

Signs of the Times

AND ORIENTAL WATCHMAN

October, 1918

Why? Where?

THE untrained eye does not grasp the dormant beauty in the unchiseled marble or the splendour in the rough outline on the canvas, but in the mind of the master sculpture or artist lie the perfect images which they with unerring skill transcribe upon the inanimate stone and the inert cloth.

In the same manner the finite mind does not grasp the wisdom of the infinite. We cannot see why many things are so. We cannot always understand the ministry of trials, sorrow or pain. Why should God

allow Truth upon the scaffold and Wrong upon the throne? Why should the dreadful carnage of the past four years be allowed to continue and vacant chairs, broken hearts and empty homes be multiplied throughout the earth?

Be assured that there is a reason though it may be beyond our ken. It is only through suffering, privation and want that the prodigal returns to his father's love and home, and perhaps it is only in the valley of affliction that we can learn to appreciate the glories of the mountain tops of harmony, unity and



SLAVERY UNDER GERMAN RULE IN SOUTH AFRICA

peace. "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Romans 8:28.

In the mad chase for money, pleasure and self gratification before 1914, men had nearly forgotten God. Some of them are learning the spurned lesson now in long vigils at lonely observation posts, in dugouts under intensive artillery fire, or during sleepless nights in a base hospital. Women are learning at bedsides of pain or in other active service that happiness does not consist of clothes, theatres or fashionable associates. Sacrifice for one's country has become popular and with it in many hearts, the finer virtue of sacrifice for others' welfare.

But still another lesson has been taught. The world is being brought face to face with eternity. When "It's over the top at 4.30 A. M., boys!" many are the lips in the tense, expectant line at 4.29 that frame for the first time since childhood an unspoken prayer for the loved ones waiting at home and for their own souls should daylight fail when they go over. Whether men may meet death with a smile or a curse there remains the God-given consciousness in even the pagan that somewhere, sometime there is a future and a judgment.

Though we may not stand in the front line trench at early dawn, yet to us must soon come the supreme test—the choice between the eternal and the perishable. We stand to-day at the beginning of the great climax of history and whether it be at the front, in the shop, the office or the home every man and woman, or boy or girl of the age of responsibility must decide his or her own destiny. We cannot avoid the issue by denying it. We cannot neutralize fire or water by declaring their non-existence, neither can we escape the reward of our deeds by disbelief. We may be infidels,

agnostics, atheists, universalists or spiritualists but it does not change the immutable fact. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7, 8.

That reaping time is near at hand. God in His mercy has allowed the shadows of more terrible events to be cast before that we may prepare. Everything in the temporal world is proclaiming in trumpet tones that we are nearing the borders of an eternal world. The ghastly crimes of lunatic Bolshevism in the name of liberty; the German nation still running amok, Europe and Asia dyed red with human blood from Paris to Vladivostok, from Archangel to Constantinople; riots in Japan; civil war in China; and the hundreds of minor calamities, are only a whisper to the tempest which the divine Word tells us is yet to break on unrepentant men in "a time of trouble, such as never was since there was a nation." This war is but the seed for that harvest and only God knows how short the time will be for it to bear fruit.

This is not a time for spineless Christianity or weak-kneed profession. But it is the time when we should know why we are living. It is the time now, before we sleep tonight—for who can tell that the morning will find us alive—to know that our sins have been forgiven through the blood of Jesus Christ. It is the time now, before another day passes, to know where and how we shall spend eternity.

"The judgment has set, the books have been opened;

How shall we stand in that great day

When every thought, and word, and action,

God, the righteous Judge, shall weigh?



The Day of Judgment

By J. M. COMER

AND I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him: for the hour of His judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7.

With this wonderful statement the apostle John opens to our view the first of a series of three messages which close the work of the gospel in the earth. We shall only consider one phase of this question at this time, that is, the judgment. When was the time reached for this message to go? The judgment work has a specified time for it, as the Apostle Paul says in Acts 17: 31: "For He hath appointed a day in the which He shall judge the world." It was still in the future in Paul's time for we read that he "reasoned of temperance, righteousness, and judgment to come." Acts 24: 25. But the angel declared that the hour of God's judgment is come.

When could this time have been reached? The scriptural key, the sanctuary and its services, furnishes us with the solution. We have clearly shown in previous issues that the day of atonement in the Jewish service was an antitype of the investigative judgment which must be carried on in heaven; and according to the prophecies of Daniel the time for this to commence was reached in 1844 at the end of the 2300 days or years of Dan. 8: 14.

There are three periods of judgment brought to view in the Bible. The first is an *investigative* judgment on the cases of all the dead and living who have been professed followers of the true God. This is conducted by God and the angels. The second is an *investigative* judgment during the millenium upon the cases of all the wicked who will then be dead. This investigation is carried on by the righteous who will have been translated to heaven. The third is the *executive*

judgment at which all who have ever lived in this world will be present to answer for their lives and actions. It is of the first period we shall deal particularly here.

Opening of the Judgment

The great scenes of the judgment are conducted amid scenes of terrible dignity and majesty as befitting the momentous decisions in hand. In the stately words of the prophet Daniel it is described as follows:

"I beheld till the thrones were cast down and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7: 9, 10.

Heaven's Record Books

The books which are brought into the heavenly court contain the records of the lives of all who have lived in this world. In Malachi 3: 16 it is said, "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a *book of remembrance* was written before him." Rev. 20: 12 speaks of a book wherein the deeds of the wicked are recorded: "And the dead were judged out of those things which were written in the books, according to their works." Again in the same verse: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which is the *book of life*." The 15th verse reads: "And whosoever was not found written in the book of life was cast into the lake of fire."

It is comforting to know that a faithful record is kept of both sides of our lives, not only mistakes, but the deeds of kindness and love as well. Jesus said, "And whosoever

shall give to drink unto one of these little ones, a cup of cold water . . . shall in no wise lose his reward." Matt. 10: 12.

The Statute Book

In Indian courts when a criminal is brought to justice he is tried by the laws upon the statute books of India, and the law he has broken condemns him.

In the government of God there is also a law which has been given to the world for the regulation of every individual's conduct. We read: "Whosoever commiteth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3: 4. The apostle Paul tells us: "There is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." Rom. 2: 12, 13.

Again: "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 9-12.

Here we have definitely stated that the law of God, the moral law, is to be the standard of judgment. "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.

Reader, look into that law, that mirror of your character (James 1: 23-25), as recorded in Exodus 20, and say if you are ready to have your case come before the heavenly tribunal?

The Court Calendar

We have found the time for the beginning of the judgment; what will be brought into court; and we are also told the order in which the cases will be tried. "For the time is come that judgment must begin at the house of God." 1 Pet. 4: 17. In Revelation 21: 18 it says, "The nations were angry, and thy wrath is come, and the time of the dead that they should be judged."

From these and other texts it is evident that judgment begins with professing followers of God from Adam down who are now lying in their graves, and ends with the professed Christians who are living. When every one of these cases has passed before the heavenly tribunal that terrible announcement will be made by the Judge of the universe: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22: 11.

When this decree goes forth, the fate of every human being will have been decided and there will be no further chance to obtain salvation. But, reader, if you have accepted of the gospel of Jesus Christ, if you have taken His word as your guide, if your life is conformed to that perfect law of righteousness, then you have nothing to fear. Your Pleader who has never lost a case committed to Him will carry your appeal through for He has promised, "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." Matt. 10: 32.

"Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Wash you make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Isa. 1: 16, 17.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9.



The Millenium

BY W. R. FRENCH

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast,

number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20:1-9.

This period of time like all preceding prophetic periods, is dated from an event rather than from some year according to some system of chronology. The event from which it is possible to reckon with accuracy is

The First Resurrection.

Verse 5 states plainly that 1000 years intervene between the first and second resurrections. Verse 6 says the blessed and holy



1,000 YEARS BETWEEN THE TWO RESURRECTIONS (EARTH DESOLATE)

THE MILLENNIUM

neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

"And when the thousand years are expired. Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the

have part in the first resurrection. They are raised to live forever, for upon them the second death has no power. John 5:28, 29 also mentions the two resurrections, calling one "the resurrection of life" and the other "the resurrection of damnation." The first resurrection takes place at the second coming of Christ, 1 Thess. 4:16, 17; 1 Cor. 15:22, 23, when the righteous dead are raised, and together with the righteous living, "meet the Lord in the air" and are taken by him to the Father's house, John 14:1-3, Rev. 7:9, according to His promise. The first resurrection marks the beginning of the millenium and it occurs at the second coming of Christ, therefore

The Millennium Begins With The Coming Of Jesus

to gather his elect from the earth. "The rest of the dead lived not again until the thousand years are finished" and the wicked, who are living upon the earth when Jesus comes, are "destroyed by the brightness of His coming," 2 Thess. 2:8; for out of his mouth goeth a sharp sword, that with it, he should smite the nations", Rev. 11:11-16, by which sword he "shall destroy the sinners thereof" out of the earth Isa. 31:9. No one is left to bury them for "I beheld, and lo, there was no man, and the birds of the heavens were fled, Jer. 4:25; "and the slain of the Lord shall be at that day, from one end of the earth even unto the other end of the earth, they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:31-33. A careful reading of these various scriptures will suffice to convince that they all refer to the destruction of the wicked at the coming of the Lord as viewed by all of his prophets. At the same time

The Earth is Desolated.

A mighty earthquake accompanies the heralding of the Son of Man (Joel 3:16) by which "every mountain and island were moved out of their places," Rev. 6:14: "The earth shall reel to and fro like a drunk-

ard, and shall be removed like a cottage, and it shall fall and not rise again, Isa. 24:20. "I beheld the mountains, and, lo, they trembled, and all the hills moved lightly . . . I beheld and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord and by his fierce anger; for thus hath the

Lord said, the whole land shall be desolate; yet will I not make a full end." Jer. 4:32-38. The prophet saw that this desolating of the earth would be so complete as to render it "without form and void; and the heavens and they had no light" verse 23. In this dark, desolate, and uninhabited wilderness, Satan fulfils the type of the scapegoat that was sent unto a land not inhabited. (See Lev. 16:9-21) and for one thousand years his work of deception is stopped.

Satan Bound in Bottomless Pit.

Satan, with the angels that sinned, is bound with "chains of darkness." 2 Pet. 2:4. The great

darkness in which the earth shall be wrapped following the Saviour's second advent is the great chain by which Satan will be bound. Further, the chain is emblematic of that which restricts his power to deceive the nations. In this latter sense it is comprehended in the removing of the nations from access by the slaying of the wicked living and translation of the righteous to the Father's



"THE EARTH SHALL REEL TO AND FRO LIKE A DRUNKARD; . . . AND THE TRANSGRESSIONS THEREOF SHALL BE HEAVY UPON IT; AND IT SHALL FALL AND NOT RISE AGAIN." ISA. 24: 20

house. The pit is declared by Isaiah to be the earth, for he says "The Lord shall punish . . . the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison and after many days (1000 years, Rev. 21:5) they shall be found wanting (margin)" Isa. 24:21,22. Under the title of king of Tyrus, Satan is described in Ezekiel 28:6-8. Verse 20 of chapter 26 shows conclusively that the pit in which this king of Tyrus is cast is the low parts of the earth. This earth is therefore the bottomless pit into which Satan and his angels are delivered into chains of darkness to be reserved unto

Judgment.

During the millennium, the saints sit on thrones of judgment. Paul says "Do ye not know that the saints shall judge the world . . . ye shall judge angels." 1 Cor. 6:2,3. When every man's account is made up according to their works, then Christ comes with all his saints (Zech. 14:5) "To execute judgment, and to convince . . . of all their ungodly deeds . . . and . . . hard speeches . . . spoken against Him." Jude 14, 15. His feet stand upon Mount Olives and it parts asunder and becomes a great plain, Zech. 14:4-8, upon which the New Jerusalem descends, Rev. 21:2, at which time the chain of darkness is broken by the entrance of light, the wicked are raised, Rev. 20:5, and

Satan Is Loosed.

He then deceives the nations into a desperate war, marshalls the numberless multitude, and encompasses the camp of the saints about, there to share in

The Executive Judgment.

Christ is seated upon a "great white throne", Verse 11, "The throne of his glory", Matt. 25:31, and before him shall be gathered all nations, Matt. 25:32. "The dead, small and great stand before God, ver. 12. They are divided into two companies "As a shepherd divideth his sheep from the goats." The books are opened and the wicked meet the record of their lives as found in the books and are convinced of all their ungodly deeds and hard speeches. There before the assembled nations, they bow and confess, Rom. 14:10-12, that their judgment is just and that they are worthy to receive the punishment that has been assigned them, because they have failed to show

mercy to Christ in the person of his saints and the poor. See Mat. 25:31-41. Then the short record is, "Fire came down from God out of heaven, and devoured them." verse 9.

Probation Closed.

From the lesson of this chapter, it is seen that no second chance is given to repent. The resurrection of life takes place at Jesus' coming. Those who come up in the second resurrection partake of the second death. Verse 14. They are judged before this resurrection. It is only upon those of the first resurrection that the second death has no power. Verse 6. Does not this solemn fact emphasize the importance of repenting, especially, since transpiring events prove so plainly that the kingdom of heaven is at hand?

Real Safety

When God says go, it is perilous to stay. When he says stay, it is perilous to go. The only place of real safety is the place where God tells us to be—and that is the place of duty. A Persian story well illustrates the folly of trying to escape danger by deliberately forsaking the place of duty.

A certain courtier of the shah of Persia came to the shah in great distress. "Your Royal Highness, I request you to permit me to remove from Ispahan to Teheran."

"Why do you wish to go to Teheran?" enquired the shah.

"Because," was the reply, "this morning as I stood in your royal presence I saw the angel of death, and he was gazing at me most intently. Permit me therefore to remove from this dreadful place and repair to Teheran."

The permission was granted, and the courtier left the city. Later in the day the shah saw the angel of death standing by, and inquired of him, "Why did you look so intently at my courtier?"

The angel of death replied, "I gazed at him so intently out of wonder, for a divine command had just come to me to slay him tomorrow at Teheran, and I was wondering what he was doing here in Ispahan."—*Selected.*

THE port of Calais and certain territory adjacent to it has been leased to England by France for a period of ninety-nine years, in consideration of military and financial aid rendered the latter by the former in the war.

Editorial Notes

WE desire to thank several friends who have this year sent us pamphlets, papers and clippings on various subjects. If not used at once these are all carefully filed and will be used in the future as needed. We shall be very glad to receive clippings and other matter from any of our subscribers on subjects in which they may be interested or of which we treat in this magazine.

"Truth and Untruth"

Under this significant heading *The Messenger of the Sacred Heart of Jesus* for September endeavours to explain away the literal days of Creation week. We are told:

"Moses did not write the Genesis in English but in Hebrew, and the Hebrew word he used was not the word 'day' but the word *yom*, a Hebrew word which means an indefinite period of time as well as 'day,' the Hebrew language having only one word to express both ideas.

"The word *yom* in this passage of the Bible evidently means an indefinite period of time for, according to the Bible itself, the sun did not appear until the fourth *yom*. There was, therefore, no alternation of day and night, as we now know it, and no means of dividing time into days of twenty-four hours each. The first three *yoms* were not natural days as we understand days at present. Further the Bible uses the very same word *yom* for the other three days, and also for the seventh day, which began after the Creation of man and has not yet come to its end."

To substantiate this point the *Messenger* cites numerous Fathers of the Catholic Church and settles the subject to its own satisfaction by saying:

"The Catholic Church who alone has been commissioned by God to interpret the Bible has never pronounced that the six days of Creation were to be understood as days of 24 hours or as long periods of time. Although individuals may still believe, if they like, that the days are to be taken as

natural days, no individual has a right to force this opinion on others."

We are fully aware that the Hebrew *yom*, translated "day" may be used for an indefinite period of time, but it is a false premise to say it is here so used for there is no proof to substantiate this claim.

Had the writer read his Bible instead of consulting fallible "Doctors of the Church" he would have seen the following:

"And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." Gen. 1: 3-5.

This is the inspired record of the first day of Creation; and it states the first thing that light was created and divided from the darkness. If this does not prove the alternation of day and night such as we experience each twenty-four hours, we shall need a High Court judge after this to explain plain English. It is an unsound conclusion to assume that because there was no sun there could not be light or day. The Bible plainly states that there was light and day and darkness the first twenty-four hours. And further to emphasize the point and give skeptics no occasion to quibble, the sacred record states at each stage, "And the evening and the morning were the—day." Perhaps someone can harmonize this with the writer's idea to mean the morning and evening of a thousand years!

Seventh Day Not Ended

We also read that the seventh day has not yet come to an end. In Gen. 2: 2, 3 it is recorded:

"And on the seventh day God ended his work which he had made; and he *rested* on the seventh day from all his work which he had made. And God *blessed* the seventh day, and *sanctified* it: because that in it he had *rested* from all his work which God created and made."

The fourth command of the Decalogue reads:

"Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work. . . : for in six days the Lord made heaven and earth, the sea, and all that in them is, and *rested* the seventh day: wherefore the Lord *blessed* the sabbath day, and *hallowed* it." Ex. 20: 9-11.

Does this mean that when the Christian keeps holy the seventh day upon which the Lord Himself *rested* (not, is resting), he is commemorating some hazy, indefinite period of the Eozoic age? and how can we keep holy by the command of God a day in honour of a period which has not yet closed? Such reasoning is worthy of Thomas Aquinas and other schoolmen of the Middle ages, quoted as authority, who used to spend days together in debating such weighty questions as,— "How many angels can dance at once on the point of a needle? If an ass were placed exactly midway between two haystacks would he ever move?" Their hybrid philosophy of pagan Aristotelian logic and papal theology can never be used as a foundation for truth.

If the Roman Church has made no pronouncement upon this question, it is evidently left to the individual's own judgment. Then why does the *Messenger* do what it condemns — "force its opinion on others?"

Private vs. Church Interpretation

We lastly deny the right of any church to interpret the Scriptures. Christ prayed, "Sanctify them through thy truth: thy word is truth." John 17: 17.

The Apostle Paul in writing to his disciple Timothy spoke of the holy lives of his mother and grandmother and said to him, "But continue thou in the things which thou hast learned and hast been assured of, knowing

of whom thou hast learned them; and that from a child thou hast known *the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.* 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: 14-17.

The apostle Peter said that even more sure for the Christian church than the testimony of the apostles to the visible glory of the Messiah and the oral witness of the



A FRENCH OBSERVATION BALLOON

Father Himself were the prophecies of the Old Testament which told of the Christ.

"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, until the day dawn, and the day star arise in your hearts." 2 Pet. 1: 16-19.

The written Word of God is "truth;" it is able to make us "wise unto salvation" when taught by godly mothers; and is "a more sure Word" than even the tradition of the apostles: therefore, it is safer to follow its teachings regarding Creation than the uninspired theories of scientists or doctors of theology.

We leave our readers to judge for themselves as to what is "truth and untruth."

Without Excuse

In the year 1914, more than 30,000,000 copies of the complete Bible were sold by all the Bible Societies and other publishers. The Word of God is now printed in nearly 200 Asiatic languages and dialects; as many African; nearly 100 Australasian and Oceanic; and more than 100 European and American.

Nearly every soldier and sailor of the 50,000,000 now under arms has the privilege of obtaining freely a complete Bible or a portion.

At no time in the history of the world has the knowledge of the Truth or the true God been so widely diffused. It is for a purpose. This generation is to see the final conflict between truth and error and God in His mercy has appointed these great publishing agencies to bring the infallible Witness before every nation, kindred, tongue and people "so that they may be (margin) without excuse" (Rom. 1: 20).

"If Ye Forgive Not"

Considerable discussion has been aroused in both the secular and religious press since 1914 regarding the individual attitude of the Christian toward his enemies.

There are only two sides to this question and no neutral ground. The duty of the individual is plain: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6: 15. The Christian who, for instance, lost a relative in the sinking of the *Lousitania*, is duty bound to forgive his enemies who torpedoed that ship. If he does not, he ceases to be a Christian for "Christian" means a follower of Christ and His teachings, and there is nothing clearer in the New Testament than our individual duty toward our enemies.

But the British Government is not Christian though many of its officials may be Christians. The very greatness of Great Britain consists in its liberal ideas regarding religious liberty and justice to all races and religions. To the state has been committed the sword of justice by God and it has the right to demand "an eye for an eye, and a tooth for a tooth." The state is not bound by the code of Christianity and never can be and remain an independent government. As a worldly institution it has been "ordained of God" and has been given the authority by God to avenge every attack on its subjects

or property and to deal with its enemies as it sees fit and proper.

"He beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." Rom. 13: 4, 6, 7.

Is It Strange?

"A MINISTER after nearly forty years of preaching writes to the *British Weekly* that for years he has not preached the Atonement. He is, he says, more conscious than ever that Jesus is a Saviour and that the world needs Him, but "I do not know how to present Him." Dr. David Smith of Londonderry, dealing with the letter in the same journal, writes:—

"Since I left the pulpit I have heard many sermons, but even from preachers who pose as 'Orthodox' I have never heard the word of the Cross, the message of Reconciliation, the glorious Gospel of the Saviour's Infinite Sacrifice for the sin of the world: and I have ceased to marvel that pews are empty and conversions unknown."

Is it strange that spirituality is nearly an unknown quantity in the 20th century? The Apostle wrote: "For the time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4: 3, 4.

A NEW history of England and her relations with America has been written for use in American schools. It presents the war of Independence in a new perspective and a way, that is only now possible, to soften any prejudice or soreness that Americans have felt on the historical issue. The new presentation of the fact is that it was not the English people who treated the American colonists with harshness that ended in rebellion and separation—the truth was that England at that time had a German king, who made a mess of English relations with America, just as the Kaiser has made a mess of German relations with the world to-day.—*Southern Cross*.

The World's News

in Sentences

August-September

Serious mutiny reported in Bulgarian army.

American service age limit to be raised to 45.

Initiative wrested from Germans. Victorious advance of Allies on Western front resulting in huge enemy losses of men and materials.

British troops land at Vladivostock.

Famine in Siberia.

Mr. Lloyd George announces that 150 enemy submarines have been destroyed.

Siamese troops arrive in France.

British airmen fly from England to Egypt.

Indian moderates decide to hold special Congress

French troops arrive in Vladivostock.

Czecho-Slovaks recognized by Britain as nation.

Epidemic of influenza throughout Indian cities.

10,000 transportation employees strike in London.

Spain to seize some of German vessels interned as compensation for lost tonnage.

American and Japanese contingents land at Vladivostock.

Austria planning a federation of states to replace dual monarchy.

Rice riots in Japan.

Typhus rages in Petrograd.

Reign of terror throughout Russia.

Special congress of Indian extremists in Bombay.

Ten thousand opponents of White Guards in Finland massacred.

Fighting on U. S. and Mexican border.

Continued Italian advance in Albania and desultory fighting on Italian and Austrian front.

London Police strike for higher pay.

Ex-Tsarvicht murdered by Bolsheviks.

All American breweries to be closed Dec. 1918.

Food riot at Madura.

Tramway strike in Madras.

Lenin wounded by assassin.

Hindenburg line reached by Allies in two places.

Allied representatives leave Russia.

Rioting in Calcutta.

Could You?

A young man gave his heart to God, and was converted through and through. There was a young lady he had been wont to visit often. She said to a familiar friend of hers, when she heard of his conversion, "I wonder if he will come to our parties now?" That friend replied: "I don't believe he ever will; and, after hearing what he said, I think he will not play cards any more." "I'll bet I can get him to play," said she. "I'll bet you can't" said her friend, and they made some kind of a wager together. These two girls were both members of the church, though they had no interest in religion. "Now, I'll tell you," said the first, "I'll give him two

weeks, then report to you." A few nights after the meeting closed, he came down to spend the evening with the girl. After they had talked a while she said, "Well, let's have a little game of cards" "No, thanks," said he "I am not going to play any more."

"You are not? What do you mean?"

"I mean just that—that I am not."

"Well, I know, you are not going to play with bad men, or gamble any more, but you will play with me."

This was his reply: "I played my first game in a parlour with a girl, and my last with a gambler in a gambling-den. Before I knew it I was gambling with all I could get."

I don't propose to start again, where I did the first time."

A brave, kind, polite answer. He had turned out a miserable gambler, and he did not propose to be caught a second time that way.

They talked on a few minutes together, and then she said: "O, pshaw! I am not going to let you be so particular. What will we do if we don't play cards?" Continuing, she said: "There is such a thing as being really fanatical. I am glad you have changed, but I don't want you to be fanatical. I wouldn't have you fanatical for anything. And right here alone, just you and I—will you play a little game with me? I'll never tell."

She pulled out a little drawer, and from it took a pack of beautiful, enameled, gilt-edged cards, and, as she held them out to him, she

gave them that quick snap—music to the player's ear.

"Come on! any game you say! your deal!" He looked at the cards; he looked at her; she was almost trembling with excitement. He looked into that eager face, and she smiled upon him out of those beautiful eyes; he saw those pearly white teeth, as they flashed out from behind coralline lips; she smiled at him again so temptingly; he thought the world of that girl.

He stood for an instant, hesitatingly looking into her face, then he reached out, and took the cards from her hands, and—tossed them over into a corner of the room. He turned, and said: "I have a lesson to prepare to night for to-morrow's recitation; I had better go home, and get it. Good evening," and he bowed, and walked out of the room.

Young man, are you made of this sort?

Why Eat Meat?

By D. H. KRESS, M. D.

(Concluded)

Causes Auto-Intoxication

Again, meat is not the most suitable food for man because of its tendency to undergo putre faction in the intestines. The poisons thus formed, if they do not cause immediate death bring about degenerative changes in the tissues.

There were in the United States last year, about 13,000 cases of acute ptomaine poisoning; nearly all were due to the use of meats. Fully three thousand of these died within twenty-four hours after the ingestion of the poison. But while one dies of acute ptomaine poisoning, a thousand die of chronic ptomaine poisoning or what is termed auto-intoxication. All meat-eaters suffer more or less from auto-intoxication; especially is this the case when chronic constipation also exists. The headaches, nervousness, insomnia and other disagreeable symptoms of the meat-eater are seldom attributed to the true cause. The many sudden deaths at the age of fifty or sixty years from heart-failure, apoplexy, and other degenerative diseases may frequently be attributed to the free use of meat.

Another reason why it is wise to dispense with meat as an article of food is because of the prevailing diseases among animals. It is safe to say one half of the meat that is sold in our markets is derived from animals that are more or less affected with some disease. We have here a partial explanation for the rapid increase of many of our modern perplexing diseases. The germs, or seeds of disease may be directly planted into the human body by feeding upon the flesh of diseased animals, while at the same time the body soil is being prepared for its growth by the introduction of waste material found concealed within its fibres. For this reason also the meat eater is much more apt to die of germ diseases than the abstainer from meats.

All narcotics and stimulants, when continuously used, not merely bring about physical degeneracy, but also moral degeneracy. Meat being a stimulant is not desirable because of its effect on the character. The disposition of animals may be changed at will, in laboratories, by merely changing the nature

of their food. Animals when fed on grains remain gentle, and when given meat to eat become ferocious, quarrelsome, and destructive. The wastes naturally contained in meat, and the poisons developed within the body through the putrefactive changes which it undergoes, tend to fever the blood, inflame the passions, thus making it more difficult to lead a pure life. No man can be at his best, either physically, intellectually, or morally, if he subsists largely on meat.

Manna and water were given to the children of Israel in order to make of them a healthy and a clean people physically and morally.

Pulse and water was the food desired by the Hebrew captives in Babylon, in order that they might have health of body and soundness of mind. Upon this food they were blessed with physical and spiritual health, and maintained their usefulness to advanced age.

Meat Is an Unnatural Food

God placed man in the beginning in a garden and surrounded him with trees pleasant to the sight and good for food, and said to him, "Of every tree thou mayest freely eat." He called his attention to the grains, nuts, and fruits; and said, "To you it shall be for meat." Gen. 2 and 3. These simple products contained all the elements required by the human body. These elements are so arranged that there exists little danger of obtaining an excess of one or a deficiency of the other. The horse, the elephant, the rhinoceros, and the chimpanzee, etc., need give very little thought or study to the problem which is so perplexing to man, of a well balanced dietary. Out of the simple foods from the soil they obtain all the elements needed to build strong bones and muscles, and for the production of energy, strength, and endurance. It is only when we live on an unnatural food like meat that the difficulty of obtaining a well balanced dietary arises. In the absence or scarcity of better foods man is justified to subsist on meat, but it is not to his own interests to do so, so long as more suitable foods can be obtained.

The fruits, grains, nuts, and products of the vegetable kingdom appeal to all of man's senses. They are tempting to the eye; to the sense of smell, and to the taste, without the addition of mustard, pepper, or other condiments, because they are natural foods. With meat, in its natural and undisguised

state, it is different. The sacrifice of life, the shedding of blood, the horrible stench of eviscerated animals at our slaughtering establishments is repulsive; it appeals to none of the organs of special sense; yet this is the food that some so much crave and are so loath to give up. To gather pears, peaches, or nuts for the table is a delight and pleasure enjoyed by all, but to prepare a chicken or a lamb for dinner few find pleasure in. Should those who subsist upon meats be called upon to slay and eviscerate these creatures which furnish their food, and prepare them for the table, meat would seldom be eaten.

Creates a Thirst for Whisky

Much will be accomplished for the temperance cause by abandoning the use of meat, since meat creates a desire for narcotics and strong drink. The constriction of the blood vessels, and capillary obstruction, produced by the irritants in the meat, alcohol for a short period counteracts through its depressing influence on the heart and its paralyzing influence on the vaso-constrictor nerves. For this reason meat and wine, or other alcoholic beverages, are naturally associated. In countries where one is freely used, the other becomes an apparent necessity. The average American consumes one hundred and eighty-five pounds of meat each year. The amount paid out for meat in the United States last year was about £530,000,000. About the same sum is paid out for the alcoholic beverages which are employed to counteract temporarily the unwelcome symptoms created by it. So universal has this craving for alcohol become that, governed by observation, some have concluded that "The craving for something more stimulating than anything found in brook or cistern is a *natural* one." This craving, although well nigh universal, is not natural. The craving for drink is frequently created, or intensified, by the use of meats, and the other irritants, as pepper, mustard, etc., which are associated with its use. The meat and wine furnished by Babylon's king were as naturally associated as were the pulse and water of Daniel, the Hebrew captive's choice.

I have no doubt, that in the future, science will fully demonstrate that the food which God gave to man when in a perfect state physically, mentally, and morally, is the food best adapted for attaining and maintaining that condition. Meat will by intelligent

thinking people, be used less and less, and many will in the near future wholly give it up as unsafe and undesirable food.

Was It Your Boy?

CHARLIE had always been "mother's boy." He ran to mother with everything. One day he repeated to her some story he has heard, that shocked and outraged all her womanhood.

What! her boy hearing and repeating such filth! She looked at him in consternation. "Now see here," she exclaimed "don't you ever let me hear of your listening to such stuff again! I am ashamed of you!"

Charlie went away abashed, half-injured, half-ashamed, but wholly estranged. Mother will not hear everything now, but there are others—companions and confidants—who never repulse him; who never hear, or tell, too much; who are never ashamed. The golden chord is broken. No more free confidences with mother, no anchor; the boy is adrift on the stormy sea of youthful passion, of which he is ignorant, or has wrong ideas.

Time passes. Charlie has low associates, his health is impaired, his fair name is disgraced.

His mother's heart is broken. Weeping, she prays, "O, why has this blow fallen on me! All my fond hopes dashed down! And I reared him so carefully!"

When Charlie came so confidently to her with that first unclean story, she embodied, to him all love and all wisdom. Mother might have kept him. Mother might have helped him. Mother might have told him all the clean, sacred, glorious truth, and taught him to win the crown of a pure manhood, to be "a brother of girls," a respecter and protector of womanhood, who could give, at the marriage altar, honour for honour, purity for purity, and reverently share with God the divine attribute of fatherhood. But—she didn't.

One more young life wrecked through the ignorance of a mother.—*Selected.*

THE Dominion of Canada was so called, says the *Glasgow Herald*, on a suggestion found in the Bible. "Sir Leonard Tilley had been reading in the 72nd Psalm, 'He shall have dominion from sea to sea,' and thought the passage applicable to Canada."

HEALTH AND TEMPERANCE NOTES

American "Coffin Nails"

No less than four billion American cigarettes were sent to China last year, another billion to the Straits Settlements, a hundred million to Siam, another hundred million to Hongkong, and about ten millions to the Philippines.—*The Bankers' Monthly.*

Surgeon-Generals Indorse Prohibition

Surgeon-Generals Braisted of the Navy, Blue of the Public Health Service, and Gorgas of the Army—the three leading medical men in United States' employ—have expressed themselves unqualifiedly in favour of nation-wide prohibition during the war.—*Life and Health.*

Legal Decision on Tea

In the King's Bench Division on April 24, 1918, Mr. Justice Darling, Mr. Justice Avory and Mr. Justice Shearman, on a "food hoarding" case, handed down the decision that *tea is not a food*. "Mr. Justice Avory said that tea was not taken into the system for nourishment but as a stimulant, and on that ground he held that it was not a food." For many years this journal has been teaching the same; and also the injuriousness of tea-drinking because of the alkaloid, "theine." There would be many less headaches, nervous breakdowns and "nerves," and much less insomnia, if all teapots were at the bottom of the sea.

Canada Forbids Liquor Importation

According to the *Canada Gazette*, "the necessity for conserving all the energies and resources of the country for the prosecution of the war by promoting thrift and economy and by increasing the national efficiency, has led to the enactment of regulations prohibiting the importation of intoxicating liquors into Canada." Exception is made of sacramental wine, and of liquors for medicinal purposes.

The Goal for India

"What should be the goal which every civilized State marks out for itself towards the liquor question? We have not the slightest hesitation in saying that it should be the complete and absolute prohibition of the sale of alcohol. There is, it seems to us, no half way house in this matter. . . . In India we have to insist that the goal which the State deliberately sets itself is complete and absolute prohibition of the sale of alcohol as a beverage, fully recognizing that the goal is very distant, but that our immediate policy shall be framed to its ultimate attainment. The struggle for life in the future will be so intense that there will be no place in the world for societies sodden with alcohol and its awful accompaniments—immorality, lunacy, disease, crime."—*Times of India, May 25, 1918.*

Signs of the Times

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No Beer for Holland

A dispatch from The Hague, dated February 11, informs the world that the queen of Holland has issued a decree prohibiting the distributing of any further grains to the distilleries and the breweries. This action is taken in order that these good grains may be preserved for food. How good it would be if the brewers and the distillers would recognize that their work is evil and only evil, and instead of being driven out inch by inch, would throw themselves into the great field of humanity's needs, and join in conserving our foodstuffs rather than manufacturing them into poison!

Prohibition Prohibits

This is illustrated by the experience of Washington, D. C., U.S.A.

In November and December, 1917, under Prohibition, there were 1,197 fewer arrests for drunkenness than during the same months of the previous year. "Disorderly conduct" is generally associated with drunkenness, and the arrests for that were 241 as against 643. "Assaults" are also connected with intoxication, and the figures are 153 as against 299. For house breaking they were 56 instead of 106; and for cruelty to animals 58 instead of 101.

Progress

"We learn with pleasure from the *Indian Social Reformer* that the Government of his Exalted Highness the Nizam of Hyderabad has issued a resolution in the Judicial Department against the dedication of minor girls to the service of temples. Our contemporary says:

"The resolution says that, while Government have not the least intention of interfering in any way with the religious practices of any sect, they desire it to be known generally that they will never tolerate the action of any person who, under the pretext of a religious ceremony, employs a girl of minor age for purposes of prostitution or for any other unlawful or immoral purposes, leading to his own unlawful gain. The sections in the Hyderabad Penal Code bearing on the offence are quoted, and his Exalted Highness' Government proceed to notify that no person shall be freed from responsibility merely on the ground that a girl under sixteen has been dedicated to a temple."—*Leader*.

The Cost of Drink in England

It is calculated that since the war began the drink traffic of England has used up over 60,000,000 cubic feet of shipping space, that it has used up over 3,000,000 tons of food, and more sugar than the whole of the British army; that it has involved the handling by road and rail of a weight of 60,000,000 tons, has accounted for the produce of 1,000,000 acres of land, and has burned 3,000,000 tons of coal. . . . The quantity of cereals and sugar used in the manufacture of alcohol in England during 1917 could be sufficient to have furnished supplies for an army of 3,000,000 men for a whole year.—*Melbourne Age*, Jan. 15, 1918.

Prohibition now for England Would

Save 1,000,000 tons of shipping a year, equal to 160 voyages of a 6,000 ton wheat ship.
Save the need for compulsory bread rations.
Save £350,000,000 a year on drink and its results.
Turn breweries into productive works.
Save 850,000 tons of grain a year, enough for 380,000,000 bread rations for the United Kingdom.
Save over 1,000 tons of sugar a week, enough for 270,000,000 sugar rations for the United Kingdom.
Establish the only equal system for bread rations.
Save wagons, vehicles, and horses for transporting about 10,000,000 tons a year.
Transfer vast quantities of petrol and coal from wasteful to productive uses.
Save the waste of 1,000,000 acres of land.
Abolish the need for National Service Department.
Save thousands of little children's lives.
Probably cut crime in two, and
Lay the foundations of an enduring reconstruction.—*From "The Parasite" by Arthur Mee*.

POINTED PARAGRAPHS

It is men, not measures, who move the world.
—Sir Harcourt Butler.

What's the matter with Europe? She has failed to distinguish between confirmation and conversion.

If we used the same methods in conducting our business that we do in running our churches, the former would go to pieces in six months.

It is evidently the aim of thousands of Anglican ministers to make their churches and their services as like as possible to ours, says the *Catholic Times*, of Liverpool.—*Pilot (Roman Catholic)*.

The church has not failed in this crisis. To be sure it did not prevent the war. Neither did socialism, civilization, culture, diplomacy or armaments.

Nothing save Christianity will save our civilization. Wealth will not save it. Military power will not save it. Education will not save it. The civilizations of antiquity had all of these, and perished. Christianity is our only but all-sufficient hope.—

Dr. Remwick Harper Martin.

There were two boys in the Taylor family. The older said he must make a name for his family, and so turned his face toward Parliament and fame. The younger decided to give his life to the service of Christ, and so turned his face toward China and duty. Hudson Taylor, the missionary, died, beloved and known on every continent. "But when I looked in the encyclopedia to see what the other son had done, I found these words, 'The brother of Hudson Taylor.'"

It is doubtful if there ever was a period in which there was such an unmistakable consciousness on the part of those who live closest to Him that His return is at hand. This is not emotion, nor fancy. Did not Christ say that His Spirit should show His people things to come? And while I am quite willing to agree that this last sign may not be altogether reliable, it is none the less significant and indicative. If I am travelling through an unknown country in company with those who know it, and see fellow-passengers taking down their wraps, putting aside their books and papers, and getting ready to depart, I know we are getting toward the end of the journey. And when all over the world among the most earnest, active, vigorous, self-sacrificing men and women in all the mission fields of the world, there is an inexplicable stirring of consciousness that He is coming soon, we cannot

affect to ignore it. It is eloquent of a movement of His Spirit in the hearts of His people, preparing them to catch the sound of His foot-fall, and to welcome His approach.—*Dr. Stuart Holden.*

In these days of rejection of the Bible by many of the university-trained clergy, it is refreshing to read the following message of President Wilson's given to the American troops before starting to France.

"The Bible is the word of life. I beg that you will read it and find this out for yourselves,—read, not little snatches here and there, but long passages that will really be the road to the heart, of it. You will find it full of real men and women not only, but also of the things you have wondered about and been troubled about all your life, as men have been always; and the more you read the more it will become plain to you what things are worth while and what are not, what things make men happy,—loyalty right dealing, speaking the truth, readiness to give everything for what they think, their duty, and, most of all, the wish that they may have the approval of Christ, who gave everything for them,—and the things that are guaranteed to make men unhappy,—selfishness, cowardice, greed, and everything that is low and mean. When you have read the Bible you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty."

Not of the mollusk, not of the rhizopod, not of the primal germ, but of the omnipotent God! Lineage of the skies! Genealogy of heaven! I tell you plainly that if your father was a muskrat, and your mother an opossum, and your great-aunt a kangaroo, and the toads and the snapping turtles were your illustrious predecessors, my father was God. I know it. I feel it. It thrills through me with an emphasis and an ecstasy which all your arguments drawn from anthropology and biology and zoology and morology and paleontology and all the ologies can never shake.

From such a stenchful and damnable doctrine turn away. Turn away from this idea of your origin—an idea filled with the chatter of apes and the hiss of serpents and the croak of frogs. Turn to another idea, the idea of your real origin—"In the beginning God."

We have no consanguinity with the dog that fawns at our feet, or the spider that crawls on the wall, or the fish that flops in the frying pan, or the crow that swoops on the field carcass, or the swine that wallows in the mire. Every body sees the outrage it would be to put beside the Bible record that 'Methuselah was the son of Enoch, who was the son of Jared, who was the son of Mahalaleel, who was the son of Cainan who was the son of Enos, who was the son of Seth, who was the son of Adam, who was the son of God,' the record that the microscopic animalcule begat the tadpole, and the tadpole begat the polliwog, and the polliwog begat the serpent, and the serpent begat the quadruped, and the quadruped begat the baboon, and the baboon begat man.