

# Signs of the Times

AND ORIENTAL WATCHMAN

December, 1918

## The Greatest Forty Days of History

**S**EPTEMBER 30th, the Kaiser, moved undoubtedly by the sinister rumblings of discontent, published a decree making sweeping changes in the German Constitution and surrendering many of the privileges of Imperialism. November 11th, Germany surrendered unconditionally to Marshal Foch.

The forty days between these two events have seen the final breaking up of the Central powers whose lust for power has been the cause of the world's greatest catastrophe. The best and greatest military machine ever created for the upholding of autocracy and the divine right of kings has been smashed beyond repair. The struggle



PEACE PALACE, THE HAGUE. IS IT AGAIN TO BE OCCUPIED ?



begun in 1215 A. D. by the English nation has been finally settled by the English-speaking race in 1918.

Words are inadequate to describe the awful immensity of the task which confronted democracy in 1914. But the Magna Charta wrung from the unwilling King John was a sure type of the final outcome of the late struggle; and those who took the sword have perished by it. If the world should stand for fifty or even a hundred years it is doubtful if Germany would ever regain her former position among nations. Austria-Hungary, Turkey, and Bulgaria have received wounds, yes, death blows, from which they will never recover. The sacrifice required of the Allies has been immeasurable but the reward in some ways has been commensurate.

The breakdown of the Central alliance is but another demonstration of the inspiration of the Word of God. It was the Kaiser who said, "From childhood I have been under the influence of five men—Alexander, Julius Cæsar, Theodoric Second, Frederick the Great, Napoleon. Each of these men dreamed a dream of world empire—they failed. I am dreaming a dream of the German world empire—and my mailed fist shall succeed."

But God through the prophet Daniel had declared of the kingdoms of this earth, following the division of Rome: "They shall not cleave one to another." Dan. 2: 43.

In our March issue of this year in commenting upon this statement, when everything looked very dark for the Allies, we said:

"That one sentence of God has never been

overthrown, and it never will be by any earthly government, no matter how large the army or how perfect its equipment. Germany has made the last great attempt at universal empire-building and has failed." page 2.

Now that God has given us peace let us use it as Abraham Lincoln suggested in his memorable address:—

"It is for us, the living, . . . to be dedicated here to the unfinished work which they who fought have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honoured dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we highly resolve that these dead shall not have died in vain; that this nation (these nations), under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth."

There are greater and more momentous events in the near future than we have witnessed in the past, of which the terrors of the Great War, the pestilence of influenza and other great calamities, are but signs. The battle for freedom from military dominance has ended, but the battle for freedom against oppression of conscience is soon to begin on wider battlefields than those of Europe, and whose issue will affect every person living under theegis of civilization.

Let us not at this coming Yule-tide forget to thank God for the mercies of the past year and for giving us peace; and let us not as we face the New Year forget to place new value on the blessings of liberty and justice, and the things which count for eternity.





## Gates Open For You

THE city "had a wall great and high, and had twelve gates, and at the gates twelve angels: . . . on the east three gates; on the north three gates; on the south three gates; and on the west three gates. . . . And the twelve gates were twelve pearls: every several gate was of one pearl." Revelation 21: 12, 13, 21.

These are not the Kashmir gates of Delhi, where occurred a daring heroism that makes every nerve tingle with intense excitement; not the famous gates of the Lucknow Residency, still dented and scarred by the Sepoy bombardment; not the Madeline Gate, with its splendid emblazonry in bronze; not even the one hundred gates of Thebes, the proud

wonder of many momentous centuries. Nay, all these sink immediately out of sight before the glorious gates of the inspired Apocalypse.

### No Back Gates

There is no gold or silver, bronze or iron, wood or stone, in these wonderfully beautiful gates. From top to base, from side to side, from edge to edge, each gate is of one glittering pearl. Not one piece picked up from the famed Ceylon banks, and another gleaned from the Persian Gulf, and still others from Arabia, East India, or the island of Margarita; but each massive gate is one solid, gorgeous pearl, picked up from the shimmering beach of everlasting light, by



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heavenly hands, and hoisted and swung by the Almighty, amid the exultant shouts of resplendent angels.

Imperial parks and lordly manors are likely to have one expensive gateway, and the others more ordinary. It is not so here. There are no back gates, no side gates, no small gates, but all are alike glorious, yet beautifully different in their gorgeous splendour. Thank God, they are not on one side only, or two sides, or even three; but pearly portals swing ajar at every point of the compass.

Gates on the north, the south, the east, and the west, offer access to mansions for the redeemed of every nation, kindred, tongue, and people. On the north three gates! Ah, yes, pearly gates flung wide open for frozen Lapland, Iceland, Siberia, Norway, and Sweden. On the south three gates! An abundant entrance for tropical Africa, Australia, and the islands of the sea. On the east three gates! Straight before the teeming millions of India, China, Japan, and Malaysia stand the gates ajar for those who yield to the Master's call. On the west three gates! Oh, surely, that means the two Americas, North and South! Ye people of the New World, come! The upper city has its pearly trio of gates ajar for you.

Twelve gates, and twelve angel gate-keepers! Not ruthless formulators of creeds keep watch, but radiant seraphim of the cross. Not bigoted, black-gowned inquisitors, but beautiful, white-robed cherubim guard the glorious portals of the Yonderland!

#### Naught to Defile

"There shall in no wise enter into it anything that defileth." Revelation 21: 27. No servile shepherd, hectoring hypocrite, or carping critic will go up the highway and into the city of God.

The price of admission will be "the commandments of God"; for "blessed are they that do His commandments, that they . . . may enter in through the gates into the city." Revelation 22: 14.

These twelve gates might have another significance. The gates on the east may be called the gates of the morning. We imagine that they are for the children and the youth, yea, for the very babes in Christ, the gentle lambs of the flock; that they admit those who joyfully enter heaven in the bright morning of life, when the sun is just rising, and the dew is still on fen and field.

The gates on the west, we will say, are the gates of the evening. They swing wide for the aged ones, the fathers and mothers in Israel; for the prodigals who come in from a far country of sin at the close of a long and toilsome sojourn. For them the setting sun reveals a beautiful rainbow of glorious promise.

The gates on the south we will call the gates of noontime. They open wide for those who have had but few difficulties or trials. Providence has graciously smiled upon them and theirs. They have had a warm and sunny way, sheltered perchance from the severest storms of life, that cruelly try the souls of the more unfortunate.

The gates on the north may be termed the gates of the midnight, admitting those who, with warm hearts, have been compelled to breast the chill and darkness of an unfriendly world. They had few advantages, but many trials and afflictions, and have come triumphantly, though scarred and bruised, through them all.

O ye gates! Sin without, salvation within! Against thy Cyclopean strength, on the one side dash all the splendours of earthly power and beauty, on the other side beat the swelling surges of eternal joy and glory!

O ye redeemed, hear their alluring though voiceless invitation to come! Come, ye North, East, West, and South, all together, and swell the triumphant tread of God's conquerors! Let N, E, W, and S hear the gospel N-E-W-S of salvation, and enter the wide-flung gates of everlasting pearl, and abide forever with Him who is the Pearl of matchless worth!—*Are you coming?*

C. G. Bellah.





# Shall We Condemn the Dance?

**W**HAT kind of dancing do you mean?"

—The "round" dance, the dance that Lord Byron calls "the endearing, seductive waltz." There is no similarity, as to the social and physical privileges granted, between the old-time minuet and stately cotillion of the seventeenth century, and the embrace and intertwining of the bodies in the "round" dance of to-day. The decline can easily be traced, in recent years, from the minuet, through the "square" dance, to the waltz, and the "two-step," which has been characterized as a "hideous and rowdy shuffle." Modern blood is stirred up too much nowadays for the old, dignified forms; and "the square dance is now only tolerated for a few moments at the beginning (sometimes), as a sop to public opinion for the abandon that comes with the later hours of the night's indulgence."

Dr. Sylvanus Stall, whose clean, Scriptural, and scientific sex books have saved thousands of youth from the pit, says that the dance has now been made to "ignore and destroy decency."

"Where are the fathers and mothers, the pastors and teachers, the priests and rabbis? where are the patriots and philanthropists—I say, where are those who fear God and love mankind, that some adequate movement is not put upon foot to correct an evil which means the physical, social, and moral ruin of all who are its devotees?"

We talk of "the ascent of man"; but so long as these dances of the natives of the tropics, the Boweries, and the low-down dances of the world's great centres, are danced by fashionable people in fashionable clubs and at private parties, we can but say that instead of elevation and ascent, we have demoralization and deterioration, leading to the debauchery of both sexes. The modern dance is a sign of degeneracy in man.

## Undermines The Health

The modern dance stands condemned by the laws of health. Medical men who are working for the betterment of the race tell

us that little can be said for the value of the dance as an exercise. "It is recognized on every hand," writes one of them, "that schools of physical culture far surpass the waltz for this purpose; and the exercise of the gymnasium, the croquet green, the tennis court, and golf give physical development far surpassing the ballroom."

The dance has never been a promoter of health; and viewed as an exercise, it violates the soundest hygienic laws. It seeks the cover of night, and those hours when vitality is at its lowest. Says a medical writer whose works sell by the thousand, in many languages: "The non-participating public has not begun to wake up to either the character, extent, or effects of this latest device by which the devil is blinding to their own physical and moral ruin multitudes of men and women, both young and old, in all grades of society."

## The Dance that Leads to Death

Dancing masters have denounced the license of present-day dancing. They know that it is contrary to moral law. At a dancing master's convention in New York City some time ago, steps were taken to "modify the form of the present-day waltz on the ground of its present tendency toward that which is impure." Prof. T. A. Faulkner, an ex-dancing master of the Los Angeles Academy, said of two hundred abandoned women with whom he talked personally, that while thirty-seven ascribed their fall to other causes, one hundred sixty-three of them ascribed it to the dancing school and the ballroom. What the dancing masters themselves acknowledge to be dangerous to pure thought and social propriety, it remains for multitudes of professed Christian people of the church to defend as an innocent and harmless amusement. Think of it!

Court officials inform us that much domestic misery and domestic crime is traceable to the ballroom. The divorce courts are more and more crowded and the highway of life is being strewn with a wreckage to-



day such as the past has never known. The statistics from rescue homes tell us that seven tenths of the women who go there have fallen through the dance and its influence. The police records of this and other countries repeat the same sad story, and any one taking the trouble to investigate will be appalled with the findings.

The majority of the churches, through their official utterances, have spoken against this indulgence in no uncertain language. The Roman Catholic Church, the largest of all, has, through its American archbishops assembled in Plenary Council at Baltimore, gone on record in the following words:—

"In this connection we consider it to be our duty to warn our people against those amusements which may easily become to them an occasion of sin, against those fashionable dances which, as at present carried on, are revolting to every feeling of delicacy and propriety and are fraught with the greatest danger to morals." A Catholic priest, in defending the confessional, made this significant statement, which is quite to the point: "Another argument for the confessional is that we at least have the advantage of knowing when our people fall, where they fall, and how they fall; and we have found that almost every lapse of female virtue in our community is traceable to the round dance." It is the dance that leads to death.

#### Anti Christian

The Presbyterian denomination, in its General Assembly, has said, "We regard the practice of promiscuous social dancing by church members as a mournful inconsistency, and the giving of such parties for such dancing, on the part of the heads of families, as tending to compromise their religious profession, and the sending of children by Christian parents to the dancing school as a sad error in family discipline."

Among their other admonitions against entering into the fashionable amusements of the world, especially dancing, it is said of the professed Christian who indulges in it, that he "furnishes satisfactory evidence that he has not yet 'put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts,' nor 'put on the new man, which after God is created in righteousness and true holiness,'" and that "he thus brings dishonour and reproach upon his religious profession, thrusts a stumbling-block in the way of sinners, offends them that

are weak, and grievously wounds the Saviour in the house of His friends." The Methodists, the Baptists, and other evangelical bodies have officially spoken unsparingly in their denunciation of this indulgence, and in words that ought to cut to the quick the conscience of every guilty member of those churches.

The editor of an American paper deplors the use to which the dance is put just now. He writes:—

"All over the country, dances and other frolics are being held ostensibly from a patriotic motive, to raise money for the Red Cross. The real motive is in many cases anything but that. We are living in a time in which many are awakening to the fact that if dances and other entertainments of that character were ever tolerable, they certainly are not in the present day of war and distress and grief. But the people can't give up their dances and other frolics, so they seek to sanctify them by holding them for the benefit of the Red Cross. It is like dancing on the graves of our dead. How any person with any real sense of propriety can have anything to do with such things is a mystery to us."

#### The Testimony of the Book

There are persons who defend dancing, from the Bible; but "this betrays a degree of ignorance and stupidity bordering on sacrilege." No instances of dancing are found in the Bible in which two sexes united in the exercise, either in or out of worship, or as an amusement. But the Bible very plainly teaches that from the standpoint of a man's God (1 Corinthians 10: 31), from the standpoint of a man's neighbor (1 Corinthians 8: 9, 13), and from the standpoint of the man himself (1 Corinthians 6: 12; and 10: 23), it is wrong to engage in things that are known to be sinful, harmful, and questionable.

Let us read again the inspired description of the days immediately preceding the return of Christ, found in Luke 17: 26-30. As it was in the days of Noah and Lot, so will it be in the days of the second coming of our Lord. The divine record of the days of Noah and Lot (see Genesis, chapters 6 and 19) gives us a detailed picture of the vulgar, sensual, voluptuous pleasure seekers of their times. "Gay, riotous paganism and animalism were among the chief characteristics of those periods." And just such scenes,



According to the word of God, are to be repeated in the last days. Present conditions correspond to the prophetic picture. The conclusion is unavoidable. They will grow worse instead of better. 2 Timothy 3: 13. Some tell us the dance will be improved; but

the testimony of Scripture regarding the sinful pleasures of our day negates this assertion.

The entrance to the "narrow way" is not through the doors of the dancing pavilion.—*Ernest Lloyd.*

## How to Celebrate Christmas

AS all well-informed persons know, Christmas is not the anniversary of the birth of our Lord. It could not even have been at this season of the year for shepherds were keeping watch over their flocks that night, a custom in Palestine only permissible in warmer weather. The 25th of December was a festival in Britain long before Christianity was heard of on the island. By Act of Parliament in 1644 all merriment or religious ceremonies were forbidden on the ground of its being a pagan holiday. It is undoubtedly of an origin antedating Christianity, like Easter, and rechristened by the Roman Church as its name indicates.

Whether we regard the day or not, therefore, is a matter for personal taste, and by no means a religious duty. But Christ can be honoured and His wonderful life commemorated on this day, as on every other, by loosing "the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke. *Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?*" Isa. 58: 6, 7.

The pagan associations of the day are perpetuated by those who make it a time for feasting and drunkenness, and God's holy name is dishonoured. A large proportion of the gifts are also given from a selfish motive, the donors expecting in return as much or more than they give. When associated with such practises, Christmas can only bring a curse; but when observed according to the Bible plan the reward is promised:—

"Then shall thy light break forth as the morning, and thine health shall spring forth

speedily: thy righteousness shall go before thee: the glory of the Lord shall be thy reward." 8th verse.

It is pretty hard to keep anything in this world just for yourself, particularly when there is no reason why you should. An Indian rajah had a tree on his estate on which grew a mango of marvelous delicacy. In order to keep the delicious fruit to himself he built a twelve-foot wall around the tree and had soldiers guard it night and day. But one day a wind storm came along, and one of the twigs which was broken off was blown over the wall. A pedestrian walking along, realizing that the twig belonged to the precious tree, took it home, put it in a piece of bamboo cane with moistened cotton at each end, and mailed the whole to a friend in Florida who had an orange grove. When the twig reached Florida only one little bud, an "eye" about the size of a small pearl, was alive, and this the grove owner put in sand and nursed until it began to sprout. That was some years ago. The little bud is now a tree, and this summer it bore its first fruit of forty mangoes. One of the mangoes was sent to me, and it was the most delicious specimen of this aristocratic member of all the fruit kingdom which I ever ate. The grove owner will now, of course, propagate the fruit, so that it will not be long before there will be in the United States a grove of mango trees of the same heavenly fruit, of which in all India there is but one tree.

THE nephew of General von Hindenburg has enlisted in the American navy, and the nephew of Chancellor Michælis has enlisted in the U. S. regular army.





## Editorial Notes



We wish you a right Merry Christmas and the happiest of New Years.

### Bishop Warne on Tithing

THE best and most concise argument we have ever read regarding the duty and privilege of paying tithes and offerings, has been written by the well-known Bishop Warne. He brings out clearly that the tithing system was in existence centuries before the Jewish economy, and is therefore intended for mankind and not for one nation only.

Again he writes: "The law of tithing, by no hint or suggestion has been either set aside or revoked in the New Testament."

Furthermore, he takes his stand regarding the immutability of the Decalogue as follows: "The new commandment, 'Love one another as I have loved you,' does not controvert the Decalogue,—it is the blossom and product of Sinai's great utterance."

For all of the points taken ample proof is given to convince the unbiased seeker for truth.

We understand it is to be published in Roman Urdu, Hindi, Bengali, Tamil, Telugu, Kanarese, Marathi, and Gujarati. It can be obtained by applying to Rev. B. T. Badley, General Secretary of the Epworth League, Lucknow.

We trust it will be given a wide circulation, leading not only to a universal acceptance by Christians of this important duty, but also to a firmer belief in the Moral Law and all of its commands.

### "Truth and Untruth" Again

A correspondent wrote to the editor of the *Messenger of the Sacred Heart*, inquiring

further about the periods of Creation. The editor replied in part:—

"Now though day *can* be understood as a period of time, yet you are left at liberty to take it in the stricter sense, if this suits you. A number of Fathers in the first Christian centuries did so, whilst others did not. But adhering to the narrow meaning of 24 hours, you will contradict the clearest results of natural science that cannot be gainsaid; and nature and revelation have the same author, and will certainly agree."

We are glad to hear it acknowledged again that the Church of Rome has not legislated for its flock on the side of evolution.

We ask, however, where are such unanswerable proofs given by natural science that the Creation periods were more than 24 hours in duration? They cannot be given. None of the sciences has yet proved anything contrary to the plain Biblical narrative. The evolutionary theories scientists have propounded are only grounded on hypothetical reasoning, and every few years some new discovery is made which necessitates a new hypothesis. The convulsions of nature at the time of the Flood and other Bible accounts offer a much clearer explanation for all of the principal discoveries of natural science than the speculative and destructive theories advanced by men.

Nature and revelation, it is true, have the same Author, and will always agree. But that "science falsely so-called" which does not agree with revelation is of the devil. The Bible makes it clear, as brought out in our October issue, that each day of Creation was of 24 hours duration.



## Faith and Presumption

In one of our exchanges a writer endeavours to set forth the faith cure for the treatment of disease. He says, "You may continue to dope with bitters, poisonous drugs, or even limit your treatment to castor oil if you choose, but how much better it would be to obey the Scripture and receive healing by and through faith in our all-sufficient Christ!"

Faith is one thing and presumption is another, but in the foregoing statement they are not differentiated. According to the highest authorities in the medical world the common habit of "drugging" every ailment is a very dangerous and unwise practise. In the *Encyclopaedia Americana*, Sir William Osler, M. D., the highest authority on drugs in the medical world says:—

"The new school does not feel itself under obligation to give any medicine whatever. While a generation ago not only could few physicians have held their practice unless they did, but few would have thought it safe or scientific. . . .

"But the change is great. The modern treatment of disease relies very greatly on the so-called natural methods, diet and exercise, bathing and massage; in other words, giving the natural forces the fullest scope by easy and thorough nutrition, increased flow of blood, and removal of obstructions to the excretory systems or to circulation in the tissues. . . .

"This is the result of the remarkable experiments of the Paris and Vienna schools into the action of drugs, which have shaken the stoutest faiths; and partly of the constant and reproachful object lesson of homeopathy. No regular physician would ever admit that the homeopathic infinitesimal's could do any good as direct curative agents; and yet it was perfectly certain that homeopaths lost no more of their patients than others. There was but one conclusion to draw, that most drugs have no effect on the diseases for which they were administered."

Because drugs are poisonous we should not throw up our hands when we get ill and say like the Mohammedan, "It is the will of God," and rely on the mercy of God to make us well. There are other "natural remedies" such as Sir William suggests, which should be used, and which can do nothing but good if properly applied.

God does not work a miracle to protect the presumptuous. He will not stop a train if we intentionally lie down on the right of way for a nap; neither will He cure us of indigestion when we are eating and drinking everything and anything at any time; nor relieve us of maladies which a dose of harmless castor oil will avoid. We were very well acquainted with a missionary who was sent to a certain country at the usual large expense to his mission board. He thought it showed a lack of faith to be vaccinated. He succumbed to the first attack of smallpox and his grave is but another monument to the folly of presumption.

God has placed at our disposal many harmless remedies, and has also given us reasoning powers for the preservation of our health through proper diet and personal hygiene. We shall most certainly suffer the consequences if we fail to make use of them, and all our presumptuous faith will not save us. "Faith without works is dead."

## Scriptural vs. Traditional Comfort

Our Saviour said, "Blessed are they that mourn, for they shall be comforted." In the plague of Influenza which has been sweeping over India and the world, many believers in Christ have suffered the loss of loved ones. For them is the comfort of knowing that their relatives and friends are now free from pain and misery in the quiet sleep of death, and that to them it will seem but a moment of time, as a refreshing, unconscious sleep of the night, and they will waken in the resurrection morning to join those who are living at that time in the glad reunion of the saints of God. This is the teaching of God's Word.

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the



Lord. Wherefore comfort one another with these words." 1 Thess. 4: 13-18.

To the contrary of this plain statement, with scores of others to the same effect, we read in an exchange:—

"Just about an hour before he passed away his mother asked him if he was going to Jesus, and in spite of excruciating pain he said most emphatically, 'Of course I am.' When the suffering became too much for his poor frail body, he cried out appealingly to Christ, 'Jesus take me home, take me home.' And Jesus did take him home almost immediately. . . . Heaven is more real and more precious to many of us since our treasures are there with Jesus."

We deeply sympathize with all the sorrowing, but not with the unscriptural belief which is taught to them. Did the tender-hearted Christ call back his friend Lazarus from four days' joys in Paradise to endure the malignant hatred of the Jews for the rest of his life? Did the Saviour of the world give His life and sacrifice so much to conquer death and the grave if death is only the gateway to the heavenly existence?

Consistency is a jewel for admiration and use in the fundamental truths of our faith as well as in business and politics.

### Sunday and Politics

An Indian Christian has raised the question, "Is it right for an Indian Christian to join and take part on a Sunday in any public political meeting?"

Two papers to whom he addressed the question have replied. One says:—

"We are not Hebrews under the dominion of the Mosaic law. . . . The Sabbath is to us the Lord's day, the day of the resurrection of the Lord, which has been observed as a day of common worship from the first beginnings of the Christian church. Our sabbath is not Saturday, as the Jewish custom demands, but Sunday."

It is agreed that true Christians are not necessarily Hebrews of the flesh, though they all are counted so by faith. See Rom. 2: 28, 29, Gal. 3: 29. It is also true that Christians are not under the *Mosaic* law which only pointed forward to Christ; but every Christian *is* under the law of *God*, the ten commandments, just as long as he sins. This law was never abolished by Christ. Far from it—"love is the *fulfilling* of the law." Rom. 13: 10.

The fourth command of the law of God, which teaches the seventh day as the Sabbath, is part of that law just the same as the part which reads, "Thou shalt not steal." In fact it has a greater claim upon us for it was instituted at Creation: "The Sabbath was made for man" (Mark 2: 28) and not for the Jews alone, and will be the basis of judgment for the entire world. James 2: 8-12.

Sunday may be to some a spurious Lord's day but they have no authority for keeping it holy. "The seventh day is the Sabbath of the Lord thy God."

We shall be glad also to see any *reliable* proof from either the Bible or history to prove that Sunday "has been observed from the *first beginnings* of the Christian church."

The same writer also says, "Do not Christian soldiers in the war, under the guidance of bishops, presbyters, priests, and deacons, fight each other on Sunday? If this is not un-Christian, can an occasional political meeting be condemned as anti-Christian?"

Firstly, is it Christian to fight any day? Secondly, even though many Christians *are* fighting Sundays and Saturdays does that give us the privilege of breaking the true Sabbath? Any work or business on the seventh day, outside the actual demands of physical necessity and charity, is declared by the law of God to be sin. Because the general practise may be otherwise it does not lessen the crime.

"In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Ex. 20: 10

And how could a Christian fulfill Isa. 48: 13 while attending any political meeting? The general business conducted in a political meeting is entirely at variance with Sabbath keeping.

The other paper argues:

1. Government is ordained of God.
2. The Sabbath was made for man.
3. Therefore, man may attend to political or government matters on the Sabbath.

By the laws of argumentation and proof this conclusion is erroneous. Because a thing is ordained by God it does not follow that it is all right to transact the business belonging to that on the Sabbath. According to this reasoning all government offices should be working every day of the week.



If the Sabbath was made for man does that mean we are to use it as we please? Woman was made for man, but not to be bought and sold as a slave, or mistreated according to his fancy. The earth was made for man, but not to be desecrated by pillage, murder and wholesale destruction as the Kaiser's armies have done in France.

Compromise on this important question is impossible. The law of God can never be accommodated to the selfish desires of men. Mankind can only overcome sin by bringing

themselves up to the standard of the law. The liberty spoken of by the Apostle Paul in 1 Cor. 8: 9 (which the writer quotes as a license for Sabbath-breaking) was not regarding a moral precept but only concerning the Jewish ordinances of days, foods and ceremonies, as a reading of the context will show. Because Christ freed the Sabbath from superstition and elevated it to its former position as a "delight," "holy," and honourable, it is neither abrogated nor altered.

## God's Word Among the Armies

THE distribution of the Word of God is one service that was common to all the forces at war. It is recorded that Russian prisoners in Germany have been supplied with scriptures printed on German presses by American money sent through British channels. The secretary of the British and Foreign Bible Society reports that "No government, friendly or hostile, has deliberately put hindrances in the way of replenishing and maintaining stocks needed for sailors, soldiers, and civilians in the areas swept by the tides of battle." And he adds, "Let it be said to the credit of all concerned that the British and Foreign Bible Society's Bible Houses have remained open in Berlin and Vienna, in Budapest and Constantinople."

From August, 1914, when the war began, to April, 1918, approximately 15,000,000 volumes of scripture have been circulated among the forces at war! This represents largely the distributions of the three greatest Bible Societies of the world. The American Bible Society had distributed about 4,000,000 volumes; the British and Foreign Bible Society, 7,000,000 volumes, and the National Bible Society of Scotland 3,000,000. At least another million volumes have been distributed by smaller societies. These volumes have been put up in especially prepared bindings for the Army and Navy, and have covered a total of eighty-one distinct languages.

These societies report an urgent demand

by the men at war for the scripture. According to Lewis Birge Chamberlain in the April number of the *Bible Society Record*, "This world war, creating world unrest, has begotten, the world over, a seriousness and a searching, and a reaching out for that which is spiritual and pure, that which cannot be snatched away or destroyed, that which will satisfy heart yearnings and spiritual aspirations. The world war has thus created a world-wide demand for the Bible that is almost oppressively overwhelming."

From the same source we quote a few incidents of the influence the Bible has among the troops. The first is a letter right from the battle line of France written by W. L. Stidger, a Y. M. C. A. secretary.

"I am under shell fire and gas attacks and air raids constantly. Even as I am writing your letter we have had the siren warning of a Boche air raid. We have to wear gas masks and helmets all the time. I get into the trenches constantly.

"Your American Bible Society's Testaments are everywhere. Keep the good work up. The boys are eager to have them and there are not half enough to go around. Two stories I'll tell you that came under my own observation just this week. I could duplicate them by hundreds.

### Among the Wounded

"We opened a new hut at an examination hospital. The place was crowded. One fine-looking lad in a bath robe came in. He



was convalescent from a shell wound. He bought some chocolate and nuts and chewing gum. Then he saw something wrapped up and was curious to know what it was. He said, 'What is that package over there, those things that look like chocolate bars?' The secretary said, 'A Testament.' 'How much are they, sir?' 'Nothing,' the secretary replied. 'May I have one?' the boy said. I never saw such eagerness in a boy's face! Then the secretary handed it out. The boy was so happy to receive the Testament that he nearly wept. He said, 'Sir, I lost my other one when I was wounded. Will you put my name in it?' The secretary put his name in it and then said, 'My lad, I suggest that you read it every day and mark the verses you like. Keep the Bible, and after the war is over give it to your mother.' The boy was delighted with the suggestion and immediately went over and sat down at the table and started to read and mark it. The next day he brought it in, marked in fifty places.

#### "Mark Mine."

"A secretary was standing in his hut. The boys were just leaving for the trenches. It was midnight. He saw a young lad nervously making his way up to the counter. He knew the boy wanted something, and was afraid to ask, or was timid about it. He said, 'Want something, lad?' The kid said, 'Yes, sir, I have a Bible and I don't know much about it. I'd like you to mark some passages in it. I am going out to the trenches to night.' 'Sure!' said the secretary. 'Mark some good ones, now,' said the lad. 'Sure, I'll mark some good ones, boy!'

"While he was marking the first lad's book half a dozen other boys came up and said, 'Mark mine, too, sir!' And for half an hour this secretary was busy marking verses in the Bibles of these boys. I asked him what he marked, and he said, 'Matt. 10: 23, 11: 28, 6: 19, 20; John 3: 16; Rom. 8: 35, 36, 39.'

"Your Bibles are right to the front in all our huts, and the boys treasure them."

From William Charles Terrill, evangelist among the troops in East Africa, comes this incident: A large number of our native Christians were enlisted for the Army in East Africa. Before leaving, several of them came to me pleading for a copy of the Scriptures. I did not have one to give

them! In one detachment there were seven of our native Christians and between them they had one dilapidated copy of the New Testament. Daily these lads would meet to read this book. It has been the means of keeping them faithful to their Master and Saviour. I promised to send them a copy when the new shipment came, and have had the pleasure of mailing them each a copy of the book of books. They have replied with great appreciation, not only to me but also to you and to the friends in America who made this book possible for them."

Gipsy Smith, the great English evangelist, says: "I've given away many thousands of Testaments to the boys in the trenches. You don't have to force the Testament on them; they crowd anxiously around to receive it."

#### Torn, but Still Living

A Bible Society colporteur in Persia writes: "One day I chanced to be reading the New Testament when a man came up and asked, 'What book are you reading?' 'I am reading the *Injil*,' I replied. Then he said: 'I found my salvation through a piece of paper.' 'How was that?' I asked. 'I had fever at one time,' he said, 'and a doctor gave me a prescription which I sent to a chemist. When I got the medicine, it was wrapped in a piece of paper—part of a book called the Gospel of St. John. As I read, I came to the verse which says, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." These words struck me as very strange, and I read them over and over again. Indeed, I read them so often and thought so much about them, that I forgot I had fever. Then I asked one of my Christian friends if he could get me a complete volume of the book. He procured for me a Bible which I now read every day.'"

Know thou, my heart, if thou art not happy today thou shalt never be happy. Today it is given thee to be patient, unselfish, purposeful; to be strong, and eager to work mightily. If thou doest these things, and doest them with a grateful heart, thou shalt be as happy as it is given man to be on earth.—*Havergal*.



# Short Stories for Young and Old

## The Pratts Kept Their Promises

WHEN King Edward of England, then known as Albert Edward, the Prince of Wales, visited America as a young man, he was entertained on a big cattle ranch. A fishing excursion was arranged one day, and a gruff old rancher promised that his nephew would provide bait for 'the Englishman,' of whose rank he was ignorant. The man who was entertaining the prince sent for the rancher the previous evening, and anxiously inquired, 'Has your nephew brought the bait?'

"No."

"We want it by daylight."

"You'll hev' it," calmly replied the old man.

"This is a matter of great importance. Are you sure that we shall have it?"

"Didn't Jabez give you his word?"

"But how do I know that he will keep it?" said the uneasy host.

"How do ye know?" said the rancher sternly. 'Because he is a Pratt. None of the Pratts ever was known to tell a lie, and I reckon Jabez isn't a-goin' to break the record.' And he tramped off, in great indignation.

"You must pardon the old man, Your Grace," said the host, turning to the Duke of Newcastle who was standing by. 'He does not know who you are.'

"Pardon him? I call that very fine! Why should not the Pratts be proud of their honest blood, as well as the Pelham-Clintons?"

The daylight brought Jabez and the bait.—*Selected.*

## The Lost Bells

THE cathedral of the quaint Irish city of Limerick was erected by the king of Limerick, Donald O'Brien, toward the close of the twelfth century. The building is chiefly remarkable for its magnificent peal of bells, with which a beautiful legend is associated. The bells were made by a young

enthusiastic Italian, and were the result of his ambition to produce so beautiful a peal as to be absolutely unrivaled. They were the fruit of many years of labour, and at last were hung in a monastery in Italy, being the delight of all who heard their music. The Italian bought a house in the vicinity of the convent, and for years passed his evenings in listening to the sweet chimes. During a national feud, however, the bells were stolen, and broken-hearted, their maker, an old man now, left his native shores to go in search of them. He set sail for Ireland, and was sitting on deck when the ship was sailing up the Shannon. Suddenly the strains of melodious bells were borne on the evening air across the city to the quiet dreamer on the boat. As he listened, he became entranced; he could not be mistaken. They were indeed the cherished sounds of his long-lost bells, which had been hung in the cathedral of Limerick. With his earnest face set steadfastly toward the church, his fingers gradually relaxed their hold on the side of the vessel, and when the ship arrived in port, he was dead.

Some of you have been beset by robber lusts and passions, and have lost the sweet music of faith and hope and innocence out of your hearts. Your search may be happier than was his of the old legend. You need not wait for death to find the lost music, for Jesus Christ is able, through forgiveness, to revive the musical powers of your soul and cause the chords of your nature to vibrate in harmony with the heart of God.—*The Problems of Youth.*

## The Broken Telegraph Pole

In a large city one Sunday evening as the people were going to church, a telegraph pole, large and strong and round, looking as stalwart as any other in the line, suddenly did a strange thing. Without any warning, like a great strong man struck down by an unseen bullet, the pole groaned, and then, with a snapping, tearing, grinding sound, the upper portion fell to the street, leaving about



twenty five feet standing. The people looked on and wondered. A crowd soon gathered, marveling at what should have caused such a catastrophe. There was no hurricane, not even a brisk breeze, and surely not enough to sever such a pole as that, which had weathered so many storms. Just then a small boy began to climb the stump that was left, to investigate. When he reached the top, he found that right where the pole had broken was a scooped-out place where a pair of woodpeckers had cut out their nest, and there in the nest was a poor little woodpecker, frightened half to death. Unnoticed, but steadily, stroke after stroke, the birds had dug their way back into the heart of the great strong telegraph pole, until they had sapped its strength.

Sometimes a man comes crashing down in the city. His outer life has seemed strong and round and respectable. People have believed in him and trusted in him, but he suddenly comes down in his ruin. The whole world marvels at it; but after a little it is discovered that some secret sin had eaten into his heart, and the strength of the man's life was gone, though he looked to the world as strong as ever.

### The Harmonizing Dome

A beautiful incident is told by a traveler of his visit to the cathedral of Pisa. He stood beneath its wonderful dome, spacious and symmetrical, and gazed with awe upon its beauties. Suddenly the air became instinct with melody. The great dome seemed full of harmony. The waves of the music vibrated to and fro, loudly beating against the walls, swelling into full accord like the roll of a great organ, and then dying away into soft, long-drawn, far-reaching echoes, melting into silence in the distance. It was only the guide, who, lingering behind a moment, had softly murmured a triple chord. But beneath that magic dome every sound resolves into harmony. No discord can reach the summit of that dome and live. Every voice in the building, the slamming of seats, the trampling of feet, the murmur and bustle of the crowd, are caught up, softened, harmonized, blended, and echoed back in music.

If a dome, the work of man's hands, can thus harmonize all discords, can we doubt that under the great dome of heaven, God can make "all things work together for good

to them that love" Him? Every affliction, loss, grief, or sorrow which God sends, every joy and happiness, will be blended into harmony within the ever-arching dome of His grace, and be as the music of heaven.

### What President Wilson Saw in a Barber Shop

"I was in a very plebian place. I was in a barber's shop, sitting in a chair, when I became aware that a personality had entered the room, a man who had come quietly in upon the same errand as myself, and sat in the next chair to me. Every word that he uttered, though it was not in the least didactic, showed a personal and vital interest in the man who was serving him; and before I got thro' with what was being done to me, I was aware that I had attended an evangelistic service, because Mr. Moody was in the next chair. I purposely lingered in the room after he left, and noted the singular effect his visit had upon the barbers in that shop. They talked in undertones. They did not know his name, but they knew that somebody had elevated their thought. And I felt that I left that place as I should have left a place of worship."

### Put Yourself to the Test

IN Detroit an automobile manufacturer has built a half-mile track for speed tests. In the field is a sand pit. The cars are driven into the sand up to the hubs and then driven out again. Detroit is a level region, so this manufacturer built a steel hill five hundred and forty-two feet long and thirty feet wide. The grades vary, and the car must be able to take the steepest of them on high speed. The aim is to make sure, before a car goes out, that it can meet triumphantly the severest conditions of the roads.

Oh, that mental workers and spiritual workers were as careful to put themselves to the test before embarking on any enterprise! Would you be a preacher? See whether you can gain and hold the attention of Christian Endeavor societies and unions. Would you be an evangelist? Try your soul-winning powers on a Sabbath-school class. Would you marry and establish a home? First make happy your mother and father and sister in your boyhood home. Make sure, before you go out on the highway, that you will not stall at the first hill.—*Asop Jones, in Christian Endeavor World.*



# Signs of the Times

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## HEALTH AND TEMPERANCE NOTES

### A Royal Example

OUR King and Queen were among the very first to recognize the privilege and necessity of self-denial in both food and drink, and this a long time before compulsory rationing became necessary. Not long ago Sir Derek Keppel, Master of the Household at Buckingham Palace, gave an account of the splendid example of the Royal Household, and stated that the pledge of the King holds good to-day. With the brief exception of a month following the grave accident which the King sustained in France, His Majesty, as well as his household, has abstained from alcoholic beverages, thus setting a magnificent example of self-denial.

### Meat not Necessary

Space forbids publishing in full the report of the International Scientific Commission concerning the minimum food requirements of "the average man" as regards meat and other food substances, but here is part:

"The Commission has decided that it is not desirable to fix a minimum meat ration in view of the fact that no absolute physiological need exists for meat, since the proteins of meat can be replaced by proteins of animal origin, such as those contained in milk, cheese and eggs, as well as by proteins of vegetable origin."

### An Agent of Evil

Certainly the movies, with their superficiality, with their appeal to excitement, and their appeal (in a large share of those that are presented at present) to that which is vilest in man and woman, are utterly out of keeping with such a serious age as that in which we are living. The movies ought to go. . . While they amuse, they also corrupt. They are beyond question one of the most corrupting influences at work in human society today. They are making more wounds and deeper wounds in human morals than the saloon, as fearful an agent of evil as it is. . . They are wrecking homes and manufacturing thieves, thugs, libertines and prostitutes. And they resent all attempts at control or censorship. They demand the right to let their painted and almost nude women at will in public places, on streets, in parks, to be seen by innocent boys and girls whose parents have sense and decency enough to keep them from attending these vile shows.—*The King's Business*.

### Is Tobacco Essential?

The *Forum* magazine for last July contained a symposium of eminent psychologists and medical men who discuss the question.

Irving Fisher, Ph. D., professor of political economy, Yale University, U. S. A., writes:

"A series of experiments conducted in several different psychic fields among students who smoked showed a marked loss of mental efficiency immediately after the period of smoking was completed. Experiments in the effect of smoking on rifle shooting show that even one cigar spoils the shooting score about fifteen per cent. These results, as well as the results of similar experiments, are very significant for every one. They especially bring into very serious doubt the popular idea that tobacco in the trenches helps steady the nerves of the soldier in his aim, and constitute strong evidence to the contrary."—*Forum*, July, 1918.

President W. Eliot, president emeritus of Harvard University, testifies that "Its use among students, scholars, and professional men in general is, to the best of my knowledge and belief, after a long period of observation, invariably injurious."—*Id.*

Dr. Eugene Lyman Fisk, medical director, Life Extension Institute, America, says: "This question may be answered in the negative even more emphatically than in the case of alcohol. Tobacco is a comparatively recent addition to man's devices for evading a square stand-up fight with his environment. We strongly protest against any propaganda for fastening upon this nation the tobacco habit at a time when the burden of alcoholism is about to be lifted."



## POINTED PARAGRAPHS

Some church members expect their pastor to be a saint—let them blaze the way for him.

Where wealth accumulates and men decay, there can be but one final result.—*Scott Nearing*.

My conclusion is that Turkey must be taken in tutelage by the western powers.—*Sir William Ramsay*.

Losing! everywhere is the same complaint, that churches can no longer hold the men.—*Pilot (Roman Catholic)*.

By the fall in the birth rate, the war has cost the belligerent countries of Europe 12,500,000 potential lives.—*Leaside's Weekly*.

Contrary to the impression conveyed by the silence of the orthodox press, there never was a time when the labour situation was more tense.—*The New Republic*.

The war is bringing to the surface a fearful crop of heresies of which we need to be on our guard more than against German bullets.—*Christian Workers Magazine*.

The newspaper *Svenoka Dagblad* declares that the Russian Bolsheviks are planning to sweep over Europe. The Bolshevik Government is spending large sums in neighbouring countries to spread infection.—*Reuter*.

A mob has no heart, no brains, and no soul. A mob makes mistakes five out of six times, and the sixth one is usually half a mistake.—*Extension Magazine (Roman Catholic)*.

A well-known Russian prince, an exile of the revolution, has opened a restaurant in London, and is doing the cooking himself. Former ladies of the czar's court are waitresses.

That ocean (the Pacific) is going to be the scene of international complications and racial problems unless the peoples in control are peoples with great ideals. Otherwise it will be the scene of an even greater war than now rages.—*Premier Hughes, of Australia*.

## For the New Year

The SIGNS OF THE TIMES AND ORIENTAL WATCHMAN offers a splendid opportunity to all who desire a better understanding of sacred prophecy and its mysteries, its fulfilment in the past and present, and its infallible forecast for the unknown and foreboding future.

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