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February, 1917



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# Signs of the Times

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Labourers and Delegates at the Biennial Conference of Seventh-day Adventists, Calcutta, January, 1917.



# GENERAL ARTICLES

## Out of His Place

"Where God abides, Satan cannot; and where Satan abides, God will not. This is always and forever true, whether it be in the heart, the home, the church, or the world."

BY CHARLES G. BELLAH

IT is impossible for an individual to be in two places at the same time. We say two, for there are now only two places in all the world that men may occupy. In the beginning, there was only one place; but sin, that dreadful foe which made the serpent bite the dust and transformed the helpmeet into a tempter, came in and made another. To day there are two places, the right and the wrong.

Each individual absolutely must occupy one place or the other, yet none can possibly occupy both. There is no neutral ground in this world or the next. There is no room in heaven for sinners, none in hell for saints.

Where God abides, Satan cannot; and where Satan abides, God will not. This is always and forever true, whether it be in the heart, the home, the church, or the world. There is but one throne. When God is enthroned, Satan is dethroned, and *vice versa*.

To be in place with God, is to be out of place with Satan; to be in place with the world, is to be out of place with heaven. Still there is such an experience as being in place with God, and out of place with the world, yet acceptably filling our place in the world. Then are we indeed in our place in the world, yet out of place with the world.

### Out of His Pew

One of the most distressing experiences known to men is that of feeling entirely out of place—"out of our pew," as we often hear it expressed. Every one has had this trying experience. Observe the sinner who is compelled, by force of circumstances to remain for some time in the presence of true children of God. How much out of place he feels! On the other hand, let the saint be thrown in company with sinners, without an opportunity of doing them good, and it is

just as distressing. How good the fresh air of freedom feels as once more he gets out into the open! Life would indeed be most miserable to any one compelled constantly to feel out of place.

Yet we read of a Blessed One who sadly knew not only what it means to feel out of place for a moment, but of whom the pen of inspiration inscribes, "He shall grow up out of his place." Zech. 6:12. This is the Branch, the Blessed One, the Christ. The text says, "grow up out of His place"—not in, but out of, His place. How significant the previous phrase in that verse, "Behold the Man whose name is the Branch."

This Branch that had grown in the glory land, was transplanted out of His place in this dark and dismal world. The very fact that He became man took Him out of His place. The Father, in his infinite love, wanted to talk to His wayward children; so He dressed the Branch up in humanity, and sent Him to every lost son and daughter of Adam.

### Born out of His Place

Most of us have had the privilege of being born in a home, surrounded by the comforts and blessings of life. No expense was too great, no pains too costly, to make our first days happy ones. But there was One of whom it is written: "And she brought forth her first-born Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn." Luke 2:7. No place to be born except among the cattle! No room in the inn, much less in a comfortable home! Oh, the mystery, the mystery of godliness! How could He do it? Why did He do it, except in His great and passionate love for lost humanity! Born out of His place!

I well remember that, as a child, when



perplexing things arose in my experience, I always went straight to mother, and pillowed my head on her bosom, and never failed to get just the help I most needed. When others surmised evil, and misconstrued my motives, somehow mother always understood. And later, when the call from the great unknown came to me, mother had just the right counsel to give. She loved me when I was good; she loved me when I was bad.

This blessed privilege was, to a certain extent, denied to the One who grew up out of His place. His brothers could not appreciate His work, and even His own mother did not always understand His mission. He could not go to her for counsel about His future work. Often, indeed, she wavered between whether He really was the true Messiah, or just her obedient, dutiful son. This is why He so often left His home and slipped away to the quiet hillside, to commune with His Father, who did understand.

As one has most beautifully said, "So pained was Christ by the misapprehension in His own home, that it was a great relief to go where it did not exist." Thus He was forced to grow up out of His place. Do you ever feel lonely and friendless? He knows just what it means to have that lonesome feeling which so tortures the hearts of sinful men and women.

#### Sought for His Birthplace

Let us go back a few years, and visit the old homestead again. How the tender memories are aroused as we view the dear old spot once more! The house is all gone save a pile of stone where the old fireplace was. Around this, with dear brothers and sisters, we have often gathered in years gone by, and listened to father read from the grand old Book. As we sit down on the pile of crumbling stone, the swallows, whirling overhead as of yore, seem to tell of happy bygone days.

A little beyond is the sparkling brook where, as children, we spent many delightful days. Even the spot where the old barn stood, with its fragrant mow, arouses tenderest memories. Thorns have overgrown the ancient playground, grimly suggestive of later experience with sins that have too often marred our happiness.

Again I think of One many hundred years ago, coming to the city of His nativity, and visiting the place of His birth. For why

should He not do this? He is "the *Man* whose name is the Branch," the divine human Saviour, the Word made flesh. As no doubt His mind went back, and tried to reach His birthplace, no fond memories of a pleasant fireside met His view, but all to be recalled was a rude manger and quiet oxen. Perhaps He wondered just what manger it was in which He had been cradled.

I imagine I can see Him later, as He goes to the spot where the old carpenter-shop had been, and thought of His happy childhood days. Oh, Thou homeless Saviour of men, put Thy everlasting arms beneath us, and give us that sweet comfort we need!

#### No Brotherly Welcome for Him

When I have been away from home and loved ones for some time, and turn homeward again, I begin to anticipate fondly the welcome that I know will surely be mine. My home and the little church are about a mile from the station. Yet often not only my own dear ones, but several of the good members of the church, come to the station to meet me, and extend a hearty welcome. How it endears them to my heart!

Perchance announcements have already been made that I will have charge of the services on the next Sabbath. As I worship in the little sanctuary on the hillside, and know that every heart is with me, how good it seems!

But when the Homeless One returned to His old home at Nazareth, went into the synagogue, and stood up and read from the sacred Scriptures, the members of His own church "were filled with wrath, and rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong." Luke 4: 28, 29. While He came to bear the burdens of the heavy-laden, His own human heart often longed for human sympathy. And surely He would have appreciated, most of all, sympathy from His own little church at Nazareth. But there was no place for Him there to worship. There were no loving hands to provide for Him the comforts of life. There was no brotherly welcome to make His pilgrim life happier. Out of His place! "He came unto His own, and His own received Him not." John 1: 11.

#### We Sit as Umpire

My room, my home, my room, my library—how familiar, how suggestive, are these



terms! These are places to which we have access at any time, to come and go at will, with none to say nay—places where we sit as umpire, while all others are spectators; where we may turn the key, shutting ourselves in, and all others out; where we lay aside formality, care, burdens, and problems, and relax. The farm may be poor, the home humble, the room scantily furnished, the library small and well worn; but it is my farm, my home, my room, my library.

Yet the One who gave us our homes, and all else, was the Homeless One, dwelling often with Lazarus and his sisters; at other times, between mountain and multitude, as He constantly went about doing good. So often we read such expressions as: "At night He went out, and abode in the mount that is called the Mount of Olives." Luke 21:37. "And every man went unto his own

house. Jesus went unto the Mount of Olives." John 7:53; 8:1.

As He retired to the mountain, not home, for prayer, seeing the little birds coming in from a day of happy song; and then, after a night of earnest supplication, He saw the fox slink in from a night's raid, He could say, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head." Luke 9:58. Yet His heart ever cried out for that home which the world never gave Him.

On the cross, He had no bank account, no farm, no home, to leave to His widowed mother, but gave her to John as a precious legacy. Penniless, footsore, or riding on a borrowed ass, and no money in the bleeding hands that were pierced for you and me! Yet He is building for us a mansion in the glory land.

## Passing the King's Inspection

"It is not enough for us to believe that Jesus is not an impostor, and that the religion of the Bible is no cunningly devised fable."

BY THE LATE ELLEN G. WHITE

THE guests at the marriage feast were inspected by the king. Only those were accepted who had obeyed his requirements and put on the wedding garment. So it is with the guests at the gospel feast. All must pass the scrutiny of the great King, and only those are received who have put on the robe of Christ's righteousness.

Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine.

### Must Be Ours Personally

It is not enough for us to believe that Jesus is not an impostor, and that the religion of the Bible is no cunningly devised fable. We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and yet we may not through faith make Him our personal Saviour. It is not enough to believe the theory of truth. It is not enough to make a profession of faith in Christ and have our names registered on the church roll. "He that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us." "Here-

by we do know that we know Him, if we keep His commandments." This is the genuine evidence of conversion. Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness.

### Stamped with Divine Utterances

The truth is to be planted in the heart. It is to control the mind and regulate the affections. The whole character must be stamped with the divine utterances. Every jot and tittle of the word of God is to be brought into the daily practice.

He who becomes a partaker of the divine nature will be in harmony with God's great standard of righteousness, His holy law. This is the rule by which God measures the actions of men. This will be the test of character in the Judgment.

There are many who claim that by the death of Christ the law was abrogated; but in this they contradict Christ's own words: "Think not that I am come to destroy the law, or the prophets. . . . Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." It was to atone for man's transgression of the law that Christ laid down His life. Could the law have



been changed or set aside, then Christ need not have died. By His life on earth, He honoured the law of God. By His death, He established it. He gave His life as a sacrifice, not to destroy God's law, not to create a lower standard, but that justice might be maintained, that the law might be shown to be immutable, that it might stand fast forever.

Satan had claimed that it was impossible for man to obey God's commandments; and in our own strength, it is true that we cannot obey them. But Christ came in the form of humanity; and by His perfect obedience He proved that humanity and divinity combined can obey every one of God's precepts.

#### Power to Live the Christ Life

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." This power is not in the human agent. It is the power of God. When a soul receives Christ he receives power to live the life of Christ.

God requires perfection of His children. His law is a transcript of His own character and it is the standard of all character. This infinite standard is presented to all, that there may be no mistake in regard to the kind of people whom God will have to compose His kingdom. The life of Christ on earth was a perfect expression of God's law; and when those who claim to be children of God become Christlike in character, they will be obedient to God's commandments. Then the Lord can trust them to be of the number who shall compose the family of heaven. Clothed in the glorious apparel of Christ's righteousness, they have a place at the King's feast. They have a right to join the blood-washed throng.

The man who came to the feast without a wedding garment represents the condition of many in our world to-day. They profess to be Christians, and lay claim to the blessings and privileges of the gospel; yet they feel no need of a transformation of character. They have never felt true repentance for sin. They do not realize their need of

Christ, or exercise faith in Him. They have not overcome their hereditary or cultivated tendencies to wrong doing. Yet they think that they are good enough in themselves; and they rest upon their own merits, instead of trusting in Christ. Hearers of the Word, they come to the banquet, but they have not put on the robe of Christ's righteousness.

Many who call themselves Christians are mere human moralists. They have refused the gift which alone could enable them to honour Christ by representing Him to the world. The work of the Holy Spirit is to them a strange work. They are not doers of the Word. The heavenly principles that distinguish those who are one with Christ from those who are one with the world have become almost indistinguishable. The professed followers of Christ are no longer a separate and peculiar people. The line of demarcation is indistinct. The people are subordinating themselves to the world, to its practices, its customs, its selfishness. The church has gone over to the world in transgression of the law, when the world should have come over to the church in obedience to the law. Daily the church is being converted to the world.

#### The Secrets of the Heart

All these expect to be saved by Christ's death, while they refuse to live His self-sacrificing life. They extol the riches of free grace, and attempt to cover themselves with an appearance of righteousness, hoping to screen their defects of character; but their efforts will be of no avail in the day of God.

The righteousness of Christ will not cover one cherished sin. A man may be a law-breaker in heart; yet if he commits no outward act of transgression, he may be regarded by the world as possessing great integrity. But God's law looks into the secrets of the heart. Every act is judged by the motives that prompt it. Only that which is in accord with the principles of God's law will stand in the Judgment.





## In the Creator's Workshop

The Transition of a Lifeless Body into a Living Soul—The Making of a Man by Uniting the Breath of Life with the Dust of the Ground

BY CARLYLE B. HAYNES

LET us, in imagination, go back to the Garden of Eden, and witness the creation of the first man. God speaks, and of the dust of the ground a form it made, and lies there before us. It is the form of a man. It is perfect in its symmetry. All the organs are there, but it is lifeless. The brain is ready to think, but it is not acting. The heart is ready to beat, but it is not beating. The blood is ready to flow, but it is not flowing. There is no intelligence, no thought, no knowledge, no wisdom, no memory, no consciousness. And this is because there is no life.

In a short time, this lifeless body is to become "a living soul"; but no one will contend that there was any consciousness in this body as it lay there without life. No one believes that consciousness was produced from the dust of the ground.

Into the nostrils of a lifeless form, the Creator breathes the vital "breath of life." Immediately the man is a living soul. The brain starts into instant action. The heart begins to beat. The blood flows through the veins. Now there is intelligence, power of thought, knowledge, consciousness. And it has all this because now there is life.

### How was Consciousness Produced?

Consciousness has been produced. But how did it come? We have already concluded that it did not reside in the body, "the dust of the ground." Was it present, then, in "the breath of life"?—No, not as Adam; for then Adam would have been living before the breath of life ever came into his body. That would imply the preexistence of the soul, as well as its immortality. And surely no one will maintain that consciousness would be in his nostrils, into which God breathed "the breath of life."

If the consciousness was not in "the dust of the ground," the body, nor in "the breath of life," from where then did the consciousness come? Obviously the consciousness was produced as a result of the union of "the breath of life" with "the dust of the ground," or body. There was no consciousness either in the body or in the breath before these two

were united; but when "the breath of life" was breathed into the body, that union created a consciousness.

Therefore let it be forever settled that human consciousness depends solely and altogether upon the union of the breath with the body. When that union does not exist, whatever may remain, certainly consciousness does not remain.

### Is there Consciousness after Death?

Now let us reverse this process. The man approaches the time described in the last chapter of Ecclesiastes, when this "breath of life" is to be withdrawn, and the elements of his body are to be dissolved and return to dust. His last breath leaves his body; his heart ceases to beat; his brain ceases to act; his blood ceases to flow; his power of thought is gone; there is no intelligence, no knowledge; and what has become of his consciousness?—It, too, is gone.

All the processes of sensitive, conscious life are at an end. And the organism itself immediately begins to fall into ruin, and the body to dissolve into the dust from which it came. "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12: 7.

As consciousness is dependent on the union of the breath of life with the body of dust, then when this union is broken up, and the breath is separated from the body, consciousness is destroyed and there is no consciousness in death.

The "spirit" that returns to God, therefore, is but the breath that God gave. The constituent elements of the man are broken up, the dust returning whence it came, and the breath also returning to Him who gave it.

### Is Spirit the same as Breath?

But there is no consciousness in this "spirit," or "breath of life," which returns to God. Man's consciousness ceased when the breath separated from the body. This verse, therefore, does not teach at all that there is consciousness in death.

The Scriptures say: "Thou sendest forth Thy spirit [Hebrew, *ruach*, breath], they



are created" Ps. 104: 30. "Thou takest away their breath [the same word, *ruach*], they die, and return to their dust." Verse 29.

Again: "His breath [*ruach*] goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 4. His consciousness is gone. And again: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath [*ruach*]; so that [in this respect] a man hath no preeminence above a beast." Eccl. 3: 19.

That the breath and the spirit are the same will also be seen by reading Job 27: 3, "All the while my breath is in me, and the spirit of God [margin, "the breath which God gave him"] is in my nostrils;" and Job 33: 4, "The spirit of God hath made me, and the breath of the Almighty hath given me life."

Read also the first fourteen verses of the thirty-seventh chapter of Ezekiel.

#### Away from Life's Source

How clear it is that our dependence for life is in God alone! We have no life of our own. We cannot exist unless God gives us life. Our dependence must be placed in Him, not only for "the life everlasting," but momentarily, that the breath which we now breathe out may be placed back in our bodies. "In Him we live, and move, and have our being." Acts 17: 28.

The whole tendency of the teaching that man has life in himself, natural immortality of the soul, is to lead men away from the great source of life, and cause them to place their dependence in themselves; while the tendency of the teaching of the Bible is to cause men to place their trust in Him "in whose hand is the soul of every living thing, and the breath of all mankind." Job 12: 10.

## The World's Ransom Price

### The Centre of the Sanctuary Service

BY S. PARKER SMITH

**T**HROUGH Moses, God gave direction to the people: "And let them make Me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25: 8, 9. In the following chapters of this same book is a detailed description of the sanctuary, its construction, and all its instruments. In Leviticus is found the description of the form of worship which God gave to His people, and the account of the actual initiation of this worship through the consecration of Aaron and his sons to act as priests and ministers in this earthly sanctuary.

#### Tent of Two Apartments

The sanctuary, as originally constructed at Sinai, was a tent of two apartments, surrounded by an inclosed court. A beautifully wrought veil separated the two apartments, and a similar veil was placed at the entrance of the first apartment. In the second apartment, or most holy place, was the ark containing the law of God written by the finger of God upon two tables of stone. Above, as a cover to the ark, was the mercy seat, overlaid with gold, and overshadowed by the

cherubim of glory. Heb. 9: 5. In the first or holy place were the altar of incense, the table of showbread, and the golden candlestick. And before the door of the tabernacle was the altar of burnt offering.

After these things were set in order, Aaron was anointed to be high priest, and his sons as assistant priests, to carry on the divinely appointed worship, which consisted largely in the offering of gifts and sacrifices.

Regularly, morning and evening, a lamb without blemish was offered. Fire was kept continually burning on the altar of incense, and incense was offered at the morning and the evening sacrifices. The candlestick was always to send forth its light, and the showbread was changed every Sabbath. The regular daily service, with many different kinds of special offerings to meet individual circumstances and needs, was carried on by the priests till the tenth day of the seventh month was reached. On this day a special service was provided in which the priests alone participated.

The purpose of the building of the sanctuary was, that the Lord might dwell among them. Sin separates man from God. The sanctuary was established, and its service



ordained, because of sin, and with its removal in view. God did not intend that tent, or the temple which succeeded it, to be the place of His rest. His desire is, to dwell in the humble and contrite heart, a heart free from sin. In the new-created heart He rests and is refreshed. Every offering made in connection with the sanctuary had direct reference to the great atonement for sin, or man's relation to it. Its whole purpose was, to make known to men "the Lamb of God, that taketh away the sin of the world."

#### Carried for Forty Years

The tabernacle, or sanctuary, was carried by the Israelites through the forty years of wandering, and established at Shiloh after the tribes had entered upon their inheritance in the promised land. Very little is read of it through all the intervening years, till the time of David. He, meditating on the fact that the ark of God was sheltered only by curtains, while he dwelt in a house of cedar, was impressed that he ought to build a house for the God of heaven, a sanctuary and place of worship more in keeping with the great truths it was intended to reveal. This purpose was finally accomplished in the temple of Solomon.

That temple, though at times destroyed and rebuilt, served as God's typical sanctuary on earth, His "house of prayer for all nations," till the time of Christ. It was then the most glorious it had been since the days of Solomon. "Forty and six years" had it been in building, and it had been enriched and beautified by Roman wealth and power. This house was honoured above all its predecessors by the visible presence of "the Desire of all nations," even "the Messenger of the covenant," the Lamb antitypical of all its sacrifices. But though the glory of this latter house was greater than that of the former, yet through the apostasy of God's professed people, and their rejection of "the Messenger of the covenant," it was finally left to them "desolate."

#### The Veil Was Rent

When the Jews reached the climax of their apostasy in the crucifixion of the Son of God, "the veil of the temple was rent in twain from the top to the bottom." God no longer accepted its sacrifices nor met with the worshipers there. Their house was left to them desolate; and in a few years, it was so utterly destroyed that, as Christ had fore-

told in Matt. 24 : 2, not one stone was left upon another, that was not thrown down.

To the question of the woman of Samaria, Christ replied: "Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him." The Jews, in the blindness of their pride and exclusiveness, had lost sight of the spiritual truths intended to be taught by the material things seen in their form of worship and in the carnal ordinances they celebrated. They trusted in the multitude of their sacrifices, in "divers washings, and carnal ordinances," in the blood of bulls and of goats, which could not take away sin, instead of looking beyond to "the Lamb of God, that taketh away the sin of the world."

#### All Kindreds Blessed

Those who accepted Christ as the Messiah, saw in Him the promised Seed of the woman, that should bruise the serpent's head. They saw in Him the fulfillment of the promise to Abraham, "In thy seed shall all the nations of the earth be blessed." In Him they beheld the antitype of all the appointed sacrifices of past ages. They learned to worship the Father in spirit and in truth. Their faith grasped the promises of God. With strong consolation they laid hold on the hope set before them. This hope, says the writer to the Hebrews, "we have as an anchor" between God and man. This sanctuary on earth, with its priests and services, served the same purpose as the preaching of the gospel and the services of God's house to-day. It was for no other purpose than to preach Jesus Christ, the Saviour from sin. There was this difference, however: The worldly sanctuary preached Jesus as a Saviour to come, while the true minister of Christ to-day preaches Jesus Christ and Him crucified on Calvary.

The sanctuary on earth was "a figure for the time then present." But when the fullness of the time came, and God sent forth His Son to a life of suffering, culminating in a shameful death, there was no longer any need of a figure. By his ministry and death, Christ became a merciful and faithful High Priest. By bearing the sins of the whole world "in His own body on the tree," He provided an imperishable sacrifice, whose blood—



"Shall never lose its power,  
Till all the ransomed church of God  
Are saved to sin no more."

By this sacrifice, which He gave for the life of the world, the way into the holiest of all, or the sanctuary in heaven, was made manifest, and the earthly figure was no longer "standing," in God's sight. Heb. 9: 8. Its sacrifices and offerings were established to point forward until a sacrifice should be found that could actually take away sin and make the comers thereto perfect.

"Now where remission of these [sins] is, there is no more offering for sin." Heb. 10: 18. Sacrifices must then cease to be offered. Heb. 10: 1-4. Further sacrifices

would be a denial of that one great sacrifice to which they had borne testimony through all the previous years. They would be false witnesses, because they would direct the attention forward to find that which was in the past. They would turn the minds of men away from, rather than toward, that great sacrifice which has full power to take away the sins of the world.

Thus the reign of types and shadows ceased; and multitudes of those who had trusted for righteousness in their obedience to a round of forms and typical ceremonies, followed Jesus by faith as He entered upon His work in the sanctuary above. As true worshipers, they learned to worship the Father in spirit and in truth.

## The Place of Prayer in Evangelism

BY REV. R. A. TORREY, D. D.

THE most important human factor in effective evangelism is Prayer. Every great awakening in the history of the Church from the time of the Apostles until today has been the result of prayer. There have been great awakenings without much preaching, and there have been great awakenings with absolutely no organization, but there has never been a true awakening without much prayer.

The first great ingathering in human history had its origin, on the human side, in a ten days' prayer meeting. We read of the small company of early disciples: "These all with one accord continued stedfastly in prayer" (Acts 1: 14). The result of that ten days' prayer meeting is recorded in the 2nd chapter of the Acts of the Apostles: "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (2: 4), and "there were added unto them in that day about 3,000 souls" (2: 41). That awakening proved real and permanent; those who were gathered in on that greatest day in all Christian history, "continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread, and in prayers" (2: 42). "And the Lord added to them day by day those that were being saved" (2: 47).

Every great awakening from that day to this has had its earthly origin in prayer. "The Great Awakening" in the 18th century, in which Jonathan Edwards was one of the central figures, began with his famous

"Call to Prayer." The work of David Brainerd among the North American Indians, one of the most marvelous works in all history, had its origin in the days and nights that Brainerd spent before God in prayer for an endowment of power from on high for this work. In 1830 there was a revival in Rochester, New York, in which Charles G. Finney was the outstanding human agent. This revival spread throughout that region of the state and 100,000 persons were reported as having connected themselves with the churches as the result of this work. Mr. Finney himself attributed his success to the spirit of prayer which prevailed. He says in his autobiography:

"When I was on my way to Rochester, as we passed through a village some thirty miles east of Rochester, a brother minister whom I knew, seeing me on the canal boat, jumped aboard to have a little conversation with me, intending to ride but a little way and return. He, however, became interested in conversation, and upon finding where I was going, he made up his mind to keep on and go with me to Rochester. We had been there but a few days when this minister became so convicted that he could not help weeping aloud at one time as he passed along the street. The Lord gave him a powerful spirit of prayer, and his heart was broken. As he and I prayed together, I was struck with his faith in regard to what the Lord was going to do there.



# EDITORIAL

## A Fearful Arraignment

### God's Analysis of Last Day Conditions

"THE earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned and few men left." "Fear, and the pit, and the snare are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage: the transgressions thereof shall be heavy upon it; and it shall fall and not rise again." Isa. 24: 5, 6, 17-20.

This is a terrible picture that God's ancient prophet draws so vividly in the foregoing words. That he is speaking of last day conditions is evident both from the fact that his description parallels the words of other of God's servants, apostles and prophets, who record world and social and religious conditions of the last days; and also in that the prophet leads up to the utter destruction of the earth and its inhabitants in his delineation of world conditions.

"The earth is defiled under the inhabitants thereof." Let us compare this scripture with Christ's description of the world in the last days. He says: "As the days of Noe were, so shall also the coming of the Son of man be." "Likewise also as it was in the days of Lot. . . . Even thus shall it be in the days when the Son of man is revealed." We well know the scriptures which make Christ's reference to the days before the flood and to Sodom and Gomorrah pointedly applicable. It was said of these times, "God saw that the wickedness of man was great in the earth, and that every imagi-

nation of the thoughts of his heart was only evil continually." Gen. 6: 5. Paul in his second letter to Timothy emphasizes how severely these last day conditions would affect the church, eat into the vitals of her life, should she not be watchful and earnest. He says, "In the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, . . . lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof." And the same apostle warns: "Therefore let us watch and be sober. And Christ admonishes: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. . . . Watch, therefore and pray always, that ye may be accounted worthy to escape all these things which shall come to pass, and to stand before the Son of man." Luke 21: 34-36.

But the prophet tells us how and why all this defilement and sin have come about—he tells us the reason for all these prevailing conditions of the last-days—in these plain words: "because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." The reason for the last day sin, evil, and terror of riot and strife, which have come and are yet to come upon the earth and its inhabitants, is that they have departed from God. His laws have been broken; some have substituted other commands for His plain ordinances; His everlasting covenant with man has been ignored, its provisions broken, its Author slandered in the lives and in the speech of those who should be "living ensamples, known and read of all men." "Therefore hath the curse devoured the earth, and they that dwell therein are desolate."

Some have wondered if Christianity had not broken down because they see the terrible, indescribable distress that has come to the world in these days of universal strife and suffering. But no! Not Christianity,



not Christ or His power to save; but man has broken down. The half-hearted, selfish, personal, service he has rendered God, the ambitious desires of puny humanity as manifested in setting up their own ideals in place of God's ordinances, their aims and ambitions in the stead of God's plain and specific requirements, have produced the present world conditions. But God still lives and reigns. His power still saves in individual lives, His Spirit still manifests itself in the hearts of His own; but man has indeed failed, mankind's whole attempt to add to or take from what God has plainly spoken, has at last not only brought him into conflict with his own kind, but into conflict with God, and into direct line for the punishments to be meted out to the ungodly. Only they of whom it is said, "They shall be mine, saith the Lord of hosts, in that day," "will not fail nor become discouraged," but with unwavering faith will stand in these days "which try men's souls."

All sorts of expedients are being put forward as means of mitigating the distressing conditions that have come into the world. World-wide conflicts exist; nation wide hatreds are smouldering. Nation is pitted against nation; combinations and confederacies against each other; capital against labour; society against society; religion against religion; man against man. There is no need of either affirming or denying the condition—"he who runs may read." And on every side we find men with remedial theories. Yet how many of them are God's way out of the dilemma? One would settle wars by arbitration; others by a world-combination that should be so strong that it could enforce peace; another by sheer force of arms would enforce his ideas of justice and right upon the world. None realizes that the world has gone too far for any of these remedies to accomplish their purpose. Indeed, they never could have done so, estimable as it may seem. And but few realize that there is but one way out, that an individual way, a lonely path, thorn strewn, rugged, uninviting; a road that but one can enter at a time, each from personal choice; each because he sees at the farther end of the way the image of one who has conquered, and whose eyes look down over this vale of tears with its corpse strewn fields, and through tears of grief beckons onward, upward.

And similar must be the analysis of all other of earth's problems. The transgres-

sion is so heavy upon this old world of ours, sin has reigned so long, that but one work, God's, remains to be done. From the ruins of our world He will gather from every nation His scattered flock, one here, one there. From the midst of the multitude, He is calling to himself, for His service, loyal souls who will stand aside from the conflicts of this world, who know but one battle, the strife against sin and evil. Said the Master, "I pray not that thou should'st take them out of the world, but that thou shouldst keep them from the evil." While strife must continue on account of sin and the curse it has brought; while the world drifts on to eventual destruction in the fires of God; still God's children must endure in the midst of the last conflicts as seeing "Him who is invisible;" "in the world but not of the world," "looking for and hasting unto the coming of the day of God."

There is no other way of escape, for "he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare." Christ described the same scenes in the words, "Men's hearts failing them for fear and for looking after those things which are coming on the earth." Luke 21:26. The world, without accepting God's solution, which it will not, can but look with anxiety to the future, and as it seeks a remedy for its ills, run from one plausible theory to another. How reassuring to the people of God are the words of the Psalmist in his description of these days and the refuge of saints in the final tempestuous scenes. He says:

"Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust; His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. . . . Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation." Ps. 91.

"It shall fall and not rise again." Thus the prophet settles the future of the earth. And it is God's voice through him. Again and again, in the Old and New Testaments, prophet and apostle have voiced the same sentiment, expressed the same terrible thought as to the earth's future. Says John the beloved, "Behold, I come as a thief. Blessed is he



that watcheth, and keepeth his garments, lest he walk naked and they see his shame . . .

. . . and the cities of the nations fell, . . . and every island fled away and the mountains were not found."

Says Peter, "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." And Jeremiah of old said, "I beheld the earth, and lo, it was without form and void. . . . I beheld, and lo, all the cities thereof were broken down at the presence of the Lord and by His fierce anger." Jer. 4: 23-26.

Men look for peace; God says they await conflict and a time of trouble. Men look for confederacies and human plannings to bring about a better order of things; God says there will be a time of trouble "such as never was," and that the better order will come only after the destruction of this world. The word of God does not fail. We may be sure of one thing:—the days before us, the closing moments of a burdened and dying

world, a world heavy with the results of its own transgressions, will be days of woe. God's hand will be heavy upon transgressors; but wondrously kind and tender with those who endure.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless." The way may be dark ahead, the struggle severe; but we, with Paul, may affirm our entire confidence, if we know our Lord, that, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1: 12. Let us seek to know what God says of the future. Let us plan our future with Him. Let us keep close to Him; watchful, prayerful, earnest followers of Christ; let us never grow weary or careless or fearful; but "seeing ye know these things before, beware, lest ye also, being led away with the errors of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 3: 17, 18.

S. A. W.

## Health and Temperance

### Effects of Alcohol

BY H. W. WILEY, M.D.

**A**UTHORS agree generally in the belief that the liver is especially the organ most seriously injured by alcoholic intoxication. Cirrhosis of the liver is not the only disease which may be induced by alcoholic intoxication. Various disorders are produced, according to the resistance of the individual and the extent and persistence of his habits in the consumption of alcohol. Beer and wine seem to be less destructive of liver tissues than the more concentrated distilled beverages. Fatty degeneration is one of the forms in which these bad effects are manifested. An excess of fat in the liver—that is, the condition known as fatty degeneration—is constantly noticed among persons who have used large quantities of alcohol, especially of the distilled beverages, for a long time. The liver is generally en-

larged among all users of alcohol. As the fat becomes infiltrated in the tissues of liver, the quantity of blood therein is proportionately diminished, and thus the fundamental activity of the liver injuriously disturbed. In fact, a fatty liver is much more common in drunkards than cirrhosis.

The heart of the user of alcohol does not escape its pernicious influence. Whether directly or indirectly is not so important as the fact that enlarged hearts are very common among those who are habitual users of alcohol. This enlargement of the heart is probably incidental, arising from the fact of the increased burden upon the arteries and the disturbing effects of the alcohol thereon, promoting the hardening of the coats of the arteries. As soon as the coats of the arteries become hard and inflexible, the back pressure



upon the heart is increased with the natural result of heart pressure with the sequence of disorders which promote organic lesions of other descriptions, leading sooner or later to fatal results.

The question naturally arises why it is that men of intelligence who must have knowledge of these serious lesions caused by the use of alcohol deliberately continue a habit which they are perfectly certain will shorten their days and make their active life less effective. The ignorant man who knows nothing of these matters may possibly be excused. There are conditions of life so hard that it is readily understood why some method of forgetting these hardships may be followed, but the case is different with those who know and understand. The man who is addicted to the use of alcoholic beverages is diminishing his opportunities for usefulness in life, closing avenues of employment, deadening the acuteness of his intellectual faculties, numbing the accuracy and value of his physical exertions, laying the foundations for diseased liver, heart, brain, and arteries, and courting an early grave.

It seems to me that in this propaganda for reform and for the betterment of human conditions we should not fail to emphasize the ravages produced in an organism by the use of alcohol. The method in which it manifests its workings, the symptoms which attend its use, and the certain although gradual degradation of the vital organs, should be featured in a campaign to restrict the use of alcohol and to enlighten the people in regard to its dangers.

There is another effect of alcohol of very grave character which must not be forgotten. I have spoken of the hardening effect of alcohol on albuminous substances. If a solution be made of the white of an egg, and alcohol added, with stirring, the mass will soon become milky, opaque, and finally flocculent, showing the precipitation of the albuminous matter. The primordial cell, in other words the protoplasm, is largely composed of soluble protein, that is, albuminous material. The continued effect of alcohol, even in very dilute solution as it is in the blood in the case of moderate drinking, cannot fail in time to have its effect upon this cellular, limpid globule. Professor Minot has shown, in his epoch making researches on old age, that the opaque and hardening cell is a concomitant, if not the cause, of senility. If we could always keep the

protoplasmic cells limpid, always keep the coats of our arteries flexible, youth might be prolonged to an almost interminable degree.

The effect of alcohol upon the germ cell and upon the embryo is quite as marked as it is upon the protoplasmic cell. A large amount of data has been collected on this point, and all pharmacological and experimental observations lead to the one result—that alcohol is deadly poison to the germ cell and tends to change the embryo from a normal to an abnormal growth. The use of alcohol cannot fail to have a most disastrous effect upon progeny, and the data which are available indicate this to a most convincing degree. While the alcohol habit itself may not be inherited, especially if we admit that heredity is not influenced by acquired qualities, the degeneracy coming from the injured germ cell and the injured embryo does predispose to the acquirement of the alcohol habit.

While people in good circumstances and in happy situations often acquire the alcoholic habit, it is found most conspicuous in those who by disappointment, failure, hardship, poverty, or other disagreeable condition are prone to mental suffering and seek in the alcoholic stimulus a relief from their misery. Thus all imperfect beings, naturally being less happily adapted to the environment than those of normal character, tend to relieve this discrimination which has been made against them, by some method of forgetting it. Alcohol provides the quickest and most effective method of this temporary relief from suffering. Thus the children of parents who are addicted to alcoholism are prone to be abnormal, predisposed to tuberculosis and cancer, and often are victims of epilepsy and mental derangement and inefficiency.

The effect of alcoholic beverages upon efficiency, which is really a pharmacological effect, has never been so well illustrated as at the present time. In the warring nations of Europe the necessity for national efficiency is supreme. To this end many of the nations engaged in this terrible conflict have abolished or restricted commerce in alcoholic beverages as a means of increasing the efficiency of the citizen at home or the soldier in the trenches. It is a pertinent question to inquire whether, if the maximum efficiency in the nation is desirable in time of war, it is not also equally desirable in time of peace. That nation has its maximum of efficiency in time of peace which restricts as



completely as possible commerce in habit forming drugs of all descriptions. Inasmuch as alcohol works the greatest havoc of all habit forming drugs its restriction would do most toward increasing national efficiency.

### Ambrine: a French Surgeon's Wonderful Discovery

"SOMEWHERE in France" working night and day in the field hospitals, an unknown doctor is performing cures almost miraculous. He has discovered a new remedy for burns, and for frozen feet and hands: a cure that saves hands and feet after gangrene has made them things of horror, that rebuilds a man after his flesh has been eaten away by liquid fire and burning tar.

The unknown is Dr. Bathe de Sandford. An American woman nursing the French soldiers tells, in *The Outlook*, of his wonderful work. Ordinarily, when gangrene begins its deadly work, the foot or hand, or more often the entire limb, has to be amputated. Of the dozens and dozens sent to this surgeon, only one had to have his legs amputated. And not one man flinched or cried out under the treatment, because not one suffered any pain. That is the most wonderful thing of all.

One man lay on a stretcher, rolling a bandage unconcernedly while they dressed his stumps.

"Does it hurt?" asked the American.

"Not at all," he replied, "but before I reached here—"

There were dozens—all interested in their cases, all witnessing to the fact that they felt no pain, all fast recovering.

"And then we came to the burning tar cases," the nurse goes on. "One doctor told me that it was considered the most terrible form of suffering. When I caught sight of the first of them, I could not believe my senses. I could not believe that any man in such a state could be living. But do you know, will you believe, that very man—that apparent wreck, every feature of whose face was then indistinguishable, eyes closed, lips and parts of his face burned to the bone, teeth all exposed like a grinning mask, whose hands were too dreadful for me to describe—talked with Mrs. T. only ten days later? That the features of his face are not only plainly distinguishable, but that the deep wounds are healing up, the flesh fast healing over with new white skin, that there remains

on his forehead but one place not yet fully recovered, and that there will not be, within another week, even a scar? His skin was as soft as a baby's."

The new treatment is so simple that the wonder of it is that no one has thought of it before. It consists of a mixture of wax, paraffin, and resin, heated to 120° Cent., at which degree it becomes like water and of the colour of honey. Then it is ready to use. If you dip your fingers into it, it has only a comfortable warmth, and dries at once when you remove your fingers, incasing every little fold or crease in an elastic covering through which you can see.

The nurse describes the simple principles on which the doctor works.

"All air is kept out," she explains, "and there is no moisture; and, you know, air and moisture are the greatest causes of suffering to burned people. If the skin is not too sensitive, the wax (or ambrine as the surgeon has named it) can be painted on with a brush. If it is, the liquid is sprayed on with a small pump. The member is then wrapped in cotton and gauze, to keep the waxy covering from breaking, or, as in the case of faces, with a mask of gauze only. In the beginning, the wax covering is removed every twelve hours, and a new one painted on. The removing of the wax causes no pain. Later it is taken off but once in twenty-four hours.

"To my surprised inquiry if that were really all that produced such marvellous results, the surgeon replied: 'Mademoiselle, we do nothing. Nature left alone does it all. It is as if we covered the man as one covers a plant in a conservatory, away from all harmful influences, and there the skin grows again, untouched, as a plant grows under the influence of the sun. That is all.'"—*Every Week*.

Holy Scripture undertakes no demonstration of the reality of sin. In all its statements concerning sin, sin is presupposed as a fact which can neither be controverted nor denied, neither challenged nor obscured. It is true that some reasoners, through false philosophy and materialistic science, refuse to admit the existence of sin, but their endeavors to explain it away by their respective theories is sufficient proof that sin is no figment of the imagination but a solid reality.—*Rev. Thomas Whitelaw.*



# Home and Young Folk

## A Missionary Pear

IT was the very queen of pears—a Bon Cretien; colour, light yellow, slightly tinged with red; large size, weighing nearly eight ounces; smooth as a baby's cheek, and tapering gracefully at the top into a stout stem of twice the usual thickness. It was exhibited at the agricultural show, standing alone upon a plate, the perfection of its kind.

"I am going to send this pear to your wife, Colonel," said its owner, on the morning of the second day of the exhibition. "Tell her it has taken a prize, and, besides, is the finest specimen that I ever had the pleasure of growing."

"Or seeing either," replied the colonel. "My wife will appreciate the honour, I assure you."

So home it went with him to dinner, and Mrs. Colonel could not admire it enough, and instead of giving it a place with the other fruit, brought out a china dish and an embroidered doily for its reception.

"But we must never eat it ourselves," she said. "Such a pear as this ought to have a mission. What do you say to my sending it to old Mr. Swallow?" Of course the colonel assented.

A few streets farther on, Mr. Swallow was found, sitting by the window of his farmhouse. On one side was the sunny orchard; on the other, the barn, that the old gentleman, now a cripple, liked to keep in view. The colonel's little daughter brought in the pear.

"Your mother was very kind to send me such a present," he said, putting it down upon the window sill before him. "It beats any that I ever saw before."

"But I won't eat it," he added to himself after the child left. "It was a mighty kind thing to spare one so nice, and I'll do the same by somebody else. There's Jimmy's school teacher. She's another kind one, and she shall have it."

When Jimmy had run home at recess, he was greatly delighted by his grandfather's commission to take the pear carefully in a box to Miss Brown.

Miss Brown placed it upon her table, and

allowed the whole school to look and admire without handling. Into the exercises of the afternoon she introduced an object lesson upon fruit, and, after school was dismissed, sat down to decide what should be done with her gift.

"I couldn't have the heart to cut such a wonderful pear. How kind is old Mr. Swallow to send it to me. There's Mary Burch just getting over a fever. How pleased she'd be to have it!" And so again the pear found another resting place.

"I won't ask to eat it, mother, if you'll just let me hold it and smell it. Oh, what a beauty!"

Mary's eyes sparkled, and she took, figuratively speaking, a long stride toward health from the vision of green fields and shady roadsides brought to her by the pear's mellow fragrance.

"Now mother, who shall have it? for I wouldn't eat such a beauty if I could. Perhaps Mr. Jules will paint it. Let me send it to him."

Mr. Jules's studio was a pleasant place, but its owner was a little too fond of the fascinating easel, and a little too forgetful of other people's comfort. An invisible influence from the pear before him began to make helpful suggestions.

"Very kind of that sick young lady. I'll sketch and paint it for her. I'll do it at once, before it grows dark; and I'll not eat such a present, either."

About eight o'clock that evening, the minister, who had entered into an argument with the artist the day before, and had left a little wounded and sore in feeling, was surprised and pleased by the present of an uncommonly fine pear.

"So kind in Brother Jules to take such a pleasant way of assuring me that he wasn't offended; and such a magnificent specimen! If Catherine agrees, we'll pass it along tomorrow for somebody else to enjoy. How much comfort there is in kindness!"

One might begin to wonder, by this time, how the pear escaped bruises, but each owner had held it so carefully and admiringly that



not a pressure was to be seen upon its surface.

In a doctor's office the next morning, a young man sat reading, when a tap came at the door, and the minister entered.

"I was just going by, and I thought I'd step in a minute, and show you what our district could do in the way of producing pears."

Half an hour later, and the young doctor stood alone holding the pear.

"Well, I'll rent a sitting in his church—see if I don't I won't neglect it any longer. I didn't know before that ministers could be so friendly. Now, what shall I do with this beauty? It has helped me enough already. Somebody else must have it, to be sure."

Now, Mrs. Colonel, its first owner, was blessed with excellent health. To use her own words, she was "never sick." But this particular morning she awoke with a headache. The pain became so intense that she sought a lounge and a darkened room, and the colonel went down town with an anxious face. Meeting the doctor's clerk, and knowing him well, he mentioned the fact of this unusual illness.

"Just the time," said the young man to himself as he hurried home, "for a chance to send her my splendid pear. She has been so kind to me here, I wonder I never thought of such a thing before."

Biddy, the maid at the colonel's, answered the bell, and took the message and the plate to her mistress's room.

"The jintleman has called, mum, to say he's sorry you're sick and he's left the finest pear that was ever seen."

"A pear? Roll up the curtain a little, Biddy, and let me see it."

Then, greatly to Biddy's surprise and even terror, as she turned to leave the room Mrs. Colonel began to laugh.

"Sure, I believe she's losin' her sines. I wish the colonel would come;" and when he arrived an hour later, she sent him hastily up to the room. Mr. Colonel was sitting up in her rocking-chair, with a face as bright as if a headache had never troubled her.

"Look here, Ben. See my present."

"Why, it's our very pear again! Where did you get it, wife?"

"Charles Hadley brought it, and there's no guessing where it may have traveled. It's so funny to have it come back to me; and I've enjoyed thinking of it so much that my headache has all gone, and I'm going down to dinner."

Mrs. Colonel decided to take a walk that afternoon, and trace the pear's wandering. Being of a cheerful turn herself, she brought a gleam of sunshine into every call. Old Mr. Swallow told his part, and he hadn't felt so merry or laughed so much for a long time. The teacher, Miss Brown, wished she could put it into a story. Mary, the sick girl, was sure she could go downstairs the next day, that pear had been such a strengthener; and "Just look," she said, "at my present!" And there it was in a lovely painting. Then Mr. Jules put on his hat to walk over to the minister's too. At the parsonage the story of the "missionary pear" was again repeated, and they only wished it could have gone all through the town; and the young man who gave it away at the last decided that his move was the best of all.

The pear was finally cut into seven pieces, one for each stopping place, and of course was delicious. The decision was made, its history should be written out, for a suggestion to all holders of fruit in this season of abundant harvest.—*Henrietta Rea.*

## The Bible That was Chopped in Two

FAR away, in one of the western states, a man used to go about selling Bibles and Testaments. Sometimes he was warmly welcomed at the lonely farms and homesteads; at others he was told that books of his sort were not wanted there.

One day a farmer asked him if he knew a settler near by, who delighted to talk against the Bible and those who believed in it. The colporteur took down the name and address, and before long, called at the settlement. He found the wife busy hanging out clothes, and she seemed pleased to chat with him. After a little conversation, he offered her a nicely bound Bible, telling her not to trouble about paying for it, if she would like to have it. She received it with pleasure, saying that if her husband would allow her, she would be delighted to keep it. At this, husband came from the back of the log house, carrying a large ax over his shoulder. He saw the Bible in his wife's hand, and asked roughly, "Whatever do you mean by bringing such rubbish here?"

God's servant answered gently, and John Mason grew angry. The former spoke in such a frank and manly way that the settler did not return the book, but scowled as the man went off. Directly his back was turned,



John seized the Bible from his wife's hand, saying, "Up to now we've had everything in common, so we'll share this, too." And opening the Bible, and placing it on a block, he chopped it into two parts with one blow of his ax, giving his wife one piece, and he put the other part in his pocket and walked off.

Several days afterward he was in the forest hewing timber. At noon he sat on a log to eat his dinner, and feeling for a knife in one of his pockets, his hand struck on the book. He took it out, and before he knew what he was doing, he was deep in the fifteenth chapter of St. Luke.

Ah, he couldn't tell what happened then, though he longed to know, for just at that point the story had been cut in two by the angry blow of his ax, and he could read no further. When he returned home, he determined not to let his wife know how he was longing for her portion of the Bible. They had supper, and while she was washing the dishes, he said carelessly, "I say, wife, if you've got your part of the Bible handy I shouldn't mind having a look at it; I have nothing to read." Mrs. Mason was a wise woman, so she said nothing, but quietly handed him her portion and went to bed early. The next evening he said to her, "This is the best book I ever read."

Day after day passed, and still John seemed to be reading as for his life. At last one evening he put down his patched Bible, and said: "I give in at last! By God's help I'm going to try to live by that book. I've despised it; I've sworn at it; I've insulted it; but now the sword of God's Word has pierced my heart. It has taught me what a sinner I am. But it has also given me hope that there is pardon even for me." His wife quietly clasped his hand, whispering: "I, too, long to know more about it all."

Her husband smiled at her as he had rarely done even in their courting days, as he said: "We'll take it, won't we, Kitty, both of us together, from this day forward, as the guide of our lives? And pray God to help us that we may live by it."

"We will," answered his wife. "O John, this is a glad night!"

"Aye, it is," he said, "and I believe it will be the beginning of brighter days to us. I've read things the last three weeks in that book that have amazed me."

"What about?" asked his wife.

"About all that the Lord says he will do

for those who serve him. I couldn't believe such things could ever be for the like of me, till he seemed to keep pointing me to the bits that told so plainly that he began it all by giving us the Lord Jesus as our own Saviour."

"And to think you found it all in the book you chopped in two!" said his wife.

"Oh, shame I ever did such a thing!" replied her husband. "The very first day I can rightly leave, I'll ride over to the town and get it mended the best way money can do."

"Would you like a new one better?" suggested his wife.

"No, let's keep this, Kitty, if you don't mind; no other could be to me what this has already become, and it will help me to keep humble to remember what I dared to do with my ax."

"And I'd rather keep it too," said his wife. "But, John, when you go to town, you get us two nice strong Testaments, that we can carry in our pockets, just to read at odd times, while you are in the woods and I about my work."

"Grand idea, Kitty," said her husband, "and I must bring a few bits of ribbon for markers. That Bible has at least twenty pages turned down at the corners, where I've found verses to study out again."

For many years John and Katherine Mason lived, and the lives of those about them were richly blessed by the truths learned out of the Bible that was chopped in two by an ax.—*Selected.*

### A Pocket Fire Escape

**F**IRE breaks out in your hotel. It is right at your door, and you cannot reach the elevator or the stairway. Your window is six stories from the ground, and the fire escape is on the other side of the building.

Reaching into your right-hand coat pocket, you pull out a roll of thin steel tape, like the familiar surveyor's tape measure. You fasten one end to the bedpost, and place your wife in a loop provided for the purpose. You get into a similar loop, and jump bravely out of the window. The slender string bears both of you safely to the ground—provided that your total weight does not exceed eight hundred pounds.

This remarkable little pocket fire escape was invented by Pietro Vercova, of Stockton, California, and has attracted widespread in-



terest. The tiny instrument is only four and three quarters inches in diameter, and the tape is slightly more than an inch wide.

Hundreds of trial descents have been made by the inventor, who claims that his life saving device is infallible.—*Every Week*.

### A Factory That Employs Spiders

**S**PIDERS are probably the most indispensable workmen in one of the largest English surveying-instrument factories. It is their duty to spin the delicate thread which is used for the cross hairs to mark the exact centre of the object lens in the surveyor's telescope, states a writer in a recent issue of the *New York American*.

Spider web is the only suitable material yet discovered for the cross hairs of surveying instruments. Almost invisible as this fiber is to the naked eye, it is brought up in the powerful lenses of the telescope to the size of a man's thumb, so that all defects, if there happened to be any, would be magnified to such a degree that the web would be useless.

Human hair has been tried, but when magnified it has the apparent dimensions of a rough-hewn lamp-post. Moreover, human hair is transparent, and cross hairs must be opaque.

The spiders produce during a two months' spinning season thousands of yards of web,

which is wound upon metal frames and stored away until needed.

A spider "at work" dangles in the air by its invisible thread, the upper end being attached to a metal wire frame whirled in the hands of a girl. The girl first places the spider on her hand until the protruding end of the thread has become attached. When the spider attempts to leap to the ground this end is quickly attached to the centre of the whirling frame, and as the spider pays out thread, this line is wrapped around the frame. Several hundred feet of thread can be removed from a spider at one time.

The spiders are kept in a large room under the supervision of three girls and a forewoman. When not spinning, the little workmen are placed in a large wooden cage. Flies are the chief article of diet.

During the winter months the spider colony usually dies, so that an entirely new corps of workmen must be recruited. Not every spider will do—only large fat fellows that spin a tough, round thread are suitable.

Singularly enough the girls who have charge of the spiders in this English factory are not in the least afraid of them or their bites. On the contrary, they regard them as pets, are able to tell them apart, and call them by nicknames which humorously describe their appearance or their peculiar habits of work.—*Every Week*.

## The OUTLOOK

### Mr. Lloyd George on the War and Complete Victory

There has been a great deal of talk lately in the press as to peace rumours and peace feelers from the other side of this great world conflict. To understand just how possible such a peace is at the present time one need but to read the speech of the present premier while secretary of war, to judge of the future. While desiring the right to triumph he says of the past, present, and future of the war:—

"Britain has only begun to fight. The British Empire has invested thousands of its best lives to purchase future immunity to civilization; this investment is too great to be thrown away. . . .

"For two years, the British soldier had a

bad time. No one knows as well as he what a bad time it was. On the average, he was inferior in training. He saw the allied cause beaten all about the ring: but he did not appeal to the spectators or a referee to stop the fight on the ground that it was brutal, nor did he ask to have the rules changed. He took his punishment. Even when beaten like a dog, he was a game dog. When forced to take refuge in a trench, when too badly used up to carry the fight to the enemy, he hung on without whining, fought off every attack, bided his time, endured without flagging. . . .

"And at this time, under the same conditions, what was the German going to do? Was he worrying over the terrible slaughter? He was talking of annexing Belgium and Poland as a result of his victory; and while he was remaking the map of Europe without the slightest



regard for the wishes of its people, the British people were preparing to pay the price we knew must be paid for the time to get the army ready.

"It is one thing to look back on the pounding the British Tommy took the first two years of the war, but a different thing to look forward as he did, and know the beating could not be avoided during these months when it seems the finish of the British army might come quickly.

#### A Fight to the Finish

"Germany elected to make it a finish fight with England. The British soldier was ridiculed, held in contempt. Now we intend to see that Germany has her way. The fight must be to the finish—to a knock-out.

"The whole world, including neutrals with the highest purposes and humanitarians with the best motives, must know that there can be no outside interference at this stage. Britain asked no intervention when she was not prepared to fight. She will tolerate none now that she is prepared, until Prussian military despotism is broken beyond repair.

"There was no regret voiced in Germany over the useless slaughter. There were no tears by German sympathizers when the few thousand British citizens who never expected to be soldiers, whose military education started only a few months previously, went out to be battered, bombed, and gassed, to receive ten shells for every one that they could fire—went out, fought like sportsmen, without even a grumble.

"I repeat that there was no whimpering then; and the people who are now moved to tears at the thought of what is to come, watched the early rounds of the unequal contest dry-eyed. None of the suffering and carnage that is to come can be worse than the sufferings of those allied dead who stood the full shock of the Prussian war machine before it began to falter.

"But in the British determination to carry the fight to a decisive finish, there is something more than the natural demand for vengeance. The inhumanity, the pitilessness of fighting that must come before a lasting peace is possible, is not comparable with the cruelty that will be involved in stopping the war while there remains a possibility of civilization being menaced again from the same quarter.

"Peace now, or at any time before the final and complete elimination of this menace, is unthinkable. No man and no nation with the slightest understanding of the temper of this citizen army of Britons which took its terrible hammering without whine or grumble, will attempt to call a halt now."

When asked how long he thought the war would last, he responded:

"There is neither clock nor calendar in the British army to-day. Time is the least vital factor. Only the result counts—not time consumed in achieving it. It took England twenty years to defeat Napoleon, and the first fifteen of those years were black with British defeat. It will not take twenty years to finish this war; but whatever time is required, it will be done, and I say this recognizing that we have

only begun to win. There is no disposition on our part to prophesy the hour of ultimate victory after the first success. We have no delusion that the war is nearing an end. We haven't the slightest doubt as to how it is to end."

When asked as to France and Russia, he declared that "France will stick to the end," and that "Russia will go through to the death." He concluded thus:

"No, there are, and will be no quitters among the Allies. 'Never again!' has become our battle cry. At home the sorrow and suffering is great and is growing. As to the war zone, its terrors are indescribable. I have just visited the battle-fields of France. I stood, as it were, at the door of hell. I saw myriads marching into the furnace. I saw some coming out of it, scorched and mutilated.

"This ghastliness must never be reenacted on this earth, and one method at least of answering that end is the infliction of such punishment on the perpetrators of this outrage against humanity that the temptation to emulate their exploits will be eliminated from the hearts of the evil-minded amongst the rulers of men."

Whether this last hope of Mr. Lloyd-George will be realized is best answered by the prophecies of the word of God which tell us that the world's history will end with even more sanguinary strife, than that which now rages; but that peace is in sight is as fallacious a hope as comes to man, unless it is God's time to bring an end to this conflict, for He still ruleth in the kingdoms of men. We are facing such a crisis in earth's history as not even the wisest of men realize, and which no amount of preparation will avoid. The question of preparation for that time is individual, and the only victories of that day will be in the souls of men that triumph over earthly conditions, and are ready for their Lord.

#### How About the Foundations of our Faith?

A Presbyterian minister of the Bethany Church of Seattle, U. S. America, Dr. R. A. Van der Las, in a recent discourse, appealed to modern Christians to examine the foundations of their faith, and be sure they are not being undermined by doubt. Among other things, Dr. Van der Las said: "Ours is an age of doubt, an age of criticism. Men are questioning and dissecting. Faith in nature has developed into a passion, while faith in God with many, has degenerated into a cold, questioning speculation. The spirit of doubt is abroad. It is brooding over many of our youth."

That to which Dr. Van der Las calls attention has been again and again presented in these columns. We are indeed living in an age of doubt, an age of skepticism, and even those who have come to India to present Christ to those who have no knowledge of Him, have among them those who are permeated with the same tendency to "questioning and dissecting" of which the Doctor speaks. It is this doubt that makes the best work of the missionary body impossible. Every Christian needs to examine the foundation of his faith, that he



may know where he stands, and why. "Every plant that My Father hath not planted shall be rooted up." Are our foundations laid on God? Or are they the speculations and theories and philosophies of men? Christ's question, "When the Son of man cometh shall he find faith in the earth," is pertinent to-day. How about our hearts?

## Constantinople Promised to Russia

ONE has only to recognize the stiking manner in which Turkey holds the centre of interest among the nations engaged in the great European war, to recognize why the ultimate fate of this nation should be made the climax of the long prophecy of Daniel 11. In view of the fostering care which Great Britain has exercised over the Ottoman Empire for many years, virtually constituting herself the guardian of Ottoman autonomy; and the covetous desire with which for many years Russia has looked upon Constantinople as affording a warm-water port of entry and egress, many have been led to wonder how these apparent differences would be reconciled, and what disposition would be made of the Turkish possessions in Europe.

It has been believed for some time, particularly since the beginning of the great conflict, that some secret understanding existed whereby Russia was assured of her coveted prize. This question evidently is now set at rest by a statement made by the Russian premier at the opening of the Duma, December 3. A dispatch from London to the New York *Times* of December 4 states:—

"An event surpassing in far-reaching importance the actual military operations of the war, comes today in the public announcement of the new Russian premier, that by an agreement concluded in 1915, and subsequently adhered to by Italy, the Allies definitely established Russia's right to Constantinople and the strait. The existence of this agreement has been for a long time alleged, but never before was it thus publicly and formally admitted."

The premier's statement follows:—

"For more than a thousand years Russia has been reaching southward toward a free outlet on the open sea. This age-long dream, cherished in the hearts of the Russian people, is now ready for realization. . . .

"From the beginning of the war, wishing to spare human lives and suffering, we and our allies did our utmost to restrain Turkey from mad participation in hostilities. Turkey received formal assurances guaranteeing her, in exchange for neutrality, the integrity of her territory and independence, and also conferring on her certain privileges and advantages. These efforts were in vain. Turkey surreptitiously attacked us, and thus sealed her own doom.

"We then concluded an agreement with our allies, which establishes in the most definite manner the right of Russia to the straits and Constantinople. Russians should know for what they are shedding blood, and in accord with our allies, announcement of this agreement is made today from this tribune.

"Absolute agreement on this point is firmly

established among the Allies, and there is no doubt that after she has obtained sovereign possession of a free passage into the Mediterranean, Russia will grant freedom of navigation for the Roumanian flag, which now, not for the first time, floats in battle side by side with the flag of Russia."

This agreement on the part of the entente powers will be carried out, provided they achieve their designs in the present conflict. Many authorities question, however, if the Turkish Empire would fare any better in event of victory on the part of the central empires. For years, it is argued, Germany has desired a free and open communication from the Balkans to the rich provinces of Asia. And for long years she has been developing Turkish territory, commerce, and industry in line with the achievements of her national purposes. In event of victory, Germany would continue to pursue this definite purpose. It is altogether probable, we are told, that Turkey would be subjugated to the state of vassalage if she did not entirely lose her autonomy as an independent state. Speaking of this in the *Independent* for Dec. 7, 1914, Dr. Bernhard Dernburg makes the following statement regarding German purposes:—

"Germany has been for about thirty-five years the associate of Turkey in developing Turkish territory, commerce, and industry. She has acquired the Oriental railways and built the Anatolian and Bagdad lines. She has established harbors and shipping companies, and engaged in mining and very extensive irrigation works. She must be left with a free hand to go on with this commercial development as far as she can arrange with the sovereign power of the Porte and without outside interference. This would mean a recognized sphere of influence from the Persian Gulf to the Dardanelles."

Mr. Vahan Cardashian, in the New York *Tribune* of Dec. 1, 1916, speaks regarding the purposes of Germany with respect to Turkey, and what Turkey might expect from Germany in event of German victory:—

The important fact must be recognized that, even with the best intentions, the German cannot collaborate with the Turk, the possession of whose empire is the principal object of Germany's ambition, because of irreconcilable racial temperamental differences, without taking into consideration the absolute economic insufficiency of the Turk, which alone would naturally place him in a position of servitude and vassalage to the German, who will be wholly depended upon to nurse, support, and develop him. It is furthermore reasonable to believe that even before the comparative accomplishment of the Turk's development, the German would overwhelm him in numbers, and establish over him physical superiority as he has mental superiority. These are clearly revealed in the German character, the record and the direction of the national activities of Germany, and the undisputed control she now holds over the conduct of the affairs of these states. The success of the German arms will, therefore, make of these states German dependencies and vassals."



Hence, from whatever angle the Turkish question is viewed, whether in its relation to the side of the entente allies or that of the central empires, publicists are forced to the conclusion, in the words of Mr. Cardashian, that "the Turk must go."

This indeed is the prediction of the inspired penman. This power, under the designation of "the king of the north," is represented as finally setting up its seat of government in Jerusalem. In this place the prophecy declares that this nation shall come to its end. How many turns of the political kaleidoscope it will take to bring this about, we can not tell. How long after the capital of the Turkish government is removed from Constantinople before it reaches its end, the prophecy does not indicate. It is possible that the government may be moved from place to place before its final stand at Jerusalem.

In close connection with the final Turkish overthrow the prophecy declares that Christ will stand up to take his kingdom; the end of probationary time will be reached; the judgments of God as represented in the seven last plagues will be poured out upon a wicked world. With interest we should watch the development of political events in their fulfilment of prophecy; and to those who desire a knowledge of the meaning of these things, these political changes should be pointed out as a fulfilment of the prophetic word, as signs of the imminence of the coming of the Lord.

—F. M. Wilcox.

### A Large Contract

The "saying of masses" for the repose of the souls of the dead was not always practised in the Roman Church. It was completely unknown to the "fathers" of that church, and was not officially adopted by the church until the year 1562. Now, however, it is an established dogma of the Roman Church and the real financial backbone of the system. We have been much interested in a short article by the editor of the *Southern Cross*, which deals with that practice, and pass it on for the benefit of our readers:—

The American papers report that Mr. W. J. Kelly, of Jersey City, makes provision in his will for no less than 6,500 masses to be said for the repose of his soul, and devotes 500,000 dollars for this purpose. Mr. Kelly, it is clear, meant to take no risks on the other side of the grave which could be provided for by the judicious expenditure of cash on this side of it. Romish priests, we believe, are still performing masses for the "repose" of the soul of the late pope, a process which, incidentally, reflects rather cruelly on the moral condition—the obstinate disquiet—of the soul of his late Holiness. But no private person, we believe, has ever before made a contract for 6,500 masses to ensure that in the next world his soul may escape all penalties for its misconduct in this world. It would be interesting to know by what process Mr. W. J. Kelly ascertained that this precise number of masses would be sufficient for his purpose. He must have ascertained the exact moral value of a single mass, and multiplied this by 5,500 to ascertain how

much six half a million's worth of masses would cover. Then he had to remember, catalogue, and assess his own sins, and the penalties they deserved—another curious bit of arithmetic. Was there ever before an arithmetical feat so astonishing attempted? The Romish Church, it seems, accepts the moral balance sheet of himself that Mr. Kelly had drawn up, undertook the contract he prepared, and for years priests will be working off his huge legacy. But can any one guarantee the accuracy of the spiritual balance sheet to which Mr. W. J. Kelly and his church are parties, and in which this vast legacy, so delightful to the priestly mind, is the equalising sum? Was it duly audited?

Suppose it was found that it would need 6,501 masses to secure a clean bill of health for Mr. W. J. Kelly in the next world, what would be the condition of his soul? Would the whole 6,500 masses for which he paid go for nothing? As a prudent man, Mr. W. J. Kelly ought certainly to have had this made clear. On the other hand, if, say, 6,000 masses were sufficient for Mr. W. J. Kelly's soul, what becomes of the moral virtue of the 500 unnecessary masses which Romish priests will still perform? They are masses for the "repose" of a soul which has already secured its "repose" on business terms, and paid for it. Are these masses—each of which, on the Romish theory, is a repetition of the sacrifice of Jesus Christ—pure waste? Do they resemble shots fired into space, when no enemy is in sight? The whole theory of masses for the dead—masses which are bought in the market like apples—is absurd; and the theology behind that theory is a scandal to religion. But Mr. W. J. Kelly's huge contract for masses gives a relish of humour to the whole business. Cold arithmetic, for some follies, is nothing less than deadly.

Desiring to ascertain just the valuation placed upon each individual mass, we have taken the trouble to try to figure it out, but find it a problem impossible to solve. We have divided these 500,000 dollars by 6,500; that is, we have started to do it, but stopped when we had carried the decimal to the twelfth place, because we could see that we might figure on to the end of time, and beside the last figures in the quotient we would still have to put the sign of plus. This unfinishable problem, which always demands more and cannot be satisfied, perfectly illustrates the insatiable demands of that system upon its people in this unending traffic in the "souls of men." Rev. 18: 13. As long as living relatives have money to pay for "masses," the system will continue to accept it. This practice is a bitter travesty on the gospel of Jesus Christ, who gave His life that they who believe on Him and "walk even as He walked" "should not perish but have everlasting life," "without money and without price."—*Australian Signs of the Times*.

There has come to our desk recently a little booklet compiled by Mr. E. W. Fritchley of Bombay, entitled "Bible Gems." It consists of selections of Bible texts on fifty-two different topics, each briefly covered by the texts. Bible Gems may be obtained from the author, Standard Building, Hornby Road, Fort, Bombay, at six annas per copy.



## The Biennial Conference

God's blessing rests upon every right effort, wholeheartedly devoted to the furtherance of His kingdom upon earth. Indeed, His work, where the human instrument yields itself to His leading, and allows itself to be a channel of living water to those who know Him not, is His, not ours. Hence, in the gathering together of the Seventh-day Adventist people in biennial session at Calcutta, January 4th to 14th, to seek God anew for His blessing, to study His word, to plan for future labour and the extension of His kingdom, we were not disappointed but found His spirit abundantly present, our hearts watered anew, our courage strengthened, and our faith increased. Like Gideon's army in the face of overwhelming hosts, we could look forward to the great work entrusted to us, to the giving of the warning of Christ's soon coming and the need of getting ready for His return, and know that the work committed to us would be done according to Christ's promise.

Day by day during the meetings one hundred and fifty delegates assembled for the work of the conference. Four representatives of the General Conference of Seventh-day Adventists, Pastor W. T. Knox, treasurer; Professor F. Griggs, secretary of the Educational department; Pastor N. Z. Town, secretary of the Publishing department; and Pastor R. C. Porter, president of the Asiatic Division Conference, which includes India, China, Japan, Korea, the East Indies, the Philippines and Australasia, were present. These brethren from day to day presented instruction to the delegates on the principles of Christian living, and assisted in planning the work of the Conference, and of the field. Reports from the Union president, Pastor W. W. Fletcher; the acting president for 1916, Pastor J. S. James; the superintendents of the local missions, and the secretaries of the various departments, were read, all of which spoke of progress made and of broader plans for future development. From these reports we glean the following items:

Twenty-seven new workers came to India from abroad during the years 1915-16.

The tithes for the two years were Rs. 13,640 in excess of the preceding two years, or for the two years were Rs. 58,675.

The offerings of our Sabbath-schools for the biennial term were Rs. 11,608, as against Rs. 6134, for the biennial term previous.

There were two hundred and two baptized in the Union Mission, bringing the actual church membership up to nearly six hundred. Many others await baptism in the various stations.

The period has witnessed the opening of a central training school, Lucknow; a divisional training school at Coimbatore, So. India; a girl's school at Calcutta; new stations in Rai Bareilly, U. P.; Dacca, Bengal; Chuharkana Mandi, Punjab; Kammamaung, Burma; and Hapur, U. P. The churches in Calcutta, Bombay, Simla, and Rangoon have been strengthened by additions and in Madras a new effort

has been opened. An Indian church has been newly organized in Pondicherry.

The literature circulation of the past two years both in English and the vernaculars has exceeded any previous years. Two thousand seven hundred and eighty-one large books were sold, and more than four thousand copies of World's Crisis were circulated by workers and believers.

Plans were laid at this meeting for stronger work in literature preparation and circulation, more complete organization of our educational work, a financial policy that will provide for self-support of certain features of the work within the mission.

For the biennial term, 1917-18, the following officers were elected: President, Pastor W. W. Fletcher; Vice-Pres. H. C. Menkel, M. D.; Secretary, R. D. Brisbin; Treas. and Auditor, A. H. Williams; Mission Superintendents, Burma, Pastor C. F. Lowry; Bengal, Pastor L. J. Burgess; Bombay Presidency, Pastor G. W. Pettit; North India, M. M. Mattison; South India, Pastor J. S. James.

Calls were made for workers to fill places where the growth of the work demands it, and this in God's providence covers a wide expanse of new territory where the growth has been faster than we have been able to fully provide for the needs with the present force of workers.

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# Signs of the Times

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## A Word of Farewell

There lies before us in bound volumes the record of seven years labour on this magazine. They speak not so much of the toil and the thought needed to put them in shape, as of the homes and the hearts that have been touched by them in one way and another. They tell of friendships formed in an informal way, and we trust, of hearts drawn closer to their Lord and Master. They give record too of many drawn to a more careful and prayerful consideration of the things of God, and to an understanding of the great prophecies that make plain the way of the Christian in these last days of earth's history. They are the cords that bind us to you, dear readers, with ties not to be severed by earthly parting.

Seven years have passed since the writer took over the editorial work of this magazine. In those years the events of history have moved swiftly in the fulfilment of prophecy. The record has been one to bring vividly to our hearts and minds the reality of the time in which we live. We know, if we have never realized it before, that we face the years of eternity. We know that soon Jesus will return and the strife and the turmoil of this world will be over. During the seven years four great wars have been fought, the greatest of all still engaging the attention of the entire world, and sweeping its millions to death, or misery. Revolution has and still continues to hold unfortunate Mexico under its sway. Disasters have swept thousands to death. Great discoveries have been made, telling of the increase of knowledge, and the preparation for more terrible strife in future conflicts. The great highway from the Atlantic to the Pacific Oceans has been opened, and the world's commerce as well as its navies have found a shorter route from West to East. These are but a few of the manifestations which show that we are living in the time spoken of by the prophets, the time of the end, in the days preceding the coming of Christ to our earth.

With this issue of the SIGNS OF THE TIMES we sever our editorial connection therewith. But we have felt that we wished to say a word of farewell, and to urge upon our readers the seriousness of the times, the nearness of the end, and the necessity of getting right with God wholly, completely, so that we may all be numbered with that church of which it is said that it will be without spot or wrinkle or any

such thing. God wants us wholly His. Unreservedly let us surrender our lives to Him. And may He bless us with that spiritual discernment which will keep us ever watchful and ready for His appearing.

The new editor, Mr. R. D. Brislin, has been associated with the writer in the office for the last three years and has been a ready helper in the service. We bespeak for him the same hearty cooperation that we have had, and believe that your association together will be blessed of God. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen."

The editor of this magazine, Pastor S. A. Wellman, together with his family, leave India for a much needed furlough at the beginning of March. He will attend the Asiatic Division Conference meeting at Shanghai in April, and sail from that port at the beginning of May for America. Pastor Wellman has been in India for the past seven and one-half years, previously having spent ten and one-half years in missionary labour in the West Indian Islands. During this period he has spent but six months time in America on furlough, making a period of nearly seventeen and one-half years in mission service in the tropics. He hopes to return to India to devote his entire time to work among the Indian people in the vernaculars.

The new editorial staff of this magazine are Mr. R. D. Brislin, editor; and Pastor W. W. Fletcher, associate. Of Mr. Brislin we have made mention elsewhere. For three years he has been more or less an active helper in the work of the editorial office. Pastor Fletcher comes from Australia to India as president of the India Union Mission of Seventh-day Adventists, and from his long experience as a writer and minister will assist in making the SIGNS OF THE TIMES a live interpreter of the Bible and Bible prophecy.

W.

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