

Dr. John Gieseler bears similar testimony, thus:—

"Whatever influence the west gained in the east, it gained only for the reputation of the Roman bishop, who, at the head of the west, was the only organ of direct communication with the east. From this time forth there was no important ecclesiastical controversy in the east in which each party did not endeavour to gain over the bishop of Rome, and through him the west, to its side, for which purpose both flatteries were applied, and a presumptuous tone submitted to. At the councils, his legates were treated with *peculiar deference*."—*"Church History," Vol. 1, pages 384, 385.*

#### THE GROWTH OF THE PAPACY

DR. H. H. MILMAN, in his "History of Latin Christianity," has given a very full account of the growth and work of the Papacy, but we can give here a few quotations only from this voluminous work. Speaking of Latin Christianity, of which the bishop of Rome—the pope—has from very early times been the recognised head, he says:—

"Gradually it became a *monarchy*, with all the power of a *concentrated dominion*."—*Vol. 1, page 7.*

Again we quote:—

"The eyes of all Christendom must thus have constantly been fixed on Rome and on the Roman bishop."

"Christianity, in its Latin form, which for centuries was to be its most powerful, enduring, prolific development, wanted,

for her stability and unity of influence, a capital and a centre; and Rome might seem deserted by her emperors for the express purpose of allowing the *spiritual monarchy* to grow up without any dangerous collision against the civil government."

"Everything tended to confirm, nothing to impede or to weaken the gradual condensation of the supreme ecclesiastical power in the supreme bishop."

"In the west, throughout Latin Christendom, the Roman see, in antiquity, in dignity, in the more regular succession of its prelates, stood alone and unapproachable."

"Now too the temporal power, the empire, was sinking rapidly into the decrepitude of age, the *Papacy rising in the first vigour of its youthful ambition*."

"If Christian Rome rose thus out of the ruin of the pagan city, the bishop of Rome rose in proportionate grandeur above the wreck of the old institutions and scattered society. . . . On the pontifical throne sat the bishop of Rome, awaiting the time when he should ascend also the imperial throne; or, at least, if without the name, possess the substance of the imperial power, and stand almost as much above the shadowy form of the old republican dignities, which still retained their titles and some municipal authority, as the Cæsars themselves. The capture of Rome by Alaric was one of the great steps by which the pope arose to his plenitude of power. There could be no question that from this time the greatest man in Rome was the pope; he alone was vested with permanent and real power; he alone possessed all the attributes of supremacy, the reverence, it was his own fault, if not the love of the people. He had a sacred indefeasible title; authority unlimited, because undefined; wealth, which none dared to usurp, which multitudes lavishly contributed to increase by freewill offerings; he is, in one sense, a *Cæsar*, whose apotheosis has taken place in his lifetime, environed by his Prætorian guards, his ecclesiastics, on

whose fidelity and obedience he may, *when seated on the throne*, implicitly rely; whose edicts are gradually received as law; and who has his spiritual prætors and proconsuls in almost every part of western Christendom."—*Vol. 1, pages 7, 37, 104, 106, 107, 108, 139, 140.*

Says the historian D'Aubigné:—

"If Rome is the queen of cities, why should not her pastor be the king of bishops? Why should not the Roman church be the mother of Christendom? Why should not all nations be her children, and her authority their sovereign law? It was easy for the ambitious heart of man to reason thus. Ambitious Rome did so.

"Thus, when pagan Rome fell, she bequeathed to the humble minister of the God of peace, sitting in the midst of her ruins, the proud titles which her invincible sword had won from the nations of the earth."—*"History of the Reformation," pages 8, 9.*

A Roman Catholic writer, the Rev. James P. Conroy, describes the development of the Papacy thus:—

"Long years ago, when Rome through the neglect of the western emperors was left to the mercy of the barbarian hordes, the Romans turned to one figure for aid and protection, and asked him to rule over them; and thus, in this simple manner, the best title of all to kingly right, commenced the temporal sovereignty of the popes. And meekly stepping to the throne of Cæsar, the vicar of Christ took up the sceptre to which the emperors and kings of Europe were to bow in reverence through so many ages."—*American Catholic Review, April, 1911.*

#### THE LITTLE HORN SYMBOLISES THE PAPACY

BISHOP NEWTON, referring to the description by Machiavelli, the celebrated Italian historian, of the decline of pagan Rome and the augmentation of the Church of Rome, says:—

"And so he [Machiavelli] proceeds to give an account



how the Roman empire declined, and the power of the Church of Rome increased, first under the Goths, then under the Lombards, and afterwards by the calling in of the Franks.

"Here, then, is a little horn springing up among the other ten horns."—*"Dissertations on the Prophecies,"* page 241.

We agree with Bishop Newton that by the little horn is symbolised the Papacy, that ecclesiastical organisation of which the pope or bishop of Rome is the head. This organisation is well described by Myers as "an ecclesiastical state" and "an ecclesiastical empire"; and by Milman as a "spiritual monarchy." The little horn, according to Daniel, was to be "diverse" from the other ten horns. They were *political* powers; the little horn was an *ecclesiastical* power.

The quotations we have given in this article show very definitely, we believe, that the Papacy is the power symbolised by the little horn. There is, indeed, no other power that so accurately answers to the symbol. We shall consider this subject further in our next article, and shall give quotations from various Protestant scholars in support of this interpretation.

## PRAYER

No labour can take the place of prayer. No learning can take the place of prayer. We are followers of One who prayed, and praying won His triumph. In living in daily personal touch with God there is strength, as there is joy and peace, for the darkest mile of untrodden way.  
—George H. Morrison.

THE Christian life is not made up of unceasing activity, or of continual meditation. Christians must work earnestly for the salvation of the lost, and they must also take time for contemplation, for prayer, and the study of the Word of God.—*Ellen G. White.*

# GOD'S UNSPEAKABLE GIFT

## *The Most Familiar Text in the Bible*

R. A. SALTON

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

OF all Scripture passages that have been memorised by English-speaking people, this text is the most familiar. It contains a wealth of meaning and power that is not always discerned at first sight. Upon meditation and analysis its beauty can be seen. Here in this great text are revealed the greatest Giver and His unspeakable Gift; the greatest Lover and His love; the love of God for a perishing world, and the way to everlasting life. It is the gospel in a nutshell.

### THE CONTEXT AND SETTING

IN order to understand correctly the significance of these words, it is necessary to study their context and setting. They are part of the conversation of Jesus with Nicodemus, who came to Him by night. Jesus taught this Jewish rabbi the need of the new birth as the door of entrance into His kingdom of grace; that salvation is not gained by conformity to a set of rules and regulations and laws; not by adherence to creeds, nor by acceptance of systems of theology; not by following rites and forms and ceremonies; but by a spiritual experience, by a new life from above received from God by the one who believes.

This experience, the Saviour taught, comes not by outward observation, but operates like the wind, which we cannot see and is known only by its effects. This master in Israel could not understand all this, he wondered how it could all be; although teaching others the Jewish law, the religion of his nation, belief in the Jehovah of the Scriptures, he did not comprehend the basic principles, the very A. B. C. of that true religion which alone could save. Then Jesus used an earthly type to illustrate to His inquirer the things of the heavenly kingdom. He took an experience recorded in the very

law that it was the work of Nicodemus to expound to his people to teach him the lesson of the atonement of the Son of God, and that righteousness and life cannot be obtained in any other way than by a living faith in the great Substitute provided for all who have been bitten by the serpent of sin. Note the words of the Saviour: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have everlasting life. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:14-16.

After the children of Israel left Egypt, they became "discouraged because of the way," murmured against God and Moses, and even complained of the food that had been miraculously provided for them. As a judgment against them for their sin, "the Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died." Num. 21:4-6. Repenting of and confessing their sin they asked Moses to pray the Lord to take away the serpents. God answered, and in following His instructions, "Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Num. 21:9.

### THE NEED OF HEALING A UNIVERSAL ONE

WE have all been bitten by the serpent, sin. Satan used the serpent in the Garden of Eden as a medium through which to tempt our first parents, and so the "serpent" becomes a symbol of sin and the term itself a synonym for the devil. All have sinned and come short of the glory of God." Rom. 3:23. "All we like sheep have gone astray."



Isa. 53: 6. "There is none righteous, no, not one." "There is none that doeth good, no, not one." All the world stands guilty before God, condemned by His holy law. Rom. 3: 10-12, 19.

The Son of God took our guilt, our sin, our shame, our curse. "Jehovah laid upon Him the iniquity of us all." Isa. 53: 6. He "was made to be sin for us, who knew no sin." 2 Cor. 5: 21. Just as Moses placed that brazen serpent upon a pole, lifted up above the earth, so Jesus Christ, "made to be sin for us," was "lifted up from the earth" (John 12: 32) as an atoning sacrifice, a divine-human Substitute, and tasted death for every man. Heb. 2: 9.

Just as, when any of the children of Israel who had been bitten beheld the serpent of brass and then lived, so when any man beholds by faith Jesus Christ crucified for his sins, he lives, he passes from the condemnation of eternal death to the blessed hope and power of eternal life; he is born from above, he receives a new life, even the life of Christ who died for him, that henceforth he should not serve sin that crucified the Lord but the Lord that was crucified for his sins. Rom. 6: 6. All this was done, this great sacrifice was made, because "God so loved the world that He gave His only begotten Son" to save men from eternal ruin and to give them the joy of an endless life.

#### THE GIVER

IN the text we are considering there are brought before us two divine Beings—God and His Son: the Giver and His Gift, the Lover and His Well-beloved. *God is.* No man can prove He is not. Before any one could prove that there is no God, he would have to explore every part of this immeasurable universe of which our world forms but a tiny speck, and demonstrate God's non-existence everywhere; and this it is quite obvious, is beyond the power of any man to do. Therefore, we say, no man can prove there is no God. But on the other hand, we can prove that there is a God, for it is our blessed privilege to "*know Him*"; this has been testified to

by millions who have lived in the past, and is being experienced by thousands if not millions in our world today, by men and women who walk with God, and talk with Him. Reader, if you do not know God it is your blessed privilege to do so. He wants you to know Him. For this experience faith is essential, "for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11: 6. All who come to Him in faith are sure to know Him, and to prove Him to be their God, a loving Father, a true Friend, an unfailing Guide, a faithful Comforter, and a sure Supporter. He is the great Giver of this great text of the Bible—the greatest Giver in the universe.

#### THE GREAT LOVER

NOT only is God the great Giver of our text, but He is also the great Lover; and He is the Giver because He is the Lover, for He gave because He loved. He Himself is love: "God is love." 1 John 4: 8. He is love personified. He is so full of love that He cannot keep it shut up in and to Himself, it must flow out to others. "God so loved the world." This is the basis of His unspeakable Gift to the world—His love for the world. Someone has said that love is "the greatest thing in the world." Yes, we may go further—it is the greatest thing in the universe. And it is the greatest thing in the universe because it is the very essence of the being of Him who is the *greatest person* in the universe. No words can fully do justice to the character, the glory, the person of Him who so loved the world that He gave His Son for its redemption. This then is the *motive* that prompted the Gift—LOVE—*God loved.* This is the basis of all true giving.

#### THE OBJECT OF GOD'S LOVE

"*God loved the WORLD.*" The *object* of God's love is the world—mankind. This world is the recipient of God's great Gift. Of all the worlds untold that circle the heavens, this is the only one that has fallen prey to the temptations and deceptions of

the enemy of God and wandered away from Him. It is the only lost sheep out of the Father's fold, for whom the great Shepherd came in search. He came, He was sent, "to seek and to save that which was lost." Luke 15: 3-7; 19: 10; 1 John 4: 10; 1 Tim. 1: 15. But in order to gain the blessing and benefit of this statement, we need to make a personal application of the text, and read, "God so loved *me*." If any one who reads these lines were the only sinner in the world, the Son of God would have been given for that one lost sheep. "He died for *all*." 2 Cor. 5: 15. "He tasted death for every man." Heb. 2: 9. Paul says, He "*loved me*." Gal. 2: 20. And this is true of each of us.

With God not one person is lost sight of in the crowd of men. He knows us all by name, where we live, what we do, and our standing before Him. He loves us each, wants to win every one, and so gave His Son for each one because of His great love. He loved the world—true; but better still—He loved *ME*. That is what gives *me* hope and courage and comfort. Generalities are very good so far as they go, but personal applications of truth mean more to the individual, and eventually to the world itself.

#### THE MEASURE OF THE GIFT

"*GOD so loved the world that He gave His only begotten Son.*" The Gift itself measures the extent of God's love. This was the greatest He could give. It will take eternity to measure up this Gift. However, we can get a glimpse of it here and now, sufficient to gladden our hearts. How much, then, did God give when He gave His Son? In the first place He gave the only One who was the express image of His own person (Heb. 1: 1-3); the One who was on an equality with Himself (Phil. 2: 6); the One in whom it pleased the Father that all fullness should dwell (Col. 1: 19); in whom "dwelleth all the fullness of the Godhead bodily" (Col. 2: 9); "in whom are hid all the treasures of wisdom and knowledge" (Col. 2: 3); the One by whom He hath created all things in



heaven and in earth, and to whom in all things He hath given the pre-eminence (Heb. 1: 1-3; Col. 1: 18; Eph. 3: 9.) HE is the One whom the Father gave "at the risk of failure" for and to a sin-stricken race of rebels against His government. Could a good God do more, give more, than that? Mark you, the Gift is a person; but oh! what a person! In that Gift we have everything, for "Christ is ALL."

Christ the Gift did not resist the Giver, for He gave Himself for us that He might redeem us; He became "an offering and a sacrifice to God for a sweet-smelling savour." Titus 2: 14; Eph. 5: 2. Thus the Gift Himself became also the Giver conjointly with His Father; so when we accept the Gift we receive also the Giver.

But let us go further. When God gave His Son, *He gave Himself*. Note what the Word says: "God was in Christ, reconciling the world unto Himself." 2 Cor. 5: 17. The mother stands by the bed of her sick child and watches every movement and twitch, and hears each moan; she would gladly take all the suffering herself rather than see her child go through it. Inwardly, mentally, she passes through all the suffering of her child with it. So God the Father of our Lord Jesus Christ passed through all the suffering of His blessed Son with Him. No wonder the Father hid His face from Jesus in His agony. It was agony to God Himself.

In making provision for the salvation of the race through the gift of His Son, God also gave the Holy Spirit—the third person of the Godhead—who came as Christ's representative after the Lord's ascension, to work out in the lives of men the merits of Christ's great sacrifice on the cross. John 14: 16. And besides, He gave all the holy angels to the work of ministering to the salvation of souls. Heb. 1: 13. Thus we might say He bankrupted heaven in the Gift of His Son to save a guilty race; but that act has made heaven itself and the whole universe more solvent than ever, for there will be no danger of a second fall. He gave His Son, He gave Himself,

He gave the Holy Spirit, He gave all the holy angels. And all the unfallen worlds are looking on watching the working out of the great drama of redemption staged on this world, which is "the lesson book of the universe." Well might we exclaim with the Apostle Paul: "Thanks be unto God for His unspeakable gift." 2 Cor. 9: 15.

#### THE PURPOSE OF THE GIFT

GOD'S purpose in making such a lavish gift to this sinful world is its salvation: "That whosoever believeth in Him should not perish, but have everlasting life." To spurn the Gift and refuse Him is like an insult to the Giver. Divine love willeth not the death of any, it is His wish that all should be saved (2 Peter 3: 9); yet none can be saved but in God's way. The Gift must be accepted, we must believe in Him, come to Him, receive Him, yield all to Him, for the text says, "whosoever believeth." To believe is more than a mental assent to the historical fact of Jesus Christ; it is a spiritual yielding to and acceptance into the heart and life of Him as a Person. It is believing with "all the heart" that saves. Acts 8: 37. This kind of faith is followed by obedience, for to accept the Gift means to accept at the same time the rule and reign and law of the Giver. Such faith brings "everlasting life," eternal salvation, bliss for evermore. And, thanks be to His blessed name, this is promised to the "Whosoever"—you, me, everybody else, to all who will believe. What a blessed gospel! What a precious promise and text! What a glorious hope it gives! What a loving Giver and what a valuable Gift! Oh, let us believe every word of this great gospel; let us stake our very existence upon its immutability; let us receive and prize the Gift, and thank the Giver; let us give our all to Him who gave ALL to save us. Then both Giver and Gift will be ours for eternity, in whose presence is fullness of joy and pleasures for evermore. Let us repeat it with joyful emphasis:—

"THANKS BE UNTO GOD FOR HIS UNSPEAKABLE GIFT."

## The WINNING of the WORLD

(Continued from page 2)

League," was inaugurated, and a notable speech given by the Rev. Herbert Vaughan, D.D., rector of the Catholic Missionary Society.

In a striking way this speech revealed the immense change that has recently come over papal plans and methods. One might almost mistake it for the utterance of the most fervent evangelical in nonconformity. He said, quoting from the *Universe* of April 8, 1927:—

"Opportunities for spreading a knowledge of the truth have multiplied beyond the possibility of our coping with them. . . .

"Our object is to restore to our separated brethren their lost inheritance. . . .

"The scope of our work is the giving of missions to non-Catholics in Catholic churches; the giving of lectures on the faith in private halls, the giving of motor-chapel missions in places devoid of priest and altar.

"The great lesson of all missions to non-Catholics is that the people of England are ready and willing to listen to us. The least difficulty we have to contend with is the difficulty of getting an audience.

"Given a zealous priest, and one who at the same time understands the value of advertising, we can undertake to fill any church in England.

"It pays to advertise. The mission must become the rival of Boveril and Stephen's Ink on the hoardings, and small programmes must be handed in at every house in the parish.

"A personal canvass of the district is advisable, and it is surprising what a kind and courteous reception nine out of ten non-Catholics will give to anyone who calls on them and invites them to the mission.

Other points in the address were:—

"Many a great military victory has been won by the general taking up a high and commanding position, and the highest and most commanding position for us is the holy mountain of charity. We do not come as professional debaters, but as teachers of divine truth.

"It is a fixed rule that we never in any way hurt the feelings of the questioner, and above all never indulge in sarcasm."

He concluded:—

"The conversion of England—I say it with all emphasis—is in your hands. It will only come when every man and woman becomes an apostle."

The most remarkable fact



about all this is the new method of approach, calculated to disarm suspicion and make the path of the proselyte easy. No wonder we have used the title, the "New Papacy." She is new, not only in the sense of revival, but new in her procedure. Her aims and objectives remain the same, but she has seized upon the very methods now being forsaken by a lethargic Protestantism for their accomplishment!

This striking change is manifest not only in England, but in all Protestant countries. Elsewhere, as missionaries to Catholic countries can testify, the old persecuting spirit is by no means extinct. But in countries where Protestantism still predominates, this is not seen.

Rome's attitude to non-Catholics (in Protestant lands) is also new. In his address at the opening of the Chicago Congress, Cardinal Bonzano stated that Pope Pius XI had asked him to bear in mind "the return to the Roman Church of our separated brethren, which must be sought and furthered that 'all may be one.'"

He added:—

"These—souls that belong to Christ through their belief in Him, their eagerness to hear His voice and to do His will, their cleanness of heart and their charity abounding in many good works—these, too, must be brought together in His church and nourished with the Bread of Life, that so in reality and not in name only there may be one Lord, one faith, and one baptism.

"Then shall the reproach of division be taken away from the Christian name, and from those who glory in it, the evil of discord; then, also, with single purpose and mutual spirit inspiring its members, shall a united Christendom, under the standard of Christ the King, go forth to universal conquest and the spreading of His kingdom to the uttermost parts of the earth."

What a change is this from the old attitude of Rome!

Today the Pope is much more careful in his utterances. The press and the radio make such frank expressions of opinion unadvisable. Unless Protestants awaken immediately to a realisation of their peril, they will discover, too late, that there is little left to fight for.

Thus with irresistible zeal the new Roman legionaries are regaining the lost papal laurels and bringing the world once more under the dominion of the Holy See. It is one of the most astounding fulfilments of Bible

prophecy ever witnessed, and affords the most convincing proof that we are nearing the last stupendous happenings which shall bring the world's history to a close.

## THE SUN WILL SHINE AGAIN

I. J. SNOW

HOW our hearts thrill to the touch and the beauty of the summer! The enchanting fragrance of the flowers, the deep blue of the sky, and the golden sunlight filtering through the leafy branches of the trees, all blend into a picture fresh from the hand of God. Still, the days are not all sunshine, and methinks we would not one-half appreciate the loveliness of the summer days, if we did not have the cold, the bleakness, and the chilling mists of winter time as an interlude.

Even so it is in life. The joy and the laughter of the days when all is fair and bright and our hearts are filled with sweet content are at times eclipsed by the bleak and chilling clouds of sorrow and distress. But even as the spring and the glorious summer follow the winter time in nature, so God's promises are sure and steadfast that to every cloud we will one day find a shining silver lining. And if the storm-tossed soul faint not, but trusts in God "though the bleak winds roar and the waves beat high," he will anchor safe in the harbour of the heavenly city; and it is written that, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Is this not precious comfort for the sorrowing heart?

If we will restrain the expression of unbelief, and by hopeful words and prompt movements strengthen our own faith and the faith of others, our vision will grow clearer. The pure atmosphere of heaven will surround our souls. — *Ellen G. White.*



### Dainty sandwiches for dainty people

Add the merest film of Marmite to thin wholemeal bread and butter, or to buttered biscuits, and enjoy the most savoury of all sandwiches. Do not spread it on like ordinary pastes. Marmite is a highly concentrated food and therefore very economical in use.

## Marmite

Marmite is a pure vegetable extract, similar in appearance to a beef extract, but entirely without the dietetic disadvantages of meat. A small teaspoonful in a cup of boiling water makes a most refreshing food-drink. It is enjoyed by adults and children alike. Marmite, delicious in itself, renders easier the digestion of all other foods. Save money—buy the large jars.

Obtainable at all leading grocers throughout Australia, and at all Sanitarium Health Food Shops.

Sole Agents for Australia:

SANITARIUM HEALTH FOOD COMPANY



M. 18/9/25





## WOMAN'S REALM

### STOP! GO! STOP!

A Drama in Three Acts

#### Characters

Mamma, a fat woman.

Willie, a thin little boy with large eyes.

Time: The present.

Place: Ballyville.

#### ACT ONE

(Scene: A living-room with table and couch. The table stands in centre of room, and on it a bowl of apples. Door at rear of room and door to kitchen on side opposite couch. Willie is seen near table reaching for apple. Mamma is entering from kitchen.)

Mamma.—Willie! (Willie, astonished, turns to her.) Whenever you want an apple after this I want you to ask me if you may have one.

Willie.—But mamma, I never did before.

Mamma.—Never mind. From now on, you must ask.

Willie.—Why?

Mamma.—Because I say so. And mind you, if I catch you taking an apple without permission you will be locked in that dark closet.

Willie.—Yes, Mamma.

(Curtain)

#### ACT TWO

(Early afternoon. Mamma is seen sleeping on couch.)

Willie.—(Running in through rear door.) Mamma, may I have 'n apple? (Stops, and stares at mamma, who sleeps on.)

Willie.—MAMMA! MAY I HAVE AN APPLE?

(Willie stares down at the sleeping woman, thinks hard, looks over at apples and back to

the sleeping woman. Thinks again, does a caper, and runs out through the kitchen door, returning at once with an alarm clock. This he winds and sets on table. Alarm goes off. Mamma pulls blanket up around chin.)

Willie.—Mamma, may I have 'n apple? (He gets no reply, looks determined, runs out through kitchen door, returns with big tin dishpan. He winds clock, sets it into pan, and places pan beside couch on the floor. Alarm goes off. He stands back to watch effect. No effect. Mamma turns over, face to wall. Willie now with one single thought in mind—that of waking mamma, winds alarm again, sets clock into pan, and holds the pan up over her head. Alarm goes off. Mamma wakes.)

Willie (Shouting).—May I have 'n apple? May I have an APPLE?

Mamma.—Can't you take an apple without spoiling my nap? Go away. (She settles down for another nap. Willie stares and stares.)

(Curtain)

#### ACT THREE

Late afternoon. Scene, the same. Willie comes running in through rear door, grabs an apple, bites into it with relish, and is about to leave the room when mamma comes in through kitchen door. She stops, arms akimbo, and looks stern.)

Mamma.—Willie!

Willie.—Yes, mamma.

Mamma.—What did I tell you?

(Willie squirms.) Come here. (Willie advances. She seizes him by coat collar.) You will remember what I tell you after this. Into the closet you go! (Willie gazes at her in speechless bewilderment.)

(Curtain)

—National Kindergarten Association, New York City.

### BEING FAIR TO THE CHILD

RUTH VALERIE

ELIZABETH was a little girl who was brimming over with high spirits and the joy of life. One day when she was about three years of age, on being corrected by a maid for making a room very untidy, she gave a witty but very saucy reply. This was received with shouts of laughter from the family, the members of which repeated it in the presence of the child to all who came to the house. Delighted with the result, Elizabeth never lost an opportunity for a "smart" answer. For some time these sayings continued to be considered remarkably brilliant by her parents, and were duly repeated to all who would listen. She was a bright child, and was encouraged to "show off" by reciting very dramatically, dancing, and playing the piano, and later the violin. It was not long before she began to expect a great deal of attention, delighting in flattery, and consequently her manner soon became objectionable.

One day after giving what she considered a clever back-answer to her mother who had corrected her, she was astonished and mortified to receive a stinging slap in the face. Seething with a sense of humiliation and injustice, she asked the reason, and was told she had been very rude. As she had answered only as she had always been encouraged to do, she was quite at a loss to understand the sudden change.

From this time on the slaps became very frequent, and were sometimes administered in the presence of other members of the household. Often the child had no idea she had been rude,



and she continually smarted under a keen sense of injustice. Almost unconsciously she drifted away from the mother she had hitherto adored. She was hurt and humiliated repeatedly by having her shortcomings related to relatives and guests, who now condemned her as much as they had formerly applauded her.

"Girls are far more troublesome than boys," the mother would complain. "I'm sure I don't understand my girl; she has changed so. She used to be such a bright, happy little thing."

Hearing the remark so frequently, the child unconsciously adopted a pose. She was "misunderstood." She became sulky and morbid. The rift between herself and her mother widened, until at an early age she left home to earn her own living. She was decidedly gifted, and was able to do a dozen things brilliantly, but her training had been superficial and she found herself unable to turn any of her accomplishments to a profitable account.

She married while very young. Her own home life still being vivid in her mind, she determined always to play fair with her own children. Her second daughter was named after her, Elizabeth, and developed characteristics so similar to hers that the unfoldment seemed like a repetition of her own childhood. She realised that great care and sympathy were needed to bring out the finest and best in her. The child's quick wit was often directed against herself. Often when corrected, little Elizabeth would insist she had not meant to be rude, and the mother knew the child was speaking the truth. Very gently she would point out the mistake of making smart answers at other people's expense, and would teach her the respect due to older people. It took years of careful watchfulness and patience to develop the unaffected, charming Elizabeth that so many people later admired. Those years bound mother and daughter very close together. They were happy years, and their happiness endured.—*National Kindergarten Association, New York, U.S.A.*



"Thy word is a lamp unto my feet and a light unto my path." Ps. CXIX. V. CV.

## MY FAVOURITE TEXT

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

**A**MONG the many verses of Scripture that appeal to me, this one takes a foremost place. We wonder why power is needed, and what is this gospel that is here said to be power. Turning to Romans 7 we at once see our need of power in such expressions as, "The good that I would I do not"; "the evil that I would not that I do"; "It is no more I that do it, but sin that dwelleth in me"; and "sold under sin," etc.

We have here a perfect portrayal of the helpless condition of man, and his need of power. It seems almost like irony, therefore, to read in chapter 6, verse 12, "Let not sin therefore reign in your mortal bodies." How can man in his captive condition as outlined in the seventh chapter prevent sin from reigning in his mortal body? Surely the power must be forthcoming somewhere. We read in 1 Cor. 15: 1-3 that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures.

We have the gospel here in three words: "Died," "buried," "rose." How can it be that a person dying, being buried, and rising again, is the power of God to deliver us from that inbred power of sin that holds us in such relentless tyranny? Because God "hath made Him to be sin for us who knew no sin." Jesus took my sin upon Him, became sin on my account; and then dealt with my sin on the cross. Sin put Him literally

to death, and when my Saviour, who became sin for me, was taken down from the cross and buried, my sin was buried. Then a remarkable thing occurred. God raised Him from the dead. But did God raise my sin again? No, indeed! My Saviour became again the spotless Son of God. But where was my sin?—Left in the grave. "In that He died, He died unto sin once; but in that He liveth He liveth unto God." "As far as the east is from the west, so far hath He removed our transgressions from us." He cast them "into the depths of the sea."

We lay hold of all this and all the power of it when we simply believe it, and appropriate it to ourselves when we are baptised. As the Apostle Paul puts it: "Dead unto sin." "Buried with Him by baptism into death." Yes, death to sin; and the tyrannical master called sin is gone.

The true candidate rises not in sin, but a spotless child of God, to live henceforth with the risen Saviour in his heart.

"Thou shalt love the Lord thy God with all thy heart, and all thy mind, and with all thy strength." Glad we are that we have hearts with which to love Him; glad for our minds with which to think on Him; glad of the strength He gives us with which to serve Him.

Yes, the gospel is indeed "the power of God unto salvation to every one that believeth."

A. H. FERRIS.





## CHILDREN'S CORNER

### Tom Morton's Temptation

**N**OW is your chance, Tom. Quick, or you will lose it."

There was an eager tremulousness to the voice that said these words. But the boy addressed did not stir, though there was an eager look upon his thin, pale face.

"Go quick, Tom! Don't you see old Browning is in the front room waiting on customers? O, do go! I'm just starving," said the tempting voice again.

"So am I, Jim, but I'm not stealing just yet. I can't do it, and I'll go hungry a while longer. I won't steal until I've got to. If you want that bag, take it yourself." As Tom Morton said this, he turned away, while a tear gleamed in his eye.

"But if old Browning should see me in that back room, he would suspect me. I never stole anything, though, but something to eat. It's pretty hard to go hungry. It tries a fellow's honesty awfully"; and Jim Smith, too, seemed a little "shaky," as the rough boys of the street called one with a conscience.

"I can't, Jim," was the answer, although it was evident that it cost the speaker an effort to make the decision.

"Then I'll go," Jim muttered, and he darted in and seized a bag of bread and cookies that had evidently been "put up" for a customer. Nobody saw him, and the two boys rushed toward an empty shed close by, in which to hide themselves. Tom hesitated, as he remembered Jim had taken the bag, instead of himself.

"Come along, old fellow, you may have half, just the same, if I did do the stealing," was the hearty invitation of the thief. Tom did not need a second invitation, for he was too hungry to wait, and so the boys went into the warmest part of the old shed to enjoy their dinner.

The single loaf of new, warm bread disappeared in a very short time, and then the cookies began to follow.

"Carry half a dozen to Nell," Jim said, as he pushed the almost empty bag toward Tom.

"Good," Tom responded, as he skipped away in the keen, winter wind. He hastened to his cheerless home, and his little sister Nell ate the delicious cookies until she laughed, just as she did in the warm, pleasant summer, when her mother had all the work she could do, and did not have to pay for coal.

Not until the stolen food was all gone, did the thought come to Tom Morton that he was just as guilty as was Jim Smith. The more he thought of it, the more his conscience troubled him, and, during the long, cold night that followed, he awoke many times from his sleep, and thought it over. Several times during the night, he thought he heard an officer coming up the long, creaking stairs that led to the door, to arrest him. When he did sleep, an impression of coming evil haunted him.

"I'd rather go hungry," Tom thought, "than to have such a night. I'll go to Mr. Browning, and tell him about it, and ask

him to let me work for him till I pay him."

"He would not dare to have a thief in his employ," the tempter said to him in a suggestion that seemed almost audible.

"But I'm going, just the same," Tom said, and out in the cold, frosty air he started, early in the morning. He was paler than usual when he entered the bakery and restaurant, and his hair was filled with frost, while there was something that looked like a frozen tear-drop upon his face. He shook like a leaf when he went up to Mr. Browning's desk, where the rough old man was looking over some papers, as it was too early for customers. Tom told his story in a trembling voice, but said nothing of Jim. He expected the baker would be very angry with him, and accuse him of getting up the story for his own benefit; but, instead, the old man seemed a little softened, and asked somewhat kindly:—

"Well, Tom, what are you going to do about it?"

"I'll work for you till I pay you for what I took; that is, if you will trust me in your store"; and Tom's voice quivered.

"All right, I'll try you. I need another boy, and I'll give you six hour's work a day, and pay you 2s. 3d. every night. The stuff in that bag was worth 1s. 6d., and I'll take that out of today's pay. I always thought you meant to keep straight, and the only thing I know against you is that you go with Jim Smith too much."

Tom's face flushed at the mention of Jim's name, and Mr. Browning understood it all in a moment.

"I see who the thief is, and I would advise you to let that scamp alone," he went on, a little more roughly.

But Tom was not going to let Jim bear all the blame, and he began to plead for his friend:—

"But Jim was awful hungry, Mr. Browning. He has not had a fair meal in a month, and the last job he got he divided with me, and we had an oyster stew down at Lathman's. He had 6d. left, and he let me have it to buy Nell something to eat, and I came right here and bought her



some cookies. Jim Smith never steals unless he gets awful hungry. His father drinks up everything, and very often he drives Jim out of doors, and then he comes and stays with us. And, Mr. Browning, I promised to slip into your back room and take that bag, but I didn't dare to and he did it."

Tom's voice was only a whisper as he acknowledged the truth, and he stopped suddenly. The old baker seemed to be very busy just at that moment in the papers before him, but after a little he said:—

"Well, I'm glad you didn't dare; for it is a pretty poor way of getting one's living. But probably I would steal, too, before I'd starve. You can tell Jim Smith when he gets awful hungry, as you say, to come into my front room, and I'll give him a ticket for one meal a day out of my restaurant, till times get better. Now go in and get a meal yourself, you look hungry, and I don't want any hungry boys about me."

Tom Morton's face was radiant with happiness all that day. Once he shivered a little as he came in after being sent out to deliver a parcel, and Mr. Browning stepped into an empty room to the left, and brought out a thick coat that he said had been left there by one of his former boys.

"Take that," he said. "The fellow that wore it has got into better business, and will never call for it."

Tom met Jim Smith that day, and told him how things had gone. "Come into the restaurant in about an hour and I'll get you something," he said. "There'll be 9d. coming to me to-night, and I'll divide that between you and Nell."

"Does Mr. Browning know that I took the bag?" Jim asked, sheepishly.

"I did not tell him who it was, but he guessed, and he told me to tell you to come to the front room and ask for something to eat, when you are very hungry," Tom answered, slowly.

Jim looked ashamed, but said that he would rather "do that

(Concluded on page 16)

## Two Very ENTERTAINING STORIES

Are Told in These Two Books

### AFTER MANY DAYS

By Arthur S. Maxwell

An English war story in which wife and husband, widely separated and cut off from communication, are providentially directed to the study of the Bible for comfort, hope, and an understanding of the future life. It holds the interest and clearly explains many vital points of Scripture.

96 Pages, Paper Covers

Price 6d. (postage 1d. extra)

### STRAIGHTENING OUT MRS. PERKINS

By Reuben Greene

A true story of life in a New England town. Mrs. Campwell having recently arrived from Canada, finds Mrs. Perkins, who seemingly holds some peculiar ideas on religion. In the endeavour to straighten out Mrs. Perkins, Mrs. Campwell finds the truth. Told in a simple, convincing manner, the story is full of interest.

Paper Covers, Price 6d. (postage 1d. extra)

Order From  
**OUR GENERAL AGENTS** (See Addresses  
on last page)  
or from  
**SIGNS PUBLISHING COMPANY**  
(A.C.A. Ltd., Proprietors)  
**Warburton, Victoria, Aust.**





We send out no papers that have not been ordered; if persons receive the SIGNS OF THE TIMES without ordering, it is sent to them by some friend, and they will not be called upon to pay.

#### PRICE PAYABLE IN ADVANCE

12 months, 7/6; 6 months, 4/-; 3 months, 2/-  
Post free in the Commonwealth and N.Z.  
All other countries 11/-  
Single copies, postage extra 2d.  
All orders sent direct to the publishers or their agents, either for single subscriptions or for clubs, must be accompanied by cash.

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

Melbourne and Warburton, Victoria, Australia.

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

#### OUR GENERAL AGENTS

Victorian Tract Society, 8 Yarra St., Hawthorn, Victoria.  
Tasmanian Tract Society, 83 Elizabeth Street, Hobart, Tasmania.  
South N.S.W. Tract Society, The Boulevard, Strathfield, N.S.W.  
North N.S.W. Tract Society, 21 Gordon Avenue, Hamilton, N.S.W.  
Queensland Tract Society, cor. O'Connell Terrace & Sneddy St., Bowen Hills, Brisbane, Q.  
South Australian Tract Society, 118 Grote St., Adelaide, S.A.  
West Australian Tract Society, 47 Hay Street, Subiaco, W.A.  
North N.Z. Tract Society, 84 Jervois Road, Auckland, N.Z.  
South N.Z. Tract Society, 90 Colombo Street, Christchurch, N.Z.

## AROUND THE WORLD

A NEW scientific method is being used in Germany and England to inject into telegraph poles a spreading paste that is said to keep fungi at bay. Many years are said to be added to the pole's life. This treatment of wood is a step that may lead eventually to complete arrest of decay. If that ideal is accomplished, buildings of wood can be erected that will be as imperishable as structures of stone, brick, or steel, while the cost will be much less.

SENATOR BORAH, of the United States, is submitting four questions to every candidate for the presidency, Republican or Democrat, in order to ascertain their stand on the Prohibition question. Senator Borah holds that the country is entitled to know exactly where each candidate stands on Prohibition, and asks, first, if the candidate favours a plank pledging his party to vigorous enforcement; second, what the candidate's personal attitude toward the Eighteenth Amendment is; third, the candidate's views on modification and whether the states should be allowed to fix alcoholic content; and, finally, a "yes" or "no" answer as to whether the candidate favours repeal of the Volstead Act.

FINLAND boasts of being the northernmost republic on the globe; the first country to give absolute equal suffrage to women; the first to adopt Prohibition. This country also has the greatest forest area of any country in Europe, the greatest number of lakes of any country, and the largest paper mill in Europe.

AN important new scientific discovery is announced by the British Medical Research Council. It states: "Vitamin D, an essential food factor of unknown chemical nature, has now been produced by the action of ultra-violet light." The council describes the discovery as, among all its investigations, "the most obviously dramatic in its course and its results, and probably the most important in its immediate practical value." How vitamin D can be produced by the action of ultra-violet light on a chemical substance known as sterol, was discovered by Dr. C. Rosenheim, F.R.S., and Mr. T. A. Webster at the National Institute.

A MOTOR which uses no fuel, but is based upon the principle of electro-magnetism as applied to the rotary motion of the earth and which, it is predicted, will revolutionise power for planes and possibly cars, was recently tested by Colonel Lindbergh, the transatlantic flyer, and Major Lanphier. On test blocks it turned at 1,800 revolutions a minute, and at this rate will run for 2,000 hours before it is necessary to recharge the magnet centre. Apparently the motor will run almost indefinitely. The result of Lindbergh's tests exceeded all hopes. The inventor is Lester Hendershot, a Pittsburgh man. Hendershot claims that his motor has no moving parts and cannot wear out. A motor large enough to supply forty-five horsepower can be manufactured for £2 10s. Hendershot foresees the day when light, heat, and power will be supplied by turning a lever.

DESCRIBED by Arnold Bennett as "the most sensational serial ever written," the Oxford English Dictionary, which was started seventy years ago, is now complete from A to Z. The concluding section, Wise-Wyzen, is now in the hands of the printer. During this month it will be published and presented to the King. The dictionary will be the most complete authority on the English language, and its publication will be an historic event in literature. No fewer than six editors and many hundreds of voluntary workers have contributed to the gigantic work, which runs into twelve volumes, and contains 418,825 words, 500,000 definitions, and 1,827,306 quotations. The total cost of the production is estimated at £300,000. Some idea of the size of the dictionary and of the amount of labour it has entailed is shown by the fact that it contains 46,464 columns, which placed on end would stretch for over nine miles.

AN island constructed in Lake Michigan, shaped exactly like the United States and built on a scale of one foot to the mile, is among the novel plans for Chicago's second world's fair planned for 1933. It is to contain sixty-nine and a half acres. Hedges or fences will mark off the States.

## TOM MORTON'S TEMPTATION

(Concluded from page 15)

than steal," and then he added in a husky voice, "I'll go right in and own it all up."

He did as he said, but the baker did not answer. He only handed the frightened boy a half-dozen tickets for lunch at the restaurant, and then turned away. His silence was a greater reproof to Jim Smith than any words of condemnation could have been, and the poor fellow felt it deeply.

"I'll never steal again, just as long as I live," he said, as he went into the restaurant for his lunch.

"I am glad," Tom Morton said in reply.—Northern Christian Advocate.

## The MECCA OF THE WEARY

Year in, year out, health-seekers journey to

### WARBURTON SANITARIUM

Victoria's HOME of HEALTH

Tired people, nervy people, dispirited people, come here, and return renewed in body and mind. The restful surroundings, curative baths and massage, tranquillise and strengthen jangled nerves. Regulated exercise and invigorating mountain air bring sound refreshing sleep. Home-grown products, fresh eggs, milk, and cream help to restore health.

Phone Warburton 5 or write for booklet to Manager, Sanitarium,  
WARBURTON :: VICTORIA

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