

Signs of the Times

AND ORIENTAL WATCHMAN

July, 1918

Lessons from the War

PEOPLE who have passed through it tell us that no other human experience is so shattering as a great earthquake—when suddenly the solid ground rocks and heaves underfoot. During these last months we have been living amid a moral earthquake.

To describe the upheaval we have to borrow words of apocalyptic warning: "Nation shall rise against nation, and kingdom against kingdom." In this terrible epoch of war men's hearts are failing them for fear, not merely because half the world is convulsed in deadly conflict, but because the founda-

tions of their own spiritual city threaten to crumble away.

For many a year we have been building upon what we took to be solid axioms and postulates of human nature; and now these immutable things themselves seem ready to dissolve, like faces in a dream. How remote last mid-summer seems now! So much has happened since then. The aspect of life is altered. Already we look back at things before the war almost as Noah in his later years must have looked back at things before the flood. We are in a strange, new world, only half realized. And in the removing of those things that are shaken, we become



THE WOMEN OF FRANCE

aware that not a few of our cherished illusions and superstitions have collapsed into ruin and vanished away.

A few months ago, for instance, people used to insist that education was the grand panacea to cure the evil and misery of mankind. To day they have learnt how scientific resourcefulness can combine with primitive cruelty; they see that the best-educated nation in Europe can be also the most barbarous. A few months ago enlightened people considered Satan to be only a mediæval legend. To day they confess that there must be a devil, to account for so much naked and open devilry. A few months ago people took for granted that what they called "progress" was the inherent law of civilization. To day they begin to suspect that this faith in progress rests on nothing more than a superstition that—as Mark Pattison puts it—the $(n + 1)$ th century must always be better than the n th. A few months ago people were pursuing a social ideal which promised the greatest comfort to the greatest number. To day they are learning afresh how noble is the fortitude to undertake hard things, how good it is to endure hardness in a sacred cause—"to fight for human dignity systematically outraged, for human rights mercilessly trodden underfoot." A few months ago multitudes of Christians assumed that the world could be redeemed by means of conferences and committees and conventions. To day we are thrust back upon one ultimate fact, that the world is only redeemed by sacrifice and tears and blood.

Perhaps we all needed these stern, heart-shattering lessons. There is a mystical saying of Plato's that, "the art of measurement would save the soul"—the power, that is to say, to distinguish aright between the transient and the enduring, between what is of no account and what matters at last. Perhaps in no other way could Christ recall His Church to *those things which cannot be shaken*, because they remain rooted and grounded in God.

From our present bewilderment and confusion, on the brink of another anniversary of carnage whose changes no man dare forecast, we flee for refuge to the immutable things which are set forth in Scripture; for these are the things which belong to our peace. In the Father of lights there is no variableness nor shadow of turning. Men may glory in the shame of their broken covenants, but He whose name is Faithful

and True remains constant to His own perfection: "He cannot deny Himself." The Psalmist shows us the one source and assurance of steadfastness: "For ever, O Lord, Thy word is settled in heaven. Thy faithfulness is unto all generations." Through all the incalculable changes of the centuries, through evil report and good report, remains the revelation of the heart of God. "All flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever." As Christ Himself gazes across the convulsions of time, He declares with divine tranquillity: "Heaven and earth shall pass away, but My words shall not pass away."

O' St. John in his old age writes with a certain lofty scorn, as though the Roman Empire round about him, in the fullness of its evil power, were but a fleeting show, like one of Nero's hideous pageants. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." In the Christian character also there is that which is not transient; for it abides in union with God's unshaken eternity. "Not that there is any stability at all in us. We are frail indeed, and faltering, and forgetful, and soon tired; we know ourselves to be capable of the worst; we are always disappointing our Lord, and even ourselves; we resolve, and fail, and renew our resolution, and fail again; and for all the wealth and might of grace our life is a poor and inconsistent thing. Yet never let us dare to think—not even when we are weariest of ourselves and of our failures—that this sequence of recovery and relapse, this oscillation to and fro, is the best that we can do, or what God looks for from us, or true to the proper characteristics of the life of grace. . . . However the effects and manifestations of His life may be hindered and obscured by our cowardice and feebleness and sin, in itself it has no limit to its energy, it knows no doom of transience; it has the power of an endless life."

Thus, as we meditate on those things which cannot be shaken and remain, we hide ourselves in the Rock of Ages, and enter even here and now into that rest which remaineth for the people of God.—*Selected.*

"Write your name in kindness, love, and mercy, on the hearts of thousands you come in contact with year by year, and you will never be forgotten."

The Sanctuary---Its History

The Evidence of Inspiration to its Historicity

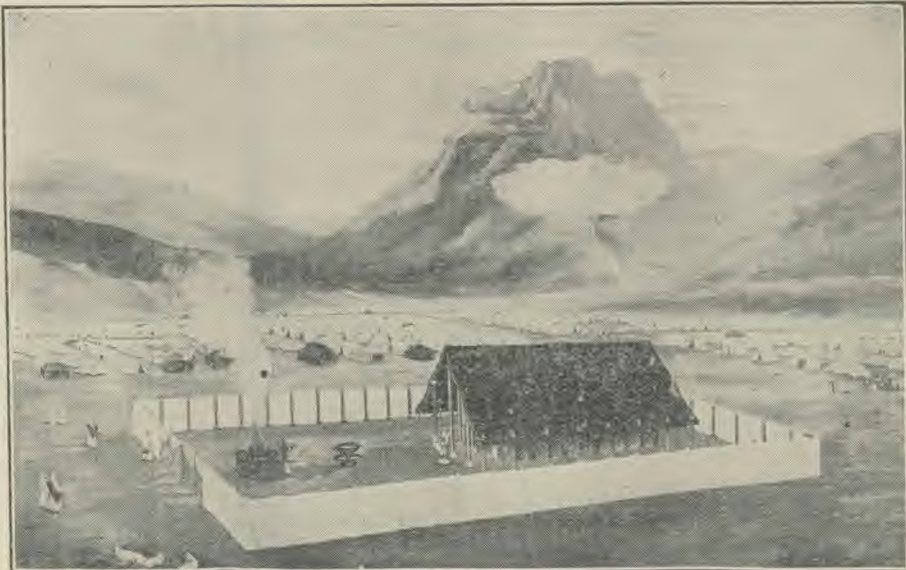
BY R. E. LOASBY



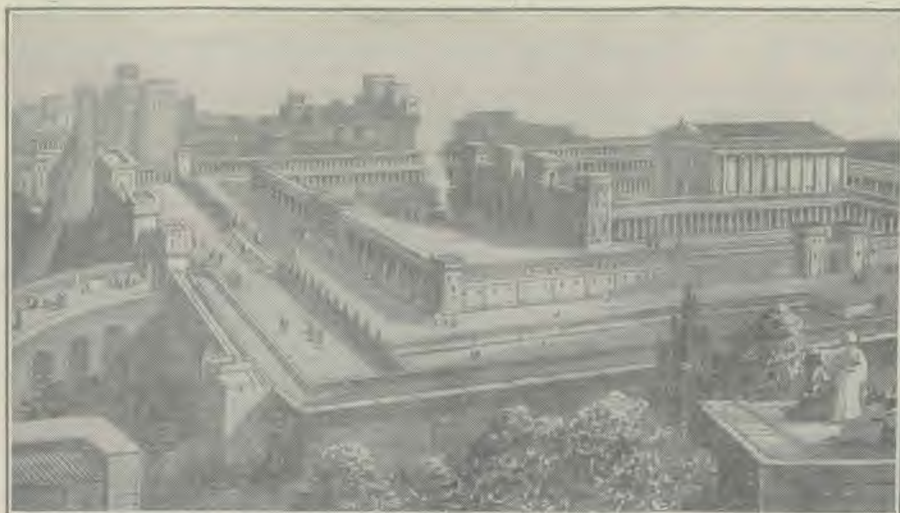
THAT the tabernacle or "tent of Jehovah" was built by Moses near Mt. Sinai, and was for about 500 years a very conspicuous and important factor in the history of the Jews, is a fact which is abundantly evidenced in the Bible. In the book of Exodus about thirteen chapters are devoted to a minute description of the plan and construction of the building. The

whole of the book of Leviticus, and some ten chapters in Numbers, besides numerous allusions throughout the Bible, are devoted to an explanation of the various services, rites and work connected with the tabernacle. And then, in the New Testament we have the whole of the book of Hebrews devoted to a Christian explanation of the typology and religious significance of the building and its services. In addition, we have a specific reference to the sanctuary, made by our Lord Himself (see Matt. 12:3, 4). And, though Jesus was not giving a treatise on the history of the tabernacle, still, His ready reference to it is a point which must carry weight as evidence.

With such a mass of evidence available from the Scriptures alone, it is easily conceivable how important is the study of the tabernacle. And not merely from the historical standpoint; but also from the incidental insight it will give of the history of God's



THE SANCTUARY AND CAMP OF ISRAEL BEFORE SINAI



THE TEMPLE IN JERUSALEM

people, their civilization and its quality, and their advancement in regard to the arts and other branches of knowledge.

External Evidence

Aside from the internal evidence of the Bible, considerable external evidence is available in support of the existence of the tabernacle. The first that we might mention is a full description of all parts, services, and priesthood, which is found in the Septuagint. The Talmud, which is an exhaustive work on the laws and speculations of the Jews, not only has many references to, but also an entire treatise devoted exclusively to the consideration of this ancient house of God. The Greek Apocrypha to the Old Testament has many references to its existence. And Josephus, the historian, in addition to a full description of the structure, appends a brief survey of its history.

The Evidence of Archeology

In recent years discoveries have been made in Palestine which go far to confirm the Bible record. Interesting and thorough work has been done by the "English Palestine Exploration Fund," in examining the various old places mentioned in the Bible where the tabernacle was established for lengthy periods.

The actual position of Mt. Sinai has been a subject of keen controversy. But the discussion has apparently sifted down until

there only remains the long-established and venerated Jebel Musa, the accepted Sinai. And not only does this mountain fulfill in a remarkable and conspicuous manner the required conditions, but it also illustrates the narrative itself in surprising and unexpected ways.

After the wandering in the wilderness, and entrance into Canaan, we then learn of the tabernacle's extended stay in Shiloh, in the Ephraimite district. Concerning this, the testimony of the book of Samuel is full and suggestive. Major Claude R. Confer, R. E., in his "Tent Life in Palestine," says that "there is no site in the country fixed with greater certainty than that at Shiloh. The position of the ruins agrees exactly with every definite description given in the Old Testament of the position of Shiloh." And Colonel Sir Charles Wilson, of the British Exploration Party, tells how the rock is scarped to a height of five feet, making a level court 77 feet wide and 412 feet long, and along the sides are several excavations and a few small cisterns. So it is not improbable that that very place was prepared to receive the tabernacle.

When David was fleeing from Saul, the sanctuary was in Nob, some distance south of Shiloh. The Rev. W. Shaw Caldcott, in his treatise on "The Tabernacle, Its History and Structure," thinks the very site of Nob has been identified. He says that "if we take the Scriptural indications as to the site of Nob (height), this hill," which is four

miles to the north of Jerusalem, and at a distance of a quarter of a mile to the east of the main road, "and these ruins, fulfill all the conditions of the case."

In 1 Chron. 21: 29, which is part of the account given of David offering sacrifice on the threshing floor of Ornan, we read: "For the tabernacle of Jehovah, which Moses made in the wilderness, and the altar of burnt offering were at that time in the *high place* at Gibeon." In "Hasting's Dictionary of the Bible," article "Gibeon," we find the following: "The identity of Gibeon with the village of El-Gib, which lies some six or seven miles northwest of Jerusalem, is practically beyond dispute. The village still preserves the first part of the older name, while its situation agrees in every respect with the requirements of the history of the Old Testament."

In respect to the "great high place," Smith's Dictionary says, "The most natural position for the high place of Gibeon is the twin mountain immediately south of El-Gib, so close as to be all but a part of the town, and yet separate and distinct." And Rev. W. Shaw Calcott adds: "El-Gib is built upon an isolated oblong hill standing in a plain or basin of great fertility. The northern end of the hill is covered over with old massive ruins, which have fallen down in every direction, and in which the villagers now live."

Summary and Entire Story of the Tabernacle

A well-known French critic has said that any attempt to separate the Christian religion from the history of humanity would "be like tearing up the tree of civilization by its roots." So is the history of the tabernacle in respect to the history of the Jewish people. Despite the most desperate attacks of a class of men to repudiate its existence, the evidence is overwhelmingly against them. So much so that every sensible Christian, having studied the services of the earthly, can grasp with Jeremiah that, "a glorious high throne from the beginning is the place of our sanctuary." Jer. 17: 12. And that was precisely God's object in causing the tabernacle to be built. For in "every sacrifice, Christ's death was shown. In every cloud of incense His righteousness ascended. By every jubilee trumpet His name was sounded. In the awful mystery of the Holy of holies His glory dwelt."

The children of Israel, having retrograded from the privilege of communing with God, as enjoyed by the ancient Shepherd

Patriarchs, drifted into idolatry. Consequently, when God brought them from the land of Egypt, He had to treat them as children, and give them object lessons that they might understand the truths of worship. Apparently they failed to understand the fact of the existence of an *invisible* God. So God said, "Let them make me a sanctuary; that I may dwell among them." Ex. 25: 8.

The sanctuary was completed while the Israelites were encamped at Sinai. It was finished in the year B. C. 1490; and the work of building was completed in six months, and it was set up on the first day of the first month of the next year after the Exodus. During their forty years' wanderings in the wilderness they carried it with them. Then having crossed the Jordan, it was set up for a few years at Gilgal (Joshua 5: 10, 11): then removed to Shiloh, about fifteen miles north of Jerusalem, at which place it apparently remained for some years (Joshua 18: 1; 19: 51). Then for a brief period it was located at Nob, about twelve miles northwest of Jerusalem, in the Benjamite country (1 Sam. 21: 1-6). It was then carried a little to the north and west, and was set up at Gibeon (1 Chron. 16: 39; 21: 29). And finally, when the temple was erected in Jerusalem it was transferred to that place. This is the last notice which the Bible gives as a matter of history. Josephus tells us that Solomon had "the tabernacle which Moses pitched, and all the vessels that were for ministration to the sacrifices of God," removed to the temple. It had served its purpose, and the time had come for it to be laid aside for the temple which took its place.

So abundant and clear is the history and record of God's ancient house, in which the cross of Christ is the great central truth. Every portion of its construction, equipment and service had a significance, making the cross of Christ the "science and the song" of the ages. And God through Christ dwelt with His people in places prepared for Him, until type met antitype on Calvary. Then with a fearful noise, and a rending of the glorious veil, the heavenly presence forever departed from "temples made with hands."

The Mosque of Omar, built A. D. 635, is standing now on the very spot supposed to be the site of the temple. But it is now our privilege to see Jesus and His ministry in heaven—the end and object for which the earthly pattern was built.

The Key to the Bible

THE Bible student who reads only the New Testament and omits portions of the Old because of their mystical types and symbols, which seemingly were only for the Jews, is rejecting the magic key to the wonderful treasure-house of Scripture. All who desire to understand Christ and Christianity must study the symbolic figures of the Old Testament. As the venerated Dean Alford has said, "The *whole* Scriptures are a testimony to Christ: the whole history of the chosen people, with its types, and its law, and its prophecies, is a showing forth of Him."

And Sir Robert Anderson, in his book "The Bible and Modern Criticism," page 24, says, "How can anyone who is ignorant of 'the doctrine of the types,' and of the grand scheme of Divine prophecy, understand the New Testament aright? Such a man has not learned even the language in which the New Testament is written. Nor does this remark apply only to special passages: it bears upon the scope and meaning of entire

books, and the relation of the books to one another—the hidden harmony of Scripture as a whole."

Those ceremonies and furnishings of the Jewish tabernacle and temple pointed forward to the death of Christ as "the Lamb of God which taketh away the sin of the world." But they had a much deeper and wider significance: they pointed forward to events of the greatest importance in the Christian dispensation, extending down to the very close of this earth's history. They were given, we believe, far more for the benefit of Christians than for the Jews, showing the exact manner in which the Son of God is working for our behalf in the courts of heaven since His ascension. A comparison of Scriptures gives infallible proof that there is a sanctuary service being carried on in heaven since that time. In the following we give only a very brief survey of the many texts which may be cited from the New Testament in support of this view.

The Earthly Shadow

"For Christ is not entered into the holy places made with hands, *which are the figures of the true*; but into heaven itself, now to appear in the presence of God for us." Heb. 9: 24.

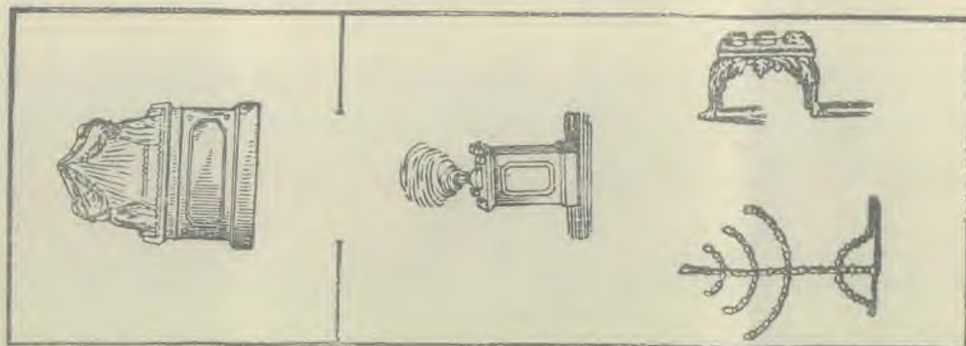
A sanctuary built. Ex. 25: 8.

An ark made for holding the Ten Commandments, also called the "testimony" or "tables of the covenant." Ex. 25: 10-22.

The Heavenly Reality

A temple in heaven. Rev. 15: 5, 6, 8.

An ark of the "testament" seen in heaven shows that the law of God is the centre or standard of heavenly government. Rev. 11: 19.



A PLAN OF THE MOST HOLY AND HOLY PLACES OF THE TABERNACLE

Table of shewbread. Ex. 25: 23-30. Also called "the bread of His presence."

A golden candlestick. Ex. 25: 31-40.

A curtain which veiled the most holy from the sight of the congregation and priests. Ex. 26: 31, 32.

An altar of burnt offering. Ex. 27: 1-8.

A golden altar of incense. Ex. 30: 1-10.

Incense for altar. Ex. 30: 34-38.

Animals for sin off-rings burnt outside the camp. Ex. 29: 14; Heb. 13: 11.

Aaron was anointed high priest. Ex. 40: 13.

Ordinary priests set apart for service for assisting people and performing duties of tabernacle. Ex. 40: 15.

Service carried on daily in the holy place or first apartment. Heb. 9: 6.

A day of atonement or cleansing once a year. All had to repent of sins. Ex. 30: 10; Heb. 9: 7; Lev. 16: 29-31.

All failing to repent were severed from the nation. Lev. 23: 29.

The temple service was abolished when Christ died. Matt. 27: 51.

In the heavenly service represented by Christ's body, broken for us. John 6: 41; Matt. 26: 26.

Seven golden candlesticks seen in heaven. Rev. 1: 12, 13; 4: 5.

The body of Christ as a Mediator intervenes between God and sinful man. Heb. 10: 20.

No need of an altar in heaven, for Christ was once offered to bear the sins of many. Heb. 9: 28.

An altar of incense in heaven before God's throne. Rev. 8: 3.

Incense in heaven is "the prayers of saints." Rev. 5: 8.

Christ was put to death outside Jerusalem. Heb. 13: 12.

Jesus is our eternal high priest. Heb. 4: 14.

The angels minister in the heavenly temple and for the "heirs of salvation." Heb. 1: 14; Rev. 15: 6; 8: 3.

Christ appeared in our behalf in heavenly temple after His ascension. Heb. 9: 24.

Cleansing of heavenly sanctuary, when an investigative judgment began on the cases of all professing Christians, dead or living. Dan. 8: 14; 7: 9, 10. (For fuller explanation see following article).

All who have not repented of their sins when this judgment is finished in heaven will be forever lost. Rev. 22: 11.

The heavenly service will be abolished when sin and sinners are finally obliterated. Rev. 21: 22.

The foregoing are but a very few of the many truths plainly taught by symbols. A still greater vision is opened before us in other mystic prophecies of that climax of all revelation, the Apocalypse. Those who understand the divine imagery of Exodus and Leviticus have spread before them the deepest mysteries of the Bible. Without an understanding of those books there are voids

and pitfalls for the self confident student which can never be explained or overcome. With it, no part of divine revelation is out of harmony.

In future issues we hope to open still greater storehouses of truth by means of the master-key of all Scriptural interpretation.

R. B.



Editorial Notes

The Past and the Future

FOUR years ago the 29th of this month Austria declared war on Servia. The cartoon on the opposite page well illustrates the cynical smile which would have been provoked had anyone prophesied the terrible events of the past forty-eight months. They were beyond the most fanciful dreams. Yet there was warning sufficient in the tremendous war preparations preceding the event; but peace-crazy editors and statesmen greeted each new weapon of destruction as another powerful guarantee of peace. A glance at any of the old files of this magazine will show that our interpretation of prophecy was correct, for the Bible foretold nothing but war.

Now as we turn our eyes to the future, many are prophesying an abiding peace if the present struggle ever terminates. We state very plainly and without hesitation that the Word of God cannot be harmonized with this view. No matter if peace comes, it will be only for a short time and will prove a more deadly snare to lull people into a false security. The wisest statesmen will never be able to create a new and better world from the wreck of the last few years.

On the Road to Rome

DIVINE prophecy predicts a time when the world will again bow its knees to the demands of the Roman Church and the "prisoner of the Vatican." It is all very nice to sit back in our chairs and laugh at such an idea when we live under a benign government which guarantees religious liberty. But in these days of rapid change, a month could bring about an entirely different condition.

The federation of churches which is being so welcomed by the religious world is full of sinister meaning, because the Protestant churches are rapidly casting aside all the principles of their founders and adopting step by step, year by year, the pagan practices and institutions of the Papacy. In a short

time the gulf will be bridged between the two, and we shall then see the lawmakers of every country submitting to the clamour of the strongest religious combination the world has ever seen, for the enforcement of the dogmas of apostate churches.

Meanwhile the Papacy is embarrassing the Protestant governments of England and America by all the means in her power. And why? For the simple reason that they have refused the right of the pope to meddle in politics and take part in a peace settlement if Italy objects. The Central Powers are hand in glove with the aims of the Papacy for the restoration of his temporal power and the re-partition of Italy. No doubt it was because of this very question that Italy sided with Protestant England.

Ever-recurring peace notes from the Vatican at inopportune times for the Allies, active hostility in Ireland encouraged by the Jesuit priesthood, anti-conscription campaigns and violence in Catholic Quebec of Canada, a debacle on the Italian front from which the country has not yet recovered, with many other signs, show all too clearly the deep hostility of the Papal See to all liberal government and Protestantism. Catholic Belgium may suffer at the hands of murderous Lutheran soldiery but if this pawn will buy from the Central Powers the old Papal States of Italy, Cardinal Mercier will not get a crumb of satisfaction for ever so many journeys to Rome in the interests of his raped bishopric. He undoubtedly has learned his lesson in papal diplomacy for we hear no more protests from him.

The time is not far in the future when all roads will again lead to Rome, figuratively if not literally.

"It is far better for us to reflect on what we have not accomplished, and try to discover why it is we have failed, than it is to exult in what we have accomplished."

"Serve the Lord with gladness: come before his presence with singing."

Four Years Ago!

If Someone Had Predicted It



"Yes, gentlemen, I predict that this Austrian Serbian scrap will plunge the whole world into the most stupendous war in history.

"In comparison with this war the Russo-Japanese war would be only a fuss, and the Napoleonic wars a slight misunderstanding.

"Fifty million men will be fighting.

"There will be millions slain and countless millions wounded.

"Every human being in the world will be directly affected by it.

"All the great nations of the world will be in it.

"The cost in treasure alone will run away over ten thousand million pounds.

"China, Japan, and the United States will be in it, and will raise millions of soldiers for service in Europe.

"Flying machines and submarines will revolutionize warfare.

"Great fleets of aircraft will fly all over Europe, hurling death and destruction down upon combatants and civilians alike.

"The bed of the ocean will be carpeted with

sunken ships and the waves will be haunted by the cries of the drowning.

"Battles, terrible beyond the dreams of man, will be fought by millions of men on a side.

"Women will take the place of men in the factories. Whole nations will put a ban on liquor.

"Whole nations will devote themselves exclusively to the grim business of war so that it will be easier to fight on than to change back to peaceful conditions.

"Whole nations will be wiped out. Ancient autocracies will go crashing down. International law will be a mere phrase.

"Race, religion, creed, and nationality will be overwhelmed by the mighty forces of passion and hatred.

"And the war will run on for years, gaining a momentum almost beyond the power of man to stop, each year being more violent, more terrible, and more devastating.

"The God of War will reign supreme. The word 'peace' will be a reproach in the mind of a war-inflamed world.

"That, gentlemen, is my modest prediction."

Court Sessions Have Opened in Heaven

BY W. R. FRENCH

GOD shall judge the righteous and the wicked; for there is a time there for every purpose and every work." Eccl. 3: 17. The day of judgment is therefore a set time with God, as Paul also declared: "Because he hath appointed a day in the which he will judge the world." Acts 17: 31. That day was still future in Paul's time for, "as he reasoned of righteousness, temperance, and judgment TO COME, Felix trembled." Acts 24: 25. The time of the judgment is located in 1 Pet. 4: 7, 17 as being the time when the end of all things is at hand, that being the time when JUDGMENT WILL BEGIN AT THE HOUSE OF GOD (the church). According to the lines of prophecy studied in our previous issues, we have reached the time when the end of all things is at hand, therefore we are living in the time of the judgment. John the Revelator predicts a time to come when a message would be preached to all nations, saying, the "*hour of God's judgement is come.*" (see Rev. 14: 6, 7) When we have reached that time, ministers of God will proclaim the hour of God's judgment in the present tense. Now is this scripture fulfilled. Ministers of God in all the earth are proclaiming that message in fulfillment of the prophecy. That message must be **FOUNDED UPON THE WORD OF GOD.**

In the vision of Daniel, as previously expounded, the reader was brought down the fast flowing stream of time past the four universal kingdoms which were to rule in the earth, past the great apostasy and tribulation of 1260 years to the year 1798 A. D. After this the judgment was to sit, prior to the end, and then the kingdom was to be given to the saints of the Most High. In the vision of Daniel 8 and 9 the same ground is covered, with the addition of a further time period of 2300 days which was to reach *unto the cleansing of the sanctuary.* These days, being associated with symbolic vision, are therefore prophetic or symbolic days, being symbols of literal years.

This period was subdivided into four divisions.

First, 7 weeks or 49 years for the restoration of Jerusalem which was in ruins at the time of giving the vision.

Secondly, 62 weeks to be added to the seven weeks and to reach unto the Messiah.

Thirdly, 1 week which was to mark the crucifixion of our Lord and to end the probation of the Jewish nation.

Fourthly, a period of 1810 remaining days to reach unto the cleansing of the sanctuary (the judgment). This long period of time was to date from the going forth of the commandment to *restore and build* Jerusalem. The decrees which restored and built Jerusalem are given in Ezra 6: 14, the last one of which was the decree of Artaxerxes, Ezra 7: 11-15, which went forth in the year 457 B. C.

This date therefore furnishes a starting point from which to reckon this prophetic period. Starting from this date, 7 weeks and 62 weeks were to reach unto the Messiah. This would make a total of 69 weeks or 483 days (years). This time added to the year 457 B. C. would bring us to the year A. D. 27 (eliminating all fractions of years for simplicity of figuring) at the appearance of the Messiah. Messiah means the *anointed one.* (See John 1: 41 and the marginal reading). Jesus became the Messiah, the Christ, the anointed one, when he was anointed. He was anointed by the Holy Ghost (Acts 10: 38), at the time of his baptism (Matt. 3: 15-17), which was in the year A. D. 27.

After this, Jesus went to Nazareth and read from Isaiah: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel" (Luke 4: 16-19); at which time he said, "This day is this scripture fulfilled in your ears," (verse 21). Again Jesus came into Galilee . . . saying, *the time is fulfilled . . . repent ye and believe the gospel*" (Mark 1: 14, 15). Jesus came at the appointed time, for "when the fullness

"UNTO 2,300 DAYS; THEN SHALL THE SANCTUARY BE CLEANSED"
2,300 YEARS

"70 WEEKS ARE DETERMINED UPON THY PEOPLE"
490 YEARS



A DIAGRAM OF THE 2300 YEARS

of the time was come, God sent forth His Son." Gal. 4: 4. The "time" was fulfilled when Jesus was baptized and anointed at the expiration of the 69 weeks in the year A. D. 27, at which time God declared him to be His son and commanded men to hear him. If proof is required to establish the Messiahship of Christ, proof positive is found in this fulfilled prophecy. It also furnishes undeniable proof that symbolic days are fulfilled in literal years.

After this time, Messiah was to be cut off. Dan. 9: 26. The definite time of His cutting off is pointed out in the language: "in the midst of the week he shall cause the sacrifice and the oblation to cease." This locates His crucifixion in the midst of the period of one week yet remaining of the 70 weeks allotted to the Jews. This would fix the time of His ministry as $3\frac{1}{2}$ years from A. D. 27, at which time He made the sacrifice to cease by fulfilling, in the offering of Himself, the types and shadows which pointed to the lamb of God that taketh away the sin of the world. While He hung upon the cross, the veil of the temple was torn in two from top to bottom by an unseen hand, thus signifying the cessation of recognition of the temple services. Read Matt. 27: 50, 51. Three and a half years was exactly the duration of the ministry of Christ, and He was crucified at the time of the slaying of the Passover lamb on the fourteenth day of the first month as had been foreshadowed by that service since Israel's departure from Egypt. This furnishes additional proof of Christ's Messiahship and also of the literal fulfillment of prophecy and of prophetic days in literal years.

The covenant was confirmed with the Jews by the death of Christ (Zech. 11: 10-14); but an additional three and a half years was allotted to them by a merciful God for considering the circumstances of the death

and the resurrection of Christ, and to see in it the sign of the prophet Jonas (Matt. 16: 4) and repent. This short period ended with the stoning of Stephen and the ensuing persecution which scattered the disciples every where to preach the Gospel. Read Acts 8: 14. This was in the year A. D. 34, at which time, dating one week of seven years from A. D. 27, the prophecy would be fulfilled. The remaining portion of the 2300 days, or 1810 years, when added to the year A. D. 34, brings us to 1844 A. D., to the close of that long period, the time of the cleansing of the sanctuary. Dating from 457 B. C., 2300 years is shown to end in 1843 A. D. (This leaves out all reckoning of fractions of years).

The Judgment

The intervening fulfilled periods of time suffice to convince that the 2300 days are literal years, and their fulfillment in literal events defining those periods is conclusive evidence of a literal event to mark the conclusion of that period. The question now is, What is the cleansing of the sanctuary? and what is the sanctuary that is to be cleansed? The angel interpreter said to Daniel, "I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be." Dan. 8: 19. The 2300 days is the appointed time of the vision, therefore at its termination in 1844, we reached the last end of the indignation when the sanctuary shall be cleansed.

This points out by clear unassailable proofs that the judgment (the cleansing of the sanctuary) sat in 1844, when the day which God had appointed had arrived. Being convinced by this another sure evidence that we have reached the time when the end of all things is at hand, is it not high time that we should repent? for the kingdom of heaven is at hand.

When Will They

British Terms

Stated by Premier Lloyd George to Trade Union Conference January 5

1. Restoration of "political, territorial, and economic independence of Belgium, and such reparation as can be made for the devastation of its towns and provinces."

2. Restoration of* Serbia, Montenegro, and the occupied parts of France, Italy, and Roumania. Withdrawal of the allied (Teutonic) armies and "reparation for injustice done."

3. "Reconsideration" of the "great wrong of 1871" when "two French provinces were torn from the side of France and incorporated in the German Empire." Until this "sore" is cured "healthy conditions will not have been restored."

4. As to Russian occupied territories: Phases of policy since the Russian revolution have been so rapid that "it is difficult to speak without some suspension of judgment as to what the situation will be when the final terms of European peace come to be discussed." Russia "can only be saved by her own people."

5. An independent Poland "comprising all those genuinely Polish elements who desired to form part of it, is an urgent necessity for the stability of Western Europe."

6. Unless self-government is granted to Austro-Hungarian nationalities who desire it, it is impossible to hope for "a removal of those causes of unrest in that part of Europe which have so long threatened the general peace."

7. It is vital that the "claims of the Italians for union with those of their own race and tongue" be satisfied.

8. Justice must be done to the "men of Roumanian blood and speech in their legitimate aspirations."

9. We do not challenge the maintenance of the Turkish Empire in the homelands of the Turkish race with its capital at Constantinople, the passage between the Mediterranean and Black Sea being "internationalized and neutralized," but Arabia, Armenia, Mesopotamia, Syria, and Palestine are "entitled to a recognition of their separate national conditions."

10. German colonies are held at the disposal of a conference which "must have primary regard to the wishes and interests of the native inhabitants of such colonies." They should have an administration acceptable to them, "one of whose main purposes will be to prevent their exploitation for the benefit of European capitalists or governments."

11. Reparation for injuries done "in violation of international law." The peace conference must not forget the services of our

(Concluded on opposite page)

American Terms

Stated by President Wilson January 8

1. "Open covenants of peace"—"no private international understandings"—diplomacy "in the public view."

2. Freedom of the seas "outside territorial waters" in peace and in war, except as the seas may be closed "by international action for the enforcement of international covenants."

3. Equality of trade conditions "among all the nations consenting to the peace and associating themselves for its maintenance."

4. Guaranteed reduction of armaments "to the lowest points consistent with domestic safety."

5. Adjustment of colonial claims on the principle that "the interests of the populations concerned must have equal weight with the equitable claims of the Government whose title is to be determined."

6. Evacuation of all Russian territory, and settlement of questions affecting Russia to secure the "best and freest cooperation of the other nations of the world" in obtaining for her opportunity for the "independent determination of her own political development and national policy and assure her of a sincere welcome into the society of free nations under institutions of her own choosing."

7. Belgium "must be evacuated and restored without any attempt to limit the sovereignty which she enjoys in common with all other free nations."

8. All French territory should be freed and the invaded portions restored and the "wrong done to France by Prussia in 1871, in the matter of Alsace-Lorraine, should be righted."

9. Frontiers of Italy should be readjusted "along clearly recognizable lines of nationality."

10. The peoples of Austria-Hungary "should be accorded the freest opportunity of autonomous development."

11. Roumania, Serbia, and Montenegro should be evacuated; Serbia have "access to the sea" and "international guaranties of the political and economic independence and territorial integrity of the several Balkan States should be entered into."

12. Turkish portions of the Ottoman Empire should have "secure sovereignty," but other nationalities now under Turkish rule should have "undoubted security of life" and "unmolested opportunity of autonomous development," and the Dardanelles should be open to all nations "under international guaranties."

13. A Polish state should be erected to include territories "inhabited by indisputably Polish populations." It should have "access to the sea," and its independence and territorial integrity should be "guaranteed by international covenant."

(Concluded on opposite page)

Agree? Peace in 19??

Germany's Terms

Stated by Chancellor von Hertling January 24

1. No more secret international agreements. Germany declares "publicity of negotiations to be a general political principle."

2. Freedom of the seas is one of the most important requirements for the future.

3. Germany condemns economic war, which would "inevitably bear within it causes of future warlike complications."

4. Limitation of armaments is "entirely discussable," and the financial position of all European states after the war "might most effectively promote a satisfactory solution." (Cries of "Hear! Hear!")

5. Colonial claims and disputes will have to be discussed in due time "on the reconstitution of the world's colonial possessions, which we also demand absolutely."

6. Germany is "dealing here with questions which concern only Russia and the four Allied Powers," and hopes that "with recognition of self-determination for the peoples on the Western frontier of the former Russian Empire good relations will be established, both with these people and with the rest of Russia."

7. The Belgian question "belongs to the questions the details of which are to be settled by negotiation at the peace conference," and so long as our opponents have not taken the stand that the integrity of the allies' territory can offer the only basis of peace discussion, I must adhere to the stand hitherto adopted, and "refuse the removal in advance of the Belgian affair from the entire discussion."

8. Occupied parts of France are "a valuable pawn in our hands." Forcible annexation forms no part of German policy. Conditions and methods of evacuation are to be agreed upon between Germany and France, and "there can never be a question of dismemberment of imperial territory."

9-10-11. These questions touch both the Italian frontier questions and questions of the development of the Austro-Hungarian Monarchy and the future of the Balkan States. The interests of our ally Austria-Hungary preponderate. Where German interests are concerned, we shall defend them most energetically and shall "do everything for the attainment of peace by Austria-Hungary which takes into account her just claims."

12. The integrity of Turkey and the safeguarding of her capital, connected closely with the question of the Straits, are "important and vital interests of the German Empire."

13. Germany and Austria-Hungary and Poland, it is foreshadowed, are to come to an agreement on the future constitution of the last named country.

(Concluded in next column)

Austria-Hungary's Terms

Stated by Foreign Minister Count Czernin
January 24

"An exchange of views between America and Austria-Hungary might form the starting-point for a conciliatory discussion among all the states which have not yet entered into peace negotiations." Recent proposals of President Wilson are "an appreciable approach to the Austro-Hungarian point of view." . . . Austria-Hungary "will defend the possessions of her war-allies as she would her own." In the matter of the freedom of the seas, President Wilson "responded to the views of all." "Hostility against a future economic war" is "just and reasonable." No objection is made to the suppression of secret diplomacy, although "I do not know how one can execute and control this realization." He supports the idea of an independent Polish state including "all territories and populations which indisputably are Polish." . . . Finally he avers that there will be probably no opposition in the Monarchy to the President's idea of a league of nations.

British Terms

(Concluded from opposite page)

seamen and the "outrages they have suffered for the common cause of freedom."

12. The settlement after this war must not bear in itself the "seed of future war."

13. A great attempt must be made to establish "by some international organization an alternative to war as a means of settling international disputes."

14. For permanent peace the "sanctity of treaties must be reestablished"; territorial settlement must be based on the "consent of the governed"; the "burden of armaments" must be limited to "diminish the probability of war."

American Terms

(Concluded from opposite page)

14. An association of nations must be formed for the purpose of "affording mutual guaranties of political independence and territorial integrity to great and small states alike."

Germany's Terms

(Concluded from previous column)

14. If the idea of a bond of nations proves to be really conceived "in a spirit of complete justice and complete impartiality toward all, then the Imperial Government is gladly ready, when all other pending questions have been settled, to begin the examination of the basis of such a bond of nations."

Reason for Italian Disaster

When the Pope issued this last appeal for peace it greatly embarrassed the Allies. It was distributed among the soldiers at the front, particularly in Italy, and was read by those soldiers, weary of the fighting. After this message had come from the Pope, the priests who had gained the confidence of the soldiers came to them and said, "It is too bad! The Holy Father wants peace. Everybody wants peace. We must pray for peace." They did not say anything treasonable, but they talked to the boys in this way, of the desire of everybody for peace, and it really took the nerve out of many of them, so that, when the Austrians made their offensive, perhaps the defensive was not as strong as it otherwise would have been.

Thousands and thousands of people are saying in Italy today that the weakening of Italy's resistance was due to the influence of the Vatican propaganda promulgated by the priests. They are saying nothing openly and officially, but there is the general feeling in nearly all circles that the real fault of this great disaster is to be laid to the Vatican and its activities. The result is that Benedict XV finds himself in the most difficult position since the days of Pius IX when the troops of Victor Emanuel came into Rome. Unless the Pope changes his attitude, we shall hear of some radical doings in Italy after the war. I have seen no such spirit against the Vatican as there is today.—*Rev. B. M. Tipple, M. E. Mission, Rome, Italy.*

It Pays to be a Good Father

Thirty years ago a little Irish boy, riding his bicycle through the streets of Belfast, complained of the bumps. His father, J. B. Dunlop, was a veterinary; but he set to work to please his little son, and the pneumatic tire was the result.

"Susage tires," as manufacturers called them, did not find a welcome, says *Tit Bits*. There was fierce opposition to putting them on the market. Only when an Irishman named Du Cros and his six sons came over

to England, and with the Dunlop tires beat all the other amateur racers, did the public show any interest in pneumatic tires. Even then Dunlop could raise less than \$75,000 to start his industry, and that mostly from cyclists like Du Cros, and his personal friends. He employed only six workmen.

In less than six years the business sold for \$15,000,000. It now employs 30,000 men.

And all because a little Irish boy didn't like to be bumped.—*Every Week.*

Marriage Maxims

The following "Marriage maxims" are worthy of more than a hasty reading. Gentlemen need not pass them by, for they are designed for wives; and women should not despise them, for they are addressed to husbands. The nearest approach to domestic felicity on earth is in the mutual cultivation of an absolute unselfishness. Never talk at each other, either alone or in company. Never reflect on a past action, which was done with a good motive and the best judgment at the time. Let each strive to yield oftenest to the wishes of the other. Let self-abnegation be the daily aim and effort of each. Never find fault, unless it is perfectly certain that a fault has been committed; then always speak lovingly. Never taunt with a past mistake. Neglect the whole world besides, rather than each other. Never allow

a request to be repeated. Never make a remark at the expense of the other; it is a meanness. Never part for a day without loving words to think of during absence. Never meet without a loving welcome. Never let the sun go down upon any anger or grievance. Never consider any fault you have committed settled until you have frankly confessed it, and asked forgiveness. Never forget the happy hours of early love. Never sigh over what might have been, but try to make the best of what is. Never forget that marriage is ordained of God, and that His blessing alone can make it what it should ever be. Never be contented till you know you are both walking in the narrow way. Never let your hopes rest this side of the eternal home of glory.

—*Selected.*

Signs of the Times

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HEALTH AND TEMPERANCE NOTES

A Terrible Indictment

THE following facts and figures given by W. H. Anderson in his address at the New York State Convention of the Anti-Saloon League, constitute a terrible indictment against the liquor traffic.

"The liquor traffic takes 46 000 children every year out of the three highest grammar grades of the New York schools. It takes 40,000 young people every year out of the high school of the State. Of 1,387 000 of school population, 316,000 are below the standard of intelligence because of the liquor traffic. Of these, 117,000 are absolute dullards. On an average 185 boys in New York begin to drink every day. As a result, ten boys a day are sent to the penitentiaries and State prisons, and 100 boys a day are committed to jails. An average of four to five girls in New York State every day begin a life of shame because of the liquor traffic. About 300 000 men and 75 000 women in New York are afflicted with social diseases because of the

liquor traffic, and alcohol is responsible for 20,000 major surgical operations performed every year upon women in New York State because of the immorality of their husbands, due to drink. Imagine a road 300 miles long. The liquor-selling places of this State, if placed end to end, would make an unbroken line. The cost of the liquor traffic to the State would build that road 133 times every year, at the rate of Rs. 45,000 per mile. Every mile of this road there would be a road house with sixty girls; every mile a jail with 275 prisoners. There would be practically a solid human wall of delinquents and dependents caused by the liquor traffic. Every year because of the liquor traffic there would be a new gravestone every 120 feet along this road. This is all permitted in order that 75,000 men engaged in the liquor traffic may continue to make inflated profits."

Chances at the Front

According to the *Western Recorder*, "the Military Hospitals Commission of Quebec has kept an accurate account of the casualties of the Canadian troops, and gives the following as the result of its observations."

"If your boy goes to the front—

"He has 29 chances of coming home to one chance of being killed.

"He has 98 chances of recovering from a wound to two chances of dying.

"He has only one chance in 500 of losing a limb

"He will live five years longer because of physical training.

"He is freer from disease in the army than in civil life.

"He has better medical care at the front than at home.

"In other wars from 10 to 15 men died from disease to one man from bullets.

"In this war one man dies from disease to every 10 from bullets. This war is less wasteful than any other in history.

"Only 10 per cent of all Canadians disabled for further service have been physically unable to engage in their former occupations.

"If your boy is one of the 10 per cent the Government will re-educate him in another vocation at which he can earn a living."

"In the American navy in 1915 there were admitted for treatment for venereal diseases 112 persons in every 1,000, and in the army 84 for every 1,000, the number in the army having decreased from 145 to the 1,000 after the passage of the act stopping the pay of all soldiers admitted for treatment for a venereal disease. During the last statistical year men of the American navy lost 141,378 days by sickness from a small group of absolutely preventable diseases, or rather contracted by sin. This means that every day throughout the year there were 456 men disabled by this disgraceful malady. . . . The remedy? There is but one—continence. It must be preached in the home, in the school, in the marts of trade, in the pulpit, and in military camps, and among shipmates afloat."—*Secretary Daniels*.

POINTED PARAGRAPHS

AND why should not the Vatican be with the Central Powers? The last great autocracy left in Europe is the Vatican. In Germany, in Austria—in all the countries—the rich, conservative elements move in sympathy toward the Vatican because it is the last great stronghold of vested rights, of the monarchical idea.—*Rev. B. M. Tipler, Rome, Italy.*

IT is my firm belief that the root of international war is found in the dynastic system of national organization. To centre all power in the hands of one man puts the people at the mercy of the oligarchy of parasites and satellites which surround the autocrat, and which must always constitute "the power behind the throne." On this group of self-seekers and intriguers, religion can make no impression. They are ready enough with lip-service and its varied forms of blasphemy. But religion can be effective only as it replaces lip-service by realities. The people have been nothing; they must be everything; and Democracy is the political expression of the Beatitudes.—*Dr. David Starr Jordan.*

WHATEVER the political value of Mr. Tilak's deputation may be—and on this we have expressed our doubts often enough—its great value is the impetus it would give to social reform. Mr. Tilak is known as an orthodox Brahman leader of the most orthodox section of the Hindu community. We trust that the sea voyage of this renowned upholder of Hinduism would open the eyes of all opponents to social reform and show them that the bar to sea voyages is no part of the Hindu's creed. We are amused to find that some socially reactionary Hindi papers have not let the occasion go by without shedding hot tears of sorrow at the supposed blow (?) to Hinduism that Mr. Tilak was giving by going abroad.—*Leader.*

A NUMBER of clergy of the Church of Ireland have issued a manifesto in which they give utterance to a conviction that "we may be entering upon the final scenes of the close of this dispensation," and "urge upon all Christian believers the necessity for personal consecration, watchfulness, and prayer, in view of the possible near return of our Lord Jesus Christ."

The manifesto concludes with this recommendation: "That the events of this present time should lead us all to a closer study of the prophetic Scriptures and a more serious estimate of life."

It is significant that the minds of earnest Christians in so many quarters should be stirred with the thought that Christ is soon to come again, according to His promise. The question is being agitated in England and America, and the Moody Bible Institute is taking special measures to bring the subject before every minister in the United States.—*Present Truth.*

It is a difficult matter to find a good definition of religion, probably for the reason that there is not much good religion in the world.—*The Truth Seeker.*

AN interesting story of Professor Huxley was told by the Hon. Dr. Lyttleton in a sermon preached lately at St. Martin's-in-the-Fields. The famous scientist was walking with a friend, a sincere Christian, and in the course of their conversation said:—

"When I hear that people believe in Christianity I take it for granted they are muddle-headed and confused in mind, but you are a man with a clear head. How does it come about that you believe in these things, which are to me unimaginable?" The other replied, "Do you think there is such a thing possible as mental colour-blindness, by which I mean there are some minds incapable of seeing what others see quite distinctly, just as there are some others who cannot see colours which others see plainly?" Huxley stopped in his walk, and said, "Of course, that may be, and that is perfectly possible," and then with all the grand honesty of his temperament, he said, "And if I happened to be a man of that kind I should not know it." He then walked on without saying any more.

LET us see the converts who have been first won by amusement. Let the harlots and the drunkards to whom a dramatic entertainment has been God's first link in the chain of their conversion, stand forth. Let the careless and the scoffers who have cause to thank God that the church has relaxed her spirit of separation and met them halfway in their worldliness, speak and testify. Let the husbands, wives, and children who rejoice in a new and holy home through 'Sunday evening lectures on social questions,' tell out their joy. Let the weary, heavy-laden souls who have found peace through a concert, no longer keep silence. Let the men and women who have found Christ through the reversal of apostolic methods declare the same, and show the greatness of Paul's blunder when he said, 'I determined not to know anything among you, save Jesus Christ, and Him crucified.' There is neither voice nor any to answer. The failure is on a par with the folly, and as huge as the sin. Out of thousands with whom I have personally conversed, the mission of amusement has claimed no convert.—*Review and Herald.*

Drunkards Executed!

Over 100 drunkards were put to death by the American Government last year! But every one of them had committed some crime worthy of death while under the influence of drink. We trust this sad record will soon be improved, for a prohibition amendment is now before the States for ratification. Ten years ago there were but three dry states in the Union. Today there are twenty-seven, or eighty-seven per cent of the territory of the Union. Six-sevenths of the counties prohibit saloons, and more than fifteen thousand villages and cities are dry.