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HEBREWS VI. 19.

# GENERAL ARTICLES

## Christ and His Atoning Sacrifice

BY GEORGE W. RINE, LITT. M.



THE all pervading and unifying fact of the Bible is Christ, the Son of God. The central fact of this inspired portrayal of the eternal Son is His atonement for sin by the sacrifice of Himself. Christianity derives its meaning from Christ and Him crucified. The essence of the Christian religion is the sacrificial death of Christ. The fact that God in Christ, the Sinless One, died for the sins of the world, immeasurably transcends every other fact of history in the poignancy of its significance to universal humanity. That fact, and that fact only, makes possible the redemption of man from sin and death. It opens the portals of eternal life to sinners, who otherwise would be doomed to endless death.

### The Atonement the Effect, not the Cause, of God's Love

"Christ and Him crucified" is too momentous in its reach and meaning to be considered as a detached event. There must be some antecedent fact, of which fact Christ and Him crucified is the consequence. If the Spirit of God reveals a Saviour in whom we are to believe and whom we are to worship, He must, in order that our belief and worship shall be intelligent, reveal the cause of which the Saviour's work is the result. The soul cannot receive Jesus and Him crucified as an incident, a mere afterthought, a heroic means of succor in an unforeseen emergency. One feels instinctively that the Cross must be the result of a transcendently significant cause. That cause is, according to the Scriptures, *the boundless love of God for sinful men.*

This conclusion is made certain by the verdict of Holy Writ. Observe first: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." 1 John 4: 10. The

essential thought of this verse is that, in the incarnation and sacrifice of Christ, we have the supreme revelation of the love of God. Now, it is interesting to observe that this verse gets its force and meaning from the great pronouncement of the Master Himself: "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here is one of the numerous links that indissolubly bind together the Gospel and the Epistle of John.

### Timeless Fountain of Limitless Love

This thought, that Christ's work for a sinful world is the great and glorious revelation of God's love, suggests the question, What then does the mission of Christ declare in respect to God's love? In the pantheon of deities, some of them cruel and lustful, some of them the embodiment of all vices, some of them negative and neutral, some apparently lustrous and fair, not one reveals the momentous secret that the center of universal being is a *heart*, the *divine* heart, the timeless fountain of limitless love. We know what a man is by knowing what he does. So we know what God is by knowing what He does. Hence John does not argue with you in the severe formulas of logic. He simply declares, in calm, lucid utterances, what Christ *did* for sinful men, and leaves his testimony to work its way into our convictions and affections. He virtually says: "I do not syllogize; I simply say, Look, and see what God has *done* for you, and you shall know that God is love."

### The Different Love of God

The Cross of Christ testifies regarding the love of God that it is, first, a love independent of, and prior to, our love. The beloved disciple says that we love God "because He first loved us." This statement carries with it the unmistakable implication that God's love to us is, in a very real sense, something

very different from the love we bear to Him. I love God because I know Him to be supremely good, wise, gracious, and glorious. Why, from all eternity, did He love me? Is it because He sees me to be in any way comely and lovable?—No; for "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." We have the further assurance that it was "when we were ENEMIES" that "we were reconciled to God by the death of His Son." Rom. 5: 8, 10. We observe, then, that there are two kind of love. One—God's love—is the love of benevolence; the other—our love—is the love of complacency. "Complacency" means a happy or pleasurable feeling. We love that which is inherently attractive—graceful, beautiful, lovable. We love God because He embodies all that is beautiful and good and great. Our love is exclusive and involuntary and partial. God's love, the love of benevolence, is inclusive and voluntary and universal. God loves us, not because we love Him, but because He is God and therefore is love. When we become so filled with God, and, accordingly, with His love, then *our* love is benevolent, generous, impartial, and therefore universal.

#### Love Gives Its Best

Again, Christ's mission in coming to this world to give Himself a ransom for our sins, testifies, in respect to the love of God, that it gives its best. John tells us that God "sent His Son" to be the Saviour of the world. That word "sent" is a reflection of that more tender word in "the little Gospel"—"God so loved the world, that He GAVE His only-begotten Son." Paul seems to accentuate the word when he says, "delivered Him up for us all." In the same verse Paul suggests to us a mysterious but significant parallel when he says, "He that spared not His own Son." Is not that emphatic word "spared" a distinct allusion to the story of Abraham's sacrifice of Isaac?—"Seeing thou hast not withheld thy son, thine only son from Me." And so we see that God's love for sinners, for His enemies, constrained Him not only to send, but to give, and not only to give, but to "deliver up" His Son as a propitiation for the sins of the whole world. How clearly we see, then, that it is not because Christ died for His sinful creatures that God loves them, but it is because He loves them that Christ died for them. The Cross is not the cause, but the effect of God's love.

#### The Necessity of the Atonement

First, sin means lawlessness. The Word testifies, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3: 4. Now, a broken law demands legal satisfaction. The death penalty was attached to sin from the beginning. "In the day thou eatest thereof dying thou shalt die." This pristine warning is crystallized in proverbial form by Ezekiel in the words, "The soul that sinneth, it shall die." The broken law of God must be vindicated and maintained. The penalty must be executed. There must be satisfaction to the principles of divine justice, law, and government. Upon the maintenance of the sanctions of the law, all government ultimately depends for both its integrity and its permanency.

As all government is based upon law, sin, which is an infraction of God's law, is clearly an offence against His government—an act of rebellion, of treason. Sin therefore calls for condemnation—condemnation unto death. Yes, it is eternally necessary that the Most High should maintain the inviolability of His own government and authority as the eternal Sovereign of His universe, while extending mercy to transgressors. How exalted is the conception of God's law which the tragedy of the Cross gives us! The Holy Spirit testifies of that law that it is "spiritual," and "holy, and just, and good."

#### God Must Condemn Sin

When we think of God as Absolute Righteousness, the existence of a moral necessity in His nature calling for the condemnation of sin becomes a self-evident proposition transcending the need of demonstration. For be it remembered that sin is "all unrighteousness." Apart from the condemnation of sin, God the all-righteous is unthinkable. The late Dr. Charles Cuthbert Hall once said that there are but four possible attitudes toward sin,—ignorance, indifference, consent, condemnation. It is inconceivable that the omniscient, the righteous, the holy God can be either ignorant of, indifferent to, or sympathetic toward sin. God the absolutely righteous must condemn sin, *must* under the moral necessity of His being. Now there are only two ways by which condemnation is expressible to man on the part of God; namely, through precept and through penalty. Should the first fail, recourse can be had only to the second. To the unfallen

race, God condemned sin by precept; "Eat not of it; for in the day thou eatest thereof, thou shalt surely die." Even then the wrath of God was revealed from heaven against all sin, all ungodliness and unrighteousness of men. The judgment of God was made known to innocent man—that they which commit such things are worthy of death. The condemnation of sin through precept was fully published: it was written in the conscience and spoken in the law. In openly condemning sin and warning against it God was simply true to the righteous necessity of His nature.

But we all know the tragic sequel. Man prostituted his God given freedom by challenging the precept of God. Hence we read: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12. Condemnation by precept having failed, condemnation by penalty became therefore a moral necessity in the nature of God. Infinite repulsion must obtain between God the Righteous and sin. To suggest forgiveness of sin without sacrifice would therefore suggest a knowledge of sin on the part of God unaccompanied by His condemnation of it. Thus the holy sacrifice of the God-Man, Christ, meets, on behalf of a beloved but sinful humanity, that righteous necessity in the nature of the holy God for the judgment and condemnation of sin. Accordingly, the Holy Spirit declares, "God sending His own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh; that the requirement of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 3, 4, A. R. V. margin. God, who is absolute righteousness, and sin, which is "all unrighteousness," must, in the very nature of things, be mutually exclusive. Either sin or God must be abolished. But God is an absolute being, and therefore cannot be abolished. He is the "I Am," the Timeless One. Hence the very nature of God requires sin's extermination.

#### This Necessity Met in the Death of Christ

The atoning death of Christ is God's way of love to meet the inexorable demand of His own inviolable righteousness, that sin must be condemned unto death before it can be forgiven. Jesus dying on the cross is God's condemnation of sin. Christ becoming obedient unto death, therein consents to that law of righteousness in the very nature of

God which condemns sin. That condemnation and judgment of sin was made on behalf of the whole race. John so declares: "And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 John 2: 2. Again we are assured that by the grace of God Christ tasted death for every man. Heb. 2: 9. All sin was judged and condemned unto death in the sacrifice of the Lamb of God on Calvary's cross. For, "Upon Him were placed the iniquities of us all," attests Isaiah. Aye, "the sins of the whole world" were imputed to Him. He who knew no sin, was made "to be sin for us, . . . that we might be made the righteousness of God in Him." 2 Cor. 5: 21. He "bore our sins in His own body on the tree," is the Spirit's verdict through Peter. He has suffered, the just for the unjust, to bring us to God. In full measure did every human sin receive sentence to death in the death of Christ, the universal Sin-Bearer. Accordingly, when the Lamb of God, God's sacrificial offering for the sins of the whole world, was nailed to the cross, all the sins of all men were nailed there.

#### The One Obstacle Removable by Man

And now, only one obstacle remains in the path of God's forgiveness of sin—the will of each individual soul. Why, therefore, should not every individual sinner identify himself with Christ in His death by trusting in Him as God's all-efficacious sacrifice for sin? Why should I not glorify the righteousness of God in the condemnation of sin by this identifying of myself with the divine Sacrifice? Or shall I turn away from Christ, proud in spirit, hard in heart, trusting in my own righteousness, and venturing to believe that God will deny the dictates of His own wisdom for forgiving my sins without the solemn consent of my will, in the act of faith, to the condemnation of sin by the death of His only begotten Son? Christ is our impregnable Shelter from the condemnation of sin, if by faith we appropriate the stupendous truth that our sins were condemned in Him. But disbelieving or ignoring Him, we invite the judgment of sin unto death upon ourselves. Let us hear, and take at its full value, His own pronouncement through His beloved disciple: "He that believeth on Him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only-begotten Son of God."

# Current Events Fulfilling Prophecy

BY PASTOR I. H. EVANS

(Concluded)

YOU know that the last few months the whole public press has been aflame with articles and data of all sorts to arouse the public to prepare for war. Not only has the public press done this, but leaders of public opinion, organizers, and statesmen have all combined to arouse public sentiment as it has never been aroused at any time before, to prepare for war.

Said Christ: "Men's hearts failing them for fear." All over the world—in Russia, Austria-Hungary, portions of the Netherlands, France, England, Turkey, Italy, Portugal, Servia, and the Balkan States—already they are exhausting themselves in this death struggle. Just think of the situation! It is beyond utterance! It is the most awful desolation, the most life-destroying, the most property-wasting, the most bitter, unjust, causeless destruction that has ever been on this earth under man's control, since God made it! We are living in the day of God's wrath.

If this European war were all, it would be awful—unspeakable! But Europe is not the only country that is aflame with war. Our near southern neighbor, Mexico, is burning with revolution. It is in a panic of frantic fighting. For three years now that country has been in the throes of internal war. Life and property are not respected, and it seems as if the forces were determined to drag the United States into taking a hand in settling their troubles. But Mexico is not alone in revolution. Down in the Central American states just recently our government had to send its war vessels to help defend those in authority against the revolutionists, who were trying to overthrow the government. Haiti, one of the Caribbean Islands, is also in a state of revolution against the government. In Asia the great country of China with four hundred millions of people, has been in a state of revolution for months. An army six hundred thousand strong, organized in South China, has been marching north to wage war against the administration at Peking. Now the question is whether Japan will interfere with China's affairs and overthrow the existing condition, or whether China will arise and save itself from absorption by Japan. No

one seems to know the future, aside from the light of prophecy. All is dark and mysterious. No man is so wise as to show us the way.

Our papers have much to say about the possibilities for war in the Far East. These heathen nations are spoken of by Joel. Here are the words of the prophecy: "Assemble yourselves, and come, all ye heathen, and gather yourselves together." Never before in the world's history has it been possible for such a prophecy to be fulfilled as it is being fulfilled before our very eyes.

You will ask, "What do all these things mean?" I answer, It means the end of the world. It means that we are getting right down to the time when God's preparation is going on in the world, as well as the preparedness of nations. The Lord is calling out a people from the world to get ready for the coming of Christ. I want to press it home to your convictions just as earnestly as I know how. If what I have quoted from the great men of the world in fulfillment of the prophecies uttered centuries ago by Christ and the prophet Joel does not mean that we are living down in the last days, do you know of anything that would mean that? Almost the identical words that the prophet uttered centuries ago are used, by men that do not believe or understand the prophecies, in describing current events.

I wish you to read the prophecy in the eleventh chapter of Revelation concerning the sounding of the seventh angel, when the Lord says that he is about to close up his work on the earth: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. 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 should-est destroy them which destroy the earth."

Could there ever be a more emphatic and more definite prophecy with a more definite answer to it than this? "The nations were angry." Never in the history of the world has there been manifested and uttered in the public press and by the leading literary men of the day such utterances of anger, hatred, and malice as this great war has engendered among the nations of the world. One of the poets has written a poem on "Hate" that has given utterance to some of the most wicked principles and worst sentiments of the human heart. "The nations" are "angry." Hatred rules in the hearts of men, and the day of man's wrath is surely come.

Speaking of God, John wrote, "And thy wrath is come." While the nations of the earth are thus aroused, and engaged in this great death grapple, trying to destroy each other by every possible means they can invent—by fire, by gases, by bullets, by shrapnel, by starvation, and by every conceivable death dealing instrument—we find that this prophecy covers everything that we see before us today. And while the nations are angry, the prophet says, "Thy wrath is come," showing that before the close of these events among which we are now living, before we finish the situation here in this old world, God is going to take a hand in punishing men. The sixteenth, seventeenth, and eighteenth chapters of Revelation are going to be fulfilled. While men are doing everything they can to destroy one another, the hour is coming when the great God is going to take men under his control and pour out upon the inhabitants of earth the seven last plagues. God will take a hand in finishing the work of destruction, and God will prevail.

In the eleventh chapter of Daniel is a prophecy which tells where the "king of the north" is going to come to his end and none shall help him. How intently we are watching to know the fulfillment of this prophecy! How eagerly we are scanning the public press to see what shall become of Turkey! And how we have watched to see whether in this cataclysm the Turk will be driven from Europe, or whether there shall still be time between this and the end! We are watching to know what will take place during this war. I do not believe there is a man on earth that can tell, to a certainty, just what the outcome of the situation will be.

I do not know whether this present existing war will drive the Turk from Europe, or whether it will not. I do know this, that every indication that we have in history and in reports of foreign policies of nations of the East, establishes that fact that the Turk must leave Europe soon.

It is a wonderful history that Turkey has had. For more than a century it has been supported by diplomacy or by the influence of foreign power. Nearly one hundred years Great Britain kept Turkey on her side. Early in this century Germany began to try to get control of the inside workings in the Turkish government. It is now a great question what the future of Turkey is to be in the settlement of this war. At one time, every one watched to see the Allies drive the Turk from Europe. Then came the grand sweep from the north, which compelled the Allies to forsake the Dardanelles. A few years ago I was in China; the Turks were in trouble then. Every time I could get an English paper, I read it to find what the situation was in Turkey. It looked as if the end of the Turkish power had come then. But still they remain. They have lost great fractions of their territory. Now they have only a little point left in Europe—just enough to say that they hold a position in Europe. A little more and it will be wrenched from them.

Then what? When the Turk comes to his end Michael will stand up for the deliverance of his people. Then the time of trouble will sweep over the world, and human destiny be decided; our salvation will be sealed, or we will be lost. It seems to me that never could the Adventist people be filled with such faith as now. Never in the history of this great movement have there been such visible signs before us that the end is near. For years we have preached to the world that it must pass through the very things that are taking place. When this great war broke out, the public press, and men who had heard this message said, "Now those men that have been preaching these things have come into their day. The prophecies are being fulfilled."

Isn't that wonderful? Did you ever hear, fifty years ago, of such an experience? Did you ever hear, twenty-five years ago, of such an experience? NO! Never until now has there been such a demand in the world for an explanation of what these things mean. Men are listening with anxious ears trying to

understand current events, and every intelligent mind is inquiring, "Who will explain these things? How can we interpret the prophecies? How shall we understand the great events that are taking place today?" I thank God that we do understand. We know that these events are simply pointing to the consummation of our hope. We know there is not any need of our living in this world trying to acquire riches. You know, and I know, that these events are messages that we should read, telling us that the end of the world is near at hand. How near, I cannot tell. I do not know. But I know that it means that God is closing up his work on earth.

You and I must keep our ears close to the events of today, that we may understand the providences of God. We must not allow ourselves to become over-charged with eating

and drinking and the pleasures of this life. For if we do, the Master will come in a day when we do not expect him and take us unawares, and appoint us our place with the lost. It is the greatest privilege that a man can enjoy to live in this day, to be here when the forces of the earth are being marshalled by an unseen hand to fulfil the Word of God. Then to know the Word of Life, and to be able to interpret it—to give its warning message to the world—is a great duty as well as a privilege.

God wants you and me to get ready for the event before us. He wants our hearts prepared for the coming of Jesus Christ. He wants sin to die out within us. He wants us to live the life of Jesus Christ, so that when he comes we shall receive him gladly, and say, "Lo, this is our God; we have waited for him, and he will save us."

## The Day of Atonement

### Its Significance in Type and Antitype

BY GEORGE TEASDALE

THE second apartment of the tabernacle, the holy of holies, or most holy place, as it was called, was entered only once a year, and that by the high priest on the day of atonement. On that day the yearly round of ministration was completed, and the sanctuary was cleansed.

Two kids of the goats were brought, and by lot one was chosen for the Lord, and the other for the scapegoat, or Azazel, according to the marginal reading. The Lord's goat was slain, his blood was brought within the veil, into the most holy place, and sprinkled seven times before the mercy seat. "And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." Lev. 16: 16.

After the blood had been sprinkled upon the altar before the Lord by the high priest, "when he had made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their

sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." Lev. 16: 20-22. The scapegoat came no more into the camp of Israel, and the man who led him away was required to wash himself and his clothing with water before returning.

The whole ceremony was designed to impress the children of Israel with the holiness of God and His abhorrence of sin; and, further, to show them that they could not come in contact with sin without being polluted by it. "On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16: 30. Every man was required to afflict his soul while this work was going forward, and special arrangements were made for the confession of sin, and its transference to the sanctuary even on the day of atonement.

On this day the camp of Israel was freed from all sins. Those that had during the year been confessed, and by the shedding of blood transferred to the sanctuary, were on this day placed upon the head of the scapegoat and borne by him outside the camp

never to return. Those sins that during the year had not been confessed, and were not transferred to the sanctuary, were still borne by the impenitent sinner, and he with his sins was cast outside the camp: "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23:29.

The services and work of the day of atonement necessitated an investigation to ascertain who had confessed their sins, and who of the congregation had not confessed their sins. The names of those who had confessed were retained on the roll of the commonwealth, and those who were impenitent were rejected.

Therefore, inseparably connected with, and part of, the cleansing of the sanctuary on the day of atonement, was a work of judgment, that finds its counterpart in the investigative judgment that immediately precedes the coming of Christ at the end of the world.

This round of services and ceremonies continued year after year, and century after century—in the temple when it superseded the tabernacle—until Christ, the real sin offering, came and died on Calvary, to be the real propitiation for sins. When expiring on the cross He cried, "It is finished." "And, behold, the veil of the temple was rent in twain from top to bottom." Then it was that type met antitype. The shadow ceased when it met that which it foreshadowed.

In Christ all the sacrifices from that of Abel, and the elaborate ceremonies of the tabernacle and the temple, met their fulfillment. He was the one whom they prefigured, to whom they pointed. His work as Mediator for lost mankind was "writ large in types and shadows," that the children of Israel, and all mankind, might understand the things that pertain to eternal life.

"The round of service in the earthly sanctuary was God's service. It had to do with the sins of the people; not that the blood of the sacrifices offered there could take away sins, for it is expressly stated that it could not. See Heb. 10:4. It could, however, show their faith in the efficacy of Christ's blood yet to be spilled, and to which the sanctuary work was intended to constantly direct their minds. The work there was a type, or shadow, of Christ's atoning work, and, as such, carries with it a significance that cannot be over-estimated. Upon a correct understanding of the type depends a correct understanding of the antitype. The

entire sanctuary service was an object lesson of most important and vital gospel truth,—that of man's salvation and atonement for sin."—"Bible Readings," 1915 edition, *The Atonement in Type and Antitype*.

Moses made the earthly sanctuary "according to the fashion that he had seen." Acts 7:44. And the writer of the epistle to the Hebrews declares that "the tabernacle, and all the vessels of the ministry," were "the patterns of things in the heavens." Heb. 9:21-24. John the Revelator saw the sanctuary in heaven in which our Lord ministers on behalf of penitent sinners. That sanctuary is the great original, of which the sanctuary built by Moses was a copy. Heb. 8:5.

Within the temple in heaven there is the ark of the testament (Rev. 11:19), represented by the one deposited in the most holy place of the earthly sanctuary. This ark contains God's law, the great rule of right by which all men are to be tested. The mercy-seat over the ark is the throne of God. On either side of it are the cherubim, between which the Lord sitteth. Ps. 99:1.

John also saw in vision, "seven lamps of fire burning before the throne," of which the golden candlestick in the tabernacle was the type. These seven lamps are the "seven Spirits of God." (Rev. 4:5), connected with Christ in the work of redemption. Heb. 1:14. He also saw an angel "having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Rev. 8:3. From this we learn that the prayers of God's people are as sweet incense to Him, and are presented before the throne by the Holy Spirit. Says the Apostle Paul, "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. 8:26.

Christ Himself is the great sacrifice for sin, the antitype of the earthly sacrifices, "In whom we have redemption through His blood, the forgiveness of sins." Eph. 1:7. "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:12. The earthly sanctuary was cleansed once every year, on the tenth day of the seventh month, the day of atonement. "But now *once* in

the end of the world hath He appeared to put away sin by the sacrifice of Himself." Heb. 9: 26. "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. 9: 22, 23.

"As anciently the sins of the people were placed upon the sin offering, and through its blood transferred, in figure, to the earthly sanctuary, in the new covenant the sins of the repentant are by faith placed upon Christ and transferred through Him, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded."

This cleansing is not from physical defilement, or from sins committed there; but from the record of sins that have been committed on earth, and have been forgiven. For the record of sins forgiven perpetuates the remembrance of them. Therefore, not only is the sin forgiven, but provision has been made for the very record of its forgiveness to be blotted out. "I will forgive their iniquity

and I will remember their sin no more."

But before this can be accomplished there must be an examination of the books of record to determine who, through repentance for sin and faith in Christ, are entitled to the benefits of the atonement. The cleansing of the heavenly sanctuary therefore, as in the type, involves a work of investigation—a work of judgment. The day of atonement and the day of judgment synchronise; both events are included in the cleansing of the sanctuary.

The prophet Daniel in vision was shown that the sanctuary should be cleansed at the close of a certain period of time. Dan. 8: 14. Another prophecy in the ninth chapter describes several events connected with this time—events that definitely and explicitly mark its beginning, its progress, and of course its close. The time for the cleansing of the heavenly sanctuary to begin, according to these two prophecies, was in the year of our Lord eighteen hundred and forty four. This date is established by many infallible proofs. The significance of it all is this: Christ's work of atonement in the most holy place in the heavenly sanctuary is now going forward, and the judgment is in session. As in the type God's people were called to confess their sins and afflict their souls, so to-day the word is being warned to repent, for the hour of God's judgment has come.

## Christmas: Its Origin and Character

*The below article, previous portions of which were published in the "Oriental Watchman" some years ago, is published by special request.—Editor.*

BY S. MORTENSEN

THE fabled Santa Claus also deserves our attention. The "Library of Universal Knowledge" says:—

"Nicholas, Saint (St. Claus), a highly popular saint of the Roman Catholic Church, and revered with still greater devotion by the Russian Church, which regards him as a special patron, was one of the early bishops of Mysia in Lysia. The precise date of his episcopate is a subject of much controversy. Of his personal history hardly anything is certainly known, and the great popularity of the devotion to him wrought through his intercession. He is regarded in Catholic countries as a special patron of the young, and particularly of scholars. On the vigil of his feast, which is held on December 6, a person in the appearance and costume of a

bishop assembles the children of a family or a school and distributes among them, to the good, gilt nuts, sweetmeats, and other little presents as the rewards of good conduct; to the naughty ones, the redoubtable punishment *kulanbauf*. The supposed relics of St. Nicholas were conveyed from the East to Bari, in the kingdom of Naples, toward the close of the eleventh century." Thus the fable is a part of the old relic-worshiping traditions of a corrupt church. The nearness of his feast, in December, to the Christmas festival, led to associating the saint and the present-giving idea with the feast of December 25. We must admit, in the light of the Bible, that it is very foolish and wrong to teach little children the tales of Santa Claus. "Little children, keep yourselves from idols."

It is plain that the extravagant follies, the Christmas candles, the Christmas boar, the Christmas goose, the Christmas decoration of the churches, gluttony and drunkenness, yes, even the date of the festival, the twenty-fifth of December, are not only of Roman Catholic, but also of a decidedly pagan origin. Is it not reasonable to demand that Protestants should protest against superstitions which have no foundation in the Bible? The Lord certainly demands it. "Well, that may be right," I hear someone say, "but you are too extreme; many good Christians before our time celebrated Christmas, and even the Reformers did so." But that is no reason why we should continue the practice. Those who began the Reformation could not in such a short time break away from all these traditions. The Lord demands more of us than of them, because we have come into existence in the age of wonderful research and discovery, when knowledge should increase (Dan. 12: 4), and the Bible has been in our mother tongue several centuries. In the light of this situation, we would certainly deserve severe criticism for our ignorance if we should continue to honour old traditions of relic worship.

Many upright Christians in the past have taken part in the old festival to some extent, and such we will not criticise, because they

did it in ignorance. But in this enlightened age it is indeed high time to inquire: "What concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" 2 Cor. 6: 15, 16. But still many Christians, not only Catholics, but also Protestants, continue year by year at the Christmas festival to honour the old idol relics under a Christian garb. This is indeed very unfortunate, and it is going so far that an entrance fee is demanded in many Protestant churches. O, what a dishonour to our dear Saviour, who has pointed out a distinct line between the holy and the profane!

In this age when the blessed gospel is to be preached to the whole world, according to the prophecy (Matt. 24: 14), it is far better to donate our savings to that good work, so that the poor heathen, in dense darkness and untold suffering, may share the blessings of heaven, rather than to spend our means in celebrating an old festival that has no foundation in the Bible. There are also many other good purposes for which we can use the money in a sensible way. May the God of truth sanctify you wholly, and at last "present you faultless before the presence of his glory with exceeding joy." Jude 24. "Little children, keep yourselves from idols."

## Redemption and the Sabbath

BY C. M. SNOW

**A**LL Christians will freely admit that before Christ the seventh day of the week was the only Sabbath recognised by Jehovah and kept by His people.

The majority of professed Christians, however, will assert that redemption is greater than creation, and should now be commemorated by a Sabbath day; and not only so, but that the Sabbath which did commemorate creation should be blotted out of existence to make way for the new day which commemorates the completion of redemption in the resurrection of Christ.

The difficulty with such a proposition is that there is not a single text in all the Bible to substantiate it, or that even hints at any such arrangement. Eloquent preachers will thunder it from the pulpit; versatile writers will fill the columns of the press with it; but still it stands forth as a plant of human planting only, a scheme of human devising

merely, without divine sanction and entirely outside the plans and purposes of God.

"Redemption greater than creation!" Who said this?—Not God. Where is it found?—Nowhere in the Bible. What right, then, has any man to assert it, and then upon that human assertion claim the abolition of God's Sabbath and the establishment of man's?

But if redemption *were* greater than creation, still where is the authority for abolishing God's own creation-memorial to make way for a memorial of redemption? We are still as far from the required proof as we were before. And more than that, it is not for man to tell God what He shall establish as redemption's fitting memorial.

If God were to leave it to man to choose a day to commemorate redemption, man should be logical and choose the day which would best accomplish that purpose. Would that

be the day of the resurrection? Nowhere in the divine Word do we read that we have redemption through the resurrection. But we do find that we have redemption through the shedding of His blood. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation." Rev. 5: 9. "In whom we have redemption through His blood." Eph. 1: 7. Then is it not reasonable, logical, to assert that if any day is to be observed in commemoration of the completion of redemption, it should be that day on which Jesus shed His blood on Calvary and declared "It is finished"? And that day is the sixth of the week, and not the first.

But God has not required men to observe any day as a memorial of redemption. As another has said, "It was not remarkable that God should raise His Son from the dead; but the act of the Father in giving His Son to die for sinners was a spectacle of redeeming love on which the universe might gaze and adore the wondrous love of God to all eternity. Who can wonder that the sun was veiled in darkness, and that all nature trembled at the sight! The crucifixion day, therefore, has far greater claims than the day of the resurrection. But God has not enjoined the observance of either. And is it not a fearful act to make void the commandments of God by that wisdom which is folly in His sight? 1 Cor. 1: 19, 20."

Neither have we a scriptural reason to give for the assertion that redemption was completed when Christ arose from the tomb. Paul says: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4: 30. Our Saviour

Himself speaks of the completion of redemption as a future event. "When these things [the signs of His coming] begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 27, 28.

In order to commemorate the death of our Lord, it is not necessary to observe either the crucifixion day or the resurrection day. God has Himself given a memorial of that event. It is found in the Lord's Supper. Said Jesus: "This cup is the new testament in My blood; this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

That commemorates His death. Would you commemorate His burial and resurrection? "Know ye not, that so many of us as were baptised into Jesus Christ were baptised into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Rom. 6: 3-5.

These are God's appointed memorials of Christ's death, burial, and resurrection; and there is nothing in them to set aside any other ordinance of His establishment or any precept of His holy law. God cannot look with approval or indifference upon any attempt of man to set aside the great memorial of completed creation in order to establish in its place an institution of human devising. "Every plant that My Heavenly Father hath not planted shall be rooted up," is the solemn declaration of our Saviour, whom men profess to honour in keeping Sunday.



# Health and Temperance

## Diet Hints from Seventh-day Adventists

By N. Z. TOWN

**I**N these days when we hear and read so much about the high cost of living, it is interesting to see that some writers find a solution of the problem in the dietary principles and practices of Seventh day Adventists.

*The Pathfinder*, a weekly newspaper published in Washington, D. C., U. S. A., in its issue of July 29, calls attention to this matter in the following article, under the heading "Diet Hints from the Seventh day Adventists." We are glad to see others recognizing the value of right ways of living, and we hope that the influence of those principles which have done so much for us may continue to extend. Here is the article:—

"In this day of high priced foodstuffs—especially meat—it is interesting to see how the diet problem is solved by the Seventh-day Adventists, who make a specialty of these things. Hand in hand with their religion goes their creed of health, which forbids the use, as far as possible, of all injurious elements in their food.

"To begin with, they eat no meat, because a large percentage of it is diseased. Meat is also more expensive, for the nutritive value, than vegetables; it is largely stimulative, and it is harder to digest.

"In place of meat, these people use other nitrogenous foods, such as peas, beans, lentils, and nuts.

"The Adventists serve no tea, because of the theine it contains, and they use a cereal coffee in place of the ordinary coffee which contains caffeine.

"For seasoning, they use salt, cooking oil, onions, sage, and thyme, avoiding condiments such as pepper, ginger, cloves, and others of the same type, which stimulate the stomach. Water in which rice or potatoes is cooked, is saved because of the starch it contains, and this is used in soups and gravies.

"A seaweed called agar-agar is soaked, washed, cooked, and substituted for gelatin.

Cereals and fruits, milk and eggs, play an important part in the dietary. On the whole, it is remarkable how little difference there is in the taste of the food, compared with the ordinary menu.

"Here are some sensible suggestions from the Adventists dietetic creed:—

"Good digestion depends as much on the condition of the mind as on the nature of the food or the condition of the stomach.

"The best preparation for good digestion is a good appetite, with a keen relish for simple foods.

"For many persons, two meals are better than three. If the last meal is eaten late, there is less appetite for breakfast.

"It is well to use daily some uncooked foods, such as nuts, fruits, or salads. There appear to be in uncooked foods certain principles of importance in the animal economy that are destroyed by heat.

"It takes courage to wait for a good appetite, but the consequent pleasure and the improved health are worth the effort. If there were less eating without an appetite, there would be less digestive disturbance.

"Eating between meals or at irregular times is a sure way to spoil the appetite and make it necessary to add artificial flavorings to the foods in order to make them palatable. 'Hunger is the best sauce.'

"Take time to eat, Food carefully masticated is half digested. More digestive trouble is caused by swallowing the food hastily than by any other one thing.

"Use sweets sparingly; be moderate in the use of salt; avoid the use of condiments and pungent foods."

A manufacturer advertised for a site to locate his plant. He said that he would not accept the offers of any town where liquors were not sold, as in such towns the men worked and supported their families; but in the places where men drink, women and children for factory employees can be readily obtained.

## Wanted—Your Boy

"It takes hundreds of thousands of boys a year to keep the liquor business going. The liquor men have plenty of money. They can buy all the grain and hops they want. They can hire all the help they need. But they can't run their business without boys. They don't buy these, so I'm going to ask you for a donation, I want *your* boy to put on the altar of sacrifice. Better send along your daughter too; for every drunken man implies a fallen woman or a disgraced wife. Your child, my brother—your son for *drunkenness* and your daughter for *shame*. Come now, don't refuse. The public house keeper has paid the government the money demanded, and has a legal right to them."

"What did you say? Not your boy but your neighbour's boy?"

"Shame on the man who will sacrifice his neighbour's child and refuse his own! Give the rum fiend that life you love better than your own. Go home to night and take those children from their mother's arms. Recall the joy of their childhood and the promise of their youth, and then say to that mother, 'I have decided to make an offering to the rum fiend.'"

"Can you do it? — No! No! Well, then, get into line with those who are working for the cause of prohibition and total abstinence, and do your part manfully to save not only your own but your neighbour's sons and daughters. There will be none guiltless before God in this battle against the rum demon who stands idly by while the world's boys and girls go into the maw of the great rum demon."

## She Hadn't Noticed

"CORRECTION does much, but encouragement does more. Encouragement after censure is as the sun after a shower."—Goethe.

That quotation popped into my head the other day when a little whirlwind of school-girl impulsiveness swept into her mother's living-room, where we were sitting, greeted us, dumped an armful of books on the couch, flung a coat over a chair, and passed on upstairs.

When she came back into the room, her mother greeted her with a sigh: "Will you ever learn to be more orderly, Margaret? I thought you told me on your birthday that you were really going to try not to leave every thing wherever you happened to be. And just look at that!"

The sunshine went out of Margaret's blue eyes as she picked up the coat.

"But, mother, I did try."

"Indeed," said her mother, "I hadn't noticed it."

"That's just it, you never do," flamed Margaret. "I know I've left some things around, but I've come in here every day with my coat and hat, and hung them up, and put my gloves away in the drawer. This is the first time since my birthday I've forgotten, and that's most three weeks ago. You never notice it until I forget, and then you notice fast enough."

"Margaret!" said her mother in a tone that could not be disregarded.

Margaret picked up the books, and turned quickly to leave the room, but not so quickly that I did not see the tears brimming in her eyes.

Poor little girl, she was learning one of life's painful lessons—that even the best of us are prone to notice and complain when things annoy us, and take things for granted when they go smoothly.

I am afraid it is the exceptional parent who makes it a point to watch for and encourage the child's first attempts to overcome a fault.

Nor is it parents alone who makes this mistake. We all make it—with husbands and wives and other housemates of one sort or another, with the maid in the kitchen, the clerk in the office, in short, with all whose faults we try to correct, and whose progress we therefore ought to recognize.

Never correct one person in the presence of another.

Never use a superior air. Mention casually some similar fault of your own which you are trying to overcome.

Be reasonable. Talk quietly. Know what you are going to say before you speak, point out pleasantly and logically the harm the fault does.

Never nag.

And don't forget to shed the sunshine of encouragement when you see the slightest opportunity. It is for your advantage as well as that of the person receiving correction.

These are a few rules for helping others to overcome their faults. And while you are concerned on the subject of faults, here's one more "don't"—Don't forget your own—*Selected.*

## The Poster Campaign in England

THE various temperance and total abstinence societies have been active during the past few years in setting forth some of the reasons for abstaining from alcohol by means of an attractive and efficient poster campaign. Not long ago we saw a private exhibition of something like two dozen posters and made a note of the various appeals for the benefit of our readers.

The following statement by the late Lord Kitchener made, in our opinion, one of the most effectual of the poster bills that we have seen:—

"Your duty to your country can only be achieved by hard work and strict sobriety."

Another poster reads:—

"The sober workman fights for Britain.  
The unsteady workman fights for Germany."

Impairs Efficiency

Mr. Philip Snowden M. P. has summed up with great brevity the effect of alcohol upon physical efficiency. He states:—

"Drink enfeebles the physical strength of the workers."

Sir Thomas Barlow, Bt., M.D., F.R.C.S., has made a still broader and terser statement. According to this eminent authority:—

"Alcohol makes a man less effective."

Field-Marshal Lord Methuen was a staunch abstainer and no one recognized better than he the disastrous effect of alcohol upon the human system. He said:—

"Drink ruins body and mind alike, besides being intensely degrading."

And then we have the striking statement of Dr. Forbes Winslow, M.B., D.C.L.:—

"Drink, crime, and lunacy go hand in hand."

Drink and Submarines

It was the late Chancellor of the Exchequer who made the following statement about the damage of drink:—

"Drink is doing more damage than all the German submarines put together."

The Irish Temperance League of Belfast

is responsible for the following statement:—

"Drink is a greater enemy than Germany and Austria."

The Secretary of State for War, Mr. Lloyd George, in his famous speech something more than a year ago said:—

"We are fighting Germany, Austria, and drink, and as far as I can see the greatest of these three deadly foes is drink."

We may well summarise these statements by the following from M. Emile Vandervelde M.P., the famous Belgian statesman:—

"It is our bounden duty to declare war against alcohol."

The "Black Spot."

The late Sir George White, M.P. made the following terrible, but none the less true, indictment against alcohol:—

"Drink is the greatest black spot on our civilization."

The Bishop of Lincoln has said:—

"Drink is a universal mischief maker."

Dr. Legrain, a famous Paris physician, also has a grave indictment against alcohol. He has said:—

"Alcohol is the brain poison most to be feared."

And at this point we might add a statement from Mr. John Burns, late President of the Local Government Board. He has said:—

"75 or 80 per cent of our pauperism is directly or indirectly due to drink."

The following poster appeal is quoted from the "Westminster Gazette":—

"The human wreckage wrought through strong drink is sufficiently appalling to justify almost any attempt to reduce it."

Brings Disease

Some of the posters emphasize the pernicious effect of alcohol in rendering the body more liable to sickness and disease. The following is a statement from Mr. E. Brown, M.R.C.S., L.R.C.P.:—

"Alcohol renders a man more liable to the inroads of disease."

The Glasgow Municipal Poster emphasizes the danger of alcohol with regard to the Great White Plague in the following statement:—

"Alcohol increases the risk of consumption."

#### Treating

We have again and again been counselled by the higher authorities not to treat our soldiers with alcoholic beverages. One poster reads:—

"The duty of civilians is to abstain from treating soldiers and sailors with intoxicating drinks."

Mr. Arthur Henderson, M.P., Member of the Cabinet and Labour Adviser to the Government, makes the following exhortation:—

"Let the workers free themselves from the drink, and they will soon cure the social and economic evils of which they have been the victims."

The advice of Sir Arthur Conan Doyle M.D., is:—

"Don't drink alcohol!

You will be happier without it!

Healthier without it!

Richer without it!

And then we have the excellent advice of Professor G. Sims Woodhead, M.A., M.D.,

LL.D., F.R.S. of Cambridge University:—

"The best advice to those men who think of taking alcohol is—Don't."

Finally we quote, from the most lengthy poster of all, statements which summarise a good many, but not by any means all, of the evils of alcohol:—

#### There is Nothing to be Said in Favour of Alcohol

It is a drug; it is not a food; it is not even a stimulant.

It impairs the action of the heart, the liver, the stomach, and the kidneys.

It congests the blood vessels.

It lowers the temperature.

It aggravates the effect of shock.

It spoils brain control.

It retards the rapidity of mental action.

It plays havoc with the muscles and with the nerve centres. In the emotions it destroys ideals.

It produces callousness to moral obligations.

And it multiplies lunacy and crime.

Lastly:

It gives an entirely delusive sensation of increased efficiency. These statements are not arguable. They cannot be challenged. Its results on the conduct of the war are notorious.—*Arnold Bennett.*



# Home and Young Folk

## When England Taxed the Sun

**I**SABEL had some difficulty in walking the three blocks that lay between her own home and her cousin's. Not that she was lame or sick or anything of that sort, but because it was such a bright and beautiful spring morning that she wanted to run, hop, skip, or do anything more lively than a prosaic walk. And if she had been a few years younger or the street just a little more private, it is likely that she would have done so. Yet, anxious as she was to dance over the distance, she was by no means desirous of reaching her destination with dispatch.

When she finally stood in front of her uncle's handsome home, she continued to stand for quite a while. The bright morning sunlight was streaming against the upstairs windows, pleading for admittance; the fresh spring breeze brushed the glass beseechingly; and Isabel smiled with sudden humour. "You won't get in," she told the elements. "The odds are all against you. You do your best, I know, but you can't overcome the obstacles in your path—glass panes, green shades, thick curtains, and cretonne draperies. It's an unequal contest. Give it up and go where you are appreciated."

It seemed to Isabel that the breeze sighed and the sun's bright face clouded in response to her words. At any rate, she sighed and clouded as she went up the steps and entered the darkened hall. Her aunt met her at the foot of the stairs and told Isabel that her cousin would be delighted to see her. "Just go up to her room," she said. "The poor dear has a dreadful cold."

Isabel went up and was welcomed at the door by a heavy odor of camphor and a hoarse voice. A small fire was burning on the hearth, and the air in the room was stuffy and stale. A pretty girl sat sneezing and crocheting in a big armchair near a small table, on which lay half a dozen handkerchiefs surrounded by a motley collection of bottles and cups. She greeted her cousin warmly. "Do come, cheer me up," she said. "I've been living for two days on castor oil

and horehound candy, and I don't know which I hate the worse."

Isabel took off her hat and jacket and tossed them on the bed. "Let's have a little air," she suggested. "You don't think it would prove fatal, do you?"

"Why, leave the door open if you are too warm," said her cousin heartily, and Isabel meekly opened the door into the darkened hall.

"I've brought you something," said Isabel as she came back. "It's a letter."

"O!" cried the girl. "Has the mail come?"

Isabel was carefully untying a little package. "The mail that brought this," she said, "came over a hundred and forty years ago. It was written by your great-great-grandmother when she was a girl."

"Dear me!" murmured her cousin. "I didn't know I ever had a great great-grandmother! I suppose you have one of Aunt Mary's heirlooms," she added without interest.

Their Aunt Mary was the nurseryman who cared for the family tree! When one wanted to know—though one seldom did—who one's great uncle Charles married the second time and on just what date one's cousin Laura was killed by a British bullet, one appealed to Aunt Mary for the edifying information. She it was who kept all the records, diaries, and old letters that had escaped the vicissitudes of the years.

"Aunt Mary lent it to me at my request," explained Isabel. "I think it will do you good to read it."

"If I must endure it, then you read it to me," said her cousin. "Turn on the light by the piano."

There was a little cabinet piano in one corner of the room where the owner did most of her practicing, and on the top stood a very pretty electric lamp with a silk shade. It may not have been a very expensive lamp, but it certainly did not deserve the glance of unutterable scorn that Isabel cast upon it. "I'd like to shake you, Lucile," she cried.

"Lamp, indeed! Do you realize that the sun is blazing outdoors?"

Lucile laughed. "Raise the shades if you prefer," she said. "I was afraid the glare might hurt my weak eyes. I really have a severe cold."

"No glare could ever get through all these curtains and things, even if you left the shades up to the top," said Isabel. She went over to the window and not only raised the shade, but threw up the casement and knotted the curtains to one side. The sun poured in gloriously, and the air was sweet and fresh. "Hail, holy light, offspring of heaven, first-born!" she caroled gayly.

"Are you beside yourself?" asked Lucile.

"No. I'm quoting Milton."

Isabel came back to her seat and opened the old letter. It had been so carefully preserved that it did not look its age. Or perhaps some wise young lady of a more modern day had copied it onto newer paper. At any rate the words were the words of a maiden who had visited in England in the days when George III sat upon the throne, and just before a wonderful name was enrolled among the nations of the world. The things she wrote to her sister in America must be true, for they are vouched for in history. Lucile laid down her work and leaned back in her chair with a camphor bottle to her nose while Isabel read the following:—

"MY DEAREST SISTER: I am writing this letter by candlelight on one of the loveliest autumn days that ever dawned. You say that Parliament has put a tax on your tea? Well, rejoice that you have still the sunlight and the air! Here in England they have taxed the sun. For every window in one's house one must pay a tax, and people are bricking up their windows to reduce the expense. The houses are as dark and dank as cellars, and everybody has a cold. It's very ennobling—if there is such a word! We are all becoming blue-blooded. My hands and nose were blue before I'd been in this house a week, and I have hopes of being a full aristocrat before I come home. Of all the outrageous taxes ever invented by a grasping government, I think this one is the worst. And yet Parliament thinks it has done something very clever. I wish all the M. P.'s could have such a lesson as Mr. Sheldon has had. But not all of them have as clever wives as Mrs. Sheldon. I must tell you what she did. About two weeks ago the distinguished M. P. went to France

on business and left everything in his wife's care. He has a beautiful home and much handsome furniture, but the thing for which he is most noted is his greenhouse, where he had some of the rarest and most beautiful plants and shrubs in this part of the world. I have twice walked through it—hands behind my back—and I have never seen anything like it before. I coveted everything I saw; but since I disturbed nothing, I was given a standing invitation to come whenever I pleased. Mr. Sheldon was loath to leave home, as both his children were ill, but was forced to do so. After he was gone, his wife had an inspiration. She had all the shrubs taken out of the greenhouse and carried up to the children's playroom, and, by placing rugs and tables in the glass house, made it into a sun parlor for the children. When the M. P. came home yesterday, he found all his flowers dead for lack of sunlight and his children well. Mrs. Sheldon explained that she had merely exchanged nurseries. The distinguished gentleman had absolutely nothing to say. I hope it will influence his vote at the next session of Parliament. England is spending a great deal on botanical gardens just now and shutting her children in out of the sun. She has a strange idea as to which is the more valuable plant."

Isabel put down the letter. "That's the part I wanted you to hear," she explained. "I believe it's the only time in history that a nation ever taxed the sunlight. But if such a tax existed in America today, you would escape it entirely. No, I take that back. If such a tax existed to-day, you would begin to appreciate the sun and would pay almost anything to get a little of it. But because the easiest way to cure a cold is the cheapest, you won't believe it. This old letter I've just read you has a message for you. May I tell you what it is?"

"No, you may not!" laughed Lucile.

"Then I'll play it instead." And going to the piano, Isabel began to play:—

"Clear the darkened windows, open wide the door;  
Let a little sunshine in."

—Gladys Blake, in *The Visitor*.

THE Germans are making use of a Belgian machine for digging canals as a trench digger, says the *Scientific American*. Its work is equal to two hundred men with pick and shovel, it can only be employed, however, well behind the firing line.

## Study the Bible

**T**HIS book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practise it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here paradise is restored, heaven opened, and the gates of hell closed. Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, and *prayerfully*; it is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened in the judgment, and will be remembered forever. It involves the highest responsibility, will reward the greatest labour, and will condemn all who trifle with its sacred contents.

"Thy rod and staff they comfort me,  
Through death's vale I'll lean on Thee"

—Mrs. Lockie N. Kincaide.

## Training the Children in Obedience

**T**HREE essentials are to be held before the mind in the bringing up of children, and with these kept steadily in the foreground, almost everything else may be left to develop as a plant does in the air and sunshine without anxiety. Heredity strongly influences the children's unfolding, as they emerge from the earlier and dependent stage to the plane of responsibility and self-management. Environment and atmosphere have even more influence than heredity in the making of a man or woman. Given a house where love is the fulfilling of the law and children are encompassed with affection from the outset, there will be little danger of the home's subsequent disappointment in its children.

The cardinal points in child training are obedience, truth, and honour. Many parents make the fundamental mistake of insisting on obedience in an arbitrary and unjust fashion, because they fancy that their will must be supreme, and their authority unquestioned, without any reference to the child's personality. "Do this or do that because I say so," these despotic parents

exclaim, and think they are in the right and cannot be gainsaid. Injustice in the nursery is a greater crime than injustice elsewhere, because the victims are Lilliputians, lifting up arms in vain against those who are their superiors in size, strength, age, and experience.

Going back to the eighteenth century and the earlier part of the nineteenth, a rigid sternness obtained in the home life of good people. Frederica Bremer and her sisters were never allowed to sit in the presence of their father and mother. The children of Jonathan Edwards and his wife always rose when their parents entered a room, and stood until their elders were seated. Early Colonial diaries of men eminent for worth and public services, and doubtless amiable in private life, contain such records as these: "I whipped Johnny this morning for misbehaviour in prayer time." "Punished Mary Elizabeth severely for disobedience." It was then thought indispensable to the proper training of a child that there should be one or more mighty conflicts when some trifle was squarely brought to an issue, and a worn-out parent contended with an equally worn-out child, perhaps for hours, till the latter yielded and obeyed from sheer exhaustion. This was called breaking the will. When one thinks of it, no more infamous injury can be done to a human being than to break its most regal endowment, the will, given it by God, not to be broken, but to be guided.

Someone will ask, Can obedience be taught and enforced without penalty, without friction, without the infliction of pain? Surely, if the parent's own state of mind and body be serene and well balanced, with every faculty in poise, and if the habitual tone of the parent's thought is submission of will to the Heavenly Father. Our children must obey, not because we say so, but because God says so. His commandment, "Honour thy father and mother," is binding on the race, and if we consciously live serving and obeying Him, we have the privilege of exacting similar obedience from our little ones, as His representatives.

In the first nebulous dawn of intelligence, when baby eyes begin to notice and know those around them, when baby fingers learn to clasp and cling, when baby wilfulness begins to assert itself and indicate individuality, the teaching of obedience should also begin. Long before the first year has passed away, the infant may learn that the meaning

of the mother's gentle "No" is an inflexible one. The child will obey from instinct.

A child who is accustomed to implicit obedience is far safer at critical times than his little companion who has never had this fortunate training. For example, an obedient child, when ill, takes medicine without a struggle, while the one unused to doing as he is told refuses the pill or the potion, adds to his fever by the struggle, and possibly endangers his life. It is well that in the person of father or mother should be vested that unfaltering power of control, which will induce ready compliance in illness, as in health; the presence of a decision that will not be turned aside. Every young child should be taught by gentleness to obey someone. The future good and law-abiding citizen is in process of evolution in the nursery to day.

A little Scottish lad was very ill and very fractious, and when the doctor left a nauseous but remedial draught, he fought against it so stubbornly that his mother sat down and wept.

"Dinna greet, mither, dinna greet," piped up a little thin voice from the pillow. "Feyther'll be hame sune, and he'll gar me tak it."

"Children, obey your parents in the Lord, for this is right." But control should not be secured by the exercise of arbitrary power, tyrannically displayed. The children of tyrants, when graduated in the college of time, are rebels or weaklings.

One is sometimes amazed to see families, where a rigid discipline has always prevailed, turn out badly in manhood. Their home was so perfectly administered, their father was so strict, they were so guarded and sheltered from evil, that it is an astonishment to find them wandering from the straight path, when they have the responsibility for their own actions in their hands. Is not the secret easily read in the fact that harshness breeds cowardice, and that those who lean forever on the will of others learn no strength of moral resistance themselves?

To so bring up a child that he is armed at every point of attack is a duty no parent may shirk. Principles must be planted, convictions rooted, beliefs taught, while the mind is receptive. The custom of conformity to law must be established then. Some men go wrong in later life through lack of parental oversight in the formative years. They belong to the illiterate and poverty-crushed

class, and neither they nor their parents have ever had the blessing of rich opportunity. But, from the ranks of the well taught and well bred, men go wrong, because of over-training and mistaken government in childhood.

I have said enough to show that I, at least, disapprove of all harshness in the home; that I would banish the flail of unkind words; that I believe in love as the most potential influence in shaping character. Let me add that I do not believe in weakness, nor in foolish indulgence, nor in the sort of vacillating and unstable government which swings the pendulum first in one direction, then in another, until the child is bewildered. And I do believe in obedience as a foundation-stone in the building of strong characters.—  
*The Late Margaret E. Sangster*

### Whisky Left Out

THE new edition of the United States "Pharmacopœia," which is the authoritative list of medicinal substances for this country, leaves out whisky and brandy.

This is how it came about, according to the *New Republic*: It seems that the government, called upon during the last ten years to answer specifically the question, "What is whisky?" has rendered a definition differing considerably from that of the "Pharmacopœia" which specified straight spirits of fermented grain aged two years at least. When the revisers got down to *spiritus frumenti*, as doctors call the stuff, there was a contention whether to adopt the new government definition or stick to the more exigent standard of the earlier edition.

While the discussion was going on, it dawned on them that they were wasting their time, because scarcely a doctor ever prescribes this "medicine." To repeat a quotation from one of their number, "We don't use whisky as a medicine anyhow, and there is no more use of fixing a standard for whisky than there is of fixing a standard of garbage." So now the doctors do not officially know what whisky and brandy are.

### The Shorter Way

It is said that Dr. Stewart, who lately died in Africa, was asked, "Why don't you civilize your people and then make them Christians?" He answered, "We don't do work twice over; when we have made them Christians we have made them civilized."

# The OUTLOOK

## The Death of Emperor Francis Joseph

THE month of November witnessed the passing away of Europe's oldest reigning monarch, Francis Joseph, Emperor of Austria. The late Emperor's life has been one of sordidness, mingled with much that brought to him grief and deep sorrow. Little has been spared him during his long reign, for he has seen those near to him cut down one by one, his wife assassinated, and his closing years stained with one of the greatest struggles in history, and produced by the action of his own land. He falls in the midst of the greatest war in history, his empire crumbling inevitably to its doom in spite of temporary conquests. Yet there are those who feel that all that has come to him is richly deserved, and the result of his own lack of real honour.

Francis Joseph was born August 18th, 1830, and ascended the throne of Austria December 2, 1848, so that his reign has lasted nearly sixty-eight years. His wife was assassinated in Geneva in 1897 by an Italian anarchist. Crown Prince Rudolph, his only son, committed suicide, January 30, 1889. The Emperor's brother also met with a violent death. Then in June 1914, came the crowning blow of all when Crown Prince Francis Ferdinand was assassinated at Sarajevo, and the opening scene of the present great world drama was enacted.

In many respects Francis Joseph was a remarkable man. During his reign Austria has, through many ups and downs, risen again to prominence in European affairs, her boundaries have been much extended, and a great empire evolved, yet it has rested on a very insecure foundation. It is doubtful if it long survives its creator.

The heir to the throne becomes Emperor under the title of Charles Francis. He is young, being twenty-nine, and to a large extent inexperienced with the cares of state, and much will depend upon his choice of counselors. He is said to be much under the influence of Germany. This might be said to be a natural result of present conditions. He is married to an Italian Bourbon princess and has two children.



FRANCIS JOSEPH

LATE EMPEROR OF AUSTRIA-HUNGARY.  
A MONARCH WHOSE REIGN CONTINUED  
FOR SIXTY-EIGHT YEARS.

## A Peace Preacher Disillusioned

DR. CHARLES F. AKED was a conspicuous member of the Ford Peace Expedition. He started full of hope. He writes in *The Congregationalist* on "What I Have Learned about Peace-making": "The cause seemed to me divine. I was quickly disillusioned. We went to end the war in Europe. We started more than one war of our own. We breathed an atmosphere of suspicion, of intrigue, of hostility. Jealousy was our meat and drink." Writing of the Stockholm conference Dr. Aked says: "The evil influence which had been at work in the Ford Expedition dominated the conference. The strife in the trenches cannot

be more bitter nor its hatreds more deadly than the strife and hatred of our conference." There was too much money available for those who were concerned chiefly in selfish squandering of it. The conclusion of Dr. Aked's article is interesting and suggestive: "You cannot buy peace. A multi-millionaire cannot buy peace. With gold he cannot buy the kingdom of heaven. He cannot with all his wealth buy the 'fruits of the Spirit.' 'The fruit of the Spirit is . . . peace.' With us the spirit was not present, and peace, its fruit, was not to be looked for. The gospel of peace is an integral and indestructible part of the gospel of Christ. And I repeat that I have learned what I knew before, only I have learned it better, that the business of a preacher of the gospel is—to preach the gospel."—*Watchman*.

## A New Plague

New York City has become the centre of what promises to be one of the worst plagues ever known. Of the cause and spread of infantile paralysis very little is known. At the end of one week one hundred lives of children had been sacrificed. The close of a fortnight found cases in Boston, Chicago, Michigan, Ohio, Wisconsin, Iowa, Kansas, Kentucky, Seattle, and San Francisco.

Until nine years ago infantile paralysis was not supposed to be more contagious than cases of the ordinary paralysis. In the present

epidemic, however, it is known to be otherwise, since more than one child in a family has been stricken. The disease had its beginning in northern Europe and soon it had encircled the globe.

Much study has been made by medical specialists to determine the character of the germ which seems to carry the disease, but thus far no definite conclusion has been reached. Several South American monkeys have been imported upon which to experiment in an effort to determine whether the disease is contracted through the nose, the mouth, or both. Expert medical advice from New York says the germ may be carried in the nostrils and throat of a healthy person and, without knowledge, spread in this way.

### Incongruity

That this will be the last great war, at least for this generation, is the belief of the great statesmen of the day, as is evidenced by the following extracts:—

Mr. Bonar Law:—

We will only be satisfied with a peace that will make us feel that the lives laid down have not been given in vain, and that the black cloud of militarism will never again burst on the world.

Mr. Lloyd George:—

I say at once that we shall see that there shall not be another war in our day.

In reference to this it is interesting to note that the greatest of all neutral nations, America, has decided to spend over a hundred million pounds during the next three years on her army and navy. Of course, they say this is to ensure peace. But the arming of the nations for the past fifteen years was for the same purpose. Yet the "storm cloud of militarism" broke unexpectedly on the earth, with such terrible effects. No! a future universal, lasting peace is impossible from a logical viewpoint, and God's Word is also emphatic in this matter. In conclusion we would quote the true statement of one writer, which is full of both truth and logic: "War brings poverty; poverty brings peace; peace brings prosperity; prosperity brings pride; and pride brings war again."

## NEWS NOTES

The picks of the soldiers at Saloniki, the Bible city of Thessalonica, urged to the work of excavation by military necessity, are uncovering numerous relics of an ancient civilization that are of great interest to archeologists. The antiquarians, we read, "flock after the soldiers like crows after a plowman."

German scientists have succeeded in training the muscles of amputated stumps to control the motion of artificial hands. The muscles necessary are connected to the false hands by means of catgut and thus the artificial fingers are able to be manipulated so as to perform many of the duties accomplished by the natural hand.

THE Austro-German armies have so far overcome the resistance of the Russo-Roumania forces as to have that section of Roumania known as the Dobrudja practically in possession, while their forces from the north and north-west have overrun Wallachia, the western wing of Roumania, and are now facing a strong force of Russians and Roumanians somewhere between the river Aluta and Bucharest. It is expected that the anticipated battle between the two Armies will decide the fate of Western Roumania for the winter. Should the German forces be successful it will delay the end of the war, but is not expected to affect the final decision.

The dastardly work of the submarine campaign of the Central powers is not confined to transport and shipping, but recently has numbered among the victims two hospital boats working in the Aegean Sea—the *Britannic*, England's largest liner, a recent White Star Line boat, and the *Braemar Castle*. A strict accounting for this class of fighting is demanded by the press and will doubtless be included in the peace terms. No wounded are reported lost, and few casualties of any kind, thanks, to the care and faithfulness of those responsible.

Amid the destruction of war, the nations continue to increase their navies. Russia is completing this year four cruisers of 32,000 tons. Japan has completed her thirty-six-thousand-ton battleship "Fuso" and is building three others of 31,300 tons displacement, and it is understood Germany has completed three ships of close to 30,000 tonnage each since the war begun. In spite of the peace societies and even a League to Enforce Peace, the United States Congress authorizes battle cruisers, with a total tonnage of 160,000, to be constructed.

Germany has now called upon all her people, men and women, who are not now engaged actively in the war to help in preparation of war materials. A national levy is taking place which will leave no one out. It is Germany's last desperate endeavour to meet the crushing force which surrounds her on every side. It remains to be seen how far it will serve to delay or mitigate the final defeat which must inevitably come.

The American presidential elections are a thing of the past, and from the cable reports furnished a time of excitement in the United States unequalled for many years. The results were very close, President Wilson receiving the small majority of 13 electoral votes. The result is considered by many as a victory for himself personally rather than for his party and a vindication of his stand for neutrality during the present world war.

In the November elections in the United States five more states voted for state-wide prohibition and the prohibition people are rejoicing. This now makes twenty-four states of the United States, or exactly half, which are prohibition territory. A national prohibition enactment is easily within sight. May the good work of our American brethren continue till the end of righteousness is achieved.

# Question Corner

## Law and Prophets

Are we not to understand from Luke 16: 16 that John the Baptist was to be the last prophet and that the law was abolished at that time? C. S.

Luke 16: 16 reads: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." The expression "the law and the prophets" refers to the Old Testament Scriptures. It was these Scriptures that were preached before John; but with him began in concrete form the preaching of the gospel, the gospel of the kingdom of God. There were prophets after John the Baptist. John the beloved disciple was as much a prophet as any of the prophets of old; and there were others. See Acts 2: 17, 18; 19: 6; 21: 9, 10; 1 Cor. 14: 29-32. Neither does this text teach that the law of God was then abolished. If it did teach that the law was abolished then, how could it also have been abolished at the cross, more than two years later? Those who teach the abolition of the law at the cross, with strange inconsistency use this text also to prove the law's abolition, not seeming to consider the impossibility of abolishing the same law at two different times. Jesus did not recognise that John's preaching abolished the law, for He said, "If thou wilt enter into life, keep the commandments," Matt. 19: 17. In fact, in the very next verse after Luke 16: 16 the Saviour tells us that "It is easier for heaven and earth to pass, than one tittle of the law to fall." Those preceding John preached "the law and the prophets" without realising the meaning of all that was contained in them. John preached the fulfillment of many of the Old Testament prophecies in the advent of the Messiah.

## Day Lost and Sabbath According to the Commandment

Were not eleven days dropped out of the calendar in the eighteenth century, and did not Christ honour the first day of the week and set it apart for a commemoration of His resurrection since He is the Lord of the Sabbath, etc? J. S. L.

No days have been dropped from the calendar. There is a great difference between days and dates. On more than one occasion dates have been changed in order to regulate the seasons, but the days have remained the same; for instance: The week of seven days is independent of solar and lunar motions and cannot be equally divided with a solar or lunar month, consequently a fraction of time remains, and during the course of centuries time accumulates which has to be regulated so that the seasons

come at the same time, hence the necessity for the change of dates and not days. Astronomy teaches us that the earth has not lost one thousandth part of a second in a thousand years. Russia still adheres to the old calendar, the Julian.

Regarding the Lord's day, there is only one day which can rightly be called the Lord's day; namely, the seventh day—the Sabbath day. See Isa. 58: 13, 14; Mark 2: 27, 28; Ex. 20: 8-11. Christ clearly and emphatically stated that the seventh day was to be observed in His day and after His resurrection. Notice first in Matt. 12: 12: "It is lawful to do well on the Sabbath day." Here the Saviour commands the people who perform lawful work on the Sabbath day. Again in Matt. 24: 20 we read: "But pray ye that your flight be not in the winter, neither on the Sabbath day." In this text we have the strongest proof that He recognised the future existence and sacredness of the Sabbath day inasmuch that He commanded them to pray for about thirty-nine years that their flight might not be on the Sabbath, for then they could not keep the day holy. Because Christ is Lord of the Sabbath it does not follow that He is the abolisher of it. By no word of His does He give us even a hint that He honoured Sunday above Monday or expected us to do so.

THE Allied drive on the Somme front continues to make steady progress and is being felt severely in Germany. It is expected that the pressure will be constantly kept up during the winter months.

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# Signs of the Times

Or "Oriental Watchman"

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One of Russia's greatest dreadnaughts, launched in 1913, was sunk by internal explosion in the harbour at a Black Sea port in the latter part of November. While the loss is serious it still leaves the Russian Black Sea fleet predominant in those waters.

Baldness, according to the New York *American*, is inherited. It is claimed that a woman is never bald unless both parents were bald. On the other hand, a man is certain to be bald if his mother was bald, and quite likely to be so if only his father suffered from that affliction.

The food supply of Great Britain is to come under national control as has been the case for some time in Germany. It is the logical thing to do under present circumstances, and the only wonder is that it did not come sooner. Food prices are said to have risen 85 per cent since the beginning of the war and are still advancing.

## A Brave Little Girl

A LITTLE girl with a cut in her hand was brought to a physician. It was necessary to make a few stitches with a surgeon's needle. While the doctor was making preparations, the little girl swung her foot nervously against the chair, and was gently cautioned by her mother.

"That will do no harm," said the doctor kindly, "as long as you hold your hand still," adding, with a glance at the strained, anxious face of the child, "You may cry as much as you like."

"I would rather sing," replied the child.

"All right, that would be better. What can you sing?"

"I can sing, 'Give, give, said the little stream.' Do you know that?"

"I am not sure," said the doctor. "How does it begin?"

The little patient sang a line.

"That's beautiful!" said the doctor. "I want to hear the whole of it."

All the while the skilful fingers were sewing up the wound, the sweet, childish voice sounded bravely through the room, and the only tears that were shed came from the eyes of the mother.

It is said to be a fact that some expression of one's feelings tends to lessen pain. Since weeping and groaning are distressing to one's friends, how would it do for all to try singing instead? Jesus helps his children to sing even in trials and pain.—*Selected.*

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