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THE EDITOR'S CORNER

Be Not Deceived

THERE is only one road to heaven.

There is only one true religion.

"Fear God and keep His commandments: for this is the whole duty of man." Eccl. 12: 13.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1: 27.

But there are many counterfeits.

Some of them claim to believe the Bible and its Christ, to work miracles, to heal the sick and perform supernatural wonders.

How are we to know the false? Shall we believe our senses? No. The Word of God is the only test.

"Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." Matt. 7: 15, 16.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit

of antichrist, whereof ye have heard that it should come; and even now already is it in the world." 1 John 4: 1, 3.

By these tests we know that Spiritualism in all its phases is of the evil one; that all religions denying the incarnation of the Son of God are also of the same source. They may have a form of godliness but they deny the power. And says the Apostle Paul, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation."

Said the Apostles Peter and John, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

In India, in all the world, these counterfeit agencies are at work. Apply the acid test of the foregoing texts and prove to yourself their worth.

Therefore, be not deceived, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24: 24.



AUSTRALIAN TROOPS MARCHING THROUGH SYDNEY

China Preparing

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your scythes into spears; let the weak say, I am strong." Joel 3: 9, 10.



IT is a fact that while China is in the chaos of internal dissention, she is wide awake and knows it. Too long has she slept while the nations of Europe and Asia have shocked her national dignity by repeated violations of her territorial right! Too long has Japan cast her covetous eye toward this "sleeping giant." At last China yields to the popular sentiment of the New World and inaugurates what may be called a Preparedness Propaganda.

What has caused the sudden awakening of this mighty "Rip Van Winkle" of the ages to the need of preparedness? Was it in logical sequence of her advance in civilization? Was it the application of a lesson taught her by the warring nations of Europe? Are we not justified in our conclusion that the long dormant patriotic instinct of China has been aroused by the treatment of China by Japan? Japan has exacted indemnity from China for the Japanese soldiers killed

in eastern Manchuria. This more than any other, seems to have been the immediate cause of China's recent preparedness activity.

"Japan," says the *American Lutheran Survey*, "makes use of the opportunity to press for political advantages of such a character as to threaten China's sovereignty."

Influence of the Revolution

Perhaps, just here, a little of revolutionary history would be of interest and would help the reader to more clearly understand the state of affairs.

With reference to the recent political agitation in favour of the return of the monarchy, and before the death of President Yuan Shi Kai, Mr. S. S. Knabenshue, former American consul general at Tientsin, said:

"In searching for a political reason for the establishment of the monarchical form of government in China, we find it close at hand. Dr. Sun Yat Sen is a born agitator; his forte is overthrowing, not building up. Yuan Shi Kai tried every means to keep him loyal. He was given an important office at a large salary, and appeared to be working out a gigantic scheme for covering China with a network of railway lines. In reality he was getting acquainted with the territory, and organizing a counter-revolution which, however, was only a flash in the pan. Dr. Sun fled to Japan, and at once began fomenting revolutionary activities against Yuan. It is believed in Peking, in high Chinese circles, that when Dr. Sun went to Japan, a plan was broached by the Mikado's government looking eventually to the establishment of a monarchy in China, with a Japanese prince on the throne. The writer knows this was a subject of grave concern to Yuan Shi Kai. . . . The Chinese all fear the day when the foreign powers will take over China and apportion it among themselves. The only great nation they do not fear in this respect is the United States; they are firmly convinced that we have no territorial aspirations there. Should the

partition of China ever take place, Japan will fall heir to the northern portion, including Peking. The attitude of Japan at the present time in preferring the continuing of the republic, in direct contradiction to her attitude assumed upon the establishment of the republic, is deemed by many Chinese to mean that she thinks it will be easier to overcome the republic than an empire. It may be that Yuan Shi Kai himself feels that all things considered, a return to the empire would make for safety against Japan."

There is a strong feeling in China against her next-door neighbour. This was recently intensified by the demands placed upon her by Japan and which she was compelled to accept.

The "Salvation Fund"

At once a great national cry arose, "Salvation from invasion and partition," and immediately the "Salvation Fund" was started. All classes, from coolie up, were not only willing but anxious to contribute sums ranging from a few coppers to many millions to help save the country.

A patriotism such as was never known to exist in the nation revealed itself in favour of military preparedness.

The Programme

China's programme, although not as elaborate as that of the United States, is quite complete.

An aviation corps has been organized, composed of scattered aviators of China. Headquarters have been established at Wu Li Tai in Nonyang. As conditions permit, other aeroplane units will be organized.

A model army has been developed, of which Rev. Francis L. Clark, D.D., LL.D. says:

"The soldiers strike me as an unusually fine lot of men, clean, strong, in fresh, light khaki uniforms; they would compare well with the troops of most continental armies; far different indeed from the ragged, slouchy ragamuffins whom I saw in the streets of Canton and Shanghai twenty-five years ago, and the still more disreputable troops that I afterwards saw in Peking and the north just before the Boxer uprising."

To supply ammunition for this new army, a modern arsenal will be located near Peking. The arsenals already established at Shanghai and Honyang will be remodeled and equipped in a more modern fashion. It

is generally understood that as soon as it is practicable, a system of recruiting will be established.

Regarding the navy, China realizes that she could scarcely hope to become a rival of Japan or the powers in this respect, even if she did have the facilities for building the warships. She has satisfied herself for the present with the appointment of a commission of six men who were sent to the United States with authority to place orders for twenty-five submarines, these to be delivered at the earliest possible date.

Significance is seen in the fact that a National Boy Scout's Association of China has been established, having for its expressed purpose the "spreading of the scouting idea throughout the country." In May, 1915, a Scout rally was held at Shanghai in which the Shanghai scouts and a patrol from Canton took part. China is awake to the possibilities of military training in the Boy Scout movement.

The carrying out of this programme should place the republic of China, with her 439,000,000, among the foremost nations of Asia.

A Challenge to Christianity

With Japan prepared, China preparing, and other Eastern nations learning war, what will be the outcome?

The Christianity of the Western world has received a stunning blow because of the present war. Says a man of influence in the Orient in the *Literary Digest* of Oct. 31, 1914:

"The Western people, with all sorts of colleges and institutions in their most advanced order, are after all like their naked friends in far-away Asia or Africa. . . . The present downfall of Western civilization means more than you or I suppose."

"We Orientals will insist, in the future, not to believe whatever high philosophy on love or peace or humanity the Western scholars and theologians might write or preach."

There comes a challenge to true Christianity not to contribute our ideas of preparedness to China, Japan, or India, but to contribute men who will help to restore the inroads made upon Christianity by the European war and thus if possible save them from the old religions of materialism, agnosticism, and immorality.—*The Watchman*.

The Evolution of the Gospel

BY J. M. COMER

IN the Book of Revelation, the 14th chapter and the 6th verse, are written these words, "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." John the Revelator speaks of the Gospel as the Everlasting Gospel. In Cruden's Concordance I read this definition of the Gospel: "The Gospel is a revelation of the grace of God through a mediator." Webster gives this: "The announcement of the salvation of mankind by Jesus Christ." Then another very familiar one to us: "The good news of salvation."

The Gospel Everlasting

Is the good news of salvation the commencement of the Gospel to mankind? No, there is no question but that the Gospel is salvation through Jesus Christ. But the question arises in our minds, When was that Gospel preached to mankind? We would naturally infer from my text that the Gospel has been in all ages. It was back in eternity. It is everlasting, and that which is everlasting is without beginning and without end. If I understand the term correctly, it is this that the Bible teaches us on this subject. We read in the 4th chapter of the Book of Acts,

verses 8 to 12: "Then Peter filled with the Holy Ghost said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other name under heaven given among men, whereby we must be saved."

An Eternal Sacrifice

Note the 12th verse especially: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

Now the thought is this, there is none other name under heaven given among men whereby we must be saved, but through the name of Jesus Christ. Turn to Heb. 13: 8, and you will read, "Jesus Christ the same yesterday, and today, and forever." Here is the eternity of Jesus, the same yesterday, today, and forever. Now read with this another scripture, Revelation 5: 6: "And I



"I SAW ANOTHER ANGEL FLYING IN THE MIDST OF HEAVEN."



"WITHOUT BLEMISH
AND WITHOUT SPOT."

beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." John the Revelator speaks here of an individual which he likens unto the Lamb slain. Of whom is the Revelator speaking? If you will turn to the 1st chapter of the Gospel of St. John and the 29th verse: "The next day John seeth Jesus coming unto him, and saith, Behold, the Lamb of God which taketh away the sin of the world." But according to the Revelator, that Lamb was slain. When was that Lamb slain? We read in 1 Peter 1: 18-20, "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers: but with the precious blood of Christ, as of a Lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

When? Before the foundation of the world, but was made manifest in these last days. The thought is here, Christ the Lamb of God was foreordained to be slain. When? Before the foundation of the earth, but was made manifest to us in these last days.

From these texts it is very evident that in the plan of God from the very beginning the Gospel was in force. The Gospel was the salvation of man from sin.

With this thought in mind, let us read another scripture, Acts 20: 24, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God." Paul here calls it the Gospel of grace. It is the Gospel of salvation and of grace. But what is grace? Grace is unmerited favour. Then read Eph. 2: 5, "By grace are ye saved." It is the gift of God. This Gospel of Jesus Christ is the Gospel of grace and we are saved by grace, and grace is unmerited favour. Now

let me ask you a question? When was grace needed, and when was grace shown? Grace can never be manifested until there is need. Mercy is never shown to one until it is required. Grace is never manifested until there is something that has come in that has separated the greater from the lesser, and the greater only can show grace, the lesser never can, so when it comes to the question of the Creator and the created, then grace must flow down from the Creator.

When Was Grace First Manifested?

When was there a time when grace was needed to be made manifest? Turn with me to the 3rd chapter of Genesis. We read the story of the fall of man. We read the story of how sin entered the world. Just as soon as sin entered the world, just that soon man merited death; and if God had meted out exact justice to our forefathers, they would have died. But just as soon as sin entered, just that soon grace abounded, and grace is the Gospel of Jesus Christ. When did the Gospel begin? When was the Gospel made manifest? Ah, friends, just as soon as there was need of the Gospel. Thus in the very beginning the Gospel of salvation was given to man. Read Gen. 3: 15, "I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel." I fancy that there was not a very distinct understanding which our forefathers had of the grand truth of Jesus Christ as we see it today, but there was a promise in that. The promise was right there. The very fact that their lives were not cut off that very moment, is proof to us that they were in the kingdom of Grace.

But what a desire it must have left unsatisfied! What questions unanswered! How long was this sore conflict between the "seed of the woman and the serpent" to continue? By what means were the vanquished to become the victors? Little could Adam and Eve know of these points; the one bright hope, like a glittering mountain top, defined their horizon; its form was rendered indistinct by the haze of time, for the rest of that horizon was blank, and naught but travail and sorrow and labour in an accursed earth lay between them and this hope.

As we view the Gospel in the light of today and see how lightly it is regarded by the masses of the world, we can but marvel a

the faith manifested by them with only such a meagre understanding as they had of the plan of salvation.

Another Part Added

To the view of Enoch, the seventh from Adam, this single feature became dual. This first prophet pronounced not only blessing, but judgment to come. He saw mankind divided into two classes, the saints and the ungodly (Jude 14.); and he foretold the coming of the Lord *with the former* to execute judgment on the latter. He was an advance. The previously-revealed conflict reappears, and the previously-revealed victory; but there shine out the additional truths that the conflict would be between man and God, and that its termination would be effected only by the Coming of the Lord Himself to the earth. In the sanctifying power of this truth Enoch walked in holy separation from the ungodly, and in holy fellowship with God, for 300 years, and "before his translation he had this testimony that he pleased God."

A Prefiguration

In a wondrous historic prefiguration, Abraham and Isaac, all unconsciously to themselves, had symbolized the great truth that the Father would give the Son to be a sacrifice. Not knowing what he said, Isaac uttered the great question of all ages: "Behold the fire and the wood; but where is the Lamb for a burnt offering?" And Abraham gave the prophetic reply: "My son, God will provide Himself a Lamb." (Gen. 22: 7, 8) But types like this were not a revelation to the existing generations of men in that age, although we in the light of the antitype can see they had a deep, hidden meaning.

Continuing this same narrative, Gen. 22: 15-18, God promised Abraham that through his seed all nations and kindreds of the earth should be blessed. Is it reasonable to assume that Abraham understood at this time how that could be? But Paul in his letter to the Galatians (3: 8) calls this the Gospel; and we living in this age and looking back, can see a new development of the everlasting Gospel, through Abraham and Isaac, which is wonderful light and progress. Notice now Gen. 15: 6. The statement is: "Abraham believed in the Lord and he counted it to him for righteousness." Here we see faith, which is the backbone of the Gospel, taking its place early in the plan.

Had we time to dwell on further developments as brought out by Jacob, by different prophets, by David in the Psalms, it would all show development and progress, but I will only mention the "Gospel Prophet," Isaiah. Here we have the first advent clearly foretold, the life of humility, the trial and cruel treatment at Pilate's hands, and at last the ignominious death of the cross. Here is the full light shining on the first advent, and as we read the book carefully, we see beautiful beams of light regarding the second coming in power and glory, and the final restitution of all things.

A Progressive Gospel

But now I want to consider another point. My text showed the Gospel to be *everlasting*. Now read Gal. 1: 6-8 and Heb. 4: 1-2. These show clearly that there is but one Gospel, and while this is true, yet there have always been special phases which have been given at definite times and emphasized at the time due, which is called in the word of God, "Meat in due season" (Matt. 24: 45), or again, "present truth" (2 Pet. 1: 12). Take a few Bible illustrations on this point. There was a time when the Gospel message due to the world was regarding a flood, when all living beings would be drowned. That was true at that time and due to the world just then; but while it is true that the flood came, it is not the message for today only as we can draw lessons from it.

The same is true of Jonah's message to Nineveh. Take John the Baptist's message of the first advent. It was due to the world and went at the right time. Read Gal. 4: 4.

In Acts 4: 10 we read that the Gospel message was a "crucified and risen Saviour," but if we read on further in the 17th and 24th Chapters, we find more of this great truth, not only was Christ crucified and risen, but He is coming back to this world again to judge the ungodly.



A Judgment Message

Acts 17:31 tells us that there is a fixed time, a definite day, for judgment; and in Acts 24:25 Paul says that day was still in the future; but at some time the judgment message as a part of the everlasting Gospel was to be "present truth." Now if we turn to the Book of Revelation and read the 14th chapter, verses 6, 7, we find just such a message as the world had never listened to before: "The hour of God's judgment *is come*." No other writer in the Bible had ever written such a thing, neither had any other writer of the Bible ever seen so far into the future or had been able to see as much of the future as had the Revelator. What is this judgment message? When is it due to the world? These are questions for future study; but that it is a part of the everlasting Gospel is a certainty. But now let me call your attention to other phases of the Gospel.

Another revelation is given in 1 Cor. 15 and 1 Thess. 4. At the second advent the sleeping saints are raised, clothed with immortality, and taken home to glory. 2 Thes. 2:18 shows something more in connection with this great event, and that is the destruction of the wicked; and in 2 Peter 3, we have the desolation of the whole earth, its purification by fire, and the final restoration of all things. We are told in 2

Peter 1:16, 20 that this Gospel is no "cunningly devised fable"; but we are also admonished to take heed unto the prophetic page "as unto a light that shineth in a dark place," and as we find in the books of Daniel, Isaiah, Jeremiah and Joel, the history of today, we ask, Is there no light on the future? The word Revelation, if it means anything, would indicate counsel for us, and so we turn with longing eyes to its pages and we find in the 14th chapter, verses 6, 16, the culmination of all the Gospel in all ages shining on our pathway today with such power that John tells us that "the earth is lightened with its glory;" and while we are thankful for this fuller revelation of the Gospel, yet I for one am not satisfied, because the time allotted to this world is not long enough, and finite mind is not capable of grasping "the length and breadth and depth and height" of its fulness, but in the eternity to come we may learn the "exceeding riches of His grace," which will be an endless unfolding of His Everlasting Gospel. While our days of earthly pilgrimage are lengthened let us improve them by digging deep into His word as seeking for a hidden treasure, "Growing in grace and the knowledge of our Lord and Saviour Jesus Christ."

"The path of the just is as the shining light which shineth more and more unto the perfect day."



How Moses Cut the Dykes

SUCH would be an appropriate title for the 14th chapter of Exodus, according to the reported lecture of Sir William Willcocks before the Egyptian Institute, and reproduced in some of the newspapers of this country as throwing brilliant light upon the miracles of Exodus.

As far as the geographical conditions are concerned we have nothing to say. That to which we do take exception, however, is the attempt to materialize all miracle in the sacred narrative and substitute the word of of man for that of God.

It is quite possible that some of the ten plagues transpired in the manner described by Sir Willcocks and were brought about by natural conditions under the direct control of God. Others we know from the Bible were not natural.

We would like to quote the entire lecture but space forbids. We shall only notice those parts which are in direct opposition to the teaching of the Word.

The first mistake is made when he says:

"He (Moses) undoubtedly wrote the ten commandments on brick tablets after the Babylonian fashion and burnt them. He was therefore able to break them by throwing them on the ground, and then to make others in their place."

Had Sir Willcocks studied some of the succeeding chapters of Exodus as carefully as the first ones perhaps he would not have made this mistake. The record reads:—

"And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Exodus. 31:18.

By reference to Exodus, 24:12 we find that God had already written the commandments before Moses went up into the mountain, therefore Moses did not hew out the first tables of stone (not brick), neither did he write the ten commandments.

Ex. 24:1,4 tell us that Moses hewed out the second tables of stone and that God wrote upon them also.

In the lecture he then states that the water only appeared like blood. It was coloured by the red earth of that region. The sacred writer says, "All the waters that were in the river were turned to blood." Who shall we believe, God or Sir William Willcocks?

Again: "The tenth plague of heavy infant mortality dramatically described as the death of the first born, was the final calamity.

... The drinking of polluted water by the Egyptians for many months naturally terminated in a severe infant mortality." He does not explain how all the first-born happened to die, or why they died on a certain night.

His explanation of the escape of the Israelites and the consequent overthrow of the Egyptians is that of a capable engineer. Moses did considerable construction work, damming a branch of the Nile and a small lake, and building a causeway over the treacherous bogs. Then in retreating, Moses cut the dykes and destroyed the causeway, thus entangling the Egyptians in the mud; the wind doing the rest by driving the waters of the lake, which Sir Willcocks says himself is only about three feet deep, over the pursuers.

Had the people been building dykes and roads we imagine they would not have done much complaining as is mentioned in Ex. 14:1-12. The inspired narrative is as follows:—



CROSSING THE JORDAN

"And the Lord said unto Moses, . . . Lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the sea." Not much mention of construction work going on is there?

Neither does it say that he worked all night cutting the causeway and the dykes. "And Moses stretched forth his hand over the sea, and the sea returned again to his strength when the morning appeared. . . And the waters returned, and covered the chariots and the horsemen, and all the host of Pharaoh that came into the sea after them; *there remained not so much as one of them.*" Ex. 14:27,28. Doesn't sound like an entanglement in a bog does it, or even in a lake six feet deep? The whole army of the Egyptians to the last man would not have been destroyed except by the means recorded in the Bible.

The pillar of fire and cloud he describes as being a guide with torch bearers, as used at the present time on the desert. My Bible reads:—"And the Lord went before them by day in a pillar of a cloud, to lead them the way: and by night in a pillar of fire, to give them light." Ex. 13:21. Are we to believe that these torch-bearers stood about the tabernacle for forty years so that a cloud might appear above it, as recorded in Numbers 9:15,23?

Another: "At Marah, Moses made the water potable by making a dam with tamarisk trees, reeds and clay, and cutting off some serious influx of brackish water, etc." Ex. 15:25 says: "And he (Moses) cried unto the Lord: and the Lord shewed him a tree, which, when he had cast into the waters, the waters were made sweet."

Sir William Willcocks thinks the prophets did not make a practise of describing things scientifically and quotes Joshua 4:9 in substantiation, saying, "The making of a causeway across the Jordan with the earth and a few stones is described as placing twelve stones in the Jordan." Not only does the Bible say that Jordan was in flood at the time, but it states concisely just how far the waters backed up when they were stopped

by their Creator that the children of Israel might pass over. Those who value the Bible record should turn and read it, which will be sufficient proof of the fallacy of such a gross misstatement.

Finally he tells God what He ought to have done.

"Many critics handle severely the childish ideas expressed in Genesis and complain of the want of scientific exactitude in Exodus; but, if we only think of it, we have to do in the one case with the childhood of the world, and in the other with the childhood of a race, both groping their way toward God. Without superior knowledge, built on foundations laid by them, we wonder why the Almighty should have deigned to accept as part of His book the simple and unscientific ideas of these early people. *He should have begun at the point we have reached.*"

That the veteran engineer is not wholly confident of the truth of his theories is evident from his closing words:—

"But, for all we know, the utmost bounds of our knowledge may be as childish when compared with eternal truths, as were the crude ideas of the early dwellers, in the plains of Shinar, or of the captive Israelites on the banks of the Nile, when compared with the science to which we have attained, a science of whose incompleteness the master mind of all time has well said: 'There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.'"

The world is forsaking the Word of God, which alone can point them to the way of life. Men are rejecting its miracles, the holy men and their lives, and even Christ Jesus, the centre of it all. For our part we stake our faith, and hope of a future life, on a firm and simple truth in the Word of God just as it reads. For "*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.*" 2 Timothy 3:15-17.

To what are you anchored, friend?

R. B.



A Train Dispatcher with Convictions

A True Incident

BY E. L. CARDEY

THE night trains pounded their way over the rails as they had done many a night before. The sleeping villages were not disturbed by the rumbling express, which rushed on and on, passing slower trains or meeting other trains that had been run on sidings to await the passing of the flyer, with its human freight. Far away in the city some one held all these lives in his hand; and one little mistake from the train dispatcher's desk might cause a terrible wreck.

This was a Friday night in early fall. To the men running their trains it was no different from hundreds of other summer and early fall nights. But down at the train dispatcher's office this night seemed altogether different. Tragedy seemed to be in the air. While the telegraph hammered away its regular messages of the location of each moving train, yet the dispatcher for some reason felt that he would make a mistake in sending messages before morning.

Year after year he had been at this desk, and with perfect confidence had directed the moving trains. But tonight it was different; and all because his mind had been stirred regarding a great truth, and conscience had been roughly awakened.

In the middle of the summer a minister of the gospel had come to the town in which was the home of the train dispatcher and his wife. The opening meeting came on Sunday night, and they walked around to the place of meeting thinking to stop a little while, and then return home. However, the preaching attracted them; for the expounding of the Scriptures seemed so plain, yet simple, that all could understand. The next night they were present, and in the front seat; and the next night, and the next, and many nights to follow, it was the same.

With great interest, they followed through the sermons on the second coming of Christ, the millennium, etc. At last the speaker came to the subjects of the law of God and the proper observance of the fourth commandment. At once, the man said to his wife: "Wife, we have been breaking the fourth commandment in not observing the Sabbath of the Lord. If we continue to be faithful Christians we must walk in the light sent to us." The wife was convicted likewise,

Not long after the Sabbath truth thus came to our friends, there was a shake-up in the train dispatcher's office, and promotions were in order. For years our brother had been working for this railroad company, and had climbed step by step up the ladder, with the hope of becoming chief train dispatcher; and now he had reached that place, with a good increase in salary.

Friday came, and it was his turn for night duty. But to go on duty this night would be to break the Sabbath and violate his conscience. On the other hand, here was this position toward which he had been working all his life, and a living for himself and family.

The flesh was unable to stand the temptation, and upon the Friday night in question our dispatcher was at his desk as usual. But the Lord is good, "He knoweth our frame; He remembereth that we are dust." The Holy Spirit was present in that railroad office that night. Every click of the telegraphic instruments seemed to be the warning voice of God. The night wore away with long and heavy hours. Almost every text that had been given to show the binding obligation of the Sabbath was fused by the Spirit with convicting force.

In speaking of that night's experience, the dispatcher later said: "I was under such conviction that I felt every minute that I should run some trains together and cause a terrible wreck; until at last I promised God that if He would watch over me that night, and forgive me for breaking His holy day, I would never work another Sabbath."

He was true to that covenant ever after. But then came the question of holding the position and keeping the Sabbath. Special prayer was offered that God might demonstrate that men could hold different positions and still obey the voice of the Lord. Some said: "Railroad men cannot even get off on Sunday. How then can you get off on Saturday?"

God demonstrated differently; for our brother was granted the Sabbath off, and continued there for some months, and finally left of his own choice, to enter the work of teaching others the truth which had brought such a blessing to him and his family.

The OUTLOOK



INTERNED GERMAN LINERS, NEW YORK

On to Armageddon

THE United States of America has taken the final plunge into the sea of blood. South America stands by, applauding. Spain wavers on the brink. European states still neutral remain so because of the examples of Belgium and Rumania before them. No nation of more than twenty-five million inhabitants is not now involved. The total dead and disabled amount to over fifteen million according to the most careful estimates. This does not include the Armenian massacres, the starving of Belgium, France, Syria, and Serbia, or the civilians murdered, bombed, and bayoneted. Where and when will it end? "Only a fool will prophesy," says a prominent official of England. But every student of the Bible should know. The signs of the Second Advent of our Lord are being fulfilled about us day by day, the close of all human probation, and the final terrible scenes of trouble—the death throes of our world—are not many years in the future. The nations of the world are fast being marshalled and trained for the last conflict. "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. For the day of the Lord is great and very terrible; and who can abide it?" Joel 1:15; 2:11.

The Kinema and the Theatre

A "reel" recently advertised widely in India, contained, or conveyed to the mind, among other objectionable features, improper relations between a married man and sundry women other than his wife, divorce, family quarrels, adultery, lying, and the use of narcotics. The young people of both sexes are the majority of the attendants at these places of amusement. What is the impression being indelibly stamped on their young minds? Is it a wonder that divorce, unfaithfulness and crime are increasing. What will be the harvest in the next generation?

The kinema can be made instructive, but is it? With the educational films are usually combined others which tend to lower the moral standard of the onlookers, and the bulk of the public are glad to have it so. The managers follow the lead of the rupee, and so it goes.

Said an actor in passing a theatre: "Behind those doors lies Sodom." Can it be doubted when the trademark can be read on many of the players?

Christians cannot attend such questionable places of amusements and escape unscathed; and no parent who prizes the purity, happiness and success of his children will allow them to attend these "gateways to hell."

South America on a Dynamite Keg

Speaking of conditions which prevailed in Europe previous to the summer of 1914 as a "dynamite keg" about to explode, *The Literary Digest* of April 21st of this year quotes a prominent American paper as saying that "South America is sitting quietly on just such a keg herself. No one knows just when it will be exploded, just when a half-dozen countries will be hurled into war, and some of them into extinction, perhaps, but great numbers of those who are in a position to know believe it is inevitable. The recent hint of war between Venezuela and Peru, and Colombia and Ecuador, brought a sharp international attention to bear upon the South American continent. They might easily do what the Balkan mix-up did to Europe.

"There is the same feeling that a widespread clash can not be prevented, the same conflict of interest, same warnings, same preparation, same groaning under the weight of those preparations, and the same undercurrent of international ill feeling.

"Not a country in South America lacks a boundary dispute with some other country. Each is a little Alsace-Lorraine."

The International Peace League

M. Ribot in a recent speech before the French Senate, in speaking of the Allies said, "They must form a League of Peace. In the name of the democratic spirit which France has the honour of introducing to the world, we nations-in-arms will form a society of nations. That is where the future of humanity lies and all nations which are not nations of prey must unite to compel others not to disturb the peace."

This idea of an international league to enforce peace is not a new one. It is a beautiful scheme, and the only trouble, the same as with perpetual motion machines, is that it never works. When Europe has expended her energies to end the present struggle, some other nations will just be getting ready to commence all over again. Among them perhaps will be the South American republics or China with her 400 millions who may not see everything from

the Allies standpoint regarding the necessity of peace.

The Word of God never prophesies peace except to those who obey the commands of God. Man is evolving downward, not upward, therefore we may expect a continuation and an increase of strife, distress and perplexity among nations. John the Revelator saw "spirits of demons, working signs which go forth unto the kings of the whole inhabited earth to gather them together unto

Under the caption, "Peace on Earth," in the New York *Evening Mail* of December 28, some one has ingeniously woven together a number of the current newspaper headlines, in the following form of rime:

"Peace on Earth"

- "All Faith in Carranza Wanes,"
- "Garment Strikers Picket Shops,"
- "Teutons Sweep Wallachian Plains,"
- "Millions Lost as Market Drops."
- "Says Siberia Is Hell,"
- "Wall Street Lambs Shorn of Their Fleece,"
- "Woman Beaten in Hotel,"
- Clergyman Denounces Peace."
- "French Hold Blood Soaked Verdun Fort,"
- "Pneumonia in Wake of Sleet,"
- "Tried as Wife Slayer, Calm in Court."
- "Burglar Shoots Man in Both Feet."
- "Polish Children Die like Flies,"
- "Peace a Vain Dream, Is Belief,"
- "Burned and Naked, Woman Dies,"
- "Man in Night Clothes Chases Thief."
- "Serbians Fighting Without Hope,"
- "Husband Cruel, Young Wife's Wail,"
- "Pawns His Clothes to Purchase Dope."
- "Woman Takes Her Babe to Jail."

the war of the great day of God, the Almighty." Revelation 16: 14.

The Wandering Jew

PRESS dispatches declare that the Jew has again been exiled from his old home. Correspondents write that the sufferings of those driven from parts of Palestine equal the recent Armenian atroci-

ties. A wave of anti-Semitism has recently convulsed Germany. In Russia, after decades of political and social serfdom, he is liberated. No race of people on earth have been so persecuted as the downtrodden Jew. From A. D. 70 when their national existence came to an end they have suffered one continual persecution at the hands of some nation of the world. Were there no other proof in the world of the inspiration of the Bible, the fate of the Jew would be sufficient. A more awful pronouncement of evil is not given in the Bible than that spoken by Moses just before his death regarding the Jewish nation should they depart from their God. Among the curses we find the following:—

"And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. And thou shall become an astonishment, a proverb, and a byword among all nations whither the Lord shall lead thee. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart where-with thou shalt fear, and for the sight of thine eyes which thou shalt see." Deut. 28: 23, 37, 65-67.

Some people believe that they will yet return to Palestine and the kingdom in its former glory be restored, but there is no proof for this in the Scriptures. The day of probation ceased for the Jewish nation soon after the crucifixion of their Messiah, and only through faith in Him as individuals will they ever again find the promised rest and peace.

Home Rule for India

The expected representative form of government, toward which portions of India are looking today, promises to be the rule of nicotine, vice and crime, unless something is done immediately to cut off the poison now being sold by the ton in the form of cigarettes to the young men of India. A recent editorial in *The Statesman* stated the matter clearly:

"Cigarette smoking, as distinguished from

the consumption of the country biri, is a newly acquired habit in India, and if cigarettes in the course of a single decade, or at most two decades, have become as 'necessary as food' (as one said who advocated that they be free of duty) they are likely to end by exercising an almost hypnotic effect on the population. Mr. Laird MacGregor, in his report on the Maritime Trade of Bengal for 1915-1916, estimated that from the railway station of a single factory at Monghyr, no less than 4,516 tons of cigarettes were despatched in 1915. That weight represented a total of 1,759 million cigarettes."



RASPUTIN,
THE DEAD MONK

As far back as 1910, Sir James Meston, in introducing a revenue bill permitting excise duty on imported tobacco, said, "The flood of cheap cigarettes and cigarette tobacco which is pouring into India is bound to have its effect upon the public health of the people, and more particularly on the health of the young. It is having its effect now."

In all classes, from the rajah to the coolie, we see the increasing use of these "coffin nails." Especially among the student class of a large number of schools they are making deadly inroads. These young men will be the generation of tomorrow. If India desires men of strong minds and healthy bodies to

direct her affairs in the future and not imbeciles and idiots, it is time right now to stop the sale of cigarettes.

The Social Outlook

We read of dinners being given in cities of America at Rs. 3,000 a plate. In other columns we read of "hunger riots" in the same country, of the immense fortunes being amassed by munition makers, of the growing poverty and frequent demonstrations against the rich. Socialism is wielding a power at the present time in all nations of the world which was little dreamed of twenty-five years ago. Capital and labour have been temporarily controlled by war conditions, but the end is not yet. Should peace come we shall undoubtedly see a strife before unequalled in its intensity, between these two elements of society. Said the Apostle James, of the rich, "Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days." James 5: 3. R. V.

The Harvest of Hate

IN a review of two years of the war in Germany and the corresponding result upon the young of that country, Dr. Albert Hellwig in a recent book on "The War, and Crime Among the Young," published in Germany, makes some startling disclosures.

"In Berlin in 1915 there were twice as many crimes among the young as in 1914. Munich reported that in the first three months of 1915 the number of young criminals equalled the total for 1914." The crimes mentioned range all the way from larceny to a nine-year old boy cutting the throat of his sister. Crimes of sheer brutality seem to show the greatest increase, for which Dr. Hellwig is said to give the following reasons:

"Economic conditions—poverty in the first period of the war and high wages afterward; fathers absent from home, slackening of school discipline, trashy war books and films; fewer policemen, caused by the mobilization, and the amnesty for youthful criminals decreed in the early days of the war."

The "hate" propaganda which has been one of the lamentable features of the many

great crimes of the war, he also seems to consider responsible for the downward influences. On one of the closing pages he says:—

"The excessive excitement of the childish imagination by the events of the war, especially as they are depicted in trashy literature, is one of the brutalizing influences acting on our young people in war time. To inoculate the children with hate would breed lust for revenge, and could only bear evil fruit."

Slavery in India

(ASSOCIATED PRESS.)

MADRAS, APRIL 24.

AT the High Court to day Justices Rahim and Napier disposed of an interesting case in which the Sessions Judge of North Malabar convicted two Moplahs on a charge of buying a Puliyan as a slave, sentencing each of them to one year's rigorous imprisonment. The case arose out of a civil suit brought by the first accused against the Puliyan and the second accused on a bond executed in his favour embodying the sale of the Puliyan by the second accused to the first accused.

"Justice Rahim held that the practice of buying and selling slaves was of common occurrence in Malabar, so much so that it had come to be a recognised custom among the Puliyan. In this view the case did not come within the purview of the Indian Penal Code.

"Justice Napier held that the document contracting to sell the Puliyan came within Section 370, but since the accused believed they were exercising their lawful rights, he was for reducing the sentence to the term already undergone.

"The case was referred to a third judge."

Some years ago we heard of slavery being carried on among the Indians of Yucatan, Central America. Later we heard of the atrocities in the Belgian Congo. Now we daily read of slavery and worse than slavery behind the German lines, and unspeakable conditions from the dark portions of the globe.

Evidently all of us are not prepared yet for "a millenium of righteousness" on earth which some tell us is soon to follow present conditions.

Is Christian Science "Christian"?

THE following letter came to hand from the Christian Science Committee on Publication for India, and as they desire to correct statements made in our January number, we give their communication in full. It reads:

The Editor, Signs of the Times.

Dear Sir,

In your issue for January I notice that one of your contributors writes on the subject of Christian Science, and because he has been betrayed into error I trust that you will allow me to comment on the article.

The writer commences by appealing to Webster for definitions of Christian and Science and quotes from *Science and Health with Key to the Scriptures* by Mary Baker Eddy to prove the authoritative nature of the work.

So far, so good. It is only when paraphrases and loose quotations substitute dictionary definitions and quotations that I must take exception. *Science and Health* contains no glossary "to define the terms used in the book" as our critic avers, for its language is scientifically selected and is definable by any good English dictionary. The glossary of *Science and Health* "contains the metaphysical interpretation of Bible terms giving their spiritual sense," and in this glossary God is spiritually defined as "Life; Truth; Love;"—not "life; truth; love," as quoted by our critic.

Reference to page 283 of *Science and Health* would have revealed how clearly Mrs. Eddy draws a line between "the objective state of material sense such as the structural life of the tree and of material man," and the one Life, God; it would also have prevented the terms pantheistic and pagan being applied to a definition of God which is in strict accordance with the teachings of the prophets, the disciples, and of the Master himself.

Our critic gives Webster's definition of a Christian as "One who believes, or professes to believe, in Jesus Christ, and the truth as taught by Him," and then adds a definition of his own to the effect that "to be a Christian it is necessary to believe in the Son of God as revealed in the Bible"; he then condemns Christian Science as non-Christian because it does not accord with his understanding of the Scriptures, but most people will prefer the authority already cited, whose definition ends as follows:—"especially one whose inward and outward life is conformed to the doctrines of Christ."

Christian Scientists yield to none in their reverence for God and His Christ, and if their interpretation of Christian doctrines omits such items as our critic recites as to the inclusion of the Infinite, God, in the finite, man, and the death of the ever-living God on the cross, yet their understanding of the teachings of Jesus has enabled them to follow him in a

degree and to obtain the partial fulfilment of those verses in Mark's gospel which constitute a glorious charter of the Christian's dominion over evil and a test of the correctness of his faith in God.

"These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

(Signed—————)

We take this opportunity to state that it is not our purpose to criticize any sect or denomination. We do, however, deem it our duty and privilege to point out to our readers the fallacies of certain popular theological errors, and to examine, in the light of divine inspiration as revealed in the Word of God, any and all creeds or theories, especially those set forth as in agreement with the Bible.

Inasmuch as the foregoing criticism has been received, we shall reply, quoting the writings of Mrs. Eddy which are in opposition to the Scriptures. We leave our readers to judge in the light of the Word or even of Webster's definition, if Christian Science is true Christianity.

We willingly admit of the mistake mentioned in the second paragraph of the letter, but are not sufficiently versed in metaphysics to fully understand the change made by the use of capital letters.

Christian Science teaches an Impersonal God

In the January number the terms "Pantheistic" and "pagan" were applied to Christian Science. When God is defined as "Principle, not person," we hold that our accusation is well founded.

Mrs. Eddy states in a book entitled "No and Yes," edition 1909, pp. 19, 20:—

"God is Love; and Love is Principle, not person. . . . Limitless personality is inconceivable. . . . Of God as person, human reason, imagination, and revelation give us no knowledge."

The Apostle Paul declares in his writings that Christ was "the express image of his (the Father's) person." Again in Galatians 1: 15, "Who is the image of the invisible God." Are we to reject all that is not within our finite reason or imagination? Not so very long ago Galileo was imprisoned be-

The Word of God :

"All have sinned and come short of the glory
of God." Romans 3:23.

cause he taught that the earth revolved, which theory was not within the superstitious "reason" or "imagination" of even an "infallible" pope.

Divine revelation declares of God, "The Ancient of days: Whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame." Daniel 7:9. Was this only "Principle"?

Again, shall we understand that the sublime scene depicted in Exodus 20 where God spoke the ten commandments to the children of Israel, is only a "Principle" speaking? Many other quotations might be given proving conclusively the personality of God, but these will suffice.

Man Was Created in God's Image

The belief that man was created in the image of God is also rejected, contrary to the Scriptures.

"It would require an infinite form to contain infinite Mind. Indeed, the phrase 'infinite form' involves a contradiction of terms. Finite man cannot be the image and likeness of the infinite God. A mortal, corporeal, or finite conception of God cannot embrace the glories of limitless, incorporeal Life and Love."—*Science and Health*, edition 1906, pp. 257, 258.

We quite agree that man after six thousand years of sinning is not a fit representative of an infinite God; but in the beginning "God created man in His own image, in the image of God created He him; male and female created He them." Gen. 1:27. Is a clearer statement needed to prove the falsity of the position taken by Mrs. Eddy?

Christ Did Suffer and Die

Quotations from the writings of Mrs. Eddy in our January number regarding the birth and death of our Saviour, our critics do not

answer. In case our readers have forgotten them we give them again:

"The virgin mother conceived this idea of God, and gave to her ideal the name of Jesus—that is, Joshua, or Saviour."—*Science and Health*, p. 334.

In such a manner is explained away the miraculous birth of the Son of God, foretold over 700 years before by the prophet Isaiah. "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isaiah 7:14.

Another: "The eternal Christ never suffered."—*Science and Health*, p. 343.

"His disciples believed Jesus dead while he was hidden in the sepulcher; whereas He was alive, demonstrating within the narrow tomb the power of spirit to destroy human, material sense."—*Id.* p. 349.

"Jesus' students, not sufficiently advanced to fully understand their Master's triumph, did not perform many wonderful works until they saw Him after His crucifixion, and learned that He had not died."—*Id.* pp. 350, 351.

Indeed, when did they learn that He did not die? Every one of them on the contrary staked their faith on the fact that He *did* die and rose again from the dead.

Said the Apostle Paul:—

"If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . And if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. . . . But now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. 15:17, 18, 20

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

And Peter, who denied his Lord at His trial, testified:—

Mrs. Eddy :

"Man is incapable of sin, sickness, or death."

—*Science and Health*, p. 579.

"Christ also suffered for us, leaving us an example, that we should follow his steps: . . . Who, when he was reviled, reviled not again; when he suffered, he threatened not." 1 Peter 2: 21, 23.

Peter, His disciple, was there at the trial. He knew how the Saviour suffered. No one would ever tell him that his Lord did not suffer and did not die.

And the Apostle Paul further declares in his Epistle to the Romans:—

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Romans 10: 9.

Is Christian Science "Christian"? What do you think would be the decision of the Apostles of our Lord, were they alive to-day?

Christian Science teaches the Immortality of the Soul

"Man is immortal, and the body cannot die, because matter has no life to surrender. The human concepts named matter, death, disease, sickness, and sin are all that can be destroyed."—*Science and Health*, edition 1906, p. 426.

"Man's individual being can no more die, or disappear in unconsciousness, than can Soul, for both are immortal."—*Id.* p. 428.

The Scriptures say, "God only hath immortality," 1 Timothy 6: 16.

Man is mortal. "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten, also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in any thing that is done under the sun." Eccl. 9: 4-6.

According to the statements of Mrs. Eddy, not only the Christian but all who have ever lived have equal claim to immortality.

Let us read John 3: 16 again. "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."

"He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God." 1 John 5: 12-13.

According to God's Word only the true Christian is given immortality, but even he does not receive the gift until the resurrection of the just. See 1 Cor. 15: 51-54.

The climax of all is found in the following:—

"Man is deathless, spiritual; he is above mortal frailty, he does not cross the barriers of time, into the vast forever of Life, but coexists with God and the universe. . . . Immortal man was and is God's image of infinite Mind and coexistent with that Mind."—*Science and Health*, pp. 266, 236.

The source of this doctrine is found in the first discourse of the arch deceiver to the mother of the race: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God." Gen. 3: 45. R. V.

The texts quoted above are sufficient answer to such teaching. Is it not the same as that taught by all pagan faiths—immortal soul, transmigration etc., etc? Is Christian Science, "Christian" or is it "pantheistic" and "pagan"?

In a succeeding number we shall consider, "In Christian Science "Science"? R. B.

Man Is Mortal

"Shall mortal man be more just than God?" Job 4: 17.

"The soul that sinneth, it shall die." Ezekiel 18: 4.

"So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14: 12.

Home and Young Folk

For Husbands and Wives

Don't's for Husbands

DON'T, my friend, play fast and loose with happiness by ceasing to pay the little attentions to your wife which came from you so constantly in the days when you were courting her. Don't take her love so much for granted that you display yours chiefly in the privacy of the domicile, criticizing her brusquely in the presence of acquaintances, forgetting to lift your hat when you meet her on the street, and stalking in front of her instead of allowing her to precede you. I have seen a man who would cheerfully have died for his wife, were that necessary, transgress day by day every rule of courtesy. His customary demeanor to her was so impolite that her pride was deeply hurt. The woman does not exist who enjoys being treated with the slightest discourtesy by her husband in the presence of outside people. This rule has *no exceptions*: and whether the outsiders be kindred, neighbours, or chance acquaintances, is of no importance.

Don't find fault with the meals. If you happen to sit down to the table in a mood of unrest due to the worries of the day, bring to bear upon the situation precisely the self-control that would carry you triumphantly through a dinner at which you were a guest away from home. When a beautifully prepared meal is on the table, pay your wife a compliment.

Happiness in Trifles

Don't in any sense of the word be negligent of your wife, while you show yourself considerate of some one else,—a guest beneath the roof, a pretty girl visitor, or a relative of your own, who is perhaps disposed to take advantage of earlier claims, and monopolize your company. Every one of these items may be set down to heedlessness, and does not interfere with the fact that you are in the main a good husband, a generous provider, and a man whose integrity and honour are not to be impeached. "It is the little rift within the lute that by and by will make the music mute;" and far too many

men never ascertain, until it is too late, that the happiness of women depends far more upon little trifles that seem as nothing in the day's work, than upon the devotedness shown upon great occasions.

A Few Do's and Don't's for Wives

Dear young wives, my first don't to you is concerned with your new dignity of wifehood. Do not altogether abandon or forget the beautiful reserve which was yours as a maiden. Don't permit yourself to seem common earthenware where hitherto you have been fine porcelain. Don't omit the courteous reception and the gracious welcome which you accorded your lover when the lover becomes your husband. Don't suffer yourself to look like a frump or a dowdy. Do take pains with your hair and your toilet, the daintiness of your gowns, and the neatness of your shoes.

Don't take other people into your confidence if John offends you. Neither your mother, your aunt, your college chum, your dearest girl friend, nor the agreeable stranger whom you met the other day, should be the recipient of your grievances, if you have them. Your home should be a sanctuary, inviolate from profanation, and remember that it is profaned when you complain to some one else of John's ill temper, his neglect, or his parsimony. The instant a wife permits herself to complain of her husband to people beyond her door, she breaks down a barrier, and makes a way for every sort of trouble to enter the field of home.

Whatever you do, don't nag or sulk. A wife who goes about with the air of a martyr winter-kills her happiness. Don't be inconsolable when your husband tarries late at the office, and keeps the dinner waiting. Don't object to his bringing home guests unannounced. If they arrive with him unexpectedly, don't apologize for the house or the meal or the children or anything else. Put on extra plates and cups, and let them share "pot luck."

Don't have bills. Pay as you go, and per

suade your husband to give you a definite housekeeping allowance from the beginning of your housekeeping.

Don't reprove John when he brings you a box of bonbons or a flower. Receive gifts, on the contrary, with an expression of gratitude.

Don't be so absorbed in the children that their father gets little of your company, and only a fragment of your attention. The

babies may need you, but John needs you quite as much. Don't be vexed if you have to prompt the good man's memory as to birthdays and anniversaries. Don't freeze him by depression; and if you wish him to love your mother and father, and make them welcome in the home, see to it that you have at all times a ready welcome for his people when they visit you.—Margaret E. Sangster, in *Woman's Home Companion*.

Jim Wilson's Chum

BY W. T. GRENFELL in *St. Nicholas*

(Concluded)

"She does want me to go with her, mother," he called from the porch. "What shall I do? I'm sure she has left father somewhere, and wants me to go and help her bring him home."

"Shut the door and come in, Jim. I don't think I dare let you go. You and your father are all I have on earth, and if you got lost too, I should never live through it." There was a momentary silence as the boy, with thoughtfulness beyond his years, stood listening.

Then once again came the familiar whine, ringing through the darkness of the night. White Fox had not given up her attempt to convey her message, merely because she had met with two rebuffs. She knew well enough that the team would follow her if only she could persuade Jim to answer her call.

Still, absolute silence reigned in the cottage. Neither mother nor son spoke. Then again came the long piteous wail of the dog, and it seemed to the alert ears of the woman that now there was a tinge of disappointment in it.

It was she who broke the silence. "You must go, Jim. There is no help for it. That call would haunt me to my dying day if I left undone anything that could be done. God knows best, and it is he surely, and not White Fox, who is calling. Get on your things, boy. Take your father's lantern, and God help you!"

Jim was already half into his little oilskin suit, his storm cap, skin mits, and moccasins, while his mother packed up a few little things which might be necessary in case an accident had happened. Indeed, he was already moving to the door when she called

him back again. "Jim," she said, "it may be the last time I'll ever see you alive. Kiss me once more, and then we'll just kneel down and ask God, who loves you better than I can, to be with you tonight and bring you safely back with father."

It was no set prayer that welled up from the soul of the poor woman; whether, indeed, it even took the form of words, she has long since forgotten. All that Jim remembers is that for some minutes he, of all people, actually cried, though he did not exactly know why.

At last the door had closed behind him, and—marvel of marvels!—Aunt Rachel, weary and exhausted, fell asleep in her chair, and in the God-given rest was able to economize her store of strength to meet the ordeal she had yet to face.

Jim, meanwhile, had found a spare harness and put it on White Fox, tying the trace around his waist. Then he called out the rest of the team, tying their traces together and hitching them onto his arm. Having no idea of where he was going, there was only one thing he could do, and that was to follow the dog. So, closing his eyes, as seeing was out of the question and they were safer that way from twigs and branches after they got among the woods, he plowed his way as rapidly as he could, following all the time the tugging of White Fox's trace by keeping a strong grasp on the line.

Fortunately for all concerned, the spot of woods which Uncle Ike had selected for his winter's cutting was less than two miles from the house, and one mile of that was over a frozen lake, where, although the full blast of the storm made the cold the more bitter and hard to stem, yet the drift was

packed, or altogether cleared away by the violence of the wind. Through the drogues of woods in the narrow gulches the young snow was so soft that the boy had almost to swim, and but for the tug of White Fox's trace he could never for an instant have kept his direction, or even made progress. But White Fox stood twenty-seven inches to the shoulder and scaled nearly a hundred pounds, actually heavier than the boy himself, while every ounce of her was made up of bone and iron muscles.

One other element told strongly in the boy's favour, and enabled him to accomplish what must otherwise have been an almost impossible task: it never entered his head that the dog could be mistaken. He trusted White Fox as implicitly as he would his mother. Of course his chum knew better than any one else on earth what to do. If he could only last out and do his part, he knew well it was mere child's play to the dog.

Once and again, as he floundered through a deeper drift than usual, he became completely stalled, and it seemed impossible ever to extricate himself. He was nearly fagged out, and the cold and dark made the temptation to rest just for a minute almost irresistible. The excitement of the first hour had enabled him to call into play at once all his reserve strength, but now he felt he must sleep—only

a moment of course, but just a minute's nap. In those deep drifts not even White Fox could have hauled so heavy a load. All she could do now was to return to her lagging master and kiss his face, incidentally running to and fro and hardening a path for him on which he could crawl out of the bog of snow.

As once more they plowed along on their way scarcely a sound was audible; just the moaning of the storm, and now and again a whimper or snarl from one of the dogs as another got in his road. Indeed, the silence and darkness were almost visible, when suddenly, quite close at hand, a dog's call resounded from the bush, and White Fox leaped in the direction with such violence as to fling the boy clean off his feet, rolling him over once more in the deep snow.

But that he no longer noticed. That was Curly's sharp bark! Picking himself up and bracing himself for the effort, Jim shouted with all his might, "Father! Father! Father!" But the only answer was a howl in unison from all the dogs and the souging of the storm through the firs and spruces of the grove they had entered.

Only for a moment, however, was there any doubt what to do. And again it was White Fox who brought the solution, for she hauled off into the bush at the side of the path, and began burrowing down into the

(Concluded on page 167)



THE ONLY MOURNER

Health and Temperance

Hereditry and the Cigarette

BY D. H. KRESS, M. D.

AT a medical meeting, a doctor who was demonstrating a sphygmomanometer, a new instrument for determining the blood pressure, after testing a physician friend and myself, expressed surprise to find us at the age of over fifty with a normal blood pressure. My friend, who has for years been an extremely temperate man, said to him, "How is your blood pressure?" To this he replied, "High." "Well," said my friend, "do you smoke?" He said, "Yes." "But," said my friend, knowing that tobacco is reputed to be one of the chief causes of arteriosclerosis and high blood pressure, "you ought to know better;" to which he answered, "I do, but what is a fellow going to do when he feels like the devil?"

Here, possibly, we have the true cause of the tobacco habit, and, in fact, of other forms of drug addiction. Tolstoi ascribed smoking "simply and solely to the desire to drown the warning voice of conscience." Tobacco is so prevalently employed because so many feel as did this physician when they attempt to do without it. The unpleasant feelings may be physical, mental, or moral. Tobacco smotherers for the time being these unpleasant and unwelcome symptoms. It is in heavy demand in the trenches at the present time.

Some time ago, when I was travelling with a physician's wife who was a social worker and temperance advocate, she told me how extremely nervous she was. Our conversation drifted to cigarettes and their growing use among women. To my surprise, she said, "Doctor, do you know that notwithstanding all I know about the evils of cigarette smoking, if I thought they would give me relief from my nervousness I would take up their use?" Then she added, "I have actually been tempted to resort to them, even if they afforded only temporary relief."

Boys often begin the use of cigarettes because they have disagreeable nervous symptoms, and after having formed the habit they continue their use because of the aggravation

of these symptoms when attempting to do without cigarettes.

But why are there so many nervous children? There must be a cause for this condition which leads so many of them to seek relief in cigarettes. Some time ago, in passing through a building in the city of New York, where there was a Child's Welfare Exhibit held especially for the education of the poor of the city, I noticed one poster which read, "Do not give coffee or tea to children. They are poison to the child." I said to myself, "Well, that is sensible." But the thought came to me, "Why not go farther? If tea and coffee are bad, and only bad, for the child after it is born, because of its delicate organism, are they not equally bad for the child before its birth, when its organism is still more delicate?" Women should abstain from the use of tea and coffee for the sake of the child that is to be.

The welfare of children must be thought of before their birth, if we would have normal children. Many of the children of today are born with unstable nervous systems because of the wrong habits of fathers and mothers before their birth. These little ones, being nervous and often mentally deficient, naturally take to the cigarette or any other form of drug addiction.

From my own observation I should say that two-thirds of the boys who are victims of the cigarette or other forms of drug addictions are so because they have a defective heredity. There is usually a history of the father's being a heavy smoker or a drinker, or both, or of the mothers' being a heavy tea or coffee drinker.

Another thing I have observed is that boys whose fathers did not smoke nor drink are usually more moderate in the use of cigarettes, if they form the habit, and are able to give up the practice much more readily than are those whose fathers smoked or drank.

It is recognized that youthful criminals are almost without exception cigarette fiends.

But the cigarette-smoking boys who fill our criminal courts are usually those whose fathers also smoked and drank. It is in the second and third generations of smokers that evidences of mental and moral degeneracy are most marked.

Three fourths of our youthful criminals, we may safely say, are slaves of the cigarette, and they are such because of poor heredity. The cigarette and smoke inhalation in America date back only about forty

years. The use of cigarettes has increased 700 per cent in the States during the past thirteen years. Already we are beginning to reap the results of our fathers' transgressions. What the next generation will be can scarcely be imagined. Had we the privilege of choosing our ancestors, which unfortunately we have not, not one would choose those who are victims of the cigarette habit. If this evil is permitted to be perpetuated, conditions will soon be irreparable.

Jim Wilson's Chum

(Concluded from page 165)

snow. Jim followed, not without a sinking feeling at his heart, and in less than a minute he was kneeling over the prostrate body of his father.

"Father! Father! It's me — Jim!" But still no answer. Yes, he was breathing—breathing loudly. And warm too, where Curly had evidently been cuddled up against him. There was only one chance. Could he find the wood sledge? If so, he might be able to save his father's life.

Curly was bubbling over with joy, and probably connecting Jim's arrival with the chance for some supper, after all. She was dancing all around and entangling her trace around Jim's legs, and positively forcing him to notice it. Seizing it with his hands, he followed it along. It seemed never to end, though really it was only thirty feet long, but it was entangled again and again in the bushes, and over it all the deep snow had fallen. True to the guess that the dog was still fast to the sledge, he found it at last, the sharp upturned bow jabbing right into his hand from the drift as he groped after it.

It must have taken another full hour to dig it out and haul it alongside Uncle Ike, to drag the limp and helpless body onto it, and then to so fix the lashings that his father could not fall off on the homeward journey.

A team of dogs going home on a night of that kind is almost as irresistible as a traction engine, and Jim's only trouble was to keep the sledge right side up. That he somehow succeeded is actually certain, for in the early hours of the morning Aunt Rachel was roused by the sound of the dogs outside, and rushing into the night, she fell onto the pitiful burden they had brought to her little cottage.

It was now her chance to call on her re-

serve strength. Buoyed up by his success, Jim's endurance did not fail him, either, and guided by the intuitive knowledge of a good housewife, the two were soon chafing Uncle Ike's half-frozen limbs as he lay before a gorgeous fire, rolled in warm Hudson Bay "four-point" blankets.

Soon a little nourishment was forced between his lips, and he opened his eyes and gave the anxious watchers a smile of recognition.

Uncle Ike was never quite able to remember how it all happened. He had reached the clump, tied up his team, and was cutting away, when suddenly he felt queer, dropped his ax, and could no longer stand upright. However, he had sufficient mental power left to reason that his only chance lay in reaching his sledge. The dogs instantly answered his call, but they were all fast to the komatik and were unable to reach him, as that was purposely tied to a stump. That was all he knew, except that one dog at last got near him as he lay, and, cuddling up close to him, kept him from freezing to death. The others in their excitement had chewed through their traces, except White Fox, who succeeded in slipping her harness.

Then White Fox must have hurried home for help, and the other dogs that got loose had followed her as they were always used to doing.

No, White Fox was not forgotten. Jim says that before he lay down to sleep he could not help going out to give Curly some supper and taking a few extra little titbits for White Fox. But he found her as peacefully asleep as if she had done nothing unusual; and she slept that night as many a "better-off" being has never known how to sleep.

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The Medical Officer of Health for Berwick, Great Britain, has announced that he has made a series of microscopic investigations into the bacteria infesting the fur of a domestic cat, and he finds that there is scarcely a species of disease-spreading bacteria that cannot be isolated from the cat's fur, and in epidemics of diphtheria, pneumonia, and scarlet fever it should not be forgotten what part the domestic cat may play. Then he asserts that cats are a positive menace to children especially, and even more dangerous than the house fly in spreading disease.

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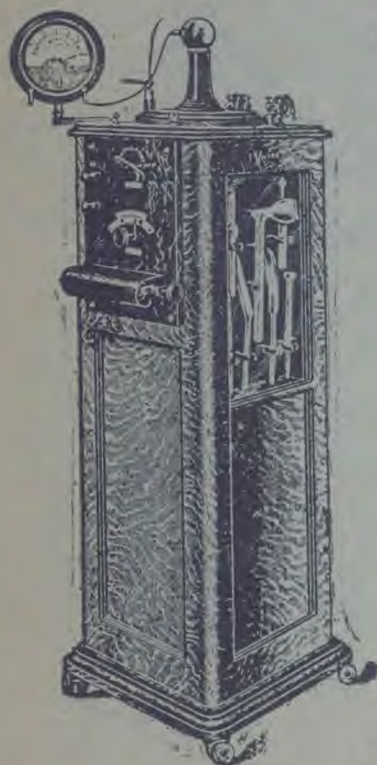
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