

JULY, 1916

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THE PERSECUTION OF THE EARLY CHRISTIANS.

GENERAL ARTICLES

God's Message to the Churches

Popularity and Power Not the Earmarks of the True Church—None Are Safe from the Doom of Apostasy and of Consequent Rejection

BY JEAN VUILLEUMIER

TO The angel of the church in Ephesus write: These things saith He that holdeth the seven stars in His right hand, He that walketh in the midst of the seven golden candlesticks: I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false; and thou hast patience and didst bear for My name's sake, and hast not grown weary. But I have this against thee, that thou didst leave thy first love. Remember therefore whence thou art fallen; and repent and do the first works; or else I come to thee and will move thy candlestick out of its place, except thou repent. But this thou hast, that thou hatest the works of the Nicolaitans, which also I hate. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God." Rev. 2: 1-7. A. R. V.

Ephesus, Church of God's Desire, 31-100 A.D.

EPHESUS means "the beloved, or desired." It is the apostolic church, whose history embraces the last two-thirds of the first century. This church had the special privilege of being founded, nursed, and educated by the apostles of our Lord; of being adorned by a galaxy of teachers and prophets, and graced by the miraculous gifts of the Holy Spirit. Under these special conditions, it was less likely to go astray into disobedience, or to be torn by heresy or factions. It was to be a type and a model for all future generations. That Christ's "desire" was fulfilled in the early church, is abundantly demonstrated by the expressions of praise found in the epistles, by the glowing descriptions given in the Acts of the Apostles, and by Christ's message to Ephesus: "I know thy works, and thy toil and patience; . . . and thou hast patience and didst bear for My name's sake, and hast not grown weary."

Lying, stealing, immorality, covetousness, worldliness, were exceptional sins among its

members. Murder was unknown. On the other hand, brotherly love was carried to an extent unexampled before or since. But the apostle Paul had predicted the arising of false teachers; and they had come, only to be immediately unmasked and rejected as "false apostles." "Thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false." Read for instance the epistles of Paul to the Corinthians and the Galatians, and the epistles of Peter and John.

The Nicolaitans also had found no favour with these early Christians. The Greek word *Nicolaos* means "conqueror of the people," and possibly refers not to a sect, but to those professing Christians who endeavored to bring the new believers back under the yoke of the ceremonial law, at the same time using the doctrine of the grace of God as a plea for lasciviousness. The epistles of Paul and of Peter make many references to this tendency.

The Doom of Rejection

One reproof, however, is addressed to the Ephesian period—its love had grown cold. Hence the earnest exhortation to repent, and even a threat of the removal of the "candlestick out of its place, except thou repent." This means nothing unless it announces the possible dismissal of Ephesus, as the church of God, in order to place the candlestick in worthier hands. As we proceed with our study, we shall see that this measure was carried out.

Entire sections of the church were wiped out, the loss of the East becoming the gain of the West. This judgment, startling as it may appear, proves that not even the apostolic church was safe from the doom of rejection.

So long as the church, in its organized, visible form, is on earth it will never be free from the danger of ceasing to be the church

of God. It may live on for centuries, extend its border to earth's extremities, become rich and powerful, influential and honored; but that in itself does not prove that it is still the church of Jesus Christ. The only criterion is its steadfastness to the faith once delivered to the saints.

The True Church

The only apostolic succession that will avail before God, is the unadulterated transmission of divine truth committed to the body of believers. As soon as they tamper with that trust, God seeks for other, more faithful guardians. They may be as poor as the first disciples, untutored, unknown, despised, and persecuted. Nevertheless they are the church of the living God on earth.

This does not mean that there are no Christians outside the pale of the church. Probably there have been and are true Christians in every body that names the name of Christ; but those found in fallen churches are lost in the mass of worldly believers, lonely, homeless, and forlorn, seeking for congenial hearts, for the fellowship of saints. If they do not faint, they will be discovered by the words written in the Lamb's book of life: "Washed in the blood of the Lamb," and "Waiting for Christ's appearing."

To Smyrna, the Martyr Church. A.D. 100-313

"And to the angel of the church in Smyrna write: These things saith the first and the last, who was dead, and lived again: I know thy tribulation, and thy poverty (but thou art rich), and the blasphemy of them that say they are Jews, and they are not, but are a synagogue of Satan. Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life. He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death." Rev. 2: 8-11. A. R. V.

"Smyrna," myrrh, means "bitter suffering, yet sweet and costly perfume," and embraces the martyr period from the Domitian to the Diocletian age, which extends from the year 100 to the year 313 A.D. The whole tenor of Christ's message to these afflicted children is one of deep sympathy and encouragement to heroic endurance. No reproof is inflicted. The ten years of severe persecution under Diocletian, 303-313, are predicted by the definite announcement, "Ye shall have tribulation *ten days*," the word "day" being taken in its prophetic sense, a day for a year.

"The history of the early church testified to the fulfillment of the Saviour's words. The powers of earth and hell arrayed themselves against Christ in the person of His followers. Paganism foresaw that should the gospel triumph, her temples and altars would be swept away; therefore she summoned her forces to destroy Christianity. The fires of persecution were kindled. Christians were stripped of their possessions, and driven from their homes. They 'endured a great fight of afflictions.' They 'had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment.' Great numbers sealed their testimony with their blood. Noble and slave, rich and poor, learned and ignorant, were alike slain without mercy."—*Great Controversy*, pages 39, 40.

Used as Human Torches

Already in the year 64 A. D. the emperor Nero had opened the era of persecution against the Christians of Rome by making them serve as torches to illuminate the arenas during the night. Later came Domitian and the Antonines, then Decius and Diocletian. Christians were flogged, burned at the stake, scalded in burning pitch, smothered over slow fires, roasted on grills, mangled with tongs and pointed reeds, devoured by wild beasts in amphitheaters. In Egypt, under Diocletian, thousands of Christians were put to death, while a much larger number died in exile or under various hardships.

"Under the fiercest persecution, these witnesses for Jesus kept their faith unsullied. Though deprived of every comfort, shut away from the light of the sun, making their home in the dark but friendly bosom of the earth, they uttered no complaint. With words of faith, patience, and hope, they encouraged one another to endure privation and distress. The loss of every earthly blessing could not force them to renounce their belief in Christ. Trials and persecution were but steps bringing them nearer their rest and their reward."—*Great Controversy*, page 41.

Drifting Toward Apostasy

But a change came over the church. The "falling away," the "mystery of iniquity" which already "worked" in the days of Paul (2 Thess. 2: 3, 6-9), had now plenty of opportunity to make its way into the Christian communities. In the course of two and a quarter centuries, during the long intervals occurring between several general persecu-

tions, the seeds of pride and worldliness grew and multiplied rapidly.

"As long as persecution continued, the church remained comparatively pure. But as it ceased, converts were added who were less sincere and devoted, and the way was opened for Satan to obtain a foothold." "Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, the mystery of iniquity carried forward its . . . work. Almost imperceptibly the customs of heathenism found their way into the Christian church."—*Great Controversy*, pages 44, 49.

The False Separated from the True

At the end of the persecution period, Christians had become so numerous that they composed about one twelfth of the entire population of the empire. But it was not among these lukewarm Christians that the martyrs were found. These nominal professors renounced their faith at the first approach of the storm, while the true believers remained "faithful unto death." Not to the first class but to the latter, were Christ's words addressed: "I will give thee the crown of life." Nor is it likely that the two classes always remained together in church capacity. Smyrna seceded from the time-serving communities. The candlestick was removed from the popular to the unpopular congregations, in which a majority of worthy, upright, humble imitators of Jesus Christ were to be found.

Documents Sadly Lacking

We may not always be able to point them out upon the pages of history. It is a well-

known fact that authentic, unbiased, and uncorrupted documents on that transitory period are sadly lacking. But one document remains for us, unchallenged and ungarbled, and that is the letter of Jesus Christ to the Smyranean congregations: "I know thy tribulation, . . . and the reviling [margin] of them that say they are Jews, and they are not, but are a synagogue of Satan." Here we find the two churches face to face. One is Jesus' flock, the other is the "synagogue of Satan." The "false apostles" are no longer *inside* the church, as in the days of Ephesus; they are *outside*, forming an organized "synagogue," pouring contempt and reproach upon the faithful ones. They call themselves Christians (Jews, Rom. 2: 28, 29), but Jesus tells them that they are not.

"After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the word of God. They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children. To secure peace and unity, they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war. Well would it be for the church and the world if the principles that actuated those steadfast souls were revived in the hearts of God's professed people."—*Great Controversy*, page 45.

What Did Lazarus See While Dead?

In the Tomb Four Days—Was Then Called Forth—Did He Relate What He Saw in Heaven?

BY TYLER E. BOWEN



HE crowning miracle of Jesus, that which proclaimed to all, believer or unbeliever, that He was the divine Son of God, was the raising of Lazarus from the dead.

Purposely Jesus let His friend go down into death. It was true, as both Mary and Martha said, "If Thou hadst been here, my

brother had not died"; for it is said that no one ever died in the presence of the Life-giver during the three years of His ministry.

But Lazarus died. He had been dead four days when Jesus reached Bethany. Everybody in the place knew this. They had had the funeral. The sepulcher was secured by the stone at its mouth. Martha herself said, as they reached the tomb, that

decomposition had surely set in. But notwithstanding all this, Jesus bade them roll away the stone.

"Lazarus, Come Forth"

As a conclusive evidence that He was the divine Son of God, sent into the world to save sinners, He looked up to heaven, and calmly prayed to His Father a brief, simple prayer. Then, with that voice which will erelong reach every other silent ear of His entombed saints, "He cried with a loud voice, Lazarus, come forth."

Imagine that breathless group without, every eye fastened upon the opening to that rock cavern in which Lazarus had been laid. Would these words addressed to the dead man be obeyed? Suppose they had not. What then? The Christ of Galilee would have gone down in the annals of history as the greatest impostor the world ever knew.

Enemies were there who in heart hoped just this. But not long must any of them wait.

Listen! A faint echo within the cavern is heard, as though some one moved. An instant later appears at the door of his tomb Lazarus, bound about by the linen clothes in which loving hands had wrapped his cold form a few days before. The Lord, in His self-possession, first speaks: "Loose him, and let him go."

Then the reality of it all dawned upon Martha and Mary and the others as Lazarus, in the full bloom of health, and in the vigour of young manhood, stood before them, and eagerly entered into the glad reunion with sisters and friends. What a meeting!

What Had He Seen While Dead?

But what about Lazarus' wonderful experiences while away? Where had he been? What had he seen? Surely during these four long days and nights since he died, ample opportunity had been given him to see much that was going on in heaven. He surely must have met his mother over yonder, and seen some of the friends of the neighbours there in Bethany. Did they press him with questions to tell them all about these folks

from whom they had been separated so long? Should such an experience come to one in these days, quite likely special trains would bring hundreds, yes, thousands of people to inquire regarding friends in the glory land.

Well, reader, the Bible is silent as to any wonderful things Lazarus saw during those four days. Evidently he had nothing to tell. Quite true, here was presented a wonderful opportunity to make known all about the conscious life of dead people, which we hear so much about these days. But Lazarus is silent. His theme, rather, was glorifying his Lord, by whose power he had come up from his four-days sleep in his tomb.

Like a Dreamless Sleep

He remembered what he experienced and saw during that time, about the same as any dreamless person can recall what went on during the hours of the night while he was sound asleep. "His breath goeth forth, he returneth to his earth; in that *very day* his thoughts perish." Ps. 146: 4. "If a man die, shall he live again? all the days of my appointed time *will I wait* [for what?] till my change come [as did Lazarus]. Thou shalt call, and I will answer Thee [as did he by coming forth from his tomb]: Thou wilt have a desire to the work of Thine hands." Job 14: 14, 15.

Again, had Lazarus gone to heaven when he died, as is so commonly believed these days, why did Jesus go to the grave? Why disturb the *body* of Lazarus at all? Why did He not look into the heavens, and call him down from there? And why did He tell His disciples that He must go to Bethany to awake *Lazarus out of his sleep*?

Ab, reader, Jesus knew where to go to find His friend in Satan's prison house. He knew where to address His life-giving call; and the Lazarus who had been a familiar personage about Bethany, all there was of him, came forth out of that rock-cavern tomb where he had four days before been laid?

Why not believe the truth of God's word regarding our loved ones who sleep until called forth, as was Lazarus from the tomb?

—After the long submarine campaign conducted by the Central Powers against the Allied shipping, the losses are just a trifle more than balanced by new ships built and added to the register. The reason for the shortage of freights is not submarine warfare but the demands made upon shipping by the war necessities of the Allied armies and navies.

—It is said that 160,000 human beings have died in Albania, the country which Austria recently conquered. It is said that half a million more are facing the same fate before normal conditions can be restored. Such are the results of war. Can any triumph, however great, pay for the lives of these hundred thousands?

The First Martyr For Christ

Eloquent Defense Before Enraged Tribunal—Convinced by the Power of the Presentation of Truth—The Message Rejected and Messenger Stoned to Death—Paul a Participant, but Deeply Convicted of the Wrong That Was Done

By MRS. E. G. WHITE



STEPHEN, the foremost of the seven deacons, was a man of deep piety and broad faith. Though a Jew by birth, he spoke the Greek language, and was familiar with the custom and manners of the Greeks. He therefore found opportunity to preach the gospel in the synagogues of the Greek Jews. He was very active in the cause of Christ, and boldly proclaimed his faith. Learned rabbis and doctors of the law engaged in public discussion with him, confidently expecting an easy victory. But "they were not able to resist the wisdom and the spirit by which he spake."

As the priests and rulers saw the power that attended the preaching of Stephen, they were filled with bitter hatred. Instead of yielding to the evidence that he presented, they determined to silence his voice. Therefore they brought him before the Sanhedrin council for trial.

The Talent of Surrounding Countries Brought against Him

Learned Jews from the surrounding countries were summoned for the purpose of refuting the arguments of the prisoner. Saul of Tarsus was present, and took a leading part against Stephen. He brought the weight of eloquence and the logic of the rabbis to bear upon the case, to convince the people that Stephen was preaching delusive and dangerous doctrines; but in Stephen he met one who had a full understanding of the purpose of God in the spreading of the gospel to other nations.

Because the priests and rulers could not prevail against the clear, calm wisdom of Stephen, they determined to make an example of him; and while thus satisfying their revengeful hatred, they would prevent others, through fear, from adopting his belief. Witnesses were hired to bear false testimony that they had heard him speak blasphemous words against the temple and the law. "We have heard him say," these witnesses declared,

"that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us."

The Radiance of Heaven in His Face

As Stephen stood face to face with his judges to answer to the charge of blasphemy, a holy radiance shone upon his countenance, and all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." Many who beheld this light trembled and veiled their faces, but the stubborn unbelief and prejudice of the rulers did not waver.

When Stephen was questioned as to the truth of the charges against him, he began his defense in a clear, thrilling voice which rang through the council hall. In words that held the assembly spellbound, he proceeded to rehearse the history of the chosen people of God. He showed a thorough knowledge of the Jewish economy, and the spiritual interpretation of it, now made manifest through Christ. He made plain his own loyalty to God and to the Jewish faith, while he showed that the law in which the Jews trusted for salvation had not been able to save Israel from idolatry. He connected Jesus Christ with all the Jewish history. He referred to the building of the temple of Solomon, and to the words of both Solomon and Isaiah: "Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is My throne, and earth is My footstool: what house will ye build Me? saith the Lord: or what is the place of My rest? Hath not My hand made all these things?"

Knew His End Had Come

When Stephen reached this point, there was a tumult among the people. When he connected Christ with the prophecies, and spoke as he did of the temple, the priest, pretending to be horrorstricken, rent his robe. To Stephen, this act was a signal that his voice would soon be silenced forever. He,

knew that he was giving his last testimony. Although in the midst of his sermon, he abruptly concluded it.

Suddenly breaking away from the train of history that he was following, and turning upon his infuriated judges, he cried: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it."



THE DEATH OF STEPHEN, THE FIRST MARTYR FOR CHRIST

Like Beasts of Prey They Rush upon Him

At this, priests and rulers were beside themselves with anger. Acting more like beasts of prey than human beings, they rushed upon Stephen, gnashing their teeth. In the cruel faces about him the prisoner read his fate, but he did not waver. For him the fear of death was gone. For him the enraged priests and the excited mob had no terror. The scene before him faded from his vision. To him the gates of heaven were ajar, and looking in, he saw the glory of the courts of God, and Christ, as if just risen from His throne, standing ready to sustain His servant. In words of triumph Stephen exclaimed, "Behold, I see the heavens opened,

and the Son of man standing on the right hand of God."

As he described the glorious scene upon which his eyes were gazing, it was more than his persecutors could endure. Stopping their ears, that they might not hear his words, and uttering loud cries, they ran furiously upon him with one accord, "and cast him out of the city." "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

No legal sentence had been passed upon Stephen, but the Roman authorities were bribed by large sums of money to make no investigation into the case.

Resulted in Saul's Conviction

The martyrdom of Stephen made a deep impression upon all who witnessed it. The memory of the signet of God upon his face, and his words, which touched the very soul of those who heard them, remained in the minds of the beholders, and testified to the truth

of that which he had proclaimed. His death was a sore trial to the church, but it resulted in the conviction of Saul, who could not efface from his memory the faith and constancy of the martyr, and the glory that had rested on his countenance.

At the scene of Stephen's trial and death, Saul had seemed to be imbued with a frenzied zeal. Afterward he was angered by his own secret conviction that Stephen had been honored by God at the very time when he was dishonored by men. Saul continued to persecute the church of God, hunting them down, seizing them in their houses, and delivering them up to the priests and rulers for imprisonment and death. His zeal in carry-

ing forward this persecution brought terror to the Christians at Jerusalem. The Roman authorities made no special effort to stay the cruel work, and secretly aided the Jews in order to conciliate them and to secure their favour.

A Mightier One Had Chosen Saul

After the death of Stephen, Saul was elected a member of the Sanhedrin council in consideration of the part he had acted on that occasion. For a time he was a mighty instrument in the hands of Satan to carry out his rebellion against the Son of God. But soon this relentless persecutor was to be employed in building up the church that he was now tearing down. A mightier than Satan had chosen Saul to take the place of the martyred Stephen, to preach and suffer for His name, and to spread far and wide the tidings of salvation through His blood.

The persecution that came upon the church in Jerusalem resulted in giving a great impetus to the work of the gospel. Driven from Jerusalem, the believers "went everywhere preaching the Word."

Many from Humbler Walks

Among those to whom the Saviour had given the commission, "Go ye therefore, and teach all nations," were many from the humbler walks of life,—men and women who had learned to love their Lord, and who had determined to follow His example of unselfish service. To these lowly ones, as well as to the disciples who had been with the Saviour during His earthly ministry, had been given a precious trust. They were to carry to the world the glad tidings of salvation through Christ.

When they were scattered by persecution they went forth filled with missionary zeal. They realized the responsibility of their mission. They knew that they held in their hands the bread of life for a famishing world;

and they were constrained by the love of Christ to break this bread to all who were in need. The Lord wrought through them. Wherever they went the sick were healed, and the poor had the gospel preached unto them.

To the Uttermost Part of the Earth

Philip, one of the seven deacons, was among those driven from Jerusalem. He "went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake." Thus encouraged, he sent to Jerusalem for help. The apostles now perceived more fully the meaning of the words of Christ, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

In the trust given to the first disciples, believers in every age have shared. Every one who has received the gospel has been given sacred truth to impart to the world. God's faithful people have always been aggressive missionaries, consecrating their resources to the honour of His name, and wisely using their talents in His service.

An Object-Lesson and an Inspiration

The unselfish labour of Christians in the past should be to us an object-lesson and an inspiration. The members of God's church are to be zealous of good works, separating from worldly ambition, and walking in the footsteps of Him who went about doing good. With hearts filled with sympathy and compassion they are to minister to those in need of help, bringing to sinners a knowledge of the Saviour's love. Such work calls for laborious effort, but it brings a rich reward. Those who engage in it with sincerity of purpose will see souls won to the Saviour; for the influence that attends the carrying out of the divine commission is irresistible.

—The Carranza government in Mexico has decided to abolish bull fighting. The press announcement to this effect states: "March the first marked the end of bull-fighting in Mexico. Under the decree issued by General Carranza, all bull-fighting must cease, and to conduct a bull-fight is now a penal offense, with a severe punishment." General Carranza described the bull-fights as "degrading and tending to brutalize the spectators, of whom there were thousands of both sexes, for nearly every city and town had its bull ring, with frequent exhibitions of the 'sport.'"

—The good news comes to our mission office from the home board that a goodly list of recruits is in preparation to sail for India early this fall. It cheers our hearts to see India in its great need thus provided with additional workers, all of whom will find a warm welcome and be provided with a wide parish.

—Added to the terrible burden that the war has inflicted, Palestine has just been visited with a scourge of locusts, the swarms devastating the fields and olive orchards, and leaving starvation behind them.

Life and Death—the Why

Questions with Answers in Scripture Texts

By B. L. POST

1. *Upon what conditions is our life from God to be retained?*

"He taught me also, and said unto me, Let thine heart retain my words; keep my commandments, and live." Prov. 4: 4.

"And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive." Deut. 6: 24.

2. *Why are these conditions necessary?*

"And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life." Deut. 32: 46, 47.

"In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12: 28.

"The spirit is life because of righteousness." Rom. 8: 10.

"It is the Spirit that quickeneth; . . . the words that I speak unto you, they are spirit, and they are life." John 6: 63.

Words are but thoughts expressed. God's thought expressed is life itself. A creature's thought expressed is not life, and therefore can not impart life. A continual life, then, depends upon receiving the expressed thought of God, His word.

3. *Can God's word, with a man-meaning attached, give life?*

"And the commandment, which was ordained to life, I found to be unto death." Rom. 7: 10.

"For to be carnally minded is death; . . . because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8: 6, 7.

"Thus saith the Lord of hosts, Harken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. . . . They say unto every one that walketh after the imagination of his own heart, No evil shall come upon you, . . . Therefore, behold, I am against the prophets, saith the Lord, that steal My words every one from his neighbor." Jer. 23: 16, 17, 30.

From the above texts, we conclude that the carnal mind may, when giving consideration to the word of God, find no life therein: for in looking at God's word through the eyes of a carnal concept, a carnal meaning is attached to the word, that steals from the word God's thought, which is life. When the commandment is read with a carnal meaning attached, that which is ordained to life is found to be to death.

4. *When one assumes the right to give his own meaning to God's word, can he at the same time be subject to God as his king?*

"In those days there was no king in Israel: every man did that which was right in his own eyes." Judges 21: 25.

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10: 3.

It is evident that the natural man, in so far as he attempts to obey the word of God, but obeys his own idea of it. In reality, he obeys himself, and not God; for when the word requires of him that which is contrary to his own thought, he rejects the word for that which is right in his own eyes. He then rejects God as his king.

5. *In view of our natural tendency to give our own meanings to God's word, what counsel should be heeded?*

"Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes." Deut. 12: 8.

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; . . . for My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isa. 55: 7-9.

6. *How may we be sure we are getting God's thought from His word?*

"Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for

He shall not speak of Himself; but whatsoever He shall hear, that shall He speak." John 16: 13.

"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual


things with spiritual." 1 Cor. 2: 12, 13.

To receive, then, an interpretation of God's word which originates in a creature's mind, is to find it to death; but to receive an interpretation from the Holy Spirit, one text explained by other texts, bringing together the evidences on the subject under consideration, in this way allowing the Bible to interpret itself, is to receive God's thought as expressed in His word, and consequently life.

How to Find the Messiah

"Come and See"

BY WILLIAM COVERT

HILIP was telling Nathanael that he had found the Messiah. Nathanael expressed a doubt upon the subject, because the One of whom Philip spoke came from Nazareth. Said he, "Can any good thing come out of Nazareth?" But Philip had been in contact with the Nazarene, and he was so sure He was the Christ, that he did not stop to argue with Nathanael. His confident advice was, "Come and see." He knew that if Nathanael could actually meet Jesus, he would see for himself that the Messiah had come. The acquaintance would settle the question.

Nathanael did as Philip suggested, and the first meeting took away all doubt. Then in delighted confidence he said, "Thou art the Son of God; Thou art the King of Israel."

If Nathanael had refused to see Jesus because He came from Nazareth, probably he would have remained a stranger to the grace of God. But being a seeker after truth, his eyes were easily opened. His life of prayer helped him to come with Philip, and too, it enabled him to see when he did come.

At one time Jesus, speaking to a large class of skeptics, said, "Ye will not come to Me, that ye might have life."

Getting near enough to see is what moves one to believe in Jesus. The Saviour told Nathanael that He saw him under the fig-tree before Philip called him. Nathanael had been under the shade of the fig-tree praying that God would help to find the Messiah. It was the Spirit in Christ that moved Nathanael to pray. The Spirit that

was working in him, very readily saw the counterpart of itself when the two came together.

When Jesus told Nathanael of having seen him praying for light under the fig-tree, Nathanael knew that he was meeting face to face the Son of God. The marvelous ability of Jesus to see the secrets of a patient heart in the place of secret prayer opened the eyes of Nathanael's heart so he could clearly see who Jesus was when they met face to face.

That same Spirit by which God sees men's hearts and by which the blind eyes of men's hearts are made to see, is working to-day. That Spirit opens their eyes and turns them from darkness to light. They turn from the power of Satan to God, "that they may receive forgiveness of sins, and inheritance among them which are sanctified." Acts 26: 18.

When speaking of the awful condition of darkness that exists in the sinner's mind, Paul says the gospel is "hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not." 2 Cor. 4: 3, 4. Satan himself is blinding sinner's minds, to keep them from being saved. The devil puts the darkness of unbelief over men's eyes, "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

But those who will pray for light, as Nathanael did under the fig-tree, and then will hear the call of some Philip, as Nathanael did, can "come and see." The way is open. The time is now. Do you hear the call? Then come.

EDITORIAL

Hope for the Backslider

It was the night before the crucifixion that Peter, the zealous but head-strong disciple, promised the Master that though all men should forsake Him yet he never would do so. He would go to the death with his Lord first. But Christ knew the self-sufficient man in him better than he knew himself, and replied, "Before the cock crow twice thou shalt deny me thrice." And Peter did it. He fell from grace just as

Israel went through the same experience at Sinai. They had promised to obey all that God had told them, to listen to His voice, to heed His councils, and yet within a few days had so far departed from God as to demand a god of gold to worship. Nor did they do better at any time in their history except as they individually learned that their strength was nothing except as God dwelt in their hearts by His Spirit.



"AND HE OPENED HIS MOUTH AND TAUGHT THEM, SAYING, BLESSED—"

many a self-sufficient man or woman has, before and since. He had trusted in his own strength to carry him through that hour of trial and disappointment which he could not comprehend, and found too late that he leaned upon a broken reed. And thus do men and women today lean upon themselves, only to find that the needed strength is not there when the demand is greatest, and they fail, fall from their high estate, become discouraged because of it, and come to feel that there is no hope.

Again and again God said of Israel, "My people are bent to backsliding from me." Hosea 11:7. And God indicated back in those olden days the cause of that backsliding, for says the Lord, "My fear is not in thee." And Paul tells us that the reason for backsliding is an "evil heart of unbelief." They felt sufficient unto themselves. But God has not left us there, for he places before his people the way to return, and says, "I hearkened and heard, but they spake not aright: no man repented him of his wicked-

ness, saying, What have I done? Every man turned to his course as a horse runneth into battle." Jer. 8:5, 6. And again, "*Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, . . . and ye have not obeyed My voice, saith the Lord.*" Verse 13.

With the acknowledgment, true repentance and sorrow for sin, the promise of God comes clearly to all, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God for He will abundantly pardon." Isa. 55:7. God does not refuse to receive and pardon the transgressor if he truly repents, no matter how great the sin or how deep the depth to which he has fallen. It has been the experience of the writer to see men raised from the depths, men who had been led far from the way righteousness, apparently lost their hold on Christ entirely. They have been restored again to Him to know and to feel and to value His love and His counsel as never before.

One incident comes to mind of a young man of promise who was doing good work for the Master, but in the hour of temptation he fell, became discouraged, and for a number of years it seemed that he was lost. A day came when he found himself at the lowest depths, utterly discouraged and ready to end his life. In that hour one of God's servants was sent to him, cut deep into his seared heart with the invitation of the Crucified, and, behold, the hard, calloused heart was pierced and the work of restoration begun. It continued in succeeding years. The last the writer knew of the person in question he was happy in Christ, yet bearing the marks of those cruel years under the bondage of sin in his physical being. These cannot always be removed. God lets them remain to remind us of our weakness, and to bring home to our hearts our utter dependence upon His almighty power. "Watch and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak."

A return to God means a complete surrender on the part of the backslider of every known sin. It means that he submits his life and all that it is or can be to his Master and to the laws His kingdom. No half measures will do. Half measures will be but to leave the wedge by which we hope again to make possible our exit through the

unclosed door. Christ cannot abide with us if there is another in our hearts. "No man can serve two masters." Christ and the world with its pleasures and lusts do not keep company. So if we would find pardon, and the way in which our steps will not slide, we must have the law of God, the love of Christ, and the communion of His Spirit in our hearts.

Are there in your life doubts and fears, or have you departed from God? The very best evidence that He will accept you lies in the desire of your heart to return to Him. No repentant child was ever turned away. There is greater joy in heaven over "one sinner that repenteth," than over ninety and nine just persons. The prodigal after years of neglect on his part was received with open arms by his father and freely forgiven. But he had repented of his folly. And so must you. Then you can have the same joy.

In these last days when skepticism, worldliness, love of pleasure, are most prevalent, the danger of backsliding is very great. "Because iniquity shall abound the love of many shall wax cold." Matt. 24:12. For this reason Christ warns, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares." "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things." Luke 21:34, 26.

There is indeed hope for the backslider. We have all "sinned and come short of the glory of God." We have all sought more or less our own ways. Some have found grace and pardon, peace and comfort, in the Lamb of Calvary. And still the door of mercy is open, and within is room. If your heart calls you to him who died for you, if the road that leads to your Father's house draws out your heart toward Him, and you long to take the path back to peace, then why delay? It may prove fatal. "Come unto me all ye that labour and are heavy laden, and I will give you rest." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take of the water of life freely." Come, brother, come, and know God's forgiving love, His tender compassion, His boundless grace.

A Crisis of History

By ROBT. A. CLARKE

(The following short article from one of our readers gives evidence of an awakened sense of the dangers ahead. It will bear careful perusal.—Editor.)

A NEW era has burst upon us. We stand upon the threshold of a new order of things: never again can the old order be restored. Forces political, economical, racial, social, industrial, and religious have been set free: it is doubtful if these forces will ever be brought under control again. We have in fact reached a crisis in the world's history. Already things are changing, and changing for the worse. The clouds are gathering fast; soon the storm of God's wrath will burst upon the warring nations. The shadow of hell has fallen upon this once fair earth; the Sun of righteousness is for the time being in eclipse.

Principles for which it was hard to win a place, and dearly cherished, are slipping from us never to be regained. Religious persecutions have already begun. The night of the world's history has arrived. Man is no longer free. He is fast becoming the slave of human despotism. The dominating spirit, the spirit that holds the world as in a vise, is the spirit of militarism, hatred, and murder, the spirit that slew Abel and has been gathering strength ever since; and it will end in hell.

All this has been foretold; it is in fact, one of the strongest arguments to the truthfulness of the Scriptures. Events predicted thousands of years ago are having their fulfillment in our time, even now. There is only one thing

that stands between us and the final judgment—the coming of the Lord to call His people home, and to bring this "Christian" dispensation to an end.

The great war now raging in Europe is generally attributed to the vanity, the ambitions of one man, or one nation, but this is only in part true. In reality it is the culmination of man's rule, the climax of six thousand years of sin and violence and the wilful transgression of God's holy law. It is but the beginning of the world's last night of sorrow, to be followed by still greater calamities.

Many people say, even statesmen tell us, that after this war things will be different, the world will be made new, the millenium will in fact have arrived: man will have regained his lost position, gotten back into favour with God through his sacrifices for country. But the great deceiver never led men farther astray. Things will indeed be different, so different in fact that there will be upon the earth "distress of nations with perplexity, men's hearts failing them for fear."

Man has built up an appalling account during these centuries. The settlement will be in proportion. But Christ is coming! He is near, "even at the doors." So every Christian that "hath this hope purifieth himself, even as He is pure."

What of the Day?

By Max Hill

THE night is far spent—the day,
What of the day?
O watcher with eye intent, O say,
What of the day?

The morning comes apace.
For in the east I trace
The first red rays of light
That drive away the night.

But watcher with eye aglow—the day,
What comes with day?
My night-frighted soul would know, O say,
What comes with day?

The day that turns the gloom
Of earth's long night to bloom—
O, far the message rings,
This day salvation brings!

O watcher with visions true—the day,
Who comes with day?
Who comes with the day so new? O say,
Who comes with day?

From heaven's courts, behold,
With power and light untold,
With angels in His train,
Messiah comes to reign!

Health and Temperance

The Word "Wine" in the Bible

Distinction Between the Unfermented and the Alcoholic Juice of the Vine

By MRS. S. N. HASKELL

UNFERMENTED wine, or grape juice, or fruit nectar, as it is termed, is not a modern drink by any means. It was a well known, favourite drink with the ancients.

Dr. Adam Clarke gives the following comment on Gen. 40: 11: "'And I took the grapes, and pressed them into Pharaoh's cup.' From this we find that *wine* anciently was the *mere expressed juice of the grape*, without fermentation. The *saky*, or cupbearer, took the bunch, pressed the juice into the cup, and instantly delivered it into the hands of his master. This was anciently the *yayin* of the Hebrews."

Inconsistent in Use of Words

Those who claim that the Bible recognizes *only fermented* wine, translate *yayin* as fermented wine in the 142 places it occurs in the Bible. This is not correct. As well might we claim that "meat" in Gen. 1: 29 means "flesh," because it is so understood in 1 Cor. 8: 13. The meaning of words in all languages changes as years pass. "Prevent" in the days of King James meant to "go before," but it has an entirely different meaning now. Those who insist upon *always* translating the Hebrew word *yayin*, "fermented wine," are much the same as those who, in the twentieth century, would use the word "prevent" with the meaning of the seventeenth century.

William Smith, in his large three-volume dictionary of the Bible, says that it was an ancient custom to preserve the wine sometimes in an unfermented state, and that the terms translated "wine" sometimes refer to an unfermented liquor. Fermented wine is mentioned more times in the Bible than the

unfermented, because of the oft-repeated warnings against it.

The Sweet or New Wine

The term "sweet" or "new wine," as used in Joel 3: 17, 18 and Amos 9: 13, where it is promised by God as a special blessing to His people, is translated from the Hebrew word '*Assis*. Henderson, as quoted in M'Clintock and Strong's Biblical and Theological Cyclopaedia," says: "By '*Assis* is meant the *fresh wine*, or the juice of the grape or other fruit which has *just been pressed out*, and is free from intoxicating qualities."

God designs that His people should enjoy the juice of the luscious fruits He has given them in such abundance but He forbids their even looking upon it when the bite of the serpent, or alcohol, is in it. Prov. 23: 31, 32. Truly fermented wine "biteth like a serpent, and stingeth like an adder."

Preserved by Boiling

It is usually understood that the Hebrew *debash*, a beverage called "honey" in Gen. 43: 11 and Eze. 27: 17, was similar to the *dibis* in common use in Syria at the present day. *Dibis* is the unfermented grape juice preserved by boiling it down to one half or one third of its original bulk, which is diluted with water before drinking. In many homes sweet cider is preserved in the same manner.

Unfermented wine has always been a favorite beverage of those who wished to keep their bodies in the best physical condition. Many of the pure unfermented fruit juices are destructive to germ life. Typhoid fever germs are slowly killed by lemon juice. Unfermented fruit juices are cooling to the blood, and in direct contrast to the feverish effect of the fermented wine.

Home and Young Folk

The Power of a Picture



YEARS ago a painter stood in his studio, his right thumb to the belt of his blouse and his left hand holding the pipe he had withdrawn from his lips in honour of his visitor, Father Hugo, the vicar of the rich Church of St. Jerome. The artist had not yet reached middle age. He was famous in Dusseldorf, and some said that his name would some day be known throughout the world. Stenburg ruefully thought that when that day came he should be past the enjoyment of riches which tarried so long. Still, he managed to enjoy life in the present. He loved his art. Now and again he became so absorbed in his work that he forgot all else than the picture on his easel.

Still, though he had done good work, he had as yet never satisfied himself, nor reached his own ideal, but desired something more. Thus Stenburg was not a satisfied man. There was a restlessness in his handsome eyes, and a sharp tone in his voice, which, to a close observer, proclaimed a spirit not at peace. Otherwise, to the world he appeared a jolly, prosperous man, who displayed on occasion a shrewd business capacity, and one who knew his own interest well. He was speaking now.

"No, Reverend Father, the sum you offer would but ill repay me for the labour of so large an altarpiece as you honour me by naming. It must have many figures, all carefully studied. The crucifixion is not an easy subject, and it has been so often taken that it would be difficult to compose a picture different—as I should wish it to be—from others."

"I will not limit you to the price. You are an honest man, Sir Painter, and the Church of St. Jerome will not pay for the altarpiece. It is to be the gift of a penitent."

"So! That makes a difference. Return, Reverend Father, a month from today, and studies for the work shall be ready."

So they parted, both well pleased, and

during the following weeks Stenburg studied the composition of the altarpiece, and penetrated into the Jewish Strasse for models for his figures.

Father Hugo was satisfied. He desired the central point of the picture to be the cross of the Redeemer, and left the grouping of the accessories to the artist. From time to time the vicar dropped in, often accompanied by another priest, to inspect the progress of the work. It was to be placed in the church upon the feast of St. Nicomede, the patron saint of the donor, which fell upon the first of June.

With the bursting of the young green leaves and the upspringing of the first flowers, a hunger had seized upon the artist's soul to leave Dusseldorf, and with his sketch-book wander over the surrounding country. On the borders of the forest he came one day upon a Gypsy girl plaiting straw baskets. Her face was beautiful; her coal black hair fell in waving ripples to her waist; and her tattered red dress, faded and sunburnt to many hues, added to her picturesque appearance. But her eyes were the feature that caught the artist's regard,—restless, limpid, black eyes, whose expression changed every moment; pain, joy, fun, and roguery were reflected in their depths as swiftly as the cloud shadows chase each other across a lake.

"What a capital picture she would make!" thought Stenburg; "but then who would buy a Gypsy girl? No one!"

The Gypsies were looked upon in Dusseldorf with hatred; and even to this day the fact that one is a Gypsy is, in the eyes of the law, a punishable offense.

The girl noticed the artist, and flinging her straw down, sprang up, raising her hands above her head, and snapping her fingers to keep time, danced lightly and gracefully before him, showing her white teeth, and her glance sparkling with merriment.

"Stand!" cried Stenburg, and he rapidly sketched her. Quickly as he drew, it was a weary position for the girl to maintain; but

she never flinched, though a sigh of relief, as her arms dropped and she stood at rest before him, attested to the artist the strain the attitude had been.

"She is not only beautiful, she is better—a capital model. I will paint her as a Spanish dancing girl."

So a bargain was struck. Pepita was to come thrice a week to Stenburg's house to be painted. Duly at the appointed hour she arrived. She was full of wonder. Her great eyes roved around the studio, glancing on the pieces of armor, pottery, and carving. Presently she began examining the pictures, and soon the great altarpiece, now nearing its completion, caught her attention. She gazed at it intently. In an awed voice she asked:—

"Who is that?" pointing to the most prominent figure, that of the Redeemer on the cross.

"The Christ," answered Stenburg carelessly.

"What is being done to him?"

"Being crucified," ejaculated the artist. "Turn a little to the right. There! that will do."

Stenburg, with his brush in his fingers, was a man of few words.

"Who are those people about him—those with the bad faces?"

"Now look here," said the artist, "I cannot talk to you. You have nothing to do but stand as I tell you."

The girl dared not speak again, but she continued to gaze and speculate. Every time she came to the studio, the fascination of the picture grew upon her. Sometimes she ventured an inquiry, for her curiosity consumed her.

"Why did they crucify him? Was he bad, very bad?"

"No, very good."

That was all she learned at one interview; but she treasured each word, and every sentence was so much more known of the mystery.

"Then, if he was good, why did they do so? Was it for a short time only? Did they let him go?"

"It was because——"

The artist paused, his head on one side, stepped forward, and arranged her sash.

"Because?" repeated Pepita breathless.

The artist went back to his easel; then looking at her, the eager, questioning face moved his pity.

"Listen! I will tell you once for all, and then ask no further questions;" and he told her the story of the cross, new to Pepita, though so old to the artist that it ceased to touch him. He could paint that dying agony and not a nerve would quiver; but the thought of it wrung her heart. Her great black eyes swam in tears which the fiery Gypsy pride forbade to fall.

The altarpiece and the Spanish dancing girl were finished simultaneously. Pepita's last visit to the studio had come. She looked upon the beautiful representation of herself without emotion, but turned, and stood before the altarpiece, unable to leave it.

"Come," said the artist, "here is your money, and a gold piece over and above, for you have brought me good luck; the 'Dancing Girl' is already sold. I shall want you sometime, perhaps, again, but not just yet. We must not overstock the market with your pretty face."

The girl turned slowly.

"Thanks Signor!" but her eyes, full of emotion, were solemn. "You must love him very much, Signor, when he has done all that for you, do you not?"

The face into which she looked flushed crimson. The artist was ashamed. The girl, in her poor, faded dress, passed from his studio, but her plaintive words rang in his heart. He tried to forget them, but impossible. He hastened to send the altarpiece to its destination. Still he could not forget—"all that for you."

At last the pain was not to be borne. He would face it and conquer it. He went to confession: Father Hugo questioned Stenburg. He believed all the doctrines of the church. So the vicar gave him absolution, and assured him that "all was well." The artist allowed a liberal discount on his altarpiece, and for a week or two felt at ease. But then up rose the old question, "You must love him very much, do you not?" and would be answered. He grew restless, and could not settle to his work. So wandering about, he heard of things which had not before come under his notice. One day he saw a group of persons hastening to a house near the walls, a poor place, and then he noticed others coming in the opposite direction, and they, too, passed into its low doorway. He asked what was happening there, but the man he questioned could not satisfy him. This aroused his curiosity.

A few days later he learned that a stranger, one of the "Reformed," lived there—one of those despised men who appealed on every occasion to the Word of God. It was hardly respectable, hardly safe, even to know him, yet perhaps here he might find that which he sought. This man might possess the secret of peace. So Stenburg went to observe, perhaps to inquire, certainly not to join those people; but a man cannot approach fire and remain cold. This Reformed preacher spoke and looked as one who was walking the earth with Christ; yes, one to whom He was all. Stenburg found what he longed for—a living faith. His new friend lent him for a time a precious copy of the New Testament, but, hunted from Dusseldorf after a few weeks, he left, and had to take the book with him; but its essence was left in Stenburg's heart.

Ah! no need to question now! He felt in his soul the fire of an ardent love. "Did all that for me! How can I ever tell men of that love, that boundless love, which can brighten their lives as it has mine? It is for them, too; but they do not see it, as I did not. How can I preach it? I cannot speak. I am a man of few words. If I were to try, I could never speak it out. It burns in my heart, but I cannot express it—the love of Christ!" So thinking, the artist idly drew with a piece of charcoal in his fingers, a rough sketch of a thorn-crowned head. His eyes grew moist as he did so. Suddenly the thought flashed through his soul: "I can paint. My brush must proclaim it. Ah! in that altarpiece his face was all agony. But that was not the truth. Love unutterable, infinite compassion, willing sacrifice!"

The artist fell on his knees, and prayed that he might paint worthily, and thus speak.

And then he wrought. The fire of genius blazed up, up to the highest fibre of his power—nay, beyond it. The picture of the crucifixion was a wonder—almost divine.

He would not sell it. He gave it a free-will offering to his native city. It was hung in the public gallery, and there the citizens flocked to see it, and voices were hushed and hearts melted as they stood before it, and the burghers returned to their homes knowing the love of God, and repeating to themselves the words written so distinctly beneath:—

"All this I did for thee:

What hast thou done for me?"

Stenburg also used to go there, and watching far back from the corner in the

gallery the people who gathered about the picture, he prayed God to bless his painted sermon. One day he observed, when the rest of the visitors had left, a poor girl standing weeping bitterly before it. The artist approached her. "What grieves thee, child?" he asked.

The girl turned; she was Pepita. "O Signor! if he had but loved me so!" she said, pointing to the face of yearning love, bending above them. "I am only a poor Gypsy. For you is the love, but not for such as I," and her despairing tears fell unrestrained.

"Pepita, it was also all for thee." And then the artist told her all. Until the late hour at which the gallery closed, they sat and talked. The painter did not weary now of answering her questions, for the subject was the one he loved best. He told the girl the story of that wondrous life, magnificent death, and crowning glory of the resurrection and also explained to her the union that redeeming love effected. She listened, received, and believed his words. "All this I did for thee."

Two years had passed since the altarpiece has been ordered. Winter had come again. The cold was intense, and the wind moaned down the narrow street of Dusseldorf and shook the casements of the artist's dwelling. His day's work was done, and by the blazing pine logs he was seated, reading a copy of his beloved Gospel, which he had with difficulty obtained. A knock sounded at the door, and a man was admitted. He wore an old sheepskin jacket. He glanced ravenously toward the bread and meat upon the table, even as he gave his message.

"Would the gentlemen come with him on urgent business?"

"Wherefore do you wish me to come?"

"I cannot say," replied the man; "but one who is dying wants to see you."

"Eat," said the artist. "I will accompany you." The man murmured his thanks as he devoured the food.

"You are hungry?"

"Sir, we all are famished with hunger."

Stenburg brought a bag of provisions. "Can you carry this?"

"Ah! gladly, gladly. But come—there is no time to lose."

The artist followed. His guide led him, quickly through the streets, and out into the country beyond. The branches were laden with snow, and the great crowded trunks were confusing. There was no path, but the

man never hesitated. He silently and swiftly kept ahead of Stenburg. At last they came to a glade belted round with trees. Here a few tents were erected.

"Go in there," said the man, pointing to one of the tents, and then turned to a group of men, women, and children, who thronged about him. He spoke to them in a wild tongue, and lifted his bag from his shoulder.

The artist, crouching, crept into the tent. A brilliant ray of moonlight illuminated the poor interior. On a mass of dried leaves was the form of a young woman. Her face was pinched and hollow. "Why, Pepita!"

At the sound of the artist's voice the eyes opened. Those wonderful dark eyes were still brilliant. A smile trembled on her lips, and she raised herself on her elbow. "Yes," she said, "he has come for me. He holds out his hands. They are bleeding. 'For thee.' 'All this I did for thee.'" And she bade him farewell.

Long years after both the painter and the Gypsy girl had passed away, a gay young nobleman drove in his splendid equipage into Dusseldorf, and while his horses were baited, wandered into that famous gallery. He was rich, young, intelligent—the world was bright, and its treasures within his grasp. He stood before Stenburg's picture, arrested. He read and reread the legend on the frame. He could not tear himself away—it grew into his heart. The love of Christ laid its powerful grasp on his soul. Hours passed; the light faded; the curator touched the weeping nobleman, and told him it was time to close the gallery. Night had come—nay, rather, for that young man the dawn of eternal life. He was Zinzendorf. He returned to the inn and reentered his carriage, but to turn his back on Paris and seek his home. From that moment he threw life, fortune, fame, at the feet of him who had whispered to his heart,—

"All this I did for thee;
What hast thou done for me?"

Zinzendorf, the father of the Moravian missions, answered that question by his devoted life and his welcomed death.

Stenburg's picture no longer hangs in the gallery of Dusseldorf, for when, some years ago, the gallery was destroyed by fire, it perished; but it preached, and God used it to tell of his gift—Calvary's substitute—of whom Paul said, "He loved me and gave himself for me."

Can you, reader, say, "And for me"?—*Selected.*

THE FAILURE

"But to fail!" the girl cried passionately, "I could have stood anything else. I was willing to work—to sacrifice anything. And then to have it all end this way!"

"You were willing to do anything for God except fail?" her pastor suggested.

The girl looked startled. "But God doesn't want failures," she protested. "He wants strong, shining lives. That is what Christian lives ought to be—you've preached it again and again."

"Thirty years ago," her pastor answered, "the church to which I belonged had a young people's society. We used to have meetings just before the Sunday evening service. For a year or two the society did good work; then for some reason it began to deteriorate.

"Our pastor tried one plan after another in vain. Finally he asked Mattie Crandall to lead the next meeting. I happened to be with her at the time. Mattie was a dear girl, everybody loved her, but she was painfully shy. She could never 'speak,' as most of us did, she always read her part; but the leader must speak, and offer prayer as well. Mattie turned absolutely white; then she said in a curious voice, 'I shall fail,—I know I shall fail,—but if you want me to, I'll do it, even if I fail.'"

"The word spread that Mattie Crandall was to lead, and next Sunday the room was crowded. Everybody was curious to see if Mattie would do it. It was pitiful to see her nervousness, but she got through it somehow till she had begun her prayer; then she broke down. As long as I live I shall never forget the silence that followed; it seemed to last minutes, though I suppose it was only a few seconds; and then the pastor's voice took up the prayer. After the meeting, when Mattie, with tears in her eyes, stammered something about failing, he cried, 'Child, you haven't failed; God needed you—you will see.'"

"She did see. A new spirit came into the meetings. One boy who had been fighting against going into the ministry because he feared he might not succeed in it, gave up the fight. He saw clearly that he could not evade it, that what God wanted was a will so completely surrendered that it would be willing even to fail for him."

A silence fell upon the room. Then the pastor asked gently, "Do you see, child?"

And the girl answered gravely, "I see—now."—*Selected.*

The OUTLOOK

Lord Kitchener

While on his way to Russia at the invitation of the Czar to advise the Russian government in military matters, Lord Kitchener, the head of the war department, the organizer of that great machine which has been produced almost out of nothing in two short years, and the one man of the nation in whom the people as a whole had supreme confidence, was lost at sea together with all his staff, in the sinking of the cruiser *Hampshire* off the Orkneys. It is believed that the *Hampshire* struck a mine. As the weather was rough there was but little chance of rescue work, and although four boats are said to have got away from the ship, but few survivors have been found.

Lord Kitchener's career has been a notable one. It was he who organized the campaign which won the Soudan for England and overthrew the power of the Dervishes. He it was who brought success to the army in South Africa during the last Boer war, his organized plan sweeping in the guerilla bands which continued to make the country unsafe, prolonging the strife, and he had the satisfaction of signing a treaty of peace which added the Dutch republics to the Empire. The reorganization of the Indian army which has made possible its being one of the strong factors in the present war was also his work. And on the outbreak of the present war it was Lord Kitchener, the successful organizer of successful campaigns, diplomatist, and statesman, who was called to bear the heavy burden of preparing his country to meet the greatest struggle of their existence. And that work has been well and thoroughly done. It is said so well done, that he who steps into his place will but have to see that the machinery set in motion runs smoothly.

His death has come as a blow to the British people who had learned to trust him absolutely. Memorial services have been held in London and throughout the Empire. Foreign nations of the entente and the neutral powers have expressed their admiration and their sorrow.

And the common feeling of the Empire seems to be that the best memorial to his services at

this hour will be to prosecute the war to a successful and victorious end.

Lord Kitchener has but met the common lot of men. Yet his services to the state have been great, and he will, without doubt, be enrolled as one of the greatest military leaders of his nation. His oneness of purpose in the service of his country, his silence and self-effacement, have led his countrymen to think of him highly in spite of the faults common to men, and the memory of him will remain with them in coming years.

The North Sea Naval Battle

The North Sea naval battle is at last a reality and the fleets of the two nations have met and fought, the one to seek again the cover of the mine-fields and shore batteries that it has been hiding among since the beginning of the war.

The struggle took place off Jutland in the straits of Skager Rak. The German fleet had emerged in full strength and was proceeding northward when it came into touch with the British battle cruiser squadron under Admiral Beatty. The British admiral, though considerably inferior in fighting units, at once engaged the enemy, anxious no doubt to put an end to the enemy's waiting policy and strike at the first opportunity. Though suffering heavily the British fleet did great damage to their enemy, and before the Grand Fleet arrived on the scene late in the afternoon, had engaged the entire German fleet and had it headed for home. Then as dusk fell the Grand Fleet appeared and the battle became a running one till the German fleet found cover.

The British Admiralty with characteristic candour at once published their losses which amounted to three battle-cruisers, the *Queen Mary*, the *Invincible*, and the *Indefatigable*, and three armoured cruisers, the *Warrior*, the *Defence* and the *Black Prince*, and eight destroyers. But few of the officers and crews of any of the vessels were saved. The German losses though concealed as far as possible by the enemy, are known to have been much heavier, they having been known to lose two



LORD KITCHENER

dreadnoughts, two and perhaps three battle cruisers, two light cruisers, and eight destroyers, together with a submarine and one or two Zeppelins. Some sources put the loss even higher.

Though the losses are great to the Grand fleet, yet the battle is a substantial victory. Had the losses been heavier Britain could better have stood it than Germany, and if they are as they appear to be, the greater on the side of the High Seas fleet of Germany, it is evident that whatever may have been the purpose of the German fleet in emerging, that purpose is foiled and the fleet will stay at home for some time to come. The effect of the victory must too be felt in the East in hindering the cooperation of the German army and fleet in the attack upon Rigá, a thing that has been long contemplated.

Yuan Shi Kai

China's strong man is gone. This month has seen events that will move vitally both the East and West. An adopted son of a military uncle, Yuan went with a military expedition to the assistance of the king of Korea in 1882. At the early age of twenty-six he became the Chinese Imperial resident in that country. Here he remained till the Japanese war of 1894-95. As the governor of Shantung he saved the European residents from the fury of the Boxer movement in 1900, and later became governor of Chi-li, one of the provinces most deeply involved in these sanguinary massacres.

Called to the position of guardian of the Emperor, who was a minor, during the regency of Prince Chun, he was sent into disgrace by the order of the prince in 1908, but on the outbreak of rebellion in 1911 he was recalled and made prime minister of the realm. Even while acting in this capacity for the monarchy he negotiated with the rebels, hoping to preserve a constitutional monarchy for the country. This plan failed, however, and the republic was established, in some way Yuan having had the confidence of the rebels and becoming its first president. He was this year persuaded to accept the imperial crown, for which some of his friends had been long working, believing that it was best for the country. But the country

did not agree, and rebellion followed, Yuan abdicating and resuming the title of president. This revolutionary condition had not been entirely suppressed at the time of Yuan's death, and as there is no known Chinaman strong enough to take his place, he leaves China in as chaotic a condition as those from which he has so often rescued it.

Christian Science Again

Not only does the founder of Christian Science claim that the system is based upon the "Book of books," but she also asserts that its mainstay is Science. When the

teachings of Christian Science are examined closely they are found to be replete with fallacies and illogical conclusions. And when compared with the Bible it is seen that not one essential doctrine is Biblical. That in itself should be enough to warm us against it and cause us to reject it.

But let us ask a Scientist how the system appeals to his mind which is trained to consider things from the science standpoint.

We quote:—

I should prefer to see the Roman Catholic church grow—in spite of its obscurantism and its elevation of itself above the State—

than to see this rapid growth of the most vulgar and debasing of modern sects, that of Christian Science, with its fatuous inanities and the superstitious delusions of its votaries. . . . Christian Science is ungrammatical, unpoetic, absurd to the last degree, yet it possesses the immense power which low ideals dressed up pretentiously have over the multitude of commonplace, prosaic, superstitious souls.—The late Professor Elliot Norton, of Harvard University.

—Not only have some states in America ruled liquor out of their boundaries, but recent laws make it impossible for advertisements of liquor to appear in their daily papers or the magazines without incurring a heavy penalty.



YUAN SHI KAI

Still Preparing for War

The lesson of the European war is being learned in a way the exact opposite of that which the advocates and lovers of peace could have desired. The cry of those nations who are not involved in the present war is not, Let us have peace, but, Let us be prepared for war, for the world is on fire and who knows when it may be our turn.

It is this attitude that the greater neutral powers are taking, and though there are many within these lands who plead for a more peaceful attitude toward the future, the majority and the governments themselves are committing themselves to the policy which has produced the present strife, and will but lay the foundations for a greater one in the future.

The United States of America is leading in this cry of preparedness as is evident from the recent action of the congress of that country. It has been voted to provide for a great "peace" army of approximately one million men, and in addition it is earnestly advocated that the schools and colleges of the land become training centers for a great citizen army to be called upon in the event of trouble. The bill provides for a government plant for the production of nitrates, to cost four hundred and fifty lakhs of rupees. The navy is to be increased by several battle cruisers, dreadnoughts, and submarines, and a large appropriation for the flying arm is also voted. Thus a beginning is being made on the immense program that President Wilson called for last winter, and far more than he called for is being provided at once.

These preparations are but the fulfillment of the words of the prophet many centuries ago. "Prepare war," said he, and the cry is re-echoed to-day, "We must be prepared." "Wake up," says the prophecy; "Let us awaken and arm ourselves," cry the advocates of preparedness. "Beat your plowshares into swords and your pruning hooks into spear," says the prophet; "We must build great arsenals, mammoth munition factories, we will increase our army and navy, we will equip our fighting forces with the mightiest engines of destruction that can be devised," declare the officers of governments.

Thus is prophecy being fulfilled before our eyes. Everywhere mankind, fearful of the attitude of its brother man, is preparing to meet him on the battlefield, the multitude not really desiring it, yet impelled by a force beyond themselves to make preparation for a thing they abhor. Truly the "spirits of devils" are abroad in the earth preparing the world to battle. The only hope for man is in the ranks of the followers of Christ, in the company who look forward with calm hope to the beautiful kingdom of the Master. That we may have fellowship with Him in these days that try men's souls, and companionship with Him in the better land, should be the cry of our souls day by day. Only as we live near Him will we weather the storms of these last days.

The Failure of Higher Criticism

From Abraham to Jesus there is no break, no interruption. The patriarchs, the judges, the kings, the prophets, the Saviour, the apostles, —they are all and one the ever rising force that necessarily always incarnates itself in a great and eventually a transcendental personality. Where struggles so intense and aspirations so vast are the rule, there personality, of an even greater type, cannot be missing.

The "higher critics," by misconstruing personality, misconstrue all those struggles, all those aspirations. He who misinterprets Abraham misinterprets and misunderstands Jesus of Nazareth; as, on a minor scale, he who misconstrues Lysurgus, misreports and misunderstands Leonidas, Lysander, Agesilaus and Cleomenes III; and he who disbelieves in Romulus misconstrues the Scipios and the Marcelli. Just as all Athenian history gravitated toward its culminating personality, Pericles; just as all Carthaginian history gravitated toward Hannibal; and all Roman history to Julius Caesar,—even so, on a plane even more elevated and more significant, all Hebrew history necessarily culminated, from personality to personality, in Jesus. To deny Abraham, is to deny Jesus; is to deny the plainest facts of that preeminently cephalic history that is the foundation and the life-giving essence of humanity.

Higher criticism stands condemned by history fully as much as by true religion. It is neither true nor helpful. It is the distortion of historic truth, as well as the desecration of true religion.—*Dr. Emil Reich.*

—Remarkable interests are manifest in western lands in the prophecies which are being fulfilled at this time. While the world seems to have gone mad with a war fever, and it seems impossible to withstand the spirit of strife that is abroad, there are many who are being led to study their Bibles as never before. In the large cities of America the largest theatres have been crowded with interested listeners, and in European lands the growth of the number of believers has been greater proportionately than in pre-war days, in spite of the struggle which is raging on every side. Out of the chaos of earthly strife and tumult God can bring to pass the fulfillment of His purpose in gathering a people unto Himself.

—An item in the American papers indicates that Mr. F. A. Stahl, a missionary of the Seventh-day Adventist church among the Indians of Peru, was, with the Indians whom he has been instrumental in converting, the one who brought about the agitation which eventually brought religious tolerance in that country. The Indians who had embraced the faith were fiercely persecuted by the Catholic priests of the country, and their imprisonment and the efforts to save them from further suffering were the agency which brought the cause of religious liberty forcibly before the Assembly.

Question Corner

Eternal Life and Death

If the wicked do not suffer eternal punishment, how can the righteous have life eternal? Is not the meaning of the period the same?—E. G.

From the scriptures it is evident that the eternal punishment spoken of in the Bible is a death, destruction, annihilation, for it is so spoken of in Jude the 7th verse in which we are told that the "angels which kept not their first estate, . . . He hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah and the cities about them in like manner . . . are set forth for an example, suffering the vengeance of eternal fire." In 2 Pet. 2: 6 we are told of Sodom and Gomorrah that "turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly." Coupling the above scriptures with Matt. 25: 4 which reads, "Depart from me ye cursed, (the wicked and the unrepentant) into everlasting fire prepared for the devil and his angels," it is evident that this fire into which the wicked and the devil and his angels are cast is one which is eternal in its effects, and which forever destroys sin and sinners and leaves them as Malachi describes them in the fourth chapter and the third verse, "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." It is therefore evident that the eternal punishment of the wicked is a punishment which is indeed eternal in that it is final and forever, will never be repeated, but will destroy everything utterly which offends and annoys.

On the other hand, eternal life is a very different matter. Life is the opposite of death. Death means a ceasing to be, to exist, while life means to continue to be, exist. Eternal life, then, from the sense of the word analysis only would imply a period of existence at least, and eternal life, that is life with the qualifying adjectives "eternal" and "everlasting," would mean a life to which there is no end. And with this the Scriptures agree in their teachings. In Matt. 25: 34 the Saviour says: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." In the beginning, before man sinned, God's plan and man's righteous life insured immortality, eternal life, so long as he remained sinless. But sin came and brought death in its train, yet in God's mercy he planned for man's redemption and prepared a kingdom, a new dominion which should be man's after the curse of sin had been obliterated. It is this new dominion of which our Lord speaks in the above text. And in other places, it is spoken of as "an everlasting king-

dom," a kingdom that "shall stand forever," one "eternal in the heavens."

The restoration of man to his sinless state as in the beginning would in the natural course of events mean eternal life, for it was sin only which brought death. And the promises of the Word are exact, and uncontrovertable, some of which read, "that . . . they which are called might receive the promise of the eternal inheritance;" "he shall receive . . . in the world to come, eternal life;" "but the gift of God is eternal life through Jesus Christ;" "this is the promise that he hath promised even eternal life." In other texts it is spoken of as "life everlasting," or "everlasting life."

Hence we conclude that in accord with God's original plan, the eternal life which would have been the portion of sinless man, is to be, restored to the pardoned, purified, righteous ones in the "everlasting kingdom," and that death, extinction, by consuming fire, which will destroy forever sin and sinners, will be the portion of the wicked.

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The True Religion

Was the true religion in existence at the time Luther and his brother reformers were starting in their mad career?

—A. O. F.

Evidently our questioner is a member of the Roman Catholic church, and his question is as he remarks in his covering letter, of a controversial nature. We doubt therefore if any answer we may give will give absolute satisfaction unless, as we hope, the question may have behind it an honest desire to know the truth concerning the times mentioned.

The true religion, as such, has ever been in existence. There have been faithful men and women who have stood by what they knew of truth in the midst of darkness and error. The darkest days of the Dark Ages did not utterly obscure the lives of men who sought to know God and to obey His will. We do not have to wait till the days of Luther to find men who protested against the departure in the professed church from the faith of the early church of Christ. Within the fold of Rome faithful men and women withstood the domination and the false teachings of the leaders of the church for centuries. But in many cases their lights were quenched by the overmastering power of an earthly hierarchy. Many sealed their testimony with their lives, many suffered imprisonment and banishment. But in the church even in its darkest days were those who clung to the simple precepts of the Bible and lived truly righteous lives.

The time came when the sentiment against the corruptions within the church was so strong that, as reform from within was impossible, those who desired to see the church purified were compelled to break loose from the church and begin the work, which was otherwise impossible, from without. Thus began the Reformation.

Every historian, Protestant and Catholic alike, recognizes that in those days there was need of reform. But the corrupt influences at the seat of the Papacy made reform of any kind practically impossible within the church. A reformation had to come from without, or through the withdrawal of men from the then nearly universal church.

Previous to this time there had been bodies of men and women, such as the Waldenses, who had withstood the Roman dictation and clung to the Word of God. The Bible, as with Protestants to-day, was their rule and guide. They, with the true within the Roman fold, constituted the true church, for the true church is to-day and always has been composed of those who obeyed God in all that they knew He required.

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