

Signs of the Times

AND ORIENTAL WATCHMAN

November, 1918

The Supreme Victory

By J. A. L. DERBY

THERE have been events in history of which it may be said that the whole course of human affairs would have been, not only different but retrograde, had those events resulted other than they did. It was a supreme hour for human history when Miltiades drew up his ten thousand Greeks on the plain of Marathon to face the hordes of Darius. Had the Greeks not won in that hour, western civilization would never have been. Instead of the art, literature and liberty—of which Europe and America boast, we should have Oriental despotism, barbarism, and stagnation. Honour to Miltiades and his hoplites!

It was a supreme moment for western civilization and religion, when Charles Martel and his Austrasian Franks defied the Moslem hosts of the hitherto unconquered Abderrahman. Against the iron wall of Martel's soldiery it is said that 375,000 Mussulmen beat out their lives. Europe was saved from being to-day what Turkey is. Honour to the brave men who fought at Tours!

And what mind can compass the issues which might have arisen from the crises of the present war. Think of Mons, of Verdun, of the Lower Piave, and of the last great

struggle to stem the flow of German hordes toward Paris.

But in all these instances the result was the work of thousands. It was the courage of thousands which won at Marathon and Tours and Verdun. The individual gathers



FISHERMEN BY THE SEA OF GALILEE NEAR THE SCENE OF
RECENT BRITISH VICTORIES

strength and bravery from the multitude who fight with him.

But in the 18th chapter of John's Gospel, the 37th verse, is recorded the most dramatic moment in the history of the world. It is the moment when the humble carpenter of Nazareth, in the final act of shedding His own blood in the bloodless conquest of the hearts of angels and of men, stands on trial for His life before the representative

of the power that then ruled the world.

In that moment there was a crisis which rose to the height of the morally tragic and sublime. It was perhaps the only moment in the history of the human race when the fate of the universe hung on the moral steadfastness of a single man. When Jesus stood before Pilate, of the multitude there was none with Him. He trod the winepress alone.

This, I say, was a supreme moment for the human race. If the carpenter of Nazareth had failed in that hour, human progress would have stopped, history ceased. The old world was in its bankruptcy. Human wisdom had proved unable to save it. Socrates had been murdered for calling men to reason. Plato was unable to find the key to self-mastery. Cynic and Epicurean, Sophist and Stoic had in turn offered his philosophy as a panacea for human ills. All had failed. In the wisdom of God, the world by wisdom knew not God. Unless a new force had taken hold of mankind, a steadily deepening moral and intellectual night must have settled upon the world.

But a child of poverty, born in a stable, cradled in a manger, grown to mankind in the determination to live a king in the realm of His own spirit, followed that purpose, without faltering, to death. But that death set free the human soul once more. It is worth our while to scan with searching eye the source of power in this Man; whence the fortitude which stood unshaken in the great crisis.

It may be said, and often is, that the battle was fought in Gethsemane. And undoubtedly that was the hour of resignation and decision,—"Not my will, but Thine be done." But there is no more frequent illustration of human weakness, than that of resolutions and choices being made in our quiet closets and garden retreats, only to be shattered by the onrush of trial and temptation. The poet says:—

Not in the crowd does man prepare
His noblest deeds to do and dare,
Which Heaven itself may own;
But ere with power divine endured,
The soul in deepest solitude,
Where human eye can ne'er intrude,
Must first retire alone.

In a very real sense, this is true; but the credit we get must be for what follows—for the outward event, the action in the hour

when our private resolves are put to the test. This seems to be the way the great spiritual genius Paul viewed the matter. No mention is made of Gethsemane by him. It is on the scene in Pilate's judgment hall he fixes his eye. It was there, so he writes to Timothy, that "Jesus Christ witnessed a good confession." There the real test came, the proof was made.

It is not the power of Christ which seems to me to stand out most forcibly. That power was amazing—power over the inorganic world, to say to the winds and waves, "Peace," and there is a great calm; power over the brute world—to but think the thought and a multitude of fishes crowd to breaking the nets of His disciples; power over disease—to touch the leper and his flesh returns as the flesh of a child; to speak the word, and the blind see; power over death—to command, and a man four days dead stands forth in the bloom of health; power over the spirit world, before whom a legion of devils flee shuddering away. That power, I say, is amazing. But His power is not what impresses me most. No, not his love or his power. Ecce homo! Aye, behold the man! Behold Him as, when the hour draws nigh in which He must be offered, He steadfastly sets His face to go up to Jerusalem, knowing full well that there He must die. Behold Him, as before the mob, howling for His blood, in Pilate's judgment hall, He calmly stands but utters never a word! Behold Him when in Herod's court, in mockery arrayed with royal purple and crowned with thorns, He opens not His mouth! Behold him as the scoffing crowd in hellish glee strike with a rod the thorns into His flesh; as with the lictor's lash His back is seamed with bloody gashes! Wonder, O heavens, and be astonished O earth! Why is it, that this man, whose power has been shown to extend over every realm of the universe, why is it, I ask, that He does not call for twelve legions of angels to strike dead the whole vile race of venomous worms that are stinging him to death? No, it is not His love or His power that impresses me most. It is the great "calm" Christ. And this kingship, the kingly sovereignty that rules in the realm of the soul. This is that self conquest which is greater than the conquest of cities.

The world is again in its bankruptcy. Truth has not failed; but it is uncongenial, and has been rejected. As a result, we have faced again toward barbarism. Still allured

by the old slogans, liberty, fraternity, equality, trust, justice, righteousness, but with strange and perverted meanings, we have set our faces toward the night. It is indeed too late to hope for universal regene-



GENERAL ALLENBY

The Liberator of the Holy Land

ration; but it is the supreme hour for testing the stuff of which our purposes are built. Listen as Pilate asks, "Art thou a king?"

"I am what you say, a king. But my kingdom is not of this world. To this end

was I born and for this cause came I into the world, that I should bear witness to the truth." These words mark for us the sphere of kingly service,—it is bearing witness to the truth. It was in this service that Jesus, and Socrates, and Savonarola, Huss, Ridley, Cramer, and a royal host lost their lives. In the footsteps of these men we must follow. Let then this purpose be our high resolve, that whether the guiding light of duty leads where applauding crowds proclaim our praises and our worth, or whether it be that in some lonely wilderness where the howl of the wolf and scream of the owl in the silent night shall be mayhap our only requiem, let this, I say, be our resolve and consolation, that whether men have heard our message or rejected it, we at least have striven to ennoble them.

Love Makes the Stitches

SHE was a little Austrian woman, and she was crossing the ocean on a great hostile liner. Most of the other women were the wives of Englishmen, and they could not forget that her country was at war with their land. They ignored her, and she was left much to herself. And yet—

One morning as she was walking up and down the deck in her solitary way, she passed the steamer chair of a middle-aged Englishwoman who was knitting at a gray woolen sock. And suddenly she paused in her walk and held out both her hands.

"Oh," she cried in very good English, "will you not let me knit a few rows on that sock?"

The Englishwoman looked up. And her face was cold and rather hard. "I think," she said, "that you would scarcely want to knit on *this* sock! For it is going to an English colonel—my husband!"

The little Austrian woman looked at the colonel's lady. And there were tears in her eyes. "Listen," she said in a low, shaking voice. "I, myself, have a son. He is an officer in the Austrian army. But if you knew my son, I do not think you would hate him! If I knew the colonel, your husband, I do not think that I should hate him, either—" She paused for a moment before she went on, and then said, "Now that the world is torn by war, we women must do what we can to keep a little love in it. May I, perhaps, knit a few rows on the sock?"

Silently, but with tears in her own eyes, the English woman handed over the gray wool.—*The Christian Herald.*

Demon Possession in China

The following remarkable story appeared in the *China Press* (Shanghai) of recent date and was reprinted in the *Pioneer* of August 31, 1918. We have no reason to doubt its veracity for we have evidence of the most reliable kind from other sources that demon possession is not an uncommon malady in China, and the well-known book by Mrs. Howard Taylor, "Pastor Hsi," records several cases of healing by this Christian pastor through the name of Jesus Christ. That name is as powerful to-day as when the apostles were alive. The only reason we do not see more miracles wrought is the lack of faith in the Christian church.

"In the village of Zen-Lien has occurred a case of what the Chinese call demon possession, the story of which, and of the alleged cure, sounds like a narrative from the Bible. As related by a reliable person who had full and accurate information of the entire affair and was an eye witness of the 'cure,' the story is as follows:

"A man named Tsong had married and taken his young wife to his home where he lived with his mother. Not long after the wedding Mrs. Tsong was suddenly seized with a strange malady. She recognized no one; chewed her tongue, bit her arms and scratched herself: ran about in a dazed manner, throwing things around and upsetting tables and knocking people over. All sorts of plans were resorted to in order to cure her; charms were tried, *ghots* money was burned, sooth-sayers were consulted, and Taoist priests were summoned to work their incantations. All, however, to no purpose. The poor woman continued in the same pitiable condition, uttering at times the most absurd nonsense and moreover, although a native of this region, speaking entirely in Hunanese Mandarin, a language which it is asserted she had never before spoken or been able to speak.

"After such conditions had existed for over twenty days a woman, a member of the Methodist Church of the village, went to call on Mrs. Tsong. This woman tried to talk

with Mrs. Tsong but could get no replies to her questions. She then sang some hymns and prayed. Achieving no result from this interview the good sister decided to ask Mr. Zi, the pastor, to see the woman. He readily consented and one evening near dark went to the house with several members of the church. After considerable difficulty in gaining her attention, Mr. Zi asked Mrs. Tsong what her name was.

'My name is Li,' was the reply.

'No,' said the pastor, 'I know who you are; you are the devil.'

'I am not,' was the answer in an angry voice, 'I am the true god.'

"Nothing more in the way of conversation could be had with the woman and so the pastor gathering the church members about him, knelt in prayer. After this a hymn was sung and then addressing the evil spirit the pastor said: 'In the name of Jesus Christ, I order you to come out of her.' Immediately the woman fell to the floor as if dead, and for over three hours lay there, hands and feet cold, and evincing no sign of life except a gentle breathing which was apparent only to one who bent over her.

"While these things were going on, people had been collecting until the house was filled, and more than a thousand people crowded the streets nearby. Everyone was excited and many declared that Mrs. Tsong was dead. The more they talked the angrier they became. They threatened to beat the church members and tear down the church and said they would drive the Jesus doctrine out of the town. Before any overt acts were performed, however, the woman suddenly revived. She sat up and recognized her friends, spoke normally, and was apparently perfectly well.

"Naturally this affair made a tremendous sensation. People through all that district were stirred up. Families not only professing Christianity, but the wealthiest and most important family of the whole region burned all their idolatrous paraphernalia. Many

(Concluded on page 12)

Instant Salvation

A MESSENGER met me hurriedly as I was going out of church one Sunday morning, and begged me to cross the street to see a man who was said to be dying. I crossed the street, entered the sick-chamber, and drew near the bedside of the young man, a commercial traveller, who, while passing through the city, had been taken suddenly and seriously ill. I took him by the hand and said, "You are very ill."

"Yes," and with a pitiful look he added, "the physician says I have but a few hours to live."

I said, "Are you ready?"

"Oh, no, no; I wish I had three weeks, and I could be ready."

Said I, "My dear friend, let me show you that you only need three minutes in order to be ready, if you will do what God says."

I then opened the Scriptures and showed him how God had laid our sins upon Jesus; and I said, "Now the word is, 'Behold the Lamb of God;' look unto him, even with your dying eyes, and say, 'O Lamb of God, that takest away the sin of the world, have mercy on me!' Cast your soul on him. Is that not plain?"

"But tell me how to do it."

So I turned to the tenth chapter of Romans and read, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

"Now," I said, "do you receive Jesus Christ?"

"I do, according to the best of my ability."

"Then just open your mouth and confess it, and God says you can be saved."

It was all done in a few brief moments.

At six o'clock I returned, anxious to hear from the young man. As I entered the house, I met the landlady, and asked, "How is he?"

"He is gone," but she added, "I wish you I could have been here and seen him die. I never witnessed such a triumphant death. It was amazing. After you went out, he sent for my husband, who had been for years a backslider, and had not prayed. He said to him, 'I want you to kneel down by my bedside and praise God that he sent a man who

told me how I could be saved in three minutes."

The poor man said, "I do not know how to pray."

"But you must."

And there, in spite of his protestations, he compelled this backslider to get down on his knees to praise God that he saved him in three minutes. It was a new life for him as well as the other.

Five years afterward I was called to preach in a strange place, and went much against my will; for I was so busy I did not see how I could go. In the course of my sermon I related the story of the young man who had been saved in three minutes. On the Saturday following I was asked to attend the funeral of a man who had died; and as I drew near the corpse and looked into his face, I said, "I know that man; I knew him fifteen years ago when, week after week, his Christian wife used to rise in my meetings and request prayers for her husband. For years I have not seen him; but here I am called to attend his funeral." And while I was talking a young man stepped up to me and said:

"I should like to see you a moment. I heard you preach last Sunday, and tell the story about a man who was saved in three minutes. When I got home I was so filled with it that I said, 'I will go in and tell this sick man. I went in, sat down by his bedside, and just told the story as you had told it, about the young man who was saved in three minutes; and the gray-haired man said, 'That is remarkable, is it not? I could do that.'"

He did just the same thing; he confessed Christ, sent for his family, and there with his dying breath he, too, confessed Jesus Christ, the Lamb of God.

And so God used that word twice, and I have told it the third time now. Perchance some careless one or some serious one, perchance some worldly one, perchance some thoughtful one may just believe it, and in the silence of this hour lift the eyes to him who hung on the cross, and is now on the throne, and say "O Lamb of God, I trust thee, I take thee!"—*Selected.*

God's Eternal Fire

By J. M. COMER

EVEN as Sodom and Gomorrah, and the cities about them in like manner, . . . are set forth for an example, suffering the vengeance of eternal fire." Here is plain proof for the fact that the fire which is to destroy the wicked *is eternal*! In other places in the Bible it is referred to as "everlasting." We know that that which is eternal is everlasting. It is endless as God Himself, because only God is eternal. What then is the fire which will destroy the wicked if it is to continue forever? Is it eternal in itself or in its effect? We know that God's plan is eternal; so that which He once has ordained will never change. Otherwise it could not be eternal.

In Ephesians 3:11, the Apostle Paul says, "According to the eternal purpose which he purposed in Christ Jesus our Lord." Then I repeat that that which was once purposed by the eternal God will always throughout eternity be so. In Exodus 33:18-23 we read of Moses asking to see the glory of the Lord, and the answer is in verse 20 where God says, "Thou canst not see my face: for there shall no man see me, and live." And yet we know that in the beginning God talked with man "face to face." What is the trouble then?

In Isaiah 59:2 we read: "But your iniquities have separated between you and your God, and your sins have hid his face from you." Therefore sin prevents communion of God with man. In the beginning when man was pure and sinless he could see God face to face and yet live; but when sin entered, divine mercy veiled His glory so that sinful man would not be destroyed. Why? We read in Hebrews 12:29: "Our

God is a consuming fire." And Moses writing of the experience at Sinai said, "The sight of the glory of the Lord was like devouring fire." Ex. 24:17. Again we read: "For the Lord thy God is a consuming fire." Deut. 4:24. Again in the 9th chapter and 3rd verse: "Understand therefore this day, that the Lord thy God is he which goeth over before thee; as a consuming fire he shall destroy them." Thus it is clear



AS SODOM AND GOMORRAH

that it was the *glory* of the Lord which consumed the enemies of Israel.

We read further: "The earth mourneth and fadeth away. . . The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth." Isa. 24:4-6. From this it is evident that the earth, the physical earth, suffers as the result of sin. This in fact was a part of the result of the fall of man, for God said, "Cursed is the ground for thy sake." Gen. 3:17. We must keep in mind

that God is a consuming fire to sin and anything contaminated by sin. So we find: "For it is the day of the Lord's vengeance and the year of recompences of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone and the land thereof shall become burning pitch." Isa. 34: 8, 9. Now put with this Isa. 30: 33: "For Tophet is ordained of old, . . . he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."

The substance then for fire is here in the earth at the present which is under the curse of sin, and when the glory of the Lord is revealed, there is spontaneous combustion and it burns and the fire is unquenchable and as long as there is any substance left it will burn. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts that *it shall leave them neither root nor branch.*" Malachi 4: 1.

But one may ask, When will this take place? We read in Hebrews the 10th chapter and 26th verse: "For if we sin wilfully after that we have received a knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." But when? "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2: 8. Again: "And to you who are troubled rest with us, When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with *everlasting destruction from the presence of the Lord* and the glory of his power; when he shall come to be glorified in his saints." 2 Thess. 1: 7-10.

All this is to take place when Jesus comes in the threefold glory of, first, His own; secondly, His Father's; thirdly, the glory of all the holy angels. See Luke 9: 26. How then can a defenceless sinner stand in that glory when the appearance of only one angel at the tomb of Jesus struck to the earth the Roman guard? We are told that the angels of heaven are a countless throng, and

that they all come with Jesus. But now look again at 2 Thess. 1: 7-10, and we note that the punishment of the wicked is to be everlasting "*destruction from the presence of the Lord.*" With this, let us read Psalm 139: 7-10: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall uphold me." Further in Psalm 97: 1-5: "A fire goeth before him and burneth up his enemies. . . The hills melted like wax at the presence of the Lord."

It is very plain then that the total *destruction* of the traces of sin and sinners is brought about by the revelation of God's glory and that in no place will there be an escape from it.

Of the new earth we read: "As truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14: 21. Then if we read Malachi 3: 2 and Nahum 1: 5, 6, 9, the fact is established that there will be no place for sinners after the glory of the Lord fills the earth, as the waters cover the sea. The popular conception of an ever-burning hell and everlasting torment is thus proved to be entirely false.

But that same glory which destroys all sin and sinners is a part of the inheritance of the righteous, for we read in 1 John 3: 1-3: "They will be like him." In Isaiah 33: 14, 15 we also read, "Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burning? He that walketh righteously and speaketh uprightly." As the Psalmist beautifully expresses it, "In thy presence is fullness of joy: at thy right hand there are pleasures for evermore." Psa. 16: 11. The glory of God which rides the earth and universe of sin and sinners will remain unveiled forever and this is heaven's pledge that "affliction shall not rise up the second time." Nab. 1: 9. There is no place in the whole universe for sin or sin-contaminated souls, but the redeemed of earth will, as Paul says in 1 Cor. 13: 12, "see him face to face." His eternal purpose will be fully worked out, and every creature in heaven and on earth in perfect accord with the great Creator.

It may be a little farther around the corner in a square deal, but the road is better."

The Truth Regarding Hell

IT was an American general who said, "War is hell." That was during the Civil War. We wonder what General Sherman would say had he lived to witness some of the battles now raging in France. They certainly approach the nearest to the prevailing ideal of a nether region of anything yet seen in this world. The traditional belief regarding hell, however, is that somewhere beneath the surface of the earth there is a perpetually burning lake of fire into which the wicked are hurled at death, and harried, flayed, and tortured in every conceivable manner, to all eternity.

As pointed out before, tradition can never be considered a safe guide in matters pertaining to religion, for the followers of tradition must depend wholly upon what their clergy or priests teach them, or upon individual judgment, all of which are very unstable and fallible. Tradition is stationary, retrospective and retrogressive, justifying its disciples in the heresies of their fathers, be they idolaters, infidels or atheists.

The Bible and the Bible only is the safe guide. Not one text of it, but all texts bearing on a subject must be reviewed as evidence. What does the Bible teach concerning hell?

The Meaning of Hell

The Hebrew *sheol* is the word from which in all cases in the English Old Testament "hell" is translated. But in half of the places where *sheol* is mentioned it is translated into the English as "grave." In every instance in the Old Testament *sheol* could be translated "grave" and be in harmony with the context. It is not used to designate a place of burning in some subterranean cavern.

The equivalent of *sheol* in Greek is *hades*. *Hades* may also be translated as "grave" in each place where it is used without doing violence to the text.

But the Greek *gehenna* is used twelve times in the New Testament referring definitely to a burning or fire. It was the name

of the valley outside old Jerusalem where the rubbish and filth of the city were burned with the bodies of malefactors.

In not one of the places used, however, do these texts prove the present continuous torture of the wicked or the presence of Satan and his angels, or their never-ending torment of the lost.

In 2 Pet. 2:4, we are told that the evil angels were cast into *tartarus*, translated "hell," but Rev. 12:9 tells us this was the earth: and the Greek *abussos* is translated "bottomless pit" throughout Revelation, which by a comparative study will be found to be the earth.

The three meanings of the word "hell," therefore, as used in the Bible are,—

1. The grave,
2. A place of burning,
3. The earth.

The Wicked Dead Not Being Tortured

The whole popular belief in the post-mortem punishment of the wicked depends upon the falsehood of the soul's immortality. Tradition has built up the theory that the saints go to heaven at death, therefore, it reasons, the sinners go into torment. The Bible teaches nothing of the kind.

The Bible Teaches

1. There is absolute cessation of all consciousness in death for both saint and sinner. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 136:3, 4.

"In death there is no remembrance of Thee." Ps. 6:5.

"The living know that they shall die: but the dead know not anything." Eccl. 9:5, 6. See also Job 14:21 Acts 2:34, and kindred texts.

2. There will be a resurrection of the righteous and the wicked dead for their rewards or punishment.

"Marvel not at this: for the hour is coming, in the which all that are in their graves

shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

See also Job 21: 23-30, 2 Pet. 2: 4-9, Matt. 16: 26, 27. John 12: 48, 1 Thess. 4: 13-18, 1 Cor. 15.

3. As brought out in the last issue of this paper, the righteous will be taken to heaven to reign a thousand years with Christ, all the living wicked having been destroyed by the brightness of His coming. At the end of the millenium all the wicked are raised to life (Rev. 20: 5), and will attempt to take the city of God, when fire comes down from God out of heaven and wholly destroys them. Rev. 20: 9, 10, 12-15.

"The fearful, and unbelieving, and the abominable, and murderers, and whoremongers and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21: 8.

The Bible in various places tells us the wicked shall be as "chaff," as "tow," as "thorns," and other inflammable substances. There will be a difference of punishment and the length of time required in which they suffer according to the "deeds done in the body"; it may be hours, or days or longer, we are not told, but finally not a trace will remain.

"But the wicked shall perish, and the enemies of the Lord shall be at the fat of lambs: they shall consume; into smoke shall they consume away." Ps. 37: 20.

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

"For yet a little while, and the wicked

shall not be: yea, thou shalt diligently consider his place, and it shall not be." Ps. 37: 10.

Of Satan it is recorded:

"Therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Ezke. 28: 18, 19.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65: 17.



FIRST PHOTOGRAPH OF THE ALLIED NAVAL BOARD

Front row, left to right: Admiral Sims, U. S. N.; Admiral de Bon, France; Sir Erle Geddes, Great Britain's First Lord of the Admiralty; Admiral de Revel, Italy; Rear Admiral, Funakoshi, Japan. Back row, left to right: Admiral Fremantle, Great Britain; Capt. Twinling, U. S. N.; Rear Admiral de Lostende, France; Capt. Crease, Great Britain; and Admiral Sir R. Wemyss, Great Britain's First Sea Lord.

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

No language could be more positive than in the foregoing texts. If the wicked are going to perish, "consume into smoke," be burned up, "be ashes," left "neither root nor branch," even their very place to be destroyed, and Satan himself become "ashes," and never "be any more," and the righteous to have no more remembrance of them, and the curse of sin to cease, where can there be a place for hell such as described by tradition?

Oh, no! There will be no fond fathers and mothers looking over the battlements of heaven through eternity to hear the cries of their wayward children for just one drop of

water. No children will behold forever the torment of their lost parents. The heart of friends will not be wrung and crushed by the abiding presence of those less fortunate in never-ending torment. Away with such a Satanic doctrine! Can any Christian knowing the love of Christ and God the Father believe that the Christian heart will be so hardened as behold such sights with pleasure and joy, or that such scenes will be allowed to endure in the wonderful, pure, happy, new universe of God? Never!

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

And contrary to the teachings of some, innocent children and those who have never heard the precepts of heaven's law will never be consigned by a merciful God to the flames of the last great day.

"For as many as have sinned without law shall also perish without law." Rom. 2: 12.

"Forever and Ever"

The only texts which can be brought forward to support the doctrine of never-ending torment are the two texts used in Revelation containing the words "forever and ever." But these words are admitted to have a limited sense in other places, and for each one of the three places where they are used, fifty texts can be given to prove that the wicked are finally, totally destroyed, and that there is not a place of torment at the present time. The Bible does not contradict itself in any place; therefore, we must conclude that that as the words "forever and ever" refer to limited time in other cases, they also refer to a limited time regarding the punishment of the wicked, "who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1: 9.

And if any should bring forward the allegory of the rich man and Lazarus as another support for the traditional idea, it is only necessary to review the scores of texts to the contrary in the Bible and also turn and read the basis of the allegory in the history of Josephus. The Saviour only used this Jewish fable to point His lesson regarding the equality of mankind.

It is only through partaking of the tree of life, from which Adam was driven that he

might not be an immortal sinner (Gen. 3: 22-24), that immortal life is perpetuated. The saved will have access again to that tree through belief in the life, death, and resurrection of Jesus Christ. (Compare John 3: 16; 15: 10 and Rev. 22: 14, 1, 2.) But a loving, merciful God "who only bath immortality" (1 Tim. 6: 16) will not give of His power and life to perpetuate in any part of His renewed universe, sin, misery, suffering, torment and crime in the innumerable hosts of the lost. "He will make an utter end: affliction shall not rise up the second time." Nahum 1: 9.

R. B.

"Nevers" for Girls

The following necessary advice was sent out by the Scottish National Vigilance Association, and is reprinted for the benefit of girls:

1. NEVER speak to strangers, either men or women, in the street, in shops, in stations, in trains, in lonely country roads, or in places of amusement.

2. NEVER ask the way of any but officials on duty, such as policemen, railway officials, or postmen.

3. NEVER loiter or stand about alone in the street, and if accosted by a stranger (whether man or woman), walk towards the nearest policeman.

4. NEVER consent to accompany a woman home who apparently faints in the street, but call a policeman, and leave the case to him.

5. NEVER accept a lift offered by a stranger, in a motor or taxi-cab, or vehicle of any description.

6. NEVER go to an address given by a stranger, or enter any house, restaurant, or place of amusement on the invitation of a stranger.

7. NEVER go with a stranger (however dressed) who brings a story of your friends having suffered from accidents or been suddenly taken ill, as this is a common device to kidnap girls.

8. NEVER accept sweets, food, or drink offered by a stranger.

9. NEVER take a situation away from home, and especially abroad, without first making strict inquiries.

10. NEVER go to any town, for even one night, without knowing of some safe lodging.

N.B.—All who read the above please pass on the advice.

The Influence of the Theater

MANY of the highest minded and sincerest of actors and actresses decry the unwholesome influence of the theater.

Edwin Booth said, "My knowledge of modern drama is so very meagre that I never permit my wife and daughters to witness a play without previously ascertaining its character. But while the theater is permitted to be a mere shop for gain, open to every immoral huckster, there is no other way to discriminate between the pure and the base than through the experience of others."

A. M. Palmer, a successful theater manager, said, "The chief themes of the theater are now, and ever have been, the passions of men—ambition and jealousy leading to murder; anger leading to madness; and lust leading to adultery and death."

M. Dumas, the younger, a writer of licentious plays, said, "You do not take your daughter to see any play? You are right. Let me say once and for all, do not take your daughter to the theater. It is not merely the work that is immoral, it is the place. Whenever we paint men, there must be a grossness that cannot be placed before all eyes; and wherever the theater is elevated and loyal, it can live only by using the colours of truth. The theater being the picture of the satire of the passions and social manners, it must forever be immoral." . . .

What, then, should be the attitude of the Christian to the theater and the good play? Of course it is taken for granted he will not think of patronizing any other kind. Many conscientious people say, "Can we not attend Shakespearean plays and others of like character?" No better answer can be given than the following letter:

"DEAR FRIEND: I was one of your hearers when you preached to women on your first Sunday in Mobile.

"You mentioned a woman whose husband had been touched by attending a religious meeting and who asked her to accompany him the following night. She refused, saying she had asked some friend to her home to play

cards. You no doubt recall the incident. I trembled for fear I should cry out that I was guilty of just such a sin, and I determined to let you know of it and ask you to use my story as an emphasis to the one you told.

"When I was married, my husband was a clean man, a Y. M. C. A. worker, a Sunday school teacher, and an earnest church member. I was a member of the same church.

"I begged him to go to the theater with me, but he insisted again and again that theater-going was not conducive to Christian living. Finally I won, and we began taking in only Shakespearean plays, then others and others. Then my husband did not come home early in the evening to go out to the theater or anywhere else with me. He quit attending church, came home later and later, would be absent from home and his business for several days, telling me that he had been called to a neighboring city on business. I never had doubted him until a disclosure made it evident that he had been drinking heavily, had been in vile company, and had spent the time of his absence in small barrooms in the suburbs of the city.

"Just before you came here we had a conversation in which he told me that theater-going was the beginning of his trouble. He thought he could go to the theater some, smoke a few cigars, and drink a little, until he came to the point where he had no taste for religious affairs, and went from bad to worse.

"I thank God that I had the courage to tell him I had along since known I was wrong. He promised to give up his evil habits and to try to follow Christ. I believe he has done so, for he was one of the most zealous personal workers during the evangelistic campaign.

"Out of the fulness of my glad heart I am writing to you to ask you to urge mothers and wives and young women to make no compromise with evil and to cling close to Christ, and to encourage by every means every good effort of a husband or a son in religious work.

"Through suffering, my heart has been changed, and I trust my message to you may save many of my sisters from a sin like mine.

"With my prayer for your work,

"A PENITENT ONE."

The eminent comedian, Mr. E. M. Holland, verified this very experience when he said to a friend of mine, "The theater is moving down grade. When I have a night off, I go down to the Bowery (New York) and there I see people who used to come to to see the Shakespearean plays ten or twelve years ago. They have gone steadily down the line."

Somewhere embedded in the heart of the theater seems to be, in spite of all reformatory efforts, that which is not only not conducive to devotional and spiritual living, but a positive menace to it.

Paul has given a fair and rational rule by which to settle this and every question of Christian conduct: "Prove all things; hold fast that which is good. Abstain from all appearance of evil."—Henry W. Stough in "Across the Dead Line of Amusements."

Cook's Tours

THOUSANDS of Cook's tourists have been personally conducted around the world since a famous temperance lecture in London seventy-five years ago; but most of them do not know how much they owe to that obscure lecturer, and to Thomas Cook's enthusiastic devotion to the cause.

Cook was by trade a printer, but by profession a prohibitionist. He worked assiduously to cultivate his principles in all his friends, and to this end got up a little party of Englishmen to attend the lecture in London. His was the first excursion train that ever pulled out of a station.

To-day you cannot turn a corner in the remotest spot on the globe without running across a Cook's office. He is a world banker. He is Egypt's mail carrier. He is the ticket agent of the world. Railroads and steamship companies and hotels owe him a monument as high as the pyramids.

It was sixty-one years ago when Thomas Cook conducted his first party of tourists to a foreign land. They were Englishmen who wanted to see the sights of Paris. Sixteen years later a crowd of American Masons acquired a hankering to taste the joys of the audacious French capital. It was Cook who bought the tickets, looked after the luggage, and engaged accommodations; who told palpitating ladies what they ought to wear, and instructed American business men in the rudiments of polite European behaviour.—*Every Week*.

The Longest Words

The word most frequently cited from English literature as the longest word is *honourificabilitudinit*, which is to be found in Shakespeare's "Love's Labour's Lost," act v, scene 1, line 44, but we owe to the Puritan divine Byfield *incircumscribability*. Dr.

Benson is credited with the use of *antidiseestablishmentarians*, but it is not found recorded in Murray's "New English Dictionary," and William E. Gladstone with *disestablishmentarianism*, defined by the STANDARD DICTIONARY, but not recorded in Dr. Murray's great work.

An examination of any treatise on chemistry will provide a pleasant pastime for any one who cares to look through it for long words. The names of chemical compounds are sometimes startling in their length. Examples of these are *paraoxydimetamethoxymethylbenzene* and *tetrahydroparamethyloxymyquinoline*.

Among modern German words of cumbersome formation is "Schutzengrabenvernichtungsgeschütz", which contains thirty-five letters to express what the English indicate by the word *tank* in its military sense. There is also the Turkish Association of Constantinopolitan Bagpipe Makers, which are designated in German by "Constantinopolitanischer Dudelsackpfeifenmacher-gesellschaft". The word commonly attributed to Bismarck is said to have been the result of his hatred of everything foreign, particularly everything French. For this reason, he offered as a substitute for the word "apothicaire" the term "Gesundheitswiederherstellungsmittelzusammensetzungverhältnisskundiger," which he preferred to "apotheker."

There is another Greek word which is supposed to be the longest. It is "lepadotemachoselachogaleokraniroleipsanodrimupotrimatosilphiokarabomelitokarakchumenokichlepikossuphophattoperistreralektruonoptokephalioikinklopeleiolagoosiraobaphetraganopterugon." This is the name of a dish consisting of all kinds of dainties, fish, flesh, fowl, and sauces, or, in the vernacular, just plain "hash."

The Flemish word for motor-car is "Snelpaardeloosonderspoorwegpetrolrijtuig."

Demon Possession in China

(Concluded from page 4)

have been enrolled by the Church as enquirers," and the Tsongs, husband and wife and mother, have all been baptized and have joined the Church.

"It is now five weeks since this remarkable cure occurred. According to the general opinion of the residents of Zen-Lien and vicinity devil worship in that particular part of China has received a severe set-back."

The World's News

in Sentences

September-October

Aerial postal service established between Nice and Corsica.

Food riots in Rotterdam.

Petrograd in flames and general massacre proceeding.

American troops land at Archangel.

Ex-tsaritsa and daughters murdered.

French and Americans straighten St. Mihiel salient and take 15,000 prisoners and 150 sq. miles of territory.

Daily bombing of Rhenish towns.

Austrian peace note rejected by Allies.

Belgium rejects German peace offer.

Galway Castle torpedoed. Over 250 missing.

Allied Labour conference adopts President Wilson's terms as basis of peace.

Japanese capture Khabarovsk.

Great offensive on Bulgarian and Macedonian front.

Baku evacuated by British.

Munition factory explodes in Austria.

Rioting in Germany.

Americans building 2,693 ships.

Japanese cabinet resigns.

Industrial Compulsion Act for I. D. F. introduced.

Welsh railwaymen strike.

Bulgaria surrenders unconditionally to Allies.

Reported insurrection in occupied Rumania.

All ministers resign in Germany.

Allies take 123,000 prisoners during September.

Damascus captured.

Heavy mortality in Bombay and Karachi from influenza.

160 killed and injured in Swedish railway disaster.

American Senate rejects woman suffrage.

Continued Allied advance on Western front.

Questions For Parents

1. Do you "make time" to play with your children, and teach them to play alone?

2. Do you read and tell stories to them?

3. Do you know what they study in school?

4. Do you use the public library so as to more wisely train your children?

5. Have you good books and magazines in your home?

6. Do you frequently visit your children's school?

7. Do you welcome their teachers in your home?

8. Do you heartily encourage worthy ambitions?

9. Do you develop self reliance in your children by trusting them to do right?

10. Do you give them opportunity for self-development?

11. Do you teach your children the value

of money by giving them a chance to make and spend their own?

12. Do you teach housekeeping to your daughter, and do you teach your son the dignity of honest toil?

13. Do you tell the story of life to your children?

14. Do you pray for divine help in training them?

15. Do you try to help other parents?

Parents should not make decisions for their boys and girls. Teach them to decide wisely for themselves. Parents are not to say, "I will conquer that child whatever it may cost me," but rather, "I will help him to conquer himself, whatever it may cost him." Learn to use your will power as you learn to swim—by using it.—*Child Welfare Magazine.*

Questions and Answers

"There is no sure doctrine but such as is conformable to the Word of God. . . Each text of the Holy Scriptures ought to be explained by other and clearer texts."—The Protestant Princes, Diet of Spire, April 19, 1529.

Working on the Sabbath

According to the fourth commandment, are we not sinning by making our servants, our cattle and horses work on the Sabbath? What is meant by keeping holy the Sabbath day?

We sin by pursuing our ordinary toil on the Sabbath. Works of necessity or charity are excluded. See Luke 13: 15 and 14: 5. The necessary preparation of food for ourselves, the watering, feeding and care of live-stock, and the care of the sick come under these heads. If we "remember the Sabbath to keep it holy" we shall make all possible preparation for our eating, and apparel, and so arrange the duties of our servants, on Friday, that we may keep the day holy according to the spirit of the command as revealed in Isa. 58: 13, 14.

"If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day: and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord."

"Let no man judge you"

Please explain Rom. 14: 5, 6 and Col. 2: 16, 17.

The apostle is in both instances speaking of the Jewish festivals and laws of clean and unclean meats only, for he says they are a "shadow of things to come, but the body (or reality) is Christ's." This could never be said of the Sabbath of the fourth commandment for it was instituted in Eden and was never a part of the Jewish antitypes. Further, there was never any dispute between the Jews and the early Christians regarding the injunctions of the moral law. The "sabbath days" mentioned refer only to the festivals ordained by Moses for the Israelites.

To this view agree Dean Alford and the majority of commentators.

Why Was the Sabbath Instituted?

How can the seventh-day Sabbath be binding on Christians if it was to be kept as a remembrance of the deliverance of the Hebrews from Egypt? Deut. 5: 12-15. Does this text refer to the Passover?

During the sojourn in Egypt the Israelites became careless in their observance of the Sabbath, and the first reform by Moses was regarding this very important question, as indicated in Ex. 5: 45. Whenever or wherever the Sabbath is observed properly, idolatry cannot exist for it is an eternal memorial to the creative power of Jehovah, the true God. See Ex. 20: 11. But the Israelites had become contaminated with the idolatrous customs of Egyptians because of their laxity; and there is every reason to suppose that they were punished by slavery because of this. Read Jer. 17: 19-27. Lest they forget its sacred claims again, they were cautioned to remember that because of their sin "thou wast a servant in the land of Egypt." But now as God had freed them from Egyptian bondage they should remember to keep the Sabbath holy.

The idea of the Sabbath being a memorial of their liberation is not supported by any text in the Bible. It was instituted in Eden and the reason for its establishment is recorded in Ex. 20: 11. The Israelites were also told to treat well the stranger, the poor and their Hebrew slaves because "thou wast a bondman in the land of Egypt." See Ex. 15: 15; 16: 12; 24: 18, 22. The Egyptian bondage was perpetually held up before them as an object lesson of their degradation because of departing from the commands of God. The context shows that this has no reference to the Passover which was a yearly festival.

Signs of the Times

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HEALTH AND TEMPERANCE NOTES

If there was not a single drop of medicine in the world, the death rate would be lower.—
Sir Morell McKenzie.

We would be none the worse for cultivating a little healthy contempt for our own bodies and their minor disabilities and protests, a bolder disregard of their "false claims," as the Christian Scientist would say.

THE WHITE PLAGUE

3,000 persons die each day from tuberculosis. One-sixth of the world's deaths are due to it.

AMERICA DRY JULY 1, 1919!!

The American Congress has passed a bill which prohibits the sale or manufacture of alcoholic liquors after June 30, 1919. The breweries are already closed. Thirteen states have ratified the prohibition Amendment to the Constitution.

BIRTH RATE IN FRANCE

France had 24,800 more deaths than births during the six months preceding the war. There has been a great increase in the civilian death rate, and a corresponding decrease in the birth rate, during the past four years. The total deaths in France in 1916 were about 1,100,000, while the births numbered only 312,000.

CANADA BONE-DRY APRIL 1

A Federal Order-in-Council decreed Canada bone-dry beginning April 1. Heretofore, though most of Canada was nominally dry, there was nothing to prohibit an extensive mail-order business in liquors, and whoever desired wet goods could order them by post, as well as dry goods. Now all this is changed, and any man in the entire Dominion of Canada who makes or imports a drop of liquor, does so at his peril.

NEW YORK STATE MARRIAGE LAW

According to the new law in New York State no marriage license can be issued until both parties swear to the following statement: "I have not to my knowledge been infected with any venereal disease, or if I have been so infected within five years I have had a laboratory test made within that period which shows that I am now free from infection from any such disease."

"TOLERATED PROSTITUTION."

In the report of the meeting of the Punjab Representative Council of Missions there is an extract from the Report of the Public Questions Committee, in which it is stated that "there is still a degree of official regulation of prostitution in several, if not all, cantonments, by which the stamp of official sanction is given to vice." We believe the Government of India has passed orders by which all such regulations have been abolished. But it is evident that the military authorities in many places have not honestly carried out the orders of Government. Houses are provided in cantonments for women, who are medically examined by doctors connected with the army. Commanding officers may be ignorant of what goes on in cantonments and deny that such practices exist; but the evidence to the contrary is too strong to be ignored.

Full, rich, and abounding health is the normal and the natural conditions of life. Anything else is an abnormal condition, and abnormal conditions and abnormal condition as a rule come through perversions. God never created sickness, suffering and disease; they are man's own creations. They come through his violating the laws under which he lives.—
Ralph Waldo Trine.

AND where we love is home—
Home that our feet may leave, but not our hearts;
The chain may lengthen, but it never parts.
—*Holmes.*

POINTED PARAGRAPHS

If Christians were as careless about feeding their bodies as they are about food for their souls, a multitude of them would starve to death.

SERIOUS problems will await solution with the coming of peace. The problem of home life will be a serious one at the end of the war. —*Pilot (Roman Catholic)*.

If you want to pick a loser, find the man that reviles others. When a man is bankrupt in energy, he swears at the idle rich. When he is afraid his patriotism is wearing thin, he announces that his neighbours are slackers. When he has lost his Christianity, he begins to hunt heretics.

THE English Cinema Commission, which has been looking into the situation, reports that there are in Great Britain 1,075,875,000 attendances at picture shows every year, which is equal to a visit by the whole population once a fortnight. —*Congregationalist and Advance*.

AN age which can bridge the Atlantic with the wireless telephone, can devise some sort of social X ray which shall enable the vision of men to penetrate the barriers which have grown up between men in our machine-burdened civilization. —*John D. Rockefeller, Jr.*

To foment the envy rather than the idealism of the crowd is what marks a man as a demagogue. He becomes a cheap-jack of hatred rather than a forerunner of the millennium. There is no possibility of building a new society on the baser passions. —*New Statesman*.

"Ninety-two out of every hundred of the world's population are involved in the war. Eighty out of every hundred are with the Allies. There are fifty-three distinct governments in the world, and thirty-one are in the war. Nineteen have taken up arms, and twelve have broken diplomatic relations. Less than 8 per cent of the world's population is among the neutrals." —*United Presbyterian*.

God, give us men, strong men of noble mien, who face the ill of life with soul serene; men who will honour Thee with heart sincere; men who will serve the truth without a fear; men whom a false ambition can't entice; men who will form no partnership with vice; men who for winning favour will not lie; men who for honour's sake would gladly die; men whose strong will no grasping greed can bend; men to the best in other men a friend; men who see in other men a brother; not to self more true than to another. Such men as these, O God, we pray thee give, that men more like to Thee may learn to live.

England may be proud of her record in India. She should have even greater reason for pride in it in future. Because the work already done has called forth in India a new life, we must found her Government on the co-operation of her people, and make such changes in the existing order as will meet the needs of the more spacious days to come; not ignoring the difficulties, nor underestimating the risks, but going forward with good courage in the faith that because our purpose is right it will be furthered by all that is best in the people of all races in India. —*Report on Constitutional Reforms, p. iii.*

It is difficult to overestimate the devoted and creative work which missionary money and enterprise are doing in the fields of education, morals and sanitation. Here also we reserve to the Government a power of judgment and of effective intervention. If missionary efforts were to assume a form that aroused widespread alarm in Indian minds, or if orthodox Hindu or Muslim zeal sought to impose disabilities which would lead to India's necessities losing the material and moral benefits which missions afford, we should hold it to be the duty of the Government which is responsible to Parliament to step in and apply the remedy. —*Id. Par. 345.*

We feel that, particularly at the present stage of India's progress, it is the plain duty of every Englishman and woman, official and non-official, in India to avoid the offence and the blunder of discourtesy; and none the less it is incumbent on the educated Indian to cultivate patience and a more generous view of what may very likely be no more than heedlessness or difference of custom. We would like to add a word of appeal to the newspaper press upon both sides. No good is done by harping on the alleged deficiencies of another race. English and Indian papers alike have it in their power greatly to improve relations. —*Id. Par. 348.*

A young Frenchman, who had been wounded at the siege of St. Quentin, was languishing on a pallet in the hospital, when a tract that lay on the coverlet caught his eye. He read it, and was converted by it. The monument of that man may be seen before the Church of the Consistory in Paris, standing with a Bible in his hand. He is known in history as Admiral Coligny, the leader of the Reformation in France. But the tract had not yet finished its work. It was read by Coligny's nurse, who penitently placed it in the hands of the lady abbess, and she, too, was converted by it. She fled from France to the Palatinate, where she met a young Hollander and became his wife. The influence which she had upon that man reacted upon the whole continent of Europe—for he was William of Orange, who became the champion of liberty and Protestantism in the Netherlands. —*The Missionary Review of the World*.