

Signs of the Times

AND ORIENTAL WATCHMAN

March, 1918

The Kaiser's Waterloo



A TRUE history of this war will not be written in the present century. Its vastness and extent will forbid a perfect perspective to the present generation. But an incident which will prove of ever-growing importance in the histories which may be written will be the memorable

retreat from Mons, when the two corps under General Smith Dorrien held up and finally brought to a standstill at least five German corps coming like an avalanche on the final drive for Paris.

Those were gloomy days from August 23 to 26 1914, and the fate of nations hung in the balance. Belgium was already practically occupied; the French resistance had been rolled up; nothing lay between the German horde and the French capital but "the contemptible little army."

Had they failed and Paris fallen, it would have undoubtedly been another Sedan for the French; Russia would next have felt the weight of the "mailed fist"—and from what we know now she would never have survived the shock—then at England with submarine, Zeppelin, sword and flame, and behold,—"The Emperor of Europe." It was a fair dream indeed for Wilhelm of militant Prussia.

Napoleon had dreamed the same; but his hubbly burst on the solid squares of Wellington's infantry, Louis XIV, Charles V of Spain, Charlemagne and others had also dreamed the dream of a universal empire, but providence had otherwise decreed.

The line held in those last days of August, 1914; that is the principal point to remember. Why? There are several reasons. A German officer in relating the incidents of the battle said, "The English are a cool lot. We had to assault again and again, but in vain. *We were in fact repulsed after having literally surrounded them.* Their perseverance and pluck had gained their just reward. The retirement could now be carried out in an orderly way."

Field Marshal Sir John French said, "I can not close the brief account of this glorious stand of the British troops without putting on record my deep appreciation of the valuable services rendered by Sir Horace Smith-Dorrien. I say without hesitation



A PART OF THAT "CONTEMPTIBLE LITTLE ARMY"

that the saving of the left wing of the army under my command on the morning of August 26 could never have been accomplished unless a commander of rare and unusual coolness, intrepidity, and determination had been present to personally conduct the operations."

Back of these, however, we must remember the fine stand of the Belgians which held up the invaders for five precious days, allowing the English troops to be hurried to France. And why this delay? Why the man and the men for just that hour in the history of the world? There is a vague *something* which cannot be answered. The answer is found only in Holy Writ.

God, by the prophet Daniel, foretold the existence of only four universal monarchies outlined in the second and seventh chapters of that prophecy by an image and four animals respectively. The ten divisions of the Roman Empire were symbolized by the

ten toes of the image. Nearly all commentators agree that these ten divisions are the states of modern Europe. In the symbol the toes were composed of iron and clay, and as these substances are not fusible, so God declared that these ten kingdoms would never be united—"they shall not cleave one to another." (Dan. 2: 43)

That one sentence of God has never been overthrown, and it never will be by any earthly government, no matter how large the army or how perfect its equipment. Germany has made the last great attempt at universal empire building and has failed. "The stars in their courses fought" for the English and turned the Germans back on the eve of victory. On August 26, 1914, was the first great movement of forces in the Kaiser's Waterloo for which God had prepared the events, the general, the army. The fifth world empire is yet to come.—*Selected.*

The Fifth Universal Monarchy

BY R. A. BECKNER

AS we look back over the history of the nations, we find that there have been four universal kingdoms that have held for a time undisputed sway of the world. First the Babylonian-Assyrian, reaching its pinnacle under Nebuchadnezzar; then the Medo-Persian, under Cyrus; the Grecian, under Alexander, and the Roman, under Augustus Cæsar. From the time of the breaking up of the Roman Empire in the fourth and fifth centuries of the Christian era, the problem of the statesmen has been the preserving of the balance of power between the nations that grew out of the fall of that empire. Men have arisen from time to time with the ambition to again establish one universal empire; and when their hopes seemed almost on the point of being realized, the tide turned and their star of destiny which rose so brilliantly sank into obscurity behind some lonely St. Helena.

About 600 years before the beginning of the Christian era, when the Babylonian Kingdom was at its height, the prophet Daniel, who afterwards became the prime minister of the kingdom, under the inspiration of the God

of Heaven and earth who "changeth the times and the seasons: removeth kings and setteth up kings and revealeth the deep and secret things" (Dan. 2: 21, 22), in a few short sentences gave the king an outline of the future history of the world from his time down to the end of earthly rule. There were to be just four kingdoms that should have universal dominion. (Dan. 2: 37-40) In the latter part of the fourth "the kingdom was to be divided." (verses 41, 42) He points out that they will attempt by intermarriage, and by treaty and conquest, to unite the divided parts into one again. This they have attempted in the past; and some of the greatest statesmen and leaders of to-day are talking of a League of Nations to control international affairs after this war. No doubt it will be attempted, and they will think to thus bring in a lasting peace; but the Word says, "they shall not cleave one to another even as iron is not mixed with clay." (verse 43) But, "in the days of these kings (when the kingdom is divided) shall the God of heaven set up a kingdom, which shall never be destroyed," nor will it ever



"be left to other people," but "it shall stand forever." (verse 44)

The bringing in of the kingdom which the God of heaven shall set up, will not be a quiet work like the preaching of the Gospel, neither will it be a mere moral change on the part of the nations, or a recognition by them of the principles of the Gospel. No, "but it shall break in pieces and consume all these kingdoms." (verse 44) It is prefigured as stone, not some special kind of stone, but just a stone cut out of the mountains without hands. (verse 34) In stone we find gold, silver, brass, and iron; so in this kingdom we will not find just one kind or race of people, but some from out of "all nations, and kindreds, and peoples, and tongues. (Rev 7: 9) When this stone kingdom is set up, all other kingdoms are broken in pieces, ground up, and become like the wind-blown chaff of the rice harvest; and they will no more have a place on the earth, for the stone kingdom fills the whole earth. (Dan 2: 35) Thus will be fulfilled God's command to the parents of the human race at the beginning, to multiply and replenish or fill the earth. (Gen 1: 28)

Again there will be a universal kingdom, the fifth. It shall be supreme; for the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." (Dan 7: 35) In that kingdom "the inhabitant shall not say, I am sick" (Isa 33: 24); for "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) God

is not setting "his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." (Isa 11: 11)

In every land the subjects of the kingdom are being sought out: "The gospel of the kingdom is being preached in all the world." (see Matt. 14: 14) The question for each of us is, Have I become a subject

of the coming kingdom? The conditions are, "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he which doeth the will of my father which is in heaven." (Matt 7: 21) It will take effort to be prepared to enjoy that kingdom; but it will be grander than our fondest dreams, and best of all, it will be eternal. I want to live in that kingdom.—Don't you?

Never Read a Bad Book

NEVER, under any circumstances, read a bad book; and never spend a serious hour in reading a second-rate book. No words can overstate the mischief of bad reading.

A bad book will often haunt a man his whole life long. It is often remembered when much that is better is forgotten; it intrudes itself at the most solemn moments, and contaminates the best feelings and emotions. Reading trashy, second-rate books is a grievous waste of time also.

In the first place, there are a great many more first-rate books than ever you can master; and in the second place, you cannot read an inferior book without giving up an opportunity of reading a good one.

Books, remember, are friends; books affect character; and you can as little neglect your duty in respect to this as you can safely neglect any other moral duty that is cast upon you.—*Selected.*

"Even one wrong trait of character, one sinful desire cherished, eventually will neutralize all the power of the gospel."

A Divine Christ: An Inspired Word

MILLIONS of Mohammedans, Buddhists and Confucionists prove beyond a doubt that the men from whom these religions derive their names were real characters. By the same reasoning, no one can deny that Jesus Christ once lived upon earth. Every letter written in a European language testifies by its date to His existence. By thousands of expressions and figures of speech in daily life taken from the sacred Word; by numberless cathedrals, churches, chapels, and shrines; by every religious and charitable organization in Christian communities, that life is memorialized.

That Jesus Christ once lived on this earth no man of learning or sanity will doubt; neither will any doubt the Bible to be a very old book. But the divinity of the Man and the inspiration of the Book are the principles doubted, not only by the non-Christian world, but by the Christian world in practice, if not in mere belief.

If we accept Christ as the Saviour of the world, we must accept the Bible, for by the Bible we prove His divinity. If we accept the Bible we must accept Christ, for it is but a record of prophecies and their fulfillments concerning Him. If we establish the inspiration and the authenticity of the Scriptures, we establish, then, the Christ.

One of the greatest proofs of their inspiration is prophecy. No religion in the world but Christianity can point to a single original prophecy in the pages of its sacred books and say, "Here is the prediction; here on the page of history is the record of its fulfillment." This is the peculiar characteristic of the Scriptures of the Christian and the great proof, which has never been disproved, of the truth and divinity of that religion.

One of the greatest prophets of the Bible was Daniel, whose writings, by the way, have never been undermined by the most sceptical, and about which one learned divine said, "There are few books whose divine authority is so fully established by the testi-

mony of the New Testament, and in particular by the Lord Himself."

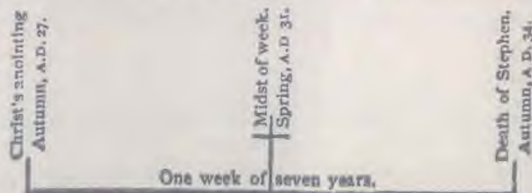
The greatest prophecy of that book is found in the ninth chapter. It is a specific time prophecy pointing forward to definite events and definite times for their fulfillment. In fact, it is the most important, and covers a part of the longest period, of any time prophecy of the Bible.

According to the record, the prophet had been praying for his people, the Jews. The time of their seventy years captivity which had begun under Nebuchadnezzar had almost expired. An angel was sent to instruct this servant of God, bearing the following message:

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after (the) threescore and two weeks shall Messiah be cut off, but not for himself. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease." Daniel 9: 24-27.

This prophecy was concerning the Messiah or Christ, and the Jews whose whole political existence and religion centred around the



expected coming of their Messiah. The book of Daniel and this prophecy just quoted we positively know to have been in existence over 400 years before the birth of Christ, because it was incorporated by the Jews who returned from the captivity in the Old Testament Canon compiled about 450 B. C. which has been carefully preserved by them to the present day.

The commentary we present on the verses quoted above is condensed from the *Old and New Testament Commentary* by Rev. Robert Jamieson, S. Paul's, Glasgow, Scotland; Rev. A. R. Fausset, M. A., St. Cuthbert's, York, England; and Rev. David Brown, D. D., Aberdeen, Scotland. Their interpretation is accepted by many other scholars too numerous to mention.

In the Bible a prophetic day means a year. (Num. 14: 34; Ezek. 4: 6).

"Seventy weeks are determined" in Hebrew means "are cut off." That is as the marginal reading of some Bibles.

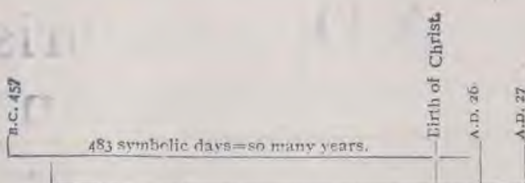
"To finish the transgression, to make an end of sins, to make reconciliation for iniquity and to bring in everlasting righteousness," etc., all refer to the great change brought about in the relations between God and man by Christ's death, as spoken of in the next verse.

"The seventy weeks date thirteen years before the rebuilding of Jerusalem; for then the re-establishment of the theocracy began, viz., at the return of Ezra to Jerusalem in 457 B. C." This was also the time spoken of as "the going forth of the commandment to restore and to rebuild Jerusalem," which was given by Artaxerxes in the twentieth year of his reign. *This decree was given eighty one years after the time the prophet Daniel received the prophecy.* (Compare Daniel 9: 1; Ezra 9: 9; 7: 11, etc.)

Therefore seventy weeks or 490 days, or years, would extend from B. C. 457 to A. D. 34. But the prophecy says, "from the going forth of the commandment . . . to Messiah the Prince shall be seven weeks, threescore and two weeks." In literal time this would amount to 69 weeks, or 483 literal years, reaching to A. D. 27.

In that very year Christ was anointed (Messiah means "the anointed one") by the Holy Spirit at His baptism. (See Matt. 3: 13-17; Acts 10: 38)

The prophecy continues: "He shall



confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease." Verse 27. This met its exact fulfillment by the Gospel being preached exclusively to the Jews from A. D. 27 to A. D. 34—one week or seven day-years. In the middle of that week, the seventieth, (A. D. 31) the sacrifice and oblation ceased because all the religious ceremonies of the Jews, consisting of sacrifices and offerings, pointed forward to the sacrifice of Christ on the cross. After His death they were useless. The accompanying diagram makes these different dates plain.

The remainder of the prophecy refers to the destruction of Jerusalem, which occurred in A. D. 70, by Titus the son of the Emperor Vespasian and afterwards Emperor of Rome himself.

This prophecy stands before the whole world as divine and authoritative proof of the inspiration of the Word of God and the divinity of the Messiah. It cannot be overthrown.

Because of this, and many other proofs even more convincing, we believe in Christ as the Son of God, and that only through His atonement is there hope in this world or everlasting life in the world to come. We also believe with the Reformers that, "This Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us."

R. B.

"Prayer calms the mind, quiets the fears, subdues the passions, conquers habits, mollifies feelings, and is a general tonic for health and happiness. True prayer is self-discovery that the body is more than flesh and muscle, bone and blood; that it is something higher than to be pampered by appetite and animal cravings."

"There is hidden in the heart of every gift of God to us a meaning and sweetness which only reveal themselves when the gift is shared with others."

The Christian's Hope

BY L. J. BURGESS

IN the prophecies of Holy Writ concerning the closing hours of earth's probation, among the inhabitants of the world two classes are brought to view. Both are looking forward into the future to ascertain what it holds in store. The state of mind which is produced by the survey of coming events by one company stands out in marked contrast to that of the other. On the one hand we see "men's hearts failing them for fear, and for looking after those things which are coming on the earth." (Luke 27:26) As they view present conditions in the world they can see no ground on which to base a hope for better things for the future; present calamities only seem to be the beginning of sorrows—precursors of greater calamities soon to come. On the other hand, to those whose vision is illuminated by the light of God's word, the present distress among the nations is but the herald of the coming morning, bidding them look up and lift up their heads, knowing that their redemption draweth near. (Luke 21:28)

From the standpoint of worldly prospects there is little to cheer the most sanguine observer. The great nations of the world are involved in a struggle which can only result in bankruptcy. Even though a temporary peace may be secured the indications are that it will be but a breathing spell in which to prepare for an Armageddon which is due to the world in the near future.

The optimistic prophet of the present day, then, must base his predictions not upon worldly prospects, but upon the "sure word," which is as "a light that shineth in a dark place." Here he finds the programme of the future clearly marked out, and as he stands like Moses upon Mount Pisgah he views the promised land. Let us then, look into the sacred telescope and see what it brings to our vision, just across on the other side of these stormy times, which, like the flood-tide of the Jordan, separate us from the heavenly Canaan.

A Blessed Hope

"The blessed hope" of the second coming of our Lord is the light which has cheered the

pathway of earth's pilgrims in all ages past. It was Enoch, the seventh from Adam, who prophesied, "Behold the Lord cometh with ten thousand of His saints to execute judgment upon all." (Jude 14, 15) And Job in the midst of his sore afflictions, when all earthly comforters had turned against him, was sustained by a vision of the future, which he expressed in one of the most sublime passages to be found in the writings of holy men of old: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold and not another; though my reins be consumed within me." (Job 19:25.)

It was in the hope of His second appearing that our Lord encouraged His disciples. Before leaving this world to return to the heavenly mansions, Jesus left them the assurance, "If I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also." (John 14, 13.) That He went to heaven, none who believe the testimony of His disciples will deny, for it was "while they beheld" that He was taken up; and a cloud received Him out of their sight." Their eyes followed the glorious cloud of shining angels, as it grew smaller and smaller till it disappeared in the distance. "And as they looked steadfastly toward heaven as He went up, behold two men stood by them in white apparel: which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts 1: 10, 11)

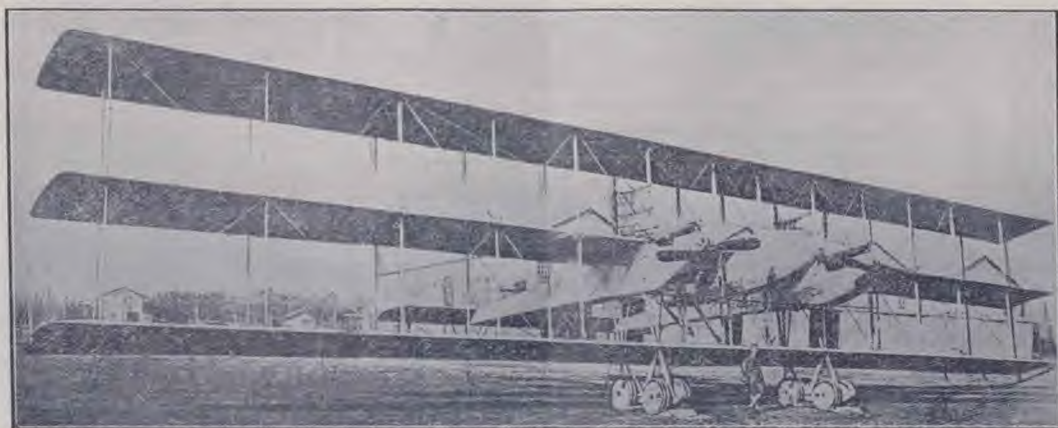
Nearly two thousand years have passed since the disciples bade farewell to their Lord on the Mount Olivet, and we have reason to believe that the place He went to prepare for the entertainment of His redeemed guests is now awaiting their reception; while the message is being sent forth, "Come, for all things are ready."

The Second Coming

When Jesus appears the second time it is not as a lowly teacher and healer, but as King of kings to gather His people. He comes attended by all the heavenly hosts, and as He nears the earth His chariot pauses in the heavens, while His angels gather together His saints; those who have been awakened by the voice of the Archangel from their long rest in the tomb, together with the righteous who are alive and remain. They are caught up to meet their Lord in the air, and with songs of triumph they ascend to a world whose atmosphere has never been tainted with disease and sin, and there they live and reign with Christ a thousand years. (Rev. 2: 4)

the great rebel leader with all of his followers in the cleansing fires, in which the elements of the earth melt with fervent heat, becoming as it were one great molten lake. The solid elements of which the earth is composed are dissolved and turned into burning liquid; the earth is thoroughly cleansed from every trace of sin and the surrounding atmosphere disinfected from every germ of disease.

"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3: 13) The same elements which compose this present world, together with the ashes of the wicked, are formed into a new world, as beautiful and perfect as when it



THE CAPRONI TRIPLANE

The latest development in aerial warfare. Can travel 90 miles an hour, and carry three tons of bombs. Note its size in comparison to man standing in front of it. One of its latest records is 320 miles continuous flight in 4 hours eleven minutes with nine persons on board. A machine similar to this is expected to cross the Atlantic Ocean shortly.

The removal of the righteous from the world leaves it uninhabited by human beings, for the wicked who survive the seven last plagues are destroyed by the glory which attends the Lord's second advent. Thus the earth in its desolate condition becomes the prison-house of Satan and his angels for a thousand years. Here they wander to and fro and view the results of the rebellion into which they have led the inhabitants of the world.

At the end of the thousand years the wicked are raised to life again and under the leadership of their captain take part in the closing scenes of the great controversy, which culminate in the final destruction of

first came from the hands of the Creator.

"For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." (Psa. 37: 10, 11) It was to this future new creation that our Lord doubtless referred when He said, "Blessed are the meek, for they shall inherit the earth," and it was to the same time that Abraham looked forward, as he wandered about in the land which the Lord had promised to him and his seed as an everlasting possession. "These all died in faith not having received the pro-

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Editorial Notes

Bible vs. Orthodoxy

A SHORT time ago we wrote to the editor of a certain paper asking for Scriptural proof of a position taken in its columns. In his reply this gentleman stated that the proof they give may not be such that we recognize, "but nevertheless it is such proof that has not only been recognized by us but by all denominations holding ideas based on the *orthodox beliefs of our fathers*." (italics ours)

The devil has always taken a special delight in orthodoxy. At no time in the history of the world has he ever allowed his followers to take the Word of God as a basis of belief. He knows too much for that. He told the people of Noah's day a flood was impossible and Noah an old farce. He got the Jews so firmly grounded in the "orthodox beliefs" of their fathers that they rejected the Messiah for whom they had been looking, because he didn't found as grand a monarchy as Augustus Caesar's. By a succession of councils and decrees of "infallible" popes he led people to believe that even the Bible itself was heresy and any possessor of one a heretic.

After the world had been smothered in the blood of millions of its noblest and best, his Satanic majesty turned his attention to the scientific aspects of the Bible and raised up a clique of men in Germany who called themselves "higher critics." They soon proved to their own satisfaction that the Pentateuch was only Hebrew mythology, the prophets mountebanks, Christ a person perhaps, but only human after all, and nearly all the New Testament books but clever forgeries. In fact, when they finished their task only the covers and a few beatitudes were left. This was indeed a master stroke.

Having turned aside Christianity from its Guide Book, the hoary traditions, born of paganism and the Dark Ages, have been brought forward to supplant Scripture, until today when the Bible is quoted we are answered by platitudes of "the fathers;" we

demand a "thus saith the Lord," and we hear but tradition.

We thank God for the fathers of the Christian church who pointed a benighted world to the light and said in the face of emperors and popes, "The Holy Scriptures, with one text explained by other and plainer texts, are, in all things necessary for the Christian, easy to be understood and adapted to enlighten. There is no true doctrine but that which conforms to the Word of God."

We accept every doctrine taught by those holy men, which is in conformity with Holy Scripture, but we refuse to accept the errors they brought with them from a church whose only foundation is tradition and the theories of men.

Because the world has accepted tradition in place of the Bible it will not be prepared for Christ's second coming, as the Jews, because of preconceived ideas, were not prepared for His first. "For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:35.

We are glad to be recognized as accepting proof only from the Bible. We demand to be shown from the Scriptures any errors in our teaching. Here we take our stand, God helping us.

Duplicating Sodom

In a recent newspaper we read the following:—

"During the war there have been frequent, but for the most part unverified, reports of German schemes for increasing future manpower by the promotion of bigamy or polygamy. We have now received, says the *London Times*, some trustworthy evidence in the shape of a pamphlet, in its second edition, which has been published this year by the firm of Oskar Muller, of Cologne.

"It is called 'The Secondary Marriage as Only Means for the Rapid Creation of a New and Powerful Army and the Purification

of Morality." The author's name is Carl Hermann Torges."

From several other sources we glean the same evidence; and from America comes the word that Mormonism is rearing its ghastly head in the hopes of reaping a harvest from the unbalancing of social conditions. And lately in England in one judicial district alone thirteen cases of bigamy were tried during one session, the magistrate remarking that this crime was increasing at an alarming rate, necessitating the heavy sentences he imposed.

The terrible slaughter of manhood in the warring nations is bringing about a great disparity in the sexes. Millions of homes are being broken up and the god of war has unloosed the bands of purity and chastity in every country. Morally the world is becoming like another imperial Rome.

The name of Sodom has been for ages a synonym of sensuality, and Lot and his family an example of its destructive power. The Apostle Paul expressly states that these same sins will be an evidence of the last days, and Jesus Christ said, "Likewise also as it was in the days of Lot even thus shall it be in the day when the Son of man is revealed." Luke 17: 28, 30.

Titles in The Church

The following from *The Christian Patriot* is worthy of more than passing notice:

"Jesus said, 'Whosoever shall exalt himself shall be humbled.' That which is true of the individual is true of the church as a whole, whose duty it is to set forth in its own life the Kingdom of God and to exalt, not itself, but the Master and His simple, loving life of service. The use of titles is an ostentatious and unworthy exaltation of both individuals and the church. Imagine our Master encouraging or even allowing his disciples to address him as 'Your Holiness'! Think of the people to whom Paul ministered addressing him as 'My Lord Bishop'! How would it sound to read in our New Testaments of 'The Venerable Archdeacon Titus,' 'The Right Reverend the Lord Bishop James,' 'The Very Reverend Bishop Matthew,' 'His Grace the Archbishop John'? Or, granting a Roman Catholic claim for the sake of argument, imagine the epistles of Peter signed 'S. P. Rome'! The whole thing is a piece of cheap snobbery,

and is unworthy of men who have been called to the great work of exalting the Master.

"Our Saviour said, Be ye not called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Matt. 23: 8, 9.

"His admonition, we believe, covers all the titles which have been given by clergymen to themselves, and forbids their use by the laity in speaking of their spiritual overseers. We cannot exalt Christ when elevating man to His place."

Prompt Response Wanted

PAUL DUNBAR, the deceased Negro poet, in the following quaint lines, teaches an important lesson, one that the experience of Philip, Paul, Peter, and many other of God's devout children have impressed; namely, that God's requests and commands should receive prompt recognition.

"The Lord had a job for me, but I had so much to do,

I said, 'You get somebody else, or wait till I get through.'

I don't know how the Lord came out, but he seemed to get along.

But I felt kind-a sneaking like, 'cause I knowed I done him wrong.

"One day I needed the Lord myself—needed him right away,

And he never answered me at all, but I could hear him say,

Down in my accusin' heart: 'Nigger, I've got too much to do;

You get somebody else, or wait till I get through.'

Now when the Lord he have a job for me, I never tries to shirk;

I drops what I has on hand, and does the good Lord's work;

And my affairs can run along, or wait till I get through.

Nobody else can do the job that God's marked out for you."

Twelve Things to Learn

The value of time.

The need of perseverance.

The pleasure of working.

The dignity of simplicity.

The worth of character.

The power of kindness.

The influence of example.

The obligation of duty.

The wisdom of economy.

The virtue of patience.

The joy of originating.—Lee McCrae.

The Christian's Hope

(Concluded from page 7)

mises, but having seen them afar off, and were persuaded of them and embraced them and confessed that they were strangers and pilgrims on the earth." (Heb. 11: 13.) "He looked for a city which had foundations, whose builder and maker is God."

That Abraham had an understanding of the plan of salvation, of the first and second advents of our Lord, and of the final renovation of the earth and its restoration to its original state of perfection, to become the eternal habitation of the faithful, there can be no doubt. He knew that the purpose of the Creator in bringing this world into existence would be fulfilled. This purpose is thus stated by the prophet Isaiah, "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." (Isa. 45: 18) This purpose may have been seemingly marred by the descendants of Adam joining hands with Lucifer in rebellion against God, but nothing can prevent the final accomplishment of His design to make this world the habitation of a happy and holy race of beings.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3: 29) It was not to Abraham's seed after the flesh that the new earth was promised, but to those who through faith in Christ obtain forgiveness of sin and through the aid of His Holy Spirit develop characters according to the divine pattern.

A New Heaven and Earth

"And I saw a new heaven and new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (Rev. 21: 1, 2) It is in the New Jerusalem, the capital city of the new earth, that Christ sets up His throne, and it is to this city that all of the redeemed assemble at the beginning of each month to partake of the fruit of the tree of life, and upon each Sabbath-day, the day which was sanctified at creation, to join in worship of Him who has redeemed them. (See Isa. 66: 23)

"In the city of God there will be no night. None will need or desire repose. There will be no weariness in doing the will of God and

offering praise to His name. We will ever feel the freshness of the morning, and shall ever be far from its close. 'And they need no candle neither light of the sun; for the Lord God giveth them light.' The light of the sun will be superseded by a radiance which is not painfully dazzling, yet which immeasurably surpasses the brightness of the noontide. The glory of God and the Lamb floods the holy city with unfading light. The redeemed walk in the sunless glory of perpetual day."

"There the redeemed shall know even as they are known. The loves and sympathies which God Himself has planted in the soul, shall there find truest, sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages, who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together the whole family in heaven and earth, these help to constitute the happiness of the redeemed."

"All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they will wing their tireless flight to worlds afar. With undimmed vision they gaze upon the glory of creation. And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence and happiness increase. The more men learn of God the greater will be the admiration of His character. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space."—The Great Controversy, pp. 676, 678.

It is impossible for our finite minds to fully comprehend the glories of the saints' inheritance, for "as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2: 9. We can, however, comprehend enough of that which has been revealed in the inspired Word to encourage us to strive to obtain the prize which has been set before us, and as we see increasing tokens of the speedy fulfillment of the hope of the saints of all ages, we shall be prompted to more earnest efforts in preparation to share in the blessing which God has prepared for those who love Him.

The Children's Hour



"WELL, WELL, HOW DID I EVER GET
IN THAT SHELL?"

Only a Trifle

"DON'T let me see you do that again, Roy. Will you never remember?"

"Roy forgets, father," was little Gladys' ready excuse for her pet brother.

Roy hung his head. It hurt to hear his father speak sternly—and before the others, too.

The children had finished their "homework," and were gathered at the table under the droplight. Gladys was devouring "St. Nicholas," Patsy was deep in a "perfectly lovely book," while Roy was turning the pages of a boy's annual, full of the most entrancing tales. It had been lent by a boy from whom he had borrowed another.

Mr. Raymond was never too much interested in his own deeper literature to pause and glance at the little group. He always knew what they were reading. He enjoyed adventures as much as Roy himself did. It was jolly to be "chums with daddy," who liked stories, and could "tell a fellow" so much.

Mr. Raymond disliked to find fault, but he wanted his young people to be "as good as

he could make them." He watched for odd or unlovely habits that cling to some people all their lives because no one has loved them well enough to check them. Roy, like many children, had the habit of licking a finger before turning a page. Gladys had broken herself of the same "trick" by slow degrees. She knew how hard it was to remember.

"Never mind this time, my boy. Perhaps we can find a way to help you. Shall I tell you some of the reasons why I dislike the habit?"

Mr. Raymond drew a chair to the table beside Gladys, and books were laid aside.

"In the first place, it is not a pretty habit. It spoils a good book, it dog-ears the pages, and the silly part of it is that it does not really make it easier to turn the leaves.

"Now, this is a nice book, Roy, but it has fallen into bad hands already. See the soiled edges! When next your finger touches your lips, who can say how many bad germs may go with it? I know of a Sunday-school library book that carried danger from house to house. Little Benny Bigelow took it

I WOULDN'T BE CROSS

Margaret E. Sangster

I WOULDN'T be cross, dear, it's never worth while;
Disarm the vexation by wearing a smile;
Let hap a disaster, a trouble, a loss,
Just meet the thing boldly, and never be cross.

I wouldn't be cross, dear, with people at home,
They love you so fondly. Whatever may come,
You may count on the kinsfolk around you to stand,
O loyally, true, in a brotherly band!
So, since the fine gold far exceedeth the dross,
I wouldn't be cross, dear, I wouldn't be cross.

I wouldn't be cross with a stranger, ah, no!
To the pilgrims we meet on the life-path we owe
This kindness, to give them good cheer as they pass,
To clear out the flint stones and plant the soft grass;
No dear, with a stranger, in trial or loss,
I perchance might be silent, I wouldn't be cross.

No bitterness sweetens, no sharpness may heal
The wound which the soul is too proud to reveal.
No envy hath peace; by a fret and a jar
The beautiful work of our hands we may mar.
Let happen what may, dear, of trouble or loss,
I wouldn't be cross, dear, I wouldn't be cross.

home. It was a pretty story, but he was slow at reading it because his head ached, and he felt strange and tired. Benny moistened his fingers to turn the pages. He felt too sick to go to Sunday school, and asked his sister to return it.

"Benny was a quiet, patient child, and no one noticed that he was ill till baby sickened and the doctor came.

" 'Diphtheria!' he said at once. Then he looked at Benny and examined his throat. 'He has evidently had it,' he exclaimed. 'It is the light cases that spread the disease.' Still, no one remembered the book.

"It would have broken kind little Benny's heart had he known that the epidemic that spread through the village and carried suffering and death to many homes was traced to the book that he had handled. Do you wonder that I dislike it, Roy?"

"I don't believe I will ever forget again, father. It is just disgusting."

"Oh, you will forget sure, Roy," piped Gladys. "I will put a bit of court-plaster on your finger when you start to read or study. You won't put that in your mouth."

But Roy did not forget. Diddy's little story stuck fast in his memory.—*Selected.*

Parable of a Prodigal Father

"A CERTAIN man had two sons; and the younger of them said to his father: 'Father, give me the portion of thy time and thy attention, and thy companionship, and thy counsel which falleth to me.' And he divided unto him his living, in that he paid the boy's bills and sent him to college, and tried to believe that he was doing his full duty.

"And not many days after, the father gathered all his interests and aspirations and ambitions and took his journey into a far country, into a land of stocks and bonds and securities and other things which do not interest a boy; and there he wasted his precious opportunity of being a chum to his own son. And when he had spent the very best of his life and had gained money, but had failed to find satisfaction, there arose a mighty famine in his heart; and he began to be in want of sympathy and real companionship. And he went and joined himself to one of the clubs of that country: and they elected him chairman of the house committee, and he would fain have satisfied himself with the husks that other men did eat; and no man gave unto him any real friendship.

"But when he came to himself, he said, 'How many men of my acquaintance have boys whom they understand, and who understand them, who talk about their boys, and associate with their boys, and seem perfectly happy in the comradeship of their sons, and I perish here with heart-hunger! I will arise and go to my son; and I will say unto him, Son, I have sinned against heaven and in thy sight: I am no more worthy to be called thy father: make me as one of thy acquaintances.'

"And he arose and came to his son. But while he was yet afar off, his son saw him, and was moved with astonishment, and instead of running and falling on his neck he drew back and was ill at ease. And the father said unto him, 'Son, I have sinned against heaven and in thy sight: I am no more worthy to be called thy father. Forgive me now and let me be your friend.' But his son said, 'Nay so; I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted companionship and counsel, but you were too busy. I got the information, and I got the companionship; but I got the wrong kind; and now, alas! there is nothing you can do for me. It is too late, too late.'—*Baptist Missionary Review.*

"Let the message for this time be presented, not in long, laboured discourses, but in short talks, right to the point."

"Failure is pardonable after honest endeavour, but a low aim is a crime against the world as well as the most flagrant injustice to self."

"Many indeed think of being happy with God in heaven; but the being happy with God on earth never enters their thoughts."—*John Wesley.*

"When home is ruled according to God's Word, angels might be asked to stay a night with us, and they would not find themselves out of their element.—*Spurgeon.*



Half-Hours With the Bible

A Divine Forecast of the World's History

1. Of what benefit are the prophetic writings of Scripture?

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

"For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things." Mark 13:21, 23.

"Now I tell you before it come, that, when it is come to pass, ye may believe that I am He." John 13:19.

"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 Tim 3:16.

2. Who only has the ability of foretelling the future?

"I am God, . . . and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done." Isa. 46:9, 10.

3. What then should be our attitude toward the prophecies of the Bible?

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place. . . . For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit." 2 Pet. 1:19, 21.

4. What dream was given by God to Nebuchadnezzar, king of Babylon?

A dream of a great image whose head was

gold, breast and arms of silver, thighs of brass, legs of iron, feet of iron and clay. A stone cut out of the mountain without hands struck the image on the feet and totally destroyed it. The stone became a mountain and filled the earth. Dan. 2:31-35.

5. How did the prophet Daniel interpret the dream?

Daniel told the king, "Thou art this head of gold." He further said that three more great universal kingdoms would arise, but graduating in splendour. That the fourth would be divided; and that in the days of these divisions "shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. 2:36-45.

6. How was the first part of this dream fulfilled?

Babylon remained universal until B. C. 538 when it was overcome by the Medes and Persians under Cyrus. Persia was subjugated in B. C. 331 at the battle of Arbela by Alexander. Greece lost her independence about B. C. 168 followed by Rome which endured until 476 A. D. Rome was finally divided into ten parts by the barbarians. The divisions are still traceable in the nationalities of Europe, among whom are divided the territory once held by the Roman Empire. (These same kingdoms and their characteristics are further amplified in the vision given to the prophet in the seventh chapter of Daniel, also bringing to view the persecuting power of pagan Rome, and the setting up of the Papacy, symbolized by "the little horn.")

7. When may we expect the last part of the king's dream to be fulfilled?

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." Matt. 24:14.

Note :- The great Bible Societies of the world are carrying that "gospel of the kingdom" to every nation in its own tongue. Thousands of devoted missionaries stand as living messengers of that "gospel." According to the signs of the end, given in our last issue, we are living *very near* the fulfilment of this scripture. How near no one can say; but we do know by every condition now apparent in the world that the coming of Christ is at hand.

8. Will the world at large be ready or looking for that event?

"But as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24: 37.

9. What question should we be asking ourselves?

"What must I do to be saved" Acts 16: 30.

For Smokers

Anyone desiring to break a bad habit and save a large amount of money is recommended to try the following remedy.

Get six ounces of $\frac{1}{4}$ -of-1-per-cent solution of silver nitrate. Keep this in a coloured bottle, and use as a mouth wash after each meal, if necessary, for one week. Do not swallow any of this solution. Get some gentian root (not the powder)—about eight anna's worth. This should be chewed between meals. This aids digestion, and helps remove craving for tobacco. The diet should be limited wholly to fruits, milk and well cooked cereals. Nuts, eggs, and vegetables may be added at the end of the two weeks. At the close of each meal, eat sub-acid fruits, such as oranges, pomelos, apples and pears. Sweet milk should be used in place of tea or coffee. Mustard, pepper, spices, flesh foods, and tea and coffee increase the craving for tobacco, while the milk-and-fruit diet lessens it. Eliminative baths should be taken to get rid of the stored-up nicotine, and the bowels should be regulated by mild laxatives.



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HEALTH AND TEMPERANCE NOTES

Infant Mortality in England

DR. OSLER in speaking of the needless deaths in times of peace, made the statement that in 1915, "while nine of our soldiers abroad died every hour to save their country, twelve babies died at homes in the same time." The pity of it is that not only in England, but in all countries, this needless mortality of infants goes on, war or no war. The causes of this frightful mortality of infants are two: ignorance and heedlessness. With proper care most of these baby lives might be saved. Often the cause is the poverty caused by unjust industrial conditions, necessitating unsanitary living quarters, crowding, improper food.

Government and Indian Temperance

"The Government of India, the Local Governments and Administrations and their officials are unanimous with you in desiring to promote the cause of temperance in this country by all means in their power." —Lord Hardinge to a temperance deputation, December, 1913.

Plague Mortality

NO LESS than 38,000 plague cases, with 26,000 deaths took place in India in the seven days ending the 26th of January, being a thousand in excess of the figure for the previous week. The Officiating Sanitary Commissioner with the Government of India, however, points out that though the present plague death-rate for India as a whole has had no parallel in January during the last twelve years, this result is due rather to a wider distribution of infection than to abnormal severity in any one administration. It is certainly time for those who have the welfare of India at heart to take stringent measures to check this terrible spectre which is stalking through the land. It calls not only for money but for self-sacrificing men who will go to these districts and take their part in educating the people to better habits of living.

The Black Death

"In our last issue we said that, for its failure to deal with the drink trade, 'Great Britain is paying a price dreadful beyond all speech'; and part of the price is that the evil flame of lust is kindled to a new intensity, and brings with it a dreadful increase of the diseases bred of lust. Australian lads, of course, under such conditions are beset by deadly perils. A Melbourne lad, the son of Christian parents, who has joined the air service, and for a time was in camp at Oxford, says in a private letter that 'Oxford is worse than Cairo'! 'Sodom and Gomorrah,' he says, 'are not in it compared with the English city of to-day.' A doctor has sent this tragic letter to Mr. Max Pemberton: 'Before me, as I write, is a letter from a doctor practising in a camp where there are many stricken colonial soldiers. He is a man of imagination and has read his history. 'What,' he asks me, 'is the Black Death which is going to sweep over the world, presently? It is not typhus nor typhoid; not small-pox nor the bubonic plague. It is the death of the syphilitic, not here in Europe alone, but afar in lone countries, in settlements distant from men and cities; in the camps of pioneers; in the ranches which border the forest. Thither the men who have fought the battle of civilisation, and have won it, are about to carry to pure wives and brides, that know nothing of the human story, the germs of the disease with which we, their protectors, allowed them to be infected here in London or the cities of our provinces. And their children will pay the price unto the third or fourth generation.'—The Southern Cross.

POINTED PARAGRAPHS

THERE mustn't be any "next time." Let this generation eliminate war.—*Premier Lloyd George.*

But will it? Or will no one be left to fight when this is finished?

SIGNS of great changes in the ecclesiastical world are already above the horizon—and the end is not yet.—*The Heraldic Review.*

IN London and Paris, vice is again rampant and churches are by no means thronged. Fear, which brought crowds at the beginning has subsided.—*Chicago Tribune.*

THE saddest thing I have seen is the rich and self-satisfied church which is not reaching the masses because it does not want to.—*The Rev. Dr. Joseph W. Kemp.*

THE most dramatic movement of the present period of Mormonism is its effort to resuscitate polygamy—rather, to extend its teaching and practice in a way that will prove acceptable to the world in this hour of world cataclysm.—*The Christian Statesman.*

THE United Presbyterian states that a band of Christians in Dallas, Texas, U.S.A., for the last six years have offered a prize of \$100 "for the name of a Christian who has faithfully paid one tenth of his income to God and has not prospered as well or better than he did before on his entire income." This offer of reward has now been increased to \$500 gold.

IN spite of lip service done to the cause of women's education, and conferences on the subject, . . . the whole province (U.P.) with a population of some fifty millions, has to-day less than sixty thousand Hindu and Mohammedan girls under instruction.—*Statesman.*

"It would be unjust to insinuate that spiritualists are less moral than other people, but it is a fact that necromancy is full of peril to the unwary nevertheless. Demon possession is not of New Testament times alone; it takes place now. To throw open mind and body to the influence of unseen entities is often to invite disaster. Again and again it has been shown that moral harm has come to persons habitually practising intercourse with the unseen world through spiritualistic seances and the like."—*Rev. R. J. Campbell in London Sunday Times.*

India must wake up, shake off her degradation, put life and heart into every class of her people, elevate her women and depressed classes and remove the galling restrictions of caste and all social inequalities. When this is done she will enter into a new era of her life, and then, like Prometheus unbound, she will be recognized as a great power in the world and will have a unique place in the comity of nations.—*Dr. P. C. Ray.*

At the close of the war what the various governments will be faced with will not be opportunities of enriching themselves at the cost of their enemies, but the imminent danger of famine, in one country or another; with a calamitous deficiency of some of the principal foodstuffs such as cereals and meat, threatening, quite possible, extensive local starvation; with huge deficiencies in most countries in such materials as the metallic ores, coal, timber, hides, oil, wool, rubber, potash, etc., without which civil employment of the demobilized millions cannot be resumed, and with such a scarcity of shipping and railway wagons, and such a dilapidation of all the ways of land transport as seriously to aggravate all the shortages commodities.—*Mr. Sidney Webb in the Contemporary Review.*

According to the *New York Times' Annalist*, fifty-three million men have been called to the colours by all the nations involved in the war; of these, the total killed amounts to over seven million, or more than the total strength of the French Army; the number permanently wounded amounts to more than five million; and the total cost, if the war continues to August, 1918 will be \$2 000 000 000 pounds sterling, which does not cover the property destroyed in the devastated districts. In other words, the money required for the Russo Japanese war is being expended every two months at the present the Boer war is being concentrated into every eight days, the entire cost of the Franco Prussian war is being compressed into three weeks, and the total expenditure of the Civil War is counterbalanced every three months.

Cigarettes and the American Army

Between July 1 of 1914 and May 1 of 1915, out of 159,863 applicants to enter the United States army, nearly 123 000 were rejected as unfit. Ninety-eight per cent of those rejected were smokers.—*The Life Boat.*

Are the Dead Conscious? Do Their Spirits Visit Us? What is the Life Beyond?

Are you interested in these subjects?
Do not fail to read our next issue.