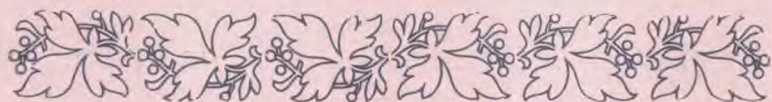


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"JOHN PREACHING IN THE WILDERNESS."

GENERAL ARTICLES

The Approaching Crisis

What Will Happen When Christ Comes?—From a Dark Speck to a Dazzling White Cloud—Multiplied Evidences for the Last Generation

BY CLARENCE SANTEE

CHRIST has not only assured His people that He will come again, but He has promised signs to which they may look for encouragement and renewed faith as the day of His coming draws near.

In all ages, the Lord has made it possible for His people to understand, by present evidences, what issues were at hand, and, understanding them, to know what to do. An instance of this is recorded in 1 Chron. 12: 32: "And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do." "Understanding of the times" was necessary if they would "know what Israel ought to do."

Their Eyes Were Closed

Our Saviour upbraided the proud doctors of the law because, though they understood the action of nature's laws, they would not understand the evidences, equally plain and more certain, revealing the spiritual significance of the time then passing, while He, the Son of God and Saviour of men, was among them. Luke 12: 54, 56.

They might have known. The signs were given; yet they failed to recognize them, closed their eyes to them, and as a result, they rejected Him whom prophets had foretold, and were lost. Christ said of them: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes." Luke 19: 42. In this way He came the first time.

Greatest of all Events

Do you not think that the greatest of all events, the second coming of Christ in all His glory, with all His angels, will also be heralded to those living when that day is approaching? It would seem so, and it is so. While the manner of His coming, and the

events immediately surrounding it, may, in one sense, be called signs, yet they cannot fill the place of those signs which would proclaim to the last generation His coming near. "And then shall appear the sign of the Son of man in heaven." Matt. 24: 30. This will constitute the first appearance as He comes. That this is the case, will be seen by reading the connection in which this statement occurs.

The First Appearance

The first appearance in the far heavens is described by the prophet in 2 Sam. 22: 10, 12. It reads: "He bowed the heavens also, and came down; and darkness was under His feet. And He rode upon a cherub and did fly; and He was seen upon the wings of the wind. And He made darkness pavilions round about Him, dark waters, and thick clouds of the skies."

One writer, viewing the commotion at that time, has said: "Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up, and clash against each other."—"Great Controversy," page 636.

A Dark Speck

In the verses quoted from 2 Samuel, it is stated that when He was seen, the appearance was as darkness "under His feet" and encircling Him. Then the first appearance or "sign of the Son of man" will be a dark speck in the farthest heavens.

This cloud, as it draws nearer the earth as He comes on His way, changes to a great white cloud. Rev. 14: 14. Coming still nearer, it becomes, to the eye of the beholder, a great dazzling cloud, described "as the lightning" that "cometh out of the east, and shineth even unto the west." Matt. 24: 27. In the same verse He adds, "So also shall the coming of the Son of man be."

The Living Cloud Forgotten

The living cloud, as it draws near the earth, though increasing in brightness, is forgotten in a sight upon which all eyes centre. The wicked look with terror, the righteous with rapturous joy. It is the centre of brightness and glory, where sits the Son of man.

"And I looked," says the apostle, "and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Rev. 14: 14.

A World-Wide Wail

As the form of the Son of God becomes apparent—He who sought to save until the world had arrayed itself positively against Him, sending after Him the insulting message, "We will not have this man to reign over us" (Luke 19: 14)—a wail is heard above the roar of the elements. It is world-wide. The scene of anguish is well described by the beloved disciple:—

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6: 15-17.

The digging of trenches, the hand grenade, the long-range guns, the asphyxiating gases, the countercharges, slaying of prisoners, the cheer of the victors, the whirl of the aeroplane, with its death-dealing bombs, all are forgotten now. God has said, "The mighty man shall cry there bitterly." Zeph. 1: 14.

Solemn Joy of the Saints

Turning from this dreadful scene, we see another class, comparatively small, but how different! Those who have accepted Jesus as their Saviour, keeping "the commandments of God, and the faith of Jesus" (Rev.

14: 12); who through trial, sacrifice, and reproach, have "washed their robes, and made them white in the blood of the Lamb," "behold with solemn joy the tokens of their deliverance," and with one voice they repeat the scripture, which in their days of trial and darkness had so often been their beacon of hope: "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25: 9.

Dear fellow traveller to the judgment bar of God, with which class will you be identified? The decision is yours to-day. To-morrow will be too late for someone. Is it possible that it might be for you?

Multiplied Evidences

The dark speck in the far heavens will be the first sign that Christ has left the city of



THE FALLING STARS

God, and that He is on His way. The scene changes rapidly as He nears the earth. Then it will be too late for the inhabitants to decide what they will do in view of His coming. The signs to which they may look as indications that His coming is near, must precede the startling appearance described by the inspired writer.

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

As we record these evidences that the Saviour will soon appear, the thought comes

unbidden, How like the conditions now seen in the earth! Men's hearts are truly "failing them for fear and for looking after those things which are coming on the earth." Uncertainty it written on every move in this great world of ours, and "What next?" is the question on every lip.

Signs in the Heavens

It will be well to look at some of the signs which the Lord, when in this world, said would precede His second coming. Matt. 24: 29, 30 records a part of the wonderful sermon Christ preached after leaving the temple the last time with His disciples. It reads: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

Mark, in his usual definite way, adds another thought to the foregoing statement of Matthew: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory." Mark 13: 24-26.

Days of Persecution

The days of tribulation foretold are evidently those mentioned in Matt. 24: 21, 22. They are "the Dark Ages," the days of papal persecution, when from fifty million to one hundred million persons lost their lives for the pure truth of the gospel.

God said that for the elect's sake, those days, or the persecution of those days, should be shortened. Those days are mentioned by Daniel and John as the "time and times and the dividing of time," the "forty and two months," the "thousand two hundred and threescore days," etc. These all refer to the same period, the one thousand two hundred and sixty years of papal supremacy, beginning in A. D. 538, and continuing twelve hundred and sixty years, to 1798. In that year the pope was taken prisoner, and the one thousand two hundred and sixty years ended.

The Persecution Suppressed

The "tribulation" of those days was to be shortened for the elect's sake. As God raised up men to oppose that tide of evil, and the Reformation began, the persecution weakened; yet at times, it seemed that the Reformers and their message were to be stilled in the later floods of determined vengeance. From A.D. 1773-1778, the laws that governed the most ultra-Catholic countries were modified. Toleration was granted to those who held dissenting views, and the tribulation of those days was shortened. See White's history, Cox's "House of Austria," volume 3, etc.

With these edicts and the suppressing of the Jesuits in 1773 "the tribulation of those days" ended. We cannot say that acts of oppression were not continued in different ways, but the arm of the law was raised in relief of God's suffering people.

An Unsolved Mystery

If we allow that the tribulation of those days ended by 1778, then twenty years remained before the close of the days in 1798. In this brief space, the sun was to be darkened, and the moon to refuse her light. Mark says, "in those days, after that tribulation;" and Matthew, repeating the words of the Saviour, said, "immediately after the tribulation of those days."

The historian records an exact fulfilment of this prediction also. On May 19, 1780, the sun was darkened; and the following night, the moon was darkened—both with no known cause. Webster's "Unabridged Dictionary," after recording this sign under the caption "Dark Day," says, "The true cause of this remarkable phenomenon is not known." There could have been no eclipse; yet the sign was given "in those days," "immediately after the tribulation of those days."

Who can think that this prediction, given more than eighteen hundred years ago, and preserved in the sacred writings until its exact fulfilment, is not from One who can see the end from the beginning?

Peculiarity of the third Sign

The third sign in the order given by Matthew, Mark, Luke, and the revelator, is the falling of the stars, which occurred November 13, 1833. This was also to be marked by a peculiarity of its own, to distinguish it from all other star showers.

"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." Rev. 6: 13.

Instead of the stars falling from all parts of the heavens, as in ordinary star showers, they came from one point in the heavens, by untold millions. Professor Olmstead, of Yale College, astronomer and meteorologist, said: "The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the Sickle."

The prophet said they were thrown from one centre, "even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Thus a third sign, which has never been duplicated, warned the world that the generation then living would see the Son of

man coming in the clouds of heaven. Matt. 24: 32, 33.

No Ground for Doubt

These, however, were but the beginning of the signs that were to herald His coming. Others were to follow and give added assurance. One or two apparent signs might come, and yet leave room for a doubt; but when all come in their order, and in the one generation, and each with its own individual peculiarity, there can be no reasonable ground for a doubt to remain.

There are many other signs in the heavens, the earth, and the sea, that are noted in the Scriptures. And though we have but briefly studied the signs in the heavens in the process of their fulfilment, do they not inspire faith in your hearts, and a firmer trust in the One whose coming they proclaim?

God's Message to a Boy

The Message Read and the Lesson Learned—Fate Conquered by Faith Transformed by Seeing the Unseen

BY CHARLES L. TAYLOR

SOLD as a slave! Sold by his own brothers! And the cruel, envious blow was struck without any warning, without any mercy.

Like the thunderbolt from the azure sky, so came to youthful Joseph the terrible experience of being forced from the wholesome pleasures of his home of liberty into the horrible hardships of the strange land of oppression.

The Father's Message to His Child

Through such a circumstance, our heavenly Father chose to send His message to a seventeen-year-old boy. Was the boy able to read the message?

A mere glance at his life in servitude must convince all that Joseph recognized the leadings of Providence, and rejoiced to follow his Master. His was a triumphal march. Blessing attended his work to such extent that even his heathen owners acknowledged "that the Lord made all that he did to prosper."

The Lesson Learned

Slavery was transformed into loving service. Prison confinement afforded only larger and better opportunities for well-doing. Every effort made to crush and destroy him tended but to exalt and build him up.

Drawn from the loathsome pit into which his brothers cast him, a few short years later he was sitting at the right hand of the greatest monarch of the world.

The Conqueror of Fate

Joseph conquered fate. Never for a day was he a creature of circumstances. In the majesty of a simple faith and trust in God, he ruled his own spirit, and walked unchecked onward and upward to the very summits of human and divine greatness.

Strikingly significant, too, is the fact that never in all the record do we find any reproof for this child of trust.

Knew God's Handwriting

But again let it be asked, Was Joseph really able to read the handwriting of God? And was it because of this fact that he so wonderfully succeeded in glorifying God? The answer is easily found.

The time has come when he shall make himself known to his brethren. See Genesis 45. He bids them come near to him, and not be afraid. "Be not grieved, nor angry with yourselves, that ye sold me hither," he said, "for God did send me before you to preserve life. . . . It was not you that sent me hither, but God."

Saw God in it all

Ah, this reveals the entire secret! All through the bitter, dark days following his separation from home and father and all that was dear, he discerned the overruling kindness and mercy of God. Though "his soul came into iron" (Ps. 105: 18, margin), it was only that the iron of trouble and suffering should subdue and mellow his whole being.

Joseph refused to look at the visible agencies. He thought not of the envy of brethren, of the harshness of his master, of the falsehood of designing enemies, of the rigors of prison life, of the forgetfulness of friends. He looked through and beyond to Him who stood behind all and made all to "work together for good." He *looked* to God, *saw* God, *loved* God, *served* God.

Transformed by Faith

Though only a youth, his faith transformed him into a noble man. He had no time nor place nor desire for murmuring or complaining. Such things were all but impossible to one who read upon the screen of life's circumstances his Lord's message of love and care.

Men find fault only when they regard them-

selves as victims of injustice. Joseph never thus regarded his lot. He was God's child and willing to be chastened.

From Slavery to Freedom

"It was *not you* that sent me hither," he said to his brothers. Yet his going into Egypt was caused by his brothers' envy. Acts 7: 9. How wonderful was it all,—that a mere boy who believed in the Lord, could accept the thrust of envy as a call to be perfect! But Joseph did so, and thus all his tribulations brought him blessing and help.

Sold a slave! How terrible! But recognizing God in the ordeal, he saw his slavery work freedom and deliverance for his people. Blessed result! And thus it is and ever will be with all who, by the "seeings of faith," correctly interpret the handwriting on the wall.

Seeing The Unseen

How are *you* reading, dear brother and sister? Are you looking at the unseen, and thanking God for the privilege of being used, even in deep afflictions and bitter trials, for both the present and the future good of God's lost ones?

Does God's handwriting cause you to love and trust and be glad?

The Mighty Power of Influence

We Are Responsible for Our Influence—May Be an Irresistible Force for Good
May Turn a Soul from the Path of Light

BY THE LATE MRS. E. G. WHITE

The life of Christ was an ever widening, shoreless influence, an influence that bound Him to God and to the whole human family. Through Christ, God has invested man with an influence that makes it impossible for him to live to himself. Individually we are connected with our fellow men, a part of God's great whole and we stand under mutual obligations. No man can be independent of his fellow men; for the well-being of each affects others. It is God's purpose that each shall feel himself necessary to others' welfare, and seek to promote their happiness.

Every soul is surrounded by an atmosphere of its own,—an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished

sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected.

This is a responsibility from which we cannot free ourselves. Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence. Upon the impression thus made there hang results for good or evil which no man can measure. Every impulse thus imparted is seed sown which will produce its harvest. It is a link in the long chain of human events, extending we know not whither. If by our example we aid others in the development of good principles, we give them power to do good. In their turn they exert the same influence upon others, and they upon still others. Thus by our unconscious influence thousands may be blessed.

Throw a pebble into the lake, and a wave is

formed, and another and another; and as they increase, the circle widens, until it reaches the very shore. So with our influence. Beyond our knowledge or control it tells upon others in blessing or in cursing.

A power for Good or for Evil

Character is power. The silent witness of a true, unselfish, godly life carries an almost irresistible influence. By revealing in our own life the character of Christ, we cooperate with Him in the work of saving souls. It is only by revealing in our life His character that we can cooperate with him. And the wider the sphere of our influence, the more good we may do. When those who profess to serve God follow Christ's example, practicing the principles of the law in their daily life; when every act bears witness that they love God supremely and their neighbour as themselves then will the church have power to move the world.

Wrecked by Unbridled Tongue

But never should it be forgotten that influence is no less a power for evil. To lose one's own soul is a terrible thing; but to cause the loss of other souls is still more terrible. That our influence should be a savor of death unto death is a fearful thought; yet this is possible. Many who profess to gather with Christ are scattering from Him. This is why the church is so weak. Many indulge freely in criticism and accusing. By giving expression to suspicion, jealousy, and discontent, they yield themselves as instruments Satan. Before they realize what they are doing, the adversary has through them accomplished his purpose. The impression of evil has been made, the shadow has been cast, the arrows of Satan have found their mark. Distrust, unbelief, and downright infidelity have fastened upon those who otherwise might have accepted Christ. Meanwhile the workers for Satan look complacently upon those whom they have driven to skepticism, and who are now hardened against reproof and entreaty. They flatter

themselves that in comparison with these souls they are virtuous and righteous. They do not realize that these sad wrecks of character are the work of their own unbridled tongues and rebellious hearts. It is through their influence that these tempted ones have fallen.

So frivolity, selfish indulgence, and careless indifference on the part of professed Christians, are turning away many souls from the path of life. Many there are who will fear to meet at the bar of God the results of their influence.

Human Helplessness

It is only through the grace of God that we can make a right use of this endowment. There is nothing in us of ourselves by which we can influence others for good. If we

realize our helplessness and our need of divine power, we shall not trust to ourselves. We know not what results a day, an hour, or a moment may determine, and never should we begin the day without committing our ways to our heavenly Father. His angels are appointed to watch over us; and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand. When unconsciously we are in

WHEN those who profess to serve God follows Christ's example, practicing the principles of the law in their daily life; when every act bears witness that they love God supremely and their neighbour as themselves, then will the church have power to move the world.

danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing our words for us, and influencing our actions. Thus our influence may be a silent, unconscious, but mighty power in drawing others to Christ and the heavenly world.

Cheerfulness

It will help us in learning the lesson of cheerfulness if we persistently train ourselves to see the good things, the bright things, in our common life. There are some people who seem to have eyes only for the unpleasant things. They find every bit of roughness and hardness in their daily path. But on the other hand they forget their blessings. They have no memory for the beautiful things, the things of gladness.—J. R. Miller

Life and Death as the Bible Presents Them

Popular Ideas That Nullify the Bible—The Story of Creation
What Constitutes the "Living Soul"?

BY TYLER E. BOWEN

THE book of God deals with the whole question of life and death. This question involves us all. In this issue is bound up the life that now is, and that which is to come. It also deals with the death that now is, and that which is to come. The Bible alone unveils the scenes that follow this mortal existence. No man knows the future, hence it is important that we understand and believe what God tells us regarding the scenes before us.

The Bible speaks of two lives and two deaths, as we usually speak of life and death. It is Satan's studied purpose so to confuse the minds of people that they shall misunderstand the purpose of God for us in this life, and shall fail entirely to win the life that really is life, and thus shall be driven into the death that is real death. To rescue us from that death was the express purpose for which Jesus Christ came into the world.

Misconceptions Regarding Life and Death

Before entering upon a study of the two lives and two deaths mentioned above, let us touch upon some of the bewildering delusions almost universal to-day.

One is, that a person never dies; that that which is called death, is simply the gateway to a higher life upon which the individual is entering; that this higher spirit life is not dependent upon the body at all; that live as he may in this present mortal life, in that higher state man will go on developing, improving upon his experience down here, advancing in his attainments, so that eventually he will be admitted into heaven itself; that even now, the forms of these departed ones are all about us; that they enter into our pleasures, into our sorrows and disappointments, and consequently are familiar with all that goes to make up our lives.

What Popular Ideas Regarding Death Really Mean

Belief in all this is certainly confusing. And no wonder people are bewildered. Whether or not those who harbour these sentiments are aware of it, to give credence to these beliefs really compels them—

1. To disbelieve God.
2. To discard their Bibles.
3. To deny that Jesus Christ, the Son of the living God, was sent into the world to save sinners.
4. To cast away their belief in the atonement made for man by the death of Jesus Christ upon Calvary.
5. To give up their hope in the resurrection.
6. To discredit the personal coming of the Lord Jesus Christ in power and great glory as proclaimed throughout the Scriptures, and held up by all the prophets as the very triumph of the Christian's hope.
7. To account as of no worth the promises of Jesus that at His Coming He will bring His reward with Him for those who have lived righteously in this present life.

It is not strange that confusion and uncertainty come into the minds of those who have let into their hearts these seductive theories. And all this is unnecessary. In the word of God, the subject has been made clear. The Scriptures are harmonious and simple upon these very vital truths, so that a child may understand them. No one need err. But it means that we shall study our Bibles, and believe that which God has been pleased to reveal to us.

He tells us what life is. He makes plain what death is. He has lifted the curtain of the future, and revealed enough to satisfy us, if we but believe what He tells us. What He says is the truth. Whether we believe it or not, it is the truth. Those who prefer to be deceived by the devil, believing what he says instead of what God says, may do so; but it must be to their own confusion and eternal loss.

Our Life That Now Is

Let us go to the Bible, and see what it says regarding the life and the death which first came to man. Bound up in this question will be found all that follows—eternal life in the kingdom of God, or eternal death in the lake of fire.

The Creation of Man

The Creator has been pleased to make known to us the manner in which He brought man into existence in the beginning of the history of our world. After He had used five literal days in gathering together the waters into one place and making the dry land appear, giving light to the world, making a firmament, clothing the earth with vegetation, filling the water with fishes and the air with a variety of birds, on the sixth day He created animals on the land, and last of all, man, to rule over all this wonderful creation.

The Man a "Living Soul"

Of man's creation we read: "And God said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 1: 26-28; 2: 7.

All this is simple language, which any ordinary child may understand. It tells us exactly how we came into existence. There is nothing mysterious about it, yet it is a marvellous exhibition of the power of God. His power we cannot understand nor fathom, for it is infinite; but He has been pleased to tell us how we were brought into being. Job adds this testimony regarding our creation, as God had revealed it to him: "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job 33: 4. By this we learn that the Spirit of God, which brooded over the waters and brought them into one place (Gen. 1: 2), formed man out of the ground; and the Almighty, by His own breath, gave that body life.

This record is important. We must carefully consider each step, for every word is full of meaning.

(a) He made us in His own image; (b) He made us out of earth, first forming a body; and (c) last of all He breathed into the nostrils of that body the *breath of life*, and it became that instant a "living soul."

The Body a Part of the Soul

Men have studied this frame which God made, have dissected every part, and watched with intense interest its different functions; but there is one thing they never can explain or fathom, and that is, what it was that God breathed into this frame to change the inanimate body into a living organism, capable of action and intelligent thought. "The breath of life" from God's own person was needed to constitute that body a "living soul."

But please observe that the body into which that life-producing current was breathed was required to constitute a *man*—the completed whole—enabling God to pronounce him a "living soul." Not that which was breathed into man's nostrils was this soul, nor that into which it was breathed; but *both together* are the "living soul."

This is a vital point. Unless we believe what God says as to exactly how He formed man a "living soul," all our theories and speculations regarding the soul amount to nothing. That man himself is a "living soul" is certain and clear; but that there is a soul apart from the body—an independent, self-thinking, self-acting *something*—cannot be read into the history of the creation of man. God does not say that; but He does say that the living organism of the human body, made such by the breath of life breathed into this wonderful body, enabling it to think, to reason, to love, to hate, *is* a "living soul."

Of What Benefit is Speculation?

Why speculate when God reveals the truth concerning the soul? Why not believe it? Why try to mystify this simple account of how God created us? He has been good enough to tell us this much as to how He did it. Why not thank Him for His goodness? Why not *believe* what He says? Who was there besides Him anyway, to tell us about it? What great man was with the Creator that day to see it done? Supposing some one had been there to see it, what man could explain it to us so simply as has our God?

The Lord uses no big words—just a few simple ones, to make it all clear to us. And it was a wonderful thing He did. What machine of man, however intricate, can compare with this "living soul" we call ourselves? A wonderful God is back of such a manifestation. And for nearly six thousand years, this "living soul" organism has existed in our world, although terribly abused, and is still in action.

The Promise to God's Children

BY GEORGE W. RINE

THE Lord tells us through the psalmist that He has given the earth to the children of men. Ps. 115: 16. No power in the universe is able to frustrate the designs of the Almighty. This planet is infallibly destined to be the endless home of a redeemed humanity under the glorious sovereignty of the King of kings. "Blessed are the meek; for they shall inherit the earth"—the earth purified and rejuvenated. As our earth was once the paradise of a sinless humanity under the first Adam, so she is gloriously destined to become again the paradise of a sin-purged humanity under the second Adam.

To All by Faith

Our Lord declares, through Peter, that "the day of the Lord will come as a thief in the night; in the which . . . the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. . . . Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 10-13. So John, in holy vision, "saw a new heaven and a new earth; for the first heaven and the first earth were passed away." Rev. 21: 1. Likewise, through one of the Old Testament prophets, the Lord assures us: "Behold, I create new heavens and a new earth." Isa. 65: 17.

This was the promise, or covenant, made to Abraham—the glorious promise of a rehabilitated earth. See Gen. 13, 17 and 22. As expressly stated in Rom. 4: 13, this promise comprehended the whole world.

It was through Abraham's seed that the promise was to be realised by Abraham and his children. In Gal. 3: 16 it is plainly declared that the Seed is Christ. Those of

us who are not the children of Abraham *in the flesh* need to remember the words of Paul: "So then those which *be of faith* are blessed with faithful Abraham." Again: "If ye be Christ's, then are ye Abraham's



"When our sin-scarred earth shall emerge from the fires of God."

seed, and heirs according to the promise." Gal. 3: 9, 29.

"But," asks the incredulous reader, "did not Abraham's seed realise the promise when under Joshua they were put in possession of the land of Canaan?"—No; that

inheritance was only an earnest of the real and eternal inheritance. Reading Acts 7: 2-5, we learn that God gave Abraham no inheritance in Canaan, "no, not so much as to set his foot on." Note the following clear cut declaration, found in Heb. 11: 9, 10: "By faith he [Abraham] sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God."

Ah, the children of God are heirs, not of a mere form, not of government bonds and railway stocks, not of mere millions of gold—but of the world; yea, of "all things;" for "He that overcometh shall inherit all things." Rev. 21: 7. Paul, addressing the saints, declares, "And all things are yours." Yes, when our sin-scarred earth shall emerge from the fires of God, resplendent in her pristine glories, then shall our blessed Lord and King exclaim, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Then "the wilderness and the solitary place shall be glad, . . . and the desert shall rejoice, and

blossom as the rose." Then we "shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the fields shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle." Then "shall the lame man leap as a hart, and the tongue of the dumb sing." "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, . . . and the cow and the bear shall feed."

No thorns, no thistles, no deserts, no sorrow, no sickness, no pain, no death, no graveyards, will be in that glorious Beulah land! But the Lamb of God shall be in her midst; and where He is there is life—full, rich, endless, buoyant life. For "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Rev. 21: 27.

They who are of the ransomed of the Lord "shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10.

The Law of God

1. What is God's law?

It is the expression of His will, summarily embodied in the Ten Commandments.

2. Does the Lord call the Ten Commandments a law?

"And the Lord said unto Moses, Come up to Me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24: 12. "And He wrote on the tables . . . the Ten Commandments, which the Lord spake unto you." Deut. 10: 4.

3. Was the moral law complete, or did He add thereto?

"These words the Lord spake unto all your assembly in the mount . . . with a great voice: and He added no more. And He wrote them in two tables of stone." Deut. 5: 22. "Which voice they that heard entreated that the word should not be spoken to them anymore." Heb. 12: 19.

4. What, then, is the nature of this law?

"The law of the Lord is perfect, converting the soul." Ps. 19: 7.

5. How does law have to do with one's conversion?

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3: 4.

6. What cooperates with the law in convicting the sinner?

"And when He [the Holy Spirit] is come, He will reprove . . . of sin." John 17: 8.

7. Why is the perfect law of liberty compared to a mirror?

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1: 23-25. "Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7: 7.

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Health and Temperance

For Seven Kopecks

One of the veterans on our staff in Siberia is Mr. T. Tzvetkoff. A native of that country, and a devout member of the Orthodox Church, he entered the service of the Bible Society a quarter of a century ago, and few men have a finer record for earnest, unselfish, and successful work. His biography would read like a romance, for in early days he had to battle through many hardships. For example, he taught himself to read and write, as in childhood he never attended a school of any kind. In recent years Mr. Tzvetkoff has been in charge of our depot at Krasnoyarsk. This city, which contains over 80,000 inhabitants, stands in the midst of a wide-swept plain, at the point where the Siberian railway crosses the River Yenesei. Last autumn Mr. Tzvetkoff was travelling home from Irkutsk in a third-class railway carriage, when a man, whom he did not recollect, greeted him in friendly fashion, and narrated the following striking experience. We reproduce it from a letter written in Russian by Mr. Tzvetkoff, and translated by Miss Davidson, the daughter of our agent in Siberia.

"Nine years ago, in 1906, you removed from your former quarters in Krasnoyarsk to another house, which was known as the House of Michailoff, in the Theatre Street. Before you took the house it had been a tavern belonging to Nikita Ivanovitch. You were a younger man in those days; but you have not changed much, and I recognized you as soon as I saw you.

"In 1906 I was a drunkard. Through drink I had sunk to the lowest stage of neglect, having squandered all my own money on *vodka* as well as my wife's. I cannot remember how I had got hold of a few coppers; but when I awoke one morning I found in my pocket seven *kopecks* [a *kopeck*—a far-thing], the remnant which was left over from the previous night's carousal. I was suffering from a bad headache as the result of the night's dissipation, and I felt thirsty and feverish. Clutching the seven *kopecks* tightly in my hand, I ran off to the nearest tavern; but I was not aware that Nikita Ivanovitch

had removed, or where he had gone to, as I had been resorting of late to a different part of the town. So I hurried along in hope of obtaining a drink, oblivious of everything else, and burst into your Bible depot, ignorant of the fact that it was a tavern no longer. 'Give me seven *kopecks*' worth,' I stammered. Without a word, you turned round and handed me something red, in the shape of a book. I took it, raised my eyes, surveyed the room, and said to myself: 'What place is this? Where have I got to?' Suddenly, I became infinitely ashamed of myself, and without saying another word, I slipped out. On coming into the fresh air again, I glanced up at your signboard and saw "Bible Depot" printed in large letters. Then I realized my error and hurried away.

"As I went along the street, I looked at the little red book in my hand, and saw it was the Psalter. Mechanically I opened it, and read the first verses: *Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night.* I thrust the book into my pocket and thought, 'How shall I buy my *vodka* now? Shall I ask a passer-by for a copper? No, I'll run along to Vasska.' Vasska was a shady character who dealt out advice, and occasionally did you a good turn by advancing you the money for a drink. But immediately there flashed through my brain the words: *Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners.* Then afterwards came another warning: "Look to yourself, are you on the right road to the kingdom of heaven?" I grew dizzy, and was ready to fall. I clasped my head in my hands, and sat down on a bench at a gate near by, and began to take account with myself.

"As I sat there, my thoughts raced one after the other, and grew confused. *But his delight is in the law of the Lord; and in His law doth he meditate day and night,* came into my head. I started up and fled

home to my miserable hut, where I found my wife giving our two little children some tea, which she had placed on the stove to infuse. I glanced at them, and my heart grew full. Without saying a word I covered myself with some old tatters and lay down. My wife, in a tender voice, asked me: 'Mitia, will you not have a cup of tea?' Her sympathetic tone cut me to the quick. I do not remember what I answered; but I covered my head, and sobbed to myself. And the words, *nor standeth in the way of sinners, nor sitteth in the seat of the scornful*, kept entering my head. My wife noticed a change in me, and thinking that I had turned ill, sat down beside me. 'What ails you, Mitia?' she said. 'Perhaps you have caught a chill? Have you pains in your chest or your side? Let me put you on a hot poultice.' I could not bear this tender treatment any longer; I embraced her and broke down sobbing like a child.

"Hearing this, my children became frightened, and came to my side. I drew them lovingly towards me, caressed them and kissed them. Then I told my wife what had come over me, and all about the purchase of the little red book in place of the *vodka*. I told her how, after I had read the first two verses, they had penetrated to my inmost soul, and how they were torturing me now. I told her that the questions as to what path I was treading and what the future held in store for me were tormenting me inexpressibly. My wife, who is uneducated and very superstitious, began to weep. She said that she was sure the purchase of the book was an omen of death, because the Psalms are always read over the dead. 'Yes,' I answered her, 'it is an omen, but, not an omen of what you think. It is a sign for me to leave the road of sinners and evil doers which I am following; in short, it is a sign for me to abandon drinking and commence a fresh, new life.' She answered: 'Dearest, will you really stop drinking? Oh, how happy we shall be! May God strengthen you!' and forthwith she fell down on her knees, and with eyes full of tears began to pray.

"I rose and passed up and down the little room, and said, 'Yes, Groonia, try to bear up and work a little longer, as you have worked all this while and have managed to keep me and the children. Give me a chance to strengthen myself, and fortify my remaining resources of will-power. From this day I intend to leave off drinking; but if I yield

and fall into the old habit again, then you must leave me and take the children with you, and bring them up in the right way—just as you have done so far, without receiving support or assistance from me."

From that day I have never entered a dram-shop—and, thanks be to God! such shops have now ceased to exist; also I never went for drink into the monopoly shops, I have no idea of the arrangements therein, nor of the poison kept there. All this I have been saved from, thanks to my silent acquaintance with you for seven *kopecks*.

"At present I have a Bible of my own. I read it, and live as I ought to live, meditating upon the Word of God. I remain the same Christian: but I know that God has joined heaven and earth for my sake, and shed His pure, precious blood to redeem me from damnation and death, having given me eternal life with Christ and God.

"The omen of death, which my wife's superstition saw in the Psalter, has in one sense been fulfilled. I was dead in *vodka*. Now I live for eternal life, and drink the Word of God, which proceeds from the sacred Fountain of Life. It teaches me to be the lowest in God's kingdom. I often talk of all this to my children: the elder of them is finishing his course at the gymnasium, and the girl has secured a situation as teacher in a school.

"AND ALL FOR SEVEN KOPECKS!"

—*Bible in the World.*

THE PINT OF ALE

A MANCHESTER calico printer was, on his wedding day, asked by his wife to allow her two half-pints of ale a day as her share of extra comforts. He made the bargain, but not cheerfully, for though a drinker himself (fancying no doubt, that he could not well do without) he would have preferred a perfectly sober wife, to one who enjoyed her glass of ale each day.

They both worked very hard. John loved his wife, but he could not break away from his old associations at the ale house, and when not in the factory or at his meals, he was with his old boon companions. His wife made her small allowance meet her housekeeping expenses, keeping her cottage neat and tidy, and he could not complain that she insisted upon her daily pint of ale, while he very likely drank two or three quarts.

They had been married a year, and the
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Home and Young Folk

WHY MARSHALL WAS "ALL RIGHT"

"How do you like your new boy? I'm interested in him because he came from up my way."

Mr. Holcomb leaned comfortably back in his revolving office chair and gave his friend a genial smile.

"Marshall's all right," he said comprehensively, "just the sort of clerk I've been looking for."

"Other young fellow didn't fill the bill, did he?"

"Darrow? No, he did not suit *me*, at least. To tell the truth, his tales of former grandeur were a little disconcerting."

"Former grandeur?" laughed his friend.

"Yes, you might call it that. You know his family used to have a very snug income. His father was in the lumber business, but he met with reverses, and I took his boy, partly to help him out. They're old friends of my wife's family, you know."

"Yes, I remember. But how about the 'tales of former grandeur'?"

"Well, young Darrow never was able to forget or to cease lamenting the lowered family fortunes, nor would he permit me to forget them, either. I used to find it rather oppressive—his allusions to their better days. Oh, yes, he'd drop a hint merely, every now and then, but I discovered very soon that he was more apt to do it when his work for me brought him into contact with some special piece of drudgery or something that I suppose he would consider as bordering on the menial. He didn't want me to forget that coming to me was a step down from what he had been used to."

Mr. Gordon laughed appreciatively. "I see," he assented.

"It's been a treat to find a boy like Marshall, ready to do any job that comes to hand, whether it's in the usual day's work or not. And—ah!" He broke off abruptly, for the door was opening. A boy of eighteen, with clear, frank eyes and a mouth so pleasant in expression that it gave almost an effect of smiling even in repose, came in. He bowed courteously in reply to Mr. Gordon's word and smile of recognition, and

then turned to his employer to report on the errand that had called him out of the office.

"He says he'll have the papers ready by half past five. We can't have them this afternoon, for Mr. Selving won't get around to sign them before that."

"Half past five, eh? He'll send them over then?"

"No, sir, he hasn't anybody to send. I told him I'd be back after them."

"But you were to get off at five tonight, you remember—I told you that, to make up for last night."

"Oh, that's all right. I'm in no rush!" Marshall's pleasant smile showed a set of large, dazzling white teeth. He passed on to the next room, where he could be heard making his typewriter click at a rapid pace.

Mr. Holcomb stepped to the door a few minutes later. "When you've finished that letter you can slip along home to your lunch. Get in a little extra time that way."

"Thank you, but I don't need it. Might as well clear these up. Work's light to-day anyway."

Mr. Holcomb stepped back to his office and resumed his chat with his old friend. A few minutes later he nodded toward the window.

"See that?" he inquired.

"What is it?" Mr. Gordon's glance followed his.

"It's Marshall—sweeping off the steps and the sidewalk! The janitor's boy is sick to-day and didn't get around to do it. It's something I'd not think of asking him to do, but that's his way. You'd never catch Darrow turning his hand to a thing like that; he'd consider it menial—wouldn't accord with his former grandeur."

Mr. Gordon laughed. "Funny the different ways that two boys will take the same change of fortune. You're lucky to have a fellow like Marshall."

"But *his* family, you know, haven't any lost fortune to look back to—that I ever heard of," Mr. Holcomb said to correct his friend. "Marshall's mother is a poor widow; they live down in that little cheap block of brick houses on Eleventh Street."

"Yes, but his father? Didn't you know

anything about their history?" Mr. Gordon's voice had showed surprise. "Why, he was one of the victims in that bank wreck at Springfield, four years ago, I think it was. Lost half his property, and the other half went down when the panic came. He had a big wholesale stationery store up there. Fine man he was; I knew him pretty well. I remember when they lived in their brown-stone front on Higbland Terrace."

"Queer I didn't know anything about it," Mr. Holcomb said musingly. "He came to me well recommended, of course, and I knew he needed the place, for they were poor. But nothing was ever said about their 'better days.' Darrow wouldn't have lost two minutes in telling me all about it, and making me feel he was condescending a good deal in coming into my office. But Marshall—well, you can see for yourself that Marshall is of a different stamp."

"Marshall's all right," said Mr. Gordon with emphasis.—*Bertha G. Woods, in Young People's Weekly.*

A FATHER'S CHRISTMAS GIFT

My commuting companion yesterday morning was a rich man—his name good for more thousands than some of us have tens. So, when he asked me if I'd care to see what he was going to give his ten-year-old boy for Christmas, and took out his gold-rimmed cardcase, naturally my first guess was a check.

"My, but I'd like to be able to start my boy off with a fat savings account!" I thought to myself.

So you may imagine my surprise when I read on the slip of paper these words:—

For one year from date, I promise to give my son,—, one hour of my time every day, with two hours on Sunday. And I promise that this time shall be solely his, without interference for business or pleasure of any other sort, and that I shall regard it as a prior engagement each day.

The father's name was signed at the bottom.

And I wonder what that boy will think and say on Christmas morning when he reads this paper.

If he is an average boy, probably he will not know what to make of it. As an average boy with an average father, his first thought may be to question the value of such a gift.

For we fathers, as a rule, give our boys and girls so little of our time, and then mostly fag-ends, that none could blame them for

doubting the worth of an agreement of this sort.

Yet, before many days have passed, this particular boy will have learned that his father could have given nothing quite so fine.

For this man is the most charming of companions. His range of knowledge is wide. He has the faculty of entering into things enthusiastically—that is one reason for his success in business. And he understands human nature.

His Christmas present is so worth while that I want to pass along what he said about it.

"Would you like to know what made me think of it?" he asked.

"Well, the other day a young fellow came to me for a job. I had known his father years ago, and they were a fine family. Now this son is down and out. He looked as if he'd been drinking, and evidently he had no funds.

"When I asked how he had come to such a pass, and with such a father, he half broke down.

"My father must have been a fine man," he said "but unfortunately for me, I only knew it through others. He always was too busy to pay much attention to me. As a matter of fact I never knew him as a companion, a friend, or anything but a man who paid the bills."

"As I sat listening to that poor chap, I suddenly realized that he was painting my picture too. I've been 'too busy' many a time to take an interest in the things brought to me by my boy. I never have been a companion to him. We're not friends now. Think of that!

"Think of a man neglecting the most important business in which he can engage,—the proper raising of a child or children to help strengthen humanity and carry on the world's work. It came over me like a flash, and I know I must have reddened with shame. And I gave the fellow a job, and told him he'd given me the best job I'd ever had. He didn't say anything, but I think he understood.

"So, you see, I'm going to put it as a gift, though it's the highest sort of duty. And really I ought to make it more than an hour a day, considering the years I've been neglecting this biggest of opportunities.

"Do you know, I feel like hiring a hall and inviting as many fathers as could crowd in, and begging them to join hands with

me in this sort of thing. Here I've been all these years, rushing and working and worrying at a work any ordinarily intelligent and industrious man could do, and paying the least possible attention to a work no other man in the world can do but myself—being my boy's father.

"Now, I'm going to try to make up to him—and to myself—what we've lost. Already I've arranged matters at the office so as to get away an hour earlier in the afternoon. It may decrease the profits a little, but even if it should cut them in half, I'd rather leave my boy the remembrance of a father who was his comrade, than a whole mint of money.

"Anyway, the more you have to do with money, the more you understand how powerless it is to take the place of things that can't be seen or held or stored away—except in the mind or the heart."

Neither of us said anything for a minute or so. Then he asked me if I agreed with his idea.

"Do I agree with it? Why, if every father in this land should give his children the same sort of Christmas gift, and live up to it, this would be the best Christmas that ever came along."

And nearly every father *could*. Some do already, thank God.—*Leigh Mitchell Hodges, in Philadelphia North American.*

THE REASON ALINE WAS LIKED

ONE heard her name quite frequently in school. The freshmen would say, "Aline will tell us where to go about our credits," or one would overhear a junior declare that she meant to ask Aline to help her select her new fall hat.

So far I had not seen Aline, that is to know her from the other five hundred girls in the Woman's College. So I asked one of the girls to point out Aline.

"She's over there with Mariana and Ruth," pointing to a group of three standing at some distance on the campus.

I was near enough to get a general impression of the girl. She was of medium size, of average style in dressing. Her hair was golden. That was the only distinguishing feature from among several hundred girls.

I walked across the campus one day with the Latin teacher. She had just been reading a letter.

"I have had a pleasant piece of news.

The position of English teacher in our high school at home will be vacant next year. I wrote to the directors about Aline. They said that they would consider any one whom I would recommend. I feel sure that she will be elected. The salary is excellent."

"Aline," I said. "The word has become to me like the raven 'Nevermore.' I hear 'Aline' wherever I turn. I have never met her. In what way is she such a wonderful person?"

The Latin teacher looked perplexed. She considered for some minutes, for she was not one to express herself hastily. "Wonderful? I would not call her wonderful. I have known more beautiful girls and more brilliant ones. I never said she was wonderful. She is——" She paused. There seemed to be no word in her vocabulary which just fitted the subject. "She is—is—just Aline," she finished lamely.

The autumn had been somewhat lonely for me. I was in a strange State, with people who were not in sympathy with many of my views. I kept my loneliness to myself, however, at least until one particular rainy, dull day.

My face must have expressed the innermost aches in my heart. I passed Aline in the hall as I went on my way to the library. She gave me a quick glance. We had never met, and so passed without recognition. I went to one of the little alcoves in the library. I spread out my notes and my reference book, but I did not work. I sat with my head propped up on my hands and thought.

Some one came into the alcove. I looked up. There before me stood Aline. She smiled. Then all at once I recognized wherein her charm lay. "I am Aline Berell," she said. "No one seems to consider that I might wish to meet you, so I'm forced to introduce myself. I came now particularly to ask you if you would go with me to supper."

I accepted her invitation. "I'll meet you here when the first bell rings," she said, and without further words was gone.

My spirits went up like the mercury in a thermometer, although outside it was raining harder than ever, and the early twilight had fallen. It was the sunshine of Aline's presence which had caused the rise.

I roamed across the campus at a private house. It came to pass as the months went by that Aline came often to see me. I observed her manner with the lady of the house. It was more than courteous. It was

affectionate, kindly. She never left my apartments without remarking, "I must say 'good morning' to Mrs. Scott."

"I like Aline," said Mrs. Scott one day. I smiled, for I had heard the same remark made so many times before. Then Mrs. Scott added, "My nephew will be home Saturday. I would like him to meet a bright, cheerful girl like Aline. Will you ask her to visit you Saturday evening?"

This was a sample among many such. Aline was courteous, considerate, kindly. There was nothing assumed in her manner. She had love in her heart toward every one. She wished every one to be happy. She reflected herself in every one whom she met, and every one reflected the happiness back to her.

When spring came, the Southern climate was more than I could bear. One morning I got up from the breakfast table with a dizzy feeling. My hands were hot; I was ill. Later I was forced to leave the classroom and go back to my own room and to bed.

There were five hundred women in the school. At least fifty I knew well, and half that number knew that I was ill, but it was Aline who later softly opened my door and peeped in, then entered.

"I did not knock for fear I might waken you if you chanced to be asleep," she said. She laid a gentle hand on my head.

"It's the heat that is making you sick. You are not used to one hundred and five degrees in May. I know all about that." As she talked she had taken a towel from the chiffonier, and had drawn ice water from the refrigerator in the service hall. She soon had a wet cloth on my head, and a hot-water bottle at my feet. Later I heard her at the telephone. She had sent an order for ice cream.

"This is the best thing for you," she said. "I'm both doctor and nurse," she added, "and I must be obeyed."

I learned afterward she had denied herself lunching with friends at White-Away Inn because she feared I might be alone and neglected.

Before I left the school I found that I was just as the others there were. I, too, had Aline in all my schemes for a good time, in my plans for the summer.

I wished her to visit me up along the lakes during the summer. When I spoke to her

of it, she said, with genuine appreciation, "It is very lovely of you to ask me."

Later I considered the motive which led me to invite her. I found pure selfishness on my part was the root of it all. Aline was happy and reflected happiness. She made every one about her comfortable. She was thoroughly unselfish.

Because I was comfortable and happy when she was with me, I coveted the visit from her. I told her about it later. "Aline, I said, 'do you know that you were wrong when you said it was lovely of me to invite you. It was not lovely at all. I was downright selfish.'" Then I explained to her why.

"Your explanation is the greatest compliment that I have ever received," she said simply.

Here is a situation worth the consideration of any girl who wishes to make a success. Why was it that the one girl among five hundred should make and hold friends, and make a stronger impression upon a stranger who was with them for a year than any other girl?

There were more brilliant girls; many more beautiful; many had more money and were better dressed. These were outside considerations. The vital things in one's life come from within one—never from without.

Aline loved humanity. What she did was not done through any selfish motive, but because she wished every one to be comfortable and happy. She denied herself little pleasures to add to the happiness of some one else, yet she never made the mistake of effacing herself entirely. She never sacrificed her own vital interest to serve some one who had but slight need of her service. She was a good student and a hard worker. She was preparing herself to earn her own living, yet she had time and inclination always for the friendly word, the smile and the handshake.

She left her impress on all who met her. The Latin teacher was not alone when, an opportunity being open, she thought of Aline.

Aline had a heart that was without guile. She rejoiced in her own success, but she rejoiced also in the success of others. There was no malice or unkindness in her heart, and it followed as naturally as day follows night that no malicious speech or unkind word could fall from her lips.—*Jean K. Baird, in Young People.*

Nature and Science

CHINA'S GREAT WALL

ALONG the northern borders of Chih-li, Shan-si, and Kan-suh, stretches the great wall of China. Although it is by no means so mammoth an undertaking as the building of the pyramids of Egypt, owing to the fact that it is for a large part built of unhewn boulders,



A SECTION OF CHINA'S GREAT WALL

only those sections which guard trade routes and passes being substantially built of hewn stone, yet it is one of the great historical landmarks of the world.

It was begun in the third century B. C., was repaired in the fifteenth century A. D.

and in the sixteenth century was extended for another three hundred miles. Following the windings of the wall it is fifteen hundred miles long. It starts from the sea-shore at Shan-hai-kwan on the Gulf of Liao-Tung, running westward past Pekin, and then south and west through Shan-si to the Hwang ho. From near Pekin to the Hwang-ho there is an inner wall. The outer wall passes through Kalgan, thus guarding the Mongolian passes. West of the Hwang-ho the great wall forms the northern boundary of Shan-si, and still to the west the northern frontier of Kan-suh, in this latter province following for some distance the northern bank of the Hwang ho.

The height of the wall is generally from twenty to thirty feet, and at intervals of about two hundred yards are towers forty feet high. Its base is from fifteen to twenty-five feet thick, and at the summit it is twelve feet wide. The wall is carried over mountains and valleys and at times is more than four thousand feet above sea level. Military posts are still maintained at some of the main gateways in the passes. At the present day many parts of the original wall are said to exist.

Salt to the Rescue

WE read that anciently the wounds of the martyrs were often covered with salt to render them more painful. It is now discovered that a solution of salt to wounds is beneficial. The medical commission of the British army makes this official recommendation: "In place of antiseptics, then, this commission has recommended as of great value the application, to the deep and ugly wounds, of what is called a hypertonic solution of salt and water, to promote the outflow of lymph. This sets a current flowing from the tissues, and saves absorption and retention, and cleanses by elimination." But they think the best application is a five per cent solution of common salt. Sea water has two and one-half per cent of salt, and this may be employed to advantage when a stronger solution cannot be obtained.

The OUTLOOK

The Persistent Falsehood

SATAN clings with strenuous tenacity to the falsehood told our first parents in Eden that they should not surely die and that by what they themselves should do they would become as gods. In a "trance address" given at Melbourne recently by Dr. Witherow, and reported in the *Harbinger of Light* of February 1, we have an illustration of this. He says:—

We know that even the most unworthy will live throughout the countless ages of eternity. Some people teach that the Divine Father will cut off a portion of the human race, saving only those who are worthy. This is false teaching. It is error. The Spirit of God is within each one of you, no matter how bad, how degenerate, that one may be.

Now, eternal life . . . does not mean leaning upon the merit of someone else, but a consciousness that you have worked out your salvation, that you have striven, worked nobly, grandly, God-like, and that you have secured that perfectness which God has promised to those who seek, the capacity for receiving and enjoying all that is good and beautiful in heaven.

Note the first sentence in the above quotation. Then place alongside it this scripture:—

For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. Ps. 37: 10.

The thirteenth verse of the same chapter tells us that the Lord shall laugh at the plottings of the wicked, "for He seeth that His day is coming." Whom shall we believe, the Spiritualist or the Word of God? We must choose; we cannot take both. Note the second, third and fourth sentences in the extract under consideration. Those statements flatly contradict the text above quoted and many others. The Spiritualist has the worthy and the unworthy both enjoying the same eternity of existence; but that scripture shows that such will not be the case. The wicked will be destroyed, and even their place cannot be found; while the righteous "inherit the earth" and "delight themselves in the abundance of peace." Again, whom shall we believe?

The closing statement of the extract denies in toto the word of the gospel, and the work and life and sacrifice of Christ. Not leaning upon "the merit of someone else," but saving ourselves by our own efforts, cuts directly across such scriptures as these:—

Neither is there salvation in any other [than Jesus Christ]: for there is none other name under heaven given among men, whereby we must be saved. Acts 4: 12.

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that

He by the grace of God should taste death for every man. . . . and deliver them who through fear of death were all their lifetime subject to bondage. . . . For in that He Himself hath suffered being tempted, He is able to succour them that are tempted. Heb. 2: 9-18.

The exponent of Spiritualism would make man the author of his own salvation by what he is able to accomplish on his own behalf. But says the Word:—

And being made perfect, He became the author of eternal salvation unto all them that obey Him. Heb. 5: 9.

It may be humiliating to some who have great faith in themselves to feel that they must "lean upon the merit of someone else," but inasmuch as the human family had sold its birth-right to the common enemy of God and man, we are willing—nay glad—to accept God's plan for the restoration, and to accept as our Restorer the only one who could restore, and lean upon Him, and trust in His merits. To such pretence and such claims as are set forth in the "trance address" we offer the following scripture as our sufficient answer:—

So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation. Heb. 9: 28.—*Australian Signs of the Times*.

Developments Rapid and Unusual

The present great world struggle has definitely tended toward the rapid development of many scientific processes and machines, but perhaps toward no more expeditious and lasting results than in the navigation of the air. When we remember that it is little more than a decade since the first human being flew in a heavier-than-air machine, and that previous to the present war many of the developments of flying machines were regarded as mere experiments, and the machines themselves as playthings of the experimenters, present conditions are indeed startling.

The zeppelin of pre-war days was regarded as a failure, but these engines of destruction have been wonderfully amplified since they became a part of the immense German offensive. Though far from what their originators hoped, yet they have been a source of anxiety because of their widely extended operations and comparative immunity from destruction, except by the elements.

The aeroplane and hydroplane have had even greater attention, and the work done by each in scouting, and in offensive and defensive operation has been something marvellous. Thousands are in use on all the fronts, taking part in distant raids, and in individual combats between the lines. Larger, swifter machines are contemplated or under construction. In America it is reported that a machine is build-

ing which will have three planes—a triplane—with a wing expansion of 133 feet, and when fully loaded to weigh ten tons. It will be driven by seven engines, six of which will generate 160 horse-power each. It is estimated that it will be able to travel 75 miles per hour with a flying range of 700 miles.

With the forced draft of war development we may expect surprising things to appear during the next few months, and they are all but preparations for that greater, more universal day of battle which will yet devastate the world.

The Fourfold Tragedy of the War

We do not refer to the millions slaughtered in the armies of the great powers. This is fearful. But worse than this rise in awful horror the spectacles of Belgium, Poland, Serbia, and Armenia. Two of them, little lands, Belgium and Serbia (with the latter we class Montenegro), fought as little terriers might have fought mastiffs that sought to invade their kennel. They have been overturned, devastated, crushed, their kings exiled, their peoples impoverished. In Poland and Armenia it is the people that suffer. With Poland must be classed God's ancient people the Jews. They were in the very heart of severest fighting. Their homes have been stripped, destroyed, demolished, burned. Their stores of provisions have been taken. Men and women have suffered untold miseries, mutilation, indignities, and death by starvation, fatigue, violence. The Jews have been especial sufferers. But the worst cruelties of all seem to have been perpetrated by the Turks and the Kurds upon the Armenians. Defenseless men, women, and children, sometimes under promise of protection, have been ruthlessly, horribly maltreated and slaughtered. The very people are well-nigh destroyed. Their treatment reveals a malignity of the human heart difficult to be described, and impossible for a decent person to conceive. Pinioned by bayonet, torn by bullet, starved by their rulers, their pleas for mercy fell on deaf ears. In one of the latest massacres at Sasun, the Armenians had surrendered under government amnesty. The fathers and husbands and sons were executed in fiendish ways, and the women and children were left. The commander of the troops, in doubt, goes to the governor of Mush. All are thrown into the Euphrates. This company all told numbered 1,500. Missionaries say the Moslems will exterminate the Armenians unless a miracle happens to stay the hand of the persecutors. You who desire war, look upon the fourfold tragedy of Belgium, Serbia, Poland, and Armenia. What answer will be given to the God of all the earth for this?—*American Monthly Signs of the Times*.

"Waves of Crime"

In connection with the quotation below we suggest that our readers carefully consider the first five verses of 2 Timothy the third chapter. It is sufficient comment and should startle us into a realization of the meaning of the conditions described by the *Detroit Free Press*, and here quoted.

"The appalling frequency of what may be

called unnatural crimes is often the subject of remark these days. The case of the Updike brothers at Chicago, who confessed plotting the murder of father, mother, and sister, that they might inherit the family property at once; the charge brought against John Edward Teiper in connection with the mysterious shooting near Buffalo, of which his mother, brother, and sister were victims; the young university student who is alleged to have given a quick poison to his sweetheart at Lake Forest and to have calmly watched her passing; the attempt at wholesale poisoning of Catholic prelates at Chicago last week, are recent incidents in what appears to be an unusual and peculiarly devilish epidemic of crime, directed against those who, through ties of blood and tenderness and respect, if not reverence, should be safe from such assaults.

"Surely such occurrences were not so common twenty-five or thirty years ago. The crimes of Jesse Pomeroy and Irving Latimer were unique in the records of those days. Has the public become so familiar with the horrors of war, its carnage and bloodshed, that it can contemplate them with indifference? Do they fill the mind to such a degree as to make men callous and cold-blooded?"

"These are not the crimes of the uneducated and unintelligent, but of those who have had social and educational advantages. Another frightful fact is the youth of the offenders. We need light upon such circumstances. May it not be found in the progressive elimination of the moral and religious elements in education? It is generally accepted that the existing regime for moral instruction, as found in modern educational machinery, is ineffective. Our schools do little for moral training, yet more and more are usurping the duties and offices of parents. Ties of love and affection are weakened.

"There is a moral and spiritual decline in the youth of today that is bearing fruit in crime. Society is suffering from a moral disease which springs from a constant contemplation of evil and evil effects. We look to laws to defend human life, but laws cannot overcome the moral derelictions of society itself. Without moral training, conscience is undeveloped, or wrongly trained to expediency and convenience."

NEWS NOTES

—THE effect of the war upon theological colleges of the Church of England, is shown by the fact that the attendance at such schools has dropped from 1,258 just prior to the outbreak of hostilities, to a present attendance of 346.

—THE Ottoman government has prohibited the translation of the Koran into modern languages, which work has been carried on to some extent, because it was found that among young Turks it "created skepticism." It did this because "readers discovered so many incongruities and falsehoods that they questioned its inspiration."

—There is not a Waldensian above six years of age that is illiterate. The little Church of the Valleys, with but 13,000 members and 16 pastors, has over 270 organized churches and mission stations in Italy, Sicily, and Egypt. Twelve Waldensian missionaries preach the gospel in South Africa. In Uruguay and Argentina there are seven churches among Waldensian colonists.

—CHRISTIAN SCIENCE recently came on trial before the courts in Berlin, Germany, the trial continuing for six days. The defendants were found guilty, and the judge in making his pronouncement upon the verdict said that Christian Science is without doubt founded on a misunderstanding of philosophic ideas and proceeds from entirely false premises. He declared that it stands in direct opposition to Christianity, that it has no grounds whatever for assuming the name of a science, that the activities of Christian Science could not even be called a trade, for this would be an insult to honest laborers.

—ACCORDING to press dispatches dated at Rome the Vatican, in its endeavor to avoid giving offense to the more powerful of the Catholic countries engaged in the war, finds itself in a difficult and embarrassing situation. The people of Belgium, it appears, are extremely dissatisfied with the pontiff's apparent indifference regarding their fate, and their feelings may, it is said, lead to results which would be highly unfortunate from a papal standpoint. Monsignor Heylen, bishop of Namur, has, it is reported, "been most vigorous in his reports to the Vatican concerning the resentment of Belgium over what was considered the indifference of the Vatican in the days of its distress. He describes the feeling as dangerous and pervading all classes, including even some of the clergy. The bishop of Namur thinks it most urgent to dissipate this sentiment and restore the confidence of the people in the protection of the church. Otherwise he holds the consequences might be irreparable."

—A "Memorial to a Movement" is Gutzon Borglum's own name for the biggest sculptural undertaking in the history of the world. It requires a granite mountain, across the face of which Mr. Borglum will carve a frieze 2,000 feet long and 50 feet wide and five stories high. The work will consume most of the sculptor's thought and energy during the next eight years. Stone Mountain, near Atlanta, Ga., is to be transformed by him into the "Great Confederate Memorial," at a cost of \$2,000,000—a memorial to the South of '64, built by the South of today. The great characters of those days are to be reconstructed out of the side of this mountain. They will be carved in high and full relief, in action, mounted and on foot. Following the mountain's contour, they will be moving across the face of it naturally toward the east in the arrangement of two wings of an army. Because they will be in scale with the mountain, which is 700 feet high (the Singer Building, New York, is 612 feet), the figures will be colossal, reaching, including the horses, 35 to 50 feet in height, or about five times the size of the Lion of Lucerne.

—Another remarkable triumph of science has been or is about to be achieved in linking the United States and its foreign possessions by a great chain of wireless stations. Secretary Daniels, of the Navy Department, made arrangements recently for the equipment of radio stations now under construction at San Diego, Cal.; Cavite, P. I.; and Pearl Harbor, Hawaii. When this work is completed sometime next year, Washington will be in instant wireless touch with all the American islands. Plans are also being prepared to increase the power of the existing equipment at Tutuila and Guam, making them a part of the great world chain. The new stations at Pearl Harbor and Cavite will be the most powerful in the world, equipped with apparatus capable of sending messages over an area of approximately 4,700 miles.

—THE names Old and New Testaments applied to the divisions of the Bible, are, according to Adolph Saphir, a Hebrew Christian scholar, misleading. In his book, "Christ and Israel," the following interesting passage on the subject is found:—

"The Bible we believe to be inspired by the Holy Ghost; and there we make no distinction, and especially none between what is called Old and New Testament. Genesis is as authoritative as Matthew's gospel, the prophet Isaiah as true a messenger as the Apostle Paul, the pages of Zechariah as truly given by the Most High as the Apocalypse entrusted by Jesus to the beloved disciple. The Spirit foresaw all things, and all future manifestations and developments of God's eternal purpose, when He caused the beginning of the great history to be written in the Pentateuch.

"The very names. Old and New Testament, I believe to be erroneous, and to have been productive of mischief. For what is meant by calling the writings of Moses and the prophets 'Old Testament'? Do they not set forth the covenant of grace? The doctrine of justification by faith, does not Paul in his epistle to the Romans prove it from Genesis [case of Abraham] and from the Psalms [case of David, Ps. xxxii.]? Where is the doctrine of substitution and the vicarious suffering of the Messiah set forth more clearly than in Leviticus and in the fifty-third of Isaiah? The term 'Old Testament' leads people to fancy it is an antiquated book, whereas in many respects it is newer than the New Testament, referring more fully to the age of glory and blessedness on the earth which is still before us.

"The distinctive feature of what is called 'Old Testament' is that its centre is Jehovah as King of the Jews and of all nations: whereas the peculiarity of the 'New Testament' is that it sets forth Jesus as Head and Bridegroom of the church, referring to the time of the Gentiles, and unfolding the mystery which was not made known until the outpouring of the Spirit, viz., the mystery of the church, the body of Christ. Therefore I would call the writings of Moses and the prophets—Book of the Kingdom, and the writings of evangelists and apostles—Book of the Church.

Question Corner

Baptism for the Dead

Please explain 1 Corinthians 15: 29, "baptized for the dead,"—J. B. T.

The verse in question has been a source of difficulty to many owing to a misunderstanding of the application of the words "the dead." As Christ was buried in the sepulchre, so we are buried in the water by baptism; and we are raised up out of the momentary tomb as Christ was raised from the sepulchre. The Christian by this act signifies his faith in these great events of Christ's life. If the dead do not rise again (as Paul in this chapter is arguing), then is not Christ raised. And if Christ be not raised, and for this reason the resurrection of the dead should not take place, since the one is dependent on the other, then says Paul, what shall they do who are baptized for the dead? Why, if Christ is not raised, are men baptized in be half of a dead man, a dead Saviour? If Christ be not alive baptism is of no avail, and why should we be "baptized for the dead?"

Who Was Belshazzar?

PLEASE inform me if any archaeological discovery has been made that confirms that Belshazzar was king of Babylon. If so, where is it found? Some deny that he ever was. A. E. H.

It was reasoned out, long before the archaeological discovery, that there were two kings in Babylon, from the fact that Belshazzar promised Daniel that if he would interpret the handwriting on the wall, he should be made "the third ruler in the kingdom." It was reasoned that there must be two others, one of whom was Belshazzar, and the other his father Nabonidus, Belshazzar being associated with his father, and Daniel made the third ruler. The Oriental way, on such an occasion as that, would be to make Daniel the second ruler—that is, next to the royal personage himself; but there being two, the father and the son, he could be made only the third ruler.

This was later confirmed by archaeological discoveries. See "The Bible and the British Museum," by Ada R. Habershon, Gospel Publishing House, New York. In speaking of the Babylonian and Assyrian army, it refers to four cylinders, numbered 53-56, that were exhumed from those ruins. Page 76 says:

"They are inscribed with an account of the rebuilding by Nabonidus of the temple of the moon god in Ur. The text concludes with a prayer to the moon god on behalf of Nabonidus and of his eldest son, Bel-shar-utsur (Belshazzar)."

This is the prayer: "And as for me, Nabonidus, the king of Babylon, protect thou me from sinning against thine exalted godhead, and grant thou me graciously a long life: and in the heart of Belshazzar, my first-born son, the offspring of my loins, set the fear of thine

exalted godhead, so that he may commit no sin, and that he may be satisfied with the fullness of life."

Rawlinson also mentions this, and there are several other works in archaeology that refer to the same thing. Those only who do not believe in the Bible, seek to discount the record.

In the Spirit on What Day?

Does not the Lord's day of Revelation 1: 10 refer to Sunday? K. B.

If there were any evidence from the Scripture that Christ or the apostles or prophets had in any place in their writing referred to the first day of the week, commonly called Sunday, as "my holy day," "Lord of the 1st day," or in similar terms, there might be reason to infer that the first day of the week is meant in the text under consideration. But the facts of the situation are that in every instance in the Bible such references are to the 7th day, or Sabbath. In the Old Testament we have the Sabbath spoken of as "My holy day" (Isa. 58:13), "the holy of the Lord" (do). "My Sabbath" (Isa. 56:4; Eze. 22:8; Exo. 31:13), "thy holy Sabbath" (Neh. 9:14). In the New Testament the matter is made very clear by the pronouncement of Christ when he said, "the Sabbath was made for man and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath day." Mark 2: 27, 28. He who is Lord of the Sabbath, which he is pleased to call "my holy day," "the holy of the Lord," "my Sabbath," and which he has never abrogated, will surely not refer through John to another day when he speaks of the "Lord's day" unless he has previously or in that same connection made it plain, given some specific reason for believing, that he has made a change. This has never been done, and the scriptures give us no reason to believe that He changed His mind, hence we can but conclude that the verse refers to the Sabbath, 7th day, and not Sunday.

Confession

Is it one's duty to confess a theft to the victim when restitution can be made without confession? K. V. R.

On the very face of the question, no. If we can make a thing just as right without open confession as we can with it, the Lord we believe, does not ask open confession. Certainly God does not design to ruin the reputation of His children. There are those who have committed wrongs which would have sent them to prison for years; but the wrongs were made right. Opportunity was given these persons to reform, and they did reform. In some cases, this wrong has been made public, and it has blasted the reputation of the individual for years. In other cases, it never has been made public, but lies between that soul and one or

Signs of the Times

Formerly "Oriental Watchman"

two other faithful friends, or between that soul and God alone. The reform is just as thorough as in the other case. The restitution has been made, and the Lord has accepted the individual, and no wrong has been done to others. We do not believe that in such a case, where the restitution is ample, and where the repentance is sincere, the confession ought to be made in public, or to any one who would make it public.

Confession ought to be as broad and as public as the sin. If one has been guilty of outward transgression of God's law, he should say that he has,—say it just as publicly as he has transgressed, or at least make a public statement to that effect, say that he has broken with sin, that he has made wrongs right, that he has enlisted under God's banner.

But if the sin has been a secret one, tell it to God. If it is a secret sin or habit that cannot be overcome, sometimes great strength and help has been received by telling it to some good earnest Christian soul who will keep the secret with the transgressor, but will help him to gain the victory. There are dangers on both sides. We want to be sure that there is thorough repentance and that if the sin demands restitution, the restitution has been made; but we ought to be careful, at the same time, to guard the reputation of the one who has sinned.

The Law of God

(Concluded from Page 116)

NOTE.—As a mirror points out soot on the face, so God's law (mirror) points out sin (soul tarnish). The Holy Spirit convicts, and Christ is the open fountain from which comes cleansing.

"In that day there shall be a fountain opened . . . for sin and for uncleanness." Zech. 13: 1.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9

The Pint of Ale

(Concluded from Page 118)

morning of their wedding anniversary, John looked with real pride upon the neat and comely person of his wife, and with a touch of remorse in his look and tone he said:—

"Mary, we've had no holiday since we were wed, and only that I haven't a penny in the world, we'd take a jaunt to the village and see the mother."

"Would thou like to go, John?" she asked.

There was a tear with her smile, for it touched her heart to hear him speak tenderly as in old times.

"If thee'd like to go, John, I'll stand the treat."

"Thou stand treat Mary! Hast got a fortin' left thee?"

"Nay, nay, but I've got the pint of ale," she said.

"Got what, wife?"

"The pint of ale," she replied.

Thereupon she went to the hearth, and from beneath one of the stone flags drew forth a stocking from which she poured upon the table the sum of £4. 11s. 3d. exclaiming:—

"See, John, thee can have the holiday!"

"What is this?" he asked in amazement.

"It is my daily pint of ale, John."

He was conscience-stricken as well as amazed and charmed.

"Marv, hasn't thee had thy share? Then I'll have none from the day."

And he was as good as his word. They had their holiday with old mother; and Mary's capital, saved from the "pint of ale," was the seed from which, as the years rolled on, grew shop, factory, warehouse, country seat and carriage—with health, happiness, peace, and honour.—*Selected.*

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