

Signs of the Times

AND ORIENTAL WATCHMAN

January, 1919

Will Peace be Permanent?

AT the beginning of this new year the world is turning with expectant eyes toward its representatives who are to arrange the treaties of peace.

It is the most stupendous task ever given to statesmen. The assessing and settlement of indemnities, a fresh establishment of national boundary lines, the redistribution of colonial conquests, new trade arrangements and the readjustment of other international relationships, Turkey's fate—the ever-recurring tangle, Palestine and Balkan Poland, the policy to be pursued toward Russia, the Far East and its enigmas—these are a few of the problems which await solving. Such momentous questions will demand much time and thought and we may see the birth of another year and even two before they are settled—if all proceeds smoothly.

It may not be premature here, however, to ask if this historic conference will so satisfactorily adjust all difficulties as to pave the way for permanent peace.

The editor of a prominent Indian daily says:—

"Of one thing we may be sure: there will be no more wars in the time of anyone now living. No one who has seen for himself what war is, with all its squalor, its ghastly-

ness, its stupid destructiveness and its tedium, will listen to any talk of war on any account. We have had enough of it, and we and generations yet unborn will have sufficient souvenirs of the world-struggle in the form of heavy bills to satisfy all curiosity about the cost of glory."

This conclusion is based on the hope that present forms of government and sane statesmanship will continue in power. It also counts on the establishment of democracies of, for, and by the people; for unless the many wrongs of the toiler are righted the only alternative will be revolution. As Mr. Lloyd George said, "You cannot maintain an A 1 empire with a C 3 population."



ARE NATIONS NOW TO BEAT THEIR
SWORDS INTO PLOWSHARES?
SEE PAGE 8.

Grave Dangers Ahead

The danger ahead is plainly indicated by the Prime Minister in his

speech at Manchester, Sept. 12:—

"There is a great deal of talk about preparing for war in time of peace, but it is equally important to prepare for peace during war. Delay will be disastrous. In a world so highly strung, a world whose nerves have been strained for years, there is peril in an appearance of procrastination. . . . There are disturbing symptoms all over Europe which we at home would be wise to take

note of and provide against. . . . I have been scanning the horizon and I can see flashes on the sky which indicate to me that there are grave atmospheric disturbances in the social and economic world."

President Wilson emphasized the same in his speech before a joint session of Congress, Nov. 12, 1918.

"The revolution which succeeded the fall of ancient governments is running from one fluid change to another until thoughtful men are forced to ask themselves with what government and of what sort are we about to deal in making peace covenants; and what assurance that their authority will be able to sustain securely the international arrangements into which we are about to enter? There is here matter for no small anxiety and misgiving. Let us frankly admit that these questions cannot be satisfactorily answered now or immediately."

In other words, anarchy and Bolshevism are arraying themselves against all government, and how or by what are they to be met? With the remnants of three great kingdoms, the largest in Europe, now infected with this plague, the questions President Wilson asks indeed cannot be answered. There is no guarantee, or ever will be, for enduring peace.

To the contrary, we have now entered upon the most delusive epoch of earth's history. An unprecedented "peace and safety" movement will be seen, while at the same time the causes of national and individual discontent will be aggravated to a marked degree. Physical and moral degeneracy will increase at an alarming rate, while on every side we shall see great campaigns for civic and social uplift and progress. And religious denominations and organizations through union and federation will reach a pinnacle of power and efficiency never approached before, but accompanied, nevertheless, by the deepest spiritual dearth, "having a form of godliness, but denying the power thereof." Just

as long as the human heart remains unregenerated the result can only be disaster. As Sir Robert Borden, Premier of Canada, truly said:—

"I do not conceal from you my own conviction that unless the democracies of the world can find some means by which war on so gigantic a scale, with such awful results to humanity, can be avoided in the future, then the existing social order cannot last.

"But on what, after all, does democracy rest? The ideals of democracy, the purpose of democracy, the result of democracy, must rest upon the collective conscience of the people in any community, and *democracy will attain results, great or small, in so far*



THE SHIELD OF DEMOCRACY

as the conscience, the purpose and the ideals of the people are guided by that Book which it is the purpose of this Society (B. F. B. S.) to circulate."

God's holy Word tells us very plainly that we are living in the closing years of all earthly history, that at this time we are to see the very acme of evil in every form, with all of the results culminating in a final international war.

"A noise shall come even to the end of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh: he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25: 31-33.

"I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats

overflow; for their wickedness is great." Joel 3: 2, 12, 13.

And what will be the terrible climax? Let Mr. Lloyd George answer:—

"This must be the last war. The last, or, believe me—I have been studying all this machinery of war for months as a business, and for years as a part of my business—believe me, *if this is not the last war there are men here to day who will see the last of civilization.*"

Every prophecy of Scripture referring to the near future prophesies wickedness, strife, bloodshed and war; and it is our profound conviction that our far-sighted Premier is correct, and that men who heard that speech on September 12, 1918 will, with us, see "the last of civilization."

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth. For the powers of heaven shall be shaken; and then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

This is God's forecast for the future. Friend, will you believe it and make preparation accordingly?

275 Miles an Hour

IF asked how fast a crow travels, most boys and girls would answer, "About ten miles an hour." But really a crow travels from twenty-five to thirty miles an hour.

Not only boys and girls, but many grown people underestimate the speed of birds in their flight. No means of travel has been invented, the speed of which equals that with which some birds fly. The frigate bird can cross the Atlantic ocean, a distance of two thousand miles, in a single night. This wonderful bird must travel at the average rate of at least one hundred and fifty miles an hour.

The fastest express trains often reach and maintain the speed of ninety miles an hour, but their swiftness is eclipsed by the chimney swallow, which sometimes, for hours, maintains a speed of

from ninety to one hundred miles an hour.

Probably the swiftest of all living things is the swift, a small bird which has been known to travel two hundred and seventy-five miles an hour. Ducks are among the swift flying birds. The mallard and the pintail fly from forty to sixty miles an hour. The teal often reaches the astonishing speed of ninety to a hundred miles an hour, in a favourable wind.

A passenger pigeon can travel one thousand miles a day. Carrier pigeons in calm weather often travel from thirty to fifty miles an hour. The turtledove flies at the rate of fifty miles an hour.

The ruby-throated humming bird travels over a distance of two thousand miles twice a year; but this, compared with the speed of many other birds, is only ordinary.—*Mary Chapman.*

Why the Earth was Created

THUS saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isaiah 45: 18.

There are various opinions extant in regard to the origin of this earth. Heathen mythology presents numerous ridiculously preposterous beliefs in reference to its beginning.



Infidel theorists and geological scientists offer an immense amount of speculation in regard to the origin of our world, in order to show that the earth was made without a Creator. But the God of the Bible Himself tells us, in the verse quoted above, how it came into existence, and for what purpose He created it. "*He formed it to be inhabited.*"

His original design, without doubt, was to fill the earth with intelligent beings, made after His own image, who should glorify their Creator, and be happy eternally. That

design God will surely accomplish. He will never be defeated. No power in the universe can break down His plans or foil His purpose. He is a God of infinite power. He is *the Almighty*. This earth is to exist forever. "One generation passeth away, and another generation cometh: but the earth abideth forever." Ecclesiastes 1: 4. The earth continues as long as its Creator exists. It was not "*created in vain.*"

Heaven's Designs Unhindered

But have God's designs been carried out thus far in its history? We might answer this question by Yes or No. Malevolent powers interfered with God's designs. He could have hindered this by the destruction of these powers, had He chosen to do this; but in His infinite wisdom He did not choose to do it. He foresaw that on the whole, as rebellion had come into His universe, the part of wisdom would be to let it show its real character and its ultimate results.

So God did not at once destroy Satan, the great rebel against His government. Neither did He prevent his coming into this world. But He carefully warned the first human pair against him, and of the consequences of disobedience. Thus the "great controversy" between good and evil was on in this world of ours, and it has continued till the present time. Yet God's original plan remained, of peopling the earth with holy, happy beings. Two classes exist in this world, and will exist until the great Judgment day.

God has carefully made provision for all who will obey His law and submit to His sovereign will. A careful record of the names of all such is kept in His "book of life." He has encouraged every one who will come to Him and submit to His author-

ity, and promised him a part in the glorious new earth that will be prepared for the abode of God's people. He has given us His holy word, and full instruction, and every encouragement, even sending His only-begotten Son into the world to show us the right way. He came to this world, lived the pure and holy life before men, and died for us on the cross, to show His love for us, and open for us the way of salvation.

No Sorrow, Sickness, or Death

The six thousand years of human probation has about expired. In that space of time God has kept the record of His faithful, tried, accepted ones. Such as these He has been preparing for citizenship in the glorious new earth He will prepare for them; and there they will live forever, having been made like the angels of heaven, immortal

and glorious. No sorrow, no sickness, no death, will ever exist there. Those who chose to live for this poor, wicked world only, will have what they lived for, but no more. They will cease to be, with the world they chose for their own. So God's original plan will be fully carried out. This world will be inhabited. God will live with them. Christ, our precious Saviour, will be with us eternally.

But is not God partial and exclusive?—Yes and no. God is particular. He loves those who love Him. He hates sin, but loves sinners. He urges all to do right and be saved; but the most walk in the broad way that leads to destruction. All may be saved if they choose. Christ died to save all who would accept Him as their Saviour.

Such was God's design in the creation of this world.—*G. I. Butler.*

Interrogations for Ape-ologists

WAS the Garden of Eden the home of our foreparents, or was the zoological garden? Was God or the gorilla the primordial father of the human race? These questions would seem senseless were it not for the fact that many of the so-called learned men of our day are firm believers in the theory of evolution.

Others may admit, if they so desire, that the ape, and not Adam, was their forefather; but personally I deny the relationship. My Bible distinctly tells me that Eve "was the mother of all living," hence Adam must have been the father. We purpose to stand by the firm conviction that our forefathers were genuine human beings, going back to the beginning of this world's history.

The evolutionist claims that the monkey is at least a million years older than man. According to such a process of reasoning, he ought to be the best developed; but he is a monkey still, and always will be.

Men Will be Caged

What will become of the present order of men a million years hence? Will a future and vastly superior people put beings like us

into cages, and feed them peanuts, as we now do the monkey? Why not if this theory is true?

Why is it that scientists, in all their wisdom, have not been able to show us the "missing link"? They should explain to us the process whereby the monkey first became a morally responsible creature, and acquired an "immortal soul." How did he appear to his less fortunate brothers? Were they jealous of him, or did they regard him as a backslider? Possibly in trying to "ape" him, they also became men. By the way, if one monkey became a man, why did not all do so?

Holy Writ declares that "in the beginning God created the heaven and the earth." How could one go any farther back than the beginning? It also says that "God created man in His own image." Are those who believe that they descended from the monkey willing to acknowledge the resemblance to their father?

Adam Lived but One Day

Some people very sagely tells us that the days mentioned in the first chapter of Genesis were millions of years long.

Will some scientist please come forward and frankly tell us when the length of the day was changed to a twenty-four-hour period? Was the change gradual, or sudden? Was the last long day millions of years, and the next one only twenty-four hours?

Would the evolutionist be willing to admit that we get the modern locomotive by evolution? Then the beginning must have been a boy's hoop. That eventually became a wheelbarrow. Then successively there "evolved" a cart, a wagon, a coach, a tram car, and finally the giant loco of the present day.

The "survival of the fittest" theory is built entirely upon the law of hate. It is the

stronger destroying the weaker. If that law were carried out to-day, where would be the physicians, the nurses, the sanitariums and hospitals, to care for the sick? Where would be the asylums for the mentally deranged, orphanages for parentless children, homes for the aged, and so forth? Friends, would you like to live in a country where the law of the survival of the fittest was carried out to the letter?

Thank God, the great plan of salvation is built upon love, the love of a holy God. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—*C. G. Bellah.*

Nominal Christians

ON their fourth wedding anniversary the young wife said to her husband, "Dick, I have been a very happy woman for four years, but if only one thing else could be true I would be the happiest woman in the world."

"Well, Mollie," said he, "what is it? I would do anything for you."

"Dick," she replied, "If you were only a Christian."

"Well Mollie are you a Christian?" said the young husband.

"Yes, Dick," came the answer.

"Well, Mollie," said he, "I didn't know it."

Dick waited a while and then said, "See here Mollie, I want to do what is right: you don't swear, do you?"

"Why no," said Mollie.

"Well," said Dick, "I don't either." "Mollie," he said, "you don't steal, do you?"

"Why no, Dick, of course I don't."

"Well," he replied, "I don't either." "Mollie, you don't gamble, do you?"

"Why no, what do you mean, Dick? Of course I don't gamble."

"Well," said Dick, "I don't either."

"Mollie," he said, "you don't get drunk, do you?"

"Why, Dick! Why do you ask such questions of me? Of course I don't get drunk."

"Well," said he, "I don't either." "Now Mollie," he said, "you drink wine at the receptions, don't you?"

"Oh, yes," said Mollie, "I do that out of courtesy to the hostess."

"Well," said Dick, "I do too." "Mollie," he said, "you go to the theatre, don't you?"

"Why certainly," she replied, "I go quite often."

"Well," said Dick, "I do too." "Mollie," he said, "you play cards, don't you?"

"Why yes, Dick, where's the harm in that? I play cards, of course."

"Well," replied Dick, "I do too." "Mollie," he said, "you dance, don't you?"

"Certainly," she said, "there's no harm in dancing; I love it; I dance, of course I do."

"Well," said Dick, "I do too."

"Now Mollie," said he, "If you will show me the difference between the kind of life you are living and the kind of life I am living, I have no objection to becoming a Christian,"

Saving Ourselves by Saving Others

An Indian Christian pilgrim was working his way up towards Tibet, preaching the Gospel as he went, and everywhere living Christ. One day, with a companion, he was far up among the snows of the Himalayas. The cold was intense, the hillsides steep, and the path dangerous. Suddenly a sound of moaning reached their ears from the depths of a precipice. The men halted, and the Christian pilgrim said, "It is someone in distress; someone must have fallen from this path." His companion assented, but suggested that they go on. "We must help him up," said the Christian pilgrim. "Nay, it might mean death to us both," replied the other. "But I *must* help him; I cannot leave him, dying thus," exclaimed the former. "Then I must leave you to your folly," retorted the other, and went on his way. The pilgrim with difficulty made his way down the hill-side, and found a man who had fallen and broken his leg. In order to get him up to the path, it was necessary for the pilgrim to bear the man on his back. This he did, and after great effort succeeded in

reaching the path. He was all in a glow from his exertions, and the two continued on the path, the pilgrim helping the crippled man. Their progress was slow, but their efforts kept their blood circulating. When they had gone some distance on their journey, they found on the roadside, stiff and cold, the body of the pilgrim's companion. He was frozen to death, he—who refused to tarry and help his fellow man, had succumbed to the cold. As they looked at him, the Christian pilgrim said to the man he had saved: "I should have been lying beside him there, frozen in the snow, except for my effort to save you."

This is a true story; the Christian pilgrim is known far and wide among us in North India. His experience that day is typical of our lives. We save ourselves as we seek to help others; we are working out our own salvation while we work for perishing souls around us. Every possible consideration urges us on to spend and be spent to the utmost for the salvation of the people around us.—*Selected.*

It Pays to be Kind

I ONCE knew a man whom I shall call Mr. Harper. He was a farmer and lived near a railroad about forty miles east of Cleveland, Ohio. He believed in being kind to everybody and everything. One evening a tramp came to his home and begged for a place to sleep. Mr. Harper took the poor man in, and after giving him something to eat showed him to a comfortable bed.

In the morning, after the stranger had eaten his breakfast, he told Mr. Harper that this was the first time for many a day that he had been treated like a man, and he felt like a man again, and wanted to pay for his accommodations, but all he had of any value was a recipe. This he gave to Mr. Harper, saying, "This may do you some good, but it never will me."

The recipe proved to be a solution to keep oil from soaking through wooden barrels or casks, and was sold to the Standard Oil Company for a half million dollars' worth of shares of stock. Mr. Harper spent much time and money trying to find the one who gave him the valuable recipe, but failed in this attempt. He then built a small house near the railroad and furnished it for unfortunate men without homes.

Mr. Harper died some years ago, but he is remembered as a kind-hearted man, and the Bible says, "He that hath pity upon the poor lendeth unto the Lord."

Let us remember that it pays to be kind, because we shall surely have to give an account to God for all we do; and God expects us to be kind.

For the New Year

THEY told me, not long ago, that a friend of mine was dead. It had been quite sudden, his death, for I had seen him radiantly happy and healthy only a week before the news came to me. And as I sat wondering a bit about the mystery of life, I found that one thought kept recurring to me. For I kept asking myself:—

Was I ever unkind or unfair to him? Did I ever doubt his word or believe the words of other people against him? Did I ever quite consciously hurt him?

I found myself glad that I had listened many an hour to the story of his ambitions. I found myself glad of a long walk that we had taken together—a walk I had been regretting because of the blister it made on my heel. I found myself glad of the small pleasant things that I had sometimes said to him—of a verse or two that I had written. I found myself glad that our friendship had been a pleasant one. For now they told me he was dead.

I ONCE heard a girl talking to her mother. "I'm so angry at Estelle," she said, "that I'll never speak to her again."

"Why not?" questioned the mother.

"Because," said the girl, "she hurt my feelings, and I shall never forgive her!"

"My dear," said the mother very gently, "my dear, you must never talk about not forgiving. You must never say that you're too angry at a person to get over it. You must never even say 'never' in regard to breaking a friendship or hurting some one! I had a friend once who became as angry at me as you are at Estelle. She said she didn't want to be my friend any more. She even passed me on the street without speaking to me, and my very young heart—I was only a girl then—was about broken.

"And then all at once I grew very ill, and they sent me to the hospital, and my family and the doctor didn't think that I would live. And I hung between this world and that other one for days.

"I came out of a mist of unconsciousness weeks later. The first think I noticed, I think, was a sheaf of pink roses in a vase by my bed. 'Who,' I asked weakly, 'sent them?' and 'A girl friend of yours,' my nurse told me.

"As soon as I was well enough to see visitors she came. She looked ill, too, as if she had been worried and unhappy—as if she, too, had come to a parting place. I shall never forget her expression as she knelt at my bedside. 'I was afraid,' she sobbed, 'that you could never get well. I was afraid that I might never be able to tell you that I was sorry!'"

It's very easy to say an ungracious word, but it's very hard to unsay it. It's very easy to let an unkind thought slip out, but it's very hard to erase the imprint of that thought from the heart of someone else. And life, at best, is uncertain.

"I never," a wife told me, "say an unpleasant thing to my husband when he is leaving for work in the morning. If he's done something inconsiderate that has annoyed me, I forget it. If there is any little worry to confide to him, I keep it for another time. Life, it seems to me, is very involved in the city, very uncertain. There are so many trucks and cars on the street, so many accidents every day, that I would hate to think that my husband, in the midst of all the hurry and worry, carried an unpleasant picture of me—a picture that I had created! I would hate to think, if anything did happen, that my face, when he saw it for the last time, had a frown on it. That's why I smile at him always when I say good-bye in the morning.

Life, at best, is uncertain. Death comes at unexpected times and points his finger at the unexpected person. It isn't always the man who has lived his fourscore years that is called; sometimes it is someone with youth all before him; with hope in his heart, and strength in his limbs, and courage in his soul.

Let us, this New Year, make a point of greeting folks cheerily, and sending them away just as cheerily, whether they are girl friends, or relatives, or acquaintances, or anything! Let's make a point of doing little kind deeds just for the sake of doing them, of going a little out of our way to be pleasant, of inconveniencing ourselves to make someone a bit happier!

For the New Year is, as it always is, a new chance; a new chance to do better

things in a better way. The New Year is a brilliantly white new page to be covered with writing that may be clear or it may be very illegible. The New Year will be what you make it.

And every kind word you say, every good deed you do, every smile you smile, will help make *your* writing clear. And if your writing on the page is clear, you will have nothing to be sorry for, no matter what the New Year may hold.—*Selected.*

God so Loved the World

BY CARLYLE B. HAYNES

IT is impossible to discuss the origin of sin without the question arising, Why was sin permitted? If God knows all things, the end from the beginning, He surely knew what the result of sin would be if it were permitted to obtain a foothold in this earth. Why, then, did He allow it? We are instructed that God loves His children even more than human parents love their children, and that He constantly seeks to bring blessings into their lives and guard them against harm. Why, knowing as He did all that sin would mean, did He permit this flood-tide of evil, sin, misery, anguish, disease, sorrow, and death to sweep over the planet upon which He had placed the human race?

We may be sure that God had a purpose in it all, and that His purpose is good. As we study this purpose, and the reasons why He permitted sin to find an entrance into this world, we shall see that this too is but an additional demonstration of the unfailing love and justice of God toward all His creatures.

We must consider, at the very outset of our study, that the angels were in a much more difficult position to judge what the outcome of sin would mean than we are. They knew nothing of sin, while we have had a practical demonstration of its consequences during the entire period of our lives, and we know, from experience, that sin is an evil thing, and will result only in evil. None of the inhabitants of the other worlds had known anything of sin. They had never seen any one sin. No such thing existed.

They were under a beneficent government,

which they knew was good; but there was no way by which they could be sure that another form of government would not be better, for there was no other form, and never had been. They had never known anything contrary to the principles which governed the great kingdom of heaven. It is true that the knowledge of these principles was sufficient for their eternal happiness; but as they were free moral agents, and could choose to disobey God as well as to obey Him, there is no question but that thoughts must have entered their minds as to what the results of disobedience would be. Undoubtedly there was a tendency to experiment with the law of God, and wonder as to what would occur if it were broken. Even before Lucifer indulged in such thoughts, and permitted them to lead him into outright rebellion and revolt, other angels may have struggled with the same impulses. But these others had suppressed and resisted them, and put them away as unworthy, continuing their unswerving loyalty to God.

Sin-demonstration Necessary

Lucifer, however, turned these things over in his mind, and cherished them, and permitted his thoughts to dwell long on them, until, with his desire for self-exaltation, they swept him from his moorings and out into avowed rebellion against God. God saw that such a demonstration of what sin is and what its results must be, would have to be made in the sight of all the inhabitants of the universe before they could understand that the prin-

ciples of the kingdom of God were based upon love and mercy and justice, and that no better form of government was possible. Until such a demonstration was made before the angels there would always exist the tendency upon their part to experiment with sin. There was but one way for them really to know what sin would lead to, and that was by seeing a demonstration of its operation.

So when one of their number, Lucifer, began to question the justice of God and the wisdom of the principles underlying His government, God, for the sake of the eternal



THAT HE GAVE HIS ONLY BEGOTTEN SON

happiness of all His creatures, permitted him to carry forward his work of rebellion. He permitted him to develop his plans fully, though the time came when it would have been folly to permit him to develop them in heaven itself, and thus involve all the worlds in the destruction which must inevitably come upon sin and sinners. Hence God limited the field of Lucifer's operations by casting him and his angels into the earth.

When it became plain that there was no hope of saving Lucifer himself, God, instead of immediately destroying him, permitted him to continue his work of rebellion, and

thus demonstrate before all the universe the righteousness and holiness and love of God.

It will help us to understand the wisdom of God in permitting Satan to continue his work, if we permit our minds to dwell on what the results would have been if He had followed the opposite course, and destroyed him at once when it became evident that he would not return to his allegiance to God.

Suppose, then, that in order to protect the inhabitants of heaven and of all the worlds from contact with sin, God had destroyed Lucifer at once. There is no doubt that He could have done so, and the fact that He did not do so is evidence that there was a wiser course to follow. To destroy Satan at once, while it would have checked one rebel, would not have destroyed the spirit of rebellion. In fact, it would have spread that spirit. As soon as such an act had been performed, all other of God's creatures would indeed have served him for a time, but from the motive of fear rather than love. Their service would have been based upon fear of the punishment that would be visited upon them if they failed to render service: and all the charges which Lucifer had preferred against God and His government would have been substantiated in their minds, and the government of God would have appeared to them nothing less than a despotism. The rebellion would not have been destroyed, for other angels would have arisen to lead in throwing off what would have been to them an intolerable yoke of bondage.

God does not desire the service of fear. He takes no pleasure in compulsory obedience. He is not a monster whose anger must be appeased. He delights in voluntary service, the service which is prompted by love that dwells in the hearts of His creatures. This is the only worship that is acceptable to Him. God regarded the fall of a race a lesser evil than compulsory obedience—a fact which certain churchmen and certain statesmen would do well to consider when they attempt to compel by law obedience to certain religious observances.

Thus in order to win voluntary service and allegiance on the part of all His created intelligences, God permitted Satan to continue in his course, thus affording to the entire universe a demonstration of His unchangeable love and righteousness.

We Teach the Universe

Thus this world became the lesson book of the universe. The rebellion against the

government of God was confined here. Satan led his hosts of evil angels to this planet, and laid before them his plans to strike a blow against the government of God by conquering the race which God was to bring into existence here. And all the creatures in heaven and on the other planets are permitted to view the conflict between sin and righteousness, between Christ and Satan, on this planet, where they have witnessed its entire course, its terrible consequences, and its ultimate destruction. And when the controversy is finished, and sin is finally destroyed, they will have been profoundly convinced that God is just and true and merciful.

The inhabitants of this planet, the human race, were not utterly abandoned to their great foe. In the very beginning they were warned of the danger of his attacks; and had they stood firmly against his temptations, they need never have been overcome. And even after they had yielded to Satan, and thus become his lawful captives, they were assured of the coming of a great Deliverer who would break the power of sin for every

soul that would accept Him. No human being is left to cope with sin alone. Every one has the assurance of help from God to overcome the devil. Not one need be lost.

God gives this promise to all: "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Isaiah 49: 24, 25.

In consequence of having been involved in the experience with sin upon this planet, the inhabitants of this world who accept the salvation which has been provided for them through the Redeemer will be more highly exalted in the world to come than they would have been if sin had not entered this world. This world is to become the centre of the universe of God; the great King of kings Himself is to dwell here; the capital city of the universe, the heavenly Jerusalem, is to come down from God out of heaven to rest upon the earth.

The "White Mother" of Calabar

BY CAROLINE LOUISE CLOUGH

"SHE was a woman close on sixty, with a heavily-lined face, and a skin from which the freshness and bloom had long, long ago departed; but there was fire in her old eyes still, tired though they looked; there was sweetness and firmness about her lined mouth. Heaven knows who had dressed her. She wore a skimpy tweed skirt and a cheap nunn's veiling blouse, and on her iron grey hair was perched rakishly a forlorn broken picture-hat of faded green chiffon with a knot of bright red ribbon to give the bizarre touch of colour she had learned to admire among her surroundings.

"Ye'll excuse my hands," she said, and she held them out.

"They were hardened and roughened by work, work in the past, and they were just now bleeding from work finished but now; the skin of the palms was gone, the nails were worn to the quick; that they were painful there could be no doubt, but she only apologized for their appearance."

Such was the impression Mary Slessor made on a noted woman writer whom she met at the Government house in Calabar. Mary Slessor was a Scottish lassie who during her childhood had held ever before her the need for missionaries on the west coast of Africa. And at the age of twenty-eight, on August 5, 1876, she sailed for that dark superstitious heathen country of West Africa. Not willing to remain with the mission station already established she sailed up the river into the interior and there all alone established a mission station in Okoyong.

At once she was plunged into the midst of mobs, riots, murders and "palavers." These were so fierce, so terrible, that they would cause the stoutest heart to faint; but this slender, frail woman gained the confidence of those people in such a way that she could lead them around as children. Their terrible superstition, their belief in evil spirits, kept them bound to a practice more cruel than can be imagined. When any one met with an

accident, was killed or even died from disease, they believed some evil spirit was among them and sought out the one possessing that spirit. A "palaver" was held at once, and the poison bean was given to the person supposed to be harbouring the evil spirit. If he survived the ordeal he was considered innocent, but if he died the evil spirit was thus conquered.

Iye and Her Twins

One terrible practice was the murder of twin babies. A woman well respected, from a good family, loved by her people, suddenly becomes an outcast should she give birth to twins. The story is told of Iye, a slave woman, light in colour and handsome, the property of one of the big women of the tribe, who treated her with kindness and consideration. Iye gave birth to twins. What happened is described by Miss Kingsley, who witnessed the incident on her arrival in Okoyong. Speaking of Iye, she says:—

"She was subjected to torrents of virulent abuse, her clothes were torn, and she was driven out as an unclean thing. Had it not been for the fear of incurring Miss Slessor's anger, she would have been killed with her children, and the bodies thrown into the bush. As it was, she was hounded out of the village. The rest of her possessions were jammed into an empty gin-case and cast to her. Miss Slessor had heard of the twins' arrival and had started off, barefooted and bareheaded, at a rapid pace. By the time she had gone four miles she met the procession, the woman coming to her, and all the rest of the village yelling and howling behind her. On the top of her head was the gin-case, into which the children had been stuffed, on the top of them the woman's big brass skillet, and on the top of that her two market calabashes.

"Miss Slessor took charge of affairs, relieving the unfortunate, weak, staggering woman of her load and carrying it herself, for no one else would touch it or anything belonging to those awful twin things, and they started back together to Miss Slessor's house in the forest-clearing, saved by that tact which, coupled with her courage, has given Miss Slessor an influence and a power among the negroes unmatched in its way by that of any other white.

"Miss Slessor attended with all kindness, promptness, and skill to the woman and children. I arrived in the middle of this

affair for my first meeting with Miss Slessor, and things at Okoyong were rather crowded, one way and another, that afternoon. All the attention one of the children needed—the boy, for there were a boy and a girl—was burying, for the people who had crammed them into the box had utterly smashed the child's head. The other child was alive, and remained a member of that household of rescued children, all of whom owe their lives to Miss Slessor.

"The natives would not touch it, and only approached it after some days, and then only when it was held by Miss Slessor or me. Even its own mother could not be trusted with the child; she would have killed it.

Yesterday a Woman—Now a Horror

"Her lamentations were pathetic. She would sit for hours singing or rather mourning a kind of dirge over herself: 'Yesterday I was a woman, now I am a horror, a thing all people run from. Yesterday they would eat with me, now they spit on me. Yesterday they would talk to me with sweet mouth, and now they greet me only with curses and execrations. They have smashed my basin, they have torn my clothes,' and so on, and so on. There was no complaint against the people for doing these things, only a bitter sense of injury against some superhuman power that had sent this withering curse of twins down on her."

The surviving infant, Susie, was queen of the household for fourteen months, when she met with an accident and died. Miss Slessor's home was filled with these unfortunate twins rescued from death in a tragic manner. She soon came to be chief ruler, judge, and leading administrator of the tribe. And when the British government invaded the district she was appointed by the government to rule the people who for so many years had looked to her as their mother.

During her thirty-nine years of service, a great change came in among the people. The wicked brutal butchery at "palavers" came to an end. Schools and churches were established. The cruel treatment of twin babies was the hardest for the natives to give up. Her ever-increasing family of unfortunate twins proved to be her strongest support in later years.

The Source of Her Power

When asked for her testimony on this subject she said, "My life is one long daily,

hourly record of answered prayer. For physical health, for mental strength, for guidance given marvelously, for errors and dangers averted, for enmity to the Gospel subdued, for food provided at the exact hour needed, for everything that goes to make up life and my poor service, I can testify with a full and often wonder stricken awe that I believe God answers prayers. I know God answers prayer. I have proved during long decades while alone, as far as man's help and presence are concerned, that God answers prayer. Cavilings, logical or physical, are of no avail to me, it is the very atmosphere in which I live and breathe and have my being, and it makes life glad and free and a million times worth living. I can give no other testimony.

"I am sitting alone here on a log among a company of natives. My children, whose very lives are a testimony that God answers prayer, are working round me. Natives are crowding past on the bush road to attend prayers, and I am at perfect peace, far from my own countrymen and conditions, because I know God answers prayer. Food is scarce just now. We live from hand to mouth. We have not more than will be our breakfast today, but I know we shall be fed, for God answers prayer.

"Prayer is the greatest power God has put into our hands for service—praying is harder work than doing, at least I find it so, but the dynamic lies that way to advance the Kingdom."

W. P. Livingstone in his book, "Mary Slessor of Calabar," wrote, "She realized that prayer was hedged round by conditions, and that everything depended upon the nature of the correspondence between earth and heaven. She likened the process to a wireless message, saying, 'We can only obtain God's best by fitness of receiving power. Without receivers fitted and kept in order the air may tingle and thrill with the message, but it will not reach my spirit and consciousness.'"

Her Constant Companion

"She had always been an earnest and intelligent student of the Bible, and to her it grew more wonderful every day. Her own reading of it was mainly accomplished in the early morning, which was usually about 5.30. She took a fine pen and her Bible and underlined the governing words and sentences as she went along in her endeavour to grasp

the meaning of the writer and the course of his argument; word by word, sentence by sentence, she patiently followed his thought. When one Bible was finished she began another, and repeated the process, for she found that new thoughts came as the years went by. Such sedulous study had its effect upon her character and life; she was interpenetrated with the spirit of the Book; it gave her direction in all her affairs—in her difficult palavers she would remark, 'Let us see what the Bible says on this point'—it inspired her with hope, faith, and courage. Often after an hour or two of meditation over it she felt no desire for ordinary literature, all other books seeming tame and tasteless after its pages.

"Some of the later Bibles she used are in existence, and bear testimony to the thoroughness of her methods. Almost every page is a mass of interlineations and notes. As one turns them over, phrases here and there catch the eye, arresting in thought and epigrammatic in form; such for instance as these:—

"God is never behind time.

"If you play with temptation do not expect God will deliver you.

"No gift or genius or position can keep us safe or free from sin.

"Good is good, but it is not enough; it must be God.

"The secret of all failure is disobedience.

"Sin is loss for time and eternity.

"Half the world's sorrow comes from the unwisdom of parents.

"Slavery never pays; the slave is spoiled as a man, and the master not less so.

"It were worth while to die, if thereby a soul could be born again."

A Glimpse of the Results

Mr. Livingstone, in summing up the work that this noble woman accomplished, says: "When she unlocked the Enyong Creek, some were amused at the little kirks and huts she constructed in the bush, and asked what they were worth—just a few posts plastered with mud, and a sheet or two of corrugated iron. But they represented a spiritual force and influence far beyond their material value. They were erected with her life-blood, they embodied her love for her Master and for the people, they were outposts, the first dim lights in the darkness of a dark land; they stood for Christ himself and his cross. And to-day there exist throughout the district nearly

fifty churches and schools in which the work is being carried on carefully and methodically by trained minds. The membership numbers nearly 1500, and there is a large body of candidates and inquirers and over 2000 scholars.

"One cannot estimate the value of her general influence on the natives; it extended over an area of more than 2000 square miles. To West Africans, a woman is simply a chattel to be used for pleasure and gain, but she gave them a new conception of womanhood, and gained their reverence and confidence and obedience. Although she came to upset all their ideas and customs, which represented home and habit and life itself to them, they loved her and would not let the wind blow on her. She thus made it easy for other women agents to live and work

amongst them; and probably there is no similar mission field where these can dwell in such freedom and safety. And through her womanhood she gave them some idea of the power and beauty of the religion which could make that womanhood possible. Her influence will not cease, for in the African bush, where there are no daily newspapers to crowd out events and impressions, and tradition is tenacious, she will be remembered in hut and harem and by forest camp fire, and each generation will hand down to the next the story of the 'Great White Mother' who lived and toiled for their good."

What Mary Slessor did, other women can do. Her life is merely an object lesson of what the Lord can do with a willing, unselfish, consecrated woman, who relies wholly on God.

Avoid Temptation

A RECKLESS man in a zoological garden once seized a venomous serpent by the nape of the neck, and held it up before his companions. The man thought he had the serpent wholly in his power. But it began to coil its long body about his arm, and then slowly to tighten its grasp, until the man in agony was obliged to drop his hold of its neck. Quickly then it turned and bit him, and soon the man was dead.

He thought he was strong enough to play with the serpent, and then thrust it from him when wearied of the play. Many think they are strong enough to play with temptation of any sort; but they find, sooner or later, that the temptation has mastered them. "Watch and pray that ye enter not into temptation," said Christ. It is the entering into temptation that is to be guarded against.—*Morning Star*.

INTERNATIONAL TRACT SOCIETY, the name under which we have operated for so many years, is now so closely imitated by several other societies in India that we have decided to adopt a new name which will more particularly distinguish our work. * * * * *

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HEALTH AND TEMPERANCE

Boy Scouts, Attention!

A BOY smokes, not because he likes it, but because he wants to look like a man. Instead, he simply looks like a little fool, and when he smokes for fear of other fellows laughing at him, he shows that he is a coward as well.—*General Baden-Powell.*

Alcohol and the Brain Worker

ALCOHOL attacks the hierarchy of the tissues, for it has a special affinity for the nervous system; there is a shedding, by degrees, of the most highly evolved faculties; there is a loss of precision, an impairment of the judgment, and a failure in the power of discrimination. . . . The brain worker, rather than the manual labourer, shows the least resistance to it.—*Sir R. Armstrong Jones, M. P.*

Alcohol and the Soldier

Staff Surgeon Mernetsch in Sweden picked some soldiers, all good shots, and they were made to shoot at targets; when alcohol had been given the result was 30 per cent fewer hits in *quick fire*, although the men always thought they were shooting faster, whereas actually they shot much more slowly. When slow aiming was allowed the difference went up to 50 per cent in favour of shooting without alcohol having previously been taken. Admiral Sir J. R. Jellicoe came to the same conclusion after careful and prolonged tests.—*Nursing Journal of India.*

The Drinker and Tuberculosis

Alcoholism is in effect the most powerful factor in the propagation of tuberculosis. The most vigorous man, who becomes alcoholic, is without resistance before it.—*Dr. Brouardel.*

What Are You Eating?

According to United States Government statistics, 18 million cattle were slaughtered in that country during the year 1917. 56 per cent of these animals were inspected by Government officials, and from this 56 per cent, 131,316 cattle were rejected as unfit for human consumption because of *tuberculosis!*

Taking this basis of calculation, 103,176 cattle of the remaining 44 per cent should have been condemned, but because of "very bad" state regulations we may understand that a large share of this number were passed on to the meat-eating public.

Further, "ten per cent of the 34,000,000 hogs slaughtered in the United States last year (1917) were found more or less infected with tuberculosis."

"The ante mortem inspection may detect in cattle such diseases as tuberculosis, lumpy jaw, diphtheria, pneumonia, scabies, anthrax, blackleg, septicæmia, peritonitis, anæmia, and other afflictions. In hogs, it may reveal swine plague or cholera, tuberculosis, and so on."

What must be the condition of meats in this country with little or no inspection; and *khansamas* buying the cheapest meat they can to make a little *dasturi*?

Believe us, if there ever was a time to return to the diet given man in the beginning—a diet of delicious fruits, nuts, and grains, with their pleasing and boundless variety—that time is now if we desire to preserve our bodies and minds in a healthy condition.

THE RELIGIOUS BAROMETER

Medical Missionaries in Bhutan

"SOME of the Himalayan states refuse to admit the missionary; but a recent outbreak of cholera in Bhutan led the authorities to ask the Scottish Mission, Kalimpong, for medical help."

As another has said, "Men have lost their fear of comets, and many have lost the fear of God. But fear of the plague will still bring them to their senses."

The Extremists and Missions

"Many of the undue benefits which the missionaries enjoy at present, as, for example, grant of convenient sites for their churches, schools and other institutions, liberal grants

for their schools and the free-hand they can have in their mischievous proselytizing activities will be considerably restrained under Home Rule. Above all, the prestige which the missionaries are now able to command as members of the ruling caste will be a thing of the past."—*New India*.

WHAT OTHERS SAY

The most important workshop in the land is the home.—*Mr. Lloyd George*.

The most formidable institution we had to fight in Germany was not the arsenals of Krupp or the yards in which they turned out submarines, but the schools of Germany. . . . An educated man is a better worker, a more formidable warrior, and a better citizen.—*Id.*

— Important Notice —

AS many of our subscribers are aware, this magazine is but one of a series of the same name published in different parts of the world. All stand for the same principles, and herald the same message of the nearness of our Lord's return. The first of the series, published in California, U. S. A. now has a circulation approximating seventy thousand copies weekly.

Believing it to be to the advantage of our subscribers in India, we have decided to devote our attention to the circulation of this American edition of the *Signs of the Times*, discontinuing our Lucknow publication after the February issue.

We appreciate the support you have accorded to our

magazine in the past, and solicit a continuance of your interest on behalf of the new arrangement.

The subscription price of the American *Signs of the Times*, which is issued weekly, is Rs. 4/8/- per annum, post free. We therefore propose to supply one copy of it for every copy of the Lucknow magazine which remains due on your subscription. If you are already subscribing to the American paper, or if you do not care to continue your Lucknow subscription on the basis suggested, we shall be glad to refund in cash the balance remaining due to you.

We shall appreciate an early notification of your wishes.

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