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WORLD EVENTS
IN THE LIGHT
OF PROPHECY

The Crisis of Our Age ~

By
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ARMAGEDDON

IN those memorable days in the beginning of August, 1914, when nation after nation was drawn into war, one of the leading dailies of South Australia headed its news page in large letters with the question, "Is It Armageddon?" And throughout the years of that fearful contest men often wondered if Armageddon were at hand. It seemed that the crisis of the ages had come.

But the bloody days of that world conflict are now in the past, and we know that, stupendous as the conflict was, it was not Armageddon. Armageddon is still in the future, and we would do well to open our Bible again and see what information it has to give concerning the event

which springs so naturally into the mind when the world is confronted with war. And when we think of the troubled situation which confronts the whole world today, and of the frequent talk of another war—a war more terrible than the last—we might well ask ourselves the question, "Is Armageddon near?"

The word "Armageddon" is used in the sixteenth chapter of Revelation and the sixteenth verse, and this is the only place of its occurrence in the Scripture. There it is spoken of as a Hebrew place-name: "And he gathered them together into a place called in the Hebrew tongue Armageddon." The word is derived from Megiddo, a city situated in northern

Palestine, on the southern rim of the famous plain of Esdraelon. It was important because of its strategic position, commanding the northern passes into the hill country of Palestine. The plain on which it was situated sometimes took the name of the Plain of Megiddo; it was also spoken of as the Valley of Jezreel. This plain, situated as it was on the cross-roads of the nations of ancient times, became the arena of many a fierce and decisive battle. It may well be called the cockpit of the East, for here the contending armies of Egypt and Asia met again and again in deadly combat, and here occurred also more than one crisis in the history of the nation of Israel. It is



Recently at Canterbury Cathedral, England, a special service was held for Americans, when, for the first time in history, the dean and chapter offered an official welcome to Americans. Above is a general view of the archbishop's procession entering the cathedral. Many earnest efforts are being made to create better feeling between the peoples of the various nations, but everywhere there are evil forces at work driving the nations toward Armageddon.

doubtless because of this fact that the word "Armageddon" has come to be associated with the thought of war. And this place, we are told in the Scripture, is to be the scene of the last great battle, "the battle of that great day of God Almighty." Rev. 16: 14. It is correct, therefore, for us to speak of the Battle of Armageddon.

But a careful study of the Scriptures reveals that Armageddon is something more than a battle of human forces; more than a mighty clash of world powers. It is "the battle of that great day of God Almighty." It is more than a conflict between nations; it is a conflict between all nations and God Himself. For in it the Almighty God unsheathes His sword and challenges the struggling nations of earth. His longsuffering ended, He comes at last to "put all enemies under His feet," and "dash them in pieces like a potter's vessel." Rising from His throne in the heavens, the Father declares: "It is done."

Then with the roar of thunder, the flash of lightning, and the terror of a universal earthquake, God opens His armoury and pours upon men a great hail out of heaven, every stone over fifty pounds in weight. "And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16: 16-21. "For the indignation of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled to-

gether as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree. For My sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of My curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year



Photo C. Road, Jerusalem.
The plain of Esdraelon, near Megiddo, and the distant hills of Nazareth.

of recompences for the controversy of Zion." Isa. 34: 1-8. Such will be the real Armageddon, the crisis of our age.

Nor is the time when this battle is to be fought unrevealed. It is "the battle of that great day of God Almighty." Rev. 16: 14. In Rev. 6: 14 that great day is referred to as "the great day of His wrath." And since the wrath of God is directed against sin (Rom. 1: 18), it is evident that the great day of God's wrath is the day when God enters upon the work of dealing with sin in a forceful way. He is not doing that now, for His longsuffering and grace are extended to the sinner; but when He has completed His work of salvation by grace, then will follow His judgments upon sin—the great day of His wrath. When Jesus ceases His work of mediation in the courts of heaven, then will fall the seven last plagues, "for in them is filled up the wrath of God." Rev. 15: 1.

The sixteenth chapter of Revelation describes those fearful judgments which smite men with disease and pain, and which sweep the earth with the besom of destruction culminating in Armageddon.

WHEN WRATH REPLACES MERCY

No human language is adequate to picture the terrors of that day when the mercy of God gives way to the manifestation of His righteous indignation. The prophets write of the event with burning hearts and urgent words, seeking to warn us of the day that will bring anguish and destruction to all who have not made their peace with God. Listen to Zephaniah's description of the great day of the Lord: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land." Zeph. 1: 14-18.

Listen to God's urgent appeal: "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 1-3.

It will be too late to seek Christ's forgiveness when that day of wrath commences. The decree of God, fixing every man's eternal destiny, will have been pronounced in these solemn words: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22: 11. So we are urged to seek God most ear-

nestly "before the decree bring forth."

TIMES OF TROUBLE AND PERPLEXITY

THE Scriptures show that the last days of earth's history will be days of unparalleled strife. Speaking of the signs of His coming, the Saviour said there would be "distress of nations, with perplexity," and that "nation shall rise against nation, and kingdom against kingdom." Luke 21: 25, 10. He said that the days just previous to His coming would be similar to the days of Noah, and the divine record says of those days that "the earth was filled with violence." Gen. 6: 11. Men may dream peace and talk peace, as they are doing today, but at the same time their preparations for war bespeak the coming of a mighty conflict. Foreseeing the warlike attitude of the nations in the last days, the Lord sends the following challenge through His servant Joel: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your ploughshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about." Joel 3: 9-12.

Nothing is so destructive to the principles of God's kingdom as war; therefore Satan urges men to fight. He was a murderer from the beginning, and waged the first war in heaven, with apostate angels as his confederates. Rev. 12: 7. He was the loser in that contest and was cast out of heaven, and his angels were cast out with him. Verse 9. Since that time he has continued his warfare upon earth, seeking to inspire men with his own spirit of rebellion in preparation for the last great war of Armageddon which he will wage against God. For the closing contest he will rally all his forces of evil men and fallen angels to support him in his last bid for supremacy.

SATAN THE RALLYING AGENCY

THE prophet John, viewing the gathering of the nations for Armageddon, saw the evil agencies which inspired the conflict. Writing from Patmos, he says: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of

(Continued on page 11)



NOTE and COMMENT

The Ground Is Shaking

THE financial development in Britain has awakened the world to a new sense of danger. It was like an alarm clock going off suddenly in the middle of the night when it was not expected, and the whole world is sitting up in astonishment to find out about it. The whole world knew that conditions were unsatisfactory—they are unsatisfactory in all the world among all people; but the action that England found it necessary to take to try to guard her own safety in this time of stress startled the whole world, and the world is asking, "What does it mean?" England has been for generations the Gibraltar of finance. Although the pound sterling depreciated during the Great War from its usual position, yet the world knew that England was still a financial fortress; they knew her ship of finance would weather the storm. It did.

Today anxious financiers are looking each other in the face and asking what the meaning is and what the end will be. Many are trying to talk courage whether they feel it or not. General Smuts, of South Africa, in an interview on his arrival in England some days ago, and before this recent development, made this statement:—

"In some ways, the present situation in Britain is as dangerous as the Great War, and it may ultimately demand the same spirit of national and personal sacrifice. Some people are still oppressed with the thought of another war. I am far more impressed with the possibility of a financial and economic breakdown, possibly endangering the whole structure of European civilisation. President Hoover has given a fine lead. If this is boldly followed while there is yet time, Europe may pull through."

This far-seeing statesman looks upon the present financial situation as being as dangerous as an international war, menacing European civilisation. At the League of Nations meeting in Geneva, on September 12, Dr. Curtius, the German Foreign Minister, stated "that—

"The hoarding of gold by certain countries is one of the chief causes of the financial crisis."

He stated that while the Hoover plan was a respite, it must be followed by international action if the situation was not to become hopeless, for unemployment was creating an army of desperate men easily susceptible to revolutionary propaganda. Continuing, Dr. Curtius made these striking remarks:—

"The very ground on which we stand is shaking under our feet. Germany has not shrunk from painful measures. Therefore she is entitled to demand international action to settle the debts problem. All such efforts must be subject to the restoration of confidence in international and political relations. The failure of the Disarmament Conference would ruin the League of Nations. Disarmament must be real and effective. Germany will support Italy's proposal for the suspension of armament construction."

The German Minister's outspokenness was displeasing to the French delegates, especially his declaration of Germany's intention to support Italy's proposal for a suspension of armament construction.

The terrible train disaster near Budapest on September 11 added point to the disquieting remarks made by General Smuts concerning the danger in Europe, and also to the declaration of Dr. Curtius to the effect that unemployment was creating an army of desperate men, easily susceptible to revolutionary propaganda. The perpetrators of that terrible railway wreck left a notice to the effect that a similar thing would occur in one month's time, and that if the capitalist governments would not give them work, they would set to work themselves. The sinister threat contained in these words is easily understood.

It is true, as Dr. Curtius stated, that the very ground is shaking under the feet of the race today. They who are trusting only in what man can do to relieve the situation are trusting in a false hope and a fading dream. Man may temporarily patch



TRAIN WRECKERS AT WORK

Sport & General Photo

The Berlin-Munich express was wrecked recently by an explosive which was connected by an electric wire 200 yards long to a battery hidden behind a bush. The photo gives a general view of the catastrophe showing how the train overturned down the embankment. In every land evil men are manifesting their wickedness in deeds of violence.

up the situation; but the remedy is beyond him. God has the remedy, and has told us of it. It is not to the liking of the men of the world. Those whose interests are here will see no light in God's solution.

Nearly two thousand years ago Jesus Christ told His followers of certain conditions which they would see in the world at the time when His return to this world would be near at hand. All those signs save one have met their fulfilment; and when that one has been fulfilled, it will be too late for anyone to profit by it for his own salvation. As we have often explained in these columns, the sun was to be darkened, the moon also, and the moon was to be turned into the appearance of blood; the stars were to fall from heaven; there was to be a time of fierce persecution; there would be famines and pestilences and earthquakes in many places; men's hearts were to be failing them for fear as they wondered concerning what next was to come upon the earth; the sea and the waves would be in unusual commotion; there would be distress of nations with perplexity. All these things we have seen, and the latter of them we are seeing now. There remains one sign yet to be fulfilled—the shaking of the powers of heaven.

Just what that is no man living yet knows, but when it takes place, it will be recognised as a fulfilment of the Saviour's prediction. Those who have waited to see that sign before believing and getting the necessary preparation to meet their Lord, will have waited too long; for "then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. The preparation to meet Him must be made before that time. Then the angels go forth on their mission of gathering those who are ready; and the unready, who were not wanting Him and not expecting Him, will be among the mourning millions that go down into death.

The ground is indeed trembling under the feet of all those who trust in man; but they who put their trust in God shall be as Mount Zion, which shall never be moved. s.

HOME should be a place of repose, of peace, of cheerfulness, of comfort, where the soul can renew strength to encounter the labour and troubles of life.—James Ellis.

Sir Oliver Will Try

A REPORT from London, dated September 11, states that Sir Oliver Lodge, who is a leading Spiritist, and who had reached the age of eighty years, in addressing the Modern Churchmen's Conference at Oxford, stated that—

"When he was dead, he proposed to try to communicate with this world. He would establish his identity by giving details of a perfectly preposterous and absurdly childish peculiarity, which he had placed in a sealed document in a fire-proof safe at the headquarters of the Society for Psychical Research. He hoped to be able to remember after death the details of the document, of which not a living soul had any idea. He had received much guidance from his wife and his son Raymond, who were both on the 'other side.'"

Sir Oliver will 'try to communicate' after he is dead! He will try to prove the Bible false and its Author a falsifier, when it declares that "the dead know not anything," and have no part in what is going on in this world (Eccl. 9: 5, 6, 10); and it may appear to many that he has been able to succeed; but the deceptions that Satan has been able to perpetrate upon Sir Oliver for many years will not demonstrate God untrue or the Bible a lie. Sir Oliver thinks he has been hearing from his wife and son out of the regions of disembodied spirits; but what he has been listening to are but the deceptive whisperings of the evil spirits that fell with Satan from heaven when "there was war in heaven" (Rev. 12: 7-9), and the devil and all his hosts of followers were cast out. Into this world they came, filled with hatred for God and a determination to wreck His plan for man. "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman [the church] that brought forth the man child. . . . And the dragon [the devil] was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 12-17.

This indicates that the devil will carry on in this world the same programme of evil and deceit and ruin that he carried on in heaven until he was expelled from there. So he is busy today proving that men cannot believe the Bible; that the dead are not dead, but "gloriously alive." He and his agents impersonate the "spirits of the dead," pretending to be speaking for them, bringing up incidents in their lives with which these evil spirits are familiar, and

which seem to prove the identity of the "spirits" of the dead. These impersonations are satanic, deceptive, ruinous. They are not given to help men and women win through to life everlasting, but to ensure their destruction, and so put off the completion of God's work in the earth; for they know that when God's work is finished in this world, their day of doom will come. "The devil that deceived them" is to be cast into the lake of fire, "prepared for the devil and his angels." That will bring them to destruction here upon this earth, as the prophet Ezekiel so plainly declares. Eze. 28: 18, 19. "Never shalt thou be any more," is the eternal God's decree concerning Satan; but it will be just as true of those who have allowed themselves to be deceived by him. The prophet Malachi makes this so clear that none need be in doubt about it. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4: 1, 4.

The Bible has banned Spiritism from the early ages. God made the practice of it (as in necromancy,

soothsaying, wizardry, etc.) punishable by death, and forbade His people to have anything to do with it. But in our day Spiritism has gained a new hold on the world. It has millions of adherents, and many books and periodicals are issued in its interests; but it is just as false and deceptive and dangerous and destructive as it was when God was warning His people anciently against it. It leads always away from Christ; it makes man his own saviour; it puts God far away from humanity; it teaches that the teachings of His Word are unreliable and untrue. Its inane vapourings and childish whimsicalities that come to its adherents out of the fog of Spiritistic mutterings are always worthless as guides to real Christian living. It opens the way for multitudes of suicides and murders of husbands, wives, and children through its teachings that as soon as they have passed out of this present life, they will be "more gloriously alive" than ever, and can carry on their associations in the better world. It does away with the judgment, taking away all fear of the consequences of these terrible deeds, making men and women themselves the only judge they will ever have.

Some deceiving spirit, whispering through some spirit medium, will tell the world that Sir Oliver has crossed safely over, after his death has been announced, and will then

tell the details of the "childish" and "preposterous" peculiarities contained in the sealed document. Spiritists will declare it is another demonstration of the survival of the soul after death and its ability to communicate with mankind. But it will be nothing of the kind. It will only reveal that one of the agents of Satan knew what Sir Oliver was putting away, and this satanic agent was able to tell the world what was in the document. Such a possibility seems never to enter into the mind of Spiritists. They walk into this deception to their own ruin; and yet the Bible has given them faithful warning. Sir Oliver Lodge, when death comes to him, will be as silent as the Egyptian Sphinx. The devil may and probably will speak in his name; but Sir Oliver will know nothing about it—he will not be able even to *try* to communicate. God's Word is the only safe guide in these matters; but even it cannot guide us if we do not make it "the man of our counsel." s.

[A perusal of the book, "On the Throne of Sin," published by this house, will make it impossible for any reader to dabble in Spiritism without knowing what the power is that they are dealing with. The price is 3s.1]

"Lose today by loitering, and it will be the same story tomorrow—and every tomorrow thereafter. Be on time now."



Sport & General Photo

THE BRITISH TEAM FOR THE SCHNEIDER TROPHY CONTEST

Above are the men who were selected to represent Britain in the great air race, from which France and Italy finally withdrew. Squadron-Leader Orlebar (the captain of the team) is fifth from the left, with Flight-Lieutenant Stainforth on his right and Flight-Lieutenant Boothman on his left.

Where "Wets" and "Drys" Agree

W. G. Calderwood, Our American Correspondent

UPON a few things the wets and drys agree. Both recognise that drunkenness is bad. Both grant that the results of drunkenness are so harmful that proper steps to check their ravages are not only permissible, but commendable. Moreover, there would probably be no dispute that often part of the evils of drunkenness are passed on beyond the person who is drunk, as from the drunken father or mother to the children; from the drunken debtor to the creditor; from the drunken employee to the employer; from the drunken driver to those whom, because of his condition, he kills or maims. The list would be long.

Recent actual correspondence has been made public which illustrates the point.

Mr. P. S. DuPont, the well-known multi-millionaire manufacturer of Delaware, U.S.A., who is, perhaps, even better known for his aggressive opposition to Prohibition, wrote to the National Fireproofing Corporation of Pittsburgh asking about the effect of Prohibition upon the operation of its plants. Mr. R. A. Shipley, vice-president and production manager of the Pittsburgh corporation, replied:—

"It has been some time since we have been troubled with the Prohibition question at our plants, and it would be rather difficult to give you any specific information. However, generally speaking, the effect of Prohibition has been very noticeable to us in many ways.

"In the days before Prohibition it was not uncommon for us to bring the children of our employees into one of our stores and place shoes and stockings on their feet, provide them other wearing apparel, give them milk to drink, and look after the wives of men who were addicts to drink.

"We do not have this condition today. Our employees' children are well clothed, they are not underfed, and families referred to above, today, are apparently happy and in a very healthy financial position.

"It was our practice before Prohibition to pay our employees, in many localities, on Saturday regardless of the regular pay day, in order to ensure a full crew of men for factory operations on Monday morning. If payment was made in the middle of the week, our operations were invariably handicapped due to labour shortage, chargeable direct to intoxication.

"We do not have our employees'

wives calling at the office and begging for the husbands' and fathers' pay in order that the family might be taken care of in place of the wages being spent for intoxicants. We also find that it has improved our safety conditions around the plant."

Mr. Shipley is probably a dry. Mr. DuPont is an outstanding wet. But the two would absolutely agree that when drink takes the shoes from the feet of little children, the clothing from their ill-nourished bodies, and milk from their underfed lips, then drink is a social evil.

Mr. DuPont has openly stated that should an employer so choose, he may properly decline to employ any man who uses intoxicants at any time. Here, again, Mr. Shipley, dry, would agree with Mr. DuPont, wet, and each of these men is probably typical of his class.

It therefore seems that, reduced to its lowest terms, about the only fundamental difference between the wet and dry is that the dry puts the physical, social, and moral welfare of those who suffer from drunkenness above the craving for alcohol by those to whom it is a hardship to be denied it. The wet takes the opposite view.

Our Temperance Jubilee

W. DEANE, President N.S.W. Prohibition Alliance

JUBILEE is a synonym of rejoicing. The year of jubilee was with the Jews a time when the burdens of the past were unshouldered, and a new beginning made. With new energy and fresh enthusiasm the faces of the people were turned to the hopeful future.

By a curious coincidence the temperance forces of New South Wales are interested in 1932, for it is the jubilee of the W.C.T.U., and also of the N.S.W. Prohibition Alliance. We congratulate the former on their long and honoured history, and pray that their organisation will become as mighty here as it has in America. With regard to the Alliance, we are deeply desirous of making the jubilee something worth talking about. Depression should not dampen our ardour, but stimulate it. While finance may be low, may God lift up our hearts to the heights.

Away over in America, the year 1932 is also to be an auspicious period in temperance effort. For the issues of the "Noble Experiment" will have their great testing, probably a final one. The "wet" forces have captured much of the press, and to combat it a great new movement called the "Allied Drys," comprising all shades of religious belief, has been

founded to take swift and prompt action for the defence of the Eighteenth Amendment. It is also proposed to establish a great daily paper in the interests of Prohibition, and as something of a set-off against the wet press. The elections next year will be, therefore, portentous, because the wet press will lay itself out to do the utmost its evil ingenuity can suggest. The "Allied Drys" are sending forth in the face of "fearful odds" a flying division called the "Allied Campaigners," which will visit two hundred and fifty of the largest cities to arouse and co-ordinate the Prohibition sentiment generally, and to capture the youth vote. Dr. Daniel A. Poling, the Hon. Oliver W. Stewart, and Col. Raymond Robins, have the direction of the gigantic campaign to defeat the wet press. It is a magnificent spectacle which should encourage us to put our shoulder to the wheel and to make 1932 something worthy of our jubilee here.

We appeal to all ministers of all churches to awaken the temperance sentiment throughout the state, and to encourage their people to make it possible for us, by their continual and generous donations from now onwards, to accomplish something that will live long in the memory of temperance annals. Demonstrations should be, and will be, organised on a grand scale (if we are so supported) in many important centres; and educational work, especially amongst the young, will be intensified and developed as never before.

Our slogan for 1932 is, *Action and Jubilee*.

GOOD FOR FITS

For a fit of passion, walk out in the open air.

For a fit of idleness, count the ticking of a clock.

For a fit of extravagance and folly, visit the workhouse.

For a fit of ambition, go to the churchyard and read the gravestones.

For a fit of despondency, look on the good things God has given you in this world, and to those He has promised to His followers in the next.

For all fits of doubt, perplexity, and fear, the following cure may be relied on, for it is from the Great Physician: "Cast thy burden upon the Lord, and He shall sustain thee."

—*The Interior*.

It is only from people who realise the privilege of giving that we receive money for missions. As a banker I can tell you I never knew a man suffer from giving too much for Christ.—*Lord Kinnaird*.

Science and the Bible

Report of a lecture given by Pastor Joseph E. Steed at Kurri Kurri, N.S.W.

WE are dealing with this subject this evening that we may be able to give a reason of the hope that is in us.

While we do not claim that the Bible is a text-book on science, we do claim that all true science finds its real foundation in God. Right here the question comes to us, What is science? Are all the theories that men have piled up on all the subjects that are connected with the many isms and fancies of human invention real science?—Decidedly not. There are many answers that could be given as men view it from their different angles; but rightly expressed, science is the knowledge of demonstrated facts, and these demonstrated facts will be found in harmony with revealed truth. While the Bible is not a text-book on science, it does reveal some very wonderful facts of science, thus proving its authenticity as the product of the thought and mind of an infinite and infallible God, who sees the end from the beginning.

Men publish their theories as proved facts and oftentimes these prevail in men's minds. They think these theories are the real truth; but in God's own good time He causes a ray of light to shine across man's horizon, and seekers after truth are led from these uncertain foundations to the unfailing Word, and men see light in God's own way.

This has been wonderfully true in the science of astronomy. Men have held some very strange ideas in regard to that glorious branch of science. Again and again men have had to discard their ideas and theories. Johann Kepler was a striking example of such an experience. He was a famous astronomer. For eight years he sought unceasingly with unremitting toil to solve the law of planetary motion. During those years he tried nineteen different hypotheses. One after another of these he was compelled to lay aside as not conforming to the motion of the planets. And when the problem was at last solved, he cried, "Oh, Almighty God, I am thinking Thy thoughts after Thee."—*"Astronomy and the Bible," page 13.*

How true it is that God is causing His light and truth to shine forth on the mighty record of Creation. Many so-called scientific men have made war against the first chapter of Genesis, declaring it unscientific, and

looking with pity upon the few who have the courage to say they believe what the Book says.

But what of the many glorious facts found in nearly every verse in those chapters? I want you to look at the very important thought found in the first chapter of Genesis, in the fourteenth verse and onward. The fourteenth verse and the first six verses of the nineteenth psalm have been the key of astronomical study of every age. Turning back to the fourteenth verse of the first chapter of Genesis, you will read that God set two great lights in the firmament of the heaven to divide the day from the night; and they were to be for signs, and for seasons, and for days, and for years. The verses that follow are the Lord's comment on that statement in the fourteenth verse; and the nineteenth verse tells us plainly that the evening (night) and the morning (day) were the fourth day of the Creation week; and for the first time the sun and moon were set in their places in the solar system and threw their glorious light upon the earth. These great lumi-

naries were placed in their position to measure off time and for signs, and for seasons, and for days, and for years. Evidently God's presence caused the light that shone on the earth the three preceding days.

"If men refused to observe weeks, and the line of time was forgotten, the days of the week could be recovered by observing when transits of the planets, or the eclipses of the sun and moon occurred."—*"All Past Time," page 10.*

"Astronomers dare not depend on any human device nor human chronologies, save as they are attested by the movements of the timepieces in the skies. Our days, weeks, months, and years only exist as units of measurements in computing the unerring revolutions of the heavenly orbs. Lost or changed time would be instantly detected by the modern astronomer."—*Edgar Lucien Larkin, Mount Lowe Observatory, California, U.S.A.*

In our day much is made of the theories held by many professed Christians, as well as many so-called scientific men, concerning the first week of time as consisting of long periods, each about 1,000 years, instead of twenty-four-hour periods. How shall we deal with this important question? The Apostle Paul says, "Let God be true and every man a liar." On Mount Sinai, God said that He created the world in six days, and rested on the seventh day. That statement was made 2,600 years after Creation, and when men knew nothing of any kind of days but days of twenty-four hours each.

The days are caused by the rotation of the earth on its axis, and the year is marked by the earth's revolution around the sun. The seasons of the years are marked off by the earth's relation to the sun and the inclination of its axis away from the perpendicular.

The seven days of Creation week as recorded in the first chapter of Genesis were not long periods of time, but natural days of twenty-four hours each. The science of the Bible is more reliable than the science of men.

SEEK to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—*Alexander Maclaren.*



The Things that Count

Nor what we have, but what we use;
Not what we see, but what we choose—
These are the things that mar or bless
The sum of human happiness.

The things near by, not things afar;
Not what we seem, but what we are—
These are the things that make or break,
That give the heart its joy or ache.

Not what seems fair, but what is true;
Not what we dream, but good we do—
These are the things that shine like gems,
Like stars, in Heaven's diadems.

Not as we take, but as we give;
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after time shall cease.

—Clarence Urmy.

SIGNS of the TIMES

WORLD EVENTS
IN THE LIGHT
OF PROPHECY

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IS THE MASS A CHRISTIAN INSTITUTION?—No. 3.

THE Lord's supper, as it is presented to us in the Scriptures, is a beautiful commemoration of the wonderful sacrifice made by our Saviour on Calvary. It is also a means whereby the Christian holds spiritual communion with his Lord, receiving from Him His very life, as it were. One writer has very beautifully expressed it thus:—

"As faith contemplates our Lord's great sacrifice, the soul assimilates the spiritual life of Christ. That soul will receive spiritual strength from every communion. The service forms a living connection by which the believer is bound up with Christ, and thus bound up with the Father. In a special sense it forms a connection between dependent human beings and God."—*The Desire of Ages*, page 661.

But the Roman Catholic doctrine of the mass makes the Lord's supper itself a sacrifice—the same sacrifice indeed as the sacrifice on the cross. Thus in the "Catechism of the Council of Trent" it is declared:—

"We, therefore, confess that the sacrifice of the mass is and ought to be considered one and the same as that of the cross, as the victim is one and the same, namely, Christ our Lord, who immolated Himself, once only, after a bloody manner, on the altar of the cross. For the bloody and unbloody victim are not two victims, but one only, whose sacrifice is daily renewed in the eucharist, in obedience to the command of the Lord: 'Do this for a commemoration of Me.'"—Page 226.

Again, it is stated:—

"The holy sacrifice of the mass is not a sacrifice of praise and thanksgiving only, or a mere commemoration of the sacrifice accomplished on the cross, but also a truly propitiatory sacrifice, by which God is appeased and rendered propitious to us."—*Ibid.*

The Roman Catholic doctrine of the Lord's supper is set forth in a concise form in the fifth article of the

Creed of Pope Pius IV, as follows:—

"I profess likewise that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy sacrament of the eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calleth transubstantiation. I also confess that under either kind alone Christ is received whole and entire, and a true sacrament."

In this statement there are three distinct points: (1) the sacrifice of the mass, (2) the dogma of transubstantiation, and (3) communion in one kind. And Protestants believe that the Church of Rome is in error with respect to all three. We shall examine them briefly in the order mentioned.

THE SACRIFICE OF THE MASS

As may be seen from the quotations that we have given from the "Catechism of the Council of Trent" and the Creed of Pope Pius IV, the Church of Rome teaches that the sacrifice of the mass is the same as the sacrifice of the cross, except that the former is an "unbloody sacrifice," and that therefore during every hour of every day all over the world, Christ is being sacrificed continually on the altars of Roman Catholic churches.

But in the simple words spoken by Christ when He instituted the Lord's supper, there is nothing whatever to suggest such an idea. Nor is it hinted at by the Apostle Paul in 1 Cor. 11: 17-34, where he deals with the celebration of the Lord's supper. In verse 26 he says: "For as often as ye eat this bread, and drink this cup, ye do show ['ye proclaim,' R.V.] the Lord's death till He come." Paul teaches that in the celebration

of the Lord's supper Christ's death—His sacrifice—is proclaimed or announced, but he says nothing about its being repeated.

In fact, the idea that the sacrifice of Christ needs in any way to be repeated is contradicted by the teaching of the apostle in the Epistle to the Hebrews. In this epistle Christ is set forth as our great High Priest who "offered one sacrifice for sins for ever" "when He offered up Himself." Heb. 10: 12; 7: 27.

In Heb. 7: 27 the apostle states distinctly that Christ "needeth not daily, as those [Jewish] high priests, to offer up sacrifice, first for His own sins, and then for the people's: for this He did once ['once for all,' R.V.], when He offered up Himself." Again he says: "We are sanctified through the offering of the body of Jesus Christ *once for all*. And every [Jewish] priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this Man, after He had offered *one sacrifice for sins for ever*, sat down on the right hand of God; . . . For by one offering He hath perfected for ever them that are sanctified." Heb. 10: 10-14. And in Heb. 9: 28 we are told that "Christ was *once offered* to bear the sins of many." Here the word translated "once" could be rendered "once for all," as it is by Rotherham in this passage and by the Revised Version in Jude 3, 5.

Thus it is clear that the idea of any continuation or repetition of the sacrifice of Christ, as it is taught in the doctrine of the mass, is contrary to the teaching of the Scriptures.

TRANSUBSTANTIATION

ACCORDING to the Creed of Pope Pius IV, from which we have already quoted, "in the most holy sacrament of the eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and . . . there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calleth transubstantiation." This change is supposed to take place when the priest utters the words of consecration, "This is My body."

There are a number of objections to this view, but it is hardly necessary to refer to them all in this article. However, let us notice a few of them.

First, it is justly urged that the words of Christ, "This do in remembrance of Me," or as the Roman Catholic translation puts it, "Do this for a commemoration of Me," are contrary to the idea of a literal bodily presence of Christ.

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BLASTING at the Foundations of FAITH No. 1

"If the foundations be destroyed, what can the righteous do?"

By R. A. GRIEVE

WELL may we ponder this searching question of Inspiration when in this evil generation, with its natural bias against truth, and with its "despisers of those that are good," there has arisen in addition to the ordinary militant forces, a set of iconoclasts who have conspired together to wreck the foundations of the Christian faith. Employing weapons of the intellectualism dynamite of doubt and a fuse of mixed religious terms, the wreckers are at work. With the noise of explosions sounding in their ears, the smoke fumes smarting their eyes, and the flying fragments of wrecked human structures scattering everywhere, many have imagined that the foundations are destroyed.

Thus the higher critics would have it. They would have the plain man in the street believe that their high explosives from the arsenal of atheism had shattered for ever the evangelical faith. By "the assured results" of the modern critical theories, they would make believe that the Creation story is but a fabric of heathen myths; that the history of the patriarchs is but Hebrew folk-lore, containing but an atom of truth; that the record of the virgin birth is but the creation of "a reverent imagination" that "has been at work on traditional material." Gone is Christ's deity, sonship, and kingship. All that is left is but a few fragments of history and a few crumbs of good advice from the Gospels. In place of bread, man is given a stone; and when he asks for a fish, he is given a scorpion.

We shall next tax ourselves with the task of ascertaining whence the higher critics derived their ammunition, and upon what their fortress is founded. In a remarkable confession, Professor J. J. Reeve, who was for twenty years identified with the critical movement, frankly explains why he adopted the so-called "as-

sured results," and why he left the ranks of the higher critics. Having spent some years in a great American university, he was fascinated by the critical views presented to him. At first he resisted; but the professors made it appear so logical and attractive that he embraced it. In his own words he says: "But upon closer thinking I saw that the whole movement with its conclusions, was the result of the adoption of the hypothesis of evolution. My professors had accepted this view, and were convinced of its correctness as a working hypothesis." Further on he remarks: "That this theory of evolution underlies and is the inspiration of higher criticism, goes without saying." ("Back to the Bible," pages 217, 218.) Now we have unearthed the foundations of the critical theories and find them to be the shifting sands of the evolution hypothesis. On this colossal assumption, or rather, blunder, the whole structure of higher criticism rests.

Proceeding from this assumption they now reasoned that since the world and all living creatures developed through untold millions of years without a break or without any divine interference, all religious movements are human developments along natural and materialistic lines. Of course in their eyes the religion of Israel and the Bible is no exception, because there can be no exception to this principle. Bible religion is, to them, no revelation from God, but a natural development in the process of evolution, just a steady, straight-lined, mechanical process such as can be traced step by step as a flight of stairs may be measured by a foot-rule. They would arbitrarily place the lowest and most degrading religion at the beginning of human history to accord with the theory of evolution, which assumes that man's mind, at first infantile, gradually ascended upwards to grasp the idea



The higher critics and the modernists have rejected almost every fundamental feature of the Christian faith.

of God and morality. But all this is mere assumption, and quite contrary to the facts.

The writings of Moses are a great stumbling-block to the critics. For a man fifteen hundred years before Christ to produce such inimitable records and laws, would be a denial of the theory; so the world must be convinced that Moses didn't produce his books; but Ezra, twelve hundred years later, compiled the writings, attaching the former's name. But centuries before Moses, laws, government, civilisation, culture, art, education, religion, and a host of other things flourished in Egypt and Babylonia. How utterly insensible the critics must be to the facts, when truth is sacrificed to maintain a theory. Says Professor Reeve again: "Among the critics their hypothesis is absolute and dominates every attempt to understand the record, shapes every conclusion, arranges and rearranges the facts in its own order, discards what does not fit or reshapes it to fit. . . . Their minds seem in abject slavery to their theory. No reason is more impervious to the facts than one preoccupied with a theory which does not agree with these facts. Their mental attitude being biased and partial, their methods are partial, and the results very one-sided and untrustworthy."—"Back to the Bible," pages 223, 224.

When the critics have whittled down the Old Testament to accord with evolution, they come with no less impious hands to the New Testament. As evolution is anti-supernatural and anti-miraculous, miracles must go, virgin birth, resurrection, everything. Their theory must be

(Concluded on page 12)

"Consider Him"!

By NORMAN SHEPPARD

JESUS THE SAVIOUR

IT was a day of sunshine. No cloud was in the sky. The reflections in the river's mirroring surface were broken only by the ripples of a tiny canoe propelled by a little girl. Nine men on shore looked on the peaceful scene. But just then the little girl made a mis-stroke. There was a shriek, a splash—the canoe had capsized. Nine strong men dropping their picks, rushed—on the bayonets of the warders. Sternly they were ordered back. But life was in danger, they argued. And when the warders remained firm they were willing to make any sacrifice, any promise; but they plead in vain. The little girl had passed into the valley of death for one reason and one reason only—they were prisoners. And so it is with us, so it is with the human race.

Man cannot save others. He cannot even save himself. He is a prisoner.

But maybe you think this is not true; maybe you think you are free. So did some Pharisees once. "We be Abraham's seed, and were never in bondage to any man," they said, "how sayest Thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." John 8: 33, 34. And the Scripture also says: "Of whom a man is overcome, of the same is he brought into bondage." 2 Peter 2: 19. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6: 16. The moment you work for a man, you immediately become his servant. As it is in the working world around you, so it is in the spiritual world. If we sin, Satan is our master; if we do right, we serve God. We choose our own master. But we

"And thou shalt call His name Jesus: for He shall save His people from their sins." Matthew 1: 21.

have all chosen Satan; for at some time or another we all have sinned, serving him, and Satan will see to it that we get our wages. "The wages of sin is death." Rom. 6: 23.

A MISTAKEN IDEA OF SIN

SOME people (the Bible calls them fools) "make a mock at sin," and "regard it as sport to do mischief." But sin is a dangerous thing, and not to be trifled with. Some say sin is "good

in the making," "a mental infirmity," "a necessity determined by heredity and environment." But sin is the darkest thing in man. Sin is the deliberate rebellion of the creature against the Creator. It is war against God. It is the one thing that God hates.

Sin has reversed our relationship with our heavenly Father. It has robbed us and made us poor indeed. It has blighted the history of the human race; it has doomed the race to death; it has filled the earth with sorrow, sickness, misery, and death. Sin has changed God's beautiful earth into a vast cemetery. For a time at least it has overthrown God's plan for this earth, His plan for this race. What sin has done for the human race it will do for you. By committing sin we have placed ourselves in the cruel hands of him who "made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners." We have sold ourselves "for naught."

You are a slave. You cannot escape from the power of sin. Sin is an overpowering force that closes in around on all sides. You cannot escape. It is in the crowded cities, it is in the loneliest island of the sea; go where you will, you will find it still. No sane man will deny that sin is in the world. Deeds of lying, thieving, of cruelty, and murder testify that it is here; police courts, gaols, reformatories declare that sin is present. And we are its slave. No sane man will deny that sin is found in his own self. That is what condemns us.

REMEDY, OR DEATH

It is not the water outside of a boat that sailors fear; it is the water inside. Let us then face the fact



The joyful message brought by the angel to the shepherds was: "I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2: 10, 11.

squarely. We are all affected with that fatal microbe of sin. We need a cure, or we shall die. We all are bitten by that old serpent the devil. We must find an efficient antidote or meet death. Failure to procure an antidote when you are bitten by a poisonous snake, has one result—death. There is one result when you fail to procure an antidote after you have been bitten (i.e., caused to sin) by “the old serpent, the devil,” and that result is death—eternal death. You are utterly powerless to escape or overcome that strange, mysterious thing we call “sin.” You have no inherited power to escape its cruel clutches any more than you have to escape the icy hand of death. You need a Saviour.

Can you be saved by your wealth, your learning, your power? The world's rich men die and lie with the beggars of their own generation—in the grave. And what king has forced his way into the realms of eternal bliss? What scholar by his wisdom has found the secret of eternal life? Not one! And they never can. “They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him: . . . that he should still live for ever, and not see corruption.” Ps. 49: 6-9. Their wealth is vain. How can dying men hope for salvation from other dying men? Vain is the help of man.

There is one antidote to combat the serpent's bite; there is one cure against the deadly germ of sin; there is one Saviour able to save. And all this is offered free. “For thus saith the Lord, Ye have sold yourselves for naught; and ye shall be redeemed without money.” Isa. 52: 3. “For ye are bought with a price.” Be glad therefore that “ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ.” 1 Peter 1: 18, 19. “For when we were without strength, in due time Christ died for the ungodly.” Rom. 5: 6. That means that He died for you and for me. That is our only hope, for “without shedding of blood there is no remission.”

THE GREATEST EVENT

THE death of Jesus was the greatest event in the history of mankind. He who was with God in the beginning, and whose years have no end, died on the cross. But “He shall see of the travail of His soul,” although He remembers how in bitterest anguish He cried, “My God, My God, why hast Thou forsaken Me?” and remembers the overwhelming sorrow that broke His heart on the cross, yet in our redemption He “shall be satisfied.” The death of

Jesus was the greatest event this world has ever witnessed. There the fate of the world and the battle between right and wrong were finally decided. The greatest fact that concerns you is the fact that Jesus died for us. Your eternal life depends on that sacrifice. A definite knowledge of the death of Jesus is essential.

The death of Jesus was different from every other death. Some men have given their lives for their friends. Jesus gave His life for His enemies. Other men merely met death a few years sooner than they might have done. Jesus chose between dying and not dying at all. Other men faced death with the prospects of a resurrection, because of Christ's atoning death; Jesus—if He failed—faced eternal death, without a hope of resurrection. Other men had sinned and deserved death; Jesus was without sin, and merited eternal life. We must die, it is compulsory. Jesus need not have died. His dying was voluntary.

HE TAKES OUR PLACE

BUT Jesus chose to be “made sin for us.” He decided that on Him should be “laid the iniquity of us all.” He took our place that we might take His place. He paid the penalty of death that we might enjoy the gift of eternal life. He foresaw the sins of the lives of earth's most degraded men, and was willing to bear their penalty that He might win them from sin and its consequences. He is able to save the worst sinner this earth ever saw. He is abundantly able to save you. The plan is so simple a little child can understand it. It is merely a matter of exchange.

Jesus has done all He could do. His death has made it possible for God freely to receive, forgive, and love every sinner who will come to Him. That fact is the heart of the gospel—the very secret of its power. But the plan is a failure for you unless you come to Him, believe in His death for you, lay hold on life, and be reconciled to God! How? By simply accepting this offer of exchange.

Above all things do not delay. Pharaoh put off the day of decision till “tomorrow.” He died in the Red Sea fighting against the will of God. The “convenient season” that Felix expected never came. Some men refuse to accept Jesus as their Saviour till they “know all about it.” They never will accept Him in that case. They may try to excuse their delay under the name of “search,” etc.; but the true name of such delay is unbelief. What a loss the thief on the cross would have sustained had he waited to search! So accept Him now, and “be not thou, therefore ashamed of the testimony of our

Lord . . . but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ before the world began.” 2 Tim. 1: 8, 9.

Let us then “consider Him” as our Saviour, knowing that—

“Nor silver nor gold hath obtained my redemption,
No riches of earth could have saved my poor soul;
The blood of the cross is my only foundation,
The death of my Saviour now maketh me whole.

“Nor silver nor gold hath obtained my redemption,
The way into heaven could not thus be bought;
The blood of the cross is my only foundation,
The death of my Saviour redemption has wrought.”

Let us then love Him. Let us demonstrate to the world that He is our Saviour.

Yet this is only a part of the plan. A more important phase will be taken up next week; and as we obey, we will surely know Him to be our Saviour.

The Crisis of Our Age— Armageddon

(Continued from page 2)

the whole world, to gather them to the battle of that great day of God Almighty.” Rev. 16: 13, 14.

What a gathering of world forces there will be for Armageddon! The nations of all the earth will be involved in the struggle. We are not informed as to the exact alignment of nations in the conflict, but East and West will meet. The sixth plague removes every hindrance to the myriads of Asia, who meet with the millions of Europe, America, and Africa in Palestine. “And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared.” Rev. 16: 12. Palestine will form the centre of the conflict, which will extend to the corners of the earth; the field of Armageddon will be the vortex of the whirlwind of strife. “A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.” Jer. 25: 31, 32.

NATIONS, RACES, AND RELIGIONS INVOLVED

THE facts of Scripture just presented show that Armageddon will be international and inter-racial. It will also be inter-religious. The dragon, the beast, and the false prophet, who are connected with the struggle, are well known to the student of divine prophecy as symbols of religious powers, representing the three great systems of heathenism, the Papacy, and apostate Protestantism. These powers, controlled by the spirits of devils, urge the nations to Armageddon. And the Near East is noted already as a meeting-place of conflicting religions. Mohammedanism, Roman Catholicism, Greek Catholicism, Protestantism, and Judaism, all look to Palestine as the Holy Land, and more than once has the sword been drawn in defence of the holy places. What more likely place could there be for a war of religions!

Says the Saviour, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16: 15. The Lord wants us to watch so that we might detect the signs which tell us that Armageddon is near. That event will come upon the wicked and unprepared as unexpectedly as the thief in the night. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. 5: 4, 5.

A SHELTER IN THE TIME OF STORM

SURELY, when we look upon the troubled conditions in the world today and consider them in the light of Bible prophecy, we must conclude that we are living on the eve of Armageddon. It is not necessary to present proof that we are living in days of perplexity; we are all sadly cognisant of that fact. The world's thinkers fear to look ahead. A strange fear of war is filling the hearts of men today. The nations are arming for battle as never before. The race of armaments goes on despite the efforts to prevent it. Millions of money are being sacrificed to the war-god every day, while at the same time millions are starving. The spirit of nationalism is rising to ferment, especially among "the kings of the East," who are awakening for the conflict. Bolshevism is a militant, growing force. And the deadly weapons of destruction which are being formed are so awful that men fear that the next war will wipe out our civilisation. Everything indicates that we are nearing the crisis hour of

this world's history—that hour is Armageddon.

Now, while we hear the rumblings of the coming storm, is the time to prepare. Let us see that we are clothed with the spotless robe of Christ's righteousness. That alone will be of value to us in the day of the Lord's wrath which is so soon to commence. Armageddon will bring unutterable anguish and fear to the unprepared; they will be destroyed for ever. But to the righteous there will come protection and everlasting deliverance, for the precious Saviour will come in the clouds of heaven to receive His people to Himself. Armageddon brings the Saviour. "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1: 7, 8. And when He comes, "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7: 27.

May the Lord hasten the day of His return.

Blasting at the Foundations of Faith

(Concluded from page 2)

saved. "Its eagerness to reduce the miraculous element in the Gospels," declared the late Dr. Fitchett, "is an inheritance from the evolution theory."—"Where the Higher Criticism Fails," page 122.

Very ingenious attempts to overthrow Christianity are made by critics whom Dr. Fitchett was pleased to style, "the dancing dervish critic." Prominent among these theories was one that Paul, when he preached "Jesus and the resurrection" to the Athenians, was but parroting the very same idolatry he rebuked. From the decaying swamp of heathenism they think Paul had plucked a flower which he offered to the Athenians. Paul was ignorant of it, and the Athenians did not know it, they failed to recognise their own native myth; but the critics, listening in through their ear-trumpets across twenty stormy centuries, are not to be deceived. They know better!

Out of the debris of modern criticism, and on the blunder of the correctness of evolution, these men have reconstructed a gospel that is totally at variance with the gospel of the Scriptures. It is irreconcilable at every point. Great as is the gulf separating Roman Catholicism and Protestantism, there is more affinity

and agreement found between these two, than between the evangelical faith and the reconstructed gospel of liberalism. The latter is not Christianity at all. "It does not deny God's existence, but it cancels Him out as a force in human life. It breaks the ladder of revelation betwixt heaven and earth. It leaves the Bible discredited, duty a guess, heaven a freak of the uncharted imagination, and God a vague and far-off shadow." The working theology of modernists is thick with arctic fogs and arctic chills. In that theology Christ is attenuated to a shadow. He serves as a label to a creed, but He has the offices of a label. Their gospel does not consist of good news but good advice. It is not deliverance, but philosophy. A decent Chinaman who takes Confucius seriously, could preach half their sermons.

"Now a religion exhausted of its supernatural contents in this fashion has no power over the human conscience. It transfigures no lives. It inspires no martyrs. It creates no saint. It sends out no missionaries. It generates a morality of ignoble temper. It resembles nothing so much as an atmosphere exhausted of oxygen."

The Coming Creed

THE creeds have gone, so speaks the age;
The era of the sect is past;
Forward, in spite of saint or sage,
True freedom is begun at last.

The Christ of God is now no more,
The Christ of man now sits supreme;
The cross is part of mythic lore,
The resurrection morn a dream.

The age's progress fears no God,
No righteous law, no Judge's throne;
Man bounds along his new-found road,
And calls the universe his own.

Not faith in God, but faith in man,
Is pilot now, and sail, and oar;
The creeds are shrivelled, cold and wan;
The Christ that has been, is no more.

Old truth that once struck deep in hearts,
Fights hard for life, but fights in vain;
Old error into vigour starts,
And fable comes to life again.

Old misbelief becomes earth's creed,
The falsehood lives, the truth has died;
Man leans upon a broken reed,
And falls in helplessness of pride.

He spurns the hand that would have led,
The lips that would have spoken love;
The blood that would his soul have fed,
And taught the wisdom from above.

The ever-standing cross to him
Is but a Hebrew relic vain;
The wondrous birth at Bethlehem
A fiction of the wandering brain.

He wants no Saviour and no light;
No teacher but himself he needs;
He knows not of a human night,
Save from the darkness of the creeds.

Eternal Light, hide not Thy face;
Eternal Truth, direct our way;
Eternal Love, shine forth in grace,
Reveal our darkness, and Thy day.

—Dr. H. Bonar.

Is the Mass a Christian Institution?

(Concluded from page 8)

Secondly, it is inconsistent to interpret Christ's words, "This is My body," etc., in a strictly literal sense when words of a similar nature used by Him must admittedly be understood figuratively or spiritually. For instance, Jesus describes Himself as "bread," "light," a "door," a "vine," but He is none of these literally, neither are His followers literal "branches." See John 6: 35; 9: 5; 10: 7; 15: 1, 5. The most natural meaning of the words, "This is My body," is, This represents or symbolises My body. Thus the statement in Rev. 1: 20 that "the seven stars are the angels of the seven churches," simply means that those stars represent or stand for the angels of the seven churches. Similarly in Gal. 4: 24, R.V., it is said: "These women [Sarah and Hagar] are two covenants." And in Gen. 41: 26 we read: "The seven good kine are seven years."

Thirdly, the idea that human beings, whether Christian or not, and even the lower animals, may eat and drink the literal flesh and blood of Christ is a thought repugnant to the highly spiritual teachings of the New Testament concerning the risen and glorified body of the Saviour. When Christ declared on one occasion, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you" (John 6: 53), the Jews made the same mistake that Roman Catholics make of taking Christ's words literally. And even many of His disciples "murmured at" the saying. But Jesus endeavoured to correct their false interpretation. "It is the spirit that quickeneth [giveth life]," He declared, "the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Verse 63.

It may be noted here that in verse 54 of this chapter Jesus says: "Whoso eateth My flesh, and drinketh My blood, hath eternal life"; and if this is done literally in the sacrament of the eucharist, as the Church of Rome teaches, then all who partake of the elements, even those who are evil-doers, have eternal life. But even Roman Catholics admit that this is not so. It is evident that her interpretation of Christ's words is erroneous.

COMMUNION IN ONE KIND

With regard to the Roman Catholic practice of withholding the wine from the laity, little need be said. It is plainly contrary to Christ's institution of the ordinance and to apostolic practice. Communion in both kinds was the general practice up to

the twelfth century. The wine was definitely withheld from the laity by the decrees of the Council of Constance in 1415.

One of the reasons given for the withholding of the wine is that there is a danger that some of it might be spilled, that is, that the blood of Christ might be spilled. But there is also a danger that the bread, which is regarded as His literal body (in which is also the blood), may be dropped on to the ground and be trodden under foot. Again, if as the Church of Rome teaches, "Christ is received whole and entire" under either kind alone, why not dispense with the wine altogether?

The whole doctrine is inconsistent throughout, and its erroneousness is very apparent. Pagan ideas and practices have been introduced into the celebration of the Lord's supper

and unscriptural interpretations have been placed on almost every aspect of it, so that it now bears little resemblance to the simple and beautiful ordinance that was received by the apostolic church from the hands of her Lord.

THE golden beams of truth and the silken cords of love, twisted together, will draw men on whether they will or not.—Cudworth.

LOVE labour; for if thou dost not want it for food, thou mayest for physic. It is wholesome for thy body, and good for thy mind. It prevents the fruits of idleness, which many times come of nothing to do, and lead too many to what is worse than nothing.—Penn.

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WOMAN'S REALM

A Smile for Home

TAKE that home with you, my dear," said Mrs. Lewis, her manner half smiling, half serious. "Take what home, Carrie?" and Mr. Lewis turned toward his wife curiously.

Now, Mrs. Lewis had spoken from the moment's impulse, and already partly regretted her remark.

"Take what home?" repeated her husband; "I don't understand you."

"That smiling face you turned upon Mr. Edwards, when you answered his question just now."

Mr. Lewis slightly averted his head, and walked on in silence. They had called in at the shop of Mr. Edwards to purchase a few articles, and were now on their way home. There was no smile on the face of Mr. Lewis now, but a grave expression instead. The words of his wife had taken him altogether by surprise; and though lightly spoken jarred upon his ears.

"Take that home with you, dear," Ah, me! I wish those words had not been said. There will be darker clouds now, and they were dark enough before! Why can't my husband leave his cares and business behind him, and let us see the old, pleasant, smiling face again? I thought this morning he had forgotten how to smile! but I see that he can smile if he tries, and why doesn't he try at home?" So Mrs. Lewis talked to herself as she moved along by the side of her husband.

"What then, Carrie?"

"It would send warmth and radiance through the whole house," said Mrs. Lewis, her tones all trembling with feeling.

"It isn't so easy a thing to put on a smiling face, Carrie, when thought is oppressed with care."

"It did not seem to require much effort just now," said Mrs. Lewis, glancing up at her husband.

"You, Carrie, are guilty of a sober face at home as well as your husband," Mr. Lewis spoke with a tender reproof in his voice.

"But the sober face is caught from yours oftener than you imagine, my husband," replied Mrs. Lewis.

"Are you certain of that, Carrie?"

"Very certain; you make the sunshine and shadow of your home. Smile upon us; give us cheerful words; enter into our feelings and interests, and there will be no brighter home in all the land."

"I am glad, Carrie, that you have spoken plainly. I only wish you had done so before. I see how it is; my smiles have been for the outside world, that neither loved nor cared for me, and my clouded brow for the dear ones at home."

Mr. and Mrs. Lewis were now at their own door. Instantly on passing his threshold, Mr. Lewis felt the pressure upon him of his usual state. The cheerful, interested exterior put on for those he met in business had a habit of rapidly changing as he reached home. His mind would fall into a brooding state, and linger over its disappointments, or look forward with failing hope into the future. So he rarely had smiles for his home.

"Take that home with you, dear," whispered Mrs. Lewis, before they had joined the family.

"Thank you for the words," said he, "I will not forget them."

And he did not; and to the great surprise of Jennie, Will, and Mary, he met them with a new face, covered with fatherly smiles, and with pleasant questions in pleasant tones about their day's employments. The feelings of children move in quick transitions. They had not expected a greeting like this; but the response was immediate. Little Jennie climbed into her father's arms. Will came and stood by his chair, answering in lively tones his questions; while Mary, older by a few years than either of the others, leaned against her father's shoulder and laid her white hands upon his head, smoothing back from his temples the dark hair, just showing a little frost.

A pleasant group was this for the eyes of Mrs. Lewis as she came into the room. Well did her husband understand the meaning look she gave him; and warmly did her heart respond to the smile he threw back at her.

"Words fitly spoken are like apples of gold in pictures of silver," said Mr. Lewis to her as she came in.

"What do you mean by that?" asked Mary, looking curiously into her father's face.

"Mother understands," replied Mr. Lewis.

"Something pleasant must have happened," said Mary, "you and mother look so happy."

"And we have cause to be happy," answered the father, as he drew his arm tightly around her, "in having three such good children."

Mary laid her cheek on his and whispered, "If you are smiling and happy, father, home will be like heaven."

Mr. Lewis kissed her; but did not reply. He felt a rebuke in her words. But the rebuke only gave a new strength to his purpose.

"Don't distribute all your smiles. Keep a few of the warmest and brightest for home," said Mrs. Lewis, as she parted with her husband the next morning.

He kissed her, but did not promise. The smiles were kept, however, and evening saw them. Many evenings saw the same cheerful smiles and the same happy home. Mr. Lewis was a better and happier man. And so would all men be if they would take home with them the smiling aspect with which they meet men in business intercourse, or which they adopt when they exchange words in passing compliments.—*Selected.*

Emphasising the Positive in Child Training

JANETTE STEVENSON MURRAY

I WANT all the children who drank a glass of milk for breakfast to stand up," said the kindergarten teacher.

Six out of a class of twenty-five stood up. The teacher shook hands with these six and made quite an ado over them. Receiving so much attention and hearty commendation made these children feel that they occupied the centre of the stage. Nothing could have delighted them more.

The children who did not drink milk for breakfast, sat unnoticed. "The waters closed over them," so to speak. If, instead, the teacher had said, "Why, Teddy Smith, think of your not having a glass of milk! I'm certainly surprised," Teddy would have enjoyed the attention he gained through the reproof.

The next morning when all the children who had drunk milk for breakfast were asked to stand, almost every child got up. This kindergarten teacher thoroughly understood the teaching of child psychology, that it is good procedure to praise the desirable act and ignore the undesirable.

The best schoolmen, today, do not ask the child to correct misspelled words, badly punctuated or ungrammatical sentences—the old grammars were full of these exercises. Instead, they place the emphasis on the correct word and sentence, so that the child gets a mental picture of these and forgets the incorrect. They give the child positive suggestions instead of negative. They know that if we call Jack a gentleman, he will instinctively straighten up and brush his clothes, but if we call him a "tough," he will slouch down and scowl at us.

The mother who is an up-to-date disciplinarian talks about how well Bob remembers to remove his cap and to fold his serviette. She calls attention to his shoes upon the rare occasions when they are polished, commends the orderly arrangement of Jane's bureau drawers, always says "Thank you" to her high-school son when he gallantly seats her at the table.

And the father who is quite up to date in this important science, says within Bob's hearing that it is fine to have the walks cleaned so promptly. This provides a stronger incentive towards future effort than nagging. Father also expresses enthusiasm over the lad's progress in school—the gain may be slight, but Bob feels encouraged and the chances are good for a higher grade on the next report card.

Clara's mother, however, belongs to an old school that still has too many followers. She pursues the opposite course. She is always finding fault because her conscientious little daughter does not stand among the highest in the class. Clara is becoming nervous, sheds bitter tears, and refuses to eat. The child is physically unfit for good school work. Last semester her grades were lower than usual. Clara needs commendation rather than upbraiding.

Whenever you take away a harmful amusement, substitute something equally interesting in its place. Jean's mother, like Clara's, was not up to date. Four-year-old Jean was digging in the dirt—a very healthful and natural activity. Her mother stopped her because she was soiling her dress. Jean fretted and got into so much mischief, her mother was almost "beside herself" before the afternoon was over. There would have been no trouble if Jean had been

dressed in overalls and provided with a sand-box. Wisely selected toys and play equipment prevent naughtiness.

Bossy, obstreperous, and difficult children are often changed entirely when the parents stop nagging. Stop

saying, "Don't do that!" at every turn, and provide for them big building blocks, a jar of clay for modeling, or a work-bench and tools. These things help children to use any over-abundant energy and initiative in constructive work.

CHILDREN'S CORNER

Cross Looks

WHAT are you doing, Esther and Ruth, so close to the river's brink? You might fall into the water."

"It is mamma's birthday," said Ruth; "and I have come with my basket to gather water-lilies."

"So have I," said Esther; "I will climb the high rock, and reach them with my arm."

"Nonsense, Esther! The rock is too steep, and your arm too short. You will fall over. Run back, darling, and get some wild flowers from under the trees. Mamma will like them."

"No, no!" said Esther, who liked her own way. She shook her head, and looked down into the water with a frown. "What cross little girl is that?" she cried. "Why, Esther, it is your own shadow."

Then Esther ran away. "I won't have such a cross shadow," she said.

"Then you must not feel cross. Your soul will be shown in your face."

—*Sunbeam.*

Ava's Joke

I THINK it was the best joke I ever knew of one little girl's playing on another, and it wasn't an April-fool joke. It couldn't be, you know, because it happened some time after the first of April.

It was when Ava was five years old, and just beginning to go to school—a blue-eyed, sunny-haired little maid, who seemed to find her chief delight in doing pleasant things.

One day mamma put an extra nice dinner in the pretty lunch-bag.

Right in front of Ava at school sat little Viny Cates, who never in the world brought anything for her dinner but a scone. I suppose she didn't have anything else to bring. That was what Ava thought, too, deep down in her pitying little heart.

Well, this day Ava was swinging her feet while she studied her lesson, and she hit her toe against something. She looked down, and there was Viny's lunch-bag, that had somehow

got pushed back—an old, little bruised-up lunch-bag, with only a scone in it, Ava knew.

A bright thought popped into her head that minute. It was so funny that she had to put her hand over her mouth to keep from laughing out loud in school. Viny was saying her lesson; and quick as a flash Ava opened the lunch-bag, took out the scone, and put in her own nice luncheon, and closed the bag again.

And at noon, when Viny Cates went to eat her dinner, what do you suppose she said? She said, "Oh, where'd I get 'em? Where'd I get 'em?" And she almost cried, but not because she felt bad.

And Ava, full of glee, ran all the way home to get her own dinner, and tell her mamma about it.

"She was so s'prised, mamma, and glad," Ava cried.

And mamma was glad too—very glad. But somehow she felt her eyes grow moist as she kissed the little glowing face.—*Selected.*

How to Be Good

NELLIE was a bright little girl, and always good natured. One day a lady, who was chatting with her, said—

"Nellie, I want to ask you one question, What do you do when you feel like being cross and naughty?"

The answer came quickly, "I just shut my lips and my eyes tight, and think a little prayer to Jesus to help me to feel right."

Don't you think that is a good plan for all little girls, and boys, too? Suppose you try it, and tell your friends how it works.—*Selected.*

"Don't wait for great things; for while you wait, the door to the little ones may close."

"We are called to a manly and courageous life, not to a whining and retreating one. Cultivate the courageous spirit, and joy will follow soon."

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Around the World

THE American Bible Society in its 115 years of service has issued a total of 228,234,048 volumes of the Book. During the last year 12,035,133 Bibles were distributed in 285 languages.

TURKEY is negotiating with a waste paper company in Bulgaria to buy back two hundred bales of old papers, which turned out to be £200,000 worth of documents constituting Turkey's ancient history. The paper was sent to Bulgaria on a ship, which carried as a passenger a member of the Turkish Historical Commission. Accidentally, he discovered in a bale that had burst open documents dealing with the Ottoman conquest of Central Europe. The other bales contained similar papers, which had been sold by mistake.

A STRANGE machine which looks for bumps in roads and then marks them made its appearance on the highways of the State of Ohio (U.S.A.) recently. It is propelled by a motor-car, and whenever it passes over a bump in the surface of the road, paint is automatically sprayed on the bump, marking it so that repair gangs may find it readily and may smooth it. Two pairs of bicycle wheels are connected by a long beam. To the centre of the beam is fixed a recording wheel and the paint gun, which is operated by compressed air from a tank in the car. As the device passes over a bump, the recording wheel lowers or lifts, closing an electric circuit which operates the paint spray. A bell rings automatically whenever the paint gun works, giving the driver of the car a check on its operations. In the motor-car is an apparatus for recording the number of bumps found in a journey. With this device the state highway department finds faults in a road and makes the contractor correct them before it approves of the job.

UNBREAKABLE spectacle lenses are a recent invention. Two pieces of glass with a piece of celluloid between them are cemented together under pressure, forming one solid piece. This glass sandwich is slightly thicker than ordinary glass, but it is just as transparent, the celluloid being invisible. Unbreakable glass has for some time been employed in the wind-screens of motor vehicles and aeroplanes and in factory goggles, but this is believed to be its first use in spectacles.

In no part of the world has the aeroplane wrought greater transformation than in north-western Canada. Time was, and that not three years back, when a letter addressed to a missionary at Aklavik near the mouth of the Mackenzie River was carried 1,800 miles by dog team. It was two months on its way. The mail is now carried, winter and summer, by aeroplane. A letter often reaches its destination in less than two days. In summer the aeroplane lands on pontoons, in winter on skis.

In the Roman Catholic church in Kesmark (now in Czecho-Slovakia), where renovations have been in progress for some time, an old tomb was recently opened by a mason. On the following day (writes the *London Observer's* Budapest correspondent) the man was attacked by cramps and dysentery, and blue spots appeared on his body; after lying in a state of coma for twenty-four hours he died. Investigations were made, and it was discovered that the tomb contained the bodies of a woman and her four-year-old child, which had been buried two hundred and forty years ago, but which had not disintegrated. Old chronicles state that about the time when the bodies were buried, the country was ravaged by a plague-like epidemic, which completely depopulated some villages. The members of the medical profession who are investigating the matter are discussing the nature of the germs, which seem to have lost nothing of their virulence after two centuries and a half. There is, however, another theory that the cause of the mason's death was tetanus or anthrax.

BANANAS can be saved from one of their most costly types of spoilage by simply anointing the cut end of the stalk with paraffin. This discovery has been made as a result of a joint research conducted at Cambridge, England, by R. G. Tompkins of the Low Temperature Station and Dr. R. M. Woodman of the School of Agriculture. One of the most serious causes of spoilage in bananas is rotting which spreads from the cut stalk. Moulds grow where the stalk is cut and cause rot. If the mould growth in the cut stalk could be prevented, this form of spoilage would disappear. The same type of rot is also found in pineapples and melons. Mr. Tompkins and Dr. Woodman treated the cut stalks of bananas with a number of substances to see whether the mould growth could be prevented in this way. Fungicides proved to be practically useless. Borax, copper sulphate, corrosive sublimate, formaldehyde, and potassium permanganate, all of which usually destroy fungi, were not able to prevent the rot of bananas. Excellent results were obtained, however, with substances which block the surface of the cut stalk mechanically. Thus there was no subsequent rotting if the banana ends were dipped in melted paraffin wax. The rotting was also considerably reduced when the banana ends were smeared with vaseline.—*Science Service.*

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