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S. A. WELLMAN - - EDITOR

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



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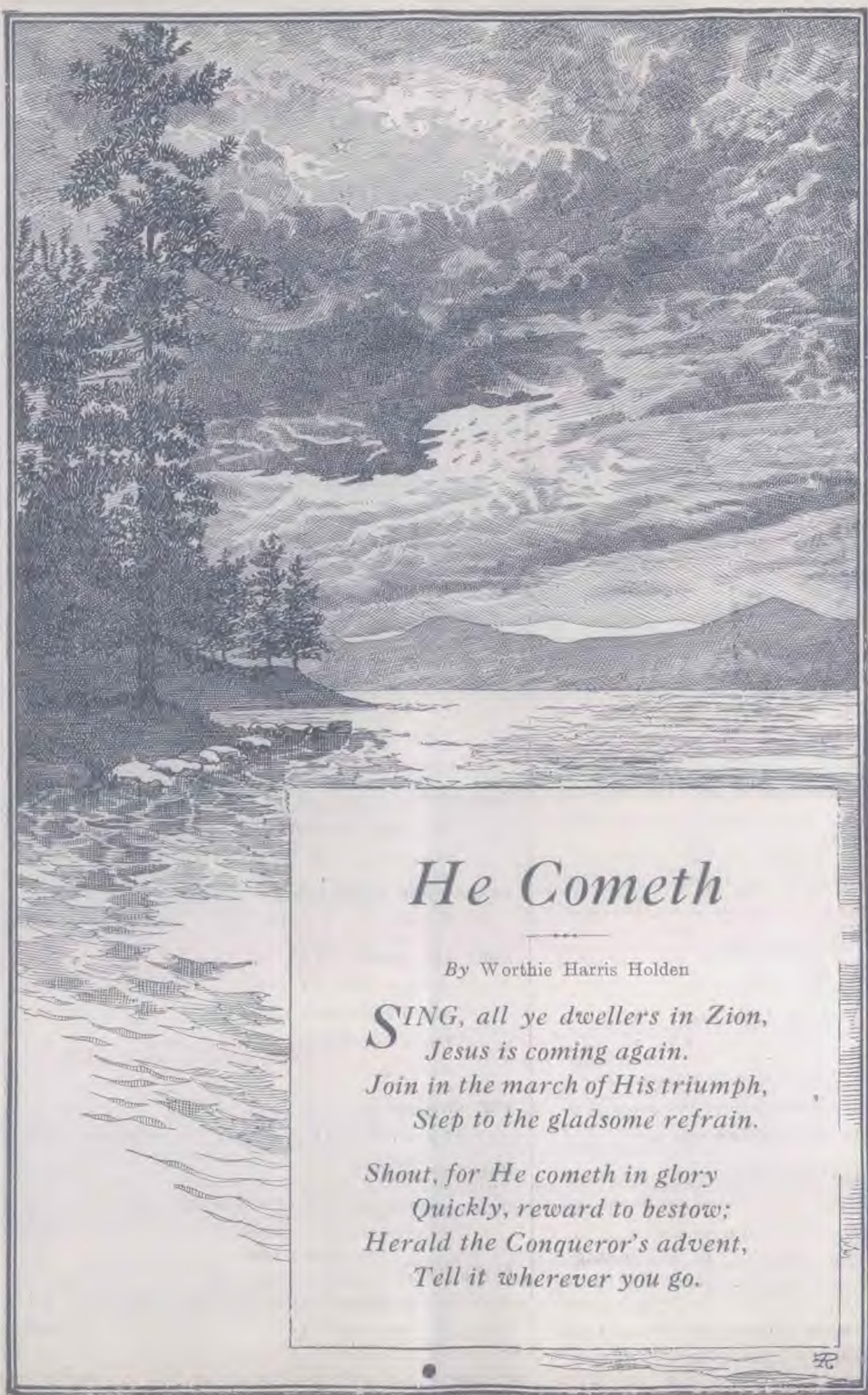
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He Cometh

By Worthie Harris Holden

S*ING, all ye dwellers in Zion,
Jesus is coming again.
Join in the march of His triumph,
Step to the gladsome refrain.*

*Shout, for He cometh in glory
Quickly, reward to bestow;
Herald the Conqueror's advent,
Tell it wherever you go.*

GENERAL ARTICLES

Clasping Hands with Paganism

The World, Arrayed in Robes of Righteousness, Walks into the Church.
Paganism, Though Apparently Vanquished, Becomes the Conqueror

BY JEAN VUILLEUMIER

AND to the angel of the church in Pergamum write: These things saith He that hath the sharp two-edged sword: I know where thou dwellest, even where Satan's throne is; and thou holdest fast My name, and didst not deny My faith, even in the days of Antipas My witness, My faithful one, who was killed among you, where Satan dwelleth. But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So hast thou also some that hold the teaching of the Nicolaitans in like manner. Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of My mouth. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it. Rev. 2: 12-17, A. R. V.

To Pergamum, the Church near the
Throne, A. D. 313-538

PERGAMOS" means elevation, and embraces the period extending from Constantine to Justinian, or, in other words, the fourth, the fifth, and the beginning of the sixth century. Christ's message to this third period is a warning and a threat, based on a startling revelation: "Thou dwellest . . . where Satan's throne is." "Among you . . . Satan dwelleth." "Repent therefore; or else I come to thee quickly."

The fact that Pergamos dwells "where Satan's throne is," does not mean that what was in reality the true church of that period had apostatized; for the message adds, "And [yet] thou holdest fast My name, and didst not deny My faith." This dangerous situation not being a spiritual condition of Pergamos herself, can therefore only describe a religious evolution in the world at large, and must refer to the new condition brought about in

the world by the alleged conversion of Constantine in 312.

The "throne of Satan" is evidently the seat or power through which Satan carries on his work upon earth. Under the first and second periods of the church, this power had centered in the Roman *pagan* emperor as the "Pontifex Maximus" (sovereign pontiff) of the ancient religion, in whose Pantheon at Rome the statues of all the gods of mankind were gathered. From this time onward, "Satan's throne" is represented by the Roman *Christian* emperor. Thus "Satan's throne" had moved into the close neighborhood of the church of God, while thousands of true believers were "dwelling" among the large "Catholic" bodies.

Christianity Succumbs Before Worldliness

In this new period, the great adversary "endeavored to gain by artifice what he had failed to secure by force." "As persecutions ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror."

"Idolaters were led to receive a part of the Christian faith, while they rejected other essential truths. They professed to accept Jesus as the Son of God, and to believe in His death and resurrection; but they had no conviction of sin, and felt no need of repentance or of a change of heart. With some

concessions on their part, they proposed that Christians should make concessions, that all might unite on the one platform of belief in Christ.

"Some of the Christians stood firm, declaring that they could make no compromise. Others were in favor of yielding or modifying some features of their faith, uniting with those who had accepted a part of Christianity, urging that this might be the means of their full conversion."

United to Paganism

"Most of the Christians at last consented to lower their standard, and a union was formed between Christianity and paganism. . . . The foul leaven of idolatry, thus brought into the church, continued its baleful work. Unsound doctrines, superstitious rites, and idolatrous ceremonies were incorporated into her faith and worship. As the followers of Christ united with idolaters, the Christian religion became corrupted, and the church lost her purity and power."

"Now the church was in fearful peril. Prison, torture, fire, and sword were blessing in comparison with this. . . . That was a time of deep anguish to the faithful followers of Christ."—*The Great Controversy*, pages 42-50.

To these faithful followers, the temptation would be great to join in the universal applause which greeted the pretended conversion of the emperor and the so-called glorious victory for Christianity.

But Christ's message refuses to recognize as His church popular Christianity turned into an empire. Nor did some of the leading conformists of that time deny the hollowness of the type of Christianity then adopted. Eusebius, bishop of Cæsarea, speaks of the hypocritical flatterers who surrounded the

emperor, pretending to be Christians. Augustine deplored the selfish motives that led the multitudes in his day to claim conversion. "What!" he exclaimed; "Is it that because the emperor has become a Christian, the devil has become one also!" No better commentary on the letter to Pergamum needs be written than this sentence.

But the faithful held fast to Christ's name, and did not deny His faith even in the days of Antipas, the faithful witness, "who was killed among you." "Antipas" means *against all*, and is perhaps a personification of the staunch, unflinching believers in Pergamum. These had to resist not only the corruptions of the pagans, but also the insidious invitations from the worldly Christians, among whom there were some men of great talent and piety, like Athanasius, Basil, Ambrose, Chrysostom, but whose teaching and attitude were a justification of the downward road into apostasy. We find Constantine and his successors, not many years after the general proclamation in favor of religious liberty, giving out edicts breathing anger and violence against dissenters and their separate house of worship.

As to those who yielded to conformity to the imperial church, the message to Pergamum compares their course to that of Balaam, the covetous prophet to whom Balak offered gold for his curse against Israel. In order more surely to cause this nation to fall away from God's protection and blessing, Balaam advised Balak, king of the Moabites to invite the Israelites to a pagan festival, at which they participated in the forbidden meats and in the impure rites of the heathen worship. This comparison indicates that to some half-hearted Christians among the true were offered bribes by the imperial church, to entice them into conformity with the general prevarication.

Is It Safe?

IT is always safe to do what God asks of us, even though it may seem to be a most unreasonable thing.

Did the widow of Zarephath make a mistake in preparing a cake for the prophet Elijah first, even though it seemed certain to deprive her and her son of the last morsel of food in the time of famine?

Did Elijah make a mistake in leaving the places where food could be obtained, and

dwelling in the wilderness by the brook, in the time of famine?

Did Israel make a mistake in marching into a place where the sea on one side and the mountains on the other shut off the possibility of escape from the hosts of Pharaoh?

Where is the man, or where are the people, that ever made a mistake in going where Jehovah's finger pointed?

R. S. OWEN.

The Coming of Earth's King

BY E. J. HIBBARD



THAT Jesus the Crucified will one day reign as rightful Sovereign over the entire earth is the uniform teaching of the Holy Scriptures. By this testimony we learn also that He will reign in person. "And of His kingdom," said Gabriel, "there shall be no end." Luke 1:33.

Civil governments, as they have existed from the first, are limited as regards both time and territory; but the kingdom of Christ is limited in neither. It is both universal and eternal.

And that the nations of earth have always been thus limited we know, in that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the *times* before appointed, and the *bounds* of their habitation." Acts 17:26. And this truth is manifest in the Scriptures over and over again.

This fact is illustrated in the fifteenth chapter of Genesis, where the realization of the patriarch Abraham's national hope as promised by the Dispenser of nations is deferred, because there were at that time other peoples inhabiting the promised land. The evidence follows:

"And He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. . . . But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." Gen. 15:13, 16.

The Limit of God's Forbearance

This being the reason for the delay—the only reason here given—it seems clear that the limit of national existence is the limit of God's forbearance; or, in other words, it is when a nation as such has fully disconnected itself from justice and truth. It is then that its cup of iniquity is said to be full. It was thus with the antediluvian world; it has always been true in God's dealing with separate nations, from the days of Abraham to the present; and from this we conclude that when all nations have ceased to be of profit

in the way of right and truth they must needs be excused from further cumbrance of the soil, and give place to the reign of that Just One.

For our edification it may be well at this point to note briefly the working of this principle during all past history.

When those "four hundred years" were expired, and "the iniquity of the Amorites" had come to the full, their villainy was so great that if they had not been otherwise expelled "the land itself" would have vomited them out. Lev. 18:24, 25. A reading of the whole chapter is necessary, however, to the understanding of the verses quoted.

The Reason of Rejection

But some one will ask: Why did they become so vile? What were the underlying causes?—Briefly these: They had utterly rejected Jehovah and His statutes, and were fully committed to the worship and service of Satan. And this was accomplished through supposed communication with the spirits of the dead, which were in reality the spirits of devils. Deut. 18:9-12. But since "there is no respect of persons with God," Israel was also warned, and the record is found in Leviticus eighteen, that if they likewise should become vile, the land would "spew them out." Verses 26, 28. And so it did in the Assyrian and Babylonian invasions, and, finally, in the conquest of Judea by the arms of Rome.

Likewise Babylon, when "weighed in the balances" and "found wanting," was succeeded by Medo-Persia, Persia by Greece, and Greece by Rome. It was "in the latter time" of Alexander's empire, "when the transgressors" had "come to the full," that the "king of fierce countenance" succeeded to the throne of world empire. Rome had appeared.

The Coming of the Promised One

"And it came to pass in those days, that there went out a decree from Cæsar Augustus that all the world should be taxed," at which time was born in "Bethlehem Ephraim," in the land of Judah, He that was to be "ruler in Israel; whose goings forth were

"from of old, from everlasting." Luke 2:1-7; Micah 5:2.

And when He was grown to manhood, and the set time for His appearance in Israel had come, the stirring message was heard, "Repent: for the kingdom of heaven is at hand." This was the substance of the message of John, of Jesus, and of the twelve. Matt. 3:1, 2; 4:17; 10:1-7.

But the kingdom there preached was not the phase of the kingdom about which we are now most concerned. That was the kingdom of grace, the invisible kingdom; but this is the kingdom of glory, the visible, everlasting kingdom for which the former was preparatory. Have you not learned that no form of government is successful unless first it is adopted and ingrained in the very lives and hearts of its people? Even so Christ came first to put His kingdom within His people, that at His second appearance He might, without risk of future rebellion, place such people in His kingdom. These two phases of the kingdom are clearly seen in Luke 17:20, 21; and 19:11-27.

The Second Coming of the King

In the setting up of the first phase of His kingdom, no earthly throne was disturbed; but in the second phase, every throne and scepter of man will be broken to shivers. If not so, then the Book is to no purpose, and its Author has falsified.

Hear this testimony: "I will tell of the decree: Jehovah said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." Ps. 2:7-9.

And this: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27.

"And I saw heaven opened, and behold a white horse; and He that sat upon him was

called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood; and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the wine press of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords." Rev. 19:11-16.

"And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11:18.

And thus it is that the Holy Spirit, by the mouth of David, Daniel, and John, testifies of the utter destruction of earth monarchies and nations of all descriptions, and the establishing of the eternal kingdom of Christ, the Lord over the whole earth. And the last potent sign of the limit of God's forbearance is reached when the nations are all "angry," and in their rage are destroying the earth.

The Change that Must Be

"Let us not forget," says Professor Bunge, of Basel, speaking on the subject of temperance, "that we are the last of the reserve forces. When the Roman Empire fell there were barbaric nations of the finest race ready and fit to enter upon the inheritance of culture; but it is not so with us. If we go down we leave only inferior physiques for our heirs, who will be unable to lift themselves upon our shoulders, and to carry forward the work of civilization. And if, in spite of this, men still give themselves up to the habits of drink, and thus further the work of degeneration, they can but be urged to it by that most unworthy of principles, 'After us the deluge.'"

And this testimony, it seems, touches in principle every point at issue,—"After us the deluge." Every reason for destroying the antediluvian world, "the cities of the

plain," and the nations of Canaan, and for the supplanting of any nation in the past by another and better, I believe to be present in each nation of today. And since no one of them is better than another, or, if so, not enough better to warrant its supplanting the worse one, is it not inevitable that the next great change will bring the mighty Prince of peace? But someone will say: Is not the world steadily growing better? And are we not assured, by many of our great leaders in thought, that the millennium of peace is just at hand—that time in which nations shall beat their swords into plowshares, and not learn war any more? And were we not told, in the spring of 1914, by at least two great peace advocates, that through the avenue of arbitration, we had passed the danger point, and that there could never again be a war between the great nations?—Certainly. And the present war is the best answer to the folly of their teaching; for in every feature, their story disputed God.

In Paul's second letter to Timothy, third chapter, God tells what the last days of earth's history will be like—sins and crimes unparalleled, yet mingled with a form of godliness, "But," adds the apostle, "evil men and seducers shall wax worse and worse, deceiving, and being deceived." Verse 13.

Wars will Cease

Truly wars must cease, and that soon, else nothing will remain capable of warring; but not in the way men have decreed. It will come as God has foretold; namely, by the armies of heaven under the King of kings.

"The nations raged, the kingdoms were moved: He uttered His voice, the earth

melted. . . . Come, behold the works of Jehovah; what desolations He hath made in the earth. *He maketh war to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariots in the fire. Be still, and know that I am God.*" Ps. 46: 6-10.

In this manner end the thrones and dominions of earth.

"But unto the Son He [Jehovah] saith, Thy throne, O God, is forever and ever: a scepter of righteousness ["rightness" or "straightness," margin] is the scepter of Thy kingdom." Heb. 1: 8.

"And His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of peace." Isa. 9: 6.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them *which are saved* shall walk in the light of it; and the kings of the earth [who are saved] do bring their glory and honour into it."

But "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: 1, 2, 23, 24, 27.

"Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26: 2.

Transformed by a Book

Let the Cross of Christ be made the Science of all Education,
the Center of all Teaching and all Study

BY THE LATE MRS E. G. WHITE



THE whole Bible is a revelation of the glory of God in Christ. Received, believed, obeyed, it is the great instrumentality in the transformation of character. It is the grand stimulus, the constraining force, that quickens the physical, mental, and spiritual powers, and directs the life into right channels.

Choosing the Better Part

The reason why the youth, and even those of mature years, are so easily led into temptation and sin, is that they do not study the word of God, and meditate upon it, as they should. The lack of firm, decided will-power, which is manifest in life and character, results from neglect of the sacred instruc-

tion of God's word. They do not, by earnest effort, direct the mind to that which would inspire pure, holy thought, and divert it from that which is impure and untrue. There are few who choose the better part, who sit at the feet of Jesus, as did Mary, to learn of the divine Teacher. Few treasure His words in the heart, and practice them in the life.

The truths of the Bible, received, will uplift mind and soul. If the word of God were appreciated as it should be, both young and old would possess an inward rectitude, a strength of principle, that would enable them to resist temptation.

The mind that is earthly finds no pleasure in contemplating the word of God; but for the mind renewed by the Holy Spirit, divine beauty and celestial light shine from the sacred page. That which to the earthly mind was a desolate wilderness, to the spiritual mind becomes a land of living streams.

Food for the Soul

The knowledge of God as revealed in His word is the knowledge to be given to our children. From the earliest dawn of reason, they should be made familiar with the name and the life of Jesus. Their first lessons should teach them that God is their Father. Their first training should be that of loving obedience. Reverently and tenderly let the word of God be read and repeated to them, in portions suited to their comprehension and adapted to awaken their interest. And above all, let them learn of His love revealed in Christ, and its great lesson:

"If God so loved us, we ought also to love one another." 1 John 4: 11.

Let the youth make the word of God the food of mind and soul. Let the cross of Christ be made the science of all education, the center of all teaching and all study. Let it be brought into the daily experience in practical life. So will the Saviour become to the youth a daily companion and friend. Thus through faith they come to know God by an experimental knowledge. They have proved for themselves the reality of His word, the truth of His promises. They have tasted, and they know that the Lord is good.

Wonderful Possibilities Before Us

It is our privilege to reach higher and still higher, for clearer revealings of the character of God. When Moses prayed, "I be-

seech Thee, show me Thy glory," the Lord did not rebuke him, but He granted his prayer. God declared to His servant, "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee." Ex. 33: 18, 19.

It is sin that darkens our mind and dims our perception. As sin is purged from our hearts, the light of the knowledge of the glory of God in the face of Jesus Christ, illuminating His word, and reflected from the face of nature, more and more fully will declare Him "merciful and gracious, long-suffering, and abundant in goodness and truth." Ex. 34: 6.

In His light shall we see light, until mind and heart and soul are transformed into the image of His holiness.

For those who thus lay hold of the divine assurances of God's word there are wonderful possibilities. Before them lie vast fields of truth, vast resources of power. Glorious things are to be revealed. Privileges and duties which they do not even suspect to be in the Bible will be made manifest. All who walk in the path of humble obedience, fulfilling His purpose, will know more and more of the oracles of God.

The precious faith inspired of God imparts strength and nobility of character. As His goodness, His mercy, and His love are dwelt upon, clearer and still clearer will be the perception of truth; higher, holier, the desire for purity of heart and clearness of thought. The soul dwelling in the pure atmosphere of holy thought is transformed by intercourse with God through the study of His word. Truth is so large, so far reaching, so deep, so broad, that self is lost sight of. The heart is softened and subdued into humility, kindness, and love.

And the natural powers are enlarged because of holy obedience. From the study of the Word of life, students may come forth with minds expanded, elevated, ennobled. If they are, like Daniel, hearers and doers of the word of God, they may advance as he did in all branches of learning. Being pure-minded, they will become strong minded. Every intellectual faculty will be quickened. They may so educate and discipline themselves that all within the sphere of their influence shall see what man can be, and what he can do, when connected with the God of wisdom and power.

With the Eye on the Masterpiece

BY IRWIN H. EVANS

IT is a wonderful thing to be really in love with a being we have not seen. The secret of true service to God lies in being in love with Him; for service that is not born of love is but the stern performance of duty, and is hard work. A person who truly loves God will strive to serve Him. Apply the rule to your own life. If ever there was a time when you really loved some one, you did not dislike to serve that person. You regretted your inability to do more, no matter what the effort or the self-denial involved. If you did not love that person, the task would be difficult, and you could do it only from the sense of duty.

The Personification of Love

I once knew a man who had a child that had been afflicted with meningitis in infancy. I had never seen the child, though I had known the father, who is a successful business man, many years. He took me home to dinner one day; and when I saw the child, I was shocked and horrified. His face was distorted, and he could not speak a word—could not even lift his little finger. He was entirely helpless.

I said to the mother, out of sympathy, "How long has the child been in this condition?"

She replied, "Ever since he was two years old—thirteen years."

I asked, "Is this little one fifteen years old?"

"Yes," she answered, "and he has never been able to speak a word since he was two."

I suggested, "This must have been a great burden and trial to you all these years."

The tears sprang to her eyes, and she put her arms around the child, and said: "No, Brother Evans, this child has never been a burden to me. The only regret I have is that I have not had the strength to do more for him."

That is love; and there are many in this world who have had joy in suffering and in spending their time and strength for some loved one,—a child, a sister a father or mother. In spite of suffering, there is joy in the service, for there is love in the heart

toward the afflicted one. As truly as a person loves, so truly he cannot help serving.

The Secret of Service

There is not a husband on earth, who truly loves his wife, who feels that he is doing as much for her as he would like to do. So in the service of God. The secret of all acceptable service to Him has its root in love,—a love that consumes self, and impels one to spend and be spent in His service. Then whatever He requires is not regarded simply as a duty to be performed. It is a joy, a privilege. If this love is burning in our hearts, we will not have to whip ourselves up to service. What we need more than anything else is to come into that relationship, for only thus can we succeed in His service.

Just as surely as that passion is burning in the life, just so surely will sin be unable to dominate in the life. The love of Christ will take out of the soul every evil passion of the heart,—impatience, envy, malice, hatred. All these carnal things will die under the flame of love for Jesus Christ. Really, if we have that love burning in the soul to the extent that we think of Him first, last, and all the time, we cannot help serving Him. A man in that condition would go right just as easily as he went wrong before, when he loved himself and the things of the world.

The Secret of Peace

If God asks for our money, our children, ourselves, we should be willing to give Him all He requires. Why?—Because we love Him so much that we want Him to have everything we possess. I think that Paul meant something like this when he said, in the twelfth chapter of Hebrews, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith,"—not looking at each other or our brethren.

When we look at men we will make mistakes; and we cannot have a great passion of love for Christ in our hearts when we are all the time looking at men. But we are to

look to Jesus as our pattern. Then, when we see a man going astray, it will not affect us, except to cause us to desire to save him. We should be just as firmly grounded in our determination to love and serve the Lord when every man of the world goes wrong, because we do not get our religion from men. We get it from God.

In passing through a great trial, in a matter that I could not control, but had done everything I could to prevent, I found that every time I got the picture of Christ before me—and not only Him, but His precious promises—the turmoil would die out, and I would have peace in my heart. There is no other way than just to take Christ, and let Him be the chiefest of all our desires. If we do this, we will surely have peace in our hearts, and will grow like Him.

Transformed by a Resistless Power

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. We are changed into the same image from glory to glory. How?—By beholding. We say we want to be like Christ; but how can we be like Him when we think only of fallible mortals, and when we give our supreme thought and anxieties to the things of this world? We can, however, be changed from glory to glory if only Christ is before us.

Changed—how?—By a power that is perhaps imperceptible, but still is mighty—a power that nothing can resist. It will subdue the passions of any heart. It will take sin out of any life. There is a transformation that is silent but continual, and that works and works and works, transforming, changing, until, by and by the image of Christ is reflected.

Nor is there any other way by which we can attain Christian perfection except by looking at Christ. He is the Way, and there is no other. Yet the weakest cannot fail if only we will look at Christ, believing that His righteousness answers for our sins, believing His life to be a substitute for our life, and believing that God imparts His righteousness to us by faith, all the time looking to Christ, that we may be changed and transformed into His image.

Keep The Eye on the Pattern

In an art gallery once, I became much interested in the work of a young woman who

was copying a painting by one of the masters. The copy was practically completed, and I remember that I thought it was better than the original, or at least equal to it. But as I watched, I saw the artist sitting there with everything ready to paint, but all the time looking at the original.

Moment after moment she sat gazing at the picture. I would wander about a little and come back, and she would be gazing at the picture still—not at her picture. She did not seem to be looking at her painting at all, but only at the great master painting. Then I saw her work at her paints to get the colours just right. Then she would make a tiny stroke upon the canvas and again would look at the original picture. I wondered at her looking all the time at the original, and not at her own picture; and I thought. That is just what God wants us to do—keep looking at Christ, the Pattern.

I noticed other artists there, who were making great strokes at first, and not paying much attention to the painting; but when it came to the final strokes, they looked carefully at the original. Hours at a time would pass that they did not put a stroke of paint on canvas, but they continued to look at the original. That is what God wants us to do. He wants us to look to Christ continually. When we get to thinking about Him in this way, in communion and prayer, Christ will come so near that we shall feel that He is indeed a present help, near at hand and not afar off, and we can talk to Him, and hear His voice in our hearts.

Chaining the Mind down

I once asked a woman who was leading a very consecrated life, "How is it that you have developed such faith?" She said: "I just try all the time to keep Christ before me. I talk with Him as I go about my work, and we hold sweet converse together." That is what God wants. That is the Christian life. Here we are, surrounded by heavenly intelligences. The Holy Spirit is here. The secret of the Christian life is to learn to have sweet communion with God, and to have the mind stayed upon Him.

You will say: "But my mind is like a windmill. It beats back and forth, never at rest, and I know not how to control it." You must chain the mind down. We must learn to control the mind, and stay it on sacred and holy things instead of letting it get away to worldly, fleshly, and selfish

things all the time. Surely we can do this by God's grace. When we give ourselves to Him without reserve, Christ Jesus will become to us the chiefest among ten thousand, the One altogether lovely.

We need this spiritual converse, this uplifting, divine touch, in order that we can keep our minds upon spiritual things, and keep them there more than one or two minutes without letting them drift off across the world. A person is in an awful state when he cannot hold his mind on the word of God while reading it. We must get over these habits, and get our minds fixed on Christ, till He is everything to us, and love Him so ardently that we shall have joy and gladness in the thought that He will some day make us like Himself.

Purified by Affliction

We want to become like Jesus; and we can become like Him, can be changed into His image, from glory to glory. Christ can become a great, supreme passion with us; and it will not matter whether the world goes

right or wrong, or what men may do or may not do. We will be students of Jesus Christ, molded and fashioned into His similitude, and we will long to be more and more like Him. There will be no room in our hearts for self-pity, or envy, or selfish desires.

Sometimes He will mold and fashion us by trials, sometimes by allowing afflictions to come into the life. No one need think that because He is trying to be like Jesus, he will be taken out of this world of suffering and sorrow. These things we shall have to the end. But they will only be allowed in your experience and mine to the extent that they make us more like Christ.

Just as soon as God sees that the trial has worked the desired effect on the life, He will lift it. Therefore we may, even in manifold temptations, "greatly rejoice," knowing that the trial of our faith, "being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love."

The Missionary's Story



MISSIONARY who had labored for many years among the Mexican Indians was one day at the dwelling of one of them, when an old Indian chief of another tribe came there. Said the native Indian to the missionary: "This man

has lost his daughter."

In conversation with the old chief the missionary asked: "Do you ever expect to see your daughter again?"

"No," the old man replied; "we don't think like you people—we believe the spirit goes into the air."

"And does that make you feel good?" asked the missionary.

"No," again replied the old chief. "Well," said the missionary, "I had two beautiful daughters who came to stay awhile with me, and then they, too, were taken from me, but sometime I expect to see them again in that far country of which we read."

With a questioning look on his face the old chief asked: "Did any one ever come from that far country?"

Like a flash came the thought to the

missionary: "I can tell him the story!"

"Yes," said he; "the Chief of that country sent his only Son to us."

And he told about the birth and childhood of Jesus, about his manhood and ministry on earth, about his temptations and miracles, about his persecution and cruel death on the cross, about his resurrection, and concluded by saying:—

"And some day he will come again, and receive the righteous unto himself, but the wicked he will cast into outer darkness."

"Ah, that was a good story!" exclaimed the old chief. "Nobody ever told me that story before." Then, after a moment's hesitation, "I wish I might believe that story; if it is true, I will believe that story."

Time passed on, the missionary was transferred to another place. After several years he went back to his former people. Inquiring for this and that one, he at last exclaimed: "And the old chief, what has become of the old chief?"

"The old chief? Oh, he is dead; he died a glorious death, with a full and firm belief in a loving Saviour."

Said the missionary, "How glad I am I told him the story!"—*Observer*.

EDITORIAL

The Tribute Money

SHOW me a penny," said Christ. And when they who had come to tempt Him that they might have wherewith to accuse Him had brought the penny, He asked, "Whose image and superscription hath it? They answered and said, Caesar's." Then from the lips of the Master there came forth the answer to their question, unhesitatingly given, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." He did not evade their question, but gave a final, definite and easily-understood answer. The answer contains in it the underlying principles of the relationship which should exist between earthly governments and peoples and God—makes plain what God requires of the individual in his relation both to God and to government.

"Render therefore unto Caesar the things which are Caesar's." Those things which pertain to our duty to national governments under which we live and from whom we have protection from the lawless and disobedient are not to be neglected. We are not to refuse to yield obedience to "the powers that be," which Paul says are "ordained of God." In so far as in us lies we are to submit to their laws, even when seeming injustice is done, so long as we do not disobey the laws of that power which is higher, even God.

It was the custom in the Roman times for the conquerors some of them to take advantage of the conquered and to compel them to carry heavy burdens many miles at times for them. Sometimes they took from the poor villagers their coats. For these unjust

practices Christ had but one advice, and said, "If a man compel thee to go a mile, go with him twain. If he take thy coat, give him thy cloak also." But when it came to that man's relationship to his Maker the rule could not be applied. His duty to God came first, and the rule laid down was, "and to God the things which are God's."

If the Jewish nation had been true to God they would never have known the heel of the Roman oppressor; the Babylonian captivity would never have occurred; Christ would not have met His death at their hands. Their enslavement to others was the penalty they paid for their apostasy from God.

Those young Pharisees which had come to Jesus to tempt Him saw the point of His answer and "they marvelled, and left Him and went their way." Another has said, "He had rebuked their hypocrisy and presumption, and in doing this He had stated a great principle, a principle which clearly defines the limits of man's duty to the civil government and his duty to God. In many minds a vexed question had been settled. . . . And although many went away dissatisfied, they saw that the principle underlying the question had been clearly set forth, and they marvelled at Christ's far-seeing discernment." That principle still holds in the Christian's relation to the civil government. So long as those laws do not conflict with duty to God, he is bound by his loyalty to God and to his faith to yield homage and obedience. But God comes first, and for Him he should be willing to suffer as did his Master, even unto death, that he may be found true and loyal to his Master.

"Believe on the Lord Jesus Christ"

IT was at midnight in a Philippian dungeon that the above simple words were spoken, and the circumstances were such that but few would have chosen them for the setting of one of the greatest of the simple sermons recorded in the book of the Acts. How few could have spoken

them with power even under more favourable conditions! Yet there rang out in those watches of the midnight the crisp, firm message of the faithful apostle who told his jailer the way of life, saying, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Arrested on the streets of the city on a false charge made by two base fellows who had lost their ill-gotten livelihood through the healing of their slave girl by Paul, Paul and Silas had been scourged and with lacerated backs cast into the inner prison and made fast in the stocks. With dauntless courage in that hour of trial they sat in the darkness, lifting up their voices in hymns of praise that they were counted worthy to suffer for the sake of their Master. Their stripes were forgotten, their pain assuaged as they saw the vision of one torn on Calvary for them. They saw by faith the fruition of the hope that was set before them, and their

that first word, Believe. Just what does it mean? Belief in its fuller sense means something that makes a change in a man's life. Believing on Jesus means an acceptance of His sinlessness, His purity, His spirit of mercy, His love, His self-effacement. It acknowledges His power to change, to save, to keep. In fact, the very root of the word *believe* in the Greek is the same as for the word *obey*, and in numerous instances in the New Testament one derivative word of that Greek root is used interchangeably for *obey* and for *believe*. And that is what the statement of Paul to the jailer includes. And acceptance



hearts welled up in praise to God. No discouragement theirs, only triumph. No complaining, but a paean of praise. No sorrowing, but gladness. No wonder the rocks were rent in answer, and prison doors swung open. And it appears to us there were others beside the Philippian jailer who had that night new thoughts enter their hearts and new desires into their lives. Some doubtless, who, like the thief on Calvary, acknowledged their Master and found pardon and salvation in Him.

But there is that simple sentence, "Believe on the Lord Jesus Christ, and thou shalt be saved." The promise hangs fully on

of Jesus Christ includes an acceptance of His laws, obedience to His teachings.

Paul spoke to the jailer from the "word of the Lord," and to "all that were in his house." As a result they all confessed their faith and were that same night baptized, openly confessing their *belief* and their willingness to follow their Master all the way. And their lives began to show at once the change that the spirit of Christ had brought into them as they sought to undo the cruel work of the scourge, and to make the lives of the apostles who had suffered for Him more bearable. And they rejoiced in God, says the record.

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Health and Temperance

Bathing for Health

One of the Greatest "Medicines"—Many Kinds of Baths
Some Things to Avoid

BY L. A. HANSEN



THE woman who said she could hardly wait till Saturday night to try her new bathtub may have been the one who took a bath every week, "whether it was needed or not." But she certainly was mistaken if she thought that the benefits of a bath are merely a week-end affair. There is more to a bath than simply a routine program item.

Baths of various kinds are now reckoned among some of the most valuable health measures, prophylactic and curative. The most common-sense sort of physiologic treatment is now given in many forms by this means. We have passed the day when water was not to touch the sick one. Even some serious fevers are now treated by means of immersion in the full cold bath, tubs on casters being provided for that purpose in many hospitals.

The real physiologic benefits of a plain bath are available even though the bath may not be taken by prescription or as part of a treatment. Water has medicinal properties whether one appreciates it or not. Its solvent properties are valuable within and without the body. Free water-drinking is beneficial as an aid in dissolving and eliminating the poisons of the system.

Twenty-eight Miles of Pores

The tub bath benefits the entire system. The skin is one of the most important excretory organs of the body. It is full of pores, which are the outlets of the perspiratory glands. These glands are small; but it is calculated that their entire number, if placed end to end, would cover a distance of twenty-eight miles. That means quite a bit of a surface body sewerage system, capable of carrying off a large amount of waste mat-

ter. Next to the kidneys, the skin is the principal means of removing water from the body.

The skin is also a means of regulating the body temperature through its perspiratory glands. When the body is at rest, the perspiration is slight and invisible. We call it insensible perspiration. When the body is active, the perspiration is more profuse, or sensible. We can then see it. If the air



about us is moist, it does not readily take up the body moisture, or perspiration. If the air is dry, the perspiration readily evaporates from the body, being absorbed by the atmosphere.

When the air is warm, dilation of the pores takes place, causing freer perspiration, and the blood vessels are dilated, bringing more blood to the surface of the body to be cooled. The opposite is the case when the surrounding air is cooler than the body, the pores and

the vessels contracting, inhibiting the circulation of blood in the surface tissues and retaining the heat of the body.

Forget the Physiology of It

Forget that this is physiology, and remember that it means much to your bodily comfort and to your permanent health. The constant scaling of the skin, visible to the eye only on the scalp, in the form of dandruff; the steady excretion of moisture and waste matter; the presence of sebaceous or oily matter—all tend to clog the pores of the skin, interfering with its important functions.

Bathing removes this collection of dead skin scales, waste matter, body dirt, and other impure matter. Bathing thus becomes an important factor in relation to the health of the body.

Baths of different temperatures have different effects, and are to be taken accordingly. As a matter of distinction, we divide temperatures as follows:

Hot bath,	100° to 110°
Warm bath,	90° to 100°
Tepid bath,	80° to 90°
Cool bath,	70° to 80°
Cold bath,	70° and below

The hot bath should be taken with caution, usually under medical advice. It should be short, exhaustion being carefully avoided. Its physiologic effects are marked, making it valuable for inducing quick perspiration, restoring body warmth, relieving pain under certain conditions, and as a stimulant. As stated, it should be used only under proper supervision, as it is also a powerful means of harm.

Helpful in Inducing Sleep

The warm bath will also cause perspiration, by dilating the blood vessels. It will often relieve body soreness, so is good for the one who is weary from a hard day's work. It is soothing, and is valuable in helping to induce sleep, for which reason it is best taken just before retiring.

The tepid bath has no decided physiologic effect. It is of a suitable temperature for an ordinary cleansing bath.

The cold bath is a stimulant, and is best taken before breakfast, soon after rising. The after effect is usually pleasanter than the bath itself. The duration of the bath should be short. If prolonged beyond a plunge, it should be accompanied by rubbing of the body while in the water.

The cold bath may be taken in the form of a shower, which offers additional stimulating effect by the force of the water. In the absence of tub and shower, a bowl of water will serve for what is termed the sponge bath, with or without a sponge.

The tonic effects of the cold bath make it worth while for most people. One may become gradually accustomed to it by graduating the temperature of the water, and by bathing only a portion of the body at a time, with the rest covered.

It is important that a proper reaction follow every cold bath. The immediate effect of the bath is to contract the surface blood-vessels, driving the blood in. After the bath the blood circulation should be quickened, the skin showing a glow, and the body feeling warm. Reaction may be assisted by vigorous rubbing with a coarse towel.

Practices to Avoid

A bath should not be taken soon after eating. The stomach needs a good blood supply for its work of digestion, and the blood would be drawn from the stomach to the surface of the body by the bath.

The bathroom should be well ventilated, but free from drafts. A hot or warm bath should be closed with a lowering of the temperature of the water by a few degrees.

A prolonged warm or neutral bath should maintain an even temperature, not allowing it to fall to a point where chilling will be caused.

The soap used in the bath should be made of fresh fat or oils, and should not contain too much alkali, which is irritating to the skin, and will make it rough. Medicated soaps have not met anticipations as to their therapeutic value.

In filling the bathtub, run some cold water in first, as a matter of protection to the enamel or the paint, as hot water is destructive to these.

The Rewards of Punishment

"DOCTOR," called the small boy, "come up to our house quick!"

"Who is sick at your house?" said the doctor.

"Everybody but me. I'd been naughty, so they wouldn't give me any of the nice mushrooms pa picked in the woods."

Home and Young Folk

"Little Scotch Granite"



BURT and Johnnie Lee were delighted when their Scotch cousin came to live with them. He was little, but very bright and full of fun. He could tell curious things about his home in Scotland and his voyage across the ocean. He was as far advanced in his studies as they were, and the first day he went to school they thought him remarkably good.

At night, before the close of the school, the teacher called the roll, and the boys began to answer, "Ten." When Willie understood that he was to say "ten" if he had not whispered during the day, he replied, "I have whispered."

"More than once?" asked the teacher.

"Yes sir," answered Willie.

"As many as ten times?"

"Maybe I have," faltered Willie.

"Then I shall mark you zero," said the teacher, sternly, "and that is a great disgrace."

"Why, I did not see you whisper once," said Johnnie, that night after school.

"Well, I did," said Willie. "I saw others doing it, and so I asked to borrow a book; then I lent a slate pencil, and asked a boy for a knife, and did several such things. I supposed it was allowed."

"Oh, we all do it," said Burt, reddening. "There isn't any sense in the old rule, and nobody could keep it; nobody does."

"I will, or else I will say I haven't," said Willie. "Do you suppose I would tell ten lies in one heap?"

"Oh, we don't call them lies," muttered Johnnie. "There wouldn't be a credit among us at night if we were so strict."

"What of that, if you told the truth?" laughed Willie, bravely.

In a short time the boys all saw how it was with him. He studied hard, played with all his might in playtime, but he lost more credits than any of the rest. After some weeks the boys answered, "Nine" and "Eight" oftener than they used to. Yet the school-

room seemed to have grown quieter. Sometimes, when Willie Grant's mark was even lower than usual, the teacher would smile peculiarly, but said no more of disgrace. Somehow it made the boys ashamed of themselves seeing this sturdy, blue-eyed boy tell the truth. They nicknamed him "Scotch Granite," he was so firm about a promise.

At the end of the term Willie's name was low down on the credit list. But the very last thing that day was a speech by the teacher, who told of once seeing a man muffled up in a cloak. He was passing him without a look, when he was told the man was General Garibaldi, the great Italian hero.

"The signs of rank were hidden, but the hero was there just the same," said the teacher. "And now, boys, you will see what I mean when I give a little gold medal to the most faithful boy—the one really the most conscientiously 'perfect in his deportment' among you. Who shall have it?"

"Little Scotch Granite!" shouted forty boys at once; for the child whose name was so "low" on the credit list had made truth noble in their eyes.—*British Evangelist*.

Making Window Glass

By CLARENCE SANTEE

THERE are, no doubt, many who have never had the privilege of going through a plant where glass is made. To such it may be of interest to read some of the different processes through which it passes from the sand heap to the panes of glass ready to be shipped.

Five ingredients are ground together: a certain kind of sand, lime, salt cake, sodium, and coal. A certain per cent of each is carefully weighed out and put together. When ground together the substance looks much like cream-colored meal or flour. This is shoveled into a metal box fastened to the end of a long iron bar that is hung by framework from above. This bar is heavy enough to about balance the box filled with the sand and broken glass that continually accumulate

in different parts of the factory. It is about twelve feet long. As the man swings it around toward the furnace, another man from about the same distance away, pulls back a lever, and the furnace door is raised enough to admit the box filled with the mixture. The heat of this furnace is intense. The long bar and the lever to raise the door allow the men to place the material to be melted within the furnace while standing at a distance from its mouth.

This material is quickly melted, and lies in the furnace, a fiery liquid. From other apertures men insert a hollow bar with a knob on the end, turn it in the thick liquid, and remove it to cool the bar with water, and thicken the melted glass that adheres to the bar. To obtain enough to make one sheet of double-strength glass, the bar is placed in and turned and removed about four times.

When enough has been gathered on the end of the bar to make the desired size of glass, it is called a "lump." It is then taken to an iron pan rounded to receive it, with sawdust in the bottom to keep the heated lump from sticking to the pan. Here it is rolled back and forth, and air is blown through the bar into the lump. It gradually lengthens and widens, until it looks like a red-hot demijohn. It is then taken to an open furnace, or oven, the bar balanced by a hook upon a movable crane, and the glass is inserted through the opening into the furnace and turned rapidly, the man often blowing through the bar and enlarging the glass into a beautiful cylinder. From time to time he removes it from the furnace, and suspends it down into an open pit, where he swings it slowly to and fro, still blowing into it, enlarging and shaping it.

When brought to the desired shape and size, the man again places the end in the mouth of the furnace, and again blows through the bar. This opens a hole at the farther end of the cylinder, called the "hole end." He again swings it into the pit and deftly shakes off the whole end, leaving an open cylinder at that end. This may be ten or fourteen inches in diameter, according to the desired size of the sheet of glass. This glass cylinder is then laid upon a wooden frame with grooves made to receive it, and the bar is carefully removed with some of the glass that surrounds it. Then a small piece of melted glass is brought and stretched around the end of the cylinder, while at a

great heat. This is allowed to remain a few seconds, when the whole end of the cylinder comes off at the line that was encircled by the thread. An iron rod is then brought with one end red-hot, and slowly drawn through the cylinder against its lower side, until it snaps and the cylinder is parted on its lower side from end to end. It is then taken to another oven that has four large flat stones composed of fire cement, perfectly level and smooth. This oven is also intensely heated, and as the cylinder is placed upon one of these stones by a long iron bar, it gradually softens and soon it can be spread at the place that it was cracked apart. It is interesting to see this large glass cylinder slowly unfold until it lies flat upon the stone.

The man then takes a float, called a "speiss," fastened to the end of a long bar, and draws it back and forth over the glass until the glass is perfectly smooth. The stone base is then turned until another stone is before the opening, when the process is repeated. By the time the fourth stone composing the base, or floor of the oven, has been used, the first sheet of glass has cooled, and is removed to a frame which carries it back to a vat-room. When taken out, the glass looks clouded and gray. It is then, with several other sheets, placed in a frame, slightly apart, and lowered into a vat filled with hot water and sulphuric acid. It remains there but a minute, and comes up clear and transparent. The sheets are then taken to large tables that have measures traced upon them, and there cut into such sizes as may be desired. These large sheets, three or four feet wide by five or six in length, are quickly cut into panes of different sizes, and are ready to pack.

The Lowest Rung of the Ladder

A YOUNG friend of mine who had been out of work for some time, through no fault of his own, came to me with much satisfaction, to tell me that he had found a situation and was already at work. As he named the situation, it seemed to me that it was hardly to be compared with positions he had been accustomed to, or in keeping with his abilities and deserts. It may be that a little of my feeling of doubt as to this move crept into my tone as I asked,—

"Is it a good place, John?"

"That's according to the way you look at it," he answered. "It's a good place to start

from, but it wouldn't be much of a place to stop at."

I looked at John and my respect for him grew. The instinctive philosophy of his reply that showed the difference between start and finish, between beginning and ending; the discernment shown that that which might be altogether impossible to regard with satisfaction as achievement, might be accepted gladly as a chance to begin to achieve, pleased me wonderfully. I reached out and took his hand and gave it a hearty shake. "A young man who takes a position with the definite purpose in his mind that it is a place to start from, not a place to stop in, will be found making his way up," I said.

One trouble with many men—young and old—is that they seem to be unable to make the distinction John made. To them a situation is a situation. Hence the struggle to find a place in which they will be easiest and most comfortable and best paid. Hence the jubilation when a young fellow secures a position where labor is light and where his remuneration comes in a check as "salary," instead of in a pay envelope as "wages." Hence the long-drawn-out period of waiting "for a place." If all the time and energy wasted in a single year in looking for places could be put into even the least remunerative labor, the world would be vastly better off both as respects its working force and the rewards of service.

Among my acquaintances is the son of a man who was once wealthy. This young fellow is always seeking a situation. On the surface there seems to be no special reason why this should be. He has a good address and fair abilities. He has rather more than the average educational advantages. He seems to be in earnest. But there is scarcely a bank or large mercantile concern in his city at which he has not applied for employment, and he is still depending upon his father for support, waiting for just the right business to evolve. He would consider himself insulted by the offer of such a position as John accepted. Oh no! he wants to start where he can become established. He would not for a moment think of doing work that he considered beneath his "dignity," or of serving even for a little while as a private in the ranks of the army of toilers! And therefore it is, that the world, which is rather an exacting world, and certainly a very busy and earnest world, with little time or patience for whimsies, gives him the go-by, and hands

out its allotments to those who have stood ready to catch the first ball thrown so as to "get into the game."

We would not disparage high ambition or discourage any one from seeking the best; and without question it is possible to be too easily satisfied, and to settle down contentedly on a lower level of service and achievement than one should occupy for long. But we cannot emphasize too strongly the truism that all honest work has its worth and dignity and that it is better to take a lowly place for the sake of getting into line than to sit waiting for just the kind of position that "we like." One doesn't at all commit himself to the proposition that he is a bottom-of-the-ladder man by being willing to plant his foot on the lowest rung. Ladders were made to be climbed, and there is always in the lowest rung the challenge of all the rungs higher up even to the one at the top. And, on the other hand, one does not prove to a skeptical world that he is a top-of-the-ladder man by idly waiting for the ladder to be lowered so that he may step on its topmost rung at once. Far more convincing proof is afforded by the cheerful acceptance and zealous discharge of the work that lies at hand.

Out of its ages of experience the world has learned the wisdom and the truth of a declaration in a very old Book, to the effect that faithfulness in the things that are really worth while, is to be expected only from those who show themselves faithful in things that seem to be least.—*Joseph Kennard Wilson, D. D.*

The Virtue of the Bath

IN a recent speech the warden of the great Sing Sing Prison in the United States said that among the methods for improving the spiritual status of the criminals under his charge he had found baths in the river of the utmost value. This discovery is in entire accord with recent authoritative opinion on the effect of bathing upon the mental and probably the moral state of the bather. The testimony of principals of schools is to the wonderful effect of the ordinary school bath upon more or less defective children. The enhancement of alertness following immediately and lasting for a longer or shorter period is evident. John Wesley, quoting from the Talmud, has taught that "cleanliness is next to godliness."—*Selected.*

A Trophy of His Grace

IN the heart of China one day there were a dozen women around me, and, sitting right at my feet, a woman I had never seen before, poor and degraded. I could see at a glance she had lived a sad life. Her hands were hard with toil, and she seemed stupid.

We were talking about the power of Jesus Christ, and how he even cast out evil spirits and delivered people who were tormented with devils. She had never heard of Christ before, never heard his name, but she stopped me several times, asking, "It is true?" I assured her over and over again that it was certainly true.

Toward the end she said one thing more, "Does Jesus Christ do those things now, today?"

What would you have said? There is nothing so powerful as a present experience of the power of Jesus Christ, enabling one to assure those who never heard of him before that these things are true.

She went away and gave her heart to Jesus Christ that night, and he wrought in her a most wonderful transformation. She came a few days afterwards, and said:—

"I know now that what you told me the other day was true."

"How do you know?"

"He has done it for me. . . . Are you going to another city where they have never heard of Jesus?"

"Yes"

"Are you going soon?"

"Yes, soon."

"Have you a servant to go with you?"

"No."

She said: "I am going with you, and I will do your washing and make shoes. I love you, and I love your Jesus."

The end of it was, she came. She was truly converted, but very rough. I felt, however, there was a soul filled with love to Jesus, and I spent a great deal of time in teaching her and in praying for her. I taught her all I could of the life of Christ, and the way to teach the gospel.

There came a day when there was a great fair, and hundreds of women crowded to see us. While I was speaking to them I lost my voice, and could not go on talking. The room was full, and this woman was sitting near me. She had been a Christian two or three months, and, turning to her, I said:—

"You see I cannot speak any more; will you tell the women the rest?"

She said, "I cannot preach, don't ask me to do such a thing."

"Well," I said, "if you don't they will have to go without hearing, and perhaps never come again. The Holy Spirit can help you, and make you tell them far better than I can. Won't you ask him?"

She bent her head in prayer for a moment, and I sat praying for her with intense earnestness, feeling that it was a crisis in her life, and might prove such for many souls.

Presently she raised her head, looked around, and I saw what had happened. Never shall I forget the light which shone upon her face as she began to try to tell the certainty of those things that she herself had known about Jesus. She forgot me, and the time, and everything, and just poured out her heart before those women. If ever I saw anybody filled with the Spirit of God, it was that woman that day. She went on for an hour or two without a pause, and no one made any move toward leaving. Many of them had never heard of Jesus. They had never had a missionary until two weeks before. A woman sitting in the room gave her heart to God and still lives a consistent Christian life. Best of all, the speaker was saved from herself, and filled with the Spirit, and became from that time such a teacher of the gospel that I never thought of speaking when she was present.

Men have often said, when she has preached half the day: "We don't want to go home, we never heard anything like this before. You go to bed, and let this woman stay and talk; she can talk all night."

I have wakened in the middle of the night and heard that woman, in the dark, still telling of Jesus to those who were so eager to hear. Sometimes they would ask her questions, and even go to sleep and wake up and ask more questions, and early in the morning would be listening still. The power of the Spirit in the life of that woman was simply wonderful. It left nothing to be desired, nothing. One could not wish for anything more reasonable, logical, clear, persuasive, tender, full of love and the power of the Spirit, than that dear woman's message to others.—*Silent Evangel*.

JUST OFF THE PRESS. Seventh-Day Adventists: The Reason for their existence as a Denomination. By F. M. Wilcox. Price one pice. International Tract Society, Lucknow.

The OUTLOOK

A London Letter

By W. T. BARTLETT, Editor of *Present Truth*, London

The following resume of religious conditions in England since the outbreak of the war is so excellent that we felt it would interest all our readers. We quote it entire from one of our exchanges.—Editor

IT is difficult to convey a fair idea of religious life in England at the present time. One set of statistics seems to indicate a decline, but other facts point in an opposite direction. In one sense the war overshadows everything. At the same time, great religious movements are being launched. While some hold that the strife which is rending Christendom marks the final collapse of the Christian religion, many who had been indifferent or hostile are feeling their way back to the faith of their fathers.

Noble Achievements

For several years past, the free churches of England—the Congregationalist, the Baptist, and the Methodist—have seen their numbers grow steadily less; and this dwindling process, naturally enough, has not been arrested by the war. The missionary societies have also suffered financially; and with the beginning of the present year, two of them—the London Missionary Society, which is identified with the Congregational church, and the Wesleyan Missionary Society—found themselves facing a crisis. The London Missionary Society announced that it felt itself compelled to withdraw from certain important stations in Calcutta and elsewhere unless the regular income could be increased by \$100,000 per annum. A few ardent spirits protested against the idea of retrenchment, and succeeded in inspiring the Congregational churches with their own enthusiasm, so that the whole sum was quickly raised. The Wesleyan Missionary Society made a similar demand upon its supporters, and this also met with a satisfactory response, which cleared off the whole of the outstanding debt. The result was that the Wesleyan Missionary Society raised a larger sum for missions than it had collected in any previous year. These cheering facts give evidence that God has many faithful people in the churches, through whose loyalty and devotion He will find the

means to finish His work in the earth, notwithstanding all the difficulties that may seem to bar its pathway.

Debtors to Missions

The task of carrying the gospel to the heathen world seems to lay a heavy burden upon the churches; but if the truth were known, it would doubtless be found that the churches owe far more to the cause of missions than it owes to them. But for the recognized necessity of giving to the people in darkness the simple gospel, the churches would no doubt have yielded far more than they have to the insidious attempts to undermine the Scriptures and substitute for them a religion of human devising. The call that comes continually to preach the gospel in the regions beyond keeps the church to some extent in sympathy with the spirit of the Master and the realities of the message.

War-Swept Illusions—Scholarship Incompetent

The world war has also done something to strip away the illusions that had veiled the gospel from the eyes of many. We hear little now about the evolutionary development of mankind, the sure progress of the race toward a divine goal. German rationalism in the colleges and in the pulpits is out of fashion. Even in quarters where it had been most at home the critical spirit has been cast out. A notable illustration of this is afforded by the *Hilbert Journal*, which is the organ of the Unitarian school of thought in this country, and has stood for the most advanced positions of the higher criticism. In its January issue, Prof. E. Armitage, of Bradford, dilates on the "incompetence of the mere scholar to interpret Christianity." Speaking of the German theologians, whose learning has carried so much weight in times past in England that to dispute their dicta was considered presumptuous and a mark of ignorant folly, he writes:

"A moment has come when their acumen

and their learning seems to us to have issued in a disastrous failure, and we are saying to ourselves, with a new emphasis, that scholarship can never be enough by itself for a true apprehension of the things of Christ, but that there must be an experimental knowledge of those things as well, or the keenest scholarship will miscarry. . . . Excepting as a man is spiritually rooted in the religion, he can make nothing but blunders in the theology; it will degenerate into a metaphysics, groping a blind way through the unknown. Whilst, therefore, the Christian student can never turn away from the Christian records, it is only as being indeed a Christian that he is competent to handle them. . . . The question that is anterior to all others in weighing the evidence upon which a spiritual religion rests, concerns the man himself who is weighing them. It is not a question of his honesty merely, or his diligence, or his intelligence, but of his first-hand knowledge of such experiences as lie behind the records before him. . . .

"Supposing we were for a moment to imagine that the aim of New Testament scholarship had been fully realized, that all the hard critical questions were answered, and that competent judges assured us that we could now say for certain when and where this Man Jesus was born and was brought up, what He really said and what He did, and knew all the circumstances of His end,—should we be very much nearer our goal? Should we be much further on religiously? On the contrary, all would still be left to do. For what would have been here given us save a Jesus after the flesh? And what would save us from turning away from Him in contempt, as did the Jews of old? . . .

"It is of importance, in this moment of what we deem to be a spiritual breakdown in our German teachers, to realize afresh the *incompetence of the New Testament scholar for his task if he have no inward knowledge of the Lord*, no 'spiritual experience' of the meaning of Christianity. Granted this experience, and the whole attitude of the scholar changes toward the difficulties which the records present. . . . It should not be supposed that a finer scholarship, a juster criticism, can ever in the future alter the terms on which men will receive Christ unto salvation through the Scriptures, for it were vain to imagine that the literary and historical evidence will ever be so marshaled as that unspiritual men will be constrained to own His claims. The act of faith must ever be a venture of the soul. The

man who will be a Christian must ever come forth at the call of Christ from all earthly securities, and dare to follow whithersoever He leads."

Such admissions mark a striking change in the mind and hearts of some at least of the pioneers of modern religious thought. If we get away from the wild and soaring fancies of recent years, and return to the sober truths of the gospel, the war will have accomplished at least one good result.

A Return to the Cross of Christ

Dr. P. T. Forsyth is one of our strongest theologians, who has often stood against the current to champion the cause of a Scriptural gospel. He declares that the great need of the churches is a return to the cross of Christ.

"We are in the kind of world crisis in which creeds are reborn for history. St. Augustine wrote the 'City of God' amid the sack of Rome. We shall therefore need, as none living ever before felt the need, a religion which shows that it possesses the innate power of the holy to deal with the wild beast which a high and godless civilization shows itself to be."

"Not Going Well"—A Human Remedy Suggested

There is a wide recognition of the crisis at which the churches have arrived, and a consciousness of lack of power to meet the need. Some have suggested a great national mission to call England to repentance and reformation, but many earnest souls in the churches are asking of what avail such an appeal could be until the churches show themselves manifestly enriched from a supernatural source of moral power and spiritual authority. In all directions the confession is made that the churches have not been the leavening influence they ought to have been, that the world has found out their impotence, and has ceased to listen to their formal presentation of a powerless gospel. The principal remedy that has so far been suggested for the weakness has come from the Rev. J. H. Shakespeare, who is president for this year of the Free Church Council. For some ten years past he has been identified with the idea of a reunion among all the dissenting churches; and this year he has taken advantage of his official position to submit the matter to the consideration and the judgment of the Free churches. He believes that in this present crisis the Free churches have come to the crossroads.

"We have reached a stage in the religious life of this country when, if we are simply denominations, and not a united church, we are doomed. . . . It is certain that things are not going well with us. I think the situation is more serious than we are prepared to recognize. . . . For years there has been a continuous decline in members and Sunday school scholars; and unless it can be stayed, the Free churches must slowly bleed to death. . . . Denominationalism is a decaying idea. It makes less and less appeal to our own people—that is, to the very people upon whom its success depends. The denominational tie counts for less than it did with the most eminent of our ministers. They already regard themselves as ministers of the Free Church rather than of a particular section. As for the people, with very little pressure the barriers fall. Sectarian distinctions have ceased to be a vital issue. The old feuds have died out. Every great truth or sacred principle which was the ground of separation is now accepted by the entire Free Church. The things that divide us are forms of government or an ordinance."

Uniting for Politics

Although Mr. Shakespeare thus decries denominationalism, he does not propose that the denominations shall sink their individuality in one common organization. That may come in the end; but all he asks at present is confederation between the Free churches, and he suggests that it should be on the model of the United States of America.

"The great unions and conferences should be asked to appoint representatives to act on a united board, to explore the possibilities and implications of Free Church union, and to prepare a national scheme. . . . The inquiry should include the basis of doctrine and policy for a United Free Church of England, the conditions of an accredited ministry, combining order and flexibility, leaving an honorable place for lay effort and evangelism, on what terms it could be a common ministry, passing from one church to another, how to deal with overlapping both by way of prevention and the relation of such a union to our theological colleges and foreign missionary work. The range and possibilities of a United Free Church are endless."

The decision of the National Free Church Council to act on the suggestions of Mr. Shakespeare was carried without a dissentient vote. Now it is for the Free churches

to find some way by which they can reconcile their denominational interests with their desire to belong to a church which, although not established by the state, shall be national. One motive behind the plan is to procure additional political weight for the Free churches. In his address, Mr. Shakespeare remarked that a government that trembled before a labor party or an Irish minority simply trifled with themselves.

A Voice in the Wilderness

On this particular point, Dr. W. E. Orchard, for one, fears that the Free churches may miscalculate the real secret of influence with the nation. He says:

"The church that is going to win the respect of mankind in the future must be a humble church, or the unlikeness to her Lord will be easily recognized. It is now only a penitent church which will ever again have power over the world; a church that is mindful that there is a past to be atoned for. And if, before the one church is restored to us, we feel that other branches of the church remain in sin or treat us unfairly, let us see whether an example to the contrary and the exercise of a heroic charity will not effect more than castigation and opposition. If we really possess the truth, the heart of man will find it out. It will soon be noised abroad if Christ is really in our house."

What Freedom Means

Dr. Orchard fears the Free churches may be assuming a little too much in calling themselves "Free." "The more one thinks of it," he says, "the more one feels that the title 'Free' is also something to be earned. It will be easier to be united than to be free, or to be a church. The church that is truly free," he says, "must be free not only from state control, but free also from the glamour of the modern state ideal, with its false conceptions of prestige and its futile trust in force. We must move far away from any Erastian submission to the state, further even than the doctrine that the state and church should exist side by side; with its fatal confusion of the things you may not do as a Christian, but may do as a citizen. We must be free from alliance with any political party, and especially free from having our gospel whittled down to state necessities, or our belief in God or man narrowed to the pronouncement of bankrupt politicians."

In the early weeks of the war it was hoped by many that a great religious revival was

about to sweep over the United Kingdom, and to bring in with a rush reforms that had limped painfully along for many years. That hope has been disappointed. It may have been unreasonable. But though there has been no stampede from the banner of the powers of darkness, the soldiers of the cross have had opportunity to see more clearly the real

strength of the powers they have to fight. There are many indications that God is bringing good out of the evil. While some may resort to worldly and mechanical methods to bring in the kingdom of God, others are learning that vain is the arm of flesh, that except as God Himself builds up His spiritual temple, "they labor in vain that build it."

QUESTION CORNER

Protestant Rule of Faith

What is the Protestant rule of faith?

—A. O. F.

The Bible and the Bible only. It is its own interpreter, scripture verifying scripture to give the only safe rule for the guidance of the Christian. There is no other, and God never commissioned men to give other laws to His people. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

Which Church is Right?

Of the many conflicting forms of Protestant Christianity, which is the true one?

—A. O. F.

That which comes nearest to the Word of God, the Bible, both in its teachings and in the life of its followers. God has given but one guide for the human race, His holy word. The faith which holds to it, obeys its precepts, and lives nearest to the divine Example revealed therein, is truly Protestant and truly Christian. It must be the individual life that tells with God, however, for He saves not by churches, but by individuals.

Effect of Stuffy Air Upon the Appetite

Winslow and Palmer, having noted that vitiated air apparently causes diminished appetite for food, placed in an observation room men and women, who were supplied with fresh air on certain days, and on other days no fresh air was supplied, and the products of respiration were allowed to accumulate. The temperature and humidity, however, were so regulated as to be the same on days when the rooms were ventilated as when they were not ventilated. On each experimental day a meal was served to the subjects after they had been in the chamber from two to three hours, the meal consisting of definite weighed amounts of food, and the amount actually eaten was determined. As a result of these experiments, the investigators concluded that there are substances present in the air of unventilated occupied rooms which in some way, and without producing discomfort or detectable symptoms, diminish the appetite for food. It would seem from this that there is at least one good reason why good ventilation is an advantage.

NEWS NOTES

—Sir Ernest Shackleton, who was marooned in the Antarctic and for the relief of whom an expedition was being fitted out by the British government, has reached Port Stanley, Falkland Islands, after a dangerous voyage in an open 22ft. boat from Elephant Island where he left most his party marooned in an ice cave. Relief expeditions will now be necessary to rescue the marooned men, as well as the members of the party who were left behind on the other side of the Antarctic continent by the other part of the expedition.

THE European War furnishes additional business not only for munition makers but for the Bible societies. The daily papers are telling of the shipment of Bibles by the British Bible Society in "tons" instead of, as usual, in the number of "copies." On January 14 the first consignment of 260,000 Bibles printed in German, Hungarian, Polish, and Bohemian left England for prisoners of war in Russia, the Swedish Red Cross committee having obtained permission from the Swedish government to transmit them free over the state railways. The consignment, which had been prepared by the British and Foreign Bible Society, weighed eleven tons.

A New X Ray

Charles H. Stanley, of the university at Seattle, who, since his graduation fourteen years ago, has been experimenting with radiology, has discovered a new ray, for which it is claimed that it gives better results than the Roentgen ray, and that it is not injurious to those who use it. If these claims prove to be true, the Stanley ray will probably soon replace the Roentgen ray both for diagnostic purposes and for treatment. The new ray is being investigated by Surgeon Lavinder, of the United States Public Health Service, and by a number of other physicians.

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559/16

"Believe on the Lord Jesus Christ"

(Concluded from page 189)

What whole-hearted rejoicing that must have been.

The question comes to each one of us, Do we really believe? Could we endure for Christ as did those apostles of old? Are we obedient to God in all that we know He requires? If not, why? "Believe, . . . and thou shalt be saved." Why withhold one little of what God requires? Do you hope to avoid the responsibility? It is impossible. There is but one way. And there is "none other Name." Come, brother, learn with Paul to rejoice in tribulation, counting it all joy. There will be many who profess Christ who will never see His kingdom simply because of unwillingness to go all the way with Him. Do not let it be you. Break with the world to-day, take Christ home to your heart, and know your Lord.

THE Ministry of Munitions has a Welfare Department with a staff of four lady inspectors. "They go round the munition works of England and Scotland, and where they find that the employers have been unable to organize comfortable conditions for their women workers they advise the appointment of a woman supervisor." The supervisor engages women and has to be consulted before one is dismissed. She interviews girls who wish to leave and finds out the reasons, also investigates complaints. She helps the girls to get lodgings and sees that they are not cheated. It is also a part of her work to select the over-lookers and to supervise the canteens. "These women," says the Director of the Welfare Department, "are among the comfortingly significant figures that emerge from the purposeless welter of war. They are assets to England; they introduce reason and sympathy into the snarling colloquy of labour and capital; and they mark that industry has at last recognized that women have brains as well as hands."

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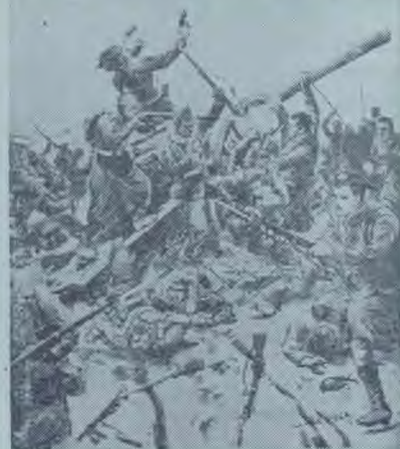
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