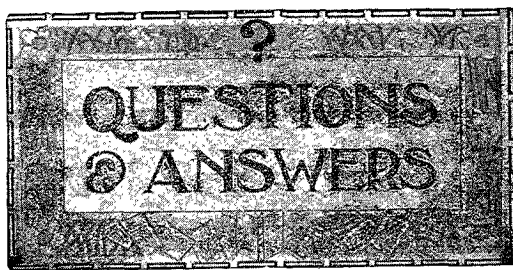


# SIGNS OF THE TIMES



## Salvation Only In Christ

IT is impossible for us of ourselves to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. "Who can bring a clean thing out of an unclean? not one." "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behaviour, but they cannot change the heart; they cannot purify the springs of life. The Saviour said, "Except a man be born from above," unless he shall receive a new heart, new desires, purposes, and motives, leading to a new life, "he cannot see the kingdom of God." Of Christ it is written, "In Him was life; and the life was the light of men," the only "name under heaven given among men, whereby we must be saved."—"Steps to Christ," pages 20, 21.



### 273—The Time of Trouble

Please explain the seeming contradiction between Dan. 12:1 and Matt. 24:21. How can there be two times of trouble, each greater than any that had ever been? That spoken of in Matt. 24:21 was to be greater than any that should follow, and yet that spoken of in Dan. 12:1 must come later.

A. McK.

The time of tribulation mentioned in Matt. 24:21 does not have its fulfilment in the sufferings of the Jews at the fall of Jerusalem, but in the sufferings of the Christians particularly during the 1260 years of papal persecution, from 538 to 1798. Their "tribulation" began in Jerusalem, and though they escaped out of that doomed city, persecutions, imprisonment, and cruel death awaited them through the centuries, being at its height during the Dark Ages. But "for the elect's sake" (not the Jews in Jerusalem) those days of persecution were shortened. With the Jews, their sufferings went on increasing until their city and temple were destroyed, hundreds of thousands had perished, and the rest had been made captives. The time of trouble mentioned in Dan. 12:1 is a time of trouble more particularly for the wicked; for the text in Dan. 12:1 states that God's people shall be saved out of it. At its climax the wicked call for the rocks and mountains to fall on them and hide them from the just wrath of the great Judge. There is, therefore, no contradiction. The tribulation of Matthew 24 is upon the people of God, and is in the past; the time of trouble of Dan. 12:1 is chiefly upon the wicked, and is yet future.

### 274—Auricular Confession

It is claimed that Christ Himself instituted auricular confession, the claim being based on John 20:23, "Whosoever sins ye remit, they are remitted unto them," etc. Is the claim well founded?

C. W.

No; and the apostles never understood it so. Auricular confession was never practised in the days of the apostles. Fleury, the Roman Catholic historian, says that the first time he finds confession commanded was in the year 763 by a bishop of Metz.—See "*Eccl. History*," Fleury, liv. xliii., pages 425, 426, tom. ix. But it was never authoritatively adopted by the Roman Church until the year 1215 at the Lateran Council. Jamieson, Faucet, and Brown in their Commentary on the Scriptures, speak as follows concerning the text in question: "In any literal and authoritative sense this power was never exercised by one of the apostles, and

plainly was never understood by themselves as possessed by them or conveyed to them. The power to intrude upon the relation between men and God cannot have been given by Christ to His ministers in any but a ministerial or declarative sense, as the authorised interpreters of His Word, while in the *actings* of His ministers the real nature of the power committed to them is seen in the exercise of church discipline." James says: "Confess your faults one to another." That is never done in auricular confession. All confess to the priest instead of to one another, and the priest never confesses his sins to those who confess to him. St. Augustine ought to be considered a good authority in this matter. He speaks thus: "What have I to do with men that they should hear my confession, as though they could heal my disease?" St. Chrysostom said "I do not compel thee to discover thy sins to men; uncover your conscience to God."—*De Incar. Dei Nat.*, Paris, 1621. Quoted by Preston in "*Romanism Weighed*," page 91. When the apostles did not practise auricular confession; when the "fathers" protested against it; when it was not permitted by the Catholic Church until the fifth century and not commanded by a bishop until A.D. 763; when it was not adopted by the Church authoritatively until the Lateran Council, 1215; we may be pardoned for believing that auricular confession has no place in the true Church of Christ.

### 275—Flesh Eating in the Promised Land

1. Why did God tell the children of Israel they could eat flesh after they entered the promised land? Deut. 12:15. Were the hart and gazelle clean or unclean?

A. McK.

1. When God established the human family in the earth, He specified their diet, told them what was best for them. When He brought Israel out of Egypt, He gave them again the ideal diet—a non-flesh diet. Because of their desires and their murmurings, He gave them permission to eat flesh food; but it was not His original design.

2. In the eleventh chapter of Leviticus will be found a list of clean and unclean animals with general statements as to how they might distinguish the clean from the unclean. As the animals mentioned divide the hoof and chew the cud, they must be classed as clean animals.

### 276—V and U in Numerals

One asserts that the letters v and u were not formerly the same or used interchangeably, and that the number 666 as drawn from "Vicarius Filii Dei" is incorrect.

C. W.

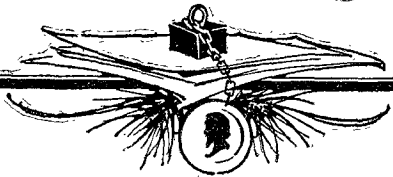
On the one who makes such an assertion rests the burden of proof. The two letters were formerly the same, and w is really double v. The two letters which were formerly the same had the same numerical value, and the title given above spells out 666.

THERE is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God.—*Mrs. E. G. White.*

# SIGNS *OF THE* TIMES

AUGUST 7, 1916

## NOTES & COMMENT



### An Awakening

IN a pastoral letter of the Moderator of the Presbyterian Assembly of Victoria the following striking and truthful statements are found:—

Jesus Christ foresaw these times. We were dreaming that all such times were past. God is opening our eyes to read His Holy Word in a new light. Its revelation of sin is still needed, for man's sin is greater than ever. Jesus Christ is the one Saviour of our sinful race. No other and nothing else, no culture, art, or science can save man from himself and his sin.

Christ did see these times, for He said: "When ye shall see all these things, know that it [His coming] is near, even at the doors." It is true that the world has been lulled into a sleep of indifference, but the rapid succession of momentous events which are a remarkable fulfilment of prophecy concerning these last times, has aroused many eagerly to enquire "what these things mean." The bare fact that "man's sin is greater than ever" also proves that Christ is soon to come. This will mean destruction for the unrepentant sinner, but for the one who believes that Jesus, and no other, is the Saviour of the sinful race, redemption is promised. And we would conclude with the words of the above-quoted writer: "Let our faith take hold of what Christ has done for us, and does for us every day, and then let it become a reality that

we do something for Him. He is one day to be King! Are we to be His willing people?"

H. G. F.

### A Presumptuous Act

THE arrogant claims to wisdom and power above and contrary to God Himself that have been voiced by leading theologians are veritably astounding. To the proposition that the ten commandments should be revised, Dr. Strong, at the Australian Church, Melbourne, gave his assent in the following words:—

The bishops of the Protestant Episcopal Church are quite within their rights. . . . The story of the giving of the law is plainly legendary. . . . The ten words or commandments are indeed worthy of reverence, but they are not final and should be taught as history. . . . True religion transcends the ten commandments, which were mixed up with local and temporal elements of a national or tribal nature. We should not teach the young to think that morality rested on the mythical story of Horeb.

We can imagine the above statement emanating from an infidel lecturer, but it is startling to see what a low opinion ministers must have of their God to propose to revise the law which is the very message of God to man, the core, the key, and the centre of the Bible, and this in direct opposition to the statement found in Deut. 4:2, which reads: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Truly "a wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests take into their hands [margin] by their means; and My people love to have it so: and what will ye do in the end thereof?" Jer. 5:30, 31.

The Creator says: "The law of the Lord is perfect" (Ps. 19:7), but the

created finds countless imperfections! The subjects seek to make better laws to govern themselves than their King who made them! They worship a God who needs to be taught, and hence are no better than the heathen who makes his god and worships it to suit his own fancy. They are comparable to those spoken of by Paul: "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. . . . Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever." Rom. 2:21-25. Is it not brazen audacity and shameless assurance for puny and helpless man to dare to state that "the giving of the law is plainly legendary," and that we should discard "the mythical story of Horeb"? Why profess belief in *any* portion of the Bible? Why not discountenance all the accounts of God's dealings with man? If the gem is counterfeit and part of the setting is but imitation, then the whole is spurious, and should be refused and destroyed. But we believe that God's Word is perfect, and that He has preserved it to us free from error, and we will have no part in this lawlessness and spiritual anarchy now becoming so prevalent.

H. G. F.

### Christ, Circumstances, and the Law

SPEAKING recently at Melbourne, Dr. Strong asked the question, "Why should not bishops, as Jesus did, adapt the commandments to new circumstances, and adapt Christian creeds likewise?" That this statement concerning Jesus is erroneous is evidenced by the fact that, throughout His life, Jesus did the exact opposite—He made circumstances adapt themselves to the commandments. The whole plan of salvation hangs on this action. Man sinned, and the "wages of sin is death." Rom. 6:23. But "sin is the transgression of the law" (1 John 3:4); therefore Christ, who "taketh away the sin of the world" (John 1:29), of necessity conformed to the specifications thereof, and adapted Himself and His circumstances to this law and its obedience. During His life on this earth He

magnified the law, and did not belittle it. "He will magnify the law and make it honourable." Isa. 42:21. His sermon on the mount clearly shows His attitude to the law, and our obligation to it. In verity are men "teaching for doctrine the commandments of men." Matt. 15:9.

To suggest that creeds must take precedence over the commands of God seems preposterous; for if all the commandments of God were kept faithfully, there would be but one creed. Christ said: "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven." Matt. 5:19. Therefore even the *least* are important, and are essential to salvation. "Fear God, and keep His commandments: for this is the whole duty of man." Eccl. 12:13.

H. G. F.

### The Curse of the Earth

"CURSED is the ground for thy sake. . . . Thorns also and thistles shall it bring forth to thee." This was the sentence pronounced upon Adam, the first man and the first sinner, nearly four thousand years ago, by God, his Maker.

"It's not worth your while wasting your time on that." This was the reply of the Victorian Minister of Agriculture to a deputation requesting that the Government would undertake the destruction of thistles on Crown land.

The very fact that such a deputation was necessary would show the definiteness of God's judgments, and the fact is further emphasised by the above admission.

If the curse pronounced on the land has thus been proven to have been fulfilled, we may reasonably expect the completion of this promise:—

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. 2 Peter 2:9.

But here is another definite promise:—

Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree. Isa. 55:13.

Do you look forward with joy and anticipation to that glad day when this earth, so sin-filled and curse-stricken, will be re-created to form the kingdom of Him who will have banished sin and its consequences?

H. G. F.

# SIGNS OF THE TIMES

WARBURTON, VICTORIA, AUSTRALIA AUGUST 7, 1916

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

CHARLES M. SNOW, EDITOR

## The End of Satan's Work

IT is the purpose of God to rid the universe of sin, suffering, and sorrow, and of the one who was the cause of all these things. The resurrection of the righteous does not complete God's purpose concerning this world and those who have inhabited it. The time will surely come when sin, sinners, and the one who instigated sin will be no more. The prophet Malachi reveals to us a time when there will be nothing left of the wicked but ashes. He says:—

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. Mal. 4:1-3.

There is no intimation here that hell is an institution, presided over by Satan, in which he is given *carte blanche* to torment those committed to that region to the utmost limit of his ingenuity; no intimation that Satan is God's agent to see that all sinners are properly punished. But instead the teaching is plain that every being that is practising wickedness when that day comes, or who died unrepentant and unforgiven, is to be literally burned up, consumed, and is to exist no more. Now it is evident that this includes Satan and all his hosts, as well as those who have yielded to his deceits.

The Lord tells us through the psalmist: "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Ps. 37:10. How could it be said that

the wicked would not be if they are actually still in existence in torment, and being tormented by the chiefest of all wicked, the instigator of all crime?

Satan has nothing to do with the infliction of punishment upon the impenitent wicked, but receives his punishment with them, and is destroyed with them. The Word plainly declares this in speaking of the work of Satan after his release from his imprisonment of a thousand years immediately following the second coming of Christ. After his release from that imprisonment, when the deceived and impenitent have been raised to life again, Satan gathers them together, and then it is said of them: "They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone." Rev. 20:9, 10. If that did not end their existence, Inspiration would not have used a word that indicates to us a complete cessation of existence. The original word from which "devoured" is translated is *katefagen*, and means, ate up. The Emphatic Diaglot renders it "consumed." It is therefore certain that there remains nothing of those upon whom falls that fire from heaven. Satan does not rain that fire upon those who are rejected of God; but it is rained from heaven upon them and him together.

Of the end of Satan's existence we read in another place: "All they that know thee among the peoples shall be astonished at thee; thou art become a terror, and thou shalt never more have any being." Eze. 28:19, A.R.V. By reading verses 13-19 we learn who it is that is thus addressed. How could even Inspiration speak more plainly than this in declaring the complete end of the author of sin?

Notwithstanding these plain teachings of the Word of God, even religious teachers are slow to learn. One of our religious exchanges contained the following remarkable conception of the punishment of the wicked:—

The silly, deluded devotees of such superstition, such idolatry, must all, in the end, unless they repent in sackcloth and ashes, make their way down

the slippery steps of time, and take their final leap at last into the lake of fire and brimstone, where the old devil will take special delight to wrap them around his fingers, gouge their eyes out, and toss them like a rubber ball around the black walls of the dark, dismal pandemonium, the sport of demoniacal millions, while the ages of oncoming eternities roll up from the dark realms below.

All this is merely human imagination run wild. There is no word in all the Bible concerning any such fiendish transactions as those described in that quotation; not a word to indicate that Satan has anything whatever to do with the punishment of the wicked, or that he is God's agent in any sense to execute judgment upon the finally impenitent. Such language reproaches our Saviour, perverts the teachings of His Word, and even debases the idea of religion in the minds of thoughtful men and women. It is a plain contradiction of all that God has said concerning the destiny of the wicked.

God has set it as His purpose to have a clean universe, not a universe marred by the eternal tortures of the lost, but a praising universe. "And He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more." Rev. 21:4, R.V. That is absolute. If there were to be a never-ending hell, this text could not be true; for then there would be pain, there would be crying, there would be most bitter mourning—such as men and women have never known in this world. Neither could the following text of scripture be true if the wicked were to be tormented eternally: "And every created thing which is in heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, forever and ever." Rev. 5:13, R.V. It would be impossible that there could be an unending torment going on anywhere in the universe of God, anywhere within the jurisdiction of the Almighty, and that text of scripture be true.

When God has made an end of sin, every creature that is left in the universe will be praising Him. The universe will be swept clean of everything that has ever brought pain upon mankind and

sorrow to the heart of our loving Heavenly Father. No more sorrow, no more crying, no more pain, no more sickness, no more sin, no more death! What a blessed place for the occupancy of the redeemed! There will be no ever burning hell there in which our friends, our parents, our children, writhe in agony untold, and no God-defying and man-deceiving Satan to bring in trouble and sorrow again. In that better land will be only joy and peace and praise. Blessed country! What a glorious privilege it will be to dwell therein!

### Three Great Events

"THE enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:39-43.

Note the three great events which this declaration of our Saviour brings to view—the end of the world, the reward of the righteous, the destruction of the wicked. It is the climax of all earth's experiences, God's answer to Satan's challenge, the beginning of the end of the campaign of anarchy. It is the culmination of the work of the gospel. It separates the tares from the wheat, the chaff from the kernel, the loyal from the disobedient. It puts the stamp of true value upon the achievements of every son and daughter of Adam. In this life the gaudy, the unreal, the transitory, the self-assertive, the pretentious, have thrust themselves forward and upward at the expense of everything of true value; but that event strikes the true level and puts the true where the true should be, and the false where the false belongs. The Apostle Paul gives

(Continued on page 509)

## GENERAL ARTICLES

### Turkey in History and Prophecy

George Teasdale

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. Rev. 9:1-3.

IN this highly figurative and suggestive language does the revelator foretell in prophetic terms the rise of Mohammedanism, which was destined to play such a tragic part in the affairs, both religious and political, of no inconsiderable portion of earth's inhabitants.

The term, "bottomless pit," from which the smoke issues, refers to the unknown wastes of the Arabian desert, from which issued the hordes of Saracens, the fanatical followers of Mohammed, like swarms of locusts. They came from their obscure country to propagate their delusive doctrines with fire and sword, till their darkness had spread like smoke over all the Eastern Empire, and had well nigh obliterated the fair light of the gospel in the country where its first beams were shed.

The Mohammedan religion in its earliest periods always spelled war. It was easier for the Arabs to fight than to work; and when fighting assumed a religious aspect, it became an absorbing passion with them. The sword was the key to paradise; all who drew it in the cause of the faith would have temporal advantages, and would be assured of a passport into the bliss of heaven, let their sins be what they might.

"Like the noxious and even deadly vapour which the winds, particularly from the south-west, diffuse in Arabia, Mohammedanism spread from thence its pestilential influence—arose as suddenly and spread as widely as smoke arising out of a pit, the smoke of a great furnace." Within a comparatively short period of

time it enveloped the land from the shores of the Mediterranean to the borders of India; and Africa from the Nile to the Straits of Gibraltar. The close of the seventh century and the beginning of the eighth saw it firmly established in Spain, and threatening the walls of Constantinople.

The Saracens continued paramount in Asia and Northern Africa until early in the thirteenth century, when the remnants of their empire were destroyed by



THE SPIRIT OF WAR

an invasion of the Mongols from Eastern Asia. These wild Tartars were not settlers, and in time they either were killed, or they returned to their native regions; if any remained, they were quickly assimilated by the races among whom they sojourned.

The conquests of the Mongols prepared the way for Ertoghul, the chieftain of a small tribe of Turks from the steppes of Siberia, to possess the fragments of the Saracenic dominions. Ertoghul established his seat of government at Sugut, which is considered to be the real capital of the Ottoman Empire. In this

city, in the year 1258, was born Othman, pronounced by the Turks, Osman, from whom, since he was the first ruler of the line who ventured to assert his absolute independence, his descendants took the name of Othmanlis, or, as we call them, "Ottomans." This was their special and proud title, and until lately they never degraded themselves by the appellation of Turks.

Othman became head of the clan in the year 1288 on the death of his father Ertoghrul, and in that year was born Orkhan, destined to become the second ruler of the empire, and a worthy successor of his father Othman.

One by one the Ottomans reduced the smaller chieftains to obedience, and one after the other they captured the outlying forts of the Greek Empire, until in the year 1299 they came within sight of Brusa and Nicæa, the two chief cities of the Greeks in Asia. Brusa soon fell, and there Othman set his son upon the throne, and prepared the way for the immediate conquest of Nicæa and Nicomedia.

The year 1299 marks the beginning of the period of time symbolically indicated as covered by the fifth trumpet, which was to continue to sound one hundred and fifty years, or until the year 1449. The prophecy reads as follows: "And to them [the Turks] it was given that they should not kill them [the Greeks], but that they [the Greeks] should be tormented *five months*." Rev. 9:5.

A month according to Bible chronology has thirty days. Proof of that is found in the account of the deluge, the duration of which is given as exactly five months, while in another place it is stated that the "waters prevailed upon the earth an hundred and fifty days." From this we gather that the five months during which the Turks were to torment, but not to kill, the Greeks are equivalent to one hundred and fifty days. In prophetic symbols a day represents a literal year. One hundred and fifty years, then, would be the period of time referred to in the prophecy; and these years would begin in 1299, the year in which, as stated by Gibbon, the Turks entered Nicomedia, commencing a long period of assaults and invasions that ended in the submission of the Greeks in the year 1449; and

the final extinction of their empire and the fall of Constantinople in the year 1453.

During this one hundred and fifty years the whole of Asia Minor fell into the hands of the Turks, and they crossed over into Gallipoli, which was converted into a Turkish province. From this base little by little the Greek Empire was reduced, but not extinguished—tormented but not killed—until very little was left to it except the city of Constantinople itself.

Just at the moment when the Sultan seemed to have attained the pinnacle of his ambition, when his authority was obeyed without question over the greater part of the Greek Empire in Europe and Asia, when the Christian States were regarding him with terror as the scourge of the world, another and a greater scourge came to quell him, and at one stroke all the vast fabric of empire which the Turkish rulers had so triumphantly erected, was shattered to the ground. This terrible conqueror was Timur the Tartar, or Tamerlane.

In one battle (1402) on the plains of Angora, the Turkish forces were annihilated, Sultan Bayezid was taken captive, and the history of the Ottomans seemed to have suddenly come to an end. But the most astonishing characteristic of the rule of the Turk is its vitality. Within a dozen years the empire was re-united under the able rule of Mohammed I, rising from the crushing blow that it had received, like a giant refreshed, prepared for new and bolder feats of conquests. From Brusa in Asia the capital was transferred to Adrianople, indicating the next and final step to be taken in the fall of the Greek Empire.

A few years later (1453) Mohammed the Second, called the Great, laid siege to Constantinople with an army of 200,000 men. Great was the struggle, and valiant were the efforts to defend the city. But the Turks, after a siege of fifty-three days, made a breach in the wall with their great cannon, and Constantinople; which had defied the strength of the Persians and the armies of the Saracens fell, irretrievably subdued by the arms of the Turks. The cross, which since the time of Constantine the Great had mounted the dome of St. Sophia



was replaced by the crescent, which remains to this day.

Prophecy was fulfilled. The last vestige of the Roman Empire in the east was stifled in the asphyxiating smoke from the bottomless pit. Mohammedanism supplanted the Christian religion in the very lands where Christianity had gained its first victories. History verifies prophecy; the two join hands.

But the voice of prophecy has not ceased. Other things are to occur. Developments more startling than any that have yet taken place are foretold. Other events in Turkey, in Asia, in the whole world, are quickly gathering into form—a form that gives to us distinct glimpses of the fulfilment of prophecies connected with the very close of time and the establishment of the kingdom of Christ.

## The Attitude of the Nations Towards Turkey

### And the Problems She Creates for Them

J. W. KENT

COMMISSIONED to reveal to the prophet Daniel the political future of the world, the angel Gabriel pronounces a wonderful prophecy of the principal national events along the pathway of the years to the great political finale—Armageddon. The following words bring this wonderful forecast of the respective nations to a close: "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Dan. II:45.

Ever since the time when the followers of Othman, with their fiendish ferocity intensified and aggravated by the false faith of Islam, crashed into Europe to spread among its Christian nations the dread and horror of the Ottoman name, a most intricate problem has persistently perplexed and baffled the astute diplomacy of European statesmen. This problem of Turkish creation has had its varied aspects. In the days when these frenzied fighters of the sword and Koran went forth to proselytise the world to the faith of their prophets, rivers of blood flowed from the veins of Europe in an endeavour to extinguish the flame of their fanatical zeal. In that time the attitude of the Powers toward these determined aggressors was that of alarm for the safety of the institutions and civilisation of Christianity, and the problem that confronted Europe was how to unite the contending cabinets of its

various nations against the foe of Christendom, repel his attacks, and hurl him back into the desert depths from whence he came.

Alert to his chances, the artful Turk took full advantage of these national divisions, and the tide of his power flowed in devastating torrents around the Mediterranean, rolled up the Danube, and its flood-height laved the walls of Vienna.

In these tragic times the brutal savagery of the Turk advertised to Europe not only the real genius of the power that menaced her with subjugation, but also caused Europe to see the attitude she ought to assume toward the Turk, and would have adopted toward him had she the means to support it. But the nations of Europe were convulsed with terror, and in the treaty of 1547 they agreed to Austria's annual indemnity to the Turk. Thus was Europe's pride humbled in the dust, and she reluctantly recognised the arrogant title of Suleiman I as "Lord of the Age." Her attitude then was very pronounced. She hated the Turk with the bitterness of dread, and fain would she have crushed his power, redressed her wrongs, and buried her disgrace in his annihilation.

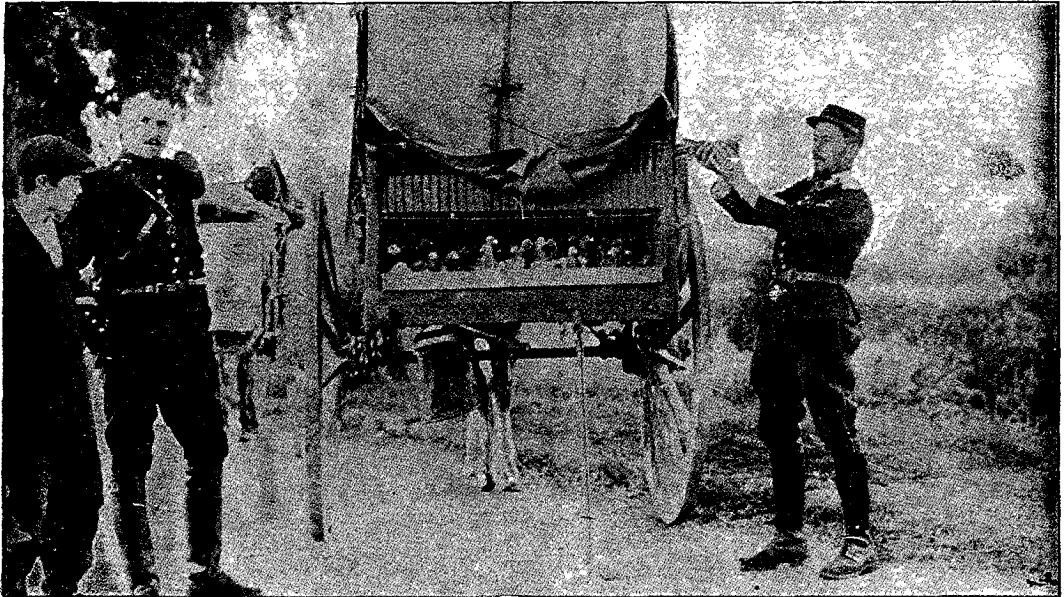
From this high-water mark of Ottoman power began the fatal ebb, and with it, after such bitter Turkish reverses as the battle of Lepanto, the disastrous retreat of Kara-Mustapha from Vienna, and the

bloody field of Alankamen had dissipated the dread of Turkish tyranny in Europe, a remarkable change came over the former angry attitude of the Powers toward the Turk. This strange attitude had its first tangible expression at the signing of the famous treaty of Karlowitz in 1699, when for the first time in history the Turk, menaced by powerful foes on every frontier and weakened by internal discord, recognised the right of the Powers of Europe to intervene in mediation between her and her assailants

him in treaties for the common interest of all. This queer change in attitude would be inexplicable if it were not for the greater problem,

#### What to Do with His Estate

The Turk since 1453 has held the "Pearl of the East"—Constantinople. In the estimation of its conqueror, Mohammed II, its possession was necessary for the safety and consolidation of the Ottoman Empire. With it as a base the Turk hoped to control the world. Its sig-



FRENCH MILITARY PIGEONS—THE SYMBOLS OF PEACE IN THE SERVICE OF WAR

for the common interest of all. In this peculiar peace we have a vivid presage of subsequent strange relationships that were to exist between the Turk and the Powers. We say strange relationships because the Turk had polluted Europe with his foul deeds; he had sworn the subversion of its religion and the ruin of its ideals. In his wake were found abominable atrocities and deeds of unspeakable barbarity that at last awoke the vengeance of Christendom. And yet the nations who, in the days of their tremblings at his invincibility, had sworn his destruction—now grown strong by the exercise the problem of his expulsion gave them—instead of executing their threats in crushing him, they include

nificance as a military stronghold is seen in the respect it lent to the decadent Byzantine Empire through so many years of its manifest weakness. In the ambitious aims of military men who would build again an empire as vast and powerful as the Macedonian or Roman, its possession was a necessity. Peter the Great, the father and founder of Russia's greatness, appreciated the immense military advantages of this city, and is said to have left a legacy to his people to do all possible to capture it for Russia. France, frustrated in her ambition to capture it, declared, in the person of Napoleon, "He who rules there rules the world." Prussia, from its inception as a great Power after the wars of the Austrian

succession and the seven years' war, turned its keen ambitious eyes eastward, and has kept them in that direction ever since. As far back as 1764 this Power entered into an alliance with Russia for the expulsion of the Turk and the absorption of all petty Powers that lay between her and her hopes of climbing into the sun at Constantinople. The hope of the house of Hapsburg, in the efforts to resuscitate Austria's former glory, is that her colours may one day wave over the Bosphorus.

These facts, common, historical, and current knowledge, needing no proof, explain the change in the attitude of Europe toward the Porte. The Christian Powers do not and never did like the Turk. Bitter hatred breeds in every breast against this outlaw of Christendom. To destroy him and wipe out the terrible traces of his sojourn in Europe would be their delight. But the problem is

#### Who Would Take His Capital?

This is no problem of recent creation. It has been present in the minds of the framers of every treaty since Karlowitz, and has forced their support of the Turk. When the smashing vengeance of Russia in 1774 brought the Porte to his knees and hastened the peace of Kutchuk-Kainardji with its immense advantages to Russia, "one of the ablest diplomatists of the age saw not only the preparation of the destruction of the Mohammedan Empire of the East, but also the *source of evil and trouble without end for all the other States of Europe.*"—"*Historians History of the World,*" vol. 24, page 419.

This trouble comes about by reason of the fact that every nation in Europe has a strong desire to control the great city of Constantine.

Concerning the attitude of Russia, we quote the following: "Even the writers who are the most unscrupulous in their eulogies of the Empress Catherine and the most bitter against the Ottoman nation, avow that the empress, from the very beginning of her reign, had constantly in view the expulsion of the Turks from Europe; and the vast design which she sought to accomplish was the same that Peter the Great first entertained, and which the cabinet of St.

Petersburg has never lost sight of during the succeeding reigns to this day."—"*Historians History of the World,*" vol. 24, page 421.

This ambitious woman, styled "The Semiramis of the North," "had a triumphal arch thrown over a road leading to the west, upon which she inscribed the prophetic words, 'Route to Constantinople.' . . . When in the spring of 1787 she concluded a secret alliance with the Emperor Joseph (of Austria), on his visit to her camp on the shores of the Black Sea, she seriously proposed to him the partition of the Ottoman dominions, or the restoration of the Greek Empire. The Emperor, in his astonishment, exclaimed, '*But what shall we do with Constantinople?*' A question which has since been repeated by more than one crowned head."—*Ibid,* page 421.

England's attitude on this question is well known. She has watched very jealously the traditional aspirations of Russia for Constantinople, and every effort of the colossus of the North to achieve his aim has been cleverly or forcefully frustrated. When France in 1798 made carefully concealed efforts for its capture, England penetrated her designs, revealed them to the Turk, and sent a fleet to help defeat the French intentions.

#### The Sick Man of the East

From the treaty of 1699 the Turk gradually sickened on the hands of the Powers till in 1840 he collapsed into their arms. Henceforth they were to be responsible for his existence. This served to intensify European problems. His integrity, guaranteed by four, later passed under the control of all of the great Powers of Europe. This, as it was only natural to expect, was the fruitful source of great discord, that has increased in bitterness as the years advanced, and proved a constant source of wars for afflicted Europe. This can readily be appreciated by what has already been said of the ambitions of each of the Powers to possess the territory of the Turk.

The impracticability of this joint administration over Turkish interests appears from the fact that there were no elements of provincial or communal government in Turkey, a direct necessity

in a country whose people is composed of varied races and religions. There were Turks massacring Christians, and Christians falling upon Turks; and should any of the Powers interfere to redress the grievances of its injured people, its motives were suspected and its course, if persisted in, was the sign for a declaration of war. Again, ambitious Powers often stirred up the racial and religious animosities of the Sultan's subjects as a pretext for territorial aggrandisement. This is particularly noticeable in the case of Russia, Germany, and Austria. These interferences have brought the desired explosions, that have accelerated the dying of the sick man, and brought about a readjustment of the map with Constantinople always as the political magnetic pole.

That the cause of the war that is now torturing the world is attributable to this old vexed problem of the Eastern Question needs no clever penetration to discover. Germanic ambition has never lost sight of Constantinople, and will never willingly concede to Russia the right to rule there. So in the opportune time, off-

ered by her rival's distress, Austria was bidden to clear Servia (part of the former dominion of the Turk) from the track, and begin the march eastward. But the Muscovite marched also, and France started for the Rhine.

And so the old tangled problem of "What shall we do with Constantinople?" is in process of solution. The Turk has sat there for years, and kept a partial balance of power. But he is dying. Said the angel Gabriel, "He shall come to his end, and none shall help him." Contrary to his expectation and deserts, he has been helped in at least five great campaigns that threatened him with ruin. But the attitude of help has fled from his age-long helper, England, and she decrees his extirpation. With nothing to expect but destruction from a victorious Russia, the devoted followers of Islam turn their disappointed, despairing eyes to Asia, and will soon be gone. And then—"There shall be a time of trouble such as never was since there was a nation." Dan. 12:1. The problems of ambition's creating will then merge into Armageddon.

---

## What Will Happen When the Turk Comes to His End?

W. W. FLETCHER

THERE are two distinct prophecies of the Bible in which the downfall of the Turkish Power is predicted in connection with the last days of this world's history. In each of these prophecies the end of the Turk is held up as the signal for the setting up of the everlasting kingdom of our Lord and Saviour Jesus Christ. The connection between the two events is not that one is dependent on the other in any sense, but that they will be contemporaneous.

### Daniel's Testimony

In the book of Daniel there is given in the eleventh and twelfth chapters a long, detailed prophecy of important national events that would transpire from the prophet's time to the end of the world. The latter verses of the eleventh chapter deal with the history of Turkey, and the

last verse tells of the end of that power: "He shall come to his end, and none shall help him." What will then take place? The answer is promptly given in the first verse of the twelfth chapter: "At that time shall Michael stand up." Michael is one of the numerous scriptural names that belong to the Son of God. To "stand up" means to reign, in which sense it is several times used in Daniel's prophecy. Briefly stated then, this prophecy teaches that when the Turk comes to his end, Jesus Christ will begin to reign. The events enumerated in the context (Dan. 12:1-4) as attendant on the standing up of Michael are events that in other scriptures are associated with the second advent of Christ. They are (1) the world's last and greatest time of trouble; (2) the deliverance of God's

people; (3) the resurrection of the dead; and (4) the reward of the righteous.

The end of the Turk will mark the close of a long line of earthly events, and will be immediately succeeded by the fulfilment of all that the holy prophets have spoken about the judgment of this present evil world, and of all the glorious promises held out to the faithful.

The death-knell of the Turkish Empire will herald the approaching end of all earthly dominions, and will be swiftly followed by "the trump of God" proclaiming the eternal kingdom.

#### The Seven Trumpets

In the eighth to the eleventh chapters of the book of Revelation there is given the prophecy of the seven trumpets. For many years earnest Bible students have believed that the rise of the Ottoman Power was predicted under the figures of the fifth trumpet, and that the end of that Power's ascendancy was foreshown in events of the sixth trumpet. This leads to the conclusion that the events of the seventh trumpet will be those that will follow the end of the Turk. We invite the reader to notice that the events of the seventh trumpet are precisely those that we have already seen to be indicated by Daniel as associated with Turkey's downfall. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever. . . . And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11: 15-18.

#### The Seven Plagues

It will be noticed from the foregoing scripture that in the time of the seventh trumpet, when earthly kingdoms are falling, and the sceptre is being placed in the hand of Christ, it will be true that "God's wrath is come" Verse 18. What is meant by the time of God's wrath is explained in the fifteenth and sixteenth chapters, in the prophecy of the seven

last plagues. In these plagues "is filled up the wrath of God." Rev. 15:1. The sixth plague tells of the end of the Turkish Power. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." Rev. 16: 12.

There is no doubt that the "river Euphrates" is here used as a symbol of the Turkish Empire. The prophet explains that "the waters" of the prophecy are intended to indicate "peoples, and multitudes, and nations, and tongues." Rev. 17: 15. The Euphrates could represent no other Power than Turkey, for it flows wholly through Turkish territory. The drying up of the Euphrates signifies the end of the Turk. What will follow? The prophecy gives the answer. "The spirits of devils, working miracles, . . . go forth unto the kings of the earth and the whole world, to gather them to the battle of that great day of God Almighty. . . . And He gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16: 14-16. Then follow swiftly the events of the seventh plague. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, IT IS DONE." Rev. 16: 17.

The world's events to-day are marching steadily toward the fulfilment of these prophecies concerning Turkey. Are you, reader, ready for the outcome? "Behold, now is the accepted time, behold, now is the day of salvation." Turn to Christ now. He is able, and will keep those that believe on Him through the approaching hour when earthly things will be dissolved, and "everything that can be shaken will be shaken."

### Christian Science

J. O. Beard

#### Disease, Healing, and Excuses for Failures

"BUT does not Christian Science heal the sick?" That is the question that is usually asked when anyone begins to expose the weaknesses and failures of the system. Mrs. Eddy takes the position that none of the religious denominations recognise healing in answer to

prayer, and that her system is the only one advocating it. She says: "Popular religion denies that Christ's religion has exercised any healing power since the first century" (page 301), and "the Christian opponents of Christian Science neither give nor offer any proofs that their Master's religion can heal the sick" (page 300).

These, and many other statements, show that healing the sick is Mrs. Eddy's great test of the genuineness of any religious system. But if her claims of healing were true, that would not of itself be a sufficient reason for accepting her teachings. The Bible warns us not to follow a false teacher, even though the sign of wonder given by the teacher does come to pass. Deut. 13: 1-3. It tells us not to believe every spirit, but to try them, and see whether they are from God or not. 1 John 4: 1. That is what we have been doing, using God's Word as the measuring rod (Isa. 8: 20), and we have found this system to be false.

But her sweeping and exclusive claims of healing are denied for the following reasons:—

First, many Christians believe in the healing of disease in answer to prayer; and the instruction in James 5: 14, 15 has often been carried out, and the sick been healed. But the method of healing practised by Christian Scientists is not the method of Christ and His disciples. The latter spoke a word, and the work was done. Sometimes they laid their hands on the sick, and sometimes not; but the work was done at once. But these would-be scientists usually drag along for a weary while. They do not say, "Jesus Christ maketh thee whole" (Acts 9: 34), nor, "In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3: 6); but they carefully explain to the patient that he is suffering from an illusion; that "man is never sick; for mind is not sick, and matter cannot be" (page 392); that "sickness is an illusion" (page 489); for "what is termed disease does not exist" (page 81); and that man must "mentally contradict every complaint from the body" (page 390); and "when the first symptoms of disease appear, dispute the testimony of the senses" (page 389), for "your decisions

will master you, whichever direction they take" (page 391).

Second, the writer's observation, with that of many others, has forced the conclusion that these claims of healing will not bear a satisfactory investigation. How many times have cases been reported of persons suffering from some simple disease that would readily yield to treatment or even to good nursing; but because of the neglect occasioned by following this delusive teaching, the result has been fatal. A friend of the writer told of a man who was caught out in the rain. He went home, and, being tired and chilly, he lay down on the floor in his wet clothing. A good sweat, followed by a cold-water or oil rub, would have enabled him to go about his work in a day or two. But the cold rapidly grew worse. He would not go to bed or remove his clothing, insisted that nothing was the matter with him, and died, a victim of his own stubbornness, or delusion. Of course, in such a case, these would-be scientists claim that Mrs. Eddy's theory was not properly applied; for they assert that there is never a failure when her plan is rightly followed. As the treatment is purely mental, and they do not even talk about it, this furnishes a very convenient refuge; for, in case of failure, it is easy to say that the method was not properly applied, or that it was not carried out.

But they have another wonderful excuse for failures, which, for the want of a better name, may be called "the general mind." She states it thus: "If a dose of poison is swallowed through mistake, and the patient dies, even though physician and patient are expecting favourable results, does belief, you ask, cause this death? Even so, and as directly as if the poison had been intentionally taken." Page 70. She explains that while a few believe the dose to be harmless, the vast majority, "though they know nothing of this particular case," believe the drug to be poisonous, and therefore it causes death. But the vast majority of the people are not thinking of this drug, nor of any other one particular thing. The only way that this idea of a general mind could be true

would be for mind to be a sort of loose intelligence floating around like the air, yet controlling us so that we can scarcely shape an opinion for ourselves. And if we do succeed in forming an opinion, this floating intelligence domineers over us, and refuses to let us carry it out. This is the silliest of nonsense. One cannot help asking, If there is such a general mind controlling everything, how does it happen that drugs, in which almost everybody has explicit confidence, do not cure disease? and how was it possible for Mrs. Eddy ever to cure a single case, or to get the slightest foothold for her philosophy?

A third reason for denying the exclusiveness of Mrs. Eddy's claims is that there are other systems which make the same claims in the healing of disease. Of course she denounces their methods as false, unscientific, etc.; but they also object to her, and their reports read about like those of her followers. A very able physician has said, and others agree with him, that a large percentage of the diseases of the world, and diseases of almost every class, exist only in the mind. These the Christian Scientist can and often does relieve. Then there are many conditions of disease that presently disappear if they are let alone, and they get credit for curing many of these also.

Mrs. Eddy cites many cases to show that disease is an illusion of the mind, and that mind may control matter, or that matter does not exist. But her proof is insufficient. To prove that twenty people, scattered here and there, were not sick when they thought they were, does not prove that twenty, fifty, or a hundred others who were sick at the same time, were also deluded. She tells of a criminal who was told that he was to be bled to death, and died from the belief that it was his life-blood running down his arm, when it was only a little stream of warm water. But the fact that a man died because he thought he was bleeding to death, does not prove that a man could not bleed to death, merely because he might insanely convince himself that the blood pouring out of his veins was not part of his life.

To prove one case to be false does not prove another to be genuine.

But all her theories do not account for the catching of contagious diseases when no exposure is suspected, or not catching them when exposure is known and the disease expected, or for disease proving to be one thing when every mind in any way concerned insists that it is something else, and for many other questions that arise. And the weakness of the excuses for failing to heal is a confession of the weakness of the entire system.

It is a sad fact that Christians have not lived up to their privileges, not only in the healing of disease by faith, but in many other things as well. But that does not prove that they are on the wrong track, even though they may have so far forgotten their privilege as to deny its existence. The Hebrews murmured and failed, while wandering in the wilderness, until God told them they should never enter Canaan. Num. 14:26-38. But they were on the right road all the time; and after the complainers were dead, He led their children into the promised land.

On the other hand, miracle-working is no proof of connection with God. Of some of the miracle-workers of these last days the Lord says: "They are the spirits of devils, working miracles, which go forth unto the kings of the earth, . . . to gather them to the battle of that great day of God Almighty." Rev. 16:14. And of the master of these false workers He says: "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Rev. 13:13, 14. It is truly necessary to prove all things, but to hold fast only that which is good.

In the concluding article we will consider the inspiration and source of this system.

---

### Three Great Events

(Continued from page 500)

emphasis to this thought: "Each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon,

he shall receive a reward." 1 Cor. 3: 13, 14, A.R.V. The Saviour Himself, through the Apostle John, makes the same declaration:—

"Behold, I come quickly; and My reward is with Me, to render to each man according as his work is." Rev. 22: 12, A.R.V.

From these scriptures we learn that the day of final awards and the day of our Lord's return are one and the same. Not at death do the saints enter into the eternal inheritance; not one by one as they pass from life into the embrace of death; but as one mighty host, gathered by the shining reapers of earth's final harvest. "The harvest is the end of the world; and the reapers are the angels." So testifies the Spirit through Paul:—

"Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?" 1 Cor. 15: 51-55, A.R.V.

And with this declaration agrees the testimony of an ancient prophet:—

"Thy dead men shall live, together with my dead body shall they rise. Awake and sing, ye that dwell in dust: for thy dew is the dew of herbs, and the earth shall cast out the dead. Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26: 19-21, A.R.V.



ANOTHER Zeppelin is stated to have been destroyed by Russian guns at Riga.

THE new British war vote has been increased from £300,000,000 to £450,000,000.

IT is roughly calculated that the British troops on the west front are firing 500,000 shells daily.

A TURKISH force has made some advancement in the Suez district, and is in contact with mounted troops of the Allies.

ARTIFICIAL limbs to the value of £200,000 have been ordered from America for the Australian and New Zealand troops.

THE munition workers in England decided to forego the usual August holiday, which has consequently been indefinitely postponed.

THE British Government is now paying £80,000,000 annually in separation allowances and pensions in connection with the army and navy.

THERE are 21,535 combatant prisoners in England, apart from those captured in the Somme battle who have not yet reached England.

THE campaign in Mesopotamia has been practically at a standstill owing to the excessive heat. It is reported that the long-expected cool wind now prevails.

RUSSIAN cavalry has crossed the Carpathians and invaded Hungary, and the infantry are rapidly approaching the border. On the east front a great battle is in progress near Riga, and the Russians are reported to have penetrated the Austro-German line at many points.

FIERCE fighting still continues on the western front, although the bad weather is considerably hampering the Allies' plans. The French captured five miles of German trenches, and the British are steadily advancing on the German lines. In one day the French captured 12,000 prisoners, while the British have captured nearly 11,000 prisoners, 17 heavy guns, 37 field guns, 66 machine guns, and much equipment. The British are threatening the third line of German trenches. The Australian troops in the north-western fighting zone near Armentieres attacked German trenches, and a heavy engagement ensued. The front line was seized, and in some places the whole of the German first system was carried. The losses on both sides were severe.





### TELL AND QUELL

WHEN you hear of good in people—tell it.  
 When you hear a tale of evil—quell it.  
 Let the goodness have the light,  
 Put the evil out of sight,  
 Make the world we live in bright,  
 Like to heaven above.—*Selected.*

### Teach Children to Respect Others' Property

"RUN up and get one of Fred's. He has a lot in his bureau drawer," said a mother to her seven-year-old boy whose shoe string had broken just as he was starting for school.

"Fred would be awfully angry if he knew, but he has gone to school." The mother turned laughing to the neighbour who had run in for a moment. "Fred is getting to be so particular about his clothes. He doesn't like to have his brothers and sisters touch anything of his. I happen to know that he has a whole bundle of shoe strings in his drawer. He will never miss the one Billie takes, but he would be mad if he knew."

It was a little thing, of course. Fred, as an elder brother with a "whole bundle of shoe strings," should have been willing for little Billie to have one of them, especially as he was in a hurry to get to school and had met with the accident at the last moment. But what was the principle of the matter? What was the mother inculcating in little Billie's mind? It was really taking another's property—his brother's, to be sure—but none the less another's.

Suppose the mother had put it differently,—had said:—

"You can borrow one of Fred's as it is so late. You and I will get him another, and tell him all about it when he comes home. I am sure he will not mind when he knows how badly you needed it, and, of course, if you take one of his, you will get him another one for it."

Would not that have put an entirely different construction on the affair for

little Billie? Would not that have sown seeds of consideration for others' property?

It was not long after that that the same mother was in great distress over the fact that Billie, with another boy, had taken some pennies out of the bank of a little companion with whom they had gone to play, and whose mother came over in great indignation to report the deed. It was "dreadful" then, but was it not a sequence of the shoe string episode? If Billie could take one of Fred's shoe strings without his knowing it, why couldn't he take some of his playmate's pennies without the boy's knowledge? Was not the principle the same?

It often happens in large families that children regard each other's possessions as common property. They pick up any handkerchief or pair of gloves they find, whether they happen to belong to them or not. While there is a certain spirit of good feeling and generosity in large families, every mother should see that this is not carried too far, that it does not make her children lax when it comes to having due respect to the property of others.

A four-year-old boy runs into a neighbour's garden and pulls a handful of flowers. He does it slyly, so that no one sees him, then he runs home and gives them to his mother.

"He is so little," she says, and glosses the matter over, not explaining to him how wrong it is to take what belongs to someone else, because he is "only a child."

In later years the same boy will have no hesitation about climbing his neighbour's cherry tree, about stealing ears from his neighbour's cornfield, or even robbing his neighbour's hen-roost. Where will it end? Would it not be easy for such a boy, when he grows into manhood, to take a little from his employer's till? This might not, of course, be the consequence from such a small beginning, but if the child is inclined at all to this course of action he will receive a strong impetus from the experiences of his childhood. Every true mother will bring her child up from earliest infancy with due regard for the rights and property of others.—*Selected.*



### RIGHT KIND OF BOY

HERE'S the boy who's not afraid  
To do his share of work,  
Who never is by toil dismayed,  
And never tries to shirk.

The boy whose heart is brave to meet  
All lions in the way;  
Who's not discouraged by defeat,  
But tries another day.

The boy who always means to do -  
The very best he can;  
Who always keeps the right in view,  
And aims to be a man.

Such boys as these will grow to be  
The men whose hands will guide  
The future of our land, and we  
Shall speak their names with pride.

All honour to the boy who is  
A man at heart, I say;  
Whose legend on his shield is this,  
"Right always wins the day."—*Selected.*

---

### Punctuality

THERE was once a little boy called Lewis, who had one bad fault—he was very, very slow; so slow, that I am afraid he was really lazy. He could do his sums quite well, but he was always the last boy to get them finished; and in the morning his mother had no end of trouble to get him off to school in time, he did everything so slowly. He got out of bed (slowly), dressed himself (slowly), washed himself (slowly), laced his boots (slowly), ate his breakfast (slowly), and walked to school at the same pace (slowly).

Now one day a gentleman came to the school, and told the teacher that he was going to take all the children in a boat down the river to have a picnic by the seaside. Could anything be more delightful? The scholars clapped their hands for gladness, and talked and thought of nothing but the picnic. It was to be on the very next day, and they were to start from the school at nine o'clock in the morning.

"Lewis," said the teacher, "remember

to be in time, for the boat will not wait!"

The morning came, and Lewis was called by his mother at seven o'clock. "There is plenty of time," said Lewis, "I will lie a little longer"; and he did so. Then his mother called again, and this time he rose, but he went through all his work as slowly as ever, and all the time his mother was telling him to "hurry up," or he would be too late.

At last he is ready to start; but just as he leaves the house a bell is rung. "What is that?" says Lewis; "it must be the bell of the steamer. I have no time to go round by the school; I must go straight to the pier," and off he ran. But, alas! by the time he reached the pier the boat was steaming off. He could see the children with their pails and spades waving their handkerchiefs in glee, and there was he left behind!

I was telling this story to a little boy once, and when it came to this part he said: "Oh, auntie! could not they get a little boat and take Lewis to the steamer? It is so hard for him to be left behind."

But you see, boys and girls, we MUST be left behind, if we are slow and lazy.

I am glad to tell you, however, that Lewis was cured of his fault by this disappointment. He really did try to get on more quickly afterwards, and he succeeded. At school he had his sums finished so soon that the teacher began to let him help the other boys who did not get on so well, and Lewis was quite proud and happy. Then he came to school so early that he was made "monitor," and had to put out the slates and books, ready for the others. So, after all, Lewis grew up to be smart and quick.

DO NOT BE SLOW AND LAZY, OR YOU WILL BE ALWAYS "TOO LATE."—*Selected.*

---

### The Snow Prayer

A LITTLE girl was out playing in the snow. When she came in she said, "Mother, I prayed that little snow-prayer—'Wash me, and I shall be whiter than snow.'"

Wasn't that a beautiful prayer? Do you know the promise that goes with it? "Though your sins be as scarlet, they shall be as white as snow."—*Selected.*

# Signs of the Times

We send out no papers that have not been ordered; if persons receive THE SIGNS OF THE TIMES without ordering, it is sent to them by some friend and they will not be called upon to pay.

**PRICE, PAYABLE IN ADVANCE**

3 months, post free in the Commonwealth and N.Z. - 4/6  
 6 months, post free in the Commonwealth and N.Z. - 2/6  
 9 months, post free in the Commonwealth and N.Z. - 1/6  
 To other countries in the Postal Union ... .. 8/6  
 Single copies, postage extra ... .. 1d

All orders sent direct to the publishers or their agents either for single subscriptions or for clubs, must be accompanied by cash

SIGNS PUBLISHING COMPANY, LTD., Melbourne and Warburton, Victoria Australia.

When Forwarding Money Orders or Postal Notes, please make same payable to SIGNS PUBLISHING COMPANY LIMITED, WARBURTON, and not to individuals. All remittances from New Zealand should be in the form of Money orders, as Postal Notes or stamps are not negotiable in the Commonwealth.

**OUR GENERAL AGENTS**

- Victoria Tract Society, 327 Collins St., Melbourne
- Tasmania Tract Society, Franklin Chambers, Macquarie St., Hobart, Tasmania
- N.S.W Tract Society, "Iereora," The Avenue, Strathfield
- Queensland Tract Society, cor. Peel and Gray Sts., S. Brisbane
- South Australian Tract Society, 116 Grote St., Adelaide
- West Australian Tract Society, "Warwick House," 5th Georges Terrace, Perth
- North N. Z. Tract Society, 108 Ponsonby Road, Ponsonby, Auckland, New Zealand
- South N. Z. Tract Society, 7 Battersea Street, Sydenham, Christchurch, New Zealand

TRUE Christianity is the continual demonstration of God's almighty power at work upon human hearts.

"THE Holy Spirit is the connecting link between the throne of God and the human heart, regenerating, sanctifying, and purifying the soul."

THE holding of meetings in large halls or in theatre buildings in the larger cities of America continues, and is yielding excellent results. Many thousands are having an opportunity to learn "what these things mean." As the result of meetings held in Pittsburg, Pennsylvania, the workers have had handed to them the names of 2,500 persons who have become interested and desire to follow up the studies.

It is a very encouraging report that reaches us from the Solomon Islands, where Brother D. Nicholson is at work. These natives from darkest heathenism, who have resisted the efforts of other missionaries to establish work among them, are now coming freely to our missionaries, are giving up their heathen practices, and are becoming real Christians, ready and willing to sacrifice for their faith. Some have already declared they would rather go to prison than give up their faith.

**STILL GOING UP**

WE are glad to be able still to report progress. Some of the people "have a mind to work," and God is blessing their efforts. The list now stands as follows:—

Subscription List No. 8	...	14,274
Subscription List No. 9	...	14,504
Increase last week	...	230
Total increase to date	...	3,817

Shall we drop the effort now? There is not one in our ranks who would say so. You can do no more acceptable or important work in the cause of God than that of giving this little journal an opportunity to bear its message into the homes of your friends, relatives, and neighbours. Get into the habit of getting subscriptions for the SIGNS, and let the habit grow.

## STUDY AT HOME

The FIRESIDE CORRESPONDENCE SCHOOL will show you how :: Agents wanted

Send for our "Nutshell" Calendar

C. C. Lewis, Principal, TAKOMA PARK, D.C., U.S.A.

Are You Sick? Do You Need a Rest or a Change?

## The Warburton Sanitarium

IS THE PLACE TO GET WELL

WARBURTON is a beautiful township situated in the Upper Yarra Valley amidst magnificent mountain scenery, 48 miles from Melbourne. The climate, both in summer and in winter, is bracing and invigorating. Fine scenery and a good climate, coupled with the hydro-therapeutic, electro-therapeutic treatments, and the excellent vegetarian diet of the Sanitarium, are just the factors which are needed to restore the sick to health.

Send for illustrated booklet to

THE MANAGER,  
 The Warburton Sanitarium,  
 Mt. Donna Buang Road,  
 Warburton

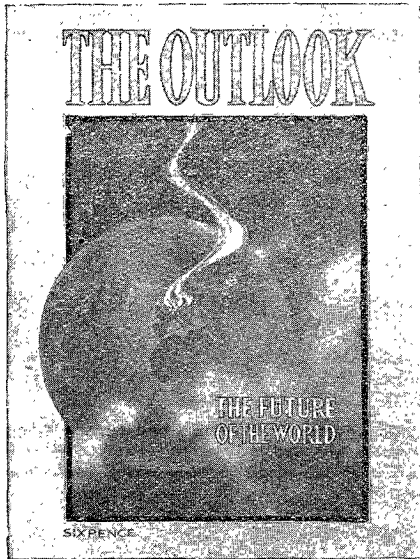
Telephone 5, Warburton Exchange

A New Number of

# The Outlook

Will be Ready Early in AUGUST

This will be an excellent number, dealing with present-day events, and what God's Word says about the near future.



The Theme is

## The Future of the World

and Following Are the Titles of the Articles :-

- The World's Future
- What Do These Things Mean?
- The World's Social Decadence
- Industrial Unrest a Sign of the End
- Approaching Armageddon
- Turkey and the War
- The Greatest of all Events
- Waiting for the World's Redeemer
- The Coming of the King
- The Millennium
- The Coronation of the King
- The Home of the Redeemed

The articles are by some of our best writers, and deal with the subjects in a clear, convincing manner.

The issue is prepared in the popular magazine form, having specially-prepared, appropriate headings for each article, as well as other illustrations. The cover is attractively printed in three colours.

In view of present events, this magazine is most timely, and should have a large sale.

Sixpence per copy, post free

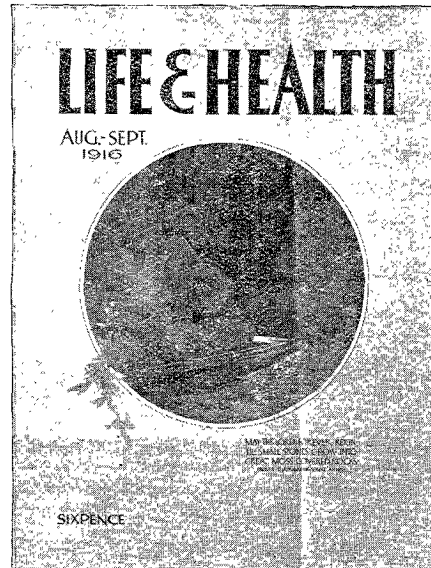
Order from our General Agents, or  
**SIGNS PUBLISHING CO., LTD.**  
 Warburton, Victoria, Australia

The August-September

# Life & Health

Is Now Being Distributed

All of the interesting and valuable features of the former numbers of this magazine are to be found in this number, the "Chats with the Doctor" being particularly helpful.



The Journal Is Full of

## Seasonable Suggestions

In Health and Disease, Under the Following Departments :-

- EDITORIAL**—Interesting Notes—Causation of Disease—External Use of Cold Water—First Aid in the Home.
- GENERAL ARTICLES**—A Beauty Recipe—How to Overcome a Perverted Appetite—Adenoids—A Temperance Tribute.
- QUIET TALKS with MOTHERS**—Morbid Fears—School-Day Influences—When Baby Is Teething—The Mother of the Girl.
- CHATS with the DOCTOR**—Dandruff—Round Worms—Gravel and Piles—Debility—Varicose Veins—Congenital Weakness and Constipation—Goitre—Drowsy Feeling After Meals—Dyspepsia—Stiff Knees—Painful Menstruation—Itching Skin—Flatulent Dyspepsia—Nasal Catarrh—Oily Hair and Weak Throat.
- HEALTH in the HOME**—Health and Beauty in Dress—Bread and Its Digestion—Look Out for Pneumonia—Nature's Every-Day Prescriptions.
- NURSING in the HOME**—Signs of Approaching Illness.
- DIET in HEALTH and DISEASE**—The Amount of Food Required by the Child Daily—The Value of a Fruit Diet.
- CHILDREN'S HOUR**—Interesting Little Stories for the Younger Folk.

Excellent Value, Worthy of Large Circulation

Sixpence per copy, post free

Order from our General Agents, or  
**SIGNS PUBLISHING CO., LTD**  
 Warburton, Victoria, Australia