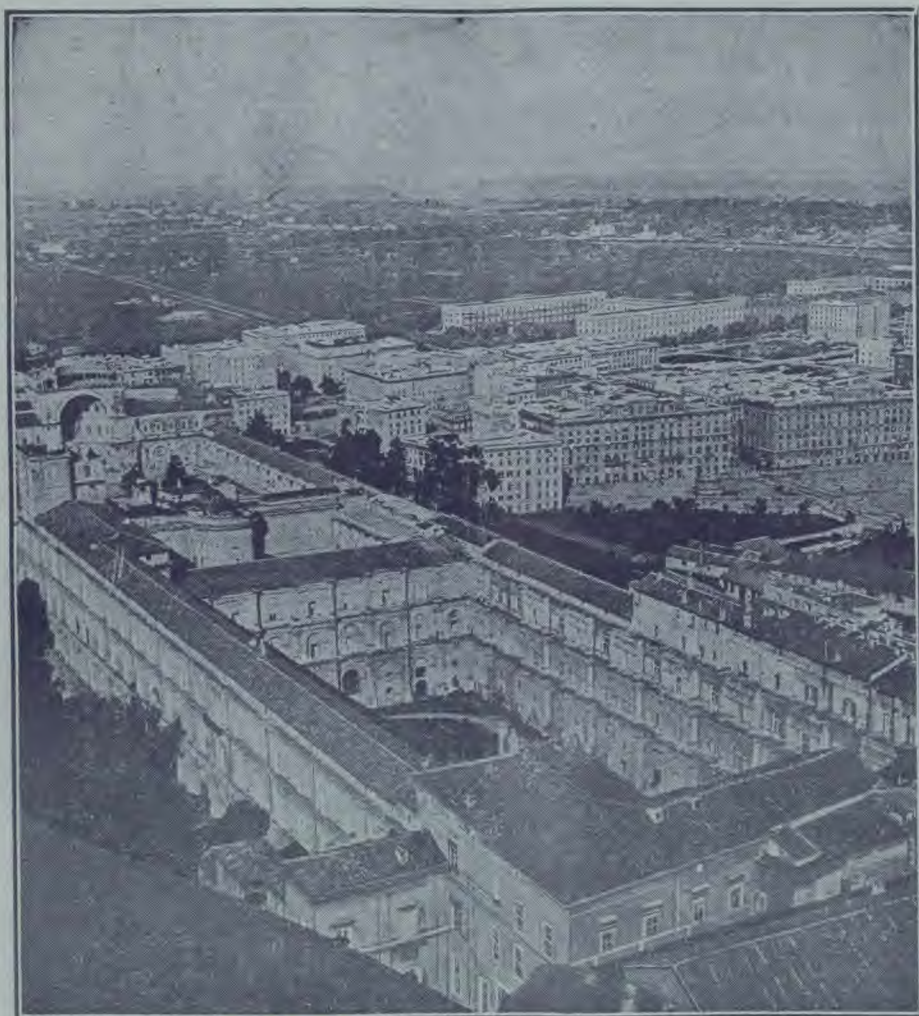


-1000/10

Signs of the Times



"THE VATICAN FROM THE DOME OF ST. PETER'S"

JANUARY, 1916.

THE DAINTIEST FOOD FOR BREAKFAST

Granose Flakes

Take the dry, crisp wheat flakes as they come from the tin, and pour over them just enough fresh, cold milk and cream to nicely moisten them—then lay to—and enjoy yourself. There's nothing like it.

(If flakes are not crisp, freshen by placing for a few moments in an oven or hot box.)

Prices and all particulars from

Sanitarium Health Food Co.,

75, Park Street, Calcutta.

Bombay Agency—Battery Road, Apollo Bunder.

THE MOST APPETIZING—ALWAYS.

The Test of Efficiency

If you would know how well the methods in vogue at the Sanitarium Treatment Rooms are appreciated, how effective they are, how much good they will do you—ask our patients.

We can give their addresses.

The Sanitarium Treatment Rooms,

Kirkville, Mussoorie.

75, Park Street, Calcutta.

Sofaers Bldg., Rangoon, Burma.

THE SIMLA HYDRO, Abbeyfeale Lodge, Simla.

Signs of the Times

Formerly "Oriental Watchman."

Published monthly by the International Tract Society,
17, Abbott Road, Lucknow.

S. A. WELLMAN, - - EDITOR

J. S. JAMES, }
G. F. ENOCH, } - ASSOCIATES



Registered No. A.546

—:0:—

Manuscripts should be addressed to the Editor of the SIGNS OF THE TIMES. Make all money orders, etc., payable to the International Tract Society, 17, Abbott Road, Lucknow.

Date of Expiration: The Signs Wrappers bear date of the last issue due on your subscription. Unless renewed in advance, the paper stops with the expiration date.

Change of Address: When a change of address is desired, both the new and the old addresses must be given. One month should be allowed for the change to take effect.

If you do not receive your paper promptly notify us, and we will take pleasure in rectifying the error if made by us.

Vol. 19

No. 1

Contents for January 1916.

	Page
FRONTISPIECE	2
THE OUTLOOK	
Monopoly in Religion	3
To Honour the Papacy	3
Republic or Monarchy	4
The Root Idea in Protestantism	4
Diary of the War	5
News Notes	6
GENERAL ARTICLES	
Celestial Fireworks	7
The Sabbath of the New Testament	9
An Eternal Hell	11
The Undecided Life	15
Baptism is a Burial	16
EDITORIAL	
Nothing But the Scriptures	18
HEALTH AND TEMPERANCE	
Smoking	20
How Fatigue will Poison You	21
Man and Disease	22
HOME AND YOUNG FOLK	
A Temperance Pay Day	23
A Wee Boy in Distress	25
A Good Starter	26
The Watchman's Duty	27
The Whistler	27
NATURE AND SCIENCE	
Post Office Stones	28
What Salt Means to a Fish	29
The Buried City of Wieliczka	30
PUBLISHERS' NOTES	32



JOHN VIEWING THE NEW JERUSALEM

The OUTLOOK

MONOPOLY IN RELIGION

THE Bishop of Carlisle, writing in the "Nineteenth Century" for November, on "Monopoly in Religion," utters some salutary truths. This for instance, on the relation between the Scriptures and the church:—

"If the Church of England decides to stand for Christ and His apostles then all will be well; but if merely for the traditions of Councils and Fathers then all will be very far indeed from being well.

Church. A Church can only be Catholic if it is Apostolic, and to render the Church Apostolic the ecclesiastical formula 'The Church to teach and the Bible to prove' must be renounced, and the Christian formula, 'the New Testament to teach and the Church to learn, the New Testament to lead and the Church to follow,' be replaced in its stead."

The Bishop denounces in forcible style the claim that his own church wields any monopoly in doctrine or in grace. He writes:—

"Multitudes even of those who dearly love the Church of England, and would willingly give their lives for it, will never submit to the substitution of the authority of the Church for the dominion of the Christ, or to the appropriation of the blessed Sacraments of His Gospel as a monopoly of any Church, however ancient or venerable. For them it is before all things necessary that the Head should direct and control the body, not the body the Head; and that the Christ, and the Christ alone, should reign supreme both in the realms of doctrine and the realms of grace.

"There is no monopoly in Christian truth, or fact, or love, or grace. These are all as free as air or light. God has ordained the impossibility of monopolists bottling up the omniamobent atmosphere and giving it out in doles, or of cribbing the sunlight into a single room and only letting it out of a single window. Men may, of course, shut out both air and light and bring on themselves the dread results of weakness and decay; but this is their own doing, not God's.

"Similarly with the light and air of eternal salvation. God offers them freely in abundance everywhere to every man. Inevitably so. For spiritual air and spiritual light are immeasur-

ably more important for the immortal life of man than physical air and physical light for his present life; as much more important as the soul is than the body and eternity longer than time.

"It is, therefore, incredible, unthinkable, inconceivable that God should have forbidden a monopoly of physical air and physical light to any man or body of men and yet have conferred on any men or caste of men, on any Church or association of Churches, a monopoly of spiritual air and spiritual light. Whatever else Christ's wondrous gift of the 'keys' may signify or His commission of retention and remission of sins may imply, it cannot mean that God, in the fashion of the Stuarts, has conferred monopolies on Churches; monopolies which keep salvation in bound and sell it out at fixed prices which if you cannot pay for you must spiritually starve and eternally perish. The mere conception of such monopolies—if men could only see them in the clear, dry light of truth—would appear as a libel on the Fatherhood of God and the freedom of His grace."

Present Truth

TO HONOUR THE PAPACY

MORE than once we have recorded in this magazine, a trend of thought in the world today in favour of the papacy. A Catholic writer in the *Dublin Review* recently gives as a reason why the world should recognize the papacy, something like this: International law is needed to keep peace; but internal law lacks definite sanctions, because it has represented political systems of inevitably conflicting material interests. It should be founded in a concern for those higher moral and spiritual interests which appeal to the conscience of men and in regard to which the various peoples are at one. It depends, in its final appeal, upon the conscience of the nations. Its authority must be moral; its weapon, the aroused moral sense of the people. The sovereign tribunal to voice this conscience, instead of excluding the papacy for political reasons, as was done by the Hague conference, should recognize its moral authority.

"In the future reconstruction of international law, the papacy, with its unique moral influence must undoubtedly be recognized. It is for the

Catholic body to see that this recognition is accorded; and in this matter, we may confidently count upon the support of the growing opinion amongst non-Catholics which would welcome the reappearance of the papacy in the councils of the nations, as a witness to a higher moral ideal of international relationship. There is a question here of reestablishing the temporal power; it is merely a question of giving the pope, as a spiritual sovereign, a more effective freedom, and position to exercise the moral influence which he alone possesses, in the interest of that universal justice and good will upon which international law must be based."

Thus again are we reminded that the world is drifting toward Catholicism. The day is coming when the spirit of discontent in the world, the spirit of anarchy and mob violence, the calamities on every hand, will drive the nations of Europe to concede to the papacy great things, which will be equivalent to its reestablishment as spiritual authority, and bring in a religious despotism. This is all plainly revealed in the seventeenth chapter of Revelation, to say nothing of other scriptures. —*Signs of the Times Magazine.*

REPUBLIC OR MONARCHY

The government of China has been to outward seeming for the past two years or more, republican in form. The revolution headed by Sun Yat Sen brought to a head the dissatisfaction that had been growing for some years in the then empire against the Manchu dynasty which had grown weak and irresponsible in the government of the country. But these years under a republic have shown clearly, at least so it appears to a majority of the leading Chinese, that the step at that time taken was not wise, nor is the republican form of government best for the Chinese people in their present state of development. Accordingly the president, Yuan Shi Kai, has, acting with the advice and co-

operation of his ministers, recently put the question to his people, asking them to state their choice as to whether the country should continue as a republic or assume a constitutional monarchical form. The answer has been overwhelmingly in favour of the constitutional monarchy.

Undoubtedly Yuan Shi Kai, though protesting his objection to assuming the royal purple, will become the first emperor of the new line when established. He is China's strong man, and he alone could in these strenuous times safely control its destinies. And that he will eventually accept the position is considered unquestionable by many. As paving the way to his being accepted by the Manchus it is reported that his daughter has been betrothed to the ex-emperor.



YUAN SHI KAI

THE ROOT IDEA IN PROTESTANTISM

PROTESTANTISM, personified, presents the spectacle of the human soul breaking through every barrier to fling itself at the feet of the divine Saviour in response to the call,—

"Come unto Me, all ye that labour and are heavy-laden, and I will

give you rest." Matt. 11:28.

Not out of any attack upon the Church of Rome did Protestantism rise, nor, primarily, even out of any thought of ecclesiastical reform. The germ of the Reformation idea was the desire for personal reformation, the cry of the soul for a divine Saviour.

This is clearly brought out in a recently translated work by a Roman Catholic writer, Prof. Francis Xavier Funk (of Tubingen), who speaks thus of Luther's experience:—

He did not find the peace he so ardently desired. His scrupulosity only increased with his zeal for asceticism, and since all he did brought no rest to his soul, the thought rose in his mind that good works availed nothing for salvation, though it is well to practise them, because they are commanded by God, or, as he afterwards formulated it, "Man is justified by faith alone, through the merits of Christ being attributed to the sinner." This opinion, which

became the fundamental doctrine of Protestantism, was germinating in his mind from 1515.—*History of the Church,* Burns and Oates, London, 1914, Vol. II, page 81.

True enough, justification by faith alone is the fundamental doctrine of Protestantism; for it is the fundamental doctrine of the gospel of Christ:—

“For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory.” Eph. 2: 8, 9.

Luther's experience was similar to that of the apostle Paul, as of every other son or daughter of Adam's lost race who has cast the helpless soul upon the divine Saviour.

The experience in the individual life meant personal reformation; and the preaching of the gospel by the Word, when the fulness of God's time came in the sixteenth century, wrought the great Reformation.

True, the opposition of the Papal Church had to be met; for the Church of Rome had obtruded itself and all its system of perversions between the sinner and his Saviour. But the power of the Reformation was the assertion once again of the fundamental doctrine of the gospel—justification by faith—not with any thought of ecclesiastical reform, but of bringing salvation to sinful men and women. And wonderfully it was demonstrated that the gospel of Christ is indeed “the power of God unto salvation to every one that believeth.”

Professor Funk tells how all through the centuries there had been efforts to reform the church—and without results. The synod of Vienna, he says (in the years 1311-12), just before Wyclif's time, tried to improve the moral conditions. But he adds:—

The evil grew yet greater. The cry for reform in head and members was louder than ever.—*History of the Church,* Vol. II, page 77.

Wyclif, we know, really started a wave of reform, by expounding and translating God's Word, with its message of personal salvation. But the Church of Rome wanted no reformation by the divine Word. Ecclesiastics saw in Wyclif's gift of the Word of God to the English people a terrible peril to the church.

Again, the professor tells of the efforts to reform the church at the Council of Constance (1415):—

Here also no satisfactory solution was reached; for the question of reform involved many interests, and the fear of losing rights or revenues prevented a thorough investigation of abuses.—*Ib.*

How could any reform come through a council that sent Huss to the flames for preach-

ing the Word that alone can work reformation? Yet his testimony gave another great impetus to the developing cause of the coming Reformation; for he preached the gospel that brought the sinner to the Saviour. “I call God to witness,” he declared to the council that condemned him, “that all that I have written and preached has been with a view of rescuing souls from sin and perdition.”

It was positive teaching again—of the fundamentals of Christ's gospel—that angered the church that had set man in Christ's stead in the temple of God.

Sometimes it is represented that all was well and peaceful and spiritual until these movements for reform arose to attack the Church and throw Christendom into confusion. But Professor Funk tells how Savonarola, the Italian, urged—

Deposition of the “simoniacal and infidel,” Alexander VI [Pope], by a general council, but through a combination of circumstances he paid for his zeal with his death (1498). The popes of that time promised during a conclave that within two years they would convoke a general council for ecclesiastical reform.—*Id.*, page 79.

A synod was convened in 1512, which worked for five years, and actually decreed for “several reforms.” At last, Professor Funk says,—

As the reformation so earnestly longed for was so long delayed, there came in its stead a revolution. The first author of this movement was Martin Luther.—*Id.*, page 80.

And by the restoration of the Holy Scriptures to men and the preaching of the gospel by the Word, the refreshing and reviving from on high swept over half of Christendom, setting people and nations free from the dominating power of Rome, and weakening the grip of the Roman hand upon all.

No; Protestantism is no negation. Its message is positive and fundamental, and its witness rose out of the personal experience of Christ's saving grace. Its mission is to clear away the rubbish of human traditions from the foundations, and to lift up Christ in his Holy Word so that everywhere men may behold the Lamb of God that taketh away the sin of the world.—*W. A. Spicer in the Protestant.*

DIARY OF THE WAR

Dec. 1.—Mr. Asquith announces that the total British casualties in the Army and Navy to November 9th were 510,230. Of that number 4,020 officers and 69,272 men had been killed on the western front, and 1,504 officers and 21,531 men in the Dardanelles. The losses in the Navy were 589 officers and 9,928 men.

Dec. 3.—United States Government demands the recall of the German attaches Boy-ed and von Papen.

General Joffre appointed Commander-in-Chief of the national armies of France. He appoints General Castlenau as his Chief of Staff with chief command of the French forces in the West.

Dec. 6.—Allied forces in the Balkans begin a retirement to the Greek frontier.

Greek steamer *Spetzia* stopped in the Mediterranean by an Austrian submarine, which removed Colonel Napier and Mr. Stanley Wilson, M. P., who were passengers on board.

Dec. 8.—San Giovanni (Montenegro) bombarded by an Austrian squadron.

Dec. 9.—News received of the defeat of large Turco-German forces by the Russians near Hamadan.

Dec. 10.—United States Government presents a peremptory Note to Austria, protesting against the sinking of the Italian vessel *Ancona* with American passengers on board.

Dec. 13.—Anti-aircraft defence of London transferred to War Department.

Dec. 14.—The new Zeppelin "L22" destroyed by Allied aircraft.

Dec. 15.—Italian troops land in Albania.

Dec. 16.—Sir John French resigns command of British forces in France and Flanders, and is appointed to the command of the troops in the United Kingdom. Sir Douglas Haig succeeds to the command of the British troops in the Western theatre.

Dec. 12th.—Turkish attack on Kut-el-Amara repulsed.

Dec. 18th.—German cruiser *Bremen* sunk by a submarine in the Baltic.

Dec. 20th.—War office announces that Suvla Bay and the Anzac Zone have been evacuated.

Dec. 22nd.—Estimates for a million more men voted without a division in the House of Commons.

Reported landing of Russian troops at Varna.

NEWS NOTES

BROUSSA, whither the Sultan may remove, is the garden city of the Near East. Every mosque and public building, and almost every house stands in its own garden, under the shadow of sycamore cypress, or fig trees. The flora of the surrounding district is so rich and varied

that it has been the happy hunting ground of botanists for centuries, and some authorities regard it as the cradleland of many of our sweetest spring flowers—the hyacinth, the tulip, the snowdrop, and the jonquil.

IN American towns, the names of common drunkards are placed on the "jag list," and the saloonkeepers are warned not to sell them drink under penalty of forfeiting their licenses. Upon this state of things an American writer makes this very pertinent remark: "We license men to sell whisky to their fellows until they make common drunkards of them—the well-known natural product of saloons—and when these reach the 'jag list' stage, they are made to stand aside, and the saloon is still protected in its work of preparing others for the same list!"

RECENTLY the British and Foreign Bible Society held its one hundred and eleventh annual meeting. During the year which terminated at this time, the circulation of Bibles published by the society for the first time in its history exceeded ten million copies. The distribution of these Bibles was as follows: Germany and Austria, 1,000,000; Russia, 750,000; India and Ceylon, 1,191,000; Japan, 340,000; Korea, 755,000; China, 2,660,000. During the year nine new versions of the Scriptures have been completed, making a total of four hundred eighty-seven.

COMPARISONS with the past sometimes have a sobering effect. A little more than a century ago England, with a population of about a third its present size, was maintaining an immense army scattered over the world. In 1809 the local militia alone numbered 200,000, and these were kept in training until the peace of 1815. More than half a million men were garrisoned in the United Kingdom. Another 22,000 regulars were fighting in Portugal, while in India, Ceylon, the West Indies, North America, the Mediterranean, Cape of Good Hope, and Madeira were large bodies of British troops struggling to keep the Empire together. Thirteen hundred regulars guarded the convicts of New South Wales, and 18,000 more were on the high seas. And in spite of a long war, costing £1,000,000 a week, the country managed to redeem millions of unfunded debt, and show a brave front to the world with bread at 1s. 10d. a loaf.

THE British and Foreign Bible Society is at last enabled to labour in long-closed Abyssinia. An Armenian sub-agent has been allowed by the Archbishop of that country to open a Bible shop in the capital, Adis Ababa.

GENERAL ARTICLES

Celestial Fireworks

Significant Display of Shooting Stars—Had been Predicted for Centuries—
What Is the Significance?

BY CALVIN P. BOLLMAN

IN our Lord's great prophecy of the signs that should precede His coming, He foretold among other things, the greatest display of celestial fireworks ever witnessed since the Creator first spread out the richly bejewelled heavens before the admiring gaze of the universe, "when the morning stars sang together, and all the sons of God shouted for joy.

The Stars Shall Fall

"The stars shall fall from heaven," said our Saviour, "and the powers of the heavens shall be shaken." Matt. 24 : 29. Commenting upon this scripture in 1697, Bishop Burnett said: "From the very nature of things, this cannot be understood either of fixed stars or planets. . . . It is necessary, therefore, by these stars, to understand either fiery meteors falling from the middle regions of the air, or blazing comets and stars. No doubt there will be all sorts of fiery meteors at that time; among others, those that are called falling stars."—Burnett's "Sacred Theory of the Earth," page 486.

November 13, 1833, our Saviour's words, so clearly explained by the good bishop 136 years before the event, were most strikingly fulfilled. We take the following account of this wonderful phenomenon from "Burritt's Geography of the Heavens," a work on astronomy published in 1854, page 163:—

Fireballs Cover the Vault of Heaven

"But the most sublime phenomenon of shooting stars of which the world has furnished any record, was witnessed throughout the United States on the morning of the thirteenth of November, 1833. The entire

extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable portion of the earth's surface. . . . The first appearance was that of fireworks of the most imposing grandeur, covering the entire vault of heaven with myriads of fireballs, resembling skyrockets. Their coruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snows of December. To the splendours of this celestial exhibition the most brilliant skyrockets and fireworks of art bear less relation than the twinkling of the most tiny star to the broad glare of the sun. The whole heavens seemed in motion, and suggested to some the awful grandeur of the image employed in the Apocalypse, upon the opening of the sixth seal, when 'the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.'

No Language Can Meet It

The *Christian Advocate and Journal*, of New York, in its issue of December 18, 1833, said: "The meteoric phenomenon which occurred on the morning of the thirteenth of November last, was of so extraordinary and interesting a character as to be entitled to more than a mere passing notice. . . . The lively and graphic descriptions which have appeared in various public journals do not exceed the reality. No language, indeed, can come up to the splendour of that magnificent display; and I hesitate not to say that no one who did not witness it, can form an adequate conception of its glory. It seemed as if the whole starry heavens had congregated

at one point near the zenith, and were simultaneously shooting forth with the velocity of lightning, to every part of the horizon; and yet they were not exhausted—thousands swiftly followed in the track of thousands, as if created for the occasion."

Shaken by a Mighty Wind

The same occurrence was foretold not only by our Lord when He was on earth, but in Rev. 6: 13 the prophet says, "And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

storm. No one who has picked up fruit under a tree after a violent storm, can fail to have noted this fact.

The Impression That Was Made

Almost every one who described the remarkable phenomenon, seems to have been impressed, at least while witnessing it, that it was a sign of the speedy approach of the day of God, if indeed it was not directly to usher in that terrible event. Horace Greeley, writing in the *New York Tribune* of June 4, 1859, said: "While a mere lad, I was waked in the night to see a pale, frightened face



"Falling Stars"

All observers of the meteoric shower of November 13, 1833, seemed to be impressed with the fact that while all shooting stars or meteors seen upon that occasion appeared to come from a single point in the heavens, they fell in different directions, much as unripe fruit would fall or be thrown from a tree by a violent wind. Some of the figs or other fruit would be taken off by the violence of the wind, and would be carried in the direction of the gale, while others would be thrown from the twigs by the rebound of the limbs, and would be thrown against the

bending over me, and to hear: 'Get up! Get up! the day of Judgment has come, I believe, for the stars are all falling!'

"Old Countryman," writing to the *Connecticut Observer* of November 25, 1833, said: "The time is just at hand, described not only in the New Testament but in the Old. A more correct picture of a fig tree casting its leaves [unripe figs] when blown by a mighty wind, it is not possible to behold."

Not Invalidated by Lapse of Time

It is true this sign is now many years in

the past. There are now few living who witnessed that grand and awe-inspiring display of celestial fireworks. But so did many years elapse between the time when Noah began to announce his message, and the beginning of the Flood. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8: 11.

But the flight of time makes no difference

with either the promises or the threatening of the Lord. In respect of ability to bring to pass that which He has spoken, "one day is with the Lord as a thousand years, and a thousand years as one day." He who inhabits eternity, lives to fulfill His word; and He will fulfil it to the letter, as He has done in the past, when His great clock of time strikes the eventful hour. The end draws on apace. "Prepare to meet thy God."

The Sabbath of the New Testament

BY G. B. THOMPSON

OBSERVERS of the first day of the week as the Sabbath are by no means agreed as to the exact reason why the day is kept. There being no Scripture to which they can refer, authorizing the observance of the day, some give one reason, and some another. Quite frequently, however, it is asserted that redemption being greater than creation, when Jesus came, He set aside the seventh day, the memorial of creation, and sanctified the first day, to commemorate the finished work of redemption.

This all sounds very fine, and lacks but one thing to make the argument convincing, and that is Bible proof. Nowhere in the Scriptures is there any intimation that the Sabbath of the fourth commandment has been abrogated. Being founded upon the facts of creation, it must and will remain the Sabbath as long as the facts of creation remain true, which will be eternally. And nowhere in the word of God is found a scrap of evidence authorizing us to keep holy the first day of the week.

As to the assertion that redemption is greater than creation, we must confess our inability to decide. Both are incomprehensible, and we are utterly unable to determine which is the greater of two stupendous events. We think it useless to try to comprehend the incomprehensible, or explain the unexplainable. Furthermore, we would call attention to the fact that creation and redemption are

like events. They are but operations of the same divine power. He who created is the one who redeemed from sin. He who created from the dust in the beginning, is the one who re-creates in Christ Jesus. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5: 17.

The Sabbath, therefore, being the sign of creative power, is the sign not only of creation, but of redemption as well; *for redemption is creation.* It is creating us anew in Christ Jesus. Redemption includes the resurrection of the dead; and to bring the dead out of their graves takes the same power that is required to create man from the dust in the beginning.

Again, the Lord has never bidden us observe a day to commemorate redemption; and besides this, redemption is not yet finished. To observe a day without any command, in memory of a work not yet complete, would seem strangely incongruous. When Jesus gave the signs that were to appear as harbingers of the second advent, He said, "And when these things begin to come to pass, then look up, and lift up your heads; for your *redemption draweth nigh.*" Luke 21:28.

Speaking of those in the embrace of death the Lord says, "I will *redeem* them from death." Hosea 13:14. Never while the tomb holds a child of the Lord can redemp-

tion be said to be finished. When it is complete, the foul blot of sin will be wiped out, every vestige of the curse will be eradicated and Edenic beauty will cover the earth. Then if God should see fit to set apart a day to commemorate the event, it could properly be observed; but His word does not tell us that He will do so. The Lord has placed in His church divine ordinances to commemorate His death, burial, and resurrection. In the Lord's Supper, the bread and the wine are emblems of His broken body and shed blood. We "show the Lord's death till He come." 1 Cor. 11: 23-26. And in baptism we show our faith in His burial and resurrection. Rom. 6: 3-5. It is through this divine ordinance, and not in keeping Sunday, that we commemorate His resurrection.

Let us notice briefly some of the texts which mention the first day of the week, and see whether it is anywhere made binding by a sacred mandate. There are in the Old Testament two references to the day, to which we wish to call special attention.

"And God called the light day, and the darkness He called night. And the evening and the morning were the first day." Gen. 1:5.

In this scripture, the first day is shown to be a day of labour, for Jehovah began the work of creation upon that day. We are also told here that the day began not at midnight, but in the evening, at the going down of the sun. See Lev. 23: 32 and Mark 1:32.

The next reference in the Old Testament is Ezek. 46:1; "Thus saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the *six working-days*; but on the Sabbath it shall be opened, and in the day of the new moon it shall be opened."

Here the seven days of the week are mentioned. One is called the Sabbath; and the other six, *working days*. One therefore of these "six working-days" must be the first

day of the week, or Sunday. So the Lord says that Sunday is a *working-day*. Who has authority to say it is anything else? The Lord does not call it one thing in the Old Testament, and something else in New Testament, as we shall clearly see.

The first day of the week is mentioned but eight times in the New Testament,—six times by the four evangelists, referring to the same first day when Jesus came out of the tomb.

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matt. 28:1.

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." Mark 16: 1, 2.

Here two days are mentioned, but it is plainly stated that the Sabbath was past—gone into eternity—before the first day of the week came. This is a divine statement that the first day, or Sunday, is *not* the Sabbath. Evangelist Mark makes but one other mention of the day (Mark 16:9), and simply states that Jesus rose from the dead on that day.

In the next reference, we have three days mentioned,—the preparation day, the Sabbath day according to the commandment, and the first day of the week.

"And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared and certain others with them." Luke 23: 54-56; 24: 1.

The Saviour was crucified on the preparation day. That is the sixth day of the week. See Ex. 16: 5. He died at the ninth hour, or three o'clock in the afternoon. The Sabbath beginning at the going down of the sun, this left but a little time before the Sabbath to bury the Lord. The holy women who were among the mourners that followed His body to the resting place, returned home to prepare some things with which to anoint His precious body; but the sun sank beneath the western horizon, and the holy Sabbath began. They ceased their labour, and rested, "according to the commandment," which says, "The seventh day is the Sabbath of the Lord thy God."

In John 20: 1, 19, the first day is mentioned twice, but it is not called the Sabbath. True, the disciples were assembled, but not for worship, nor to commemorate the resurrection. They did not believe that Christ had risen from the dead. When He appeared to the eleven in the evening, He upbraided them for their unbelief and hardness of heart

because they believed not them that had seen Him after He was risen. Mark 16: 14.

These texts clearly establish the fact that so far as the writings of the four evangelists are concerned, there is no evidence whatever for the observance of the first day of the week; but on the other hand, the evidence is clear and indisputable that the seventh day, as set forth in the commandment, was kept by the Saviour, kept by His followers, and will be the Sabbath until the end of the Christian dispensation.

And in the earth made new, when sin is blotted out, and God's people enter upon their eternal reward, they will keep the Sabbath. "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66: 22, 23.

An Eternal Hell

Is Man to Live Forever in Spite of Sin, and to Suffer Tortures Throughout all Ages?—a Revolting Doctrine Refuted

BY THE LATE MRS. E. G. WHITE

THE theory of eternal torment is one of the false doctrines that constitute the wine of the abominations of Babylon, of which she makes all nations drink. Rev. 14: 8; 17: 2. That ministers of Christ should have accepted this heresy and proclaimed it from the sacred desk, is indeed a mystery. They received it from Rome, as they received the false sabbath. True, it has been taught by great and good men; but the light on this subject had not come to them as it has come to us. They were responsible only for the light which shone in their time; we are accountable for that which shines in our day. If we turn from the testimony of God's word, and accept false doctrines because our fathers taught them, we fall under the condemnation

pronounced upon Babylon; we are drinking of the wine of her abominations.

A large class to whom the doctrine of eternal torment is revolting, are driven to the opposite error. They see that the Scriptures represent God as a being of love and compassion, and they cannot believe that He will consign His creatures to the fires of an eternally burning hell. But holding that the soul is naturally immortal, they see no alternative but to conclude that all mankind will finally be saved. Many regard the threatenings of the Bible as designed merely to frighten men into obedience, and not to be literally fulfilled. Thus the sinner can live in selfish pleasure, disregarding the requirements of God, and yet expect to be finally

received into His favour. Such a doctrine, presuming upon God's mercy, but ignoring His justice, pleases the carnal heart, and emboldens the wicked in their iniquity.

To show how believers in universal salvation wrest the Scriptures to sustain their soul destroying dogmas, it is needful only to cite their own utterances. At the funeral of an irreligious young man, who had been killed instantly by an accident, a Universalist minister selected as his text the scripture statement concerning David, "He was comforted concerning Amnon, seeing he was dead." 2 Sam. 13: 19.

"I am frequently asked," said the speaker, "what will be the fate of those who leave the world in sin, die, perhaps, in a state of inebriation, die with the scarlet stains of crime unwashed from their robes, or die as this young man died, having never made a profession or enjoyed an experience of religion. We are content with the Scriptures; their answer shall solve the awful problem. Amnon was exceedingly sinful; he was unrepentant, he was made drunk, and while drunk was killed. David was a prophet of God; he must have known whether it would be ill or well for Amnon in the world to come. What were the expressions of his heart? "The soul of King David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead."

"And what is the inference to be deduced from this language? Is it not that endless suffering formed no part of his religious belief? So we conceive; and here we discover a triumphant argument in support of the more pleasing, more enlightened, more benevolent hypothesis of ultimate universal purity and peace. He was comforted, seeing his son was dead. And why so?—Because by the eye of prophecy he could look forward into the glorious future, and see that son far removed from all temptations, released from the bondage and purified from the corruptions of sin, and after being made

sufficiently holy and enlightened, admitted to the assembly of ascended and rejoicing spirits. His only comfort was, that in being removed from the present state of sin and suffering, his beloved son had gone where the loftiest breathings of the Holy Spirit would be shed upon his darkened soul; where his mind would be unfolded to the wisdom of heaven and the sweet raptures of immortal love, and thus prepared with a sanctified nature to enjoy the rest and society of the heavenly inheritance.

"In these thoughts we would be understood to believe that the salvation of heaven depends upon nothing which we can do in this life; neither upon a present change of heart, nor upon present belief, or a present profession of religion."

Thus does the professed minister of Christ reiterate the falsehood uttered by the serpent in Eden, "Ye shall not surely die." "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods." He declares that the vilest of sinners,—the murderer, the thief, and the adulterer,—will after death be prepared to enter into immortal bliss.

And from what does this perverter of the Scriptures draw his conclusions?—From a single sentence expressing David's submission to the dispensation of Providence. His soul "longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead." The poignancy of his grief having been softened by time, his thoughts turned from the dead to the living son, self-banished through fear of the just punishment of his crime. And this is the evidence that the incestuous, drunken Amnon was at death immediately transported to the abodes of bliss, there to be purified and prepared for the companionship of sinless angels! A pleasing fable indeed, well suited to gratify the carnal heart! This is Satan's own doctrine, and it does his work effectually. Should we be surprised that, with such instruction, wickedness abounds?

The course pursued by this one false teacher illustrates that of many others. A few words of Scripture are separated from the context, which would, in many cases, show their meaning to be exactly opposite to the interpretation put upon them; and such disjointed passages are perverted and used in proof of doctrines that have no foundation in the word of God. The testimony cited as evidence that the drunken Amnon is in heaven, is a mere inference, directly contradicted by the plain and positive statement of the Scriptures, that no drunkard shall inherit the kingdom of God. 1 Cor. 6: 10. It is thus that doubters, unbelievers, and skeptics turn the truth into a lie. And multitudes have been deceived by their sophistry, and rocked to sleep in the cradle of carnal security.

If it were true that the souls of all men passed directly to heaven at the hour of dissolution, then we might well covet death rather than life. Many have been led by this belief to put an end to their existence. When overwhelmed with trouble, perplexity, and disappointment, it seems an easy thing to break the brittle thread of life, and soar away into the bliss of the eternal world.

God has given in His word decisive evidence that He will punish the transgressors of His law. Those who flatter themselves that He is too merciful to execute justice upon the sinner, have only to look to the cross of Calvary. The death of the spotless Son of God testifies that "the wages of sin is death," that every violation of God's law must receive its just retribution. Christ the sinless became sin for man. He bore the guilt of transgression, and the hiding of His Father's face, until His heart was broken and His life crushed out. All this sacrifice was made that sinners might be redeemed. In no other way could man be freed from the penalty of sin. And every soul that refuses to become a partaker of the atonement provided at such a cost, must bear in his own person the guilt and punishment of transgression.

Let us consider what the Bible teaches further concerning the ungodly and unrepentant, whom the Universalist places in heaven as holy, happy angels.

"I will give unto him that is athirst of the fountain of the water of life freely." Rev. 21: 6. This promise is only to those that thirst. None but those who feel their need of the water of life, and seek it at the loss of all things else, will be supplied. "He that overcometh shall inherit all things; and I will be his God, and he shall be My son." Verse 7. Here, also, conditions are specified. In order to inherit all things, we must resist and overcome sin.

The Lord declares by the prophet Isaiah: "Say ye to the righteous, that it shall be well with him. . . . Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him." Isa. 3: 10, 11. "Though a sinner do evil a hundred times," says the wise man, "and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him: but it shall not be well with the wicked." Eccl. 8: 12, 13. And Paul testifies that the sinner is treasuring up unto himself "wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds;" "tribulation and anguish, upon every soul of man that doeth evil." Rom. 2: 5, 6, 9.

"No fornicator, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God." Eph. 5: 5., A. R. V. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 14. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22: 14, 15.

God has given to men a declaration of His character, and of His method of dealing with

sin. "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. 34: 6, 7. "All the wicked will He destroy." Ps. 145: 20. "The transgressors shall be destroyed together: the end of the wicked shall be cut off." Ps. 37: 38. The power and authority of the divine government will be employed to put down rebellion; yet all the manifestations of retributive justice will be perfectly consistent with the character of God as a merciful, long-suffering, benevolent being.

God does not force the will or judgment of any. He takes no pleasure in a slavish obedience. He desires that the creatures of His hands shall love Him because He is worthy of love. He would have them obey Him because they have an intelligent appreciation of His wisdom, justice, and benevolence. And all who have a just conception of these qualities will love Him because they are drawn toward Him in admiration of His attributes.

The principles of kindness, mercy, and love taught and exemplified by our Saviour, are a transcript of the will and character of God. Christ declared that He taught nothing except that which He had received from His father. The principles of the divine government are in perfect harmony with the Saviour's precept, "Love your enemies." God executes justice upon the wicked, for the good of the universe, and even for the good of those upon whom His judgments are visited. He would make them happy if He could do so in accordance with the laws of His government and the justice of His character. He surrounds them with the tokens of His love, He grants them a knowledge of His law, and follows them with the offers of His mercy; but they despise His love, make void His law, and reject His mercy. While constantly receiving His gifts, they dishonour the Giver; they hate God

because they know that He abhors their sins. The Lord bears long with their perversity; but the decisive hour will come at last, when their destiny is to be decided. Will He then chain these rebels to His side? Will He force them to do His will?

Those who have chosen Satan as their leader, and have been controlled by his power, are not prepared to enter the presence of God. Pride, deception, licentiousness, cruelty, have become fixed in their characters. Can they enter heaven, to dwell forever with those whom they despised and hated on earth? Truth will never be agreeable to a liar; meekness will not satisfy self-esteem and pride; purity is not acceptable to the corrupt; disinterested love does not appear attractive to the selfish. What source of enjoyment could heaven offer to those who are wholly absorbed in earthly and selfish interests?

Could those whose lives have been spent in rebellion against God be suddenly transported to heaven, and witness the high, the holy state of perfection that ever exists there,—every soul filled with love, every countenance beaming with joy, enrapturing music in melodious strains rising in honour of God and the Lamb, and ceaseless streams of light flowing upon the redeemed from the face of Him who sitteth upon the throne,—could those whose hearts are filled with hatred of God, of truth, and holiness, mingle with the heavenly throng and join their songs of praise? Could they endure the glory of God and the Lamb?—No, no; years of probation were granted them, that they might form characters for heaven; but they have never trained the mind to love purity; they have never learned the language of heaven, and now it is too late. A life of rebellion against God has unfitted them for heaven. Its purity, holiness, and peace would be torture to them; the glory of God would be a consuming fire. They would long to flee from that holy place. They would welcome destruction, that they might

be hidden from the face of Him who died to redeem them. The destiny of the wicked is fixed by their own choice. Their exclusion from heaven is voluntary with themselves, and just and merciful on the part of God.

Like the waters of the Flood, the fires of the great day declare God's verdict that the wicked are incurable. They have no disposition to submit to divine authority. Their will has been exercised in revolt; and when life is ended, it is too late to turn the current of their thoughts in the opposite direction, too late to turn from transgression to obedience, from hatred to love.

In sparing the life of Cain the murderer, God gave the world an example of what would be the result of permitting the sinner to live, to continue a course of unbridled iniquity. Through the influence of Cain's

teaching and example, multitudes of his descendants were led into sin, until "the wickedness of man was great in the earth," and "every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence." Gen. 6: 5, 11.

In mercy to the world, God blotted out its wicked inhabitants in Noah's time. In mercy, He destroyed the corrupt dwellers in Sodom. Through the deceptive power of Satan, the workers of iniquity obtain sympathy and admiration, and are thus constantly leading others to rebellion. It was so in Cain's and in Noah's day, and in the time of Abraham and Lot; it is so in our time. It is in mercy to the universe that God will finally destroy the rejectors of His grace.

The Undecided Life

BY R. HARE

INDECISION is a soul malady that hinders all spiritual development. It must finally result in eternal death if not carefully diagnosed and then perfectly healed by the great Physician.

The undecided man is pictured by James as "double minded," unstable, and unreliable as a "wave, driven by the winds and tossed." Some men are too lazy to have a belief, too indolent to formulate a creed, and too lacking in backbone to stand by anything where principle is required. Like the sand waves of the Sahara they rise and fall in the winds, but they bear no grain and they reach no shore.

One of the most important proposals that God placed before Israel of long ago lay in the demand, "Choose ye this day whom ye will serve." This decision Jehovah still demands from the sons of men.

Pitiable, indeed, is the picture drawn by the inspired pen concerning Meroz: "Curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to

the help of the Lord against the mighty." Judges 5:23.

Meroz was a little town situated near the Kishon, where the great battle was waged between Israel and the Canaanites. For fear of meeting with after punishment they took a neutral position and refused to assist either side. When the conflict was over the angel pronounced the sentence that left them under the divine anathema.

This was the Lord's battle. He had ordered and directed it. Hence, in their indecision the people of Meroz had really turned against Jehovah.

When Balaam pronounced the seven times repeated blessing over the tents of Israel, in his anger at the repeated benediction Balak exclaimed, "Neither curse them at all nor bless them at all." Num. 23: 25. But the neutral position here described cannot be taken, for he who does not positively do good will positively do evil. The very indecision found in the excuse of neutrality will tell on the side of wrong.

John Erskine, Earl of Mar, was in Edinburgh as Secretary of State in 1706. The historian in speaking of him states, "His happy art of accommodating himself to circumstances procured for him the name of "Bobbing John." The world to-day is full of indecision, full of policy and indefinite shams, and there are millions of men both inside and outside the church who might still be labelled "Bobbing John."

But the uncertainty of all this indecision does not work God's purpose. "I would that thou wert cold or hot," is God's complaint against Christendom of to-day. Luke-warmness and indecision are twin characteristics, and both give promise of eternal loss. Rev. 3: 16-19.

In 1866 the steamship *London* went down in the Bay of Biscay. "Room for one more, jump now," was shouted from the only boat. A young lady was urged to jump, but she hesitated. A receding wave carried the boat far out of reach, and she was

numbered with the 220 who were lost.

O fatal indecision! fatal inactivity! God's "jump now," is ringing all over a doomed world, and yet the millions hesitate with the loss of eternal life staring them full in the face. In their indecision men "dote upon this world as though it were never to have an end, and neglect the next as though it were never to have a beginning."

Never was there such a demand for decision as now. Falsehood stands written all over the opinions of men, and over the creed of a world. The soul that would stand right with God must daily make decisions for truth and righteousness, irrespective of what preference or policy would urge. Conviction of duty demands our first attention. To let indecision cheat us of our part and place in the work of God means a loss that eternity itself cannot repair.

Banish indecision from thought and life. Get God's "now" woven into the very soul and fabric of your being.

Baptism is a Burial

Fitting Symbol of the Death to Sin—More than a Few Drops Required to Plant and to Bury

BY H. G. THURSTON

IT seems that many people must have overlooked the real significance of the sacred and important rite of baptism; for there are some modes in use among those desiring to follow Jesus which are not taught in the Scriptures and are entirely foreign to the real meaning of the ordinance. In Rom. 6: 1-4, the mode of baptism is illustrated by a sad but most familiar occurrence among all nations.

"Buried With Him"

We read: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ

was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." This language is plain. The burial service is here used to illustrate what baptism is, and what it means.

In burial, the dead are placed under the ground—entirely surrounded by earth. No one would think of placing a few small pinches of dust, or even a handful of earth, upon the head of a corpse, and declare the burial finished. What funeral director would leave a dead body in the cemetery under such a condition, and report the body buried? And as we all conclude this is not at all proper in things earthly, how do we know a similar course in things spiritual will please God?

As a fitting burial should be provided for

the dead, even so God has made known a most appropriate manner of burial to all who, hearing God's voice, and leaving their former service of sin, by faith accept Him as their portion, that they forever be united with Him in this new life, and be heirs with Him of all His great possessions of wealth, and beauty, and life, and love. God Himself has used the burial service as a symbol of this great change and the proper manner of celebrating it.

For further and conclusive proof that water baptism, as taught in the divine Word, is by immersion only, we examine the records, and find that many people were baptized *in* the river Jordan (Mark 1: 5), and that Christ was Himself baptized *in* Jordan (verse 9), and that after He was baptized *in* Jordan, He came *up out of the water* (verse 10).

Went Down Into The Water

Another plain record is given in Acts 8: 38, 39. We are here told that "they went down both *into* the water, both Philip and the eunuch. . . . And when they were come *up out of the water*, the Spirit of the Lord caught away Philip," and the eunuch "went on his way rejoicing." This was truly a most remarkable occurrence. This Ethiopian eunuch learned of Jesus, accepted Him by faith, and obeyed God by being baptized *in* water. He arose from his water burial to a new life, and went on his way rejoicing. Philip was caught away by the Spirit, and was carried by divine transportation to another field of loving labour for his Master. Both had obeyed the divine instruction and were truly happy.

Had Philip followed some notion of his own in the method of baptism as "just as good as the right one," who can believe that he would have had that wonderful journey through the air, borne by the eternal Spirit! Philip had obeyed the great commission to teach and baptize (Matt. 28: 19), and was blessed. He who was baptized in strict harmony with God's plan was also blessed.

Further testimony is found in John 3: 23, where it is written that John was baptizing in a certain place because there was "much water." Some modes of baptism certainly do not require "much water."

Planted In His Likeness

Another figure is used in the book of Romans, chapter six, to illustrate what baptism really is. We read in verse 5, "For if we have been planted together in the likeness of His death," etc. It is truly possible to be "planted together" with Him "in the likeness of His death," in a river of water, after experiencing the death agonies when we died to sin; but where is the likeness when but a small glass of water is used?

No intelligent farmer, expecting a profitable crop, would take a basket of dust and proceed to sprinkle but a small pinch upon the kernels of corn in the field in planting time. It would be a hard matter to convince him that there would be much profitable likeness in that to real planting.

In the matter of baptism, strict, childlike obedience always brings a blessing, while substitutes do not always bring the longed for peace.

Suggests Cleansing

Water suggests cleansing, and is repeatedly used in the Scriptures as an emblem of cleansing from sin; and while no possible amount of water can take away sin, it would hardly be possible to cleanse a man's body with a few drops of water, or by a small amount poured upon his head; but he might be cleansed by having sufficient to surround his entire body. Even so, God has given us, in baptism, the complete submerging of the body in water, to represent most fittingly that every member of the body—the entire being—is involved in the mighty work of God in the man, so that now, soul and body and spirit—the man—are henceforth wholly the Lord's, the body itself being the temple of the Holy Ghost. 1 Cor. 6: 19, 20.

EDITORIAL

Nothing But the Scriptures

Recently Bishop Gore of the Church of England stated that if the church is not to go to pieces it must rest its work of reform on "the principle that the authority of the church is limited by the Scriptures—that nothing can be by the church made dogmatic, or required of the conscience of Christian men, except what is confirmed in Scripture."

It is a tendency of the church of to-day, as it has been in all past time, to allow to creep into church councils, other principles than those enunciated in the Word of God. Human nature, even when professedly under the control of the Holy Spirit, finds itself very prone to break the bounds which hold it to its Lord, and to use its purely carnal wisdom in place of His perfect council. Satan, the enemy of souls, stands ready to introduce into the minds and councils of the church such specious reasonings as we behold in many of the man-made theories which have replaced in the minds and practices of men the commands of God.

When Paul was still labouring among the churches of Asia, he warned the elders of the church at Ephesus concerning this tendency which had already begun to manifest itself in their midst. He said to them, "Take heed unto yourselves and to all the flock, in which the Holy Ghost hath made you overseers, to feed the church of God, which he purchased with His own blood. I know that after My departing grievous wolves will enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away disciples after them. Wherefore, watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. And now I commend you

to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified." Acts, 20: 28-32, R. V.

That work of apostasy against which Paul warned was not long in developing. And with the growth of church in power and numbers there came a multiplicity of man-made theories and laws into the church which vitally altered the plain and simple faith of the apostles as delivered to them of the Lord, and dogmas and decrees of councils were exalted above the plain requirements of the Word. This apostasy made possible such an ecclesiastical power as the Papacy became, a power which down to the present time claims the authority to change the laws and enactments of the Scriptures and to put her own in their place.

The papacy, the power foretold by Daniel the Prophet, has thought to change "times and laws," (Dan. 7: 25.), has brought about a direct rebellion in the church against the law of God in the change of Sabbath observance from the 7th to the 1st day of the week, has substituted sprinkling for baptism, and has surrounded the simple ceremonies of the faith as set by the Master with a formalism and a ceremonial unknown in the history of the early church. Formality has been substituted for the communion of saints under the leadership of the Holy Spirit.

Most of the Protestant churches have made at least a partial separation from these innovations which are peculiar to the days of apostasy, and to the church which has retained its ceremonial as against the Bible simplicity and purity of faith. Yet their work of reformation has not led them to discard all that Rome has dictated. And

far more dangerous at the present day is the decided tendency on their part to revert back to formality in religion. This is seen on every hand, and the tendency among all faiths is to drift unthinkingly back into formality and ritual, while the mind is busy with cares and perplexities of the present strenuous existence.

Bishop Gore speaks truly when he says: "Nothing can by the church be made dogmatic, or required of the conscience of Christian men, except what is confirmed in Scripture." And we would add: Nothing can be omitted from or substituted for the plain requirements of Scripture without likewise endangering the future of any church which permits it. Why not, in this time when all men admit that the future of the church is in deadly peril from foes without and within, return to the only source of security in such a time, as recommended by Paul to the early church, to our Bibles, and learn again the foundation principles of the faith of Christ, casting aside our preconceived notions and prejudices and seeking to know in its fullness the will of God. Why longer make the church creed our guide? Why not the Bible? Why follow church dogmas? Why not the commands of God? Why drift in the high-ways of *custom*? There is a narrow road that leads to life everlasting.

Is it not high time that Protestants fol-

lowed the Protestant principle which declares that "the Bible and the Bible only is the religion of Protestants?" Those noble words of the princes at the Diet of Spires come down to us to day as a call to duty. "There is no true doctrine but that which conforms to the Word of God. The Lord forbids the teaching of any other faith. The Holy Scriptures, with one text explained by the other and plainer texts, are, in all things necessary for the Christian, easy to be understood, and adapted to enlighten. We are therefore resolved by divine grace to maintain the pure preaching of God's only Word, as it is contained in the Scriptures of the Old and New Testaments, without anything added thereto. This word is the only truth. It is the sure rule of all doctrine and life, and can never fail or deceive us."

Is there a better way? We have failed to see it. Men may wander away from the simplicity of the Scriptures, but it will be only at the cost of eternity. They may substitute what councils have instituted, but it is the sand on which the house was built that fell in the hour of storm and stress. You may trust in the mandates of rulers, or the advice of clerics, but there is only one hope of life eternal, the way, the gate, the narrow pathway, which the Word of the living God makes plain. And the choice of to-day is for eternity.



Health and Temperance

Smoking

BY J. JOHNSTON, M. D., EDIN.

WHAT good does tobacco smoking do anyone? What good can come from drugging one's brain and nerves and blood and tissues with such a poison as nicotine, one or two drops of which, in concentrated form, can kill a dog—to say nothing about the other noxious products of tobacco, such as carbon monoxide, the most active ingredient in tobacco smoke—and, according to the "Lancet," the deadliest of poisons? And this not occasionally, but so continuously during the working day that the blood is never free from the narcotic.

"How much do you smoke?" I once asked a gentleman. "Well," was his reply, "I never smoke when I'm asleep, so far as I know, but—" and the uncompleted sentence spoke volumes as to his slavery to the habit.

And this is what it is to many—a drug slavery as real as that of morphia or cocaine, or indeed any other drug.

Ask any man why he smokes, and the only answer he will allege is that it soothes him. As if any healthy man needed soothing all day long! And if he needs it for his troubles and worries what about his wife? Has she no need of being soothed into partial forgetfulness of her worries? But how horrified he would be at the mere suggestion of her smoking.

A Fool's Paradise

And, after all, what is meant by his being *soothed*? Does it not mean that he is narcotized, stupefied into a condition practically similar to that of the alcoholic—that his brain and nervous system are for the time being paralysed, anaesthetized, so that he is no longer able to feel or see things as

they really are, but has been drugged into a Fool's Paradise of unreality.

A Fool's Paradise indeed! For who but a fool would believe that one can purchase artificial relief from brain or muscle weariness or distress, without having to pay for it in some way.

Smoker's Heart

And how does the Nemesis of nicotine exact toll from its victims? A toll that may not be quite so evident as exacted by alcohol but is none the less real. Here is a record from personal knowledge: A medical friend of mine—a free but by no means an "excessive" smoker—and what is moderation and excess in tobacco is almost as difficult of definition as in the curse of alcohol—one day fell down in the street from sudden loss of consciousness lasting several minutes. The result of a subsequent consultation with a specialist was the conviction that the "attack" was entirely due to the effects of tobacco—"smoker's heart." And this in a man who was abstemious in regard to alcohol, and who had suffered from no previous illness.

In the "British Medical Journal" for Dec. 5, 1908, Dr. Dixon Mann, Professor of Forensic Medicine in the University of Manchester, recorded the case of a man of forty-five who had a similar attack in the street, and shortly afterwards died from heart failure.

Short of such serious heart troubles, tobacco is known to induce many functional heart symptoms, such as palpitation or waking in the middle of the night, the heart thumping and beating violently, the patient feeling restless and uncomfortable, so that he cannot go to sleep again until it has quieted

down. A sinking sensation at the heart is often complained of, with irritation in the throat which makes him cough to clear it.

Tobacco Blindness

Another set of symptoms which may assail the smoker are those connected with the eyes, the vision being less acute, and objects seen as through a mist, with perhaps near-sightedness and blunted perception of colour—especially of red and green. These symptoms constitute the condition known as "Tobacco Amblyopia"—a very real eye disability due to nicotine poisoning and one that is often not soon recovered from.

A still more serious indictment of tobacco is that contained in the charge that it is a cause of degeneration of the arteries known as "arterio sclerosis" and its allied conditions—contracting kidney, angina pectoris, etc. This was the conclusion of Professor Erb so far back as 1898, as the result of his observations; and in 1904 in answer to the questioning of his statement, he brought forward still further evidence in the shape of a series of cases which showed that of thirty eight men suffering from arterio-sclerosis, twenty five smoked to excess, and that in fourteen of these cases the sole cause was excessive smoking. Many other authorities could be quoted in support of the contention that tobacco smoking "stands prominently to the front" as a cause of this condition.

Another Fallacy

"But," say the smokers, "isn't tobacco a fine disinfectant? Doesn't it kill disease germs?" This is another fallacy and shows ignorance as to the extraordinary vitality of disease germs, which may be boiled to death, chemicalized to death, but assuredly cannot be killed by the diluted smoke of the votary of the "weed." "But look at the effect of tobacco smoke upon green flies in a greenhouse!" he will urge. "Yes," one may reply, "and if you will put yourself in a similar position—that is, shut up in a hermetically closed chamber, and breathing an atmosphere of concentrated tobacco smoke for twelve hours, the germs of disease in you

might possibly be destroyed—and you, too, may be 'cured' of your habit!"

Other Evil Effects

Tobacco-smoking has also been indicted as one of the fostering causes of cancer—by the local irritation produced by the pipe, cigar, cigarette, or smoke—and much evidence might be cited in support of this.

Harmful as tobacco is to the adult, it is to the young that it is most injurious—a fact which our Legislature has recognized, by prohibiting the sale of it to anyone under the age of sixteen years. But if harmful up to sixteen, does it cease to be so over that age? And is the sixteen-year-old youth safe from its evils for the rest of his life? Assuredly not. If bad for boys how can it be good for men? And that it is bad for boys even over sixteen is shown by the fact that it is tabooed by so many of the great employers of youthful labour, both in America and this country; because they know that the youth who smokes tends to become a "slacker," that smoking makes for unfitness, disinclination for work, dullness of intellect, and general lowering of physical, mental, and moral tone—to say nothing of the beginnings of that selfishness and lack of consideration for others which characterize so many adult smokers.

HOW FATIGUE WILL POISON YOU

MEN and women come in the morning to their tasks with a spring of fresh energy within them. Little by little during the hours of labour they empty that spring. When it is dry, they must draw from forces which should be untouched. By some strange chemistry which no one understands too well, these intrusions on the physical forces which should be inviolate, produce in the human system a true toxic condition—fatigue poison, autopoinson the scientists call it.

If this fatigue poison passes a point where the period of rest following is not equal to the task of throwing it off, and filling

afresh the spring of energy, the man goes back to his toil a little unfit; the longer he goes on the more unfit he becomes. Slowly the poison invades his system. The repairing forces—food, relaxation, pleasures, and sleep—become less and less equal to the task. The man becomes more and more open to the attack of disease; less and less able to do his work; unfit to improve upon it; unable to grow. He is an unsafe man, too, one not to be trusted among machines or in dangerous places. The man has been poisoned into unfitness by the slow accumulation of fatigue poison which he could not throw off.

It was not work which did this. It was too much work. He needed the work to keep him fit. Without it or its equivalent, a regular physical exercise, his spring of energy would have as surely deteriorated as it did from overwork. The spring of energy standing idle would have staled within him.

It has taken years of observation and experiment to establish, with anything like scientific accuracy, the baneful effects on the labourer and his product of the too long day. This has been done finally with a completeness which even the courts are recognizing. Moreover, in establishing these facts, there have been discoveries made of the effects of the shorter day which have been as heartening as they have been surprising. They are discoveries which upset all the old theories about hours.

Briefly put, they amount to this: An eight hour day in a well-managed shop yields as large a quantity of work as a ten hour day, and cuts out almost entirely certain irritation and interruptions which always have characterized the longer work period. As for labour, it has become an axiom in its circle that "shortening the day increases the pay." There is many a manufacturer that will tell you that shortening the day increases the profits.—*Ida M. Tarbell, in the American Magazine.*

MAN AND DISEASE

WHEN man first came from the hands of the Great Creator, there was no place for physic, or the art of healing. As he knew no sin, so he knew no pain, no sickness, weakness, or bodily disorder. The habitation wherein the angelic mind, the Divine *Particulae Aurae*, abode, although originally formed of the dust of the earth, was liable to no decay. It had no seeds of corruption or dissolution within itself; and there was nothing without to injure it; heaven and earth, and all the hosts of them were mild, benign, and friendly to human nature. The entire creation was at peace with man, so long as man was at peace with his Creator. So that well might the morning stars sing together, and all the sons of God shout for joy.

But since man rebelled against the Sovereign of heaven and earth, how entirely is the scene changed! The seeds of wickedness and pain, of sickness and death, are now lodged in our inmost substance: whence a thousand disorders continually spring, even without the aid of external violence. And how is the number of these increased by everything round about us! The heavens, the earth, and all things contained therein, conspire to punish the rebels against their Creator. The sun and moon shed unwholesome influences from above; the earth exhales poisonous damps from beneath; the beasts of the fields, the birds of the air, the fishes of the sea, are in a state of hostility: the air itself that surrounds us on every side is replete with the shafts of death; yea, the food we eat daily saps the foundation of that life which cannot be sustained without it. So has the Lord of all secured the execution of His decree—"Dust thou art, and unto dust shalt thou return."

But can nothing be found to lessen those inconveniences which cannot be wholly removed? To soften the evils of life, and prevent in part the sickness and pain to
(Concluded on Page 30)

Home and Young Folk

A Temperance Pay Day

"THIS drinking is all a habit," grumbled Jimmy McCabe.

"Why don't you quit it, then?" queried Bert Lang. "There are other habits more beneficial than your drinking chaps might form, and I challenge any of you to mention a way that you can spend more money and have less to show for it the day after."

"Nobody is disputing that, Bert," broke in Bob Forest, the educated member of the Redwood logging camp, "but it's just as Jimmy says, it's a habit that has a hold on us; and until some other habit gains more complete control, I suppose we shall continue to drink."

Bob and Jimmy McCabe and several others of the logging gang had just returned from Black Point, where, as was their custom, they had squandered their month's wages in a few hours of uproarious revelry, and were now suffering tortures more keen than those who lead sober, well-ordered lives can well imagine—the physical and mental torments of the day after.

Bert Lang glanced along the table at the bloodshot eyes and white, drawn faces of his companions, and felt a tug of pity at his heart. Hard-working, good-hearted chaps they were, most of them, with but one fault almost to a man—the drink habit.

"I'll tell you, boys, what I'll do," he said slowly. "You know I don't drink. Guess I might be said to have the temperance habit and yet I have what I call a good time pay days. The fact is, I hardly see how I could have a better time than I had yesterday at Gem City. Now if you chaps would only go with me just once and try a temperance pay day——" He paused and glanced along the table with more anxiety than he dared

to show. He himself had in years past been a slave to drink and knew each bitter pang of the after effects that his companions were now suffering. From the depths of his heart he pitied them, and longed to help them to gain their freedom and self-respect. He was prepared to do anything in his power for them, but first they must be willing to be helped, he reasoned.

Bob Forest was the first to break the silence. "I will go with you on that proposition next pay day for a trial, Bert," he promised, a slight ring of hope in his voice.

"I'll make a second one to try your temperance pay day. I don't feel as if I could stand another of the other kind, anyway," sighed Jimmy McCabe. Several others assured Bert Lang that they would test his plan, and still others came to him afterwards and told him that they also wanted to be counted in with the temperance pay day crowd.

Bert concluded it was worth while to take the night train into Gem City about a week before pay day, to consult the kindly little lady who ran the temperance coffee club in the place. "Being one of the boys, and having been a drinking man myself, I know just about how they feel," he told her. "It won't do to have things too quiet; they want life and action, or they will say my attempt to show them a good time was too tame. They won't stand for much preaching, either. Of course they need it, we all do, I reckon, but my idea is to just show the boys as much real enjoyment as I can without drink cutting into the deal in any way whatsoever. Do you understand, ma'am?" Mrs. Pringle, the manager of the coffee club, was one of those rare individuals endowed with the

spirit of eternal youth, and she smiled up into the face of the young logger and answered that she understood, in a way that assured him that what she could do to make his plan a success would be done.

And so it came about that on the evening of the next pay day at the Redwood logging camp the white-aproned bartenders of the rum shop at Black Point polished and repolished their bars as they vainly waited like hungry spiders for the flies that were then buzzing around in Gem City, already trying a pay day without liquor. The experiment was a success from the start. Following a suggestion of Bert Lang's, each of the loggers had, during the week preceding pay day, written down a list of the things he had wished to purchase for months and even years, but had ever yielded to the temptation to buy a few drinks instead.

"We are going to get them this time," declared Jimmy McCabe, as he made note of a violin he had promised himself every pay day for eighteen months.

"Sure thing!" said Red Dorset enthusiastically. "I'll have my camera yet."

Bob Forest had been silent while all this planning had been going on, and the others respected his evident desire to keep his intended purchases secret. With a small outside income and with an education and talent which fitted him for a different life, Robert Forest occupied a unique position among the rough loggers—he was one of them in some ways; in others he stood alone. Almost as they reached Gem City, he wandered away from the rest, and did not return until anxious Bert hunted him up and brought him to the temperance coffee club, where the rest of the "bunch" were impatiently awaiting him.

"Hey, there, Bob Forest," called some one, "don't you ever get hungry?"

"I certainly do," replied the young man. "The fact was I was so hungry for a certain thing that I forgot all about eating." He did not say what the "certain thing" was, and each of the others was so busy telling his

neighbour what he himself had bought that no one thought much about Bob's purchase just then.

It would not be possible fully to describe the joyous, almost boyish spirit with which these rough-bearded men entered into the celebration of what to some of them was the first pay day they had ever enjoyed free from the baneful influence of drink. The men forgot to talk, yes, almost forgot to eat when Mrs. Pringle and a group of temperance workers began to sing old-fashioned songs. They were such as many of the loggers had heard in their boyhood days, with the grave and the gay interspersed like the sunshine and showers of an April morning. After each song, roughened and calloused hands eagerly clapped for an encore, and the singers were gratified to observe that when they sang "Nearer My God to Thee," the applause was just as energetic as when they sang "Annie Laurie" or other songs of a general nature.

After supper the loggers went to view a temperance moving picture play that Mrs. Pringle had persuaded a local manager to put on for that particular night. For an hour and a half the men breathlessly saw all too truly pictured the lives of men who lived as they themselves lived, and drank as they themselves drank. At first there was some merriment and a whispered, "That's you, Shorty," or "That's the way you act, Red;" but as the play proceeded, and it was brought home to them how men with brain or muscle weakened through drink, failed in crises that brought death to them and their fellows, or, worse still, became drunken wrecks when they should have been in the prime of life,—as they saw all this thrown on the screen with a fidelity that was as brutal as such a life, the most joyous of them grew remorsefully silent. After the movies they went back to the coffee club, where some of the boys had cake or pie, while some, endowed with a healthier appetite, insisted on ordering a complete second supper. Then there was more singing, until the men were forced to hurry off to catch their train. The sweet

words of "God Be With You Till We Meet Again," echoed in their ears like a benediction.

"Did everybody have a good time?" asked Bert Lang as the train gathered speed and bore the men back toward their mountain home.

"Best ever," chirped Jimmy McCabe. "I have my violin at last, and a new suit of clothes from my toes up, and the best of it is there will be no headache after this kind of day." A dozen voices joined in a gratified agreement that it had been the best pay day ever experienced, and one after another declared his intention to enjoy more of the same kind. Bob Forest alone was silent until Bert Lang, waiting until the others were busy talking, asked quietly, "What did you buy, Bob?" Robert Forest silently slipped the cover from his purchase and showed the surprised Bert an almost new typewriter of standard make. "I gave every cent of my month's wages for it," he said, "but its purchase marks the beginning of my fight back to respectability. In my college days I used to write some, and I am going to try my hand at the art again, and I think the very first story I attempt will tell of this temperance pay day."—*W. D. Browning, in the Union Signal.*

A WEE BOY IN DISTRESS

A POOR little waif of a boy, ten or eleven years of age, greatly emaciated and exhausted by long-standing disease, was brought up in the lift to the operating theatre of the Royal Infirmary, in Glasgow, to undergo an operation which it was thought might possibly have the effect of prolonging the boy's life. His condition, however, was so low and unsatisfactory that there was some fear not only that the operation might not be successful in its results, but that during or immediately following the operation the boy's strength might give way entirely.

After reaching the theatre, which is seated like the gallery of a church, and while the operating table was being got ready, the

little fellow was seated on a cushioned seat, and looking up toward some students who were there to witness the operation, with a pitiful, tremulous voice, he said:—

"Will one of you gentlemen put up just a wee prayer for a wee boy—I am in great trouble and distress—just a wee prayer to Jesus for me in my sore trouble?" The surgeon, patting him on the shoulder, spoke kindly to him: but as he heard no prayer and saw probably only a pitying smile on the faces of some of the students, he turned his head away and in childish tones and words, which were sufficiently audible to those around him he asked Jesus, his Friend—the Friend of wee boys who loved Him," to be with him, to have mercy on him in his distress. And while the young doctor was putting the boy under chloroform, so that he might feel no pain during the operation, so long as he was conscious, the voice of the boy was heard in words of prayer.

The surgeon, as he stood by the table on which the boy lay, knowing that he had to perform an operation requiring some coolness, and calmness, and delicacy of touch, felt just a little overcome. There was a lump in his throat which rather disturbed him. Soon, however, he heard the words from the assistant who was administering the chloroform:—

"Doctor, the boy is ready;" and taking the knife in his hand, lump or no lump, had to begin the operation. Soon the surgeon was conscious that the prayer which the little boy had offered up for himself, had included in its answer some one else, for the coolness of head, steadiness of hand, and delicacy of touch all came as they were needed, and the operation was completed with more than the usual ease, dexterity, and success.

On the following morning the surgeon going round his ward from bed to bed, and coming to that on which the little boy lay, saw from the placid, comfortable look on his face that his sufferings had been relieved, and that all was well with him. Going up

to the head of the bed and taking the little wasted hand, which seemed no larger than that of a bazaar doll, the surgeon whispered into his ear:—

"The good Jesus heard your prayer yesterday."

A bright, happy, contented look lighted up the boy's face, and with a feeble yet distinct pressure of the little hand, he looked up in the doctor's face, and said:—

"I kent He would." And then he added: "You, doctor, were good to me, too." But apparently thinking that the doctor was on a different platform and required something tangible for his care and trouble, in a plaintive voice he said, "But I hae nothing to gie you," and then a bright thought came into his mind, and a little cheer in tone, as he added, "I will just pray to Jesus for you, doctor."—*Christian Leader*.

A GOOD STARTER

DOROTHY was trying to learn the golden text. Somehow it would slip past her and run away, every time she tried to shut it up in her memory.

"Bear—ye—one—another's—burdens," she kept repeating as she counted the words off, one to each finger of her hand.

Still she could not keep it in mind. She said it fast, she said it slow, she whispered it, she sang it. But something else would crowd it out and take its place. Thus it was until one afternoon she was going to a little party. She took a last peep into her Bible just before she started, intending to say the verse over and over on the way.

"Bear ye one another's burdens," she began bravely. Before she had gone far, Rover overtook her, wagging his tail and barking playfully. Of course she petted him a little, and of course he had to be sent home, which was not easy to do. By the time she was ready to go on saying her text, it had escaped her again.

"'Bear' 'bear'—'bear and forbear,'" she said, thinking hard. "No, that is not all." She put her hands over her eyes, 'Bear

false witness,—that is a part of a commandment, 'Bear the infirmities of the weak;' no that is an old golden text. I do wish I had a starter! 'Bear'—'bear'—let me see!"

Dorothy was walking on again very slowly. The day was close and warm. She took off her hat to fan herself with it, and stopped in a shady place to cool off a moment. A pretty squirrel, running along the fence, stopped to wink at her.

"You dear little thing," said Dorothy, "you wouldn't be so happy if you had to study golden texts every week."

Away ran the squirrel, and, as Dorothy's eyes followed, they happened to spy little Biddy coming along with a basket of clothes. This girl was the daughter of a poor woman who did washing, and as she carried clothes around to customers, the other girls called her Biddy.

"How do you do, Biddy?" said Dorothy.

"How do you do?" replied Biddy, and just then she stepped on a stone, which turned under her foot, and down she fell. The basket rolled over, and most of the clothes tumbled out. Biddy began to cry, and Dorothy ran to her.

"Are you hurt, Biddy?" asked Dorothy, as she tenderly helped her to her feet.

The poor girl was hurt, but not badly crippled. But between the pain and the fear that the clothes were all soiled, she could not help crying. Dorothy gathered up the scattered clothes, brushed off the dust, and put them into the basket again. All the time she tried to comfort Biddy by telling her that the clothes were all right when dusted off.

But Biddy was lamed a little, and was still suffering pain. So Dorothy said:—

"You walk along and I'll carry the basket to Mrs. Brown's for you. It isn't far, and only a little out of my way."

"Well, now, that is so good of you," said Biddy, as she wiped away the tears of sorrow to make way for other tears of joy and thankfulness. "I really didn't expect you to carry my load."

"But you know," replied Dorothy, "our Saviour has told us to"—and the golden text came right into her mind—"Bear ye one another's burdens."

After leaving the basket and Bidy at Mrs. Brown's, Dorothy went on her way to the party with a joyful heart, saying to herself:—

"'Bear ye one another's burdens.' I will not again forget that text, for I know what it means now. It is so much easier for two to learn such texts than for one. Helping someone is a good starter."—*Emma Cheney*,

THE WATCHMAN'S DUTY

A YOUNG man with tears in his eyes, told his pastor of the great grief that had come to him, and the pastor listened sympathetically.

"He was my dearest friend. It is as if a brother had gone wrong. I knew he was spending a great deal of money, and once or twice I found that he was careless about obligations. But I could not believe that he would steal."

"I did not know that he was your friend," said the pastor. "Did you ever bring him to church or Sunday school with you?"

"No, he didn't care for that sort of thing."

"Did you ever ask him?"

"No, but he knew that I went; he could have come with me at any time."

"Did you ever warn him when you saw him spending more money than he could afford, or when he had done something that was not quite honest?"

"No. A man can't meddle in things that are none of his business."

"Was it none of your business when your dearest friend was going to destruction?"

"But there are some things a man can't do. He can't go into the streets and ask every passer-by about the state of his soul."

"No, most of us can't do that, although there are men of such spiritual power that they can ask a stranger about his soul, without seeming impertinent. But we are not speaking of a stranger, but of a friend as

close as a brother. I think you should have spoken."

He handed a Bible to the young man, and pointed to the third chapter of Ezekiel, at the words, "Son of man, I have made thee a watchman." The young man read aloud, and his voice faltered over the words, "Nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

"I wonder if it is too late?" he said. "I thought I should never see him again. But I'm going to him to confess my fault. And when he is free again, I'll stand by him, and help him to keep straight."

"It is not too late," said the pastor. "You can yet save your friend, and deliver your own soul."—*The Youth's Companion*.

THE WHISTLER

IT WAS a corner where the trams stopped. A dozen men and women were waiting. Suddenly there rose on the evening air a burst of bird song. Richard Marshall forgot the tram he was waiting for. He was back in England, listening to the triumphant gladness of the skylark's song, as the bird hung, a mere speck in the sky, and poured out its heart's joy. There came a moment of silence and then the notes of "Auld Lang Syne" rang softly on the air. Marshall turned to a man who stood beside him.

"It's a human bird," the other man said. "Fine imitation, isn't it?"

A tram came up and stopped with a grinding of brakes. The young man did not board it. He was listening to the song of a mocking bird; he could almost see the swelling of the Southern songster's throat.

The music evidently came from a basement workshop. "Paul Haskin, tailor. Men's clothing renovated and pressed," the sign said. Richard descended the steps.

"Can I do anything for you, sir?"

The speaker was perhaps thirty-five years old. He was busy pressing a coat.

"You can tell me where the inspiration comes from," Richard said.

A peculiar smile came to the worker's lips. "From an aching leg," he said.

Richard's eyes, meeting his, saw lines of pain under them. "But the music was full of gladness," he said.

"Why not? There's gladness in the world in spite of pain. I'm not sure that those who know about pain don't know some things about gladness that the crowd misses. Anyhow, better whistle than groan. There are times when it has to be one thing or the other."


Richard noticed that as he moved across the room, he drew one leg after him stiffly.

"I fell from the rigging of a schooner, and

I can't get about much," the tailor said. "The leg never gives me much ease."

"And men in the street above hear bird songs and catch a reflection of the joy that is in the world," Richard returned.

Paul Haskin's smile broadened. "Pain usually makes a man break silence," he said. "I've gone round the world a bit, and know many a bird's song. Whistling's as good an easer of pain as grumbling, and people like better to listen to it. It's grown into a habit and I whistle now when the leg forgets to ache as well as when it's bad. Habit's a great thing, but a man must look out that it's not a habit of growling!"—*The Youth's Companion*.



Nature and Science

POST-OFFICE STONES

MANY years before Europeans established settlements in South Africa, their sailing vessels, in passing to and from the Indies and Australia, frequently called at the Cape of Good Hope for fresh water, meat, and vegetables, which they obtained from the Hottentots, who were numerous in that section of the country. Anthony Marlow, on board the English ship "Hector," in 1602, in speaking of Table Bay, says, "It is the best and cheapest place to refresh men in these voyages that ever ship came to."

Many times in those early days cattle could be purchased from the natives very cheap, an instance being recorded of a passing vessel securing a number of head of oxen for two pocketknives for each ox. Sheep also could be secured for a penny bracelet. This trading with passing vessels was carried on for many years, the Europeans obtaining their fresh supplies from the natives, and the

latter in turn being supplied with many useful things by the Europeans.

Navigators would also frequently chisel on the large rocks or boulders the arrival of their vessel and from what port they had sailed, with the name of the vessel and of its captain, also the time of its departure, and to what place it was bound. Many of these inscribed stones have been found along the South African coast as excavations have been made. They are now seen in the museums.

From the fact that many of the stones were used as post-offices by the early navigators, they were called post-office stones. Vessels in transit between Europe and the Far East would carefully prepare packages of letters or gift to their loved ones at home, and deposit them underneath these rocks, that perchance the sailors of the homeward-bound vessel might see them and take them to the homeland. These packages had to be placed in oil bags, then carefully wrapped in

canvas and thoroughly pitched, making them watertight, for oftentimes they had to withstand the elements for many months. To the credit of the native people, let it be said that, although they well knew the location of these little packets, seldom was one disturbed.

W. B. WHITE.

WHAT SALT MEANS TO A FISH

THAT the sea is not uniformly salt, but varies from brine down to mere brackish water; that while some creatures can live only in one kind of water, others get along in either salt or fresh water with equal ease; that many purely salt-water creatures can be educated to live in fresh water and *vice versa*; and finally, that when a creature dies in the wrong kind of water he is not poisoned, but is killed by the excess or deficiency of absorbent power in his own body, due to the difference in the saltiness of his internal fluids and that of the medium about him—these are some of the interesting facts brought out by Mr. Henri Coupin, in an article on "The Saltiness of the Seas and the Geographic Distribution of Living Creatures," contributed to *La Nature* (Paris). Writes Mr. Coupin:—

"The mean proportion of salts is 3.5 per cent, but it varies sensibly from one point to another. For example, the total saltiness, on account of evaporation, rises to 4 per cent in the Mediterranean, while in the Red Sea, owing to the small quantity of fresh water brought down by the rivers, it reaches 4.3 per cent. The total saltiness diminishes, on the contrary, when the sea is cold and receives important rivers; the best example is the Baltic, where the saltiness diminishes progressively from west to east. It is no more than 1.17 per cent in the Grand Belt, 0.92 in the Sound, and 0.35 in the Gulf of Finland. The proportion of common salt follows nearly this ratio, and it is this substance that acts as the biological *deus ex machina* of the sea.

"When a crayfish is put into sea-water, or into water artificially salted, he dies, inversely, if we put into fresh water an essentially marine creature like a jelly fish, it gives up its life quite as quickly.

"The cause of these sudden deaths has been attributed to poisoning by salt; but we now know that this is incorrect. The salt acts chiefly by its 'osmotic' power. When a fresh-water creature is suddenly plunged into sea-water, the latter attracts, as it were, the creature's interior liquids, and 'dries it up' (a frog loses thus one-fifth of its weight), especially in the places where the skin is thin and the organs are delicate, as with the lungs. These shrivel up and fail to act, and there is rapid death from asphyxia.

"Likewise, when a marine creature, saturated with salt, is plunged into fresh water, it swells rapidly, especially at certain points, notably the lungs, and can not maintain life."

There are, apparently, different degrees in the harmfulness of salt, and experiment shows that, in different ways and with differing limitations, fish may be trained to accustom themselves to the alien element, just as the man in the caisson, if he be properly cautious, may proceed from the deepest chamber to the outer air. Says the writer:—

"On the seashore, it is not unusual to see crabs living as well in brackish water as in sea-water, sometimes even reaching fresh water and living a calm but normal life in ponds. Also flatfish may be found often in rivers; they have been caught in the Loire and even in the Allier, 300 miles from salt water.

"In the course of an animal's life modifications occur in its organism that enable it to be more or less resistant. It is thus that the salmon can leave salt water to spawn in fresh-water streams, and that eels leave the latter to deposit their eggs in the sea. Eels are notoriously hard to kill, but it would seem that this would not be sufficient to protect them in sea-water from the osmotic power of salt if they had no other means of defense. . . . An instance cited by Paul Regnard is instructive. He says: 'When Paul Bert made his study of the influence of the sea-water on eels, he noticed that some of them died, while others lived. Much perplexed, he sought the reason for this difference and found that all those that he put into the sea-water himself lived, while those handled by his laboratory assistant died. The cause was an operative detail. Bert grasped the eels with tongs and deposited them in the salt water. The assistant tried to handle them, and afterward put them into a net, struggling with them and so removing the covering of mucus

on their bodies, which protected them against the osmotic action of the salt.

"Fish, passing from salt to fresh water or *vice versa*, adapt themselves little by little to the new medium by passage through estuaries where the degree of salt is intermediate. Experimentally the conditions may be reproduced by increasing or diminishing the saltiness; the trick is to proceed slowly and progressively. For instance, gold-fish may be accustomed to live in salt water, which explains their occurrence even in the Baltic and the Caspian. These adaptations may take place in the same individual, or, better still, in his descendants; it is an almost general fact that the progeny of a creature resist a new environment better than the parents. Thus, if we salt progressively fresh water containing daphniids, these small crustaceans will finally die, but if we wait a few days the eggs will hatch and the young will thrive as if nothing had happened."

What is true in the animal world appears to follow in the vegetable kingdom. Mr. Coupin explains that—

"There are, to be sure, species such as the *zosteras* and most of the red seaweeds that are utterly unable to live out of sea-water; but, on the other hand, there are some that exhibit a large tolerance. This has already been demonstrated for some of the blue seaweeds, and it is still more noticeable with the diatoms, a large number of species of which thrive as well in fresh water as in salt.

"As for the bacteria, despite the fact that they would seem to be as badly protected as possible, they exhibit great adaptation to salt. Thus, marine bacteria may live as well in water containing only one fifth of 1 per cent of sodium as in water with 16 per cent, or six times as much as in the Atlantic Ocean."—*The Literary Digest*.

THE BURIED CITY OF WIELICZKA

IN the earlier days of the war, when the troops of the Czar were sweeping triumphantly through Galicia and stood almost on the threshold of Silesia, the name of Wieliczka, a town some ten miles south of Krakow, appeared frequently in the dispatches. As a strategic point the Wieliczka printed on the map was a city of interest, but for nearly a thousand years a city of far greater interest has lain below the surface of the earth, under the Galician town. This buried—or, rather, burrowed—city is two and a half miles in length, the Manchester *Guardian* declares, and over a third of

a mile wide, and consists of a gigantic salt-mine, one of the largest and oldest in the world. As we read:

It has seven levels, and the lowest is nearly a thousand feet deep. It is entered by eleven shafts. The different levels are connected by flights of steps hewn out of the rock salt. In the mine are chapels, tramways, a railway, a railway station, a ballroom, and several other halls, all hewn out of the rock salt with elaborate architectural decoration.

There are sixty-two miles of pony tramways and twenty-two miles of railway. All these lines, and the principal passages, or "streets" meet in a sort of central cavern. Here is the central railway station, with spacious waiting rooms and an excellent refreshment-room. It looks, according to one visitor's description, "more like a summer pavilion than a railway station, with its latticed galleries and its rows of stately pillars that gleam white and iridescent."

The oldest "building" in the mine is the Chapel of St. Anthony; it dates from 1691. It contains three altars, a pulpit, and much statuary, all elaborately carved out of rock salt. But services are now held in the modern, but equally elaborate, Chapel of St. Cunigunde, which is entered by descending forty-six salt steps. The chapel is fifty yards long, fifteen yards wide, and thirty feet high, and is used regularly for worship.

The ballroom is a huge room, where the miners often hold their festivals. A miners' orchestra plays regularly in the hall, not only for the dances, but for the entertainment of visitors. The mine has been worked for at least eight hundred years. It belongs to the Austrian Government, and gives work to a thousand men.—*Literary Digest*.

MAN AND DISEASE

(Concluded from Page 22)

which we are continually exposed? Without question there may. One grand preventive of pain and sickness of various kinds, seems intimated by the grand Author of Nature in the very sentence that entails death upon us—"In the sweat of thy face shalt thou eat bread, till thou return to the ground." The power of exercise, both to preserve and restore health, is greater than can well be conceived; especially in those who add temperance thereto, when, if they do not confine themselves altogether to eat either "Bread or the herb of the field," (which God does not require them to do) yet steadily observe both that kind and measure of food which experience shows to be most friendly to health and strength.—*John Wesley in "Primitive Physic."*

Herald of Health

The India Health Magazine

The Conservation of the health of yourself and your family is a necessity not only to you but to the nation. "Herald of Health" contains just the help you need to this end. Articles on general health topics, the preparation of food, the care of the children, simple treatments for disease, and comment on current health and temperance news included monthly. Each number contains twenty-four or more pages and illustrated cover. Price Rupees two, annas eight per year. Annas four per copy.

International Tract Society,
17, Abbott Road, Lucknow, U. P.

ELECTRIC POCKET LAMPS.



Storm and rain Proof!!
Absolutely dangerless!!
No smell!!! No blackness!!!
No matches or oil necessary!!!
Just press a button to get a dazzling flood of light.
Price Rs. 2/-, 2-8, 3/-, 3-8, 4/-, 5/-, and 6/-.
Postage. As. 6. extra.
Spare battery. As. 12.
We stock Torches, Hand lamps, Cycle lamps, call bells, bulbs, batteries, wires and every thing electrical.

T. G. SHAH'S ELECTRIC STORES.
O. W.) AHMEDABAD

C. WOODMANSA GENERAL MERCHANT & COMMISSION AGENT, 26th Street, RANGOON.

DIRECT Importers of C. & E Morton's and Crosse & Blackwell's Provisions. Huntley & Palmer's & Peek Frean's & Carr's Biscuits & Cakes. Tom Smith's Sweets & Crackers and Fancy Toys of all kinds.

OUR Marmite, a pure vegetable extract, excellent for soups, etc., is stocked in 2, 4, 8, & 16 ounce jars.

OUR Granose Flakes is an excellent Breakfast dish.

OUR Caramel Cereal is a real substitute for Coffee.

WE have always in stock fresh consignments of tinned milk of all kinds, Cadbury and Frys' Chocolates, high class sweets.

UP COUNTRY ORDERS

Up Country orders receive our careful and prompt attention. Orders not accompanied by cash will be despatched per V. P. P.

WHEN ordering please give full description of goods required.

SPECIAL attention is paid to packing and no charge is made for the case.

OUR prices compare very favourably with others and are much cheaper than any other store in Rangoon.

Signs of the Times

Formerly "Oriental Watchman."

GREETING

We greet our subscribers at the beginning of the new year under our new name, "Signs of the Times." We wish you, one and all, the happiest and most prosperous of years. The coming year bids fair to bring forth momentous events, to show by its fulfilment of divine prophecy the nearness of the coming of the Christ. To us it is a source of joy that we can look forward with happiness to His appearing. We trust that you too, dear reader, are making preparation to meet your Lord, and that whatever the New Year, 1916, may have in it for you of joy or pain, you may be able to welcome it with peace, knowing that just beyond lies the coming of the Great King, and that He is your Lord and your God. Follow with us during the year the fulfilled and fulfilling words of the God which "revealeth secrets," and rejoice with us in each recurring evidence of the nearing day, in which He will call His children from this vale of sin and death to the better land of the saint's inheritance.

THE SHADOW OF THE BOTTLE

Realizing the burden which the liquor traffic places upon the homes, the wives, and the children of the nation, as well as the overwhelming load that it casts upon the community as a whole; knowing full well, too, the allurements that the liquor traffic, as represented by those interested, is placing before the eyes of the public in the form of newspaper and similar advertising, thus making this unmitigated curse as attractive as possible to the unwary, the publishers of this magazine and of *Herald of Health* have for the past three years issued a "Temperance Annual," giving it as wide a circulation as possible throughout India and Burma.

For the same reasons they are now issuing to be ready on the 1st of January, 1916, a little volume entitled, "The Shadow of the Bottle," the cover of which is in two colours and has been specially designed to teach a temperance lesson by showing the fearful results of becoming addicted to the "bottle." Forty-five illustrations, each with a strong temperance lesson, and accompanied by appropriate quotations

from the words of famous men of the world, together with temperance stories and lessons drawn from life, make up the interior of the volume. Its intent is entirely educational. The publishers desire to place before the public such material as will lead them, young and old, to think soberly upon this momentous question, and to stand for the early destruction of all traffic in alcoholic liquors.

Copies may be obtained from the International Tract Society, 17 Abbott Road, Lucknow, at eight annas each, postage extra, or a liberal discount is offered in quantities. See advertisement elsewhere.

Mr. Prakasam of Agarthipolem, Narsapur, Tlg., Kistna District, Madras Presidency, an Indian Christian who is endeavouring to earn a livelihood by the sale of Indian laces manufactured by Indian Christian women of the Madras Presidency, would be glad to correspond with any who are interested in these lines. He carries in stock bread, cake, finger and glass dollies, square laces and pin-cushions, tray-cloths, insertion, table centres, collars, etc. Work is done to measurement or order. Address for further particulars as above.

For several years before the war started, says a *Wall Street Journal*, New York, Bethlehem, U. S. A., was shipping from sixty per cent to seventy per cent of its ordnance output to Germany. This ordnance has helped the Germans to batter down the supposed impregnable forts of Europe, drive the Russians from Warsaw and block the progress of the Allies in general. It is hardly consistent for Germany to protest against America supplying the Allies with munitions seeing that the major portion of the American output has been supplied to Germany for years.

ACCORDING to the *Tribune*, England has laid down a new battleship which will be by far the most powerful craft afloat. It will mark a change in battleship construction, exceeding that which came when the first Dreadnought was built. It is stated that this great new ship will be 800 feet in length, will carry six fifteen-inch guns, and have the wonderful speed of forty knots. At present the *Queen Elizabeth*, now at the Dardanelles, is the most powerful engine of war afloat. She is, however, only 650 feet in length, but carries eight fifteen-inch guns. She is oil driven, as the new ship will be. In the craft now planned, armament is sacrificed for increased speed.

The SHADOW OF THE BOTTLE



Price 8 Annas,

International Tract Society

17. Abbott Road,

Lucknow.

GRINDLAY & CO.,

Established IN LONDON, 1828—Established IN INDIA, 1855

BOMBAY, CALCUTTA, AND SIMLA.

Head Office: 54, Parliament Street.

London, S. W.

BANKING business of every description transacted.

PASSAGES booked to all ports.

BAGGAGE shipped, cleared and forwarded, or stored.

HOMeward PASSAGES

Arranged, and the Best Available Berths Secured.

(Accredited Agents to the P. & O. and Other Lines)

Missionaries, Family Parties, Railway Employees

Booked with Existing Concessions.

NO COMMISSION CHARGED.

Passage Handbook and List of Sailings Supplied Free on Request. Passengers Met and Assisted.

IMPORT AND EXPORT

Of Baggage and Cargo, and Agency Business
of All Kinds Undertaken.

Insurance; Fire, Marine, Life, Burglary, Effected with
the best offices.

Grindlay and Co.