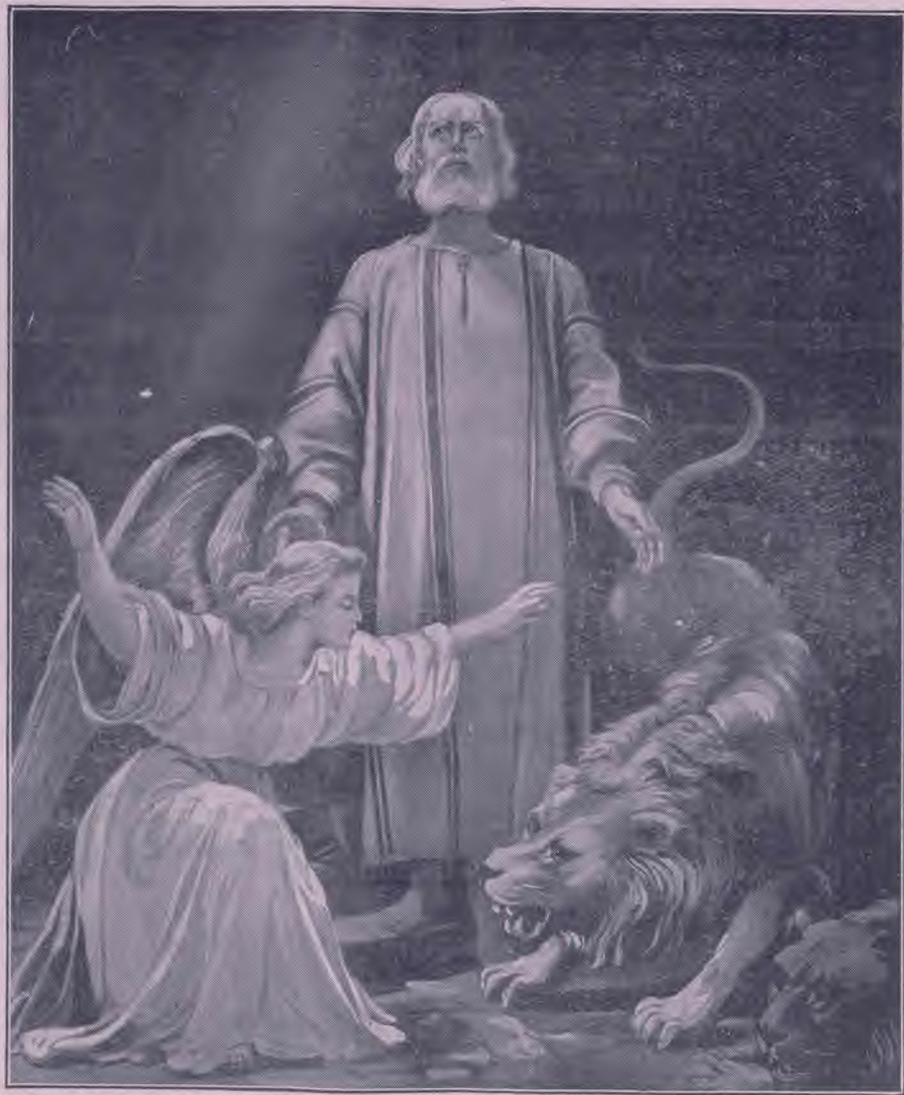


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November, 1916



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## Contents for November, 1916

FRONTISPIECE	PAGE
Kalyan Mission Home .. ..	250
<b>GENERAL ARTICLES</b>	
God's Final Appeal to His Church ..	251
Current Events Fulfilling Prophecy ..	253
Is Man Independently Immortal? ..	255
The Quest for Knowledge ..	257
The Sabbath That Was Made For Man ..	258
<b>HEALTH AND TEMPERANCE</b>	
A Physician's Estimate of Tobacco ..	262
The Art of Keeping Well ..	263
Anti-Liquor Demonstrations in Paris ..	264
Expert Information .. ..	264
Crime and Alcohol .. ..	264
British Columbia Liquor Law ..	264
<b>HOME AND YOUNG FOLK</b>	
Economy .. ..	265
On Having and Being Friends ..	266
His Source of Supply .. ..	266
Losses Through Drink .. ..	268
<b>THE OUTLOOK</b>	
War and Religion .. ..	269
Commendable Efficiency .. ..	269
Which "Christianity"? .. ..	269
Liquid Fire .. ..	270
The Evil Root .. ..	270
<b>QUESTION CORNER</b>	
Cain's Wife .. ..	271
Candlestick in Heaven .. ..	271
Animal's Souls .. ..	271
The Lost Seventh Day .. ..	271



"SUNSET GHAT" THE MISSION HOME AT KALYAN, BOMBAY PRESIDENCY.



# GENERAL ARTICLES

## God's Final Appeal to His Church

The Modern Church Charged with Lukewarmness—Possesses the Form  
Without Having the Power of Godliness—The Remnant to Be  
Made Complete Through Christ

BY JEAN VUILLEUMIER

AND to the angel of the church in Philadelphia write: These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and none shall shut, and that shutteth and none openeth: I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep My word, and didst not deny My name. Behold, I give of the synagogue of Satan, of them that say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou didst keep the word of My patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth. I come quickly: hold fast that which thou hast, that no one take thy crown. He that overcometh, I will make him a pillar in the temple of My God, and he shall go out thence no more: and I will write upon him the name of My God, and the name of the city of My God, the New Jerusalem, which cometh down out of heaven from My God, and Mine own new name. He that hath an ear, let him hear what the Spirit saith to the churches. Rev. 3: 7-13, A. R. V.

To Philadelphia, the Waiting Church

**P**HILADELPHIA, the church of "brotherly love"—this is the meaning of the Greek name—appears on the stage of action early in the nineteenth century. The time for her appearance, and her mission in the Christian world, are marked in the above message by three facts: 1. The revelation made to her concerning the "door opened" in the "temple" of God in heaven. 2. She lives at a time when the second coming of Christ is at hand. "I come quickly." This new and startling light is given her not to keep, but to make known to the world. 3. She is rejected and despised by the Christian world at large. From verses 10 and 11 it would seem as if she overlapped the Laodicean period until merged into it.

"The Key of David"

Speaking of this epistle, J. B. Rossier says: "The style is concise, compact, and incisive. One feels that the consummation is drawing near with rapid pace. . . . The angel of Philadelphia receives from Him who holds the key of David the mission of reminding the people not only of the approach of the kingdom of God, but also of the great temptation which will precede it."

What is the key of David, and what is the "door opened, which none can shut"? David being the type of Christ as king, the key of David must therefore unlock the mysteries relating to Christ's coming kingdom; and the "door opened" can only be the door of God's "temple" in heaven, which opens at the time of the cleansing of the sanctuary at the end of the 2300 years of Daniel's prophecy. Dan. 8: 14. This new phase of Christ's work in heaven corresponds to the "blotting out of sins"—in other words, to the Investigative Judgment preparatory to the resurrection of the Just at the second coming of Christ. Before the saints can be raised, they must be judged; and as they are judged and acquitted, their sins are blotted out from the books of God in heaven. This is the purification of the sanctuary contemplated in Daniel's prophecy, at the end of the 2300 years, in 1844.

The Watchword of The Churches

These thrilling facts, being in the hands of Philadelphia, and partially understood by her, would give her message a singular point-  
edness and power.

Not long after the French Revolution, a flood of light was poured from heaven on the pages of sacred prophecy. Godly men in all countries began to study them, and to see



with astonishment and joy that in those pages was predicted the succession of empires for more than twenty centuries, showing that the "last days" had been reached, when the Lord Jesus should return to this earth. This study and this conviction soon became the watchword among pious men in the churches; and this common expectation had the wonderful effect of binding their hearts together across the denominational lines, and thus introducing a blessed period of "brotherly love" on earth.

#### Proclaimed In Every Land

An Anglican minister of the time, Mourant Brock, asserted that there were in the Church of England more than seven hundred ministers who were preaching from their pulpits the early return of the Saviour in glory. The message was proclaimed in Germany by the godly theologian Bengel and others; in Switzerland by Professor Gausson; in Holland by Hentzepeter. In Scandinavia, the speakers being thrown into prison, so, their places were occupied in the meeting halls by mere children, to whom the Holy Spirit gave powerful utterance. Joseph Wolff, a converted Jew, proclaimed this glad news in Persia, Arabia, Palestine, Syria, Egypt, Abyssinia; while Lacunza, a converted Jesuit, preached and wrote on the subject in Spanish countries.

In the United States this proclamation took the form of an organized movement, which gained momentum from day to day, until it reached the climax in the autumn of 1844. William Miller, Josiah Litch, Joshua V. Himes, Charles Fitch, George Storrs, James White, and many others took part in the movement; and under simple but convincing preaching, hundreds and thousands were converted, and began to prepare to meet their Lord in peace. This message was calculated to awaken the churches, if it had been received; but the solemn work of Philadelphia was treated with indifference and scorn, and finally rejected as "fanatical"—the last imputation that could be brought against it.

#### The Work Accomplished

Yet the work had been done. The John the Baptist of the last days had appeared, and had fulfilled his mission. To Philadelphia, now released, comes the comforting message, "Because thou didst keep the word of My patience," or, "Because thou hast waited patiently for My return, and hast believed the word which announced it" (Stap-

fer's New Testament note), "I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth."

#### To Laodicea, The Judgment Church

AND to the angel of the church in Laodicea write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of My mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of Me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see. As many as I love, I reprove and chasten; be zealous therefore, and repent. Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me. He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith to the churches. Rev. 3: 14-22, A. R. V.

This is the last church, the one that shall not pass through death, but shall have the privilege of seeing the Lord coming on the clouds of heaven. Its name means "the just people," or "the judgment of the people." This company will therefore include all the true Christians scattered in all the churches, and the honest souls from among all nations, be they Jew, Christian, Mohammedan, or heathen.

A glorious and long wished-for segregation will take place. The whole religious world, though apparently divided into a multitude of bodies, will be separated into only two classes. Under searching appeals, in the midst of calamities on sea and land, and in the face of persecution, every soul will decide for or against "the commandments of God, and the faith of Jesus."

#### Without Spot or Wrinkle

Paul speaks of that church as "a glorious church, not having spot or wrinkle," but "holy and without blemish," "unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints." Eph. 5: 27; 1 Thess. 3: 13. How can Laodicea be brought to this amazingly exalted level, never reached by any community, even including the apostolic church?—Only by means of the most solemn warnings,



by the outpouring of "the latter rain," or the second Pentecost, and by passing through the purifying process of "Jacob's trouble." Hence the scorching blaze of God's searchlight turned upon the individual souls of His remnant people. Hence the exceedingly severe rebuke addressed to them by "the faithful and true Witness," telling them that they think themselves rich," when they are "lukewarm," "wretched," "miserable," "poor," "blind," and "naked," and threatening them with being spewed out of His mouth.

#### Laodicea the Last Church

The idea that Laodicea may be rejected in bulk, and its place taken by a new organization based on the "remnant," or a minority of the true Christians found in her, is not Scriptural. This idea would teach that God is unable to carry out His plan at one stroke, and it opens the possibility for an unending series of apostasies from the last church. The "remnant" or "rest of her seed," mentioned in Rev. 12: 17, is not the residue left from the apostasy of Laodicea, but the church of God in the last days taken as a whole. In the seven churches is embraced the true church of God on earth in all the phases of her history; and as there are only seven such phases, and not eight or nine, Laodicea remains the true church to the end. That the church which is called out of Babylon in the

last days (Rev. 18: 4) should turn into a small Babylon herself, is nowhere taught in the Revelation. On the contrary, that is everywhere considered as the last and triumphal phase of the church of God. Rev. 14: 1-5; 15: 1-4; 7: 2, 3, 9.

#### Complete Through Christ

Christ's reproof and chastening to Laodicea are all given in infinite love, and will not remain ineffective. In tenderest tones, Jesus invites His church to be zealous and to repent — literally, to be converted, or transformed in mind. To that effect, He offers her the "gold" of faith, tried in the "fire" of tribulation; and the "white garments" of His righteousness, pardon, and peace; and the "eyesalve" of the Holy Spirit, to anoint her eyes, so that she may see. He tells her that with untiring patience He stands at the door and knocks, ready, if any man hears His voice and opens the door, to come in to him, and to sup with him. In other words, God through Christ is able "to set you before the presence of His glory without blemish," for faithful is He that calleth you, who will also do it." Jude 24; 1 Thess. 5: 24. Of those in Laodicea who will accept this blessed partnership, Christ says, "I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My Father in His throne."

## Current Events Fulfilling Prophecy

BY PASTOR I. H. EVANS

**I**N the prophecy of the book of Joel is written this statement: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about."

This prophecy is one that introduces to us God's statement of the condition of the world just preceding its end. It is a prophecy that was written by Joel many centuries before our era, and we are now living at the time

when this prophecy is having a literal fulfillment.

Many prophecies in the Bible have a double application. Sometimes they apply to the events in ancient times, but also have an application in the latter ages of the world. Whatever there may have been in the line of the fulfilment of this prophecy in ancient times, there could hardly be a prophecy uttered that more fully and plainly sets forth the times in which we live.

"Prepare War!" If there has been any message that has been sounded for the last few months, in Europe, in America, in all the world, it is the message of preparedness, of preparation for war. All who read the papers know that that message has been the burden of the public press for many months in the past. Every effort that the press



knows how to make has been made to educate public opinion, to arouse public sentiment, and to create a demand on the part of the people in warring lands to give their whole life to the war, to effectively carry it on, and among neutrals to the preparation for wars ahead.

If this preparedness were confined to one country or one continent alone, it would be remarkable; but it is world-wide in its extent. Great Britain, France, Germany, Austria, Russia, Japan, the United States, China, South America, Mexico—the whole world—has but one great ringing message in the public press, spoken from the platform, declaimed in the chambers of parliaments and legislatures, and in the speeches of politicians, demanding again and again that everything that it is possible for men to do be done in order to get ready to fight. This prophecy says that there is to go forth a great ringing message—"Proclaim ye this among the Gentiles, Prepare war!" Could there be anything more definitely fulfilled in our day than what we see and know is now taking place in fulfillment of this message? The nations of earth are proclaiming through all the world the great message God said would be proclaimed. That message is, "Prepare War!"

But more! "Wake up the mighty men, let all the men of war draw near; let them come up." Surely this statement has had a most literal fulfillment. Kings, emperors, generals, inventors, kings of finance, manufacturers, and even women, have entered into this war spirit as has not been seen for ages. The mighty men are awakened. They are aroused and are giving themselves, their talent, their means to preparing for war. It seems that the war spirit is everywhere. Never have we seen such agitation for war, nor has the press more faithfully excited the public with the war spirit than in these days. Thus another of the prophet's declarations is being fulfilled before our eyes.

The prophet goes on to talk of the preparations. "Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong." Whether the prophet meant that plowshares should be beaten into swords, etc., or whether he meant that all available material would be utilized in making weapons of war, I do not know. But in its most literal interpretation it has met a wonderful fulfillment. In war-stricken Europe, every conceivable economy has

been enforced that war material may not be lacking. In the early stages of this great war it was put in print that Germany had made demands that all copper in the homes of the people should be available to the government for making war munitions. It was reported a year ago that the ruler of Germany had the copper roof taken from one of his places to be converted into munitions. Cotton, chemicals, and hosts of other materials are in demand for war supplies. (The latest news from Europe states that the reason for the great Verdun offensive is thought by some to be the desire of Germany to obtain control of the great iron belt controlled by that city, owing to a fear of a shortage of that metal after the waste of the war.—Ed.) Surely this prophecy is being literally fulfilled. It is the day of gigantic preparations for and of war.

Then comes the next thought, "Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." Here the end is foretold. This war spirit seems to increase and wonderfully develop just before the end. Why should it not be so? The spirit of God is being withdrawn from the earth; sin is multiplying; conditions of society are not improving; but, like the days before the flood, the very imaginations of the thoughts of the hearts are growing worse and worse. The fulfillment of the prophecy for war and war preparations brings us to the end. "Put ye in the sickle, for the harvest is ripe."

In this connection let us consider a statement of our Saviour's in Matthew 24, speaking of the time of the end, and covering the history of man, most briefly to be sure, but giving great mile posts that we may know where we are, Christ uses these words: "And ye shall hear of wars and rumours of wars: see that ye be not troubled; for all these things must come to pass but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."

Turning now to Luke, we read in the twenty-first chapter these words from our Saviour: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;



men's hearts failing them for fear, and for looking for those things which are coming on the earth: for the powers of heaven shall be shaken. These statements are meeting a fulfillment in our day—such as we could hardly expect they would ever meet more definitely and completely in any future time.

It will be of interest at this point to note a few extracts from the public press concerning some of the astonishing things that have been taking place in the world.

A writer, Mr. Bouck White, in *Harpers' Weekly*, New York said: "The most critical moment in the world's history is upon us. That is the stark truth. . . . Events are transpiring to stun the stoutest mind. We are at time's meridian." That is a wonderful thing for a man to say who is not a Bible student, who does not pretend to speak from prophecy, but writes in a great magazine on current events. These writers are not alarmists, but sturdy men of affairs, or men with international fame, who speak with sobriety.

In 1898 Bishop Newman said: "We are passing through the most unsettled conditions of the whole world since the crucifixion of Christ. And whatever cause it is that touches the first match to the fuse, no human power can foretell in what countries that fuse may lead to an *international explosion*." Eighteen years ago Mr. Newman made that statement. I think if Mr. Newman could look out over the world and see the situation as it is after the fuse has been touched, and the explosion taken place, he could not possibly make a more complete declaration of the situation than he did in 1898. Who would have

guessed on that fateful day of July, 1914, when Austria-Hungary and Serbia broke the peace with each other, that the explosion would involve such millions of men and so many nations? And the end is not yet.

The Toronto, Canada, *Star*, of Jan. 11, 1916, in an editorial, said: "General Hughes in 1913 proposed to have prepared a muster roll of all the able-bodied men in Canada liable to be called out, in case of emergency, for military service. The *Star* saw no need for it at that time. Neither did the government. There was then no need for it. Nothing of the kind had been done in England; and we remarked, 'The voter's list will not stand any rivalry from a muster roll.' Since then, everything has been changed. The whole world has been thrown into a state of war, and a new period of history of mankind dates from the fourth of August, 1914." Let us note what the editor says, "A new period of history of mankind dates from the fourth of August, 1914." What is this new period of history? Is it peace or war? It is a time of war, a period known in prophecy as the time of the end.

Mr. Kipling, speaking of these times, says: "This is not a war of victories, but a war of extermination of the species. . . . Universal ruin awaits us." That is so. Though Mr. Kipling did not understand it as Bible students do, yet these things that are taking place are literal fulfillments of inspired prophecy concerning the end of the world. These events are not the end, but the beginning of the end.

(To be concluded.)

## Is Man Independently Immortal?

Would God Place Humanity Beyond His Power to Control?—Such a Belief Debases God and Exalts Man

BY J. W. WESTPHAL

**I**N the beginning God gave to man life. This was assured to him eternally on one condition—obedience. He ate of the forbidden fruit, and passed under the sentence of death. He separated himself from God, cut himself off from the source of life. Like a wound up clock, he may and will, for a Heaven arranged purpose, run for a while; but in due time, the silver cord will be loosed, and the golden bowl will be broken.

There is no distinction to be made between the life of the body and the life of the soul.

Man has but one life. It was given him by God, who can and does take it from him. The wise man refers to this when he says, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccl. 12: 7. What God gave, that He takes. In the creation of man, He gave "the breath of life;" at death, He takes it again.

Only the Godhead is self-existent, eternal, immortal. He was not created, but is independent, cannot die. "The King of kings,



and Lord of lords, . . . only hath immortality." 1 Tim. 6: 15, 16. He is the source of life, the upholder of all things. The God-head includes Christ. He has all the attributes of His Father. "As the Father hath life in Himself; so hath He given to the Son to have life in Himself." John 5: 26. Should the heavens fall, and the universe, with every living thing, cease, it could not affect God or Christ. They were before them all, they made them all, They have upheld them all, and the destruction of them all could not cause a ripple in the self-existent, eternal, wholly independent life of God.

#### Eternal Life is a Gift

Every other living thing in all creation stands in contrast to God. They have nothing but what they have received. Angels as well as men are His creatures and are dependent upon him. In Him all live and move and have their being. They have life only because God gives it to them. They continue to live only because God sustains them. When He withdraws His hand, they die. "If He set His heart upon man, if He gather unto Himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust." Job 34: 14, 15.

But the text does not teach that when He takes this life, or spirit, to Himself again, it is in any different condition from that which it was in before it was given. It will then be no more an independent, living, knowing entity than it was before creation.

If man is yet to live forever, he must receive life from the eternal, living God, just as he did in the beginning, as a gift from Him. And when he receives it, he will hold it as a precious, entrusted treasure, which he would again forfeit should the conditions again demand it—which will, for reasons we cannot state in this article, never again be the case. God has never, nor will He ever, put the existence or continuance of a single thing or being beyond His own power to control. Such a proposition would challenge both His wisdom and His omnipotence.

#### A Robber Doctrine

Texts of Scripture could be greatly multiplied, showing that we have nothing apart from God and Christ, and that we have everything in having Them. Of Christ, we read that He "is all, and in all." Col. 3: 11. In speaking of the resurrection, and of the final annihilation of death as man's last

enemy, and of the fact that all must be finally subjected to God, Paul says that God is "all in all." 1 Cor. 15: 28. If He is all, what has man that he can boast of? If God is in all, is not this the reason of our very existence? This the apostle plainly declares: "He giveth to all life, and breath, and all things." "In Him we live, and move, and have our being." Acts 17: 25, 28. The Saviour is still more explicit when He says: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3: 36. Says John, "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5: 12

Separate from God and Christ, there is no continued life, no immortality. The doctrine that man, bad or good, possesses an immortal soul, or has by nature immortality, robs God of the honor due Him as the author and upholder of all things. It robs Christ of the honor and glory of the great results effected by His life and death and resurrection. Why was it that Jesus came to this world to die? Let the Saviour answer in this golden text: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John confirms the thought as follows: "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him." 1 John 4: 9.

#### Life Only Through Christ

Yes, there is life, eternal life, within the reach of every soul. Those "who by patient continuance in well doing seek for glory and honor and immortality," will find eternal life. Rom. 2: 7. It is not, however, to be sought in ourselves. Only sin and consequent death are found there. It must be given us as something we do not have. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23.

"I am the way, the truth, and the life," says the Saviour. John 14: 6. Paul says, "Christ . . . is our life." Col. 3: 4. Says the Saviour again: "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" John 10: 27, 28. Therefore Christ—not death, nor sin, which has caused death, nor Satan, who has caused



both sin and death—is the author of and door to eternal life. “He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.” Verse 1.

We have everlasting life when we have Jesus as our only Saviour. Our faith makes it a present power. The life of Jesus is

made manifest in our mortal flesh. Thus the Christ life within, received through our faith, is our present eternal life. One day, the glorious resurrection day, it will be ours in a fuller sense. “Your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall we also appear with him in glory.” Col. 3: 3, 4.

## The Quest for Knowledge

BY THE LATE MRS. E. G. WHITE

ONE of the greatest evils that attend the quest for knowledge, the investigations of science, is the disposition to exalt human reasoning above its true value and its proper sphere. Many attempt to judge of the Creator and His works by their own imperfect knowledge of science. They endeavor to determine the nature and attributes and prerogatives of God, and indulge in speculative theories concerning the Infinite One. Those who engage in this line of study are treading upon forbidden ground. Their research will yield no valuable results, and can be pursued only at the peril of the soul.

### Loss Through Attempted Gain

Our first parents were led into sin through indulging a desire for knowledge that God had withheld from them. In seeking to gain this knowledge, they lost all that was worth possessing. If Adam and Eve had never touched the forbidden tree, God would have imparted to them knowledge,—knowledge upon which rested no curse of sin, knowledge that would have brought them everlasting joy. All that they gained by listening to the tempter was an acquaintance with sin and its results. By their disobedience, humanity was estranged from God, and the earth was separated from heaven.

The lesson is for us. The field into which Satan led our first parents is the same to which he is alluring men to-day. He is flooding the world with pleasing fables. By every device at his command, he tempts men to speculate in regard to God. Thus he seeks to prevent them from obtaining that knowledge of God which is salvation.

To-day there are coming into educational institutions and into the churches everywhere spiritualistic teachings that undermine faith in God and in His word. The theory that God is an essence pervading all

nature is received by many who profess to believe the Scriptures; but, however beautifully clothed, this theory is a most dangerous deception. It misrepresents God, and is a dishonor to His greatness and majesty, and it surely tends not only to mislead, but to debase men. Darkness is its element, sensuality its sphere. The result of accepting it is separation from God. And to fallen human nature this means ruin.

### Look Upon the Bible as Fiction

Our condition through sin is unnatural; and the power that restores us must be supernatural, else it has no value. There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ. Only through the blood of the Crucified One is there cleansing from sin. His grace alone can enable us to resist and subdue the tendencies of our fallen nature. The spiritualistic theories concerning God make His grace of no effect. If God is an essence pervading all nature, then He dwells in all men; and in order to attain holiness, man has only to develop the power within him.

These theories, followed to their logical conclusion, sweep away the whole Christian economy. They do away with the necessity for the atonement, and make man his own savior, and those who accept them are in great danger of being led finally to look upon the whole Bible as a fiction. They may regard virtue as better than vice; but, having shut out God from His rightful position of sovereignty, they place their dependence upon human power, which, without God, is worthless. The unaided human will has no real power to resist and overcome evil. The defenses of the soul are broken down. Man has no barrier against sin. When once the restraints of God's word and His Spirit are



rejected, we know not to what depths one may sink.

"Every word of God is pure:

He is a shield unto them that put their trust in Him.

Add thou not unto His words,  
Lest He reprove thee, and thou be found a liar."

"His own iniquities shall take the wicked himself,

And he shall be holden with the cords of his sins." Prov. 30: 5, 6; 5: 22.

#### Searching into Divine Mysteries

"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever," Deut. 29: 29. The revelation of Himself that God has given in His word is for our study. This we may seek to understand. But beyond this we are not to penetrate. The highest intellect may tax itself until it is wearied out in conjectures regarding the nature of God, but the effort will be fruitless. This problem was not given us to solve. No human mind can comprehend God. None are to indulge in speculation regarding His nature. Here silence is eloquence. The Omniscient One is above discussion.

Even the angels were not permitted to share the counsel between the Father and the Son when the plan of salvation was laid. And human beings are not to intrude into the secrets of the Most High. We are as ignorant of God as little children; but, as

little children, we may love and obey Him. Instead of speculating in regard to His nature or His prerogatives, let us give heed to the words He has spoken.

Neither by searching the recesses of the earth, nor in vain endeavors to penetrate the mysteries of God's being, is wisdom found. It is found, rather, in humbly receiving the revelation that He has been pleased to give, and in conforming the life to His will.

Skeptics refuse to believe in God, because they cannot comprehend the infinite power by which He reveals Himself. But God is to be acknowledged as much from what He does not reveal of himself, as from that which is open to our limited comprehension. Both in divine revelation and in nature, God has given mysteries to command our faith. This must be so. We may be ever searching, ever inquiring, ever learning, and yet there is an infinity beyond.

Man cannot by searching find out God. Let none seek with presumptuous hand to lift the veil that conceals His glory. "Unsearchable are His judgments, and His ways past finding out." Rom. 11: 33. It is a proof of His mercy that there is the hiding of His power; for to lift the veil that conceals the divine presence is death. No mortal mind can penetrate the secrecy in which the Mighty One dwells and works. Only that which He sees fit to reveal can we comprehend of Him. Reason must acknowledge an authority superior to itself. Heart and intellect must bow to the great I AM.

## The Sabbath That Was Made For Man

The Day That Should Be Kept—How the Day Was Made—When Was It Made?—The Purpose in Making It—Who Were the Makers?  
—Has the Day Been Changed?

BY IRWIN H. EVANS

**W**HEN the Pharisees saw the disciples of Christ plucking ears of corn and eating them on the Sabbath day, they said to Him, "Why do they on the Sabbath day that which is not lawful?" Christ answered by calling attention to the experience of David when he was hungry, and the high priest gave him shewbread to eat. Then He said: "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2: 27, 28.

This scripture introduces a line of thought which will be helpful for us to follow closely in a study of the true Sabbath.

The Sabbath of the Lord thy God means the rest day of the Lord thy God; for in the language in which the Bible is written, the word "Sabbath" means rest.

#### Which Day Should be Kept?

There is much agitation at the present time, concerning which day of the week is



the true Sabbath. Is it the first day, commonly called Sunday? or is it the seventh day, known as Saturday? Which day should Christians keep? and why? The majority of professed Christian churches, both Catholic and Protestant, observe the first day of the week. Do they have divine authority for this practice? Does the Bible teach that the first day of the week is the Sabbath? or does it teach that the seventh day is the true Sabbath? These and many more such questions we shall endeavor to answer in this and other articles.

When Christ told the Pharisees that "the Sabbath was made for man," He gave utterance to an important truth, or principle, in determining which is the true Sabbath day. Anything that is made must have a maker. It must have a time when it is made. It must be made out of something. There must be a purpose in its being made, and a process in its making. This can be truly said of anything that is made.

#### Who Made the Sabbath?

Since Christ says that the Sabbath was made, certainly we may properly inquire, Who made the Sabbath? The quality of the thing made is to a great extent dependent upon the maker. The question arises, Is he capable of making a perfect article? Has he experience, knowledge, and skill sufficient to make it first-class and eminently satisfactory?

We do not need to guess who the maker of the Sabbath was; for in the Scriptures, we find a very plain statement in reference to this matter. Of the earliest days of man, before sin entered the world, we have this record:

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2:1-3.

#### Was Christ's Day Also

This scripture gives very definite information as to who made the Sabbath day. It was not Adam, though he was then living; neither was it his posterity. The Sabbath was made by God Himself; and as Christ was associated with the Father in the crea-

tion of the world, so He was associated with the Father in making the Sabbath. Therefore the Sabbath, as made by God, was not only God's Sabbath day, but it was equally the Sabbath day of Jesus Christ, the Son of God; for Christ was the Son of God from the foundation of the world. Hence Christ could truly say, "The Son of man is Lord also of the Sabbath."

#### When Did they Make the Sabbath?

When anything is made, it has a *time* of making; and often articles bear the date when they were made. So, as Christ declared that the Sabbath was made, we may reasonably ask when it was made. There is considerable diversity of opinion in regard to this. Some people claim that the Sabbath was made when Israel came out of Egypt; others think it was made before that time; and still others think it was made after that event. But, as on all other questions of doctrine, the word of God should be the final authority on this subject.

Turning again to Genesis, where is given the record of creation, we read: "And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

Here the evidence is overwhelming that the Sabbath was made at the close of creation week, at the time when God finished His creative work. It was not at the exodus of Israel from Egypt, nor was it after the crucifixion and resurrection of Christ; but it was in the very beginning of man's existence on earth. The first day that came to him after his creation, was the Sabbath of Jehovah.

#### What Was the Sabbath Made of?

Again, we might inquire, If the Sabbath was made, out of what was it made? When God makes something, we have reason to suppose that He makes it out of something; and if the Sabbath was made, we may in perfect propriety ask, Out of what was it made? But we need only read again the



record, to find an explicit answer to this question. Gen. 2: 2, 3 says:

"On the *seventh day* God ended His work which He had made; and He rested on the *seventh day* from all His work which He had made. And God blessed the *seventh day*, and sanctified it: because that in it He had rested from all His work which God created and made."

This is further stated in the fourth commandment given to Israel by Jehovah in the moral law proclaimed from Mount Sinai. In Ex. 20: 8-11 is this commandment:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the *seventh day* is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the *seventh day*: wherefore the Lord blessed the Sabbath day, and hallowed it."

This shows most conclusively that when the Sabbath was made, it was not made out of portions of two days, nor was it made out of the first day of the week; it was made out of the *seventh day of the week*. There can be no controversy on this point, for no language could be plainer or easier to understand than the Scripture declaration that the Lord made the Sabbath day out of the seventh day of the week.

We ask, For whom did God make the Sabbath? Was it made for the Jews alone? Many persons are quite sure that the seventh-day Sabbath was made for the Jews, but that the first day sabbath was made for Christians. Let us carefully read what the Scriptures say, and determine whether or not this is true.

#### It Was Set Apart and Made Known

Going back once more to the first record we have of the Sabbath day, we find that "God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." The word "sanctified" means "to set apart for a holy use." This is one of the definitions of the word "sanctify," as used in the Bible. Cruden says that "sanctify" means "to separate and appoint to a holy and religious use." Strong, in his "Exhaustive Concordance," defines it thus: "To make

pronounce, observe, appoint, consecrate, dedicate, keep, prepare, proclaim."

Thus, when the Bible affirms that God sanctified the Sabbath, it means that He not only set it apart to a holy use, but that He also announced, proclaimed, made known to His created intelligences, that henceforth the seventh day was to be the rest day of Jehovah. When the Lord gave the law from Mount Sinai, and wrote it upon tables of stone, that it might not perish, He said plainly:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

#### Are Jews the only Men?

Here we find that the seventh day is the Sabbath, or the rest day, of the Lord God, and man is commanded not to work in it. Christ emphasized the obligation of the Sabbath when He said, "The Sabbath was made for man." It was not made for the Jew alone, else the language of Christ would mean that Jews only are men. Without qualification He declares that "the Sabbath was made for man." It was not made simply for the Christian; it was made for all men upon earth—the heathen as well as the man living in a Christian country. All mankind is under obligation to keep the commandments of Jehovah,—the Christian, the pagan, the believer, and the unbeliever. Therefore all men are under obligation to keep the Sabbath of Jehovah.

#### Must Be on the Day He Rested

Again, when anything is made, it must go through a certain process of making. More or less time and material may be required for the making of it. Thus when God made the Sabbath day, there was a process by which it was made. Going back to the account of creation once more, we see how God made the Sabbath day. The record says:

"Thus the heavens and the earth were finished, and all the host of them. And on



the seventh day God ended His work which He had made; and He *rested* on the seventh day from all His work which He had made. And God *blessed* the seventh day, and *sanctified* it; because that in it He had rested from all His work which God created and made."

In this scripture, we find three steps: First, God ceased His work on the seventh day, and rested. No day could be God's rest day but that on which He rested. For man to call Saturday or Sunday or any other day the Sabbath, would not make it such. It could not be God's Sabbath, or rest day, unless Jehovah rested on that day. But in this record, there is very clear evidence that God rested on the seventh day, and not on the first day; for in the first chapter of Genesis, we read:

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light day, and the darkness He called night. And the evening and the morning were the first day."

#### God Worked on the First Day

This very clearly shows that God worked on the first day of time; and the texts already quoted, show that on the seventh day He ceased from His work, and rested. Not only did He rest on the seventh day, but He also put His divine blessing upon that day. He did not leave it for man to bless, nor for the church to bless, but He put His own blessing upon it. Then God sanctified it. That is to say, He set it apart for holy use, and announced to man, and also to heavenly intelligences, that the seventh day was Jehovah's rest day. In this way, He gave it to man as the day on which man should rest, that man might commemorate the glorious work of creation.

#### How the Lord Emphasized it

Notice the emphasis the Lord placed upon the Sabbath when He gave the law from Mount Sinai. He said: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." This is the identical rec-

ord we have in the second chapter of Genesis, concerning how God made the Sabbath.

Every one will admit that the only Sabbath day known to the people of God down to the days of Christ, was the seventh day of the week. This was kept in contradistinction to the Baal worship and heathen holidays set apart for the worship of the sun. There is no Bible record that God's people, on any occasion, kept any other day than the seventh.

#### Would have Saved from Heathenism

God put the commandment to keep the seventh day holy in the Decalogue, and wrote it upon tables of stone, as we have already seen, giving the Sabbath in commemoration of His great work of creation in order that man might never forget his Maker. Had man always obeyed this precept, there never would have been an idolater or a heathen in this world. God promised ancient Israel that if they would keep His Sabbath, and remember Him, even the city of Jerusalem should stand forever, and never be destroyed. But if Israel forgot His Sabbath, then He would send destruction upon them.

This is stated in Jer. 17: 21-25, as follows: "Thus saith the Lord; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto Me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain forever."

Surely God intended that His people should observe the Sabbath, not simply down to the days of Christ, His crucifixion and resurrection, but throughout all time; for He said that if Israel would obey the commands of Jehovah, He would preserve Jerusalem, and that city should remain forever.

(Concluded on page 272)



# Health and Temperance

## A Physician's Estimate of Tobacco

By A. D. BUSH, M.D.

The following vigorous condemnation of tobacco, written by a physician to his fellow physicians, which appeared in the *New York Medical Journal* of June 3, 1916, is worthy of careful consideration not only by physicians, but by laymen who are inclined to believe that the use of tobacco is not injuring them:—



ALTHOUGH tobacco is no longer accepted as a medicine, fortunately, its wide adoption among possible patients, and its extended and indefensible use as a narcotic by many sufficiently reflective physicians, make some comment on the plant and its use a serious duty. Accumulating data by careful investigators show that tobacco smoking is a hygienic as well as a social problem, demanding urgent attention from all who value prophylaxis. A brief resume of the known and easily demonstrable pharmacodynamics of tobacco, as manifested during and after smoking, may be stated as follows:—

Tobacco depresses the higher centers of the central nervous system, especially those of imagery, perception, and association; it first irritates and then depresses the lower centers and the cord. The actual ability of the voluntary muscles is greatly reduced by tobacco, as earlier shown clinically by Seaver and later experimentally by Lombard. Varying considerably with different individuals, the heart gradually manifests irregularities of action which may be either centric or local in origin. Continued use frequently brings on irritation of the optic nerve with more or less amblyopia. The secretory and alimentary glands are first irritatively stimulated, but later depressed. There is an obscure, but presumably toxic interference with metabolism, especially in youth. Absorption takes place readily from the mucosa; elimination is carried on through the kidneys, lungs, and sweat glands.

Before major tolerance has been acquired, tobacco smoking usually produces all the major symptoms of acute poisoning,—altered vision, muscular weakness, nausea, severe

vomiting, and great prostration. When a user of tobacco has become so habituated as to escape acute effects, chronic manifestations slowly supervene,—impaired sense of taste and smell; disagreeable emanations from lungs, mouth, and skin; mucorrhea and dyspepsia; cardiac palpitations, visual disturbance, muscle incoordination; weakening of the mortal fiber, relative enfeeblement of the will, diminished sense of personal responsibility and social obligation; lowered mental efficiency.

The tobacco user may hotly deny his individual inclusion in the foregoing symptom complex; but in any smoker all these symptoms, in varying intensities, are readily demonstrable at some period of his enslavement; a fact which may well give serious pause to the thoughtful mind. Unhappily the user of tobacco is not unlike the alcoholic in being approximately unable to apprehend his true situation; and we frequently find the smoker, when still able to break the habit, either not amenable to scientific demonstration, or willing to accept his narcotic handicap with whatever mental, moral, and physical deterioration may be entailed.

Many observers have testified to the lowered recuperative power shown by tobacco users during acute infectious attacks or following severe injury. Some industrial concerns now take cognizance of the relative efficiency of smokers and non-smokers; and more than one insurance company regard the non-smoker as a preferred risk.

The physician who smokes is unfair to his patients, since both diagnostic acumen and therapeutic discretion are diminished by the smoking of tobacco. (See the *New York Medical Journal*, March 14, 1914.) To sensitive patients the smoking physician is an esthetic abomination, especially if he is a cigarette fiend, because of the rank, persistent to-



bacco smoke odor. He is, moreover, a walking example of a man who wilfully insults his own intelligence, and thereby justly invites a growing lack of confidence in would be patients.

A vigorous protest against the public smoker as a social nuisance ought to be made in behalf of the non-smoker. If the user of tobacco persists in wilfully poisoning his own system, he ought at least to be prevented from contaminating the air breathed by others, whether his wife, children, or the general non-smoking public.

Disseminating pyridine vapors is a toxemia of whoever may be occupying the same com-

partment. Smoking should therefore be prohibited in all closed public places, especially in waiting-rooms, hotel lobbies, and dining-rooms. Railroad corporations should be required invariably to place their smoking-cars at the end of the train, so that tobacco smoke, and the other vile odors common to the average smoking car, may not be swept by drafts through the other coaches; and the smoking compartment in the sleeping-car ought to be abolished. Surely the comfort and health of all women and the non-smoking element of the population should take precedence of the selfishness of the users of the weed.

## The Art of Keeping Well

BY D. H. KRESS, M. D.

**T**HOROUGHLY masticate your food, and do not make a practice of eating freely of soft starchy foods.

Regularity of meals is essential, with an interval of at least five hours between meals.

Ordinarily three meals a day are ample. In the majority of cases, two meals are better than three.

The evening meal should be light, and composed of foods that are easy of digestion. It should be taken at least three hours before retiring.

Vegetables and fruits do not make the most desirable combination. They should not, as a rule, be eaten at the same meal.

Sugar and milk used together, or preparations in which they are freely combined, favour fermentation, and should be avoided.

Cane sugar and jelly are apt to produce catarrh, and should be used sparingly.

Milk is a food, not a drink. If saliva is mingled with it, the formation of hard curds is prevented, and the milk may agree with those who before found it to disagree.

Acid or subacid fruits should as a rule be left till near the close of meals, so as not to interfere with starch digestion.

Sleep immediately after eating a hearty meal retards the digestion. So does hard mental or physical work, while cheerful, moderate exercise for thirty minutes after meals has a beneficial influence on digestion.

Guard against meats, cheese, fried foods, animal fats, and the free use of butter. The fats found in nuts and olives are preferable to animal fats.

Pepper, mustard, and pickles are stomach

irritants, and create a desire for alcohol and other narcotics.

Cheerfulness should be cultivated at all times, and especially during the meal hour.

Contentment and simple foods form a happy combination. Each is needed to make good digestion possible.

Eating a great variety at any one meal is injurious to health. Animals are content with one or two foods at each meal. Peasants thrive on simple foods and few kinds.

Copious drinking at mealtime, or even immediately after, should not be indulged by those who subsist largely upon starchy foods. Starch must be moistened with saliva. A little water or fruit juice may be taken at or near the close of the meal with benefit.

It is better to take a small quantity of water at frequent intervals, than large amounts at one time.

The best time to drink *freely* of water, either hot or cold, is when the stomach is empty—at night before retiring, or in the morning soon after rising, or a half hour before meals. Water at these periods aids in cleansing the stomach, and prepares it for food, and when absorbed, allays the desire for drink during meals.

Tea, coffee, and cocoa are not compatible with the best health. Suitable substitutes may be found in grain preparations.

Deep breathing improves intra-abdominal circulation, and this in turn improves the quality of the digestive juices. It also tends to tone up the internal organs, imparting additional life to them. It should



be practiced frequently during the day. Ten to fifteen minutes spent in deep breathing exercise after a short run or skipping exercise early in the morning, and at night before retiring, will be found beneficial for those whose habits are sedentary.

Do not permit the abdominal muscles to relax when standing, walking, or sitting. They form the normal support of the stomach, the liver, the intestines, and other abdominal viscera. These must be kept in place. Displacement cripples the organs in the performance of their function, and encourages pelvic congestion. If the muscles of the abdomen are flabby, develop them by suitable exercises.

When sitting, standing, walking, or running, keep the head erect and the shoulders back.

Put life and energy into everything you do. When sitting, sit erect. When walking, keep the body erect, walk briskly, and put elasticity into the step. Thirty minutes of such exercise is of more value than two hours spent in a listless, indifferent walk. Be cheerful in your work.

Immediately after rising in the morning, take some mild form of exercise, then a cool or cold sponge, hand, or tub bath, followed by friction with a dry towel. If the bath cannot be taken, a rub with the hands is beneficial.

A warm cleansing bath should be taken at least twice a week, always, if possible, before retiring. The water may be at first quite warm—100 degrees. Reduce the temperature gradually to about 85 or 80 degrees before leaving the bath. This will have a sedative influence, and encourage rest and sleep.

Keep in the open air as much as possible day and night. Welcome air and sunshine into the living rooms. More people die of air starvation than of food starvation.

Look upon the bright side of life. Do not imagine that every one is as mean as you sometimes feel. Never worry, fret, or find fault with surroundings. If inclined to do so, remember that the trouble probably exists not without, but within.

Talk health, talk faith, talk hope, talk courage, and "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

## Anti-Liquor Demonstration in Paris

Recently two great temperance meetings were held in Paris. At the Sorbonne meeting Prof. Paul Painlevé, minister of public instruction, in a powerful speech said that the fight against liquor must be continued with the greatest energy. At both meetings resolutions were adopted urging the passage of legislation to suppress the liquor traffic. Evidently the abundance of light wine is no cure for the liquor evil.

## Expert Information

Being asked his attitude toward the liquor question, the editor of the *Ohio Penitentiary News*, an inmate of the institution, gave a reply in that paper, from which the following is quoted: "Is the victim of the rattlesnake's venom in favour of the rattlesnake? Is the poor devil whose home, loved ones, and worldly possessions have been swept away by the devastating tornado, very much in favour of the tornado? Well, no, we should think not! That is exactly our attitude with reference to the saloon. It has been the curse of our existence. If it were not for the saloon, the chances are we should not be here. If it were not for the saloon, men who are being committed to this prison almost every day of the year, would not be coming. The people of Ohio would be astounded if they knew the number of capable men in the Ohio penitentiary who are here because of the saloon. No sensible man will deny that the saloon is the manufacturer of criminals."

## Crime and Alcohol

In granting probation to offenders, California courts require that the defendant shall, during the probationary period, "absolutely and totally refrain and desist from the use of intoxicating liquors in any form." If this provision could come before the man has committed crime would it not act as a preventive?

## British Columbia Liquor Law

A bill before the British Columbia Legislature, which if passed will be submitted in a referendum to the voters, is said to be the most drastic legislation against liquor yet proposed by any of the Canadian provinces. The act, if ratified, is to become effective July 1, 1916.



# Home and Young Folk

## Economy

"I WILL give five pounds toward the expenses of the city mission," said a Scotchman, without solicitation, to a clergyman whom he met on the street.

"Thank you!" exclaimed the clergyman earnestly; "the money is greatly needed, and will do a great deal of good."

"I wonder," he mused, as he left the other, "how so close a man happens to be so generous of his own accord!"

"Wait a minute," said the Scotchman, who had turned to follow the minister. "I have the five pounds about me, and I may as well give it now as send it; it will save a postage stamp."

The trait which led him to avoid using an unnecessary postage stamp had ruled all his business transactions and enabled him to give the five pounds which the clergyman had not thought of receiving from so "close" a man.

"We shan't get much here," whispered a lady to her companion, as John Murray blew out one of the two candles by whose light he had been writing when they asked him to contribute to some benevolent object. He listened to their story and gave one hundred dollars. "Mr. Murray, I am greatly surprised," said the lady quoted; "I did not expect to get a cent from you." The old Quaker asked the reason for her opinion; and when told, said, "That, ladies, is the reason I am able to let you have the hundred dollars. It is by practicing economy that I save up money with which to do charitable actions. One candle is enough to talk by."

Emerson relates the following anecdote: "An opulent merchant in Boston was called on by a friend in behalf of a charity. At that time he was admonishing his clerk for using whole wafers instead of halves; his friend thought the circumstances unpropitious; but to his surprise, on listening to the appeal, the merchant subscribed five hundred dollars. The applicant expressed his astonishment that any person who was so particular about half a wafer should present five hundred dollars to a charity; but the merchant said, 'It is by saving half

wafers, and attending to such little things, that I have now something to give.'"

"I once knew a man many times a millionaire who would, upon leaving his library for dinner, always go around and lower the gas at every jet. Yet he would not stoop to pick up a coin, because stooping, he said, made him dizzy, and he would not think of incapacitating himself for any amount of money. I used also to know another very rich man whom I occasionally chided in a humorous way for burning so much gas,—having his rooms so brilliantly illuminated,—but his answer invariably was: 'What is the cost of gas compared to the cost of eyesight?' This man was a thorough, scientific economist, and so was the last-named man. They understood what the grand old word 'thrift' really means.

It is not the aim of thrift, or the duty of man, to acquire millions. It is in no respect a virtue to set this before us as an end. Duty to save ends when just enough money has been put aside to provide comfortably for those dependent upon us. Hoarding millions is avarice, not thrift.

"Thrift is so essential to happiness in this world that the failure to practice it is to me incomprehensible," said Russell Sage, in the *Saturday Evening Post*. "It is such an easy, simple thing, and it means so much. It is the foundation of success in business, of contentment in the home, of standing in society. It stimulates industry. I never yet heard of thrifty man who was lazy. It begets independence and self confidence. It makes a man of the individual who practices it.

"I think the greatest fault that characterizes our education of the young today, is failure to teach thrift in the schools. From the very outset a child ought to understand the value of saving. In some schools, I understand, penny savings funds are now established. Out of these funds, if they are administered with practical common sense, will grow more sound teaching than out of anything else in the curriculum. I mean teaching that will make for success; and that, after all is what the mother hopes for her child and a nation for its citizens."



"True economy consists in always making the income exceed the outgo. Wear the old clothes a little longer, if necessary; dispense with the new pair of gloves; mend the old dress; live on plainer food, if need be; so that, under all circumstances, unless some unforeseen accident occurs, there will be a margin in favor of the income. A penny here, and a dollar there, placed on interest, go on accumulating, and in this way the desired result is attained. It requires some training, perhaps, to accomplish this economy; but, when once used to it, you will find there is more satisfaction in rational saving than in irrational spending. Here is a recipe which I recommend, for I have found it to work an excellent cure for extravagance, and especially for mistaken economy: When you find that you have no surplus at the end of the year, and yet have a good income, I advise you to take a few sheets of paper and form them into a book, and mark down every item of expenditure. Post it every day or week in two columns, one headed 'necessaries,' or even 'comforts,' and the other headed 'luxuries,' and you will find that the latter will be frequently greater than the former."

Very few men know how to use money properly. They can earn it, lavish it, hoard it, waste it; but to deal with it wisely, as a means to an end, is an education difficult of acquirement.

#### Nature is Liberal, Not Lavish

"Nature uses a grinding economy," says Emerson, "working up all that is wasted today into tomorrow's creation; not a superfluous grain of sand for all the ostentation she makes of expense and public works. She flung us out in her plenty, but we cannot shed a hair or a paring of a nail, but instantly she snatches at the shred and appropriates it to her general stock." Last summer's flowers and foliage decayed in autumn only to enrich the earth this year for other forms of beauty. Nature will not even wait for our friends to see us, unless we die at home. The moment the breath has left the body, she begins to take us to pieces, that the part may be used again for other creations.

Liberal, not lavish, is Nature's hand. Even God, it is said, cannot afford to be extravagant. When he increased the loaves and fishes, he commanded to gather up the fragments, that nothing be lost.—*"Economy,"* by Orison Sweet Marden.

#### On Having and Being Friends

THE president of one of the largest banks of New York City told the writer that after he had served for several years as an office boy in the bank over which he now presides, the then president called him into his office one day and said, "I want you to come into my office and be with me." The young man replied, "But what do you want me to do?" "Never mind that," said the president; "you will learn about that soon. I just want you to be in here with me." "That was the most memorable moment of my life," said the great banker. "Being with that man made me all that I am today."

Cyril Baily, a popular tutor at Oxford, was asked his object as a teacher of English schoolboys. He answered thoughtfully: "I don't know that I have any object. I just like to be with these students. I get a whole lot from being with them, and I hope that they get something from being with me."

Did you ever think of what it means simply to be with the right kind of people? No one is useless, according to Robert Louis Stevenson, so long as he has a friend. Try to imagine what the disciples received by being with Jesus. Are we true friends to our friends? Do they come to us in their sorrows, and depend upon us to share their joys? A famous man once wrote to a man in trouble: "I thought you considered me your friend. And you have not asked me to share your sorrow. I could at least come and be near you in your trial."—*The Christian Herald*.

#### His Source of Supply

I AM not a strong believer in dreams," the drummer remarked, as he drew his chair closer to the stove, "but I can tell you a little circumstance that happened a few years ago, which has remained a mystery to me to this day.

I have been traveling for a wholesale drug company in St. Louis for a number of years, and have met all kinds of customers, and have had a varied experience with many of my patrons. On one of my runs in the Southwest I had one very particular old friend whom I will call Brother Benton, because everybody in that section called him by that name. He nearly always had an order for me; but whether he did or not, I always



felt better after making my call, on account of his cheerful ways and pleasant words. I could see my customers only twice a year, and I looked forward to my visit with this old customer as one of my best days.

"On one visit I sold him a much larger bill than he had ever made before, but I did not hesitate to recommend the house to fill the order. I had learned that he was universally loved and respected in his town as a sincere Christian. He would not keep ardent spirits, nor would he hear for one moment of giving space in his house to tobacco in any shape. 'My Bible,' said he, 'condemns both whisky and tobacco, and I will have nothing to do with them.' No amount of persuading could induce him to deviate from his rule.

"About six months later the house notified me that the bill was unpaid, and that I should call as soon as possible and collect it. I hastened over my territory, and called in person to look after the matter. I found a new face behind the counter, and learned that a short time after my last visit my friend had taken the smallpox and he and his family had been under quarantine for a long time. His sickness had lasted for several months, and he was still confined to his home. I did not see him, but he sent me word that the matter would come out all right in the end.

"He had suffered more losses than he thought, and six months went by and the bill was still unpaid. I wrote the house and told them the condition of things, and they were holding up all proceedings against him. Six months went by again, and I was ordered to go at once and collect the bill or enter suit. There was only one thing to do, though I confess I had some rebellious thoughts. The night before my arrival in his town I spent several weary hours rolling and tossing on my bed, trying to contrive some plan to avoid closing out my friend. He lived eight miles from the railroad, and must be seen on the morrow. I knew that if I brought suit, in all probability others would do the same, and a good man would go to the wall for no fault of his own.

"While tossing on my bed, I must have fallen asleep. I thought I had called on my friend and we were sitting in his living room, with all his family around him. He turned to me and said, 'We are about to have our morning prayers, and shall be glad to have you join us.' I replied, 'With pleasure.' He said, 'We shall read the twenty-third

psalm.' He began to read, but I was astonished at the words I heard. I had learned that psalm in Sunday school when a boy, and while I had not read my Bible so much as I should have done, still I shall never forget that 'The Lord Is My Shepherd.'

"The words were read in a clear, round voice, and my heart rejoiced, though I had never heard it in that way before. He said:—

"The Lord is my banker; I shall not fail. He maketh me to lie down in gold mines; he gives me the combination of his tills. He restoreth my credit; he showeth me how to avoid lawsuits for his name's sake. Yea, though I walk in the very shadow of debt, I will fear no evil, for thou art with me; thy silver and thy gold, they secure me. Thou preparest a way for me in the presence of the collector; thou fillest my barrels with oil; my measure runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will do business in the name of the Lord.'

"Having read his scripture, he knelt and prayed. I had never heard such a prayer in all my life. He fairly took my breath from me when he asked his heavenly Father to bless me, his friend.

"With his 'amen' I awoke with a start. I concluded that I would call on my friend early in the morning at his own home. I arose in time to procure a team, and was knocking at his door just as the sun was rising.

"He met me at the door with a hearty handshake and said: 'Come in, come right in; we are just going to have prayers, and we shall be glad to have you join us.' He took me into the room and introduced me to his wife and children. He took up his Bible and said, 'We shall read the twenty-third psalm.' He read it in a clear voice, but read it as it is written in the Book. I cannot tell you my feeling and thoughts as he read. We then knelt in prayer, and he humbly made known his wishes, but it did not sound like the one I heard in my dreams, though he appeared to go over the same thoughts. He told the Lord he owed some money, and that it was past due, and he asked that a way might open to pay it that same day. He then prayed for me. While on my knees I resolved that for one time in my life I would disobey orders.

"After prayers we both went directly to the drug store, and just as we entered the



door, a young man met us, saying. 'Brother Benton, father sent me over here this morning to tell you that he would take the house and lot you spoke to him about some days ago. He told me to hand you this money, and that he would pay the balance on the delivery of the deed.'

"The old man took the roll of bills, and tears began to roll down his cheeks as he turned away. He wrote the young man a receipt for the money and gave it to him. He then turned to his ledger and began to figure. Soon he said to me, 'Will you kindly receipt this bill?' I saw that he had added all the interest on the bill. I told him I was ordered by the house to remit the interest. He declined to receive it, and said he desired to pay all his just debts. I took the money and sent it in.

"The house wrote him a very complimentary letter, thanking him for the remittance. In a great measure my dream had come true.

"At the time I was tossing on my bed, my old friend was on his knees in his closet, pleading with his Banker for a loan. I was very much gratified to know that he got it, and ever since, in all my discouragements, I apply the twenty-third psalm as the remedy."—*John Three-Sixteen.*

### Losses through Drink

IT seems almost impossible to believe, but we are assured that we are now spending half a million pounds a day on drink, an amount of money sufficient to pay for the cost of eighty million cartridges, or three hundred aeroplanes, a day. Furthermore, during the first twenty months of the war no less than 2,500,000 tons of food and feeding stuffs, including 300,000 tons of sugar, have been destroyed in the manufacture of alcoholic drinks. In 1915 the quantity of barley alone destroyed in the manufacture of drink was equal to three-quarters of the whole amount imported and home grown in that year. Listen to the comment of the National War Savings Committee on this wastage:—

"As beer and spirits are almost valueless as food, and can only be classed as luxuries pure and simple, all this grain is lost for food purposes. If this grain were available for food, both for man and beast, the prices of bread and meat would be lowered."

### Labour Loss

Just think a moment; the liquor traffic requires the labour of no less than half a million workers. We know that there is a serious shortage of workers in almost all departments of commerce and business, not to mention the demand for more men for the army and navy, and yet we have 500,000 workers including women, who are engaged in a traffic which from every standpoint is a curse to the nation, for it hinders the progress of the war, whether of the army or the navy, hampers the manufacture of munitions and other supplies for our soldiers and sailors, and handicaps in varying degree all public and private business and commerce. In estimating the labour loss we must take into account not only the half million workers engaged in manufacturing, handling, distributing, and selling drink but also the decrease in the working capacity and effectiveness of all classes of workers, whether professional men or labourers, who use alcoholic beverages. There is no trade or business or profession that is not more or less hampered and retarded by the evils rising out of the liquor traffic.

### Loss of Health and Life

But the financial loss and even the loss of labour are comparatively small matters when we consider the vitiating effects of alcohol upon the health and the life of our nation. Health is never enhanced or improved by the use of alcohol. Sickness and disease are never cured or even ameliorated by doses of wine, brandy, or whisky. It may be truly said in the words of a famous physician that "alcohol reinforces, not the patient, but the disease." Recovery is retarded and the natural healing forces of the body are sadly hampered by the presence of alcohol in the system. Alcohol never fails to lessen muscular strength, although the victim who has just taken a glass of whisky, for example, imagines that he is stronger and more fit. But this is a result of the insidious deception of alcohol. Careful measurement of the muscular strength of a man before and after taking alcohol shows that he has greater strength, is capable of doing more and better work, and possesses greater powers of endurance without the use of alcohol than with it.—*Good Health.*

Few men can afford to support both a family and a public house.



# The OUTLOOK

## War and Religion

IS the god of war a promoter, a fosterer, of religion? Are his blood-red banners ensigns of the gospel? Is Mars, with his gory legions, a herald of the Prince of peace?

Sir David Beatty, British commander of the first battle cruiser squadron, whose ships defeated Germany in the North Sea, pleads for a great religious revival in England, and this as a necessary step in winning the war, so the dispatches say. He writes a letter to the Society for the Propagation of Christian Knowledge. That letter was read in its recent annual convention, held, if we remember rightly, in Liverpool. Sir David Beatty says:

"Surely Almighty God does not intend this war to be just a hideous fracas or a blood-drunk orgy. There must be a purpose in it; improvement must come out of it. In what direction? France has already shown us the way, and has risen, out of her ruined cities, with a revival of religion that is wonderful. Russia has been welded into a whole, and religion plays a great part. England still remains to be taken out of the stupor of self-satisfaction and complacency into which her flourishing condition has steeped her. Your society is helping to bring the war to a successful end."

No, God does not intend this war to be a "blood-drunk orgy." God did not intend the war at all. It is no part of His plan. It did not originate with Him or the principles of His government. Thus speaks His word of His heralds: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Isa. 52:7. And this peace of the gospel is not the peace of exhaustion, nor is it a message of destruction nor is it based on compromise of principle. It is a message of life, for thus speaks the Prince of peace: "The Son of man is not come to destroy men's lives, but to save them."

Yet Sir David Beatty echoes the feelings of many on both sides of the great war. Of course each side believes that God's purpose is on their side; but God's purpose is not war. The awful ravages and frightful horrors of war may lead many to seek God. That is good; but no true revival of religion will lead men to fight stronger or harder or more desperately. And every revival, whether it be in France or Russia or England, that gives greater ardor in the war, and leads men with more enthusiasm against human enemies, may be seriously questioned. If a real revival could sweep over all Europe, we would see other results from it than the continued prosecution of the war. We would find the men responsible for the war repenting of their sins, undoing, so far as humanity

could undo, the awful work that they have wrought, counting men's lives more than royal desires, and building up humanity instead of destroying men.

The great, pitiful thing in the awful destruction that has been going on in Europe is that it is regarded by so many as Christianity. And another pitiful thing is that there are many discouraged to-day, because they have looked upon those nations engaged in this war as Christian nations. The war ought to demonstrate to them that these nations are not Christian, and that worldly policies, and worldly intrigue, and selfish, worldly governments are no part of Christianity.

In the language of the Duke of Wellington, "Christianity is the only thing [in war] that has not yet been tried." God foretold that all these things would come, and He has repeatedly revealed to us in His word that out of all these discordant elements would grow just such things as we see in Europe. Only when men's hearts are yielded to Him, and the peace based in the righteousness of the indwelling Christ takes possession, do we have real peace. The revival of religion that the world needs is that which leads primarily not to devotion to anything earthly, but to devotion to God and His gospel, which is set for the salvation of men. —American. *Signs of the Times Magazine.*

## Commendable Efficiency

THE commendable efficiency of the Germans is shown in the fact that hygienic conditions in the interior of Germany are better than ever before. The figures issued by the government for infant mortality have never been so low as now, in war times. Her same systematic work is also evident in her army. It is reported that the German hygienic arrangements are acknowledged to be superior to any others in the war, ninety per cent of those wounded in battle being restored sufficiently to permit them to be sent back to the front. Infectious diseases have lost their terrors, we are told, the German army having lost in all only three hundred men through cholera. Smallpox is no longer feared.—*Exchange.*

## Which "Christianity" Is Yours?

THERE are many voices proclaiming Christianity in connection with this great war, on both sides of the conflict. One type of this is expressed in the speech of the German Emperor to his army chaplains about the middle of July, reported in the *Vossische Zeitung*, by Chaplain Dr. Ott. (Let us say, by way of parenthesis, that this article is not a discussion of the relative merits of the contentions of the belligerents. Both sides are



preaching the same kind of Christianity.) Among the things reported said by the Kaiser are the following:

"It is a time of sifting. The world war is separating the chaff from the wheat. We need practical Christianity to bring our lives into harmony with the personality of our Lord. We must live simply according to His acts and deeds."

"Gentlemen, how fascinating and marvelously manifold is His personality! We must study it thoroughly; we must live in the Lord."

"Suppose Christ entered at this moment through yonder door. Could we look into His face? Going to church once a week is not enough. We must make Him the ideal of our practical life; we must determine to live according to His teachings. You must bring sharply before us the vision of God, who, perhaps, as the Judge, is now passing through the world. You must represent Him and show Him to us."

"There must be peace in our hearts; then we will be strengthened for bad days, and—what is more difficult—for good days."

"The men who are now in the trenches will return home different men spiritually from what they were when they left. Impress upon them that they must retain in the future the thoughts which fill them now."

It is "a time of sifting." So said God's prophet twenty-seven centuries ago. Amos 9:9. God is sifting men and nations. It is a time of testing. By a prophet of the same period, God said of this time, when all the earth was preparing for war, "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."

It is a good thing to study the marvelous, manifold personality of Christ our Lord.

It is a good thing to "make Him the ideal of our practical life," to "live according to His teachings," to "represent Him."

But in the marvelously manifold personality of Jesus Christ, we never find Him at war with men, never find Him bearing a sword, never read one word of hate toward His enemies.

If the German army chaplains made Him their ideal in practical life, and lived "according to His teachings," they would say to every soldier in the German army, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." They would say to them, in the words of the Master, "Resist not evil," "Love your enemies," "Do good to them that hate you, and pray for them which despitefully use you."

They would say to the men fighting, killing, dying in the trenches, in the words of Jesus, "My kingdom," hence the Christian's kingdom, "is not of this world."

If the chaplains taught Christ's teaching, and the soldiers in the trenches accepted it, they would "return home different men spiritually from what they were when they left," but they would not "retain in the future the thoughts which fill them now."

What a pitiable spectacle—Christ crucified again in the house of His professed friends! If Christ were accepted by the soldiers in the trenches, they would not come out of the trenches with the thought of killing, killing, killing, that fills them now.

Christ in the hearts of rulers, small and great; Christ in the hearts of military officers, from general to corporal; Christ in the hearts of all who are now belligerent, would empty the trenches to-day, and put plow and scraper and cultivator and seeder on the land; and crater and trench, fortifications and howitzers, would be no more.

The "Christianity" of the Kaiser—and he is but one of millions—is that of the "sons of thunder," who wanted permission of Christ to command fire to come down from heaven to consume those who did not honor them. Luke 9:51-54. But the Christianity of Christ said to them: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Verses 55, 56.

Fellow pilgrim, which Christianity is yours?  
—American *Signs of the Times*.

## Liquid Fire

A STORY from Sydney, Australia, under date of July 29, tells that the invention of liquid fire was by an Australian. He tried to sell it to his own government, and was considered a crank. He offered it to England, but they felt it was too horrible to be considered. The United States turned it down for the same reason. So did France. He then sold the right to Germany, and Germany has developed from that her fire spray.

Another object that this old Australian, John Macgarrigle, had in mind was that of spraying noxious weeds. His crude apparatus worked remarkably at that time, a friend of his declares. What a pity that it could not have been confined to the destruction of weeds! It is a horrible thing to think of human beings using this terrible agency to destroy each other.—*Sel.*

## The Love of Money is the Root of All Evil

WHAT the lust for unearned money will not cause a man to do, it would be hard to predict. If a man's palm itches for the dollar that is not his,—that is, if he is covetous,—there seems to be no degree of meanness to which he will not stoop in order to accomplish his ends. The illustrations are numerous, the so-called "cures" for incurable diseases, bolstered up with extravagant claims and lying testimonials, which filch from the poor invalid and his wretched family the scant funds needed for food and other comforts, is one very common example.

What will a harassed family not do for a loved one who is near the doors of death? And when some flaming advertisement tells how a certain remedy has cured others similarly



afflicted, and how it is sure to cure any one having this condition,—money back if it does not [!],—the family takes heart, pawns or sells some furniture or goes without food in order to purchase a supply of the medicine, which may be merely a little sugar and water, or some herbs steeped in poor whisky. And when that supply is gone, another sacrifice is made in order to continue the treatment. The first lot did not have much effect, but perhaps it is too soon to expect a change. And so, little by little, the belongings of that poor family are drained in the hope of bringing the sufferer back to health.

Meantime the promoter of the vile compound has his palatial residence, rides in his automobile, and is perhaps counted a "good citizen" in his community, because he brings business to the town! Any city that tolerates such a fraud is a partaker of the fraud.

The knowledge of a recent example of what men will do for money comes to us from Russia, though, if the story is true, the disgrace is on America. It is another case of the Yankee selling "wooden nutmegs."

A purchasing agent for the Russian government has informed the district attorney of the State of New York that a consignment of eight hundred pounds of aspirin sent from New York to Russia proved to be sugar of milk.

The seriousness of this was not alone in the difference in value of the two products, which was considerable, but in the fact that when they were in need of aspirin for the treatment of certain disorders in the army, they found to their dismay that the supposed "aspirin" was useless for their purposes. It was another substance masquerading under the name of aspirin. It is to be hoped that the firm guilty of such a fraud can be adequately punished.

## Question Corner

### Cain's Wife

Who was Cain's wife?

This question has often been asked. Why not ask where his brother Seth got his wife? Seth had a wife as well as Cain. As Adam had daughters as well as sons, it is reasonable to suppose that both Cain and Seth married the daughters of Adam.

### The Candlesticks in Heaven

How could Christ be seen in the midst of the seven golden candlesticks if there was one golden candlestick in heaven as in the earthly sanctuary?

In Solomon's temple which was made from the heavenly design there were ten golden candlesticks. 1 Chron. 28: 12, 19; 2 Chron. 4: 7. All the candlesticks seem to have been made after the pattern of the one in the tabernacle in the wilderness. Ex. 25: 31-37. John saw seven candlesticks, not one candlestick with seven branches. Jesus was seen in the midst of the seven candlesticks. Rev. 1: 12, 13.

### Animals' Souls

Does the Bible teach that an animal has a soul?

The marginal reading of Gen. 1: 20 states that the moving creatures of the water have souls. In Rev. 16: 3 the living creatures in the sea are called living souls. The word translated "soul" is also translated "life" or "breath." The common idea that a soul is an immortal entity is not scriptural. Eze. 18: 4, 20 states plainly that "the soul that sinneth it

shall die." Of man it is said, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4; Eccl. 9: 5, 6.

### The Lost Seventh Day

Has the seventh-day Sabbath been lost in past ages?

You will find an answer to this question in the latter part of the article entitled "Joshua's Long Day," in the September issue of this magazine.

"An artist in Rome saw a beggar on the street, so utterly abject and forlorn that he hired him to sit for his picture, as a *typical beggar*. The next day the man came to him, quite transformed. He had hired the clothes of a companion in which to have his portrait taken. The artist did not recognize him, and on learning that he was the beggar he had hired, said: 'No! I hired a beggar, and wanted him just as he was, or not at all.' Christ, for a different reason, wants us just as we are, without any effort at self-transformation, that the new creation may all be to the praise of the glory of his grace."

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## Alexander's Secret

THE answer of Alexander the Great to one who asked him how he was ever victorious was, "Simply by not delaying." How many forget this in regard to spiritual things,—ever putting off,—intending to come to God, but at a more convenient season—almost Christians, but not so altogether.—*Sunday School Chronicle.*

## Like the Hog

A BOY was crossing a field one day, and stopped to look at a beautiful oak tree. Under the tree was a hog. It was burrowing about and picking up the acorns that now and then the wind loosened from the tree. "The hog never sees the tree," the boy said to himself. "It doesn't know or care where the acorns come from." As he walked on he thought: "Perhaps I am often like the hog. I have blessings that God sends. I enjoy them, but how often do I look up to think of where they come from?"—*Selected.*

NEVER yet, it is said, has a wireless operator failed in his duty to humanity on land or sea, even when life itself was at stake. If this were true of all professed Christians, what a different world this would be!

## The Sabbath That was Made for Man

(Concluded from Page 261)

Christ is Lord of that Day

When Christ said, "The Sabbath was made for man, and not man for the Sabbath," He also added, "Therefore the Son of man is Lord also of the Sabbath." The seventh day of the week, being the Sabbath day, must be the day over which Christ is Lord. It is the day commanded in the law of God for all Christians to keep sacred. It is the day that God's people observed from the creation of the world until long after the crucifixion and resurrection of Christ. It is the day of which Christ said, "The Sabbath was made for man," and, "The Son of man is Lord also of the Sabbath."

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