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TWOPENCE

PAVING THE WAY FOR THE GREAT  
**Eucharistic Conference and Procession**

The Eucharistic processions at Ryde, Wollongong, and Auckland are preparing the people for the greater one at Sydney in September

THOMAS J. BRADLEY

**S**UNDAY, April 29, 1928, stands as a day that will long be remembered by the Catholic community of Auckland, and one that should, by Protestants, be viewed with no small concern.

In the grounds of the Sacred Heart College a spectacular

demonstration was given of Roman Catholic worship. The dignitaries of that church decided that in order to "emphasise the importance of the International Eucharistic Congress to be held in Sydney in September, and to implore the blessing of God on that far-reaching under-

taking," a procession and ceremonies honouring the "Blessed Sacrament" should be conducted.

Long before the hour set for the procession, the avenues leading to the college grounds were thronged by thousands of devotees, and a noticeably strong section of Protestants.



*Sport & General Photo*

The brilliant cavalcade of the Royal Procession, escorted by a detachment of cavalry, leaving Buckingham Palace for St. James's Palace

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Dr. W. H. Cleary, the Roman Catholic Bishop of Auckland, carrying the golden monstrance during the Eucharistic procession.

Upon entering the gates, a grand display greeted the eye. The Sacred Heart College was decked in the emblems of the church; prominent among them was a large pendant, displaying the emblems of the Pope's tiara and typical keys crossed.

At intervals along the route chosen for the procession, national flags waved from their masts, almost significant of the representative universal acceptance of the "real presence" in the Mass.

At half-past two the college bell clanged its message, and the miniature Congress began. The sounds were still on the air as Dr. W. H. Cleary, Bishop of Auckland, appeared on the lower balcony of the college, vested in a cape of cloth of gold, and attended by two deacons of honour wearing vestments of the same gorgeous material. The bishop carried the "Blessed Sacrament" to a temporary altar, bright with flowers and candles, and then turning to the assembled throng, raised the "Host" aloft. Thousands fell to their knees in adoring silence, and the hush of an autumn sunset fell over the scene.

Slowly the procession wound its way with formal, ceremonial dignity along the pathway, midst flowers and native shrubs,

appealing to the emotions and sentiments, instead of the inner heart.

Borne at the head of the procession was a banner of the Sacred Heart, and at intervals various other banners in honour of "Christ, the Eucharistic King," the Immaculate Conception, and numerous saints.

"Children of Mary" to the number of 1,500 could be counted. The girls in their white frocks and lace veils presented an attractive contrast to St. Patrick's guard of honour, who were robed in scarlet, with lace veils, and others in pale blue. The green of the Hibernian Society, the banner of the "Holy Name Society," St. Patrick's branch, St. Benedict's, and St. Joseph's, were all present. Intermittently reciting the Rosary, etc., followed the "Sisters of the Poor," the Notre Dame Des Missions, and Sisters of St. Joseph. Altar boys, robed with their surplices, and acolytes from all the parishes, preceded the central feature of the procession.

Soon the waving hand of the directing priest was seen, indicating that as the "Host" advanced, carried by Bishop Cleary under a splendid canopy borne by Marist brothers, every knee should bow. It was noticeable

that some revered their sacred Protestant principles, and instead of honouring superstition by bending the knee, as bidden to do, they stepped backward. Clouds of expensive incense rose from the thurible swung before the slowly advancing "Host."

Little flower girls prettily dressed, carrying each a basket of autumn petals, at the sound of the tiny silver bell took a few petals, kissed them, and carpeted the path for the bishop who carried the golden monstrance. At the distant end of the grounds, a temporary altar had been erected, and there solemn benediction was pronounced and the Rosary recited, and again the mile-long procession wended its way back to the college lawn, where the final ceremonies were conducted.

Thus ended one of the most significant actions of the Catholic Hierarchy of New Zealand.

#### PURPOSE OF THE PROCESSION

THE *Herald* in reporting the Eucharistic procession says: "The ceremony, which was of a profoundly devotional character, had a topical significance, its purpose being to prepare the Roman Catholic congregations of Auckland for the religious revival which is expected to coincide with the International Eucharistic Congress to be held in Sydney in September."

For twenty-eight years these Congress movements have been conducted, but not with simply the one object of Catholic congregational revival. Every Congress is a challenge to the Protestant world, to prove the platform of its belief. If that is left unanswered then do we hear the unqualified call to return to what is termed the "mother church."

Again, every Congress is a venerated, but emphatic bid for the restoring of the lost power of the church, in temporal and political affairs as well as the right of spiritual domination.

The Protestant world stood challenged by Catholicism, when in the United States of America the greatest Congress yet held was recently conducted. This year Australasian Protestants are to be challenged on their



faith by the Congress of Sydney. Politically and spiritually the Papacy bids for supremacy, and to its shame Protestantism stands with stolidity, viewing with careless indifference the approach of the enemy of liberty.

These yearly Congresses, and repeated processions, stand as great propagandist campaigns, emphasised with the blinding dazzle of shining vessels and gorgeous robes, solemnised by clouds of incense and much formal repetitions and kneelings, hallowed by a human benediction, and offered to the Protestant to accept, that he may come within the fold of the "mother church."

#### A FRUITFUL FIELD

THE ground in which will germinate the seeds of fascination and superstition is around us on every hand, and so surely as the seeds are sown the crop will be reaped. Protestants must reflect seriously upon the imminent issues. Despite your creed, despite your belief, think!

In the Book of Revelation, chapter 13, the Papacy is spoken of as receiving "a deadly



*Sport & General Photo*  
A miniature "tube" railway,  $6\frac{1}{2}$  miles long, for the London postal service, was recently completed at a cost of £1,500,000. The trains, which are driverless, run on a 2-foot gauge double track laid in one tunnel of 9-foot diameter. This service is the first of its kind in the world.

wound." This blow was delivered in 1798 by the French army. But the "deadly wound was healed," "and all the world wondered" after that power. That statement includes Australians and New Zealanders. Reader, the issues before us are vital, and demand our individual solution. "We are living, we are

dwelling, in a grand and awful time."

May God grant that in the hour of our decision Christ, and Christ only, shall be honoured and glorified in our lives.

### WHY CHRIST VEILED HIS GLORY

THE King of Glory stooped low to take humanity. Rude and forbidding were His earthly surroundings. His glory was veiled, that the majesty of His outward form might not become an object of attraction. He shunned all outward display. Riches, worldly honour, and human greatness can never save a soul from death; Jesus purposed that no attraction of an earthly nature should call men to His side. Only the beauty of heavenly truth must draw those who would follow Him. The character of the Messiah had long been foretold in prophecy, and He desired men to accept Him upon the testimony of the Word of God.—*Ellen G. White.*

As all active virtues meet in Jesus, so He unites the active or heroic virtues with the passive and the gentle. He is the highest standard of all true martyrdom.—*Philip Schaff, D.D.*



*Sport & General Photo*  
The Australian stand at the great British Industries Fair, which was opened in London near the beginning of the year.





## NOTE and COMMENT

### SOUNDING PROTESTANTISM'S DEATH-KNELL

**M**ORE than one thinker at the present time is declaring that Protestantism is going down. Not all are as emphatic as Mr. Herbert Asbury, a direct descendant of the famous Bishop Asbury. He declares that "the end of the twentieth century will probably find it abandoned and shrivelling in the flames engendered by its own rancours." He is not a fundamentalist; he does not seem to be a modernist; but whatever he is, he is certain that Protestantism is doomed. His outlook is indeed a doleful one; but who can say that he has not some reason for taking a gloomy look upon the prospects of evangelical Protestantism, when the very fountain-head of doctrinal teachings is being destroyed by the pseudo-scientific teachings of unconverted theologians, who sense neither their own spiritual need nor the needs of the world? Here are a few of his prognostications:—

"The signs and portents of decay are visible on every hand; they may be discerned in the fretful clownishness of the clergy and the frantic political-meddlings of the denominations, in the poverty-stricken state of even the most important churches. . . . The fearful dreariness and drabness of the Protestant services are offensive to the eye and ear. . . . No one can of course foretell even the approximate date upon which Protestantism will finally crumble and collapse; but if the present rate of decline continues, the end of the twentieth century will probably find it abandoned and shrivelling in the flames engendered by its own rancours."

He prophesies that the modernists will become increasingly more rationalistic, while the fundamentalists "will gradually be absorbed by the Roman Catholics, despite the abject horror with which the devout Protestant now regards the pope; for the Church of Rome will offer the last refuge for those who would preserve the superstitions which are the fundamentals of Christianity." Then he declares that the Roman Catholic Church will become once more dominant throughout the world, and, in consequence, intolerant and persecuting.

Dr. S. Parkes Cadman, a well-known theologian of the modernist stamp, attempts to indicate some of the gross errors of Mr. Asbury's criticism; but in doing so, admits the very thing that has brought about the chief failing in the modern church. Dr. Cadman is an evolutionist, considers the adoption of evolutionistic ideas as a mark of strong preparation for the work of the ministry, and ridicules those states which have passed laws making the teaching of evolution in the public schools, at public expense, illegal. These states he designates "belated states," in which the churches cannot be expected to reach a high degree of intelligence. But, be it noted, the states in which such action has been taken are the states in which the members of the individual churches cling more closely to the faith of the fathers and the fundamentals of the gospel than they do in the

"more enlightened" states whose public schools teach a "science" that contradicts the Bible and in which there is a preponderance of clergy who relegate the Bible and the real fundamentals of the gospel to the regions of myths and fables and fancy, to poetry and folk lore.

That such ministers as Dr. Cadman are continually "blasting at the rock of ages," is the reason why the church has become so vulnerable to such attacks as those of Mr. Asbury. The church that took the Bible for its guiding star, that had no other hope of salvation than that found in the saving grace and power and love of the Lord Jesus Christ, that studied the Bible instead of Darwin's "Descent of Man," was a church that was mighty for the pulling down of the strongholds of error; mighty for the presentation of a gospel that captured men and women body and soul, and turned them loose into a world of sin to win other men and women and make them also powerful for God. It is the faith of such a church that such men as Dr. Cadman would laugh out of court. But it conquered sin in men and sped missionaries with a real message to the ends of the earth. On the other hand a church panoplied in education and "science" falsely so called, and spurning the simple faith of the men and women of the previous generation, finds its power dwindling, its influence dying out, its pews empty, few names or none added to its lists of membership—and lays the blame for this anywhere but where it belongs.

Mr. Asbury is exactly right in saying that the modernists will veer more and more toward liberalism (or infidelity); and the day will surely come also when through certain movements and influences the Roman Church will find itself in a place to dominate a greater portion of Christendom than she does at the present time. The prophet John, speaking of her, tells us that she will one day say, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18: 7.

(Concluded on page 11)



# WHAT IS INVOLVED IN CONVERSION AND FORGIVENESS OF SIN?

Radio Talk by W. W. Prescott, from Station KFAB, Lincoln, Nebraska, U.S.A.

**B**Y grace have ye been saved, *through faith.*" Grace is love dealing with sin, and faith is the acceptance of that grace. Without grace there would be no salvation; without faith there would be no benefit derived from such an exhibition of God's grace. Grace brings salvation; faith accepts that salvation. But this salvation is found only in Christ, who is made unto us "righteousness and sanctification, and redemption." Therefore the faith which accepts salvation is the faith which accepts Christ as a personal Saviour.

We must remember that there are two kingdoms recognised in the Scriptures, the kingdom of the god of this world, and the kingdom of the God of heaven. All those who are not united with Christ by faith are in the kingdom of this world, while all who are truly Christians are subjects of the kingdom of heaven. Conversion means a transfer from one kingdom to the other, according to the following scripture: "Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of His love."

## MORE THAN A CREED

THIS saving faith does not deal simply with a creed, but with a person, as is set forth in the following quotation from a Christian writer: "When we speak of faith, there is a distinction that should be borne in mind. There is a kind of belief that is wholly distinct from faith. The existence and power of God, the truth of His Word, are facts that even Satan and his hosts cannot at heart deny. The Bible says that 'the devils also believe, and tremble'; but this is not faith. Where there is not only a belief in God's

Word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith—faith that works by love, and purifies the soul. Through this faith the heart is renewed in the image of God. And the heart that in its unrenewed state is not subject to the law of God, neither indeed can be, now delights in its holy precepts, exclaiming with the Psalmist, 'O how love I Thy law! it is my meditation all the day.' And the righteousness of the law is fulfilled in us, 'who walk not after the flesh, but after the Spirit.' This is the experience which we each need, and which can be realised by genuine faith in Christ.

"The work of Christ *for us* is the object of faith; the Spirit's work *in us* is that which produces this faith: it is out of the former, not out of the latter, that our peace and justification come. Without the touch of the rod the water would not have gushed forth; yet it was the *rock* that contained the water, and not the *rod*. . . Faith is not our righteousness: it merely knits us to the Righteous One, and makes us partakers of His righteousness. Faith is . . . really nothing but our consenting to be saved by another. . . Faith is not our physician; it only brings us to the Physician. It is not even our medicine; it only administers the medicine, divinely prepared by Him 'who healeth all our diseases.' . . . Our faith is but our touching Jesus; and what is even this, in reality, but *His touching us*? Faith is not our saviour. It was not faith that was born at Bethlehem and died on Golgotha for us. It was not faith that loved us, and gave itself for us; that bore our sins in its own body on the tree; that died and rose again for our sins. Faith is one thing, the Saviour is another. Let us not confound them, nor

ascribe to a poor, imperfect act of man, that which belongs exclusively to the Son of the living God."—*Dr. Horatius Bonar.*

Dr. Bonar does not mean to belittle the value of saving faith, but he makes it clear that faith in itself has no merit to commend us to God, but that the merit is all in Christ, to whom we are united by our faith. Perhaps it will help us to understand what is involved in this matter if we spell faith in this way: F means forsaking; A means all; I means I; T means take; and H means Him. Thus faith reads, Forsaking all, I take Him. So Christ becomes our all and in all. He is mine, is He yours?

## THE ALL-IMPORTANT THING

THE primary thing in Christian experience is the forgiveness of sins.<sup>31</sup> All that needs to be done to make forgiveness possible, has already been done. When He instituted the Lord's Supper, Christ "took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is My blood of the covenant, which is poured out for many unto remission of sins." "Christ died for our sins." "Now once at the end of the ages hath He been manifested to put away sin by the sacrifice of Himself." Peter in the house of Cornelius stated the fact thus: "To him bear all the prophets witness, that through His name every one that believeth on Him shall receive remission of sins." But how shall we avail ourselves of the provision thus made? Here is the Scriptural reply: "If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."

We acknowledge that God is right when He says that we are sinners; then we acknowledge that He is right when He says that He will account us righteous, if we confess our sins and



accept His forgiveness; we do this; we confess our sins and our need of forgiveness; and then we believe that God for Christ's sake has forgiven our sins just as He has promised, and we thank Him for this forgiveness, and are thereby free from the guilt of sin. We cannot purchase forgiveness; we can do nothing to merit forgiveness; we can do nothing to pay for forgiveness; we can simply accept forgiveness by believing that Christ died for our sins, and that we are accounted righteous for His sake. This is believing on Christ, or accepting Christ, as our Saviour. This is the beginning of the experience of righteousness by faith. Have you entered upon this experience? If not, why will you not do it this very hour? Say to Jesus, as did the man whom He had healed of his blindness, "Lord, I believe," and then worship Him.

#### CONVERSION BRINGS A NEW LIFE

BUT we must remember that the forgiveness of sins is more than a book transaction. It is the impartation of a new life, even the life of Christ. In accepting this life by faith, we consent to abandon the old life of self and sin, and to permit Christ to live His own life in us. This He does in response to our faith, but without destroying our own individuality or in any way interfering with our perfect freedom of choice.

There is a very marked tendency now to deny the fact of sin; to ignore the atonement made by Christ; to affirm that forces resident within are sufficient for us in the development of character; and thus to substitute an evolutionary philosophy for the gospel of the grace of God. And what is the fruit of this movement? See it in the spirit of lawlessness now so much in evidence. See it in the consequent increase of crime. Consider your own experience; be honest with yourselves, and say whether you find within yourselves a power to give you the victory over evil passions and evil habits. No! The third person of the Godhead, the Holy Spirit, the Comforter, in the fullness of

His power, is the only One who can deal successfully with sin. Receive Him by faith, and the victory is yours. "This is the victory that hath overcome the

world, even our faith." Let each one make this response: "Lord, I trust Thy wondrous love, mighty to save."

GOD BLESS YOU. GOOD NIGHT.

## "I'd Give the World"

ERIC B. HARE

BUT don't you fellows find it awfully slow away up there? No clubs! No shows! No whisky - and - sodas!"—and the business man leaned back in his chair to catch a more sympathetic view of the poor missionary, who was wasting his life in the jungle. He surely was thin on it; but there was a something about him—a light in his eyes, a smile playing on his face—that did not seem to ask for sympathy, as he replied:

"But, my dear sir, we look at it from a different point of view. For instance, I've gone into villages that were dirty, where the people were dirty, and the children were dirty, and some of those children have come to school, have washed their faces, have combed their hair, and cleaned their clothes. And I've taught those jungle folk to sing choruses and anthems; and we've gone back to those dirty villages, and crowds of faces have beamed in response to our singing. And it sounded sweeter, a thousand times sweeter, than any chorus show could ever sound to me.

"I've passed through village after village, and have had the mothers come running to me with their fat little children, and they have said, 'Thara, don't you remember my little boy?' But how could I remember among the hundreds of babies? 'But this one was nearly dead, and you treated him, and cared for him, and now look how nice and fat he is!—and this one, too!'

"And I must confess, Mr. Business Man, that the sincere thanks of those humble people sound sweeter far than all the hollow applause of your night clubs could ever sound to me.

"One day I was in the dispensary, and I saw a strange old woman coming up the steps. Her face was all scarred and patched—it didn't look like smallpox. She was smiling at me, and she said, 'Thara, don't you remember me?' I said, 'Auntie, I never saw such a strange-looking lady in all my life before.' But she kept on smiling, and deftly threw off the shawl from her left arm, showing a roughly-healed stump, where her arm had once been cut off, and she said, 'Now, do you remember?' I remembered. 'I sent four men to call you the night the *kalar* tried to murder me, and you weren't afraid to come through the darkness of the night. You didn't stop to think of the tigers that lurked in the jungle; and you saved my life and the life of my son, who had his neck cut, too, and also the life of the man who tried to kill us.' And do you know, Mr. Business Man, I got more satisfaction out of that one experience than you could get out of a dozen whisky-and-sodas.

"And I'll never forget one night at the close of school. I was still working in my office at midnight, preparing for the break-up next day, when I heard a feeble knock on my door. The next minute one of my big boys stood beside me; he tried to speak, but somehow the words wouldn't come. There he stood, first on one leg and then on the other. I thought he was in trouble, so I said, 'Don't be frightened, Mo Ko, I'll understand'; and my hand reached out kindly for his shoulder. But he said, 'It isn't that, Thara, I'm not sorry. I've just come to

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## Bad Season for Converts

THE followers of Jesus Christ were warned by their great Leader that declensions would come, warned that they must resist, must endure right to the end. Never did He paint a roseate picture of the close of the age; and when He asked the question, "When the Son of man cometh, shall He find faith on the earth?" the plainly expected answer was that He would not find faith—save in a few, the remnant. Of that little company the Saviour declares, "Here are they that keep the commandments of God and the faith of Jesus." He calls the attention of the whole world to that little band that has endured as seeing Him that is invisible.

A deadly cloud of the poison gas of modernism and the higher criticism is encircling the world at the present time, destroying spiritual life in every country in the world. The sappers and miners of the same school of thought are busily digging away at the foundations of faith, and the result is seen in an ever-decreasing number of converts in the various churches where these destructive teachings are given pulpit expression or pulpit approval. For instance:—

More than 32 per cent of all the Presbyterian, Northern Baptist, and Methodist Episcopal churches in the United States failed to obtain a single convert last year, according to information recently given to the Men's

Church League in New York City by Dr. W. R. Patterson, of the Central Council of the Presbyterian Church. Dr. Patterson's figures are based on a study of the Year Books of the three denominations, and were announced to the Men's Church League by J. Campbell White, General Secretary. As quoted in the metropolitan press, the figures show that of 9,299 Presbyterian churches, 3,269 had no converts last year; of 8,765 Baptist churches, 3,474 lacked converts in 1927; and of 16,581 Methodist churches, 4,651 went without attracting a single convert.

"If the same ratio holds for all the Protestant churches in America," said Mr. White, "then there are 60,000 out of a total of 200,000 churches that failed to bring a single convert into the Christian faith last year."

"Armed with these rather staggering statistics, the League mailed the question, 'What is the matter with the churches?' to prominent clergymen of the three denominations throughout the country, and received replies which may awaken some of the drowsy congregations."—*Literary Digest*.

A returned missionary, home on furlough, giving his opinion of what the trouble is, analyses it as follows:—

"The churches are suffering from fatty degeneration of the heart (wealth, luxury, and ease); pernicious anæmia (lack of blood in theology and in the fight with sin); cerebro-spinal meningitis (destruction of backbone and brain centre); cancer (unbelief in the supernatural); and neuritis (supersensitiveness to ridicule and criticism)."

Another thinks the trouble lies in our failure to give Christ complete control of our lives. Others say that the church lacks

the note of reality. The secretary of the Men's Church League believes that the trouble lies in—

"The breakdown of the authority of the Bible.

"Failure of the younger generation to accept Christianity as the guiding force of civilisation and to adhere to it as a spiritual and moral obligation.

"Modern educational methods that emphasise the potency of science as against spiritual revelation as stressed in the Bible."

There are the diseases that are eating away at the vital centres of the church, and we believe that we have properly diagnosed the causes. Because of the teachings of "science" instead of the gospel; because of the teachings of the higher criticism and modernism that in many minds undermined faith in the Bible and therefore in all that has ever been built upon the Bible; because Jesus Christ is presented as simply a great Teacher instead of the only and all-powerful Saviour of mankind; the church has lost its grip on the mass of civilised humanity.

What is the remedy?—Back to Christ; back to the Bible; back to the gospel; back to a sense of our need of a Saviour who can and does save us from our sins. Until they who are off the road back-track to that main trunk line, the dilemma will grow worse with each succeeding day. Every season is a bad season for converts when there is nothing in sight worth while being converted to. But when Jesus Christ is lifted up, He will draw souls to Himself as powerfully and as unerringly as ever He did in days of old.

A CHILD of God should be a visible beatitude for joy and happiness, and a living doxology for gratitude and adoration.—*Spurgeon*.

"THY lovingkindness, O Lord, is in the heavens; Thy faithfulness reacheth unto the skies. Thy righteousness is like the mountains of God; Thy judgments are a great deep; O Lord, Thou preservest man and beast."—*Ps. 36: 5, 6, R.V.*



# Can We Trust the "Beloved" Prophet?

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

The twenty-fifth 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 the eighth chapter of Daniel is recorded a vision which the prophet had in the third (which was also the last) year of the reign of king Belshazzar. As we shall see, this vision carries us back again for a starting point to the time of Medo-Persia.

Daniel begins his description of the vision thus:—

"Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." Verses 3, 4.

## THE MEANING OF THIS SYMBOL

We are not left in doubt regarding the meaning of this symbol, for the angel later made it known to Daniel in the following words:—

"The ram which thou sawest having the two horns representeth the kings of Media and Persia." Verse 20, Rotherham's translation.

It will be remembered that in the vision of the seventh chapter of Daniel Medo-Persia was represented by a bear, which was a very appropriate symbol. But the ram was also a very fitting symbol, as may be seen from this quotation from Bishop Newton:—

"The Hebrew word for a ram, and the Hebrew word for Persia, both springing from the same root, and both implying something of strength, the one is not improperly made the type of the other. The propriety of it appears farther from hence, as is suggested likewise by an-

other writer in the general preface to Mr. Mede's works, that it was usual for the king of Persia 'to wear a ram's head made of gold, and adorned with precious stones, instead of a diadem'; for so Ammianus Marcellinus describes him. Bishop Chandler and others farther observe, that 'rams' heads with horns, one higher and the other lower, are still to be seen on the pillars at Persepolis.'" — *"Dissertations on the Prophecies,"* page 265.

Coins of the Medo-Persian empire, having on them a ram or a ram's head, have been found, and this supports further the appropriateness of the symbol used.

The ram represented the united kingdom of Medo-Persia, the two horns doubtless denoting the two nations—Media and Persia. Persia became the more powerful of the two, and remained so throughout the history of the empire.

Says Dr. Pusey:—

"The body of the ram represents the aggregate of tribes, Median and Persian, which were united throughout its existence. Each was an aggregate of tribes in itself, the Median, of six, the Persian, of ten, tribes. Both were joined together, as England and Scotland. The body remained numerically the same, neither increased nor diminished whichever was dominant. This could not have been more vividly represented than by the oneness of the animal, while the horns, the symbol of power, varied. The vision gives briefly its rise, its prosperity, its fall. The angel explains it to represent the kings of Media and Persia, not of Media and Persia successively, but together; for it remained to the end what it was at the beginning; it was the ram with two horns, the king or

kingdom of Medo-Persia, when its horns were broken, and it was trampled under foot." — *"Daniel the Prophet,"* page 134.

## THE MEDO-PERSIAN DOMINION

THE ram, we are told, was seen "pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." Verse 4.

This well describes the conquests of Medo-Persia, especially under Cyrus.

"Cyrus was able so to penetrate that vast extent of country by the sheer terror of his personality that the inhabitants were prostrate before him: not one of them dared lift hand against him. And yet he was able, at the same time, to inspire them all with so deep a desire to please him and win his favour that all they asked was to be guided by his judgment and his alone. Thus he knit to himself a complex of nationalities so vast that it would have taxed a man's endurance merely to traverse his empire in any one direction, east or west or south or north, from the place which was its centre." — *"Tyropædia: The Education of Cyrus,"* Xenophon, book 1, chapter 1, par. 5.

## THE HE-GOAT—GREECE—OVERTHROWS THE RAM

BUT the Medo-Persian empire finally fell before another power. "As I was considering," continues Daniel, "behold, an he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power." Verses 5, 6.



The result was that the two horns of the ram were broken, the ram itself was cast to the ground and trampled upon by the goat.

In verse 21 the angel explains this symbol: "The rough he-goat is the king of Greece; and the great horn that is between his eyes is the first king." R.V.

#### THE GOAT A FITTING SYMBOL OF GREECE

BISHOP NEWTON comments thus on this verse:—

"A goat is very properly made the type of the Grecian or Macedonian empire, because the Macedonians at first, about two hundred years before Daniel, were denominated *Ægeadæ* or the goat's people; and upon this occasion, as heathen authors report: Caranus, their first king, going with a great multitude of Greeks to seek new habitations in Macedonia, was commanded by the oracle to take the goats for his guides to empire; and afterwards seeing a herd of goats flying from a violent storm, he followed them to Edessa, and there fixed the seat of his empire, made the goats his ensigns or standards, and called the city '*Ægeæ*' or 'the goat's town,' and the people '*Ægeadæ*' or 'the goat's people.' . . . To this may be added that the city of *Ægeæ* or *Ægæ* was the usual burying-place of the Macedonian kings. It is also very remarkable that Alexander's son by Roxana was named Alexander *Ægus*, or 'the son of the goat'; and some of Alexander's successors are represented in their coins with goat's horns." —"*Dissertations on the Prophecies*," pages 266, 267.

The he-goat, then, denoted the Macedo-Grecian empire, the word "king" in this connection having the sense of "kingdom," as was explained in former articles. The great horn between the eyes of the goat represented the first king of this kingdom or empire, or rather, that phase or period of it under Alexander the Great, who is undoubtedly referred to.

"It happened, after that Alexander . . . had smitten Darius king of the Persians and Medes,

that he reigned in his stead, the first over Greece."—*1 Maccabees 1: 1*.

"With Alexander the New Greece begins."—"*Story of Greece*," J. A. Harrison, page 499.

"Alexander was chosen supreme general of the Greeks for the invasion of Asia; and it was as head of Hellas [Greece], descendant and successor of Achilles, rather than as Macedonian king, that he desired to go forth against Persia."—"*History of Greece*," J. B. Bury, Vol. II, page 330.

Commenting on verse 6 where Daniel says, "And he [the goat] came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power," Bishop Newton remarks: "One can hardly read these words without having some image of Darius's army standing and guarding the river Granicus, and of Alexander on the other side with his forces, plunging in, swimming across the stream, and rushing on the enemy with all the fire and fury that can be imagined."—"*Dissertations*," pages 268, 269.

The extent of Alexander's dominions and the rapidity of his conquests are well described by the words, "an he-goat came from the west on the face of the whole earth, and touched not the ground." Verse 5. It will be remembered that in the second chapter of Daniel the "third kingdom of brass" (Greece) was to "bear rule over all the earth," and in the seventh chapter this same power is symbolised by a leopard with four wings. Historical quotations were given in the articles on those chapters, showing the vast extent of the Grecian empire, and the remarkable rapidity of its expansion under Alexander.

In Dan. 8: 8 we are told that when the he-goat was strong—when Greece was at the height of its power—the great horn was broken; and instead of it there came up four notable horns toward the four winds of heaven. This and subsequent features of the vision will be dealt with in our next article.

## "I'd Give the World"

(Concluded from page 6)

thank you (and now his voice came in chokes and sobs) for being so patient with me during the year. I've tried, too, but not as hard as I should; and, Thara, if I ever get to heaven, it will be because you and Ma Ma have been so patient and kind to me.'

"O, Mr. Business Man," said the missionary, "you may have your movies, and your clubs, and your shows, and your whisky-and-sodas, but give me the joy of service in the jungle!"

There was silence for a moment, as the business man realised that here was a joy far more real and satisfying than anything he had ever had, and at last he exclaimed, "I'd give the world to experience a joy like that!" And, quick as a flash, came the answer, "That's just what I have given."

Oh, be not deceived! You can't have both. Your's is the choice, and you can choose; but you can choose only one. You may choose the world, you may follow its pleasures; but in the end they break like bubbles, and there is weeping and gnashing of teeth. Or you may choose the joy of the Lord.

Ask Missionary Jones of the Pacific Islands, and he'll tell you; or ask Missionary Stahl of South America, or Missionary Anderson of Africa; ask any Christian worker whose work has sent him from home and friends. They will all tell you that the greatest joy on earth is the joy of seeing souls saved. It was this "glory which shall be revealed" that sustained Paul through his awful persecutions. It was this "joy that was set before Him" that enabled Christ to endure "the cross, despising the shame"—the joy of seeing you and me in the kingdom. This is the joy of our Lord. Can we disappoint Him?

Read into Christ's words a personal invitation. Throw your whole life and means into service for the Master, and then "enter thou into the joy of thy Lord."



# THE SUBTLETY OF EVOLUTION

*Its Effect on the Law of God*

A. L. HEFREN

**J**ESUS CHRIST once asked His accusers a pointed question: "Why do ye also transgress the commandment of God by your tradition?" Matt. 15: 3. This pertinent question, asked of the carping Pharisees, is a premonition of a great and subtle controversy which has been taking place for generations. Satan is a subtle adversary of both God and man, cunning and deceitful in all his methods to thwart the purposes of God concerning His creatures.

The struggle resolves itself into three great phases. God by His omnipotent word had spoken the world into being. Ps. 33: 9. Then in commemoration of that incomprehensible act, He sanctified eternally the seventh day as the Sabbath. After the passage of years, we find the observance of the Sabbath to be the outstanding characteristic of

one people only. Satan had succeeded with malice aforethought in turning the vast majority of mankind away from this practice. He could never persuade men to become idolaters till he could cause them to forget the Sabbath; for that institution, because of the reason for its existence, was ever a bulwark against the breaking of the second commandment, and would ever keep in their memory Him who was the Creator of the heavens and the earth. Realising that he would never succeed in removing the Sabbath from Jewish theology, he set to work to accomplish his task by a more subtle weapon. This weapon was TRADITION.

So successfully did he hamper the spiritual enjoyment of the seventh day by the traditions with which he caused the Jews to surround it, that when Christ

came to His chosen people, the seventh-day Sabbath had ceased to be for them a blessed privilege, but had degenerated into a mere theological dogma. Thus He found it necessary to inform the world that the Jews were really transgressing the moral law by the traditions in which they had enmeshed it. Our Saviour's clear-cut declaration, "The Sabbath was made for man" (Mark 2: 27), for a time cleared the air, but upon Christ's return to heaven, Satan again renewed the attack.

This brings us to the second phase of the controversy. During the first century the Christian church, under the guidance of the Holy Spirit, made wonderful progress; but in the second, third, and fourth centuries the old deadly virus of "I think" instead of "It is written" crept in; and because of the easy ad-



*Sport & General Photo*

A very fine photo of a beautiful white peacock. Such beautiful creatures are a constant reminder to us of the wonderful creative power of God, and are an eloquent protest against the unscientific and unreasonable theory of evolution. But the special reminder, or memorial, of God's great act of Creation, is the holy Sabbath day.



mittance granted to pagans, tradition began to assume great importance. Later, under the guidance of the spirit of apostasy, a sentiment for the sacredness of Sunday was given official sanction by the Edict of Constantine, A.D. 321, and Sunday as the day of rest was espoused by the backsliding church. To support that day in the face of Biblical evidence for Saturday, tradition was used.

#### MAKING TRADITION AN AUTHORITY

ONLY one step then remained, viz., to make tradition an authority. This was done by the Council of Trent, January 18, 1562. As the Rev. A. Nampon, S.J., has said in his book, "Catholic Doctrine as Defined by the Council of Trent," page 157: "Tradition, not Scripture, is the rock on which the church of Jesus Christ is built." Satan appeared triumphant then, since the church which espoused that doctrine was at that time supreme.

The Reformation, however, was rising to power, and it seemed as if tradition was to be overthrown. But not so. While the Protestants declared that the Bible was the sole rule and guide of Christian life, tradition was presented to them in the dress of custom. Upon this basis the Protestant world clung, and has, with a few exceptions, continued to cling, to the false day of rest, Sunday.

This now brings us to the third and final phase of the contest. About 1845 a body of people believing in the tenets now comprising the Seventh-day Adventist faith, arose, proclaiming the necessity of keeping the seventh day of each week as a Sabbath, holy unto the Lord. This was in accord with the prophecy of Rev. 14:9-12, which had predicted a movement of Sabbath reform.

Satan has with envy and malice watched this movement grow to its present world-wide dimensions, and has realised the necessity of circumventing the message it gives. He saw that because this people had taken the Bible as the *only* rule of Chris-

tian life, he could never divorce the Sabbath from them, nor could he enshroud it in obscurity with tradition. He was compelled therefore to discredit the memorial of Creation by some other means. This necessity explains the rise and popularity of "the unproven and unprovable theory of evolution."

When the student examines the ancestry of this theory and the utter lack of support accorded it by valid science, he is apt to wonder at its universal support. When we realise, however, that a satanic agency is controlling this "science falsely so-called," we see the explanation of the apparent paradox. If the evolutionary theory were to be proved true, then obviously Creation as taught by the Bible would be an untenable hypothesis. Granted then that the story of Creation is purely mythical and imaginative, what sane man or woman would wish to keep a memorial of it. We do not memorialise something that never happened. Thus the Sabbath would be cast down, because of having no foundation upon which to rest.

Here then we see Satan's purpose revealed in exalting the tradition of men. Here once again the words of Matt. 15: 6 apply: "Thus have ye made the commandment of God of none effect by your tradition."

Down through the passing of the years Satan has used tradition to discredit the Sabbath and therefore the law of God. This same law is to be the standard of judgment. We see then that evolution is but the last phase of Satan's endeavours so to use the traditions of men that the law of God will seem abrogated and sin will cease to seem the heinous thing that it really is. Reader, you must decide, not for a moment, but for eternity, as to whether you will follow the truth of God or the traditions of men. Will you permit yourself to be blinded by "vain traditions," or will you render loyal obedience to the law of God? Our eternal destinies depend upon the decision which we make, and which no one else can make for us.

### Heavenly Companionship

WITH the Word of God in his hands, every human being, wherever his lot in life may be cast, may have such companionship as he shall choose. In its pages he may hold converse with the noblest and best of the human race, and may listen to the voice of the Eternal as He speaks with men. As he studies and meditates upon the themes into which "the angels desire to look," he may have their companionship. He may follow the steps of the heavenly Teacher, and listen to His words as when He taught on mountain and plain and sea. He may dwell in this world in the atmosphere of heaven, imparting to earth's sorrowing and tempted ones thoughts of hope and longings for holiness; himself coming closer and still closer into fellowship with the Unseen; like him of old who walked with God, drawing nearer and nearer the threshold of the eternal world, until the portals shall open, and he shall enter there. He will find himself no stranger. The voices that will greet him are the voices of the holy ones, who, unseen, were on earth his companions—voices that here he learned to distinguish and to love. He who through the Word of God has lived in fellowship with heaven, will find himself at home in heaven's companionship.—"Education," Ellen G. White, page 127.

### Sounding Protestantism's Death-Knell

(Concluded from page 4)

But it is not true that Protestantism will entirely die out of the world. God has always had His remnant, no matter what apostasy was cursing the church and the world, and He will have His remnant in the very close of the controversy with sin, who will come off more than conquerors through Him who loved us and gave Himself for us. If such a hope is superstition, it has in it all the power of God, and in it the humble child can take refuge and be secure.





## WOMAN'S REALM

### No, You Tell Me a Story

NORA TREW

OH, see how it is snowing! Mother, tell me a story about little Mr. Ground Squirrel who lives in the mountains and hides away lots and lots of nuts for the time when snow comes," began Angela, aged four, looking out of the nursery windows at the falling flakes amid whose maze the great pine trees lifted dark boughs to the sullen sky. "Tell me about the little Ground Squirrel family and the babies with stripes down their backs and their dear little cheeks full of pinon nuts," wheedled Angela, to whom the story of the little ground squirrels, as well as stories of many other animals abounding in our locality had been told and retold from her babyhood, when her brown eyes had grown wide at the "Doings of Mr. Jack Rabbit," compiled for her special benefit, up to the time of which I write when the demand for stories about other animals also had become almost continuous.

"Oh, Angela," I protested, "that same old tale! I've told it at least three times today, do let's have something different."

"But I like the tiny brown ground squirrels," insisted the child, "the cunning babies that live under the rocks."

"Listen, Angela," I said, "let's play a new game. Come, sit here on mother's lap where you can see the snowflakes and the big pine trees and the dark mountains over there where the tiny ground squirrels hide, and you tell me a story."

If I expected a protest, I was mistaken. The joy of creative power seized the child. She was to make the story herself. Her eyes shone. All the abundant material she had at her tongue's end regarding the life and habits of the dear little animals so beloved by her baby heart she wove into a little narrative about Mamma and Daddy Ground Squirrel and Billy Blinkers, their son, favourite characters in our household tales.

The story was a curious intermingling of what we had told her with several surprising touches of her own, which I am bound to call original. Characters familiar in other stories were brought in also, notably "Grey Eagle" and "Old Coyote," pronounced deliciously by the young narrator with the original Spanish accent. The introduction of these characters was a departure from the various forms in which our ground squirrel folk had yet appeared. Angela's romance made a decided "hit" with her family, and from that time on we often called upon her to be the story teller.

Within the last two years I have noticed a decided improvement in her language as she lets her imagination wander into these delightful fields. Frequent questions regarding her story as she tells it help her continually and awaken new ideas.

The plan, happened upon as I have told you, has certainly proved worth while.—*National Kindergarten Ass'n, New York*

## Like Jesus

MRS. T. B. TORKELSON

MAMMA, it almost seems to me sometimes that you are Jesus," remarked my little eight-year-old girl one morning as I was helping her get ready for school.

The innocent remark led me to realise how little I merited the beautiful compliment, and to resolve to strive harder to be more like Him. Mothers, why don't we strive harder to be like the divine Pattern? Would it not then be easier to lead the little ones in the right path?

When children are forming bad habits or are disobedient, why not try talking to them of Jesus? Tell them they should try to do right for His sake, that they may have a right to enter the beautiful city. When they make mistakes or need help in the problems pertaining to their lives, go with them in prayer, and simply tell God all about it, and ask Him to help and direct. If we would put these things into practice more, we would not have to resort to so many different kinds of punishment.

Let us avoid leading our children to believe we were always good, that we never did this or that. I not only tell mine I have done wrong in many ways, but that I still do, and need help. I take them into my confidence, and ask them to help me. Let us try not to lose our tempers; but if we do, let us not be above saying, "I'm sorry. Mamma was hasty; please forgive her."

I tell my children how I have overcome many faults and weaknesses by the help of Jesus, showing them that they, too, may win with God's help. Mothers, let us pray much and try harder day by day to be more like Jesus.

"I WILL bless the Lord at all times: His praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad."—*Ps. 34: 1, 2.*



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## CHILDREN'S CORNER

### Mother's Hair Preservative

**B**EEN to the store, Jim?"

"Yes."

"What y' got tied up?"

"You go along. I ain't a-going to tell."

"Well, it looks like a bottle, anyway. If you don't tell me, I'll go and put the boys on to the bottle of ale."

"Well, then, you'll make a mistake, for it isn't ale."

"Well, then, I guess it's soda water."

"No, it isn't soda-water."

"Then it's mineral water."

"No, it isn't that."

"Then, I guess it's cod-liver oil."

"No, there isn't any one at our house got consumption."

"Then I give it up."

"Well, then, I'll tell you. It's a bottle of hair preservative to keep mother's hair from turning grey and falling out. I don't believe I should mind having grey hairs half so much as she does, but I know I wouldn't want mine all to fall out, and leave me bald-headed."

"Oh, ho!" called out the other boy. "What's making her get grey? I've heard that worry does it—worrying over your badness, I'll bet."

"Huh! better take that to yourself."

Then the boys separated, and went their ways.

But the boy who spoke first did take the words of the other to himself. He couldn't help thinking to himself, as he went down the street, what he had just remarked about worry making grey hairs, and wondering if some of these days he

should have to be carrying home a bottle from the chemist's containing hair preservative, to keep his mother's hair from growing grey.

"If I do," he said to himself, with a shrug of his shoulders, "I don't want that Jim Ashton to catch me at it; for just as like as not he'd up and say, 'I told you so—worrying over your badness!'"

Then he walked a little farther, in a meditative sort of way, cutting the head off a daisy with his stick here, and jabbing it into the ground after a beetle that was scrambling out of his way there, but thinking of neither the daisy nor the beetle.

Finally he stopped, and squared his back around against the fence.

"I wonder," he asked himself, "if it is worry that makes people's hair grow grey? For if it is, then I know a way to keep mother's from getting so, that's better than anything at the chemist's."

He went home determined to keep his resolution. And he did. He slipped around into the woodshed, split a whole armful of the nicest kind of kindling, and finished the job by shaving off a handful of long, feathery shavings. These he tucked into one end of the wood-box, which he quickly filled with seasoned wood. Then he called his mother's attention to it.

"Oh, I'm so glad!" she said. "I was just beginning to worry about your forgetting it, as you usually do, and father finding it

out after he came home; but now I'll have that off my mind."

Then the boy slipped around behind the wood-shed door, and grinned and chuckled, and rubbed his hands together, as though he were enjoying something hugely. "Ha, ha!" he said to himself; "First dose of Mother's Hair Preservative. 'Shake well, and apply frequently.'" and then he went off to find his sister Susan.

"See here, Sue," he called to her confidentially, "you aren't going to dilly-dally and poke around about those dishes this evening, are you, and make mother come out to the kitchen half a dozen times, and ask you when you are going to get done?"

"What business is that of yours?" Susan answered, a little sharply.

"Because if you are," said he, "I'm just a-going to—"

"Just a-going to what, I'd like to know?" Susan demanded, with a little more asperity in her tone.

"Why," said Tom, with the utmost good nature, "I'm just a-going to come out and help you myself."

"You help wash the dishes? I'd just like to see you!"

"Well, see if I don't, then."

If Susan was a little slower than usual that evening, it must have been just to test her brother's threat. And, sure enough, he did come, and helped her through so good-naturedly and so cleverly that she was surprised more than a little.

"Tom," she said, "what kind of joke is this you are playing on me?"

"The joke isn't on you," said Tom; "it's on mother."

"On mother!" repeated Susan.

"Yes," said Tom; "It's another dose of Mother's Hair Preservative. She doesn't know anything about it."

"Mother's Hair Preservative!" again exclaimed Susan. "What ever is the boy talking about?"

Then Tom let her into the secret of the thing. Susan looked very thoughtful for a moment.

"Well, I declare!" she said at last. "Whoever would have



thought of such a thing as that?"

"But it's a great deal better than the chemist's kind, isn't it?" Tom demanded.

"Yes," said Susan, thoughtfully.

"Then," said Tom, "let's give her another dose this evening. 'Shake up well, and use often': that's the direction."

Then Tom and Susan had a brief consultation together in low tones, and the result was that pretty soon they started into the sitting-room, where father and mother were together with two sleepy-eyed youngsters, whose bedtime was evidently not far away.

"Hello, Dickey," said Tom to the elder of the two. "Want to see my new knife?"

"Yes," said Dickey, opening his eyes wide for an instant.

"Come along with me and Susan, then," said Tom.

And Dickey was ready in a moment.

"And Susan will bring little Mary along to see it, too," said the elder sister coaxingly, drawing the little one to her, and picking her up; and the four left the room.

The mother turned her eyes from her work to see what was going on; but as she could read no signs of mischief in their faces, she let them go without a word.

In ten or fifteen minutes Tom and Susan both slipped back into the room again, and before mother had time to start and exclaim, "What in the world have you done with those children? They'll catch their death of colds out there alone!" Susan slipped up and whispered something in mother's ear.

The mother gave her a quick, pleased look, and then settled down to her work again with a sigh of relief, as though she had just escaped something she rather dreaded.

Then Susan sidled down to where Tom was, by the fire, and nudged him, and pointed to mother; and Tom grinned, and rubbed his hands, and chuckled, and whispered to Susan: "The third dose since I came from school this evening. 'Shake

well, and use often.' Ha, ha! Mother's Hair Preservative! I think I'll apply for a patent."

"H-sh-sh-sh-sh!" said Susan. "she'll hear you. I believe I'll slip out into the kitchen and set the buckwheat batter for breakfast, and then tell her about it when I come back."

"Good!" answered Tom. "Dose number four. 'Shake well, and use often.' And I believe I'll get down my geography, and learn my lesson for tomorrow, before mother begins to wonder if I won't miss, and get poor marks in my class. Heigh-ho! Never thought of that. Dose number five. 'Shake well, and use often'—great scheme! Read our testimonials. Manufactured at home. Tom and Susan, proprietors. Not on sale at any chemist's."

Tom got down his dog-eared geography, and began to explore the Continent of Europe for islands, rivers, mountains, cities, etc., so as to have them all ready on the end of his tongue to rattle off in class.

But just as he was about to proceed, it struck him there was a curious contrast between the front part of the book and the back; the part which he had gone over, and the part which he had not. "If studying about the earth's surface was as hard on the surface as it is on the book, I guess it would have been pretty badly tumbled around and somewhat worn by this time," thought Tom to himself, "with all the boys and girls in the world that are at it. Wonder why I can't keep the rest of this book in better shape? I heard mother worrying about that just the other day; thought that I would have to have a new geography pretty soon, and there would be more expense." Then he got up and brought a newspaper from across the room to lay over the pages of the book he was not studying, so that if he forgot and rested his elbows on it or fingered it, the newspaper, and not the book, would get the wear.

"Capital!" he said to himself. "Dose number six. 'Shake well, and use often'—Mother's Hair Preservative, manufactured by

Susan and Tom." And he went at his study as though no geography lesson had ever been half so pleasant to learn as that one.

But when Susan came back from fixing the buckwheat batter, and whispered in mother's ear again, and they both saw the pleased and gratified look which came quickly, the geography lesson had to be interrupted by another little consultation, and some more chuckles upon the part of Tom. They were very well pleased with the success of their scheme.

And it is my opinion that "Mother's Hair Preservative, manufactured by Susan and Tom," is going to be the most brilliant success of anything in its line that has ever been invented. It ought to become a very popular remedy.—*Sunday School Times.*

"REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—*Eccl. 12: 1.*

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**AROUND THE WORLD**

DRILLING operations in the Village Deep mine in the Rand gold fields of South Africa have been carried to a depth of approximately 7,650 feet, said to be the greatest depth to which man has ever penetrated. The rock temperature at this depth is 97° F.

ARTISANS of three nations are fashioning a huge four-dial clock and a three-octave carillon of thirty-six bells, given at a cost of £16,000 by American engineering societies for the tower of the new library of the University of Louvain. The library, which replaces the historic structure destroyed in the World War, will, it is hoped, be dedicated on July 4. The engineering foundation announces that the works of the clock are being made at Croydon, England, while the dials and hands are being manufactured by wrought-iron workers of Paris, New York, and London. A brass company of Waterbury, Connecticut, U.S.A., gave material from which forty-eight stars to ornament the dials are being fabricated by companies at Stanhope, New Jersey. F. C. Mayer, choir master and organist of the United States Military Academy at West Point, is composing special tunes for the quarter-hour chiming of the carillon.

THE Moffatt Tunnel in the United States, which shortens by about 170 miles the trip between Denver and Salt Lake City, was recently opened. It is about six miles long, and cost 18,000,000 dollars (£3,600,000).

It is an expensive matter for a business concern to lay off any considerable part of its working force in Japan. For instance, it cost the Yawata Iron Foundry—the largest in Japan—£80,000 to drop 700 of its employees recently. According to tradition, not law, every worker dropped is granted a discharge allowance, which is usually equivalent to a year's salary. In addition there is expected a small gift in recognition of his services.

THE United States Library of Congress received recently as a gift a notable oil portrait of Johannes Gutenberg, the inventor of printing, by an unknown artist, dating from about the middle of the eighteenth century. After long obscurity, the painting emerged in Germany about thirty years ago, and aroused immediate attention as a work of art. It was brought to the United States, and came into the possession of Gabriel Wells, of New York, art collector and publisher, who has presented it to the National Library.

CREPE paper is the dress material now used by the visiting nurses of Milwaukee, Wisconsin, U.S.A., for their working uniforms. This new and unique idea was worked out by Dr. E. V. Brumbaugh, deputy health commissioner. Until a year and a half ago, the nurses wore the usual cloth gowns at homes in which there was a communicable disease. Dr. Brumbaugh had long felt that those gowns, which were left to others to sterilise and were washed by laundries, were unsatisfactory. A careful inquiry revealed that there were no ready-made paper gowns which exactly suited the purpose. He confided his paper-gown idea to one of the nurses, and she suggested that the gowns be made within the department. She bought a pattern for a nurse's gown and a roll of crepe tissue paper. A sample gown was made. Tests proved that it would stand up under eighteen or twenty tryings-on. The nurses who tried the gowns out in their work found them far more satisfactory than the cloth gowns. "The gowns cost us approximately fifty cents apiece," says Dr. Brumbaugh. "This will mean a slightly higher cost per year than for cloth gowns, but the paper gown is far more satisfactory for the visiting nurse, who must call at homes where there are contagious diseases, such as scarlet fever, diphtheria, smallpox, infantile paralysis, etc. The nurses carry the paper gowns in sterile bags—the ordinary grocery-store variety of bag. A different gown is used in every home having a communicable disease. The gown is saved for each

successive visit to the home. After it has been worn, it is folded up and placed in the bag. When the nurse no longer calls at that home, it is burned."



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