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Awake, O Church of God

By Llewellyn A. Morrison

O church of God, put on thy strength?
Put off the garments fouled by sin,
And let thy Lord clothe thee, at length,
With sacred power all souls to win!
Too long hast thou a vassal lain,
At sensual ease, for sodden gain.

O church divine, be shod with truth,
And armored by the living Word!
So shalt thou have immortal youth,
And Christ within thy gates be heard.
The vital name in all thy creeds,
The crown and glory of thy deeds.

O church omnipotent, thy light
Is as the light of all the days,
When thou are strong, there is no night
Or shadow—only peace and praise,
They who thy templed courts adore,
Dwell in their wideness evermore.

O blessed church, thou hast a part
Of every wondrous thing above,—
The life, the zeal, the holy heart,
The freedom, and the perfect love,
The rest, the joy, the bliss complete
With Mary—at the Master's feet.

Put on thy robes, O church of God,
The shield and helmet of His grace!
Unrurl thy banners—bathed in blood—
And stand before Him, face to face!
Go in His name! By faith and prayer,
Thou shalt with Him the fullness share.



GENERAL ARTICLES

Obscured by the Darkness of Error

The Holy Mingled with the Vile—Separation of the True from the False
Beacon Lights in the Night of Papal Absolutism

BY JEAN VUILLEUMIER

AND to the angel of the church in Thyatira write: These things saith the Son of God, who hath His eyes like a flame of fire, and His feet are like unto burnished brass: I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first. But I have this against thee, that thou sufferest the woman Jezebel, who calleth herself a prophetess; and she teacheth and seduceth My servants to commit fornication and to eat things sacrificed to idols. And I gave her time that she should repent; and she willeth not to repent of her fornication. Behold, I cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of her works. And I will kill her children with death; and all the churches shall know that I am He that searcheth the reins and hearts; and I will give unto each one of you according to your works. But to you I say, to the rest that are in Thyatira, as many as have not this teaching, who know not the deep things of Satan, as they are wont to say; I cast upon you none other burden. Nevertheless that which ye have hold fast till I come. And he that overcometh, and he that keepeth My works unto the end, to him will I give authority over the nations; and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of My Father: and I will give him the morning star. He that hath an ear, let him hear what the Spirit saith to the churches. Rev. 2: 18-29, A. R. V.

To Thyatira, the Consumed Church,
A. D. 538-1798



THE Greek word "Thyatira" means "consuming the victims," "sweet savor of labour," "unwearied about sacrifices," and applies to the period of church history that continues from 538, the beginning of papal supremacy, to 1798, the end of papal supremacy, the situation remaining unchanged until that time.

Jezebel's Nefarious Work

The church of God under this period receives from Jesus Christ a wonderful word of commendation: "Thy last works are more than the first." The blame pronounced in the

message attaches to the influence exerted on the true church by the symbolical Jezebel, whose nefarious work occupies two-fifths of the message to Thyatira, and to which we must devote most of our attention in treating this period.

The woman Jezebel, who is a symbol of the self-styled prophetess—or body of false prophets, as the Hebrew indicates—was the daughter of Ethbaal, king of Sidon (1 Kings 16: 31), who, according to Josephus, was formerly priest of Astarte (Venus) and murderer of his predecessor on the throne. Jezebel was herself a priestess and prophetess of Baal the sun god (2 Kings 9: 22, 30), and seduced Israel into idolatry. From the milder form of idolatry introduced by Jereboam—the worship of the true God under the cherub-ox form, a violation of the second commandment—this woman led them into the violation of the first commandment through the heathen abominations of Baal worship.

In Scripture, a symbolic woman represents a church, pure or impure, as married respectively to Christ or to the world. See Ezekiel 16: 23; Revelation 12, 17. Jezebel must therefore symbolize a church separate from the true church, an influential and corrupt organization, calling herself Christian. From the conversion of Constantine in the fourth century, the union of Christianity and the Roman state was an accomplished fact; and for two centuries after that event, the emperors of Constantinople exercised the upper hand in church affairs. But beginning with the sixth century, this authority passed into the hands of the church, the female consort in the religio-imperial establishment.

Holy Mingled with the Vile

"She teacheth and seduceth My servants to commit fornication, and to eat things sac-

rificed to idols." These practices of ancient Baal worship typify the mixture of truth with error, of the holy with the vile, of Christianity with paganism; in other words, the introduction into the Christian life, worship, and doctrine, of practices, customs, and beliefs of heathen origin. This work had been going on for several centuries; but in the sixth century it was officially sanctioned, carried on, and enforced by a central episcopal authority having its seat at Rome, and exerting its supremacy over all Christendom.

Says Th. de Cauzons, a French Catholic writer:

"Polytheism avenged itself, in a sense, of the conquering religion, by communicating to it a part of what it had been itself. External religion, mechanical practices, with a thousand gods bearing various names, its pilgrimages, its sources, its processions, its festivals, its sorcery, its superstitions,—paganism passed more or less into Christianity."—"History of the Inquisition in France," page 115, note 1.

Given Time to Repent

Christ tells Thyatira that He "gave her time that she should repent; and she willeth not to repent of her fornication." How long was this time? In Daniel's prophecy, we read that the "saints" and the "law" of God were to be given into the hands of the "horn" "until a time and times and half a time." This "horn" was to "cast down truth to the ground," and "destroy" the "holy people." Dan. 7: 25; 8: 12. This period, which is the same as 1260 prophetic days, or literal years (Rev. 12: 6, 14), reaches from the beginning of the sixth century to the end of the eighteenth. The Thyatira period thus begins and ends with the supremacy of the Church of Rome.

"Behold, I cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of her works." At the end of the 1,260 years, in 1798, the great papal church found herself, with the ruling classes in France and some other countries, in a *bed of tribulation* indeed, as they passed through the horrible and bloody scenes of the French Revolution.

"And I will kill her children with death; and all the churches shall know that I am He that searcheth the reins and hearts." This "death" refers, no doubt, to the second death, which will be meted out in the lake of fire to all that do wickedly. See Rev.

20: 6, 14. This terrible and final judgment will be carried out in the presence of "all the churches" when all the nations are gathered before God.

The Invisible Church

But of Thyatira, during these centuries of darkness, Christ says, "I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first." Who and where is Thyatira in history? One might almost say that she is invisible, as far as historical records are concerned. These faithful witnesses "are best discerned by the yells of their persecutors, and by the light of their stakes," says Emile Guers, in his "History of the Christian Church." "Their knowledge of Scripture, their holy zeal, their consecrated energy, remind us of the best days of the church of Christ. Although in ecclesiastical history they bear various names, such as Cathari, Waldenses, Petrobrusians, Picards, Albigenes, etc., it is quite probable that they composed in reality only one religious society, with slight differences, according to countries, leadership, special opinions and such circumstances."

Purity of Life

Then the historian follows them through the Middle Ages—the ninth to the thirteenth century—in lower Italy, in the Piedmont valleys, in France, in Germany, in England, in Dalmatia, Croatia, Hungary, and Bulgaria. "These Christians," he says, "were modest in their life and in their apparel, pure in their morality. Foolish language, evil speaking, and swearing had no place in their conversation. They were chaste, meek, temperate, and kept away from all places of public amusements. They did not seek to become rich, preferring to labour with their own hands than to mart. All their leisure time was spent in giving or receiving useful instruction. And their ministers were likewise weavers, shoemakers, or the like, living from the income of their own labour."

"They made a business of the study of the Scriptures. Their leaders were never without a copy of the New Testament hidden in their garments. The Bible was translated by them and copied in scores of languages before and after the thirteenth century. Pope Innocent III sent pastoral letters against them and their Bibles. Their canvassers and colporteurs scattered the Bible

all along the Rhine, the Rhone, and the Seine, until they reached the gates of Paris."

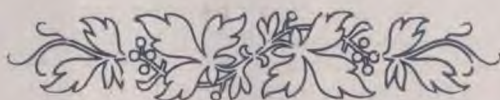
Light Amid the Darkness

As remarked before, these people were the object of relentless persecutions. Millions were slaughtered by order of the ecclesiastical authorities. Among these beacon lights in the dark night of papal absolutism shine with special beauty the sweet and untarnished figures of Wycliffe, "the morning star of the Reformation," who lived in England in the fourteenth century, and John Huss, who was burned by the Council of Constance in 1415—500 years ago—and whose martyrdom was celebrated in many lands in July, 1915.

And what shall we say of that unknown portion of Thyatira, lost among the millions of blind worshippers? Maligned, excommunicated, tormented, such men as Tauler, the eloquent gospel preacher in Strassburg, in the fourteenth century; Francis Xavier, the

great Catholic missionary in India, China, and Japan, in the sixteenth; Pascal, the French mathematician and Bible apologist in the seventeenth; and Bishop Gregoire, a witness for Christ during the French Revolution; Boos, Linck, Sailer, and Gossner, Catholic priests and reformers in Bavaria and Wurtemberg in the beginning of the nineteenth century,—are but a few names from an army of godly men who practiced and preached the purer gospel in the very midst of the papal church.

It is not to be expected that these Christians had kept the trust of gospel truth in absolute purity through so many centuries and vicissitudes. But God casts "none other burden" upon them. To others the work of reformation will be given. They are only asked to "hold fast till I come" that which they had. And if they did, they would receive "authority over the nations," and have "the morning star" when Christ comes to rule the wicked "with a rod of iron."



"These Christians were modest in their life and in their apparel, pure in their speech, and faultless in their morality."

The Unpreparedness of the Church

BY EARLE ALBERT ROWELL (A Converted Infidel)

PREPAREDNESS" is the great word of the hour, the word to conjure with. It has even supplanted so mighty and so popular a word as "efficient." Preparedness is efficiency for the future—it is being efficient for an event which we believe or know to be inevitable. Preparedness, then, is the foresight of efficiency, is efficiency carried to the highest point of service.

Preparedness postulates the ability not only to arm for an emergency, but also to foresee what the emergency will be. Obviously, to prepare for something that never could happen, would be folly. The only reason a nation prepares for war is because it believes war to be either possible or inevitable. Likewise, if a nation, in preparing, could, by some fortunate eventuality, know just what kind of fighting engines would be most effective in the future, that nation would concentrate on their manufacture. To prepare for war, then, presumes the possibility of war, coupled with a belief that certain armaments will afford efficient protection.

How relieved and delighted would our statesmen be if a true prophet should arise and tell them not only the how and the when of future national trouble, but also detail to them how to be prepared for it all!

The Church Adequately Forewarned

While nations do not expect and will not receive such coveted guidance, the church of God has had detailed information on all points of controversy and trial that ever would harass it, together with a complete set of instructions, which, if followed, infallibly insures victory for her in every conflict.

Preparedness has been a fundamental teaching of the prophets for ages. Amos, 2,700 years ago, issued the startling warning to the church, "Prepare to meet thy God, O Israel." Amos 4: 12.

Isaiah, the great prophet of Messiah's coming, understood the necessity of preparing for that event hundreds of years in advance. Realizing that a comprehension, on the part of Israel, of the significance of

Christ's coming would purify their religious life, he sent forth the flaming message, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Isa. 40: 3.

Malachi, the last prophet of the Old Testament, bore, as we would expect, a warning and a prophecy of preparedness for Jesus' coming. "Behold, I will send My messenger, and he shall prepare the way before Me." Mal. 3: 1.

Jesus said of John the Baptist that "this is he, of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee." Matt. 11: 10. See also Luke 1: 76.

John the Baptist's message of preparedness emphasized two things: First, the certainty of the Messiah's soon coming. "The kingdom of heaven is at hand." Second, the only way to prepare for that great and long looked-for event "Repent ye; for the kingdom of heaven is at hand." Matt. 3: 2, 3. John's work is expressly stated to have been "to make ready a people prepared for the Lord." Luke 1: 17. This preparation was to be accomplished, not by erecting expensive temples, not by higher education, not by science, but by the simple though effective method of repentance.

Our Lord's Preparedness for His Own

Just before Jesus left this earth, He told of the campaign of preparedness He would carry on in heaven: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 2, 3. Thus we see that the whole activity of Christ's preparedness campaign looked toward and prepared for His second advent. That this is true Jesus makes clear in a parable: "If that servant say in his heart, My lord delayeth his coming . . . that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Luke 12: 45, 47.

While the nations are saying, "Proclaim ye this among the gentiles; Prepare war" (Joel 3: 9), Christ has sent His servants to sound another preparedness message: "Prepare to meet thy God."

Is the Church Prepared for this Crisis?

While the nations are preparing for Armageddon, are the churches preparing for Christ's return? Are the churches taking advantage of the supernaturally revealed future as outlined so clearly in the Bible, and preparing to meet the awful events it foretells? The nations, not knowing infallibly what the future holds, may be excused for being taken unawares by circumstances. But what excuse can the church give? She has multiplied millions of Bibles in her ranks, each Bible telling clearly what to prepare for and how to prepare. Since the church has no excuse to offer for lack of preparation, should she be found in that sad state, it may be pertinent to inquire: Is the church prepared for the emergencies of the present and the horrors of the future?

The Answer from Her Leaders

Let us see what her own leaders say. Dr. Washington Gladden, who is usually an enthusiastic optimist, says: "The failure of modern evangelism is not conjectural; the yearbooks show it. . . . It is idle to blink these conditions; we must face them and find out what they mean."—"The Church and Modern Life," pages 179, 180.

Many other leading divines concur with Dr. Gladden in this stricture of the results of modern evangelism. If the present methods are a failure, what are the prospects for the future? The future of the church depends largely, as all will admit, upon the number and quality of its leaders. Here, too, we find conditions serious.

"The decline in the number of young men in training for the ministry is notorious," says G. B. Thompson, in "Churches and Wage Earners," page 172.

Even this, serious as it is, is by no means the worst. Dr. George L. Raymond says, "For years, while occupying a professorship necessarily bringing me into close relation with students proficient in oratory, I have noticed a *gradual decrease* in the proportionate *number and quality* of those entering the Christian ministry."—"Psychology of Inspiration," page 4.

Dr. Crooker says that between 1898 and 1908, there was a relative decrease in the number of students in the American divinity schools, of *thirty per cent.*—"The Church of To Day," page 50.

Modern evangelism a failure, an alarming decrease in both number and quality of those

entering the ministry! Is this the preparedness Christ has a right to expect? No wonder that Dr. Mott is greatly exercised over these facts. "What calamity," cries he, "next to the withdrawal of Christ's presence, would be more dreaded than to have young men of genius and large equipment withdraw themselves from responding to the call of the Christian ministry?"—"The Future Leadership of the Church," page 4.

The Quality of the Training

But we are amazed when we consider the kind of instruction given to the decreasing number and poorer quality who do finally attend the theological colleges. "A theological student," says Dr. Charles Jefferson, "at the end of the first year of his seminary course, is the *most demoralized individual to be found on this earth.* His early conception of the Bible has been *torn down* all the way to the cellar, and he is obliged to build up a new conception from the foundations."—"Things Fundamental," pages 120, 121.

"The new conception" is the new theology, or higher criticism, which is so popular today. To prepare a church for the strenuous present and the still more strenuous future, with leaders who are "the most demoralized individuals to be found on this earth," will certainly be a tremendous task. Is this preparing for Christ's coming? Is this the way for the church to prepare for any religious war?

What teaching is this that so demoralizes the students? Let a leader of the religious thought of this country and of the world answer. Dr. Charles Augustus Briggs, for many years instructor in the Union Theological Seminary, and author of various books used in the theological colleges of the world, teaches that "we are obliged to admit that there are scientific errors in the Bible, errors of astronomy, of geology, of zoology, of botany, and of anthropology. . . . There are chronological, geographical, and other circumstantial inconsistencies and errors. . . . In *all* matters which constitute the framework of divine instruction, *errors* may be found."—"Study of Holy Scripture," pages 627, 634.

Demoralization Should be Expected

From the above, it would seem impossible for the world to contain a more erroneous book than the Bible. When we realize that

such instruction as this is a commonplace in scores of theological schools, we no longer wonder that the students become "the most demoralized individuals to be found on this earth." That these numerous "errors" are never shown does not matter; for the young theological student naturally supposes that his instructors, sworn to the defense of the gospel, would never admit such errors unless they had to do so. Hence he assumes that the learned professors have ample proof for such sweeping statements; and instead of investigating to learn the truth, he too often allows his faith to be blasted by such falsehoods. Need we any longer wonder, in view of the foregoing facts, that the many churches fed with this kind of spiritual poison are fast dying, instead of growing strong and active in preparation for Christ's second coming?

The awful calamities thrust upon us by the world war, and the consequent unsettled

condition of society, make the demands on the church heavier than ever before in history. At a time when men's faith is being shattered by terrible events, the world turns to the church for aid, and for a robust faith to carry it through its time of dire distress. And what does it find?—The church utterly unprepared, without faith in the Book which foretold the terrible events of the present, and foretells those still future, and also warns and instructs how to prepare to meet them.

Books written by leading theological professors of the world are pouring from the presses, each seeming more eager than the other to show why the Bible cannot be believed, to exalt doubt as the first essential to modern Christianity. What must be the outcome of such teaching? A prepared church?—No! The fruit of Christian preparedness does not grow on the tree of doubt.

The Preparedness of the Church

BY CHARLES L. TAYLOR



PREPAREDNESS" is the word.

Probably never before in the history of time have the minds of men been so stirred by thoughts of war. The great and remorseless conflict now being waged among the nations of Europe has led—perhaps unwillingly compelled—nearly all classes to see that the only hope for national safety lies in naval and military preparedness. Our president, once an ardent believer in the idea of peace by moral suasion, has been obliged, as the servant of the people, to forsake his old-time position, and bow to the thought of peace by fear of force.

The World Way

From the purely human standpoint, there is absolutely no other position to take. The savage ferocity of our European neighbours, manifested in the present war, has completely overthrown whatever of confidence men may have had in the protection of our boasted civilization; and they have come to see that if nations would live, they must arm themselves, and compel respect. Treaties have become but scraps of paper, and rights are consistently disregarded by the powers of might. Thus all trust in national honour and national promises is broken down.

But all this is only incidental to another and greater question, that of the preparedness of the church of God. As compared with matters affecting the integrity of the nations, the welfare of God's chosen ones is as the universe to an island of the sea. The truth is, the troubles existing among nations are but parts, and small parts, of a tremendous conflict in which the church, as one of the principals, finds herself alone, with all the forces of evil men and evil spirits arrayed against her. The student of the Word recognizes the present awful struggle of the nations as only the marshaling and maneuverings of evil preparatory to the great war between truth and error which immediately precedes the second coming of the Lord Jesus.

Could the people of God but truly see this as it is, and behold the present meaning of things, there would go forth, from one end of earth to the other, a cry for preparedness on the part of the church. The demand for such things as would place her in a position of advantage, both offensively and defensively, would be so great, so insistent, so persistent, and so consistent, that not a single saint of God could rest until assured that every step toward perfection of preparation had been taken.

What is the Right Relationship?

It is vital just at this time that the believer in Jesus Christ understand the true relationship of the church to things as we see them and know them. What is that relationship?

In the first place, he should see that although the church of Christ is *in* the world, it is *not of* the world. "Ye are not of the world," said Jesus to His disciples. John 15:19. "Our citizenship is in heaven," said Paul. Phil. 3:20. The members of the church of Christ are foreigners in a strange country. As aliens, they have little interest, and take little part, in the work of solving the great questions that are of paramount importance to the world.

In fact, when the church has stood true to the principles of the gospel, she has invariably found herself the object of reproach, and bitter hate, and stern persecution, "Because ye are not of the world, . . . therefore the world hateth you," are words that have been most terribly fulfilled throughout the ages.

A Ceaseless Warfare

There need be no hesitation in asserting that the special mission and work of the servants of God is of such nature that there must exist between them and the world a state of constant and relentless warfare. The world is crucified to them, and they to the world. Gal. 6:14. The world hates the principles of the kingdom of heaven, and the kingdom of heaven must stand actively opposed to the principles of the world. Carnality cannot love righteousness, and righteousness cannot favour sin. The world will ever make war upon the cause of truth, and the church must make war upon the cause of error.

Militancy expresses the spirit of the gospel. Does this sound strange? Yet it is no stranger than the word of Jesus: "Think not that I came to send peace on the earth: I came not to send peace, but a sword." Matt. 10:24. But this militancy comprehends only the efforts of the Spirit of God, as that Spirit works in and through sanctified lives, to redeem men from the bondage of sin. Isa. 61:1; Acts 26:18. This is the supreme thought and object of church militancy.

Her Conquests are Spiritual

Aside from the warfare against sin, the church of Christ has no battle to fight. Her conquests are wholly spiritual. She has absolutely no excuse for an existence, except

to break the power of evil in men's lives. It is not for her to seek to reform the world. Her pulpits are not to be surrendered to a preaching "of Christian socialism, or a gospel of Christian ethical precepts, or a gospel of Christian educational culture." She must absolutely refuse to side-step and down-step to take part in the various schemes for municipal righteousness, and political betterment, and legislative uplift. Dr. Johnson, in his "Ideal Ministry," truly says that Christ came not "simply or mainly with a system of education or of reformation, but with a system of salvation." And he further forcefully states that "if the gospel is simply a scheme of morals to correct men's conduct, then the divine incarnation was superfluous."

How has the Church met Her Duty?

But while all this is preeminently true, what are the facts as we know them to-day? Has the church proved true to her trust? What is the character of her membership? What is her message? What is the measure of her power? What are her weapons? Is she at this time giving herself wholly to the tremendous task of evangelizing the world? Is she pitted, offensively and defensively, for certain and overlasting victory?

It is not the purpose of the SIGNS OF THE TIMES magazine to advertise the weaknesses of the professed followers of Christ; yet there is sometimes need to make reference to conditions, that thus there may come help and healing. The fact is, the church has largely turned away from the plans and purposes of apostolic times. We may well exclaim, "How is the gold become dim! How is the most pure gold changed!" Her spiritual gates are broken down. Her membership is made up largely of men and women only nominally converted. Comparatively few of her ministers dare or care to give to their message the true trumpet sound, and have assigned the word of God a minor place in their pulpit work. Her power? "Ah, the majority of her communicants are more than satisfied with pleasing form. Her weapons? They are largely political. The time is often spent in the legislative lobby rather than in the closet. Religious leaders are besieging Congress and other legislative bodies rather than the throne of grace. Ballots and petitions are more numerous than prayers.

Almost Defenseless

Of course there are honourable exceptions. There are still to be found a few who walk

and talk with God. Now and then we meet a Moses, a Daniel, a Paul, a Luther, a Wesley, a Williams; and one's heart is refreshed by their life and work, and hope is kept alive. But as a great whole, the church has grown cold. She has compromised herself and her work—a compromise, as an old soldier once said, "in which she has beaten herself and cheated the world." She stands almost defenseless; and sin is making raid after raid into her territory, and making bare her land. Offensively, she can do practically little. And the sad part of it is that she seems to know not her weakness.

"Old-time Bulwarks"

Oh, if there could come an awakening! If the scales could fall from blinded eyes, and spiritual vision be restored! Then indeed would men see that there must come to the church of 1916 a renovating such as only the mighty power of the Holy Spirit can effect. There would be a rending of heart, and the ministers of the gospel would be heard crying for Zion, praying that God would spare His people, and give not His heritage to reproach. Joel 2: 15-17. There would be a building up of old time bulwarks. There would be a return to purely gospel armament and munitions. There would be widespread elimination of traitorous elements from the Christian soldiery, and new enlistments sought. Yes, there would be accomplished a work of preparedness after God's order, and there would be seen results that would startle the world.

Preparedness has always been of prime importance; but a thousandfold greater is the need just now, when such mighty issues await the church. This is the time of all times, and every vulnerable point must be strengthened for the last battle of the ages.

Our Lord's Last Word

When Jesus sent forth His disciples, He made it exceedingly plain that only one question was to occupy their minds. That question was not the restoration of a kingdom, nor times, nor seasons, nor any other worldly consideration. The one question which was to burn itself into their innermost soul, the one thought which should strike a responsive chord in their lives, was the *reception of power in order to warn the world*. "Ye shall receive power, . . . and ye shall be My witnesses." Acts 1: 8. That was His last word with men. And that last word has

come ringing down the centuries; and to day it sounds with ever-increasing energy, to attract the hearts of men of God, and keep them in the true channel of church spirit and church action.

The only Preparation

Pentecostal preparation is the only preparation that will meet the need of this peculiarly dark and trying hour. It is a preparation found while on the knees. It comprehends a personal and complete surrender to the will of God. It means such a putting away of sin as has not been known since the days of the apostles. It means a return to the Word of God, and the preaching of that Word in simplicity and deep earnestness. It means the adoption, in the life, of the Jesus-method of winning souls.

Attitude toward Civil Government

On the day of Pentecost, Peter knew nothing, and cared nothing, about the attitude of the government, nor was he interested in the political complexion of the Roman senate which may have been elected that year. He had had a vision of the power of the Holy Ghost. To him the promise had come to mean, "yea and amen." With his brethren he stood in the conscious innocence of a regenerated nature, with a prepared heart, awaiting a prepared blessing. A ten day season of heart searching and confession and humiliation had prepared the way for the coming of the great Guest, and had thrown open the door to welcome Him. And then it was that He came.

Pentecostal preparation now will bring pentecostal power now. And pentecostal power is right now needed for world witnessing. The world is crying for salvation; and as its awful need of help rises up before the church of God, how can she rest until the Spirit shall most mightily use her in carrying to every lost one the saving virtue of a crucified and risen Christ?

"Arise, and Shine!"

Church of God, know your day! Arouse from slumber! Gird yourself for the final conflict! Put on the whole armor! It is high time to know that a Holy Spirit preparation is yours.

And fear not. Troubles loom big, and dangers are rife. The foe is stealthy and strong. But with "the sword of the Spirit, newly edged with power and bathed in the lightnings of heaven," in your hand, you will

be able to cut your way through all unbelief, and prove yourself "more than conqueror." Thousands are waiting your coming, when by the power of invincible grace, you shall compel sin to lift the siege, and the prisoners of earth-time shall be set free. And then—

then, I say—you shall triumph, for the day of final and everlasting deliverance shall have come.

Reader, make you own personal preparation, and make it speedily. May God bless you in the work.

Joshua's Long Day



There is one Bible story which is caviled at more than another, and deemed absolutely unscientific, it is probably this story of what is known as Joshua's long day; yet there are few passages of Scripture which are supported by such remarkable corroborative evidence, both from a historical

and scientific point of view, as this story is.

First of all it should be noticed that Joshua's prayer, "Sun, stand thou still," should be rendered as in the margin, "Sun be silent," or "be inactive."

We have already seen that light is vocal, and it is generally held among scientific men that it is the action of the sun upon the earth that causes the latter to revolve upon its axis. So that Joshua's words appear to express with striking scientific accuracy exactly what, on this hypothesis, would have to take place to provide for an unusually long day—viz., the rotation of the earth upon its axis would have to be "slowed down" by a temporary diminution of the action of the sun.

Some would explain away the miracle by what is known as the refraction of light, i. e. owing to the different media, or varying densities of the gases composing the air through which the sun's rays pass; those rays become deflected or bent out of their true course, just as a walking stick appears to be bent when partly placed in the water. In this way it is possible for the sun to appear above the horizon for some time after it has really set. Many such instances are on record.

But, while a slight lengthening of the day—which at most could not possibly exceed an hour—might be accounted for in this way, it is quite impossible that refraction could account for the light continuing "for about a whole day."

Professor Totten, of America, has studied this subject from an astronomical point of view, and has published the result in an

elaborate mathematical calculation with the following remarkable conclusion, that, by taking the equinoxes, eclipses, and working from the present time backwards to the winter solstice of Joshua's day, it is found to fall on a *Wednesday*; whereas, by calculating from the prime date of creation onwards to the winter solstice of Joshua's day, it is found to fall on a *Tuesday*; and he argues that by no possible mathematics can you avoid the conclusion *that a whole day or exactly twenty-four hours has been inserted into the world's history.*

But more than this, Mr. W. Maunders, F. R. S. A., of the Royal Observatory, Greenwich, in an interesting article on the same subject recently published, traces not only the spot on which Joshua must have been standing at the time, but the date and the time of day when this remarkable phenomenon took place.

The statement, too, in Joshua 10: 14, that "there was no day like that before it or after it," is equally accurate; for there is no room mathematically in the world's history for another such long day. Professor Totten affirms that "not before nor since . . . has there been a date which will harmonize with the required relative position of the sun, moon, and earth, as conditioned in the sacred record."

But even this is not all. It is written in Joshua 10: 13, "So the sun stood still in the midst of heaven, and hasted not to go down *about a whole day.*"

Now Professor Totten shows in his calculations that this long day of Joshua's did not consist of the addition of a *full day of twenty-four hours*, but only twenty-three and one-third hours—in remarkable accord with the words, "about a whole day." While the full day which astronomy demands should be accounted for, is exactly made up by the fact that, in Hezekiah's time, the shadow on the dial of Ahaz was made to go back ten degrees, or forty minutes (2 Kings 20: 11)—

(Concluded on Page 221)

EDITORIAL

The Perfect Law

THE law of the Lord is perfect, converting the soul: the testimonies of the Lord are sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. . . . Moreover by them is thy servant warned: and in the keeping of them there is great reward." Ps. 19: 7, 8, 11.

Perhaps nothing in the sacred books so plainly and so beautifully expresses the truth concerning God's law as does the above analysis of its worth to mankind from the pen of the psalmist-king of Israel. It covers the attributes of the Law in brief but telling sentences which should forever seal the lips of all who would belittle that wonderful expression of the divine will which is found in the ten precepts. It should for all time stifle the attempts of the critics to take from or add to those words of God which He has set for the guidance of mankind in the ways of life.

"The law of the Lord is perfect." Perfection does not allow of bettering; the perfect thing is unalterable, unchangeable, except for the worse. It cannot be bettered, because it has already attained to the highest estate. Perfection, especially in matters pertaining to God and to the things that He has made, could not allow of betterment without disallowing all the attributes of His omnipotence. Were not the law perfect, God would not be God. The Psalmist truly tells us that the law of the Lord is perfect, because God himself is perfect, unchangeable, eternal.

When God made the world He beheld it, and behold, "it was very good:" in other words, it was perfect. Satan sought to instil into man's heart a different thought. In consequence of his conniving man fell, and the earth, once beautiful in the perfection in which God had made it, became sin-cursed, and that which had been perfection became impregnated with evil, and the effects of evil became manifest. Man was created up-right, perfect, but he sought out his own way and thus brought upon the race the world tendency to evil. What God had made was

perfect. Man, urged on by the enemy of souls, has sought to change the things of God, and in so doing has brought destruction upon himself and his kind. The perfect law was given to keep man from sin, to turn him to the standard of righteousness seen only in God and His son, Jesus.

Every effort to revise, to alter, to add to, or to take from the words, the commands of God, must, as it has in His creation, produce evil only. And this not only to the actual initiator of the evil, but to those who shall be influenced by his deed. "The law of the Lord is perfect." Yet there are those in these days, in spite of the demonstration of the centuries that to tamper with the things of God is fatal, who would abridge, eliminate, change, or add to the law of God, the perfect law. Christ's words reecho in our heart as we think upon these things, for he said, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Matt. 5: 18. If the Master so thought, and so lived and obeyed His Father's law, how about us? Are we prepared to criticise or change that which our living Example made plain to us in His own life? He exemplified in His daily life belief in and His submission to God's law. Shall we do less? His instruction to the rich young man is plain: "If thou wilt enter into life (eternal), keep the commandments."

It takes a perfect law to produce a man after God's own heart. Half a law, the keeping of a part of it only, would be of but little value. And so also would be the mere outward observance. The young ruler could say, "All these have I kept from my youth up."

"The law of the Lord is perfect, *converting the soul.*" Not only is that holy law a perfect law, but because of its perfection, because it expresses the will and attributes of God in their beauty, it brings conviction to the heart, convicts of sin and transgression, and sends the penitent one in search of a Saviour. The ruler had kept all these commands from his youth up in outward seeming, in strict conformity with the early training of his family and faith, but his heart had

never realized, never sensed their true import, love to God, love for man, a love that reaches out after others. And he was content to live as others till he was convicted of his inadequate life. He saw that the life of Christ, also in conformity with the law, had something that his did not. He had kept the form, but he saw the spirit of the law being manifested, and was convicted. And when he did see it as Christ made him to see it, the record tells us, "He went away sorrowful."

Much the same attitude is seen in men today. They have God's law. It is perfect. They know its outward import: it has to some extent regulated their lives: sometimes into the steely hardness of their hearts it sends a dart of conviction, causing them to feel that they have not yet fallen into line with its real demands upon them; and lo, either they desire, like the rich young man, to get away from the source of the conviction, or to change the law to suit their own ideas of what they feel God should have said, or what He meant. Either course is fatal. Either leads not toward God but toward the great abyss.

It is then, this law is either a source of "conversion" to the soul, or of condemnation; either peace with God, or rebellion and its consequences. But how much better appreciation of and obedience to the law of God, that perfect law, which converts, the testimony of which makes wise, the statutes which are a joy and rejoicing to the heart, to those commandments which, enlightening the eyes, give us a new vision of God's love for man, his eternal yearning over the unrepentant and disbelieving. Indeed the commands are rightly summed up in the Master's analysis, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "thou shalt love thy neighbour as thyself." And why not when "He first loved us," and "gave His only begotten Son" to be a "propitiation for our sins," to be to us a Saviour from the consequences of the transgression of that law?

We have all sinned, transgressed the precepts of that holy law, that expression of the character and love of God. How many times, how far, only God and ourselves know, sometimes not even we unless we have seen a vision of the perfect purity, the righteousness of the character of God and of Christ as revealed in the law and in the life of Christ.

By the law and by the law's revelation is thy servant warned. Warned against transgression and pointed to the Saviour. Enjoined to obedience, shown its only source of accomplishment. Cautioned against sin, given a view of the sinner's Redeemer. Truly it is wonderful, not that we should love God, but that He first loved us. Not that with His counsel before us, His law our guide, His promises in our minds, we should recognize His goodness, His long-suffering, His tender mercy, His unmeasured love, and love Him in return, but that when we have rebelled against that perfect law, He should love us at all, that He should make the supreme sacrifice in our behalf.

"And in the keeping of them there is great reward." In obedience to the law of God there is reward indeed. Reward in this life and in the life to come. In this life peace, content, quiet, rest in soul and spirit though all the world be at war. Peace in Christ Jesus the only true exponent of the law of His Father. Joy in a Saviour who for the sake of the poor transgressor suffered the extreme penalty of the law in his behalf. Oh, the surpassing joy of knowing that we are one with Him. In the keeping of those commandments, commands that He alone kept and never broke, in the fellowship such obedience gives with Him, there is indeed in this world a reward to the soul. "He that keepeth His commandments dwelleth in Him, and He in him." 1 Jno. 3: 24. Thank God for it. Let us rejoice in that perfect law and obey it more faithfully.

And beyond! there will be the supreme reward of faithfulness to God's law of love. There will we see its chief exponent face to face, we shall see Him and know Him. In the homes of that glorious city that He is preparing we can dwell in peace and safety. "Blessed are they that do His commandments, that they may have right to the tree of life, and enter in through the gates into the city."

Let us know God. Let us know His law not in letter only but in spirit and in truth, and may He who hath loved us so truly, for so long, find our hearts responsive, our lives obedient to Him and to His law which is so much to the true believer, wisdom, joy, light, the fulness of the expression of perfection, the mirror of the character of the Almighty. Then may we claim the promise for this life and for the life to come, anticipating by faith its complete fulfilment in us as we dwell in His presence throughout eternity.

Health and Temperance

The Diet and the Disposition

BY ALDEN CARVER NAUD



We are all to a greater or less degree the victims of our stomachs. What one is or shall be is governed to an incredible extent by what he eats. Hence it is that our food largely determines our destinies.

Some one has said, "Tell me what a man reads, and I will tell you what he is." It were better to say, "Tell me what a man *eats* and I will tell you what he is." For what is eaten oftentimes determines the course of reading and thinking, and helps in creating the pattern of life selected for the weaving.

The children of Israel preserved their identity as a nation throughout centuries of intermingling with other peoples, because of the attention they bestowed on the question of their foodstuffs, and they preserve it today in the same way. Through their sojourn in Egypt, throughout the Babylonian captivity, and in spite of their dispersion over the face of the earth since the fall of Jerusalem, the Hebrew people has remained a "peculiar people." The Jew has never departed from the law of the early fathers and is today a product of what his belief regarding food has made him.

The Jew touches no "unclean thing." In the eyes of most Gentiles all things are clean. In their difference of viewpoints lies the difference in their lives.

The Indian lived largely on a meat diet. He was of necessity a rover, following game from one locality to another. He was fierce and warlike, with a bloodthirsty nature and an inherent desire to prey upon living animals, human or otherwise as the case might be.

The Chinaman, with a diet of rice, remained for centuries quiet and unobtrusive. When the outside world thrust itself within the borders of the Celestial Empire, the little copper skinned individual gradually became inured to a different manner of living; his dietary changed; and the Chinaman of

today and the Chinaman of yesterday are vastly different specimens of humanity.

The Great Teacher as he uttered his precepts in Palestine, remembered to instill ideas regarding the problem of sustenance. The keynote of his instructions was for simpler living. There are on record his wonderful words regarding the futility of worrying with reference to food. He provided simple meals for his followers. He said, "Man shall not live by bread alone," and mentioned spiritual things as of greater import. He reproved Martha for her anxiety about serving. On one occasion he said, "The life is more than meat."

How much healthier we should all be in this generation were our menus less elaborate! And if health, then happier also; for health and happiness are strangely synonymous terms.

"The white man's burden" is largely a burden of flesh. The meat diet is largely responsible for the present high cost of living. Yet the labourer will exchange his hard-earned wages week after week for steaks and chops and roasts, albeit he oftentimes toils indoors or is engaged in sedentary pursuits. Under these circumstances a heavy diet is far from meeting his particular needs. Cloying flesh foods taken ill-advisedly stimulate the nerves to undue sensibility, and derange the digestive apparatus and the circulatory system and eventually the entire physical economy. When these strongholds are assailed, the surrender of the citadel is quite certain to result. A sane diet would obviate the irritation engendered by overstimulating foods.

Aside from the actual physical harm which is the direct result of heavy, over-burdening viands, there is the worry caused by the expense of the food and the evils attendant upon this anxiety. When the head of the house begins to worry over the inadequacy of his pay envelope to meet the household expenditures, it is time to arrange for retrenchment. Many a man is considered a

"crank" whose disposition would greatly improve were he to be fed properly and less expensively. No matter how famed a housewife may be for her skill in cooking, she is not wise if she does not make some radical change in her menu and methods when she observes that her husband is becoming less genial and lovable.

If women would serve simpler meals, there would be fewer unhappy homes. Many wives and mothers wear themselves out with the drudgery, responsibility, and expense of the meals their families partake of day after day, and in a majority of cases the provisions dispensed are not so satisfactory as simpler, plainer foods would be.

While the mother is expending so much of her time and attention, so much of her mental and physical energy, on the preparation of foods, the members of the family are cheated out of the very elements they need most. The mother becomes old and nervous and irritable before her time, and her moods and manners are reflected in the rest of the family. This condition is aggravated by food that directly assails the nerves and irritates the system, until there is constant friction all around. There is a perpetual sense of annoyance and agitation, when there should be relaxation and repose.

The chief difficulty is that the ordinary woman knows too little about food elements and food values. She loads her table with an abundance of highly seasoned meats and desserts, unmindful of the fact that a superabundance of food is as detrimental to her family as a dearth of nourishment would be. She permits her family to wash down their food with tea and coffee, without a thought as to whether or not these beverages are injurious.

When one stops to consider the matter, it is actually surprising to learn how inconsiderable a quantity of nourishment the body really requires.

O, that housewives might realize how wholesome and palatable some of the cheapest and most easily prepared foods are!

Milk, rice, cereals, honey, eggs, and vegetables, together with nuts and fruits, comprise a list that adapts itself to all purses and lends itself to an infinite variety.

Every housewife should have in mind the various members of her family and cater to the special needs of each when she prepares

the daily rations. Most cooks do not realize the different effects produced by the various food elements. Most parents know that sweets in excess will spoil the disposition of the best babies, yet these same parents fail to realize that "men are only boys grown tall," and indulge themselves without restraint, regardless of the effects produced on their own dispositions.

If each person were to study his own personal needs and select food containing such elements as best suit his individual requirements and eat the right quantity at correct intervals, how much stronger and healthier every member of the human race would become, and what onward strides could be made by the pygmies of the present day!

Overeating and indulgence in improper food are the two greatest evils to overcome in arranging for a proper course in dietetics.

When a boiler generates too much steam, there is a hiss and a splutter as the safety valve equalizes the pressure once more. So, when the nerves are over-stimulated by injudicious living, hysterical outbursts occur.

It would be far more conducive to the harmony and amicability of the home life were the diet so planned as to conserve the nerve forces rather than to dissipate them in irritability and discord.

How much healthier and happier the average family would be if relieved of the burden the various phases of the food problem give rise to! and with what cheer and good-will the bigger, more worth-while things of life could be undertaken!

Another Prescription

DR. W. B. SELBIE thinks that a changed church is needed. Churchmembership, he thinks, will "never be a great moral and spiritual reality until no one is admitted to the church unless living a true Christian life. In the ideal church everybody would be five minutes before time; everybody would get up early on a Sunday morning and partake of an early breakfast, and would spend at least an hour before service in prayer, reading, and devotion. The congregation did not want essays or theological disquisitions, but straight talk. The test of a church was the way in which it ran the Sunday-school."

Are We Old at Fifty?

Much Depends on the Way We Take Hold of Life—The Best Part of Life Should Be from Fifty Onward

By ADELAIDE D. WELLMAN

IN many a junk heap may be found dry electric batteries that have been discarded as beyond any usefulness, whereas a jar of water, a cent's worth of sal ammoniac, and a few knife thrusts would make of almost any one of them a good wet battery.

Likewise many men and women are assigned to the industrial junk heap, because of being incapacitated for their former work, though with the energy and application that are demanded of young people, they could surpass them in numerous lines.

Almost to weariness we hear elderly persons tell of the opportunities of youth, but to very young persons mature life seems the time of opportunity. It would be well if the order were reversed—if, while young people realized that their early years hold special advantages, men and women of advanced age would comprehend the advantages that they possess over their juniors.

A progressive person of fifty years is to the one of twenty what a full-bearing orchard is to a nursery row. Let us list some of the gains of middle life:

1. More wisdom in health conservation, which frequently offsets any constitutional ailments that may have come with the years.
2. More enlightened judgment in all one's affairs.
3. Greater concentration and perseverance.
4. A calmer philosophy in meeting reverses.

Almost more pitiable than a wasted youth is the spiritless resignation of the middle-aged or the aged to mere retrogression, when they should be energetically advancing. Doubtless a man of threescore could hardly compete with one of half or a third his age in athletics. Nor would he be wise to attempt it. But the feats for which the young are better adapted are not the whole of human attainment.

Sojourner Truth once exclaimed to me, referring to a group of women seventy or eighty years old: "O, no, honey, they're not old! But I am *beginning* to get old." She was then about a hundred and five.

True, there are men and women who are old at fifty—and at forty—and at thirty—I would almost say, at twenty—yes, old people hardly out of their teens.

None grow old quicker than those who shun responsibility or exertion, and resign themselves to uselessness. They need to be charged with the vitalizing power of genuine Christian zeal and courage and hopefulness. "They that wait upon the Lord shall renew their strength."

Fie, you who would be classed as superannuated at fifty or sixty! "Broken in health," do you say? Yet think of the numerous persons who, despite ill health, and age, and mayhap lack of early training, are yet blessing the world by their efforts.

All despise the slovenly tenant who allows the premises he occupies to become "run down" near the end of his lease. Let us not permit ourselves to become "run down" in mind, in speech, in bearing, or in any sense. We cannot always withstand death, but we can withstand degeneration.

Natural vs. Artificial

A few weeks ago I pruned a young apricot tree and several vines, and they looked as bare and barren and useless as a deserted bird's-nest. But to-day the apricot is covered with buds and tiny leaves, and the dried-up stalks of the vine are bursting into rich green.

How spontaneous all these expressions of growth and expansion are! How each bud comes forth in response to the call it hears, the impulse it feels, and yet how wonderfully harmonious is this spontaneity!

Every blossom is perfect; yet each one is free and independent. It grew—sprang forth spontaneously in answer to the vehement demand of its whole nature.

Spontaneity and harmony—what a glorious combination! What a revelation and incitement to man!

See men and women as they follow the fashions. How different the results from the spontaneous harmony of the flowers, of all God's great out-of-doors.—George Wharton James

Home and Young Folk

Living on the Heights



NE day I met Adele Karuth in the park. We were not exactly friends—"half friends" would express it better. We were unlike in every imaginable respect, but this very unlikeness attracted us to each other. So when I met her in the park, she stopped the great car she was driving.

"Come to see me tomorrow, will you? Can you come for luncheon? I have some beautiful new frocks, and you must see them."

"I cannot come for luncheon," I said, "but I will come for a little while, at about eleven." For the call of the frock was irresistible.

So the next morning, as I entered the home of the Karuths, my heart was filled with admiration. The butler ushered me into the reception room, and presently a charming maid tripped in, and relieved me of my wraps and led me to Adele's apartments, for she had her own suite of rooms in the big house.

I thought as I went up the beautiful stairway, "How easy it would be to act the Christian here! Nothing to annoy, nothing to worry one! Money enough to give, and time enough to work, and—oh, this is living in the highlands! It would be easy to live at a high mark here!"

I found Adele, in a morning gown, lounging among cushions—but her face bore marks of irritability.

"I'm all out of sorts," she said. "I've just discharged my chambermaid—she was so impertinent to me! But I'll never find another as good, I know. Will you excuse me for a moment?" She stepped to the door, and called her maid. "Phone Mrs. D. that I shall want her at three," she said. And then, coming back to me, she explained, "I forgot to send word to Mrs. D. that I want her today."

Then we had a fine hour with the lovely frocks.

"And what have you been doing with yourself?" Adele asked me, at last. I plunged eagerly into the story of a bit of work we had been doing. "If Adele knows about it, she will help," I thought. But Adele's brows contracted. "Oh, don't tell me such things!" she said. "Tell me of pleasant things. I can't bear to hear of folks suffering."

"But, Adele——" I began. But she interrupted me. "Oh, don't!" she cried. "It's their own fault! If they were willing to work and economize, they would be all right. But they are lazy, and they get drunk, and—oh, don't talk to me about it! How can I help it?"

A little later I mentioned the name of a young doctor whom we both knew. "Don't mention him," she cried. "It makes me angry to think of him. A man of his education, of his ability, of his wealth and social position—giving up everything to go down there and work in that low-down part of the city! Why, he might have reached any heights, and——"

"And he has," I cried, "he has reached the highest heights!"

Adele mentioned a friend of her own who was very ill. "I ought to go to see her," Adele confessed, "but it makes me morbid to be with sick persons. I think those of us who are well and happy ought to keep ourselves so—and the best way to do it is to keep away from things that are just the opposite."

And when I left Adele, after the smiling maid had adjusted my veil, after the obsequious butler had bowed me down the wide steps, I shook my head. Perhaps after all the surroundings of Adele's daily life were not quite so conducive to good Christian growth as I had once thought.

It was only a few weeks later that the doctor of whom Adele and I had spoken, called me over the telephone one morning. "I've discovered a treasure," he said, "the finest of little old ladies. Will you go to see her? You can do her good, and she is sure to do you good."

"And how came you by your discovery?" I asked. "She fell and hurt her ankle last week, and I was called. She is not badly hurt, but she is very old. She lives all alone in her cottage. She has two sons doing well in New York, but they are so far away they are out of harmony with my little lady. They send her money, and then sometimes they forget. And they never seem to have time to write long letters, and she is hungry for love. Go to see her."

Careful directions followed. I set out that same morning.

I left the car as instructed, and turned to the left. For three blocks I found more or less respectable-looking rooming houses. Then for two blocks I found much less respectable-looking ones. The next two blocks were almost disreputable, and the third was altogether so, and the houses of the next block were of the poorest. But it was here I found the doctor's "discovery."

"Oh, the lowlands, the lowlands!" I whispered to myself, and I turned in. "What a sorry place to live! Who can wonder that people are hard, and cruel, and criminal, coming from such communities? How could one be good, and pure, and high-souled in such a place as this?"

Then a call answered my knock, and I went into the dingy, poor little room. She lay on a couch, her face pale, her eyes bright.

"Oh, you are good!" she said sweetly, as I sat beside her. "Every day it seems to me is a little more blessed than the days that go before. Now day before yesterday I was very happy. The little blind girl who lives two blocks away came and spent the whole day with me. She sings so beautifully! Yesterday the doctor came. His visits always brighten the day. And look, girlie—see that beautiful picture there on the wall? Some one sent me that picture through the mail. I can't imagine who sent it; it was not the New York postmark, but I could not make out. And today you are here, and the postman this morning brought me a letter from one of my boys. The letter was short; he is so busy, poor boy! But he sent me twenty-five dollars. Think of that, now. They are generous, both my boys—but sometimes they forget, and then—I just have to get along until they remember."

Presently, she took up a bit of lace, and began working at it as she talked. I admired the lace.

"It is for a girl who lives near. She is a good girl. She is going away to be married and I'm making this for her. I'm pretty old, and sometimes I go wrong in my lace making, but Hattie won't mind. She knows that every stitch is taken in love."

"Do you get lonely?" I asked.

"No, girlie," she said, smiling. "I used to, sometimes, and sometimes I want my boys. But there—I ought to be glad they are doing well. No I do not get lonely—but I like it when someone comes in, like you, and the doctor, and Hattie."

As I rose to go, she lifted a paper-covered package from the bed. "Are you going to the car? Would you mind leaving this down the street for me? It is just three blocks from here, and not out of your way. The doctor brought me such lovely grapes yesterday, and I want to send these down to Miss Brown. Poor soul, she has been in bed a long time. I do not gossip about my neighbors, but I'm just afraid they haven't any money for little luxuries for poor Miss Brown. They've a big family, and not much coming in. But I don't mean to be gossip, only—I think she will like the grapes."

Walking down the cinder path from the little tumble-down house which sheltered the treasure of a lady, I thought: "It isn't the highlands, and it isn't the lowland. Where we live does not make any difference. It doesn't make any difference what kind of house it is, or how luxurious it is, or how much money there is. It all depends on whether we are content, and feel that God is with us. That is all that counts."—*Ethel Powelson Hueston, in Young People's Weekly.*

An Effectual Prayer

"No," said the lawyer, "I shan't press your claim against that man; you can get some one else to take the case, or you can withdraw it, just as you please."

"There would probably be a little money in it, but it would come, as you know, from the sale of the little house the man occupies and calls his 'home.' And I don't want to meddle with the matter."

"Got frightened out of it, eh?"

"Not at all."

"I reckon the ol' fellow begged to get off?"

"Well, yes, he did."

"And you gave in, I suppose?"

"Well, yes."

"What did you do?"

"I believe I shed a few tears."

"The old fellow begged you hard, you say?"

"No, he didn't speak to me."

"Well, may I ask, whom did he address?"

"His Father in heaven."

"He took to praying, did he?"

"Yes; not for my benefit, however. After finding the little house, I knocked on the outer door which stood ajar, but no one heard me, so I stepped into the little hall, and looked through the crevice of the door into the sitting room, and there, upon the bed, with her silver head high on the pillows, was an old lady who looked just as my mother did when I last saw her. I was going to knock again when she said, 'Come, father, begin: I am ready now.' So down on his knees went the silver-haired man; and I couldn't have knocked then for the life of me.

"Well, he began: first, he reminded God that they were still his submissive children, mother and he, and no matter what he saw fit to bring upon them, they would not rebel against his will. Of course, it was going to be hard for them to go out homeless in their old age, especially with poor mother so sick and helpless; but still they had seen sadder things than that. But O, how different might it now be had even one of their boys been spared to them! Then his voice somewhat broke, and a thin white hand stole from under the coverlet, and moved softly over his snow-white head. Then he went on to repeat that nothing could be so hard again as the parting with their three sons—unless mother and he should be separated. But at last he fell to comforting himself with the fact that the gracious Lord knew it was no fault of their own that mother and he were threatened with the loss of their little home, which to them meant beggary and the almshouse—a place they prayed the Lord to deliver them from entering, if consistent with his will. Then he quoted a number of promises concerning the safety of them that put their trust in the Lord. Yes, I should say he begged hard. In fact, it was the most thrilling plea to which I ever listened. And in conclusion, he prayed for God's blessing upon those who were about to demand justice."

Pausing a moment in silence, the lawyer continued slowly, "And I believe I would rather go to the poorhouse myself than

stain my heart and hands with the blood of such prosecution as that."

"Little afraid to defeat that prayer, eh?"

"Bless your soul, man, you could not defeat that prayer. I tell you, he left it all subject to the will of God; yet he did not fail to make known his desires, claiming that we had been commanded to make our requests known unto God. But of all the pleading I ever heard, that was the most impressive. You see, I was taught that kind of thing myself in my childhood; and why I was sent there to hear that prayer, I am sure I don't know—but I hand the case over."

"I wish you hadn't told me about the old man's prayer," said the client, uneasily.

"Why not?" asked the lawyer.

"Well, because I greatly desire the money that the little place would bring. But, like you, I also was taught the Bible straight enough when I was a youngster, and I hate to run counter to what you have just related. I wish you hadn't heard a word of it, and another time I wouldn't listen to petitions not intended for my ears."

The lawyer smilingly said: "You are wrong again, my dear fellow; it was intended for my ears, and yours, too; and God intended it. I remember hearing my aged mother sing about God moving in a mysterious way."

"Well, my mother also used to sing the same," said the client, as he twisted the claim papers in his fingers. "You can call there in the morning, if you like, and tell 'mother and him' the claim has been met."

"In a mysterious way," added the lawyer, smiling.—*Selected.*

Oddities of the Fish World

For many years it has been known that certain fish make sounds known as drumming, and that others make noises that are somewhat musical and not unlike the croaking of a big bullfrog. Though the cause of these sounds could have been easily investigated, as such fish are widely found, this was not done until recently. Various theories were held by writers as to the means by which the sounds were produced. In 1880 Gunther, a careful student, wrote as follows:—

"These drumming sounds are frequently noticed by persons in vessels lying at anchor on the coasts of the United States. It is still a matter of uncertainty by what means

the drumfish produces this sound. Some naturalists believe it is caused by the clapping together of the very large molar teeth. However, if it be true that the sounds are accompanied by a tremulous motion of the vessel, it seems more probable that they are produced by the fishes beating their tails against the bottom of the vessel, in order to get rid of the parasites with which that part of their body is infested."

Another writer stated that the sounds were supposed to be made by the forcible expulsion of air from the swim bladder. But quite recently Dr. Hugh M. Smith, of Washington, D. C., has discovered that the drumming is produced by a special muscle in connection with the air bladder, which acts as a sounding board.

The drumfish is found along the Atlantic coast from Massachusetts to Florida. More than fifty species of fish are known to make sound of some kind. The mud sunfish utters a deep grunting sound; the mullet, the catfish, and even the eel are known to be sound producers.

In Siam, a variety of sole, known as hound's-tongue (*Cynoglossum*), attaches itself to the bottom of boats, and makes a sonorous sound which is more musical when several are attached to the same boat and act in concert. This sound is "something like that of a jew's-harp struck slowly, though sometimes it increases in loudness so as to resemble the full tones and sound of an organ."

The sea robin gives a short, high-pitched grunt—hence the name "pigfish" given to it in some places.

Darwin tells of a catfish "which is remarkable for a harsh grating noise when caught by hook and line. This noise can be distinctly heard even when the fish is beneath the water."

Among the most interesting fresh-water fish that are sometimes kept in household aquariums is the stickle-back, which builds a nest. Some build these homes on the bottom of streams, hiding among the weeds and water plants; others build on submerged boughs, or on stones or projecting ledges. All kinds of material are collected and matted together to form the bottom of the nest which is held in place by sand, small pebbles, leaves, stems, or twigs, all glued together by an adhesive secretion. After the base has been formed, the sides and roof are made, with a circular opening at or near the top.

In the fresh waters of Guiana, a beautiful, green-brown fish, of the genus *Callichthys*, builds a nest of grass blades, straw, and leaves, not in the water, but in a muddy hole at the edge, and just above the surface. When the water dries away, the fish, by means of its fins, creeps to other wet or marshy places. It is said to be able to live twenty-four hours out of water.

Our common sunfish are nest builders. Every observing country boy has noticed, at the edge of the pond, the clean appearance of certain spots from which all vegetable material, mud, and pebbles have been removed. This has been done by the sunfish, whose swaying body and moving fins and tail make currents in the water which wash the spot and leave only the clean sand. Sometimes pebbles and other undesirable objects are carried away in the fish's mouth. At times the stems of the surrounding plants are trained above the cleaned depression, and form a perfect bower.

But of all strange nests, the one that has pleased me most is that of the Indian paradise fish, kept in an ordinary house aquarium. This fish is novel, not only on account of its brilliant markings, but it also breathes air, and does not, like other fish, depend for its oxygen on that set free in the water by aquatic plants. But the most remarkable thing about it is its method of building a nest. These amazing nests not only float, but are formed of air bubbles. With its mouth the fish blows the little bubbles, and coats them with an adhesive or mucilaginous substance, so that they adhere, and form a floating, fairy-like mass, in which the eggs are laid, and the young are hatched. Occasionally a young fish will slip out, or apparently tumble out, of his home of bubbles, and circle away, finally falling to the bottom of the aquarium. Then one of the parents, in serious alarm at what has happened to the youngster, swims quickly to the bottom, draws the little one into its mouth, swims back to the delicate bubble mass, and literally "blows him up," because he was so careless as to fall out of bed.—*Edward P. Bigelow, in St. Nicholas.*

The late General Gallieni, defender of Paris in the early stages of the war, was an abstainer from alcohol. Years ago he was saved from physical collapse by entire disuse of intoxicants. Twelve years later he declared that, despite previous illnesses, he had scarcely suffered a day's sickness as an abstainer. In foreign expeditions he found his temperate habits of unquestionable benefit to himself.

Joshua's Long Day

(Concluded from Page 211)

the balance to a minute of two-thirds of an hour wanted to make up the twenty-four hours!

Then, after a long and elaborate astronomical calculation, he says that this fact "affords the key to the entire Hebrew solilunar calendric system, . . . and squares itself against every date of the Bible down to the birthday of Heber"; and again, "The fundamental fact which thus results is that, in spite of all our dickerings with the calendar, it is patent that the human race never lost the septenary sequence of week days, and that the Sabbath of these latter times comes down to us from Adam, through the flood, past Joshua's long day, by the dial of Ahaz, and out of the sepulchre of the Saviour without a single lapse! No day is missing; no cycle calls for less; all call for the same, and all unite in a concert of testimony not to be shaken by any ingenuity of man or devil!"

But, as we have already said, this remarkable event is not only corroborated by astronomical calculation, it is also confirmed by history, and that from six independent sources.

It is well known that the three great record keeping countries of the world were Greece, Egypt, and China, and each of these countries has had the record of a long day.

Herodotus, "the father of history," who lived 480 B. C., himself a Greek, tells us that the priests of Egypt showed him the record of a long day; while the Chinese writings state that there was a long day in the reign of their emperor Yeo, who was a contemporary of Joshua.

Quite recently, also, Rear-Admiral Palmer when at Mexico, discovered that the Mexicans had a record that the sun stood still for one entire day in the year known to them as "Seven Rabbits," which corresponds with the exact year in which Joshua was conquering Palestine!

Now add to these the account in the book of Joshua, and the independent account in the book of Jasher (Joshua 10:13), we have this circumstance corroborated six times over, from five different parts of the world; viz.—

Greece
Egypt
China
Mexico
Palestine

. . . the fact appears to have been so well known that Jasher, the Upright (Joshua 10:13), and a contemporary of Joshua's, actually wrote a separate and independent account of it, which Joshua deliberately refers to, so that in the mouth of two witnesses every word might be established.—
Sydney Collett.

The OUTLOOK

"The Brotherhood of Man"

SOME months ago an editorial appeared in the American "Sunday School Times" entitled, "The Fallacy of the Brotherhood of Man," which has raised a storm of protest from many readers of the paper. One, signed by "A Pennsylvania mother," reads as follows:—

"The fatherhood of God and the brotherhood of man is our greatest comfort in this dark time of hate and war. How can you dare to take it from us?"

"One God and Father of all." Eph. iv. 6.

"Have we not all one Father? Hath not one God created us? Mal. ii. 10. Father is used there in the same general sense as God.

"For I am a Father to Israel." Jer. xxxi. 9.

Israel did not prove faithful, still God is their father."

Replying to this impassioned protest the editor says:—

"The Holy Spirit declares of the Lord Jesus Christ (John i. 12, 13): 'As many as received Him, to them gave He the right to become children of God, even to them that believe on His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' The truth disclosed here is plain: those who do not receive Christ are not the children of God. In other words, membership in the family of God is conditional upon, not the natural birth of the flesh but the spiritual new birth from above. No one is a child of God until he has been born again by the Holy Spirit. Over and over again this is reiterated in the New Testament: 'Ye are all sons of God through faith, in Christ Jesus.' Gal. iii. 26.

'For as many as are led by the Spirit of God, these are the sons of God.' Rom. viii. 14. 'God sent forth His Son, . . . that He might redeem them that were under the law, that we might receive the adoption of sons.' Gal. iv. 4, 5. 'Whosoever believeth that Jesus is the Christ is begotten of God.' 1 John v. 1.

The passages about which the Pennsylvania mother inquires are, of course, in agreement with these other words of God in His New Testament. In Eph. iv. 6 Paul is writing, not to unbelievers, but to the saints that are at Ephesus, and the faithful in Christ Jesus. Eph. i. 1. Therefore in the verse mentioned, having said, 'I . . . beseech you to walk worthily of the calling wherewith ye were called, . . . giving diligence to keep unity of the Spirit in the bond of peace,' Paul goes on to say: 'There is one body [the body of Christ, to which all believers belong], and one Spirit, . . . one Lord, one faith, one baptism, one God and Father of all, Who is over all, and in all.'

"Similarly the book of Malachi is not addressed to unbelievers in general, but is the burden of the word of Jehovah to Israel by Malachi. Mal. i. 1. So when the prophet Malachi (ii. 10) asks, 'Have we not all one father? hath not one God created us?' he is using 'we all' of a nation, Israel, which nationally is counted as consisting of believers in God rather than heathen unbelievers—even though it was sadly true that the nation of Israel included many apostate and unbelieving ones. So of every reference throughout the Old Testament, as in the Jeremiah passage quoted, Israel is counted as belonging to the family of God, and God is called her Father, in distinction from God's relationship to unbelieving heathen nations, which was not that of Father."—*Present Truth*, London.

A Presumptuous Act

THE arrogant claims to wisdom and power above and contrary to God Himself that have been voiced by leading theologians are veritably astounding. To the proposition that the ten commandments should be revised, Dr. Strong, at the Australian Church, Melbourne, gave his assent in the following words:—

"The bishops of the Protestant Episcopal Church are quite within their rights. . . . The story of the giving of the law is plainly legendary. . . . The ten words or commandments are indeed worthy of reverence, but they are not final and should be taught as history. . . . True religion transcends the ten commandments, which were mixed up with local and temporal elements of a national or tribal nature. We should not teach the young to think that morality rested on the mythical story of Horeb."

We can imagine the above statement emanating from an infidel lecturer, but it is startling to see what a low opinion ministers must have of their God to propose to revise the law which is the very message of God to man, the core, the key, and the centre of the Bible, and this

in direct opposition to the statement found in Deut. 4:2, which reads: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." Truly "a wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests take into their hands [margin] by their means; and My people love to have it so: and what will ye do in the end thereof?" Jer. 23:30, 31.

The Creator says: "The law of the Lord is perfect" (Ps. 19:7), but the created finds countless imperfections! The subjects seek to make better laws to govern themselves than their King who made them! They worship a God who needs to be taught, and hence are no better than the heathen who makes his god and worships it to suit his own fancy. They are comparable to those spoken of by Paul: "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. . . . Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever." Rom. 2:21-25. Is it not brazen audacity and shameless assurance for puny and helpless man to dare to state that "the giving of the law is plainly legendary," and that we should discard "the mythical story of Horeb"? Why profess belief in any portion of the Bible? Why not discountenance all the accounts of God's dealings with man? If the gem is counterfeit and part of the setting is but imitation, then the whole is spurious, and should be refused and destroyed. But we believe that God's Word is perfect, and that He has preserved it to us free from error, and we will have no part in this lawlessness and spiritual anarchy now becoming so prevalent.—H. G. F. in *Australian Signs of the Times*.

Blue-Penciling the Bible

IN the *Literary Digest* for April 29 is an article entitled "For a 'Christian' Bible." Here are the first two sentences of that article:

"Apply the blue pencil liberally to the Bible, and we shall have not only a 'Christianized' version, but also one that will more effectually show 'the power of Jesus to affect human society.' This is the prescription of a writer in the *Biblical World* (University of Chicago Press), who asserts that precious as are 'those echoes of God's voice in the souls of men who lived long ago,' nevertheless the truth of development requires that we cherish only a measured regard for the past, that we study its messages and weigh its standards by the accumulating light of a God who is never done with the revelation of His wisdom and grace, and that we hold truly sacred from yesterday only that which can promote the life of today."

If "only a measured regard for the past," who supplies the measure? Whose "regard"? By whose standard or what standard are "its standards" to be weighed? What is it that can

best "promote the life of to-day"? How may one arrive at any sort of standard as to the "accumulating light" we now have? Is it in evolution, higher criticism, material or physical science? "Loyalty to its Founder" is to be a great test; but when Jesus endorsed all of the Old Testament Scriptures, declaring even as regards the plural of a noun in a poetical line, that "the Scripture cannot be broken," and that "these are they which bear witness of Me," how can it be "loyalty" to the Founder of Christianity to eliminate as worthless the greater part of the Bible?

This revised epitomized Bible will contain only about 92 pages of the size of the American Revised Version, we are told. This will be made up of the oldest collection of the Master's words, 7 pages; all His authentic teaching, 26 pages; the historical material of His life, as distinct from His teaching, 18 pages; matter "akin" to the above in the New Testament, outside of the first three Gospels, 10 pages; from the Old Testament, 38 pages. The above figures, we are told, would make a volume of about 92 pages; but the figures given would make 99.

This book, the writer declares, would be "authoritative." "We cannot say to all parts alike," we are told, for the degree of kinship "is not always the same." But who passes judgment as to the kinship and the degree of it?

Another thing this writer tells us is that this "authoritative" "Christianized" version, this Christian "standard," this version characterized by loyalty to its Founder, will give us "a different view of the Master."

"We shall no longer speak of Him as having preexisted, as having been the active agent in the creation of the world, and as having revealed Himself in a measure to the prophets of the former age; . . . no longer think of Him as wielding any extraordinary power; . . . no longer think of Him as the object of worship, but only as the unique pattern and the inspirer of the acceptable worship of God; no longer see in Him and His work a special law of redemption."

But of what worth, then, to the poor sinner of earth, is this improved Bible, or its unique character, Jesus? It becomes only a book of ethics, and Jesus only an example, a way-show-er. But it is not ethics which the sinner needs so much as life and power to meet what he feels is God's demand upon his soul; and this, the chief thing, bought by the blood of Calvary, manifested in the resurrection life, is wanting. The merciful Lord pity the men who would feed the hungry heart on such miserable husks of speculation.

Jesus, the Son of God, did not preexist! Then what of His own words to the Father, "Glorify Thou Me with Thine own self with the glory which I had with Thee before the world was"?

Jesus not an active agent in creation! What of the words in the fourth Gospel, "All things were made by Him, and without Him was not anything made that was made"! See John 1: 1-3; Col. 1: 16, 17; 1 Cor. 8: 6. And so we might go on. Such a standard is confusion.

Such "loyalty" is treason to Christ and the government of Heaven. Such a gospel leaves the sinful soul where it finds him, in the hopeless way of eternal perdition.

The beautiful sentences which seem to help and build are smoother than oil, yet are they drawn swords that pierce and slay. Give us still the word of God. Give us still the Jesus of Calvary, and the resurrection. Give us still the old Book, with its sublime story which "liveth and abideth forever."—American *Signs of the Times Magazine*.

Roumania Enters the War

The long expected decision has been made by Roumania and the tenth power is ranged on the Allied side against the Central Empires. Great rejoicing is evident in the Allied capitals, but Berlin is evidently thunderstruck by the decision of the Roumanian government. Italy, which country has hesitated long in declaring war on Germany, almost simultaneously declared war on that country, so that to-day, except for Holland, Denmark, and Switzerland, Persia and the Baltic Seas, the boundaries of the Central Powers are edged by a ring of fire. The situation is anything but comforting to these nations. It is difficult to throw a fire-brand into a powder magazine and avoid the results of the following explosion. Long preparation and planning will not do it.

No matter what may be the momentary successes of the Germanic peoples in the present colossal strife, there can be but one conclusion, and that is hastened by Roumania's entry on the Allied side. Germany and her allies will inevitably be overwhelmed and humbled by the nations which surround her.

Roumania is said to be able to throw into the scales at least three hundred thousand men and five hundred 75 millimetre Krupp field guns. Strategically placed as she is, her action may well become one of the determining factors of the strife and bring the end as unexpectedly as it began. It also swings the centre of interest back to the Balkans where the war began. What its effect may be upon the final solution of the great Eastern Question and the disposition of the Turkish Empire after the war remains to be seen, but it can but hasten the prophetic prediction, "He shall come to his end and none shall help him." Let us watch events closely, rightly applying them to prophecy so that we may be ready when the struggles of this world are over to meet the Master.

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THE Special Temperance Annual, entitled "War on Drink," is in preparation, and will be ready for circulation in October. Full announcement of the contents and prices will appear in the October issue of this journal.

Among the excellent articles to appear in our October issue is one by Professor George McReady Price entitled, "Evolution and the Problem of Evil." It will repay careful reading.

The largest party of missionaries ever sent out at one time by the Seventh-day Adventist Mission Board sailed from San Francisco on the 1st of August. The party consisted of more than forty individuals, and a supplementary party was to follow them from Seattle on the 11th August, accommodation not being sufficient on the first boat.

New stations were opened or are about to open this fall in Gujerat, Bengal, the United Provinces, and among the Telegu people under the mission which this paper represents. Other stations are in prospect, all of which under the prospering hand of God we believe will be sources of light in the darkness.

A Re-discovery Needed

"AFTER preaching in a university chapel a few weeks ago," said Dr. J. Douglas Adam of Hartford, U. S. A., in a recent sermon at the City Temple, London, "some brilliant Chinese students asked me if I would meet them for discussion, and they propounded the idea that Christianity had failed. I ventured to say to those keen, courteous gentlemen of the Orient that primarily Christianity is a personal relationship. Christianity does not stand or fall by the civilization that has gathered around it. Christianity and civilization are not co-terminous; much in our civilization is Græco-Roman. Pure Christianity and conventional Christianity are not co-terminous. We know very well that the history of Christianity has had many a false interpretation. Even as early as the sub-apostolic period we find Christianity receiving a twist, and, while we rejoice in the Reformation, we know that the Reformation was only a partial thing; it was only a protest, and the time has surely come when we must get a new glimpse of Christ, a glimpse of a real apostolic, dynamic Christianity. We need a re-discovery of the central creative facts in the Christian gospel."

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