

SIGNS OF THE TIMES



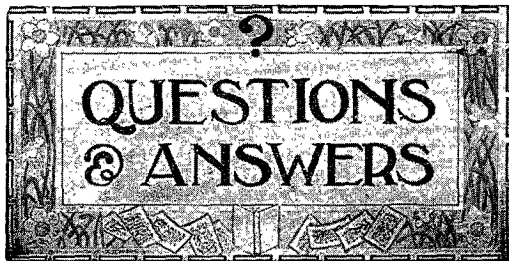
And Israel Mourned

Arthur W. Spaulding

UPON the sweet Sabbath calm
The evil tidings swept;
And, hushing every joyful psalm,
An orphaned people wept.
Alas, that human lips must tell
The sombre message dread:
"O Israel! O Israel!
Thy godly seer is dead!"

Long, long the tale of freighted years
That marked the judge's seat,
From Shiloh's mingled hopes and fears
To Ramah's counsel sweet.
The chorus of their graces swell
The lamentation sore:
"O Israel! O Israel!
Thy prophet speaks no more!"

But hush, thou Jacob, feeble, faint,
Beset by traitor foe;
Take thee a psalm for thy plaint,
A kingdom for thy blow.
With seer and prophet all is well,
Loud let the heavens ring:
"O Israel! O Israel!
Prepare to meet thy King!"



253—Strong Drink

Please explain Prov. 31:6, 7. Does this instruction concerning strong drink contradict other Bible statements in reference to intoxicating drink? A. E. S.

The verses immediately preceding those in question indicate the debasing and dangerous nature of strong drink, so these verses cannot be taken as an encouragement or even a permission to *indulge* in drink. It was customary, however, in ancient times to give to those who were about to perish—criminals who were about to pay the death penalty—a drink that would render them, in a measure, insensible to the terrible pains incident to the method of execution in use. A drink of that nature was offered to our Saviour on the cross, which He refused. That these verses were not designed to give to mankind generally permission to drink strong drink must be evident from other scriptures, the whole tenor of the Bible being against such an idea. It seems to grant permission to give such drink to one who is exceedingly depressed, "heavy hearted," or "bitter in soul" as the R. V. has it, in order that he might forget his misery. But it must be noted that our Saviour resorted to no such expedient when He came to the time where He said "My soul is exceeding sorrowful, even unto death." Neither is it possible for any true Christian ever to be so cast down, dispirited, disconsolate, heavy hearted, or bitter in soul, that one would be justified in offering him, or he would be justified in receiving, strong drink. The Lord was very specific in reference to the use of strong drink by those who were to officiate in the temple services; for we read: "And Jehovah spake unto Aaron, saying, Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not: it shall be a statute forever throughout your generations: and that ye may make a distinction between the holy and the common, and between the unclean and the clean." Lev. 10:8-10, A. R. V. And to the rest of the people this is the admonition: "Look not thou upon the wine when it is red. . . . At the last it biteth like a serpent, and stingeth like an adder." Prov. 23:31. The sting of the adder resulted in death. How true the likeness! If wine were given to criminals as an anæsthetising agent to dull their pain on the cross, or to some persons to dull their sorrow in the depths of melancholia, that furnishes to the rest of the race neither reason nor excuse for indulging in strong drink. Paul advised Timothy to "take a little wine for his stomach's sake"—as a medicine, and this was by no means an intoxicating beverage. That was Paul's advice to Timothy; but thousands

of men who are no relation to Timothy, and have nothing the matter with their stomachs, are greedily taking what they call Paul's advice to Timothy. However, they are taking more of the wine than they are of the advice; for Paul says "take a little wine," and they are taking a great deal, and not of wine only, but of all kinds of intoxicating beverages. In the twentieth chapter of 2 Kings the prophet Isaiah advises Hezekiah to put a lump of figs on a troublesome boil. He did so, and recovered. But it is not necessary that the rest of the race use lumps of figs and use them when they have no boils. No more need we act upon Paul's advice to Timothy when there is nothing the matter with our stomachs; and neither is wine the only remedy known for disordered digestion. The wine in general use in Bible times was the unfermented juice of the grape. However, an intoxicating wine was known and was used to some extent.

254—Jesus or Joshua

Is the name Jesus a mistake in Acts 7:45? E. S.

The text means Joshua undoubtedly. The word in the original is Iasou, and may be translated either Jesus or Joshua. We find the same in Heb. 4:8: "For if Jesus [margin, that is, Joshua] had given them rest."

255—Mount That Might be Touched

Is the word "not" left out between the words "be touched" in Heb. 12:18? E. S.

No; the thought is of a material mountain as opposed to something not of this earth as mentioned in verses 22-24. They could see that mountain with their natural eyes, and could touch it with their hands, and tread upon it before the day when Jehovah came down upon it, and after the prohibition against touching it was removed; but what is mentioned in the verses referred to they could not touch or handle. One commentator says, "I believe the words *psalafomeno orei* should be translated "to a material mountain. . . . It is called here a *palpable* or *material* mount, to distinguish it from that *spiritual* mount Zion of which the apostle is speaking."

256—A Question of the Translation

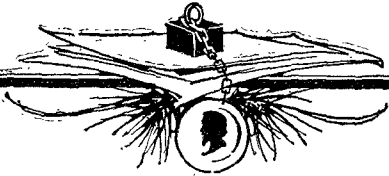
Is the word "not" a mistake in Heb. 10:2? E. S.

The text reads: "For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins." The word "not" must be there. The thought is that if the sacrifice of the animal took away the man's sin, he would not need to keep on offering sacrifices. But the sacrifices did not cease—at least, not until Christ came—which shows that those sacrifices did not take away sin, but merely pointed forward to the One whose sacrifice would take away sin. We might ask Paul's question in this way: "Would not once sacrificing be sufficient in each man's case if the sacrificing of an animal really removed a man's sin?" The fact that they kept on sacrificing shows they did not consider sins removed by the shedding of animal's blood.

SIGNS *OF THE* TIMES

JUNE 19, 1916

NOTES & COMMENT



Militarism and Inheritance

THE burdens of militarism are weighing more and more heavily upon the governments and peoples of earth, so that in some cases the taxes imposed for the support of military systems are practically confiscatory. An instance of this kind is seen in the present strenuous endeavours of Germany to provide the financial necessities of her military operations. A cutting from the *Springfield Republican* upon this point will be of interest to our readers:—

Militarism and imperialism in their ultimate consequences to the pocket-book of the citizen are now coming into a shadowy revelation in Germany. The government is under compulsion to provide new sources of revenue, and among the provisions of a prepared scheme of new taxation is one that all inheritances and successions passing outside of the first and second degrees of relationship shall escheat to the State. That is to say, collateral relatives and strangers to the blood cannot inherit, but relatives outside of the direct line, when direct heirs are wanting or make no claim, can buy family heirlooms at half price or purchase small plots of land from decedent estates at ninety per cent of the market value. Even within the direct line, grandchildren cannot bequeath to grandparents, but the latter may inherit a life interest in the bequests of grandchildren. Germany already imposes progressive inheritance taxes which go as high as twenty-five per cent on large estates passing to collateral heirs or strangers to the blood. The new proposal is to advance these rates to 100 per cent in all such cases, and make them apply to small as well as large inheritances.

It has been suggested by ex-President Roosevelt that a 100 per cent inheritance tax be applied to the margin of gross superfluity in cases of succession to very large fortunes. But the German Government goes beyond this and applies its 100 per cent proposal to small and large properties alike, and in their totality, when passing to heirs outside of a second degree of relationship; which is carrying the inheritance tax policy to an extreme not before ventured, as far as we know, in any civilised nation of modern times. It would require only the extension of the 100 per cent tax to direct inheritances to introduce the socialistic state in all its perfection within the time of one generation. We may be sure that the German socialists will welcome this particular tax proposed with much enthusiasm, and militarism will become less obnoxious to them as long as its omnivorous necessities compel or are directed toward an appropriation of capital itself to the ownership of the State.

The editor of the *Springfield Republican* has not put the case as strongly as he might have put it; for, were he a citizen of Germany now while this provision is in effect, he would no doubt feel that "militarism and imperialism" have had more than a "shadowy revelation" in that country. This new development indicates that its revelation is already very substantial and very sharply defined. Her lead in the direction of militarism has compelled other nations to follow, as they feel, for their own preservation. Will they not be compelled to follow also in these more compulsory, if not confiscatory, methods of financing the burdens which militarism imposes? In view of such prospects, it is small wonder that certain of the nations are pledging themselves and each other to "continue the contest until Prussian militarism is crushed." But beyond the completion of that process, is lasting peace assured? It is not so written in the Book of books. Still there is peace to come; but before that peace comes, we shall see the Prince of peace who comes to usher in the everlasting kingdom of righteousness.

Alcohol a Peril

UNDER the stress of great danger the nations are learning and admitting the peril of alcohol. In the French Chamber of Deputies on May 18, M. Ribot, Minister of Finance, in giving the war estimates for the third quarter of 1916, spoke of the immediate necessity of increasing the duties on alcohol, sugar, and tobacco. While speaking of this necessity, M. Ribot said:—

It is also necessary to restrict the production of alcohol, which is paralysing the national resources.

The production of that article was so dangerous to the prospect of national success that the government did not consider the revenue derived from its taxation as any adequate remuneration for the risk involved in its unrestricted manufacture. But whatever alcohol is in the time of national danger, that is what it is intrinsically; and the work that it does when a nation's life is at stake is the work it is doing when the international skies are clear. Its work is always the work of the sappers and miners. It is always sapping the physical and spiritual foundations of its most ardent devotees. It does that in time of peace, and when the stress and trial of war comes, the nation finds its bulwarks weakened in the weakened constitutions of its citizens. M. Ribot says it is "paralysing the national resources," and so it is; but that is only the result of its operation upon the physical resources of the individual. By all means restrict its production; for the prosperity of every people will be found to be in direct ratio to the amount of restriction placed upon the production of that dangerous and devitalising commodity.

Spiritual Decadence

WE learn from our exchanges that there is manifest in the different countries that are at war a remarkable spiritual lethargy, which is sadly disappointing to those who have anticipated that the great war would work a moral purification in the race; and this condition is also said to be prevalent in the United States of America.

Dr. McCulloch, writing in the *United Presbyterian*, states that the churches in that country are manifestly lacking in spiritual power. He says:—

There is a most alarming amount of spiritual indifference within the church. A very considerable portion of its membership is sadly lacking in the elements of vital religion. As regards increase, the church is hardly keeping pace with the population in percentage of growth. The passion for winning souls to Christ is the possession of the few.

Early in the war there were reports from France especially that there was a reawakening of religious feeling and religious expression among the French populace, but this condition seems to have altered quickly, and now the same indifference to religious things is noted there that is being noted in the other countries, and that existed in that country before the war. The periodicals of the papal church some months ago were congratulating themselves over the fact that the war was driving France back to the church, but now even the most optimistic of them are admitting that this seeming awakening of religious sentiment was but temporary. The Spiritualists have been making some capital out of the reported experiences of some of the wounded on the battlefield, who were visited by spirit apparitions; and this has been looked upon by Spiritualists as a demonstration of the sound basis upon which their religious belief is founded; but it was not to be expected by those in whose hearts were the principles of the gospel of Christ, that any great good would come to this world from the fearful holocausts of war. Christ warned His disciples that He was in the world not to take life, but to give life, and His true Church will not expect to find its business in this world made easier by the dreadful ravages and cruelties of such conflicts as are now taking place. And yet the true Christian can look through and beyond these fearful experiences to the realisation of that better and brighter hope, when peace has been secured, not through human agencies, or human arrangements, but through the completion of the plan of salvation—the renovation of this old world, and the establishment upon it of the kingdom of righteousness.

SIGNS OF THE TIMES

WARRBURTON, VICTORIA, AUSTRALIA JUNE 19, 1916

All manuscript should be addressed to the Editor. For further particulars see last page.

CHARLES M. SNOW, EDITOR.

A Truce of God

DURING the Dark Ages, when the education and enlightenment of the common people were under the ban, and conscience was made an outlaw wherever it sought to assert itself, there came a time when it seemed that the blood-lust of war would depopulate the world. There were feuds of family against family, of clan against clan, of nation against nation. In their thirst for revenge, men almost forgot to till their land; and though professing the name of Christ, they forgot their duty to love their enemies, and broke every command of the divine law to accomplish their enemies' ruin. War was an occupation, and murder a pastime; and the victor and the victim were members of the same church, absolved by the same priest, and given passports to the same heaven.

It was in such a time that there was brought into existence what was known as a "truce of God," or "God's truce" (*treuga Dei*). It originated in southern France in 1027, and soon spread over western Europe. By the terms of this "truce," there must be no fighting from Wednesday night until the following Monday morning, nor during Advent or Lent, nor on principal saints' days. Pilgrims, women, priests, agriculturists, and merchants were specially exempt from the ravages of war.

This arrangement left four days of the week for peaceful pursuits, and three days for war and for all private and public combats. Peace had the advantage over war by one day each week regularly, and an added advantage during Lent and Advent and special saints' days. These continued interruptions of the business of war and feudal strife served to decrease the cruel business to

a very considerable extent, but had the disadvantage that it threw a sort of cloak of permission on the part of the Church over the business of war during the rest of the week. It did, however, give the people an opportunity to attend church with greater regularity, for the days of the truce always included Sunday.

It is proposed now to re-enact this "truce of God," not to stop literal war, but to put an end to the conflicts of the creeds for a time, and unite Christendom in some kind of religious undertaking. Now it is well known that every truce is a compromise. Each party to the conflict or controversy yields something in order that they may meet on common ground for a time without fighting. Sometimes in actual war a truce is declared that both armies may bury their dead and get their wounded off the battlefield. Sometimes a truce is declared that terms of surrender may be discussed.

A truce is always a compromise. But nowhere in the Word of God do we read that God has ever made a compromise or truce with sin or with His enemies in this world. When the Spirit of God enters into battle with a human soul in sin, there is no alternative offered, no compromise, no truce. The human heart is called upon to surrender. If it refuses, God still is conqueror, for man perishes. If it yields, God is victor, and man is victor also, for, in the triumph of God over him, he himself has triumphed over himself and sin and Satan. But there is no truce, and there can be none. God must triumph completely, or He does not triumph at all. A world is in rebellion, and God calls for surrender. Human hearts are in rebellion, and God calls on each individual for surrender. The gospel of Jesus Christ is nothing but a call of God upon individual hearts to surrender. The blessed part of it is that they who surrender conquer. The sad part of it is that they who refuse to surrender perish.

This "call for a truce of God throughout Christendom," which is issued "by order of the Advisory Committee of the Commission on the World Conference on Faith and Order," reads in part as follows:—

"To Our Christian Brethren in Every Land, Greeting.

"We, the Advisory Committee, representatives by appointment of many churches in the United States, have become associated with the Commission of the Protestant Episcopal Church in the preparation of the world conference on questions of faith and order as a first step toward unity. We believe in the one people of God throughout the world. We believe that now is a critically hopeful time for the world to become Christian. We believe that the present world problems of Christianity call for a world conference of Christians.

"This proposal has already received the approval and co-operation of a large number of Christian churches; approaches are being made to others as rapidly as possible; so that we hope ere long its world-wide representative character will be established beyond peradventure. . . .

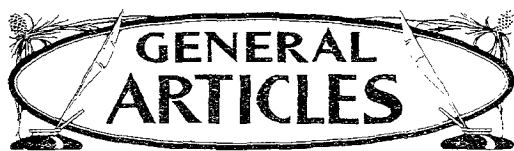
"From the mission field the long outstanding problem of Christian unity has been brought by the providence of God and set directly in the way before all Christian communions. It cannot longer be passed by. The great interests which Christian people of every name have most at heart call for its solution. But solution cannot be secured by surrender. It must be preceded by conference. Before conference there must be truce. The love of Christ for the world constrains us to ask you to join with us and with His disciples of every name in proclaiming among the churches throughout Christendom a truce of God. Let the questions that have troubled us be fairly and clearly stated. Let scholars, Catholic and Protestant, give freely to the people whatever from their historical studies they can throw over these subjects. More than that, it is of essential importance for us to seek to understand what in the religious experience of others are the things of real value which they would not lose and which should be conserved in the one household of faith. . . . We would therefore urge all who hold positions of leadership or authority in the church to labour without ceasing to work out in this generation, by mutual recognition and possible readjustments, a practical basis of union and liberty, in order, in truth, in power, and in peace."

It will be noted that this union of all

Christendom through this "truce of God" is designed to be brought about *in this generation*. We also have a work set before us to be completed *in this generation*. Is it not significant that the leaders of that great movement for the union of Christendom expect to accomplish their purpose within a period when such a work must be accomplished to fulfil prophecy? The "image" power, whose decree goes forth against commandment-keepers, is a union of religious forces; and such a union there must be before the work of the third angel's message closes. We expect it to close *in this generation*. By the proposed "truce of God" it is expected to unite the religious forces of the world, in some way, into "one household of faith" *in this generation*. How can anyone continue to doubt God's Word when he sees its prediction actually working out under his own eyes? The true Christian cannot repress a thrill of exultant joy in the presence of such demonstrations; for just beyond the culmination which that involves is the paradise of God and the reward of the faithful followers of Christ.

The call for this truce states that the solution which is sought for the problems of a united Christendom "cannot be secured by surrender." But unless there is surrender of one to another, the purpose of the "truce" will not be accomplished. There will be compromise, there will be surrender, and out of that compromise and surrender will come some basis of unity; and through that unity a decree will be formulated which will bring about the culmination of the controversy. "It is high time to awake out of sleep."

"Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. . . . And many among them shall stumble, and fall, and be broken, and be snared, and be taken. . . . And it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God. . . . They shall look unto the earth; and behold trouble and darkness." Isa. 8: 12-22.



FALLOW GROUND

T. Whittle

BREAK up thy fallow ground,
Bewail not empty years,
Let not thy grief abound
In unavailing tears.

But let thy strong right hand
Cut furrows straight and clean
Deep in the virgin land,
And soon the living green

Will mantle o'er the earth,
And seeds long lost to sight
Will root and spring to birth
In fields of verdure bright.

And aye in fruitage time,
Instead of ploughshare keen,
Will gleam at harvest prime
Thy sickle's silver sheen.

Then break the clods, and sow;
Ere sinks time's western sun
Some precious seed may root and grow,
Some golden sheaf be won.

The Destruction of Jerusalem a Type of the End

A. L. King

THE twenty-fourth chapter of Matthew is one that we can study with special profit to-day. It is replete with precious instruction.

In the closing days of His earthly ministry, the disciples had taken Jesus out to show Him the buildings of the temple. He surprised them with the declaration, "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. Matt. 24:2.

But when Jesus had repaired to His favourite place of resort, the Mount of Olives, "the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3.

The disciples evidently entertained an erroneous opinion in regard to the destruction of Jerusalem. They imagined that this great event, the second coming

of Christ, and the end of the world, would all occur at the same time. The Saviour did not seek to disillusion them. Had He opened to them the future in all its awful reality, they would have quailed and staggered at the terrible sight. In mercy to them, He combined His description of the two events, leaving the disciples to study out the meaning for themselves. Some of His statements, too, in regard to the destruction of Jerusalem, have a double application, applying not only to the destruction of the city, but also to the second coming of Christ and the end of the world. There is such a thing as prophetic perspective. To illustrate: There may be a range of hills near us, but rising above them we may see the summits of a great range of mountains a vast distance away; yet the outline and general contour of these hills and ranges could be so similar that the same words would describe them both. So with the destruction of Jerusalem and the destruction of the world; the one may be taken in some respects as a type of the later and far greater event. On analysing Matthew 24, it is clear that verses 1 to 20 apply primarily to the destruction of Jerusalem, but have also an application, in the main, to the second advent of Christ; verses 21 and 22 to the terrible persecutions of the Dark Ages; and the remainder of the chapter to the second advent itself.

Now for a few points in the type that we may profitably study.

A False Sense of Security

"See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Such a statement might well startle and puzzle the disciples. According to Josephus, the great Jewish historian, some of the stones in that temple were seventy-five feet long, ten wide, and eight high. The mighty walls and battlements of the city also imparted an air of complete security. In fact, Titus himself, the conqueror of Jerusalem, was forced to exclaim, "We have certainly had God for our helper in this war. He has ejected the Jews out of these strongholds; for what could men or machines do toward throwing down such fortifications as these!"

To-day men are prone to repeat the mistake of the Jews in regard to their strong city, and to consider the world as secure when it is far from being so. True to the declaration of the Word of God, there have indeed come—and we find them on every hand—in these “last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” 2 Peter 3: 3, 4. The world with its enormous wealth, its wonderful commerce, its amazing knowledge, art, and science—surely it is too great to go down in ruin. So they falsely reason. But earth’s cup of iniquity is fast filling up, and when that cup is full the end will come, as surely as did the terrible doom upon the wicked Jews and their wicked, rebellious, God-defying city. “For when they shall say, Peace and safety; then sudden destruction cometh upon them.” 1 Thess. 5: 3.

The Warning Given

Jerusalem was not destroyed without warning. Christ told the disciples that when they saw the “abomination of desolation” spoken of by Daniel—the idolatrous Roman army with its pagan emblems—come round the city, they might know Jerusalem’s doom was at hand, and should heed the warning and flee. See Matt. 24: 15-18. There were many other signals of the coming ruin. According to Josephus, “a star resembling a sword stood over the city; and a comet for a whole year.” We also read that supernatural voices were heard, and the priests in the temple at night were terrified by mysterious sounds; that chariots and soldiers were seen in the clouds at sunset; that a great light shone round the altar; that the great Eastern gate, which took twenty men to move it, opened at night of its own accord; that voices were heard crying, “Let us depart hence”; and that for some years before its doom a man persisted in walking up and down the streets of Jerusalem, calling out, “Woe to this city!”

So the fulfilled and fast-fulfilling prophecies throw a wonderful light upon our times, and clearly show that the end

is near. And now practically in every land and clime the warning of the Saviour’s return in power and glory is being faithfully proclaimed.

Other Signs

“Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many.” Matt. 24: 4, 5.

Preceding the destruction of Jerusalem, numerous false christs appeared. So in our days, preceding the end of the world. Not to mention personal christs, such subtle and serious errors as Spiritualism and Christian Science have appeared, claiming not only to be the truth, but to be actually the second coming of Christ. But let no one be deceived.

“And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. . . . All these are the beginning of sorrows.” Matt. 24: 6-8. The passage refers primarily to the destruction of Jerusalem. Some years preceding the ruin of the city, wars, rumours of wars, earthquakes, pestilences, etc., were prevalent. These were the “beginning of sorrows,” growing more serious and alarming as the years went by, and culminating in the doom of the city and the Jewish nation. There was confusion and violence on every hand, even in Rome itself, where in two years no fewer than four emperors suffered death.

The same signs have reappeared in our days. New kinds of pestilences have appeared, despite the perfection of medical science. For decades Europe was making more or less enormous preparation for war, the naval and military expenses being unparalleled in centuries past. Now a war of such colossal dimensions and appalling losses is raging, that the wars and famous battles of the past appear but skirmishes in comparison. And in the near future looms up the ghastly vista of Armageddon—and Jesus will come. Surely earth’s dying groans and sad prospects must make us all long for a home in the soon-coming kingdom of God—a kingdom of glory that will know no end.

The Escape of God's People

The early Christians acted upon the warning Christ gave them, and made their escape from the doomed Jerusalem. The historian says, "Cestius Gallus, after beginning the siege, mysteriously withdrew, and without any reason in the world, and many embraced this opportunity to depart; a great multitude fled to the mountains." Taking advantage of the providential withdrawal of the Roman armies, the Christians fled to the mountains of Pella, and *not one single Christian perished in the siege*. Later, the Roman armies under Titus returned, and the doom of the city was sealed. More than a million Jews perished in the siege, and 97,000 were sold into slavery.

A far greater destruction than that of Jerusalem, the same Bible tells us, is soon to come upon the world. Reader, if you have not already done so, take the warning like the wise early Christians, and make your escape in time from the world's coming doom. Flee to Christ, the sinner's only friend and refuge. He will be a safe shelter in the approaching storm. Under the shadow of His wings you can safely trust. Estimate the baubles of earth at their true value, and lay up treasures of eternal worth. "He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. . . . A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

The Honour Roll of Eternity

The Experiences of God's People Through the Dark Ages and the Time of Trouble

GEORGE TEASDALE

"FOR then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:21, 22.

When Christ in response to the questions of His disciples revealed to them the fate of Jerusalem and the scenes of His second advent, He also foretold the experiences of His people from the time when He should be taken from them until He should return in power and glory for their deliverance.

No inducements of temporal prosperity and worldly honour were held out to them; but tribulation such as the world never before had seen was to be their lot. First, said Christ, "Ye shall be *hated of all nations* for My name's sake," and after this, "Shall many be offended, and shall betray one another, and shall *hate one another*." The history of the Church amply testifies to the fulfilment of the Saviour's word. First, the fires of pagan persecution were kindled. Roman emperors exerted their great power to eradi-

cate this new religion of Christianity which threatened the established religions of the empire. Christians were stripped of their possessions, and driven from their homes. Great numbers sealed their testimony with their blood. Noble and slave, rich and poor, learned and ignorant, were alike slain without mercy.

"These persecutions, beginning with Nero about the time of the martyrdom of Paul, continued with greater or less fury for centuries. Christians were falsely accused of the most dreadful crimes, and declared to be the cause of great calamities—famine, pestilence, and earthquake. As they became the objects of popular hatred and suspicion, informers stood ready, for the sake of gain, to betray the innocent. They were condemned as rebels against the empire, as foes of religion, and as pests to society. Great numbers were thrown to the wild beasts or burned alive in the amphitheatres. Some were crucified; others were covered with the skins of wild animals, and thrust into the arena to be torn by dogs. Their punishment was often made the chief entertainment at public fêtes

Vast multitudes assembled to enjoy the sight, and greeted their dying agonies with laughter and applause."

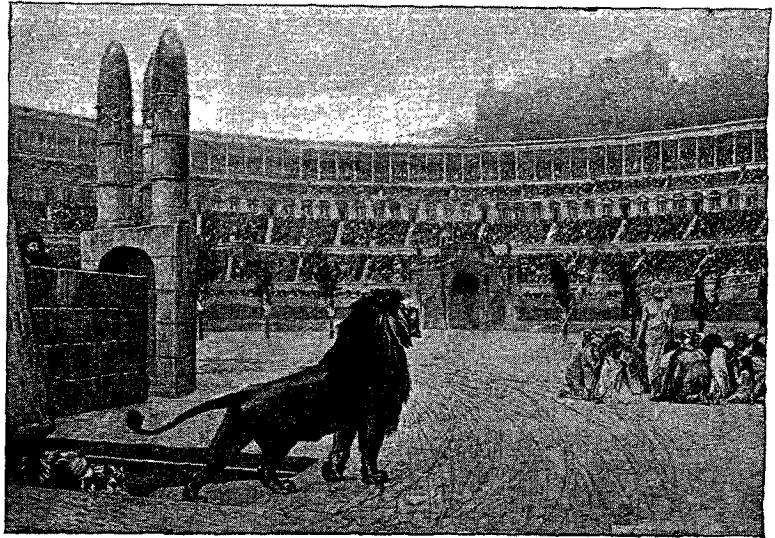
Such, briefly told, were the not uncommon experiences of the followers of Christ during the early centuries of this dispensation. They were "hated of all nations," as had been foretold, and to endure that hatred required great grace and Christian fortitude. But that which Satan could not accomplish by force, he ultimately attained by compromise. Persecution ceased.

Honour and wealth induced the Church little by little to lower her standard of righteousness, and in stealth and silence the mystery of iniquity gained control of the minds of men. As Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and the apostles for the pomp and pride of pagan priests and rulers. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled

the Church, and the way was prepared for the second period of persecution as foretold by Christ, when the professed members of His Church should "hate one another." It is said of the early Christians that, although suffering fearful persecutions, yet they prayed that those conditions might continue, because they knew from the Scriptures that calamities were about to overtake the Church, compared with which their present tribulations would be as times of peace.

When the flock was persecuted from without, it increased in numbers and purity. When persecutions arose from within, then the sheep were scattered, torn and bleeding. The Church apostatised and usurped the functions of the State; and its head, the power and dignity of the emperor. Terribly as the saints suffered under the Cæsars of pagan

Rome, they suffered far more terribly and far longer under the cruel and implacable hand of the Papacy. The light of truth was almost extinguished and the world enveloped in darkness. Well might that period be called the Dark Ages; as time continued, the darkness seemed to grow more and more intense. Though the truth was not left without witnesses, yet at times it seemed that error and superstition would wholly prevail, and true religion would be banished



MARTYRED FOR THEIR FAITH

from the earth. The gospel was lost sight of, the forms of religion were multiplied, and gross darkness filled the whole earth.

Satan, through the apostate Church, endeavoured to eradicate from the earth every vestige of the gospel. Everything heretical was destroyed. A single expression of doubt, a question as to the authority of papal dogmas, was enough to forfeit the life of rich or poor, high or low. The Church endeavoured to rule by force in the consciences of men. The Inquisition was established, the most devilish machine that has ever been devised for forcing an entrance into the inner sanctuary of man's mind. Fiends, human and infernal, colluded in inventing means of torture whereby men would be compelled to deny their faith, reveal their thoughts, or betray their fellow-

men. Says the historian Wylie, "It [the Council of Toulouse] erected in every city a council of Inquisitors consisting of one priest and three laymen, whose business it was to search for heretics in towns, houses, cellars, and other lurking-places; also in caves, woods, and fields, and to denounce them to the bishops, lords, or bailiffs. Once discovered, a summary but dreadful ordeal conducted them to the stake. The houses of heretics were to be razed to their foundations, and the ground on which they stood condemned and confiscated—for heresy, like the leprosy, polluted the very stones and timber and soil."

The Inquisition worked on and on, day and night, century after century, with a regularity that was appalling. With steady march it extended its area, till at last it embraced almost all the countries of Europe, and kept piling up its dead year by year in ever larger and ghastlier heaps. The Bible was interdicted. The laity were prohibited from having the Old and New Testaments, "unless it be at most that any one wishes to have, from devotion, a psalter, a breviary for the divine offices, or the hours of the blessed Mary; but we forbid them in the most express manner to have the above books translated into the vulgar tongue." The death sentence was passed upon all who allowed their houses to be used for religious meetings; or attended such services, or allowed their children or servants to attend; or sang hymns at the burial of their relatives; or allowed their new-born infants to be christened by any one but a priest; or traded in religious books or songs. All sneers or insults against priests were made capital crimes. Spies were appointed to keep watch at every administration of the sacraments, whether at the altar or the death-bed, and report for punishment any person who did not pay suitable honour to the said sacrament. They were also to keep watch at the couch of the dying, and give immediate notice if anyone dared to depart this life without receiving extreme unction and the holy wafer. The estates of such persons were confiscated, and their bodies dragged to the place of execution.

"No mode in which human beings have ever caused their fellow-creatures

to suffer, was omitted from daily practice. Men, women, and children, old and young, nobles and paupers, opulent burghers, hospital patients, lunatics, dead bodies, all were indiscriminately made to furnish food for the scaffold and the stake. Men were tortured, beheaded, hanged by the neck and by the legs, burned before slow fires, pinched to death with red-hot tongs, broken upon the wheel, starved, and flayed alive. Their skins, stripped from the living body, were stretched upon drums, to be beaten in the march of their brethren to the gallows." Like God's servants of old, they were "tortured, not accepting deliverance, that they might obtain a better resurrection." They called to mind the words of their Master, that when persecuted for Christ's sake they were to be exceedingly glad, for great would be their reward in heaven.

Just when it seemed as if Satan was on the verge of a complete triumph, and the knowledge of the truth would be entirely obliterated from the face of the earth, God, in mercy to His people, stayed their fiery trial. In foretelling the "great tribulation" to befall the Church, the Saviour said, "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Through the influence of the Reformation, and the movements that grew out of it, the power of the apostate church gradually lessened, until persecution ceased almost wholly about the middle of the eighteenth century.

But this is not Satan's final effort to destroy the Church by force. Just before the end, we are told, he will endeavour to accomplish by persecution that which his deceptions have failed to do. Once again his fury will be expended on the Church. We read, "And the dragon [Satan] was wroth with the woman [Church], and went to make war with the remnant of her seed [the Church in the very last days], which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

ALL doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.—*George MacDonald.*

Signs of the Approaching End

W. H. B. MILLER

THE world is about to see the greatest event in its history, and God has not failed to send His signs and warning messages. Throughout the wide earth, on sea and land, by day and night, in individuals and nations, the watchful student of the divine Word can clearly read the thrilling, joyful proclamation, "Christ is coming soon!"

Faithful Warnings

God in love and kindness has always faithfully prepared His people for great crises. At the time of the flood, Noah foretold the coming destruction by many years of earnest preaching. The Jewish nation had explicit prophecy to warn them of the Messiah's first advent as well as John the Baptist's faithful "crying in the wilderness." Christ's followers were not left in darkness regarding the siege of Jerusalem, but were so carefully instructed how to escape therefrom that not a single Christian perished in the general destruction. Long years have passed since then, but God's faithfulness to His people has been manifested throughout the ages. Line after line of prophecy has clearly defined the course of history. "God so loved the world," and God so loved His people that He has never left them in darkness and doubt. Even in the dark days of papal persecution the light of truth shone brightly, and the glorious promises of God dimmed the fires of torture. And now we are fast approaching

The Crisis of the Ages

The kingdoms of this world are soon to become the kingdom of Christ. The day will quickly dawn which will seal forever the destiny of every soul. A greater event than the flood or the destruction of Jerusalem is upon us—"a time of trouble, such as never was since there was a nation even to that same time." The tremendous issues of eternal life and death will be involved. But God, ever "a refuge in the time of storm," is again, as in the days of old Jerusalem,

faithfully warning, and lovingly calling His children to a place of safety.

The Gospel of the Kingdom

Christ said (Matt. 24:14): "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This "gospel of the kingdom," like the preaching of Noah, is God's warning to this generation. It proclaims the fact, in unmistakable language, that the glorious kingdom of Christ is at hand. It draws attention to the various prophecies which God has placed on record, and it points out the many signs which were to mark the nearness of the end. It warns, exhorts, pleads, and comforts. Its keynote is "loyalty to God," and the whole message, though solemn in its notes of warning, vibrates with joy as it promises the coming of the world's Redeemer, and proclaims the final victory of those who will heed its call and enlist under the banner of the coming King Immanuel. For many years this gospel has been preached. The Bible, which bears this joyful message, has been freely scattered in vast numbers throughout the length and breadth of both civilised and uncivilised lands. Over three hundred million copies have been circulated by the British and Foreign Bible Society alone, and it is still being printed and distributed at the rate of about ten million copies yearly. In addition to this, thousands of faithful Bible workers, proclaiming the definite message of Christ's soon coming, are labouring in the darkest and most inaccessible spots of earth; in the distant islands of the sea; from "Greenland's icy mountains" to "India's coral strands," far, far from home and friends, wherever benighted souls can be found. Can you not hear the voice of God in the land? Who can say that He is not giving a faithful warning to this generation? And notice the words: when it has been preached in all the world, "then shall the end come." Reader, will you heed this mes-

sage and be a partaker of its glorious promises and privileges?

Distress of Nations

Christ, in Luke 21:25, says that just before they should see "the Son of man coming in a cloud with power and great glory," there should be "distress of nations, with perplexity." Is it necessary, in view of the present fearful conflict of nations, to look elsewhere for this sign? Has earth ever before seen such distress and sorrow and perplexity? or have men's hearts ever so failed them for fear? The kings and the great men of the nations are now, as never before, "looking after those things which are coming on the earth." What a wonderful fulfilment of prophecy, and how definite the description of the sign! We look back to the sign given of the destruction of Jerusalem, and feel that it was clear enough to convince God's people in that day; and so it was. This one sign which our eyes are now beholding is not less definite and convincing, and the great event which it heralds is as sure as God's eternal word. Numerous other

signs, equally significant, in social, business, religious, and political life, also indications on earth and sea, all proclaim the same wonderful story of Christ's soon coming. Reader, if you will study for yourself these unmistakable, God-given signals, you will realise that our loving Father is indeed doing His part faithfully and well.

Look Up, and Lift Up Your Heads

Christ says: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Not "as a snare" will the Saviour come to those who heed His signs and messages, but as a divine Friend and Redeemer. What a privilege it is to be living in these days of opportunity. Let us wait and watch for our Saviour's coming even as we long to see the face and grasp the hand of some dear friend who has long been absent; and let the thought of His soon appearing become so increasingly dear that when the glad day really comes we will exclaim, with fullness of joy, "Lo, this is *our* God, we have waited for Him!"

Duty of the Christian and Danger of Neglecting It

THOMAS H. CRADDOCK

PRECEDING articles have placed before the reader in very clear outline what the coming of Christ means to the Church and to the world.

The promise of Christ's coming is the most inspiring of all divine promises. No other subject of the Scriptures occupies such great prominence. Like a glittering, golden thread woven from end to end in a fabric composed of dark or coloured material, the coming of Him whose right it is to reign shines forth in the Sacred Volume from cover to cover.

It is an interesting and not less wonderful truth that the first promise made by God to man after his fall in Eden was concerning the "woman's Seed." Gen. 3:15. It is equally wonderful that the first prophecy ever spoken through inspired human lips told of the second

coming of Christ. Around these two great prophetic epochs cluster all the prophetic utterances by holy men of God. The first advent of Christ was the mountain-peak of ancient history, to which a thousand finger-posts pointed. The prophet Isaiah, more than seven hundred years before the birth of Jesus, wrote: "Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." Isa. 7:14.

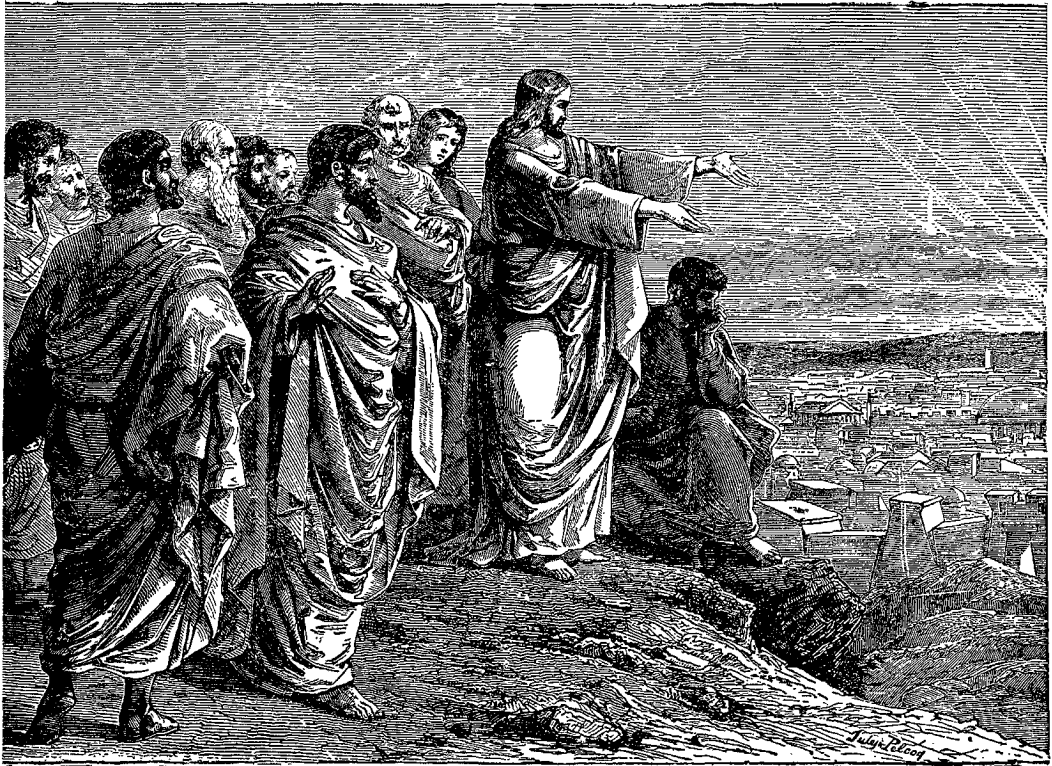
Some thirty years after Isaiah reiterated the promise concerning the "Seed of the woman," the prophet Micah told the birthplace of Messiah: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings

forth have been from of old, from everlasting." Micah 5:2.

Yet, notwithstanding these plain announcements, with hundreds of others equally plain, when Messiah was born His people did not know it; and when He grew to manhood and entered upon His ministry, "He came to His own, and His own received Him not." In the midst of this awful gloom, spread over

name of the Lord." Matt. 23:37-39.

From the days of Enoch, the seventh from Adam, down to the banishment of the beloved disciple on barren Patmos, all the prophets pointed over the journey of the centuries to the time when Messiah would be "revealed in the clouds of heaven with power and great glory." The Patmos Seer, as in holy vision he beheld the coming of his Lord, ex-



"O JERUSALEM, JERUSALEM, THOU THAT KILLEST THE PROPHETS"

the Hebrew people like a great funeral pall, the glory of the Jewish Church departed forever. Christ's words to the Jews as He left their temple for the last time, were: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the

claimed: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen." Rev. 1:7.

And so, as stated, the hope of His coming has been to Christ's true followers the hope of all hopes. That hope has gladdened the sorrows, soothed the pain, and dried the tears of earth's watchers. Every step of the journey, yearning hearts have longed and listened for the herald-notes that were to announce the coming of their King.

The New Testament refers to Christ's second advent more than three hundred times. The great apostle to the Gentiles was so captivated with the thought of meeting his Lord that he makes reference to it not less than sixty-five times in his epistles. To Titus he speaks of it as "the glorious appearing," and "that blessed hope."

Naturally we prepare ourselves for the reception of that for which we hope. Hope, therefore, becomes an active element which works with transforming power. Hence we read from the pen of the beloved apostle: "Every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:3.

It is a fact we pen with sadness that, for many decades in past history, the coming of Christ has not been the inspiring hope of His Church. Great Christendom to-day has all too largely lost sight of that hope. When the return of his Master is the great prevailing idea of the Christian, it becomes, as stated, an incentive for godly living and true character-building; that he may become moulded and fashioned like the Divine. No other subject on which the mind can dwell is so calculated to bring about this supreme ideal, as the thought of "His glorious appearing," *"that blessed hope."* In 1 John 3:1, 2, we read: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, *when He shall appear, we shall be like Him*; for we shall see Him as He is."

And now, will the reader permit our asking this personal question: "Are you looking for the personal return of Christ, and is it the inspiring hope of your life? That glorious day, dear reader, draws near; it will soon be ushered in. Prepared or unprepared, its realities will soon be upon us. In Heb. 9:28, the apostle writes: "Unto them that look for Him shall He appear the second time without sin unto salvation." Remember, Christ will not receive a people unprepared to meet Him. To look for Him is the supreme incentive to preparation. To neglect that preparation is dangerous

in the highest degree. When Jesus comes He will find but two kinds of people in the world—the prepared and the unprepared. It is the duty of every disciple of Jesus to look for and get ready for the coming of his Lord.

In answering His disciples' questions: "What shall be the sign of Thy coming, and of the end of the world?" He led their minds step by step over the centuries until He reached the present generation—this very generation in which we are living. Then He made this startling statement: "This generation shall not pass, till all these things shall be fulfilled." He then emphasised all He had said with these words: "Heaven and earth shall pass away, but My words shall not pass away."

We are living in the most solemn days of this world's history. The end is fast approaching. "Yet a little while, and He that shall come will come, and will not tarry." In view of that coming, which will be the greatest event in human history, the Master closes His great prophecy with an admonition to watchfulness and earnest labour for perishing souls. See Matt. 24:42-47.

In order that Christ's work may be accomplished in the earth, Christ's servants must exert an influence that will draw their fellow-men to Him. Every one is to work out his own salvation with fear and trembling, lest he make errors that will lead others astray. The greatest error any one can possibly make is to fail to make preparation to meet his Lord. It is the duty of every Christian to look for the coming of Christ, and to use all his redeemed powers in helping others to look for the Lord. The words of the Master are: "Blessed is that servant, whom his Lord, when He cometh, shall find so doing." The danger of failing to get ready to meet the Lord is not our personal loss alone, but every individual who comes under the sphere of our influence suffers loss as well.

May every reader of these articles on the soul-stirring subject of Christ's second coming weigh carefully and prayerfully all the evidences in the light of God's unerring Word. Jesus, looking down the long vistas of the ages, declared: "When ye shall see all these things, know that it is near, even at the doors."



A METEORITE weighing about 20 tons is reported to have fallen recently in Brazil.

ITALY has decided to follow England's example and adopt the system of daylight saving.

THERE were 4,000 military honours awarded on the occasion of King George's birthday.

THE German Reichstag, it is reported, is being asked for a new war loan of £600,000,000.

THE latest Zeppelins are nearly 250 yards long, and possess four armoured cars and seven propellers.

It is reported that another Zeppelin has met with disaster, having collided with a clump of trees in Southern Serbia.

THE Allied troops have occupied the port of Salonika, with the customs offices, municipal offices, and the post office.

AN attempt was recently made to assassinate Mr. Theodore Roosevelt when he was motoring in Kansas City. Fortunately, the weapon missed its mark.

THOMAS A. EDISON, the famous inventor, has recently completed a searchlight of 3,000,000 candle power, which is the most powerful portable light in the world.

It is acknowledged now that serious difficulties are arising in the automobile trade on account of shortage of materials, and anxiety is being felt by the leading manufacturers.

It is reported that eight provinces of China, including Hunan and Szechuan, have proclaimed their independence, and it was expected that the Chinese President would be forced to abdicate. We have since learned of the death of the President.

THE Home Secretary stated in the House of Commons that in the three naval attacks in Great Britain 141 were killed and 611 injured. The toll of the forty-four air raids made up to the present time is 409 killed and 1,005 injured.

THE married men between the ages of 27 and 35 have been called up in England. Many women are taking the place of their husbands, who have devoted the past few weeks to training their wives in various trades and professions.

THE British Admiralty has announced that since October, 1914, the Germans have captured and taken to German ports 195 neutral ships which were laden with cargoes for Great Britain.

SEVERE and incessant fighting continues at Verdun, where the Germans appear to be still making very strong efforts. On the Italian front, the Austrians are still advancing, although casualties amounting to 66,000 are announced.

IT is reported that the total production of needles in England amounts to 250,000 per week. This output would seem to be out of all proportion to the possible demand, but the war conditions demand a weekly manufacture of 500,000.

SIR DOUGLAS HAIG reports an air raid by twenty-six British machines on the German lines. Considerable damage is supposed to have resulted. The German guns found their mark in one of the machines, which was destroyed, but the remainder returned safely.

ONE tramp supply ship in the Mediterranean has, in nineteen voyages, supplied the French fleet with 90,000 tons of coal, 20,000 tons of water, and 6,500 head of cattle, and this in spite of the fact that it was operating in mine and submarine-infested waters.

IN describing conditions throughout the beleaguered central countries of Europe, a neutral traveller states that extreme thrift is being practised. In Austria dentists have been forbidden to use gold for plates and stoppings for the duration of the war.

THE Sultan of Darfur, in the Soudan, recently showed hostility to the British authorities. A British force, accompanied by aeroplanes, was despatched to the district, and a fight resulted in which the Sultan was badly beaten, all his best troops being either killed or captured.

THE Victorian Premier, Sir Alexander Peacock, has made the important announcement that during the coming session of Parliament, legislation would be introduced which would assist in preventing future strikes. The exact details of this legislation have not yet been published, as they are still under discussion by the Cabinet.

THE world's greatest naval battle has just been fought. The German fleet met an English squadron in the North Sea, with the result that in the ensuing fight very serious losses occurred on both sides. On the approach of the main English fleet, the German fleet retired. Many large ships, both English and German, were sunk, some disappearing in a few minutes; consequently the death-roll is great.

THE good news has come through that Sir Ernest Shackleton is safe. Owing to unfortunate accidents to both his vessels, he was unable to carry out his plans to cross the Antarctic continent, although he has made many valuable observations and discoveries. He made a wonderful journey, which included a 750-mile sea voyage in a 22-ft. boat in the depths of winter. There are still two sections of the party marooned on the Antarctic continent, and efforts for relief are rapidly being made.



BEAUTIFUL HANDS

SUCH beautiful, beautiful hands!

They are neither white nor small,
And you, I know, would scarcely think
That they were fair at all.
I've looked on hands whose form and hue
A painter's dream might be,
Yet are these aged and wrinkled hands
Most beautiful to me.

Such beautiful, beautiful hands—

Though heart were weary and sad,
These patient hands kept toiling on,
That the children might be glad.
I almost weep, as looking back
To childhood's distant day;
I think how these hands have rested not
When mine were at their play.

Such beautiful, beautiful hands—

They are growing feeble now,
For time and pain have left their mark
On hand and heart and brow.
Alas, alas! the nearing time
And the sad, sad day to me,
When 'neath the daisies, out of sight,
These hands will folded be.

But oh! beyond this shadow land,

Where all is bright and fair,
I know full well these dear old hands
Will palms of victory bear.
Where the river of life through endless years
Gladdens the heavenly land,
And where the old grow young again,
I'll clasp my mother's hands.—*Selected.*

What Becomes of the Days?

"WHERE do the days come from, mother?" asked Robert Carr one morning as he was looking over some books.

"The days come from God," answered his mother, quietly. "A new day comes to us each morning. It is God's gift to us. Each day comes new and clean and fresh, so that we may fill it full of golden deeds, happy thoughts, and kind words. Nobody's days are alike—your day is different from mine, and mine is not the same as yours. I can't fill your day for you; I can help you, and father can help you, but that is all we can do. Your day is your very own—God's gift to you—and you must fill it yourself in your own way."

Robert was very quiet for a few minutes, and then, "Where do the days go, mother?" he asked. "They go back to God," answered mother. "They go back to Him just as we have filled them. Each morning comes to us like a clean, white sheet of paper, and at night it goes back to God filled with the pictures and the stories that we have lived into it."

Robert stood and looked out of the window for a long time before he spoke again. His mother saw that he was thinking, and she did not interrupt him. At length he turned with a sigh, and looked up at his mother and smiled.

"What is it, dear, that troubles you?" asked the mother.

"I was just thinking," answered Robert, gravely, "that I wish I could get back some of the days I have lived. I am sorry for every ugly thing that I ever put into any of my days that went back to God. I didn't think about it."

Mother understood just how he felt, for she very often felt so herself.

"Yes, dear," she said, as she kissed the troubled little face, "mother understands and loves you, and I am sure that God understands, too, and will forgive and go on loving you just as mother does, only more, because He understands better. I am sure it will help us all, though, to stop and think each morning that the day is the gift of God, and that at night it will be folded up and sent back to God for Him to see how we have spent His day."

"I am sure it is going to help me to think about it," said Robert, "and I mean to try to have my days better than they have ever been."—*Sunbeam.*

Missing an Opportunity

"I OUGHT to have been yours," said a bright, happy girl to Miss Havergal. "What do you mean?" was the reply. "When I was seeking the Saviour, I put myself in your way several times, hoping that you would speak to me about this matter, but you did not speak to me, and another led me to the Saviour." Miss Havergal never forgot that lesson.—*Christian Herald.*

CHILDRENS CORNER

"MY THREE LITTLE TEXTS"

I AM very young and little—
I am only just turned two;
And I cannot learn big chapters,
As my elder sisters do.

But I know three little verses
That my mamma taught to me,
And I say them every morning,
As I stand beside her knee.

The first is, "Thou God seest me";
Is it not a pretty text?
And "Suffer the little children
To come unto Me" is the next.

But the last one is the shortest;
It is only, "God is love."
How kind He is in sending
Such sweet verses from above!

He knows the chapters I can't learn,
So I think He sent these three
Short, easy texts on purpose
For little ones like me.—*Selected.*

Thirsting for Knowledge

MR. EDWARD S. MORRIS, a returned missionary, tells the touching story of an African boy as follows:—

"A little native boy came to me, bowing low, but with his eyes firmly fixed upon me. I said, 'What do you want?' In broken, disjointed English—the best the little fellow could utter—and pointing to the ship, he said, 'You God-man take me big America, big ship.' 'What for?' I asked. He answered, 'Me learn big English you.'

"In consequence of my then enervated condition from overwork, I was forced to say 'no' to the little fellow. I did not say it harshly, but in mild and gentle accents; whereupon he immediately drew forth from the folds of a cloth around him, two little leopards, alive, with unopened eyes, and presenting them said, 'Me give him; you take me big America, big ship, learn big English.' Think of it, readers; the mother leopard must to his knowledge have been near when he captured her kittens; still, that hungry,

thirsting child risked his life to earn a passage to America, when he might have earned it much easier; but he wanted to show me not only his bravery, but his burning desire for knowledge."

And there are hundreds of thousands more in that country burning for an edu-



AFRICAN BOY AND LEOPARDS

cation; and they should be taught not only "big English," but about God, and the way to heaven.—*Selected.*

"IN the family of the Wesleys it was a rule, not to be modified in any case, that no child was to have anything it cried for. Likewise it was useless to expect a permission, once denied, to be granted because teased for."



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WE feel that it is due our good friends that acknowledgment be made here of the splendid way in which they are taking hold of the SIGNS campaign work. We may do our best here at the office, but if our friends do not take hold and help in the field and give the paper a circulation, our best efforts will fall flat. But you are taking hold, quite a lot of you, and our subscription list shows it. Before the campaign began our total was 10,687 a week. It has hardly begun yet; but already the list has increased to 11,616. We are going to let you know from week to week just how much your efforts are counting. Every single subscription you can send in will help. If someone asks that a subscription be discontinued, the one you send in will take the place of that one, and so keep the list level to that extent. If someone's else subscription has already offset that discontinuance, yours lifts the list one higher. So let them come in by singles and by doubles and by clubs. Every one will be welcome, and you can have the pleasure of watching the list grow. And if you who read this haven't begun to help yet, don't delay. Remember the denominational motto: "Every member an active worker for God." Extending the circulation of this special, truth-filled campaign series of the SIGNS is doing work of that kind, and puts you on the list of the active workers. England expected at Trafalgar that *every man* would do his duty. God expects right now that *every soul* shall do his

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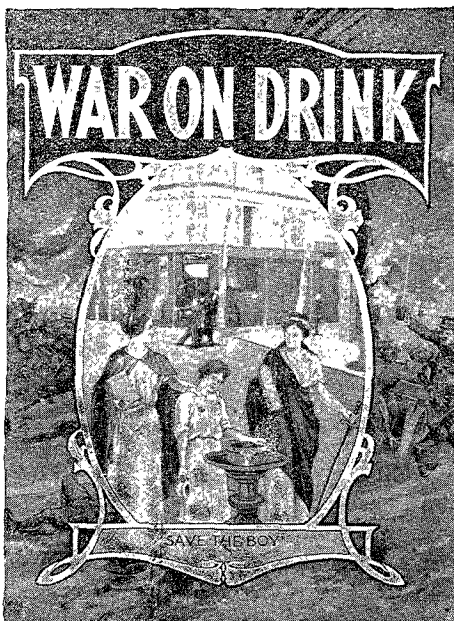
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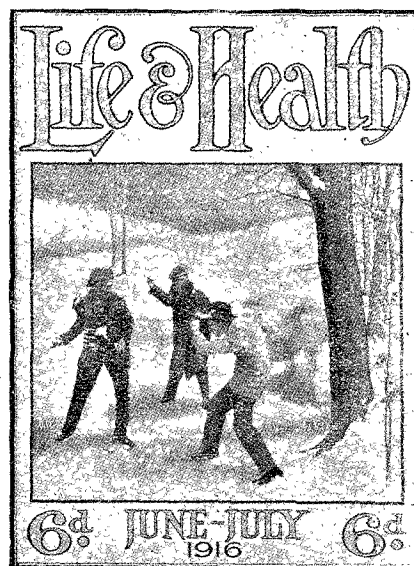
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