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Signs of the Times



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CONTENTS

| | | |
|--------------------------------|------|-----|
| CONDITIONS IN TURKEY | PAGE | 99 |
| THE CREATION | | 101 |
| TRUE STORY OF A THIEF | | 104 |
| AN INWARD CLEANSING | | 105 |
| WHAT WE BELIEVE | | 106 |
| THE OUTLOOK | | 108 |
| THE FATE OF THE IMPENITENT | | 111 |
| "A BONFIRE ARRANGEMENT" | | 113 |
| HAVE YOU FOUND THIS KEY? | | 114 |
| WHAT IS BEING RECORDED FOR YOU | | 116 |
| FROM TRAMP TO TRAFFIC MANAGER | | 116 |

THE EDITOR'S CORNER

"Lest that Day Come Upon You Unawares"

SOME accuse us of pessimism because we see in the manifold events about us the signs of the return of our Lord. No true Christian is a pessimist, however. The darker the outlook in the world, the brighter is his hope of the Kingdom of Peace. Said the Saviour: "When ye shall see all these things, know that He is near, even at the doors."

Therefore, if in our columns the reader finds perhaps a darker picture of the future of the world than is portrayed in many religious journals, remember that it is only to contrast the fast-falling night of trouble with the beautiful dawn of the perfect day beyond. In the hours of earth's greatest anguish and darkness a deliverer has always come, and so will it be again.

Our purpose is to keep before our large circle of readers the warning:—"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and

so the day come upon you unawares. For as a snare shall it come on them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke 21: 34-36.

We trust you will enjoy the matter contained in this issue. For next month, Evangelist W. R. French of Bombay will present a valuable and interesting article on "Satan, His Origin, Character and Destiny." "An Everlasting Memorial of Creation," by A. H. Williams, will also be a leading subject for next month.

We are obtaining some of the best illustrations on the war and current events from time to time, and you will be anxious to see these we are sure; so we plan to use them as much as possible during the months ahead. Be sure not to miss the coming numbers.



THE CAPITOL, WASHINGTON

In this building on April 5, 1917, the representatives of the people of the United States declared for war against the German Imperial Government.

Conditions in Turkey

BY "THE LAST MAN OUT"

FROM an American who has spent many years in Turkey and is spoken of as "the last man out" of that country, from which he very recently made his escape, the following facts are learned regarding existing conditions in Turkey:

1. "Constantinople is almost a Teutonic city. Germans are everywhere. Although the use of all languages except Turkish on public signs is officially prohibited, the city is placarded with German notices. There are two great wireless stations in the city, one of which, though operated by Germans, is supposedly under the control of the Turkish government. The other is German absolutely, with no pretence of Ottoman interference."

2. At the head of the four "strong men" now in control in Turkey is Enver Pasha, the other three being Talaat Bey, Bedry Bey, and Khalil Bey. Enver Pasha has "dug himself in" with Germany, and his conduct of affairs being resented by the Turks, he maintains a strong German garrison in Constantinople for self protection.

3. Poverty "is beyond words." "People

are literally dying of starvation in Constantinople, as in most other cities of the empire. Soldiers' widows and orphans fare worst; for while a pittance is given to the family of the living soldier, this ceases when he is killed." "The people die from disease and starvation at the rate of forty to fifty daily."

4. Practically the only money in circulation is paper money, "made in Germany." Its face is such that almost any printer could duplicate it. "This money has depreciated forty per cent and is still going down. You can imagine the effect upon an already impoverished country."

5. "When I passed through Germany, the commonest question asked me by the officials who examined my passport was whether Turkey had plenty of food. I told them that the price of flour had increased eight fold and that the poor people had sold even their cooking utensils in order to buy food. There is no commerce whatever. Of sugar there is none. Coal is almost entirely lacking. Oil is four dollars (Rs. 12) a gallon. Medicines are not to be had.



THE BOSPHORUS

6. Plague "is everywhere, both cholera and typhus." "One hears in Turkey that half the army has perished from disease."

7. "All mail entering the empire is opened and any clue that leads to any critic or enemy of Tukey is vindictively followed out both against natives and foreigners. Nobody knows when his hour to become the subject of suspicion will strike."

8. "There is a clear and formidable effort being made to bind all the Turks together as a unity, *independently of Islam*." This effort is represented by two movements in Turkey, known as Pan-Turanianism and Pan Arabia. The Young Turk party, who were never really good Moslems, have relied on the racial rather than the religious tie for national strength and have boldly "projected a nation, which will separate church and state." "The rebellion of the Arabs under the Shereef of Mecca, which has cost Turkey the holy cities of Mecca and Medina, and also Jiddah, the Red Sea port thereto, has intensified the purpose of these radicals [the Young Turks] to separate the nation from all connection with the prophet."

9. The Arab rebellion was due to several causes. "For years the Turks have been trying to repress the Arabs and to abolish

the use of the Arabic language. Long before the war, there was a deep unrest among the peoples of the Arabic-speaking parts of the empire, including all Syria and Palestine, over the repressive measures of the Young Turks. The Arabs, who are Semites and fundamentally religious, have regarded with increasing disfavour their progressive rulers, whom they call infidels. To them the religious bond is supreme. So, making an excuse of the hanging of a number of eminent Moslems by the government, they have declared the independence of Arabia and have set up a separate nation with the capital at Mecca, and with the Shereef of Mecca, a distant kinsman of Mohammed himself, as caliph."

10. The British have encouraged the Arabian revolt, less to make trouble for Turkey and for the Turco-Teutonic expeditions to Suez and Mesopotamia (though it will do that also) than to assure the spiritual headship of all Mohammedans to a place and a people that cannot be a menace to the "*Pax Britannica*." "Moslems everywhere will recognize the appropriateness of recognizing a caliph who is seated at the holy city of Mecca, and who is also, as the law directs, of the prophet's own blood."



FRENCH SOLDIERS WORKING A MACHINE GUN, CAPABLE OF DISCHARGING 700 SHOTS A MINUTE



The Creation

BY MRS E. G. WHITE

"BY the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "For He spake, and it was; He commanded, and it stood fast." He "laid the foundations of the earth, that it should not be removed for ever." Psa. 33: 6, 9; 104: 5.

As the earth came forth from the hand of its Maker, it was exceedingly beautiful. Its surface was diversified with mountains, hills, and plains, interspersed with noble rivers and lovely lakes: but the hills and mountains were not abrupt and rugged, abounding in terrific steepes and frightful chasms, as they now do; the sharp, ragged edges of earth's rocky frame work were buried beneath the fruitful soil, which everywhere produced a luxuriant growth of verdure. There were no loathsome swamps nor barren deserts. Graceful shrubs and delicate flowers greeted the eye at every turn. The heights were crowned with trees more majestic than any that now exist. The air, untainted by foul miasma, was clear and healthful. The entire landscape outvied in beauty the decorated grounds of the proudest palaces. The angelic host viewed the scene with delight, and rejoiced at the wonderful works of God.

After the earth, with its teeming animal and vegetable life, had been called into existence, man, the crowning work of the Creator, and the one for whom the beautiful earth had been fitted up, was brought upon the stage of action. To him was given dominion over all that his eye could behold; for "God said, Let us make man in our image, after our likeness; and let them have dominion over. . . all the earth." "So God created man in His own image: . . . male and female created He them." Gen. 1: 26, 27.

Here is clearly set forth the origin of the human race; and the divine record is so plainly stated that there is no occasion for erroneous conclusions. God created man in His own image. Here is no mystery. There is no ground for the supposition that man was evolved, by slow degrees of development, from the lower forms of animal or

vegetable life. Such teaching lowers the great work of the Creator to the level of man's narrow, earthly conceptions. Men are so intent upon excluding God from the sovereignty of the universe, that they degrade man, and defraud him of the dignity of his origin. He who set the starry worlds on high and tinted with delicate skill the flowers of the field, who filled the earth and the heavens with the wonders of His power, when He came to crown His glorious work, to place one in the midst to stand as ruler of the fair earth, did not fail to create a being worthy of the hand that gave him life. The genealogy of our race, as given by inspiration, traces back its origin, not to a line of developing germs, mollusks, and quadrupeds, but to the great Creator. Though formed from the dust, Adam was the "son of God." Luke 3: 38.

He was placed as God's representative, over the lower orders of beings. They cannot understand or acknowledge the sovereignty of God, yet they were made capable of loving and serving man. The psalmist says, "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet, . . . the beasts of the field, the fowls of the air, . . . and whatsoever passeth through the paths of the sea." Ps. 8: 6-8.

Man was to bear God's image, both in outward resemblance and in character. Christ alone is "the express image" (Heb. 1: 3) of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God, and in perfect obedience to His will.

As man came forth from the hand of his Creator, he was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health, and glowed with the light of life and joy. Adam's height was much greater than that of men who now inhabit the earth. Eve was somewhat less in stature; yet her form was noble, and full of beauty. The sinless pair wore no artificial garments; they were clothed with a covering of light

and glory, such as the angels wear. So long as they lived in obedience to God, this robe of light continued to enshroud them.

After the creation of Adam, every living creature was brought before him to receive its name; he saw that to each had been given a companion, but among them "there was not found an help meet for him." Among all the creatures that God had made on the earth there was not one equal to man. And "God said, It is not good that the man should be alone; I will make him an help meet for him." Man was not made to dwell in solitude; he was to be a social being. Without companionship, the beautiful scenes and delightful employments of Eden would have failed to yield perfect happiness. Even communion

attachment that should exist in this relation. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one." Eph. 5: 29.

God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. "Marriage is honourable;" (Heb. 13: 4) it was one of the first gifts of God to man, and it is one of the two institutions that, after the fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognised and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature.



"AND A RIVER WENT OUT OF EDEN TO WATER THE GARDEN"

with angels could not have satisfied his desire for sympathy and companionship. There was none of the same nature to love, and to be loved.

God himself gave Adam a companion. He provided an "help meet for him,"—a helper corresponding to him—one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him, as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self; showing the close union and the affectionate

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." (Gen. 2: 8) Everything that God had made was the perfection of beauty, and nothing seemed wanting that could contribute to the happiness of the holy pair; yet the Creator gave them still another token of His love, by preparing a garden especially for their home. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden." "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God

commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2: 9, 10, 15 17.

The creation was now complete. "The heavens and the earth were finished, and all the host of them." "And God saw everything that he had made, and behold, it was very good." (Gen. 2: 1-3; 1: 31) Eden bloomed on earth. Adam and Eve had free access to the tree of life. No taint of sin, or shadow of death, marred the fair creation. "The morning stars sang together, and all the sons of God shouted for joy" Job. 38: 7.

The great Jehovah had laid the foundations of the earth; he had dressed the whole world in the garb of beauty, and had filled it with things useful to man; he had created all the wonders of the land and of the sea. In six days the great work of creation had been accomplished. And God "rested the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it, because that in it He had rested from all His work which God created and made." God looked with satisfaction upon the work of His hands. All was perfect, worthy of its divine Author, and He rested, not as one weary, but as well pleased with the fruits of His wisdom and goodness and the manifestations of His glory.

After resting upon the seventh day, God sanctified it or set it apart, as a day of rest for man. Following the example of the Creator, man was to rest upon this sacred day, that as He should look upon the heavens and the earth, he might reflect upon God's great work of creation; and that as he should behold the evidences of God's wisdom and goodness, his heart might be filled with love and reverence for His Maker.

While they remained true to God, Adam and his companion were to bear rule over the earth. Unlimited control was given them over every living thing. The lion and the lamb sported peacefully around them, or lay down together at their feet. The happy

birds flitted about them without fear; and as their glad songs ascended to the praise of their Creator, Adam and Eve united with them in thanksgiving to the Father and the Son.

The holy pair were not only children under the fatherly care of God, but students receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between. They were full of the vigour imparted by the tree of life, and their intellectual power was but little less than that of the angels. The mysteries of the visible universe—"the wondrous works of Him who is perfect in knowledge"—afforded them an exhaustless source of instruction and delight. The laws and operations of nature, which have engaged men's study for six thousand years, were opened to their minds by the infinite Framer and Upholder of all. They held converse with leaf and flower and tree, gathering from each the secrets of its life. With every living creature, from the mighty leviathan that playeth among the waters, to the insect mote that floats in the sunbeam, Adam was familiar. He had given to each its name, and he was acquainted with the nature and habits of all. God's glory in the heavens, the innumerable worlds in their orderly revolutions "the balancings of the clouds," the mysteries of light and sound, of day and night,—all were open to the study of our first parents. On every leaf of the forest or stone of the mountains, in every shining star, in earth and air and sky, God's name was written. The order and harmony of creation spoke to them of infinite wisdom and power. They were ever discovering some attraction that filled their hearts with deeper love and called forth fresh expressions of gratitude.

So long as they remained loyal to the divine law, their capacity to know, to enjoy, and to love, would continually increase. They would be constantly gaining new treasures of knowledge, discovering fresh springs of happiness, and obtaining clearer and yet clearer conceptions of the immeasurable, unfailing love of God.



The True Story of a Thief

By W. C. HANKINS

Kulangsu, Amoy, China

(Missionary Hankins has charge of the S. D. A. Mission Station at the above mentioned place in China. This converted thief is a living testimony that "the gospel of Christ . . . is the power of God unto salvation to every one that believeth." Similar instances might be related by the score of the power of the gospel in the lives of men and women who have been brought to the foot of the Cross through the instrumentality of missions. The day of miracles is not past, but only beginning.—Ed.)

MORE than ten years ago, in the village of Hiu e, near the city of Foochow, China, there lived a man by the name of Lim Te-ko. He was a man of great natural shrewdness and had the massive head of a statesman, but, being uneducated, and his income not being sufficient to supply the wants of his family, the man determined to become a thief.

He was no ordinary sneak thief, but boldly stole what he wanted, and in such an open way that everybody was convinced that he was the one who had taken the stolen articles. At one time there were about fifty different men suing him before the magistrate, but the cowardly official did not dare arrest him, so great was his fame and the terror of his name.

Now, near the home of this man there was a mission chapel and a Christian school, and he looked upon both with all the contempt and hatred that one who is evil naturally feels for that which is good, and he did all in his power to hinder and annoy both the church and the school. But in doing this work he learned one great thing, and that was that the Christians believed in a Supreme Being to whom they prayed. Just one little seed of truth dropped in apparently barren soil, but it was destined to yield an abundant harvest.

Days of Sorrow and Trial

Soon days of sorrow and trial came to the home of Te ko. Sickness came to his family, and the sickness was followed by death, and this was followed by other troubles till the proud spirit of the man was almost crushed. God was cultivating that little seed.

Finally the burden of grief and trouble became so heavy that he felt he could no longer bear it alone, so he determined to see whether it would do any good to pray to the Christians' God. So he prayed, and the Spirit of God came down and touched his heart. The old spirit of pride, hatred and

covetousness was taken away, and to him was given the spirit of a little child. He was born again, and born with a marvellous faith in the power of prayer. He at once turned all his powers to serve his newly found Saviour, and was just as energetic in doing good as he had been before in doing evil; but in all that he did, he relied wholly on the power of prayer.

Heard His Own Name Mentioned

The writer heard him tell an instance of how an enemy of Christianity was overcome by prayer. A certain man was doing all in his power to break up a school that Te ko had helped establish, and had been doing many things to annoy the pupils. This matter had been brought to Te-ko's attention, so he called the students together and planned with them that they should all pray for this man every day. One day the man was sneaking around the school to see what mischief he could do, when he heard one of the students praying. He drew nearer when he heard his own name mentioned. Later on he overheard others of the students praying, and each one prayed for him. This troubled him very much, and the Spirit of God so worked on his heart that he was converted, and came before the school weeping as he asked them to forgive him.

Although Te ko was uneducated when he became a Christian, he immediately went to work to learn to read and write, and can now read the Bible and write ordinary letters. When the light of present truth was carried to Foochow by Pastor Keh, Te ko heard of it, came to inquire, and accepted the truth.

A Wayside Soul Winner

A short time ago he was bitten by a mad dog. He went to Shanghai for treatment. Oh his way he was surrounded by many of his own countrymen who could speak the Foochow language and who did not believe in Christ. He laboured among them in

cessantly with such zeal and faith that two of them were converted. In the crowd there was a man who could not speak Foochowese, but spoke Mandarin. This man was so impressed with Te-ko's earnestness that he asked a fellow passenger what it was that he was advocating so earnestly. On being told the substance of what he was talking about, the man was much impressed and promised to study further into the matter when he reached home.

His One Request

Having been cured in Shanghai, Te-ko returned home. He was invited by Pastor Keh to come and stay at the school for a while. He did so and organized the students into a band for daily prayer, so that about

thirty of them rise earlier than usual every morning, and spend an hour together in praying for the conversion of their relatives and friends, as well as for other students in the school. Thus this man who learned to know God through prayer is teaching others the same road, and wherever he goes he teaches the power of God to hear and answer prayer. He has but one request to make when he meets you. He wants neither money nor influence, but he earnestly asks that you will remember to pray for him. And so, dear friends, whoever you may be, and wherever you may be when you read this, let me pass on that request to you, and ask you to remember to pray each day that God will bless the work of the "converted thief."

An Inward Cleansing

BY D. H. KRESS, M. D.

EXCEPT your righteousness shall exceed the righteousness of the scribes and Pharisees" said Jesus, "ye shall in no case enter into the kingdom of heaven" Matt. 5: 20. Outwardly the life may be blameless, and yet it may be far from attaining the standard of righteousness demanded by the law of God. The law says, "Thou shalt not commit adultery." Jesus in interpreting this law and its demands said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart;" thus the law has to do with the thoughts and intents of the heart.

It is possible to delight in the law of God and yet be a slave to the law of sin which dwells in our members. The people to whom Jesus referred were experts in conforming outwardly to the demands of the law. They prided themselves on their ability to do this. They succeeded in doing what many a professed Christian of to-day fails to do. They made clean the outside. Outwardly they appeared righteous unto men. They kept the Sabbath. They paid their tithes. They were liberal in their offerings to sustain the temple and its service. They failed in the great essential of making clean the inside. The religion of the Pharisees has to do with overt acts. The religion of the Bible has to do with the thoughts and intents of the heart. The one saves from crime, the other from sin.

The plan of beginning on the outside and working inward is a failure. God's plan is

to cleanse the heart that the steams flowing from it may be clean also. Here is where the religion of the Pharisees failed. It was this which led Paul to exclaim, "O wretched man that I am. Who shall deliver me? . . . I thank God through Jesus Christ," there is deliverance. When he saw what the law demanded, he acknowledged it was good and just in its demands, and he saw his own inability to meet this demand. What he had prided himself upon as gain he found was actually a loss and a hindrance in the attainment of heart righteousness.

There was less hope for the man who said "I thank thee that I am not as other men are," than there was for the poor publican who smote upon his breast and said, "God be merciful to me, a sinner."

To the rich young man who came to Christ with the inquiry, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus said, "Keep the commandments." This young man could truthfully say, "all these things have I kept from my youth up." Matt. 19: 20. Outwardly his life was blameless. When told to sell that he had and give to the poor, he went away sorrowful. While outwardly his life was in conformity to the law of God, inwardly he knew nothing of the grace of God which implants in the heart the love which is the fulfilling of the law, the great principle upon which the law hangs.

Nicodemus, a man well thought of in the community in which he lived, who was a

strict observer of the Sabbath; careful in the payment of his tithes; liberal in his offerings and all that, when he came to Christ acknowledging Him as the sent of God, Jesus said to him, "Except a man be born again, he cannot see," much less enter, "the kingdom of God." He was a total stranger to the renewing grace of God. When told that the law of God demanded purity of heart, unselfish motives, mercy and confession, he replied, "how can these things be?"

Although a teacher in Israel, he knew nothing of the new birth, which makes duty a delight and sacrifice a pleasure. There is a difference between coming face to face with the law of God and saying "all these things I will do," and having the law, the same law, written in the heart so that the doing of it will be a delight and a pleasure.

What are some of the evidences of conversion and of the new birth? One is this: The truly converted man will have *no disposition* to think or talk about the faults of others." That does not mean that he shuts his lips and refuses to utter what he feels, although this is commendable. He does not need to do this because he has no disposition to talk about others' faults.

Love springs up in the heart, a love which will delight to do that which caused the rich young man to go away sorrowful. This love governs the impulses, controls the passions and ennobles the affections. It sweetens the life and sheds a refining influence on all around.

The fruits of the spirit, "love, joy, peace,

longsuffering, gentleness, goodness, faith, meekness and temperance," will appear in the life. Well may we ask, "how can these things be?" There is but one way. Jesus must be enthroned within, the hope of glory. It is this that makes a man a new creature, and enables him to say, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." Gal. 2: 20. How is this change brought about? It is a mystery which in Paul's day he said had "been hid from ages and from generations" but was then being made known to the saints, "which is Christ in you, the hope of glory." Col. 1: 26, 27.

We are in danger today of outwardly aiming to meet the demands of the law and relying upon it for salvation. Keeping the Sabbath, the payment of the tithes and offerings and outwardly leading a correct and well ordered life, may all spring from selfish motives and lead to spiritual pride. We may say, "I am rich," and yet in the sight of God be the poorest of all men.

The truly rich man is he who feels he is poor. "Blessed are the poor in spirit: for their's is the kingdom of heaven." The one who feels his poverty is not far from the kingdom of grace. A sense of our great need and undone condition is the key which unlocks the door that has been barred by spiritual pride, and admits Jesus into the heart. To the remnant church Jesus says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3: 20.

What We Believe

SOME time ago a letter was received asking that we state our beliefs. In the past we have endeavored to do so in general articles touching on the points of faith as revealed in the Word of God; but in order to place more briefly before our readers the teachings of the Bible, we herewith give concisely what we are prepared to defend from the Scriptures as "the faith once delivered to the saints." We have already devoted one whole issue to the Bible, and will from time to time publish other articles proving its authenticity and inspiration. The general policy will be followed as in the past regarding a variety of reading matter in each number, but space will be given in the following issues to one or more of the propositions given here. We commend them to your careful thought in connection with a prayerful study of the Word. We believe:

1. That there is one God, personal, spiritual, the Creator and Preserver of all things seen

and unseen, omnipotent, omniscient, and eternal; infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit.

2. That the Old and New Testaments contain the revelation of God's will to man: and that they are unitedly the only infallible guide to salvation, and the rule of faith and practice.

3. That the world was created in six literal days; and has stood for approximately six thousand years, as proved by the various chronologies given in the Bible.

4. That man was created in the image of God, in every way a perfect being, and has not evolved from the lowest forms of animal life: on the contrary he has deteriorated both in strength, form, and intellect and will continue to do so until the image is restored after the destruction of sin.

5. That man is mortal by nature and knows

nothing after death, and that immortality is a gift of God, obtainable only through belief in Christ, and is given at His second coming, when the righteous dead are raised to life; hence there is no eternally burning hell, or any spirit-infested Paradise in sight of hell or any other place; and that Spiritualism and all its kindred forms is "the doctrine of devils."

6. That the Ten Commandments given on Sinai were never abrogated, but are as enduring and eternal as God himself.

7. That the seventh-day Sabbath is a memorial of creation, and as such will be the testing point before the second coming of Christ in the struggle between apostolic Christianity and Antichrist.

8. That "holy men of God spake as they were moved by the Holy Ghost," outlining principal world events down to the close of time, as evidenced in the prophecies of Daniel and Revelation, and others of the prophets.

9. In the divinity of Christ, His immaculate conception, sinless life, the passion, and vicarious atonement by the death on the cross, the supernatural resurrection and ascension, and that only through faith in His name is there any hope of immortal life at His second appearing.

10. That there is *not* a solitary proof in the Bible for the assumption that the resurrection is greater than creation, and that the first day of the week should be set apart as holy time instead of the seventh day.

11. That the ordinances of feet washing and the Lord's Supper are binding upon all who desire to "show forth the Lord's death until He come."

12. In all the gifts of the Holy Spirit as given to the early church, and that they are and will be manifest in the true believers in Christ, according to their faith.

13. In the support of the gospel ministry by the tithing system.

14. That marriage is a divine ordinance, but divorce is sin save under the exception given in Mathew 5: 32.

15. That inasmuch as the Scriptures teach that our bodies are the temple of the Holy Spirit, which temple we should not defile, and such articles in common use as liquors, tobacco, opium, and other narcotics and drugs are proved by experience and medical testimony to be injurious and detrimental to man's highest development, physically, mentally and morally, we therefore insist upon total abstinence from all the aforesaid. We also view with disfavour the use of unnatural stimulants, as tea, coffee, etc., and consider a properly balanced vegetarian diet to be necessary for the attainment of

the highest spiritual, mental, and bodily efficiency.

16. In baptism by immersion as a token of the purification of sins upon confession of faith, of death to this world and its practices, and a following resurrection to walk in "newness of life" according to the teaching of our Saviour.

17. That the present war, increasing accidents, upheavals of nature, social corruption, dearth of spirituality, and crime; and the great increase of knowledge and invention during the past fifty years are all distinct signs of the soon-coming of Christ in the clouds of heaven, the date of which, however, no one knows.

18. That before the second coming of our Saviour, the Papacy will be elevated to its former position as arbiter of the world; and that backed by the power of nations it will enforce its creed upon all under penalty of death, contrary to the Law of God.

19. That previous to the coming of Christ, every case will be decided for life or death of all who have lived upon the earth since creation, and that this investigative judgment is going on in heaven at the present time.

20. That after this judgment is closed, human probation will be ended and there will be no more mercy for the impenitent; and following the close of probation, the seven last plagues will be poured out upon the wicked, under the sixth of which will occur the battle of Armageddon where all nations of the earth will be engaged.

21. That after the plagues have fallen, Christ will appear in the clouds of heaven with all the holy angels, the wicked who remain being killed by the brightness of His coming, but the righteous living, together with the righteous dead of all ages, will be "caught up together to meet the Lord in the air."

22. That Christ with the righteous will ascend to the city of God and there they will reign as "priests and kings" for a thousand years.

23. That during the thousand years, or millennium, the earth will be perfectly desolate, inhabited only by a personal devil and the angels who rebelled with him.

24. That at the end of the thousand years, the New Jerusalem, as viewed by the Apostle John, will come to this earth; all the wicked will be raised to life and prepare to capture it, and then fire will be rained upon them and destroy all, together with their works, so that they will be "ashes under the soles of your feet." The earth will then in its purified state be restored to Edenic beauty and be the home of the saved throughout eternity.



The OUTLOOK



ONE EYE OF OUR ARMIES

Will the Dove of Peace Return?

A VITAL question has been asked by the editor of the *American Independent*. It follows: "When this war ends at last, shall peace return to stay, or are they right who warn us that a stalemate settlement will settle nothing, and that there looms a conflict mightier yet?" What shall we accept as final authority on this interest-gripping question? Not human prognostications, for again and again have they been proved to be of little or no value. If we accept any authority at all as supreme, it must be the infallible Word. Do you know what it says?

The Aftermath

Britain's War Debt

The *Nation*, discussing Britain's tremendous commitments, states that when the new vote of credit of £500,000,000 is exhausted at the end of May the war bill will have reached £4,182,000,000. The national debt will then be £4,200,000,000. The conclusion of the war will not bring immediate relief and the probable total indebtedness will be £6,000,000,000 of which £100,000,000 has been advanced to the Allies. We are called upon to pay £250,000,000 as interest yearly

in addition to £1,000,000,000 in sinking fund and pensions.—*Statesman*.

A Serious Blot Indeed

SIR JAMSETJEE JEJEEBHoy, in presiding over the Bombay branch of the Depressed Classes Mission Society was eloquent on the subject of the fearful fate which awaits from the moment of birth the "huge mass of human beings, constituting no less than one-fifth of the whole population of the Indian peninsula," who are designated collectively the "untouchables." Their life he described as "a monotonous life of drunkenness and squalor, more or less innocent of the very elements of decent living." Intercourse in any fair degree with the so-called higher classes is closed to them for ever, and the influence of civilisation is kept from them. The stigma imposed on them is not authorised by the *shastras*, and yet Indian reformers do little or nothing to remove it. The fate of two or three hundred thousand Indian coolies who go under indenture to labour in the sugar colonies is made the subject of numberless diatribes at public meetings called for the special purpose. The fate of sixty million wretched beings who stay in their own country in a condi-

tion of abject neglect attracts little or no attention. The existence of such a class, as Sir Jamsetjee declared, is a serious blot on India's national existence, so far as it can be said to have one, and it is a thousand pities that more attention is not given to the subject.

Divorce in Japan

Every day we find something which confirms the testimony of the Bible. The Apostle Paul wrote concerning present day conditions about the year A. D. 66: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . without natural affection, truce-breakers, . . . incontinent, fierce, despisers of those that are good." (2 Tim, 3: 1, 3, 4) Here is the newspaper corroboration:—

According to statistics recently compiled by the Japanese Government it appears that the proportion of divorces in Japan is far greater than in any other country of the world, being more than double that of the United States.

The proportions to numbers of marriages in England, the United States and Japan are as follow:—

| | |
|---------------|----------------------|
| England | 2 in every 20 000. |
| United States | 82 in every 20,000. |
| Japan | 173 in every 20,000. |

Divorce can be effected by mutual consent in Japan, and most of the divorces recorded have been brought about by this arrangement, the terms of dissolution being generally handled by the "go-betweens" who were responsible for the management of the original union. These divorces are accomplished without submission to any court of law. Out of 59,000 divorces effected between 1883 and 1902, for instance, only 409 of them were obtained by law suits.

Satan's Busy Season

Somehow the notion is deep-seated and widespread that God can not be expected to do many mighty works during the summer. He can make beautiful flowers. He can cover the earth with a garment of green. He can cause the fruit to ripen and the harvest of the earth to multiply, but He can hardly be expected to work such remarkable miracles on human hearts, in summer as in winter.

Consequently the churches shut their doors during the hot weather; active evangelism ceases, and even the individual Christian feels to a certain extent he can *suspend* his Christianity during the heated term.

The devil, on the other hand, becomes increasingly active during the summer. The public houses are in full blast, the pleasure resorts are made a bit more attractive and flowers are strewn on every path that leads to moral pitfalls. In other words, the devil *strengthens* his programme at the very time when God's children are *weakening* theirs.

You who read these lines cannot single-handedly and alone reverse this pitiable situation, but you can see to it that this wretched letting-down spirit doesn't take possession of *you*. You have a right to claim the promise, "As thy days (even the hottest and most sultry days), so shall thy strength be." Deut. 33: 25.—*Life Boat*.

Teetotalism For the Clergy

The pastoral letter of the Bishop of Madras in this month's "Diocesan Magazine" is a teetotal letter, advocating teetotalism especially among the clergy. Speaking of the necessity of a campaign against the evils of drink, the Bishop writes very forcibly when he says: "I am convinced that they (the clergy) cannot do this work properly unless they are total abstainers themselves."

The Bishop is quite right in his conviction. The Book that should be the guide of every clergyman says, "Be ye clean that bear the vessels of the Lord." The sons of Aaron, Nadab and Abihu, failing to heed the warning, became intoxicated and could not discern the difference between the clean and unclean. They suffered the penalty of death. Any clergyman who administers the sacraments, or breaks the Bread of Life to his flock with a brain benumbed by alcohol and his spiritual sensibilities calloused by even occasional indulgence has given the lie to his profession and disgraced the cloth. His punishment though deferred will be none the less certain. (See 1 Cor. 6: 10) Spirituality and the wine glass never go together; neither can the spilt blood of the atonement be symbolized by that which intoxicates and debases.

The Bible and Germany

Many people have wondered why a country which led the world in scientific research and certain industries before the

war and which seemed to have reached a high state of civilization and national efficiency, could be guilty of the crimes which have been laid at her door since the fateful July of 1914. Undoubtedly many of our readers, however, will remember how for more than a generation Germany has been the hotbed of destructive criticism of the Bible. Not only did it permeate and destroy the religious thought and confidence in the country itself, but like the termite it worked its way throughout the whole world, honeycombing the foundations of all which is holy and pure and good. The results are to be seen today in universal disbelief in the word, and scepticism, and an enervated clergy who seek to hold their fast-thinning congregations by theatrical performances in the house of God, and sermons upon politics and social events, and anything in fact but that which can save the soul and revive the wavering faith of the multitudes in the Saviour of the world. The Pilot has been thrown overboard and nothing may be expected but national ruin, social corruption and individual shipwreck. France burned the Bible and massacred the Huguenots and she reaped the Reign of Terror. Germany has sown to the wind and from all evidence, within and without, she is reaping the whirlwind.

Why The Russian Revolution

Nearly two thousand years ago, Christ told His apostles as they sat overlooking old Jerusalem from the Mount of Olives:—"And this gospel of the kingdom shall be preached in the whole inhabited earth for a testimony unto all nations; and then shall the end come." Matt. 24: 14

For many years it has seemed that the light of the gospel was being snuffed out in Russia. Dissenters who preached contrary to the traditions of a superstition-bound church have been consigned to the tender mercies of Siberian convict settlements and the rigours of an Arctic winter, many even in recent years suffering for their faith. Freedom of thought in politics has also been dealt with in the same generous (?) manner.

The shackles of the "dark forces" are now being shaken off. The gaols and fortresses have been opened, the mines of the north have given back their prey, equal rights are promised to the Jew, the Pole, and the Finn, and best of all, the sun of religious liberty has risen on a great nation.

Emperors, czars, kings, princes and statesmen oppose the advance of the Word of God and the gospel at the peril of their lives and their kingdoms. The same God still rules above who declared to Nebuchadnezzar, the first universal monarch:—"The most High ruleth in the kingdom of men, and giveth it to whomsoever he will." (Dan. 2: 25) His plans know no deviation. He has declared that the gospel will be preached in "all the inhabited earth;" and it *will be*, even though opposing dynasties must be overturned, and the world welters in a sea of blood.

The Story of a Handkerchief

Talmage is credited with telling the following incident.

"A good many years ago there lay in the streets a man dead drunk; his face exposed to the blistering noonday sun. A Christian woman passed along, looked at him, and said, 'Poor fellow.' She took her handkerchief and spread it over his face and passed on. The man roused himself up from his debauch and began to look at the handkerchief, and lo! on it was the name of a highly respected Christian woman of the city. He went to her and thanked her for her kindness. That one little deed saved him for this life and saved him for the life that is to come. He was afterward attorney general for the United States; but higher than all, he became the consecrated disciple of Jesus Christ."

God's Footprints

An Arab guide was leading a French infidel across the desert, and frequently the Arab guide would get down in the sand and pray. It disgusted the French infidel; and, after a while, as the Arab got up from one of his prayers, the infidel said:

"How do you know there is any God?"

The Arab guide replied:

"How do you know that a man and a camel passed along by our tent last night?"

"I know it by the footprints in the sand."

"And you want to know how I know there is any God? Look at that sunset! Is that the footprint of a man?"—*Christian Herald*.

Every moment you lose is so much character and advantage lost; as, on the other hand, every moment you now employ usefully is so much time wisely laid out at prodigious interest.—*Lord Chesterfield*.

The Fate of the Impenitent

BY W. W. FLETCHER



"THE SON OF MAN SHALL SEND FORTH HIS ANGELS"

CHRISt drew a very clear dividing line between His service and that of the world: "He that is not for me is against Me." There can be no neutral ground. Men can pursue no intermediate course. There are but two classes of people recognised in the teachings of Jesus. His parables ever set men in two opposing divisions. The good seed sown by the Son of Man is opposed to the tares sown by the evil one; the sheep are set over against the goats. The good fish are gathered into vessels, but the bad are cast away. In each of these parables there is a distinct line drawn between those that serve God and those that serve Him not. But it is important to notice that the line of distinction runs right through to the judgment and there reaches the climax of separation. In His explanation of the parable of the tares Jesus showed that the gathering in of the wheat, and the burning of the tares represented events that would take place "in the end of this world." "The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear. Matthew 13: 40-43,

The same is true of Christ's illustration of the sheep and the goats. It describes a judgment scene. "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: Then shall He say also unto them on the left hand, depart from Me ye cursed, into everlasting fire, prepared for the devil and his angels: and these shall go away into everlasting punishment: but the righteous into life eternal." Matthew 25: 31-34, 41, 46.

The parable of the good and bad fish also is explicitly declared to apply to "the end of the world." "Again, the Kingdom of Heaven is likened unto a net, that was cast into the sea, and gathered of every kind: which when it was full, they drew to the shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from the just, and shall cast them into the furnace of fire:

there shall be wailing and gnashing of teeth." Matthew 13: 47-50.

These parables teach in bold outline that at the judgment the wicked will be utterly separated from the righteous and punished in the avenging fires of judgment. This teaching is repeated and developed in the epistles of the New Testament and in the discourses of our Lord and His apostles. Paul teaches that at the very time a recompense of rest is given to God's people, "the Lord Jesus shall be revealed from heaven," etc. Thess. 1: 7-9.

The questions naturally arise in the mind, Where will this punishment by fire take place? And when? And what will be its duration?

Where?

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of Heaven, and devoured them." Revelation 20: 9. The punishment of the wicked then, will take place "on the earth." The descent of fire from God will form on the earth a "lake of fire" into which the devil will be cast. (ver. 10) "And whosoever was not found written in the Book of Life was cast into the lake of fire." (ver. 15.)

When?

It is evident that the lake of fire into which the wicked will be cast has not yet been formed, because of the fact that it is to be upon the earth. With this the words of the Master are in agreement when He says concerning the punishment by fire: "So shall it be in the end of this world." So also is Paul's statement: *When the Lord Jesus shall be revealed from heaven...in flaming fire taking vengeance on them that know not God.* We may safely conclude then that the wicked are not now enduring punishment. That punishment according to all scripture, will be subsequent to and not prior to the judgment. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2: 9.

Of What Duration?

The destruction of the wicked will be complete. They are likened to things most inflammable or perishable. Such as chaff (Matt. 3: 12), stubble (Mal. 4: 1), tares

(Matt. 13: 30), fat of lambs (Psa. 37: 20), tow (Isa. 1: 31), and thorns (Nahum 1: 7-10). An examination of these scriptures will reveal the fact that each of the terms mentioned is used with direct reference to the punishment of the wicked. It is moreover said of the wicked that they will be "punished with everlasting destruction" (2 Thess. 1: 9); that they will be brought to ashes (Mal. 4: 1-3); that they "shall be as though they had not been" (Obadiah: 15-16); and that even their place will be found no more. (Psalms 37: 10)

Those passages of scripture that speak of everlasting punishment (Such as Matt. 25: 46) refer to the effect of the punishment; not its duration. Another illustration of this use of the word "everlasting" may be found in Rev. 14: 6 which speaks of the "everlasting gospel." This does not mean a gospel everlasting in the duration of its preaching but that it is everlasting in its effects.

This view is confirmed by the fact that the destruction of Sodom and Gomorrah is "set forth for an example" of the punishment of the wicked, in that those cities suffered "the vengeance of eternal fire." (Jude 6: 7) The fire blotted them from existence for ever but does not continue burning them for ever. It will be even so with the punishment of the wicked.

The Purpose of the Judgment

The judgment will put an end to the reign of sin, and will establish the reign of righteousness. God will "render to every man according to his deeds." The earth now is being destroyed by the wickedness of man. But the day is coming when the Lord will "lay the land desolate, and . . . destroy the sinners thereof out of it" (Isa. 13: 9) He will "destroy them which destroy the earth." (Rev. 11: 18) This will take place, the scriptures affirm, "at the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear Thy name, small and great." (Id)

Reader, will you not now turn and "flee from the wrath to come?" Turn to Jesus Christ today. Make your calling and election sure. "Today if ye will hear His voice harden not your heart."

THE very life blood of error is inference, whereas truth has for its sure foundation the "Thus saith Jehovah."

"A Bonfire Arrangement"

ONE of our contemporaries, gifted with more sarcasm than knowledge of the Bible, recently referred to the final destruction of the wicked as "a bonfire arrangement," and then enlarged upon the efficacy of "eternal torment."

We respectfully call their attention to the following texts and ask for their explanation of the same:—

"For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4: 1, 3.

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." Rev. 20: 9.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21: 4.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

"And there shall be no more curse." Rev. 22: 3.

The wicked are compared to many things inflammable and easily burnt, but nowhere does the Bible teach that the wicked will suffer endless torment.

This soul-destroying doctrine rests upon the first great lie,—"Thou shalt not surely die." In no place in the Bible can proof be found that the wicked have never-perishing souls or bodies. Neither is immortality received by the righteous until the resurrection of the just.

Immortality Only Through Christ

Immortality is granted only through Christ, "For God so loved the world, that He gave His only begotten Son; that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

Therefore if immortality is only granted through belief in Christ, how will the wicked be granted eternal life to suffer endless torment?

We are glad we are believers in such "a bonfire arrangement" as our friends see fit to call it. Those who preach "eternal torment" are only preaching the principle article of the creed of Satan, and will ever, as they have in the past, make more infidels and unbelievers than they will converts.

Think of a God who can look on the creatures He has made, writhing in the most awful torture through endless ages, many perhaps for one sin they may have committed unknowingly. Verily, such a God is worse than Jaggernath or Kali in their palmiest days. Such an idea is contrary to all human justice, let alone the judgments of an all-wise, all-merciful and just Creator.

Think of holy fathers and mothers looking over the parapets of heaven, (as our friends picture them) seeing their wayward children crying for one drop of water for their parched tongues. People who take pleasure in such scenes on earth we consider fit for deportation or the insane asylum. Our friends would hold up their hands in holy horror at the thought of attending a Spanish bull fight or a prize fight, and yet they try to convince us that heaven will be a place where we can see all the horrors imaginable and yet be happy in the knowledge that we are not being tortured and the wicked are! What a heaven! According to newspaper reports the Germans and Turks who get to this heaven will be in their glory.

One other point. Our friends will agree that many fold more wicked have lived upon the earth than righteous. So then, if heaven and hell are within speaking distance of each other, we can naturally imagine the songs of the redeemed and the angels will be entirely drowned out by the shrieks and curses of the lost!

Imagine all the little children of the unsaved boiling in brimstone and pitch endlessly. What a blasphemy of God and a travesty on His love!

If this is the heaven some people are looking for we cannot but think of the words of Christ to the Pharisees:—

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made,

Home and Young Folk

What is Being Recorded for You

A YOUNG man was going down as fast as it was possible for a man to go, through strong drink. His friends had pleaded with him, but he had taken their warnings as an insult.

"One of them, who was a court stenographer, was sitting in a restaurant one evening, when the young man in question came in with a companion, and sat down at the table next to him with his back to him, and not seeing him. He was just drunk enough to be talkative about his private affairs, and on the impulse of the moment the stenographer pulled out his notebook and took a full shorthand report of every word he said.

"It was the usual maudlin folly of a young man with his brain muddled by drink, and included a number of highly candid details of his daily life—things which, when he was sober, he would as soon have thought of putting his hand in the fire as of speaking about to a casual acquaintance.

"The next morning the stenographer copied the whole thing neatly, and sent it round to his office. In less than ten minutes the drinker came tearing in with, 'What is this,

anyhow?' 'It's a stenographic report of your monologue at the restaurant last evening,' his friend replied, and gave him a brief explanation. 'Did I really talk like that?' he asked faintly. 'I assure you it is an absolutely *verbatim* report,' was the reply. He turned pale and walked out. He never drank another drop."

This instance, copied from the *Herald and Presbyterian*, is a striking illustration of what is taking place daily in your life and mine. In Mal. 3: 16, we have the words: "And the Lord hearkened, and heard it, and a book of remembrance was written before Him." Then in Rev. 20: 12, "The books were opened . . . and the dead were judged out of those things which were written in the books, according to their works." Christ tells us in Matt. 12: 36, "That every idle word that men shall speak, they shall give account thereof in the day of judgment."

Every day the record of our lives is being carried heavenward and whether we will or not we must face it and render an account. We may, like the young drunkard stand aghast at the report, but then it will be too late to reform as he did.

From Tramp to Traffic Manager

A True Story

THE World's Columbian Exposition, with its accumulated wonders collected from many countries, closed Oct. 30, 1893.

For more than six months the committee in charge of the State exhibits had been away from home and business. Now that the curtain had been rung down on the Exposition, there was a general rush for cars to ship the collections home. Indignation and approval vied with each other over Transportation Manager Johnson's rule that cars would be supplied to the States in their alphabetical order. People from States with names beginning with A, B, or C were well

pleased; but as there were about forty States ahead of South Dakota, the committee from that state faced the gloomy prospect of a long delay. Days of inaction increased their discontent; the November days were slipping by, and flakes of snow filled the air.

The South Dakota committee held an indignation meeting in which Johnson was freely criticized for his alphabetical rule. Finally they determined to send Col. Tom Black, the chairman of the committee, to interview the transportation manager and induce him to relax the rule enough to give South Dakota the needed cars at once. The colonel's military training made him reluctant

"When I saw the Bible truth as to the foretold apostasy of the Christian church, I no longer wondered; I was no longer confused. God's Word gave me the answer. Prophecy was being *fulfilled, confirmed*, in the articles which I had read. I found as a practical man that I could not intelligently follow current events unless I had a clear understanding of prophecy concerning the course of this age.

The Lord Expects His Church to Get Souls
Ready to Meet Him Rather Than
Try to Save Society

"I did not know what the business of the church was until I had studied the truth of the Lord's return. Then I found that it was not our Lord's commission that the church should devote itself to having factory conditions, or child labour conditions, made what they ought to be. Of course, I did know that every time an individual factory owner is brought into the liberty of the Gospel, and allows the Lord to rule in his own life, he will have a better factory than before. I knew that temporal conditions would be made better in the administration of the individual Christian. His home, his factory, his employees would be treated as Christ would have them treated; but as for making it the business of the church to deal directly with these temporal conditions, I saw from the Word that this would be to start up a blind alley.

"It is not that a Christian man has never to interest himself in making temporal conditions better. He ought to do this under certain circumstances—as an introduction to the Gospel, as a way of winning men to himself and to Christ; but all the time he must, if he would be practical, keep a clear head and remember that this is not his chief duty. That it is to preach Christ and to *call out* from the world into Christ all who will come."

Efficiency the Master Word

Efficiency is a word to conjure by today. Books and magazines are published that deal exclusively with this one subject. What is the *key* to efficiency in our Bible study and

in our spiritual experience and our missionary work? I again quote Mr. Trumbull's words:

"Efficiency is the great word today. We must learn how to capitalize our energy at one hundred per cent. Well, if a person wants to be efficient he must know the truth as to our Lord's return. Ignorance of this subject means inefficiency while on this earth. If we want to know, first of all, what our duty is, and, secondly, how to do it, we must *know* God's programme for this age. If we want to know how to capitalize our life, our time, our money, our energy, all our resources to get the biggest present as well as future results, we must know what God has said concerning our Lord's return. That Christian woman who said in the Sunday-school teachers' meeting that she was not interested in the subject, but she *was* interested in her present duty, did not realize that she *could not know her present duty*, and therefore, of course, could not be sure of doing it, until she knew what God has revealed as to the real work and mission of the church in this age, in relation to the consummation of the age at Christ's coming.

"I found that I had never understood my Bible until I began to see the truth of our Lord's return. My friend's word to me, 'It is the *key* to the Scriptures,' is absolutely true, and what a marvellous key it is to the marvellous Book! So, also, we can not know what we ought to pray for until we see this truth.

"One can not be wholly intelligent on missions, much less be a wholly efficient missionary, unless he knows the truth of the second coming."

In conclusion I can personally confirm the experience of the editor of the *Sunday School Times* that a knowledge of the great truth illuminates the entire Bible and I beseech all of our readers in view of the thrilling events of world wide importance that are following one another so rapidly, to *earnestly* investigate this vital topic.—D. Paulson, M. D. (We will be glad to suggest helpful literature on this topic to all who desire it).



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anyhow?' 'It's a stenographic report of your monologue at the restaurant last evening,' his friend replied, and gave him a brief explanation. 'Did I really talk like that?' he asked faintly. 'I assure you it is an absolutely *verbatim* report,' was the reply. He turned pale and walked out. He never drank another drop."

This instance, copied from the *Herald and Presbyterian*, is a striking illustration of what is taking place daily in your life and mine. In Mal. 3: 16, we have the words: "And the Lord hearkened, and heard it, and a book of remembrance was written before Him." Then in Rev. 20: 12, "The books were opened . . . and the dead were judged out of those things which were written in the books, according to their works." Christ tells us in Matt. 12: 36, "That every idle word that men shall speak, they shall give account thereof in the day of judgment."

Every day the record of our lives is being carried heavenward and whether we will or not we must face it and render an account. We may, like the young drunkard stand aghast at the report, but *then* it will be too late to reform as he did.

From Tramp to Traffic Manager

A True Story

THE World's Columbian Exposition, with its accumulated wonders collected from many countries, closed Oct. 30, 1893.

For more than six months the committee in charge of the State exhibits had been away from home and business. Now that the curtain had been rung down on the Exposition, there was a general rush for cars to ship the collections home. Indignation and approval vied with each other over Transportation Manager Johnson's rule that cars would be supplied to the States in their alphabetical order. People from States with names beginning with A, B, or C were well

pleased; but as there were about forty States ahead of South Dakota, the committee from that state faced the gloomy prospect of a long delay. Days of inaction increased their discontent; the November days were slipping by, and flakes of snow filled the air.

The South Dakota committee held an indignation meeting in which Johnson was freely criticized for his alphabetical rule. Finally they determined to send Col. Tom Black, the chairman of the committee, to interview the transportation manager and induce him to relax the rule enough to give South Dakota the needed cars at once. The colonel's military training made him reluctant

to attempt to secure the much desired concession. The committee insisted, and he obeyed their demand under protest.

People anxiously awaiting an opportunity to voice their grievances filled Johnson's outer office. The colonel sent in his card by an office boy, picked up a paper, and settled himself for the long wait until his turn came. To his surprise the boy returned immediately, and said:—

"Mr. Johnson will see Colonel Black at once."

The score of waiting people who were ahead of him frowned at this manifest display of favoritism. When he entered the inner office, Johnson arose, extended his hand in cordial greeting, and inquired, "What can I do for you, Colonel Black?"

The colonel, somewhat confused by this cordial greeting, answered: "I know that it is not worth while for me to ask you to give us cars to ship our South Dakota exhibits in advance of the alphabetical order, which you have adopted. But winter is coming, and our committee insisted that I should come and see you."

"How many cars do you need?"

"Seven."

"When can you begin to load them?"

"Tomorrow morning at seven o'clock."

"Seven cars will be set in on the sidetrack by your exhibit at seven o'clock tomorrow morning."

"What do you mean?" exclaimed the colonel in amazement.

"I mean just what I say; the cars will be ready for you to begin loading your exhibit at seven in the morning."

Why, Mr. Johnson, you are not fooling me?"

"No sir; my word is given; the cars will be there, and I'll come myself and see that they're placed just where you want them."

"Thank you, sir," said Colonel Black; "this is certainly very kind of you."

Too dazed by this unexpected success to say more, he hurried back to astonish the committee with the report of his good fortune.

"Colonel Black, you're a wonder," exclaimed Mrs. Katherine James, who had charge of the women's exhibit. "I don't believe there is another person in Chicago who could have moved that stubborn, unreasonable man to do this. Why, he's the most set creature that I ever tried to do anything with; I — I offered him two twenty-

dollar gold pieces if he would give us those cars; and he just smiled, and said he couldn't do it."

She paused for lack of words properly to express her feelings.

Mrs. James was a fascinating woman of forty, with splendid form, a beautiful face, snapping black eyes and fine, wavy black hair. She was a successful lobbyist, and seldom failed to secure the thing she sought. Her chagrin had been great when she failed to secure any concession from Johnson, but this did not prevent her jubilation over the colonel's success.

Shortly before seven the next morning a switch engine pushing seven cars came puffing up the side track to the South Dakota exhibit. Johnson supervised the placing of the cars so that they would be convenient for the loaders, who were ready to begin their work. Colonel Black was there also with hot coffee for the switching crew and a good word for all of them.

"Come into my office, and drink your coffee with me by the stove," said the colonel to Johnson.

When they were seated, he said: "Mr. Johnson you have been very kind to us, and I assure you that we appreciate your courtesy. I wish you would tell me why you have shown us this exceptional kindness."

There was a brief silence while Johnson sipped his coffee. When he did speak, his answer was more of a surprise than the unexpected favour had been. The hand with which he held the cup shook; his under lip quivered, and tears trickled down his cheeks. Mastering his emotions, he brushed aside the tears with his free hand, and looking up, said:—

"Because of the visits which you used to make to Cell No. 42 in the South Dakota penitentiary. Don't you remember Frank Johnson?"

"Johnson, Frank Johnson," exclaimed the colonel; "is it possible that you are Johnson? How did I fail to recognize you?"

He grasped Johnson's hand with such a grip as a man can give another only when his soul goes with the greeting.

"I had been in prison four years when you began to visit me. The prison, along with my leaden mental depression, must have given me a ghost-like appearance. I felt that every door was barred and all of the avenues to success were closed against me, and I never could find work. One day you told

me how you broke into the bread line once, and went to work without being hired. In your last visit to Cell No. 42 you advised me to break into the bread line somewhere and go to work. 'Be sure to make yourself indispensable when you do get a place,' were your last words to me.

"I was desperate when I came here a year ago last spring; I had tramped for weeks, asking, yes, begging for work: but no man would hire me. I was hungry and heartsick; my last hope was the Exposition. I came here when they were just starting the work; there were great piles of material, and here and there a few men were getting ready to build. I tramped all day from one group to another, begging for work; I offered to do anything, but everywhere there was the same refusal, 'We've all the men we need at present.'

"Colonel Black, I was hungry and weak; I hadn't tasted food for three days. That night I gave up, and walked over to the lake front to jump in and drown myself, with all my troubles. Had I plunged in as soon as I reached the water, all would have been over, but I sat down on the shore to think. I remembered your visit while I was in prison and that gospel of another chance which you said was about all the creed you had.

"I had penciled a note and pinned it to my coat, which I folded and laid with the note up, so that those who found it would know why I had resorted to the water cure for my troubles. I declared that there was absolutely no hope for an ex-convict; no one would give him a chance to earn an honest living. Then I thought of your words to me and how I was killing hope in the breast of every man who had been in prison. I tore that note to pieces, and determined to make one more supreme effort for the sake of other men in my condition.

"When morning came, I washed my face and hands in the cold water of the lake; and at seven o'clock I was on the Exposition grounds, determined to go to work. I came to a carload of wheelbarrows in the knock-down piled near one of the sidetracks. Something said, 'There's your chance.'

"I went to the office of one of the superintendents, and asked for a monkey wrench. When the clerk asked me what I wanted it for, I told him that I was going to set up wheelbarrows, and he gave it to me without further question. Soon men came asking for wheelbarrows. I said to them all, 'Go to

the office over there, and get a written order on me for the number of barrows that you want; my name is J. F. Johnson; see that my name is on the order.'

"The orders came, day after day; the barrows were called for as fast as I could set them up. I carefully preserved all of those orders from the superintendent's office.

"At noon that first day I went to the house of an old lady near the Exposition grounds, and told her that I was working on the Exposition and that I should like to find a place to board. She was very poor, and needed the money; so she took me in. The good woman exhausted her means and credit, as well, during the two weeks that preceded pay day. I never shall forget that first pay day; we had nothing to eat for breakfast that morning, and I had to work without dinner, too.

"That afternoon the men received their pay; I waited so that I was the last one to step up to the cashier's window. It is difficult for a hungry man to keep his nerve; I trembled in spite of all the courage that I could command. When the cashier asked my name, I was so frightened that I could scarcely speak. He looked over the list, frowned, and said, 'I fail to find your name on the pay roll, Johnson.'

"That's strange," said I, 'for I've been working here two weeks, setting up wheelbarrows. Here are all these orders signed by the superintendent, ordering me to deliver barrows to the men; my name is on all of these orders.'

"The question was referred to the office for correction; in a few minutes word came, 'This is an unfortunate oversight; correct it at once.'

"That night I felt happy, for my name was on a pay roll, and the old lady declared that I had made good. A job is a life preserver; I was a new man.

"A carload of wagons arrived, and the foreman placed me in charge of a gang of men to unload and set them up. They gave me one job after another, each time placing a few more men under my direction; my wages were increased; and by the time the buildings were completed I was well established with the men who were in charge of the Exposition. So when the exhibits began to arrive and general confusion followed, I was placed in charge of one section to relieve the congestion; my men soon had things in good

order. I was given more supervision, and finally I was made transportation manager for the whole Exposition. We are doing our very best to satisfy everybody; soon the last exhibit will be shipped."

"Then what will you do?" the colonel inquired.

"I have the position of traffic manager for the I. C. and W., which you know is one of the great railways running out of Chicago."

"Yes," said the colonel with a smile; "I

happen to be one of the officers of that road; but I did not know who the new traffic manager was; I only knew that he had made good elsewhere."

Both men arose; each grasped the other's right hand for a moment of eloquent silence; then Johnson said:—

"Colonel Black, I owe everything to your gospel of another chance."—*Rev. Frank Hampton Fox, in Christian Endeavor World.*

CURRENT COMMENT

The Swiss Government has notified the Swiss Minister in the U. S. to direct all conditional leave reservists to sail for home by next Wednesday for the mobilisation of three additional divisions of conditional leave reservists.

There is some talk of the Government dealing at an early date in a drastic manner with the liquor consumption question on the Clyde, owing to the loss of time suffered by the shipyards. Possibly the State will purchase the liquor houses.

A conference of magistrates from Edinburgh, Glasgow, Dundee, Aberdeen and other Scottish towns yesterday carried a resolution in favour of the prohibition of traffic in spirits during the war period.

His Excellency Lord Ronaldsbay, the new Governor of Bengal, arrived in Calcutta at 4 p. m. March 26th and inside of eighteen hours had taken up his work as executive.

President Wilson has ordered the Corps of Marines to be brought up to the war strength of 17,400.

The U. S. Supreme Court has ordered the immediate transfer of the *Appam* to her British owners.—*Reuter.*

The German Minister and his staff have left for Shanghai, whence they will sail for San Francisco on the Dutch steamer *Rembrandt*. Then they will travel across the United States and probably proceed to Holland.—

An Amsterdam message states that the German Language Union has requested the Chancellor to insure that the eventual peace negotiations shall be conducted in the German language, and not in the language of one of Germany's enemies.

In the House of Commons Mr. Hope stated that we had 55,397 German, 16 Austrian, 763 Bulgarian, and 15,512 Turkish prisoners of war. He had no doubt that the last-named figure was a considerable underestimate. He believed that the Germans had 22,500 British prisoners. 8,762 British prisoners in Turkey had been

traced, while 2,079 had not been traced. The Government was considering a proposal for the exchange of 600 Turkish and British war prisoners with a view to a wider exchange in future.

"If you *must* swear, please put it in writing." Cards with this message printed on them passed out quietly to men on the Mexican border who were using profanity have effectively eliminated swearing from the Y. M. C. A. buildings on the border and are said to have influenced the speech of the men throughout the camps.

President Wilson has authorised the expenditure of one hundred and fifteen million dollars, to speed up naval construction and for purchase of auxiliary craft. 374 additional naval officers have been secured by draft from the Naval Academy.

Fourteen regiments of the U. S. National Guard of various States have been called up to protect industries from domestic disorder.

President Wilson has signed the order increasing the *personnel* of the Navy from 62,000 to 87,000.—*Reuter*

The steamer *St. Louis*, the first American armed liner, has arrived at Liverpool. Her passengers included four ladies and five journalists. No German submarines were seen. In practice shooting, barrels with periscopes were smashed at a range of two miles. The captain and an American naval officer were on the bridge for seventy-two hours.

A public meeting was held March 22nd in Lahore at the Mission College Hall under the auspices of the Salvation Army. The Lieutenant-Governor presiding, when Commissioner and Mrs. Booth-Tucker gave a very interesting account of the work of the Army in the reclamation of criminal tribes in Salvation Army Settlements. Pundit Hariki-hen Keul, who was recently in charge of the criminal tribes, also gave a glowing account of the self-sacrificing work done by the Army. His Honour gave his own experience of criminal tribes when he was a young officer. Government has

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reserved ten thousand acres in new colonies for their settlement and he appealed to other charitable societies to take up this work.

The courts in the Dutch frontier regions are greatly in arrears with their work, owing to the number of smuggling cases. Punishment consequently ensues much too late. Over £8 was paid for one ham on the Dutch east frontier. During the last quarter of 1916, 11,000 persons were convicted of smuggling across the Dutch frontier. The Dutch Government is adopting further means to reduce this abuse. The *Berliner Tageblatt* says that the hope that the milk supply of Great Berlin would increase during January and February has been greatly disappointed. The *Kölnische Volkszeitung* reports the stoppage of the fish supply from the North Sea and the Baltic.

It has been suggested by some Indian reformers that the holding of caste conferences must tend to the perpetuation of caste distinctions. Apparently Sir Rash Behari Ghose, the President of the Kayastha conference held at Allahabad does not incline to that view. His speech sounds *more suo*, a rousing call to reform all along the line—interdining, intermarriage, together with abolition of the purda, early marriage, and extravagant expenditure in connection with all marriages. These reforms strike at the caste system as well as at many other abuses. Then why hold caste conferences which tend to preserve it? Possibly the view of Sir Rash Behari and those who think with him is that the Kayasthas will continue to be a well defined community, with special interests and affinities, long after they have ceased to exist as a caste.—*Statesman*.

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