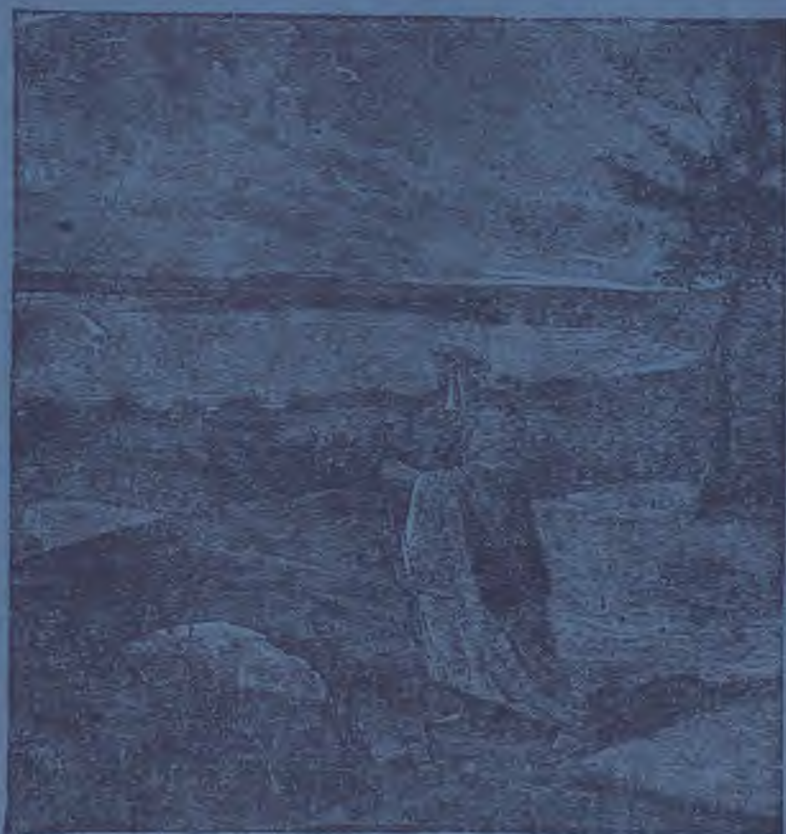


THE ORIENTAL WATCHMAN

VOL. 14

LUCKNOW, INDIA

NO. 6



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A Song of Trust

I would not seek to know God's "when,"
 For he doth not reveal to men
 The hour of his own will.
 Content am I his time to bide;
 In his deep love I safe confide;
 And there I rest so still.

I would not seek to know God's "why"
 Which hid from mortal man must lie,
 Until to man made known;
 That God doth choose sufficeth me;
 I would not all his working see,
 Till step by step 'tis shown.

I would not seek to know God's "how,"
 His wisdom's way he shows not now;
 But love, all things doth guide;
 When doubt, with subtle art, assails;
 All conquering faith o'er all prevails;
 My plans I lay aside.

I would not seek to know God's "where,"
 Providing he doth lead me there;
 Since he will guard my way.
 God's paths all end in life and light;
 True faith at last will change to sight;
 The night to cloudless day.

God's "when" and "why," God's "how" and "where,"
 I leave in his all-loving care;
 He knows; I ask no more.
 I ne'er could plan my way alone,
 My utter helplessness I own,
 And his sweet will adore.

—Ernest G. Wellesley Wesley.



“EXCEPT A MAN BE BORN AGAIN, HE CAN NOT SEE THE KINGDOM OF GOD.”

THE ORIENTAL WATCHMAN

VOL. 14

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THE OUTLOOK

NOT A TRULY NATIONAL CHURCH

Nor all even of the members of the Anglican Episcopate are of the opinion that the Anglican Church can claim to be a truly national church. Bishop Weldon, as quoted in an exchange, says on this point:—

"The church ceased to be national, in the sense of being co-extensive with the State, as soon as the one church of which all citizens were members was broken up into a number of churches. In that sense she has never been national since the Reformation. Since then she has been in fact, if not in theory, the church of a large number of the citizens, but not the church of all. . . . She has ceased to be national in exact proportion as she has accentuated the distinction between herself and Non-conformity.

"With all my heart I repudiate the language of those few narrow, bigoted churchmen who speak of Non-conformity as if it were a thing essentially evil, a poison needing to be driven out of the ecclesiastical system, a principle of decadence and corruption within the church of Jesus Christ. The church must never allow herself to deny or forget that she has been, all through her own faults and failings, largely responsible for the origin of Non-conformity and its various branches. Still less must she deny or forget that the Non-conformists, except indeed the Unitarians, believe all, or nearly all, the Articles which she herself regards as vital to Christianity. The history of Non-conformity is the history of a long protest for the rights of the individual conscience; there have been fewer noble histories in the world."

THE FALLING OFF IN THE CHURCHES

A RATHER different view of the conditions is taken by the Baptist *Standard*, of Chicago, U. S. A., than is usual in the churches, when it speaks of the falling off in the membership of the churches as at present manifest. It says in this connection:—

"Possibly we already have more churchmembers than is for the best interests of the kingdom of God. We over-emphasize the importance of getting people into the church when compared with the stress laid upon the momentous task of securing Christian living on the part of those who are already within the church. We need to address ourselves to the great work of bringing the life of our churchmembers up to a much higher level. We need to recognize clearly the fact that we do not so much need more members as we do better ones; that if the church is to have power over the world to win it for God, it must be through the high qualities of Christian character exemplified, rather than by mere show of numbers."

WORTHY OF YOUR CONSIDERATION

WE are living in days when the hurry and bustle of life are causing many good Christians to forget the training of early childhood in the matter of family religion. The family altar, morning and evening prayers, are very often forgotten or neglected. The following from a pastoral letter of the presbytery of one of the large cities of America is worthy of the consideration of all good Christians. Let its counsel go deep home in the heart:—

"We admonish you to build anew the altars of family religion, honoured by our fathers, and still worthy of honour by their children. We know the hurry and the rush of the morning hour in many a Christian household. We are not unmindful of the difficulties attendant upon the regular observance of 'times and seasons' of family devotion. We, therefore, do not offer rules and regulations for the maintenance of religion in the home, but we do urge upon Christian fathers and mothers the unspeakable importance of finding a time and a place to honour God before their children, and to cultivate that spirit of reverent devotion without which character is poor indeed."

CHINA'S SUCCESSFUL WAR ON OPIUM

THE following taken from the *American Review of Reviews* for February, is a tribute to the strength of the Chinese character. It is said that what was planned as a ten year's war in exterminating the opium traffic from the Celestial Empire may now prove to be one of only five or six.

In many provinces now not a poppy seed sprouts from year's end to year's end, and a number of the Grand Council tell me that 95 per cent. of the officials who were formerly opium smokers have quit, while the other five per cent. indulge only in secret, the Damocles sword of removal hanging ever above their heads as the penalty of discovery. Let an official be caught, and very soon thereafter you will read in the *Official Gazette* some such notice as the following:—

"The Viceroy of Chihli, Chen Kuichugg, and the Deputy Lieutenant-General of Shanghai Kwan, Ju Linhan, have presented a joint memorial recommending that Expectant District Police-Master Wan Li-hsun, who has failed to rid himself of the opium habit, be cashiered and never allowed to re-enter the public service."

Dr. C. D. Tenny, of the American Legation, is my authority for the statement that in the provinces of Shansi and Yunnan land values in some cases have decreased as much as 75 per cent. by reason of the farmers having to stop poppy culture. On these particular lands other crops are only one fourth as profitable. Mortgages made on the basis of old land values have been foreclosed; owning peasants have had to sacrifice their ancestral homes, but China has thought no price too great to pay in her effort to free her people from their ancient curse.

Mr. Frederick Ward, who has just returned from a visit to many provinces, finding in all the same surprising success in enforcing anti-opium regulations, declares: "It is the miracle of the Middle Kingdom and a lesson for the world." Not without reason did His Excellency Tang Shao-yi, Director of Posts and Communications, declare to me: "Let America try to stop drinking among 100,000,000 people, and she will then understand China's stupendous achievement in stopping opium-smoking among four times that number."

THE BAGDAD RAILROAD

It is reported from Constantinople that the Bagdad railroad question has been settled by the Porte and that the work will now be pushed

forward. The railroad will be carried across the Taurus range to El Helif and thence to Bagdad. A branch line will run to Alexandretta and another branch leaving the main line at Killis will connect at Aleppo with the Damascus railroad. It is this Aleppo which is causing anxiety to England because it is aimed directly at British control of Egypt.

In Dr. Rohrbach's monograph on the Bagdad railroad it is plainly stated that Egypt is the most vulnerable point of the British Empire, the only point where it can be attacked from Europe by land, and that this is the reason why Germany is interested in developing the railroad system of Asiatic Turkey. With a line running from Constantinople to the Egyptian frontier, Turkey might be inclined to attempt the recovery of Egypt, and if this were accomplished, perhaps with the help of Germany and of a rising of the Egyptian Nationalists, England would lose control of the route to India and very likely have to face a Mohammedan insurrection there. The Turkish government seems to be as completely under German influence as ever was Sultan Abdul Hamid.

An American, Dr. Chester, proposed a system of railroads connecting the Black Sea with the Mediterranean at Alexandretta and the valley of the upper Euphrates with that of the Tigris; and the French and English capitalists have offered to construct a similar system, all without asking any guarantees or aid from the Turkish Government, but all these offers have been refused in favour of the German, which receives support from the Turkish treasury. The Grand Vizier, in defending his course, in Parliament, said that there was no loss to the government through the guarantees, for the receipts from provincial taxation had increased forty-five per cent., thanks to improved communications, during the reign of Sultan Abdul Aziz.

The question of the extension of the railroad beyond Bagdad is still open, as the German construction company has renounced any claim to Koweit, accepting Alexandretta in compensation. The Russian government has agreed with Germany to allow it to connect at Khamikin, on the Persian frontier near Kermanshah, with the railroad which Russia proposes to build through northern Persia to India, but it is uncertain when this road will be built, and this would divert the Bagdad railroad from its real aim, the head of the Persian Gulf. Here England holds the key, for it claims a protectorate over Koweit.

It has recently transpired that the legal ground of this is a secret treaty which was concluded Jan. 23, 1899, between Colonel Meade, British resident in the Persian Gulf, and Sheik Mubarak, of Koweit, the provisions of which have never been made public. It has been semi-officially stated, however, by the British government that the Sheik in return for definite considerations placed his rights and interests under special protection of Great Britain and agreed not to cede any portion of his territory to any foreign power. Because of this Sheik Mubarak refused to lease a site of twenty square miles at the head of the bay when early in 1900 Herr Stemrich, German consul-general at Constantinople, came overland to Koweit to secure a terminal for the Bagdad railroad.

The Sheik of Koweit still flies the Turkish flag over his palace and his shipping, but in 1901, when a Turkish corvette packed with troops entered the harbour and attempted to take possession of the town, Captain Pears, in command of a British cruiser, forced its withdrawal. And later, when Koweit was threatened by a force of Arabs from the interior, British blue-jackets were landed and threw up entrenchments for its protection. The Turkish government, however, has never acknowledged the British claims in Koweit and the Germans treat them with ridicule.

Basra, which is a more likely terminus for the Bagdad railroad than Koweit, has not been so definitely claimed by England, but still it is not probable that the consent of England could be obtained for a German railroad to secure this or any other port on the Persian Gulf. —*Independent*.

LOYALTY TO PRINCIPLE NEEDED

A DEPUTATION from the Society of Friends which just lately called upon the Minister of Defence in the Australian Commonwealth to explain its conscientious objections to the compulsory military training was told that its claims would defeat the principles of compulsory service. They were told that any boy who refused to comply with the law would be taken into custody. Australia takes its place alongside the European nations in this matter. In these days it takes the firmness of character, the loyalty to conscience and principle, which was displayed by the early church, by the Waldenses, and a host of other true disciples of Christ, to be true in the face of the overwhelming odds against Christian living.

NEWS AND NOTES

A BRIDAL party in Tashkend, Asiatic Russia, while en route was attacked by ravenous wolves. Out of a party of 118 persons only two escaped.

THE British Navy estimates for the years 1911 and 1912 show an increase of three million seven hundred and eighty-eight thousand pounds, and provision is made for the building of five new Dreadnaught battleships.

It is stated on the authority of Dr. Kitasato of the Japanese staff sent to fight the plague in Manchuria, that the form of plague in that country is of the milder form and that it is easily brought under control if taken in time. The difficulty under the present circumstances was that preventive measures were taken too late, so the epidemic obtained headway. It is however now stated that the plague has practically ceased with the arrival of warmer weather.

Four expeditions for the discovery of the South Pole are now in the Antarctic. The English expedition is under Captain Scott; the German, under Lieut. Filchner; the Norwegian, under the explorer Amundsen; and the Japanese expedition consisting of twenty-four men very lightly equipped is said to have but little hopes of getting a start inland this season. The American expedition planned to start also this year has received but little support and is said to have been practically abandoned.

THE growing ignorance of the Bible on the part of the educated classes in America is an evil omen for the future of that country. A test was made recently of one hundred and fifty students entering a Massachusetts college, with the following results: "More than 79 of these undergraduates could remember nothing about the fall of Jerico; 37 knew nothing of Cain; 40, nothing of Daniel; and 62, 102, and 105 failed to answer questions about Saul, Gideon, and Timothy respectively. Indeed, 35 confessed frankly that they had done little or no Bible study. Professor Hamilton also reports that in visiting certain schools in New York he found, among people preparing for college and easily of an age for entrance, whole classes who could not tell the story of Daniel in the lions' den.

At the Douai Aviation meet in France, Lieut. Louis Breguet performed the amazing feat of carrying eleven persons in his bi-plane a distance of two miles in four minutes. The total weight of the passengers carried was 1315 lbs., and the combined weight of the machine and its occupants 2,002 lbs.

IN a high wind, which uprooted trees and did considerable property damage, Mr. Frank Coffyn of the Wright corps of aviators, together with his wife, made a trip of twenty-eight miles in twenty-one minutes at Augusta, Georgia, to keep an appointment to breakfast with a friend.

IN the movement for arbitration which has been under consideration by the statesmen and the press of America and England, a strong feeling in favour of the movement seems to have been aroused. Yet in some quarters this is not received with favour. Germany is strongly opposed, as might be expected, and there is a section of the press in both of the other countries which seems very skeptical.

FROM an exchange we read the sad fate of a poor woman in Silesia who was ordered to be imprisoned for a day, as she was unable to pay the fine of one shilling inflicted on her because she was unable to send her children to school. While she was undergoing detention the straw in her cell was accidentally fired. Her cries for help were unheard and she was burned to death. Nine children were made orphans by the occurrence.

IN a fire-proof building in the city of New York, U. S. A., an awful tragedy took place on the 25th of March, when the building occupied by several manufacturing concerns was burned. There are said to have been 2,000 employees in the building, and before they could escape 175 of the number had either been burned to death or killed through falling in an attempt to escape. Fire proof buildings are but little protection to a fire well under way.

IN Vietorbo, Italy, there is taking place at the present time the trial of some thirty or forty of the famous band of Camorristas, or black hand criminals who have terrorized the vicinity of Naples for many years. The entire number are seated in the court room behind bars of an iron cage, while the informer has a separate cage to himself. As any one of the band or his associates outside is said to be as willing to kill as to smoke a cigarette, it is prophesied by some that conviction is as uncertain as it is hazardous.

AN exchange has this item on the increase of lawlessness and crime in France. It is but one of all lands where like conditions are increasing. It says: "There is a rising wave of crime in France, according to the *Economist Française*. In an article based on government statistics this journal states: The increase of crime is one of the most urgent questions now occupying public attention. Juvenile crime has reached a pitch which arouses greatest apprehension. The evil has become so crying that the official reports on criminal procedure have never been less optimistic. In the district of Paris the number of murders is steadily on the increase. The recrudescence of murders, thefts, and robberies, and the increasing audacity of the Apaches in the cities and bandits of the country, the crimes and offences of all kinds which fill the pages of the newspapers, while the perpetrators themselves often remain untouched, have raised serious doubts about the efficiency of the means being taken to insure public security."

THE Krupp works at Essen, Germany, have 168,726 employees. The consumption of coal and coke is 2,500,000 tons a year. The works have 569 steam engines, developing 89,430 horse-power. The firm has its own electric plants and gas works. There are 87 miles of railway, 52 locomotives, and 2,396 freight wagons. And all this is for the preparation of war materials. Together with the other great builders of fighting machines and materials, does it look like peace or like Armageddon?

THE Mexican government is doing all that it can to bring an end to the present unsettled conditions in that country. In the semi-annual message of President Diaz at the opening of the national congress, he recommends a number of the reforms that are being demanded by the revolutionists. It is, however, stated that the revolutionists have been making slow but steady progress, and that their prospects are now brighter than at any time since the opening of the revolution.

ONE of the great trusts of America has for once done a most praise-worthy act. The Diamond Match Co., which has held for years the only process of match manufacture not using the deadly white phosphorus, has made known for the use of the world this secret process. This makes possible the saving of thousands of match workers from the ravages of a wholly unnecessary and loathsome disease. The act is certainly deserving of all praise.



General Articles

All The Way

"Let us be glad,
'Tis such a little while we have to go,
And daylight drops into the evening glow
So rapidly.

"Let us rejoice
That these are hours in which to love and
sing,
And into hearts a sweeter radiance bring
Because of life.

"Let us be glad
That sunset trails are lovelier by far
Than rose-lined pathways of the morning star'
And winding home.

"Let us rejoice
That home means heaven and all the glories
there,
Our Father's house, his loving tender care,
And perfect peace."

The Reformation in Bohemia--John Huss

MRS. E. G. WHITE

THE gospel had been planted in Bohemia as early as the ninth century. The Bible was translated, and public worship was conducted in the language of the people. But as the power of the pope increased, so the Word of God was obscured. Gregory VII, who had taken it upon him "to pull down the pride of kings," was no less intent upon enslaving the people; and accordingly a bull was issued forbidding public worship to be conducted in the Bohemian tongue. The pope declared that "God was pleased that his worship should be celebrated in an unknown tongue, and that a neglect of this rule had given rise to many evils and heresies." Thus Rome decreed that the light of God's Word should be extinguished, and the people should be shut up in darkness.

But heaven had provided other agencies for the preservation of the church. Many of the Waldenses and Albigenses, driven by persecution from their homes in France and Italy, came to Bohemia. Though they dared not teach openly, they laboured zealously in secret. Thus the true faith was preserved from century to century.

Other men in Bohemia rose up to condemn openly the corruption in the church and the profligacy of the people. Their labours excited wide-spread interest. The fears of the hierarchy were roused, and persecution was opened against the disciples of the gospel. Driven to worship in the forests and the mountains, they were hunted by soldiers, and many were put to death.

But while the Christians yielded up their lives, they looked forward to the triumph of their cause. One of those who taught that "salvation was only to be found by faith in the crucified Saviour," declared when dying, "The rage of the enemies of the truth now prevails against us, but it will not be forever; there shall arise one from among the common people without sword or authority, and against him they shall not be able to prevail." Luther's time was yet far distant; but already one was rising, whose testimony against Rome would stir the nations.

John Huss was of humble birth, and was early left an orphan by the death of his father. His pious mother, regarding education and the fear of God as the

most valuable of possessions, sought to secure this heritage for her son. Huss studied at the provincial school, and then repaired to the university at Prague, receiving admission as a charity scholar. He was accompanied on the journey to Prague by his mother. Widowed and poor, she had no gift of worldly wealth to bestow upon her son; but as they drew near to the great city, she kneeled down beside the fatherless youth, and invoked for him the blessing of their Father in heaven. Little did that mother realize how her prayer was to be answered.

At the university, Huss soon distinguished himself by his untiring application and rapid progress, while his blameless life and gentle, winning deportment gained him universal esteem. He was a sincere adherent of the Roman Church, and an earnest seeker for the spiritual blessings which it professes to bestow. On the occasion of a jubilee, he went to confession, paid the last few coins in his scanty store, and joined in the processions, that he might share in the absolution promised. After completing his college course, he entered the priesthood, and rapidly attaining eminence, he soon became attached to the court of the king. He was also made professor and afterward rector of the university where he had received his education. In a few years the humble charity scholar had become the pride of his country, and his name was renowned throughout Europe.

But it was in another field that Huss began the work of reform. Several years after taking priest's orders he was appointed preacher of the chapel of Beth-

lehem. The founder of this chapel had advocated, as a matter of great importance, the preaching of the Scriptures in the language of the people. Notwithstanding Rome's opposition to this practice, it had not been wholly discontinued in Bohemia. But there was a great ignorance of the Bible, and the worst vices prevailed among the people of all ranks. These evils Huss unsparingly denounced, appealing to the Word of God to enforce the principles of truth and purity which he inculcated.

From Bohemia the light extended to Germany; for disturbances in the university at Prague caused the withdrawal of hundreds of German students. Many of them had received from Huss their first knowledge of the Bible, and on their return they spread the gospel in their fatherland.

Tidings of the work at Prague were carried to Rome, and Huss was soon summoned to appear before the pope. To obey would be to expose him to death. The king and queen of Bohemia, the university, members of the nobility, and officers of the government, united in an appeal to the pontiff that Huss be permitted to remain at Prague, and to answer at Rome by deputy. Instead of granting this request, the pope proceeded to the trial and condemnation of Huss, and then declared the city of Prague to be under interdict.

In that age this sentence, whenever pronounced, created wide-spread alarm. The ceremonies by which it was accompanied were well adapted to strike terror to a people who looked upon the pope as the representative of God himself, holding the keys of heaven and hell, and possess-



ing power to invoke temporal as well as spiritual judgements. It was believed that the gates of heaven were closed against the religion smitten with interdiction; that until it should please the pope to remove the ban, the dead were shut out from the abodes of bliss. In token of this terrible calamity, all the services of religion were suspended. The churches were closed. Marriages were solemnized in the churchyard. The dead, denied

burial in consecrated ground, were interred, without the rites of sepulture, in the ditches or the fields. Thus by measures which appealed to the imagination, Rome essayed to control the consciences of men. The city of Prague was filled with tumult. A large class denounced Huss as the cause of all their calamities, and demanded that he be given up to the vengeance of Rome. To quiet the storm, the Reformer withdrew for a time to his native village.

Immortality only Through Christ

R. C. PORTER

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23.

Man is mortal. If he were not, he would not be subject to death. Immortality cannot die. So generally is the term "mortal" applied to death, that the world's death rate is called its "mortality."

When man was created, he was not given an immortal soul. This is the record: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." It does not say that the Lord breathed into man's nostrils an immortal soul. Man was a soul before the breath of life was given; that breath made him a *living* soul; before he was a *lifeless* soul. So the breath of life did not give man even a soul, much less an immortal soul. The fact that as soon as the Lord had made man, he told him that in the day that he should eat of the fruit of the tree of the knowledge of good and evil, he should die (Gen 2: 17), leaves no room to question that the real man with whom the Lord held an account was mortal. In Gen. 3: 22-24, we are informed that as soon as man had sinned, the Lord drove him from the garden of Eden, lest he should eat of the

tree of life and live forever. If he had been made immortal to begin with, he would live forever whether he ate of the tree of life or not.

The fifth chapter of Genesis is a running commentary on man's mortality. The history of man ends with this brief obituary: "And he died." And in Job 4:17 we read, "Shall mortal man be more just than God?" In Rom. 2:7 man is instructed to *seek for immortality*. Why should man seek for something he already possesses as a birthright? But Paul further informs us that when the resurrection comes at the last day, *then*, "this mortal must put on immortality." 1 Cor. 15:53. And in 1 Tim. 6: 15, 16 Paul further declares that "the King of kings" only hath immortality."

From these scriptures it is plain that the doctrine of the natural immortality of the soul, is a mistaken view. This is further evident from the fact that Paul says that eternal life is the gift of God through Jesus Christ our Lord. Rom. 6: 23. If a man already has by nature immortality, would he not already have eternal life?—Assuredly he would. This text is not contrasting eternal happiness and eternal misery, but death and eternal life. None will ever have eternal life except they seek and obtain it as a gift

of God through Jesus Christ. The wicked will not seek and obtain it as a gift through Christ, therefore they will not have eternal life; neither will they have *eternal* misery. The righteous only will seek and obtain eternal life as a gift through Jesus Christ, therefore only the righteous will have immortality. "And this is the will of him that sent me, that every one which seeketh the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." John 6:40. "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." Verse 51. "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." Verse 53. What kind of life is he speaking of?—Eternal life, for they had the present natural life. He says they have no life in them except on the conditions stated. "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." Verse 54. In John 10:27, 28, we have the unqualified statement that only the followers of Christ will have eternal life. "My sheep hear my voice, and I know them, and they follow me: and I will give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Again we read, "For ye were as sheep going astray; but now are returned unto the Shepherd and

Bishop of your souls." 1 John 2: 25. Why should he give us eternal life as a matter of promise if everybody already possessed it by virtue of an inherent immortal soul?

Another evidence that none but those who accept the promises of God on the conditions stated, and thus become righteous, will ever have immortality, or eternal life, is given in 1 John 3: 15. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." The climax of the argument is reached in 1 John 5: 11-13, 19, 20. "And this is the record, that God hath given to us eternal life, and this life is *in his Son*. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." Further evidence to prove that only the righteous have eternal life, is unnecessary. Only those whose lives are hid with Christ in God will have eternal life.

"When Christ who is our life shall appear, then shall we also appear with him in glory."

Faith

MRS. E. G. WHITE

IN times past, holy men spoke as they were moved by the Holy Spirit. In ancient times the prophets searched what the Spirit of God, which was in them, signified. The Spirit was not then given

in power because Jesus was not yet glorified. Dating from the day of the Pentecost, the Holy Spirit was to be poured forth on sons and daughters, on servants and handmaids; in every hill country,

low land, every valley, humble workmen for the Lord were to be raised up. The divine, sacred influence of the Holy Spirit working in our world, is to be as signs and wonders; because God's people are a peculiar people, an holy nation, shining amid moral darkness as living stones in the Lord's building. The weakest and feeblest, if they exercise faith in God, and improve their entrusted powers, will be elevated, refined, and perfected in character under the Holy Spirit's working. Humble and contrite, they submit to the moulding and fashioning of the Spirit, and they will know what his eternal fullness means.

We need an enlarged faith. The Lord desires his will to be done in the hearts of all who believe in him. But many who might be labourers together with God, will never be, because they cling to their imperfections of character. One clings to a cherished fault. Still another enjoys his hereditary and cultivated defects, and makes it his life work to be filled, not with the Holy Spirit, but with self.

The great day of the Lord is right upon us, and God calls for messengers who will be worked by the Holy Spirit. Such messengers will be guided by the Holy Spirit, moulded, refined, and beautified in right-

eousness, because they are willing to be worked. But those who are satisfied to carry with them a vast amount of selfishness, fault-finding, suspicion, distrust, and strife, will be so deceived that they will not know their short measurement. They are filled with their own doings. They have not the least idea of what it means to be crucified with Christ. To humble self is an experience strange to them. Before they can serve God acceptably, self must die. Christ's words, "Ye must be born again: . . . except a man be born again, he cannot see the kingdom of God," must come home to them with power.

Candidly and seriously we are to consider the question, "Have we humbled ourselves before God, that the Holy Spirit may work through us with transforming power?" As children of God it is our privilege to be worked by his Spirit. When self is crucified, the Holy Spirit takes the broken-hearted ones and makes them vessels unto honour. They are in his hands as clay in the hands of the potter. Jesus Christ will make such men and women superior in mental, physical, and moral power. The graces of the Spirit will give solidity to the character. They will exert an influence for good because Christ is abiding in the soul.

The Higher Criticism in the Light of Scripture

LET us hear what God's Word has to say regarding this topic:—

2 Peter 1: 21: "For no prophecy ever came by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

2 Tim 3: 16, 17: "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Gal. 1: 11, 12: "I certify you, brethren,

that the gospel which was preached by me is not after man, neither was I taught it, but by the revelation of Jesus Christ."

Rom. 1: 16: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."

Acts 20: 30: But "of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

2 Peter 2: 1: "There were false prophets also among the people, . . . who

privily shall bring in damnable heresies, even denying the Lord that bought them."

1 Cor. 1: 20, 21: "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Col. 2: 4-8: "This I say, lest any man should beguile you with enticing words," or "spoil you through philosophy and vain deceit, after the rudiments of the world, and not after Christ."

1 Cor. 3: 19: "For the wisdom of this world is foolishness with God."

1 Cor. 2: 5: "That your faith should not stand in the wisdom of men, but in the power of God."

1 Cor. 2: 4: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

1 Cor. 2: 12, 13: "Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

Col. 1: 21 and 2 Cor. 10: 5: Therefore "you that were sometime alienated and enemies in your minds by wicked works," now "bring into captivity every thought to the obedience of Christ."

Gal. 1: 9: "As we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed."

1 Cor. 15: 17: "Whosoever says that Christ is not risen, his faith is vain, he is yet in his sins."

2 John 7, 9, 10, 11: "For many deceiv-

ers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ. . . . Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."

Luke 11: 52: "Woe unto you lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered."

Conclusion

Let us then, by repudiating this modern criticism, show our condemnation of it. What does it offer us?—Nothing. What does it take away?—Everything. Do we have any use for it?—No! It neither helps us in life nor comforts us in death; it will not judge us in the world to come. For our Biblical faith we do not need either the encomiums of men, or the approbation of a few poor sinners. We will not attempt to improve the Scriptures and adapt them to our liking, but we will believe them. We will not criticize them, but we will ourselves be directed by them. We will not exercise authority over them, but we will obey them. We will trust him who is the way, the truth, and the life. His Word shall make us free.—*The Fundamentals.*

"READER, if you have not given your heart to the Lord, turn to his Book and get acquainted with him. There he tells you how much he loves you. If you have given him your heart, and you have neglected to study his Word, seek his forgiveness, and become truly interested in its study. Pray that God shall open your heart to understand the Scriptures."

The Figure and the True

J. S. JAMES

(Concluded from May Number)

The Application

WE shall now apply ourselves to the meaning of this ritual, and its application to our relation to the plan of redemption. It is true that while this typical service met its fulfillment in the death of Christ and the shadow ceased to exist, it also pointed out certain relations in the gospel plan that were to continue until the close of time.

The eighth and ninth chapters of Paul's epistle to the Hebrews contain much that will guide us in our search for the proper application. In the first eight verses of the ninth chapter he briefly describes the furniture of the earthly sanctuary and a part of the priests' service, drawing his conclusion in the ninth and tenth verses as follows: "Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks and divers washings, and carnal ordinances imposed on them until the time of reformation." In the eighth chapter he says that sanctuary only served as an "example and shadow of heavenly things." Verse 5. This much helps to open up the subject for a fuller view and understanding.

After dwelling at some length upon the work of the priests in the earthly sanctuary, he says: "We have such an high priest, who is set on the right hand of the majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this [Moses]

building; 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." "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself now to appear in the presence of God for us." Heb. 9: 11, 12, 24.

Here we have the meaning of the earthly sanctuary service and its relation to the work of Christ made plain by an inspired commentary. While the Son of God was upon the earth he could have no part in the Levitical priesthood which was to set forth his future work in symbol, he "having sprung out of Juda, of which tribe Moses spake nothing concerning priesthood" (Heb. 7: 14), but upon his ascension into heaven he immediately assumed the office of high priest. In the service of the type there was a continual succession of priests because of death, "but this man [Christ] because he continueth ever, hath an unchangeable priesthood." Heb. 7: 24. In the type the priest entered the sanctuary with blood to intercede for the people. So "Christ is not entered into holy places made with hands, . . . but into heaven itself, now to appear in the presence of God for us." Heb. 9: 24. In the daily ministration the priest took the blood of animals and sprinkled it before the vail as a token of the blood which Christ must shed for the sinner. In reality Christ takes the blood of better sacrifices than these—"his own blood"—and presents it before the Father in behalf of those for whom he died. Heb. 9: 12, 23, 24. In the figure the priest went into the first apartment every day (Heb. 9: 6), but into the true tabernacle Christ enters once and for all. We also observe that once a year in

the round of earthly ceremonies a day was set apart for a special service in which the tabernacle was to be cleansed from the accumulated sins of the year and a new service begun. Heb. 9: 7. It is reasonable, therefore, to expect that this feature of the symbolic service should have a counterpart in the work of our great High Priest in the sanctuary above. But from the foregoing we are warranted in drawing the following conclusions: That there is a real sanctuary in heaven above, of which the one built by Moses was but a shadow; that our Lord and Saviour is the High Priest who presides over its service; that he took upon himself the role of high priest upon his ascension into heaven; that the sacrifice

offered in this service is the blood of Christ which was shed on Calvary's cross; that this blood atones for the sins of all who look to God by faith through him.

There remains but one feature of importance in the work of the high priest concerning which we have found, as yet, no parallel in the heavenly sanctuary; viz., the great day of atonement. We believe there exists a most striking parallel; and as the cleansing of the typical sanctuary was the most important and solemn of all its service, so in the corresponding antitype this feature would be the climax of the heavenly service under the priesthood of Christ. Further attention will be given to this thought in subsequent articles.

The Advantage of Lowly Places

THERE is always more opportunity for showing and living Christ in the commonplace tasks of an ordinary life than in great and extraordinary tasks. There ought to be comfort and incentive in this to most of us for most of the time. Very few are called to great feats of achievement; very many are called to live the simple life of everyday routine. And for *these*, Christ's power is the peculiar possession and glory. If we are in any doubt as to this, let us ask ourselves what kind of human life God in his Son chose when he decided to reveal himself to men in his final and perfect revelation in the flesh. Not a "great" man but a "common-place" carpenter he became, and then a self-appointed itinerant evangelist, without formal recognition from any earthly organization, known chiefly by a dozen intimate friends and a few others. In that sort of life Jesus Christ himself could do his best work, show forth most effectively the power and love of God, and win the largest number to himself and to God for the final conquest of the world.

Why should we want to improve upon Christ's choice and method? The lowlier our tasks, the closer we can get to many other individual lives, and the better our opportunity is for letting Christ in us use us to give himself to others. No king, president, or "great" man, even if he is truly Christ's and used of Christ in his "great" work, has the opportunity for living the Christ life in as close imitation of our Lord, and in as intimate a fellowship with many individuals, as has every one of us "common people." Let us not resignedly accept our lowly place in life as a little something to be used as best we can, but rather rejoice in it as a preferred privilege of the sort that Jesus chose for himself.—*Sunday School Times*.

"IN Christ is the tenderness of the shepherd, the affection of the parent, and the matchless grace of the compassionate Saviour. The wonderful love of Christ will melt and subdue hearts."

Our Bible Reading

The True God

C. F. PARMELE

1. How is Jehovah, "the true God," spoken of in Jer. 10:10?

"The Lord is the true God, he is the living God, and an everlasting king."

2. What shows him to be the "true" and "Living God"?

"He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Jer. 10:12. Cf. Acts 14:15.

3. Of what is he Lord?

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." Acts 17:24.

4. What does he give to all?

"He giveth to all life, and breath, and all things." Acts 17:25. See also Isa. 42:5.

5. What three attributes did he exercise in creation?

Power, wisdom, and discretion. See Jer. 10:12, quoted in answer to the second question. Observe that to create anything with safety, power, wisdom, and discretion are all necessary. No one of these alone would suffice, nor would two of these be sufficient without the other.

6. How did Job speak of Jehovah's power in creation?

"He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds; and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth through the proud. By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?" Job 26:7-14.

7. How may we daily see his power displayed?

"Lift up your eyes on high, and behold who

hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Isa. 40:26.

8. How great is his wisdom, or understanding?

"He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power; his understanding is infinite." Ps. 147:4, 5. See also Isa. 40:28.

9. How securely did he lay the foundations of the earth?

"Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain; who layeth the beams of his chambers in the water; who maketh the clouds his chariot; who walketh upon the wings of the wind; who maketh his angels spirits, his ministers a flaming fire; who laid the foundations of the earth, that it should not be removed forever." Ps. 104:1-5.

10. With what carefulness did he create?

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" Isa. 40:12.

11. Where does the Creator sit to rule?

"It is he that sitteth upon the circle of the earth." Isa. 40:22.

Rabbi Leeser's translation says, "It is he that sitteth above the circle of the earth," not merely above the earth, but above and beyond its circuit.

12. Though he rules eternity from his "Holy Place," with whom does he dwell?

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15.

(Concluded on Page Twenty-eight)



The Interpretation of Christ to India

IN the January and February numbers of the *Indian Standard* there appeared an article from the pen of K. T. Paul, Esq., B. A., L. T., on "The Interpretation of Christ in Terms Suitable to the Indian Mind." While we do not propose here to discuss fully the numerous points which were there presented, we do desire to call attention to a few facts, which we believe this writer has overlooked in his conception of Christianity and its influence upon the human mind, Hindu as well as other.

We believe with Mr. Paul that "it is not Christ that has been rejected by the Hindus," that is in many cases, "but it is Christianity," so called, "that has utterly failed to impress the Hindu mind." Not Christianity in its true sense, but Christianity as [not] lived out by the majority of the Christian world. Christianity in its true sense is Christ lived out in the life, and anything short of the real Christ is not the full and true revelation of him in the life. It is the lack of Christ, the lack of interpretation, which is a salient feature of the subject, as well as the wrong interpretation.

The idea that is conveyed by the articles in question is that there is needed a new interpretation of the Jesus of the Bible, that a new message which will appeal to the Indian mind is a prime necessity in that interpretation. He further states that "India is called to a great mission to the human race. The genius of her deep and mystic spirituality is summoned to fulfil the high destiny for which she has been evidently prepared from the

foundation of the world." "The West has done its best, but it could see only one ray of the Light of the world. These and many kindred statements call for our comment. We shall begin with the last.

The West has indeed done its best to interpret the Christ to the world. As our brother remarks, it has failed. But we pointedly ask, Why? Is it because it lacks the divine message of truth, is it because Christ has been misunderstood, misinterpreted, or wrongly presented? If this is true, then why the many evidences of transformed lives by the vital message of the Bible as found in many of the true Christians of the West. Why, if the West has failed utterly, and we cannot deny that as a whole this is true, is it that there are found so many true, Bible interpretations of the Life of Jesus in the lives of his present-day followers? Does it not lie, not in the interpretation of one section or another, but in the lack of interpretation by one section as well as another? And is it not, rather, the individual who counts with God and not nation or sections?

We read in the promise of Christ that to those that "love me, and keep my commandments, . . . I will pray the Father and he will send you another Comforter, . . . Even the Spirit of truth." "And when he the Spirit of truth is come he will lead you into all truth, for he shall not speak of himself; but whatsoever he shall hear that shall he speak, and he will show you things to come." We cannot believe that this scripture has been unful-

ed in the West, and if it has been fulfilled, has not the promise been made that the Spirit shall lead to all truth so long as we love him and keep his commandments? We also read the words of Paul, the inspired apostle, who says, "There is *one* body, and *one Spirit*, even as ye are called in *one* hope of your calling; *one* Lord, *one* faith, *one* baptism, *one* God and Father of us all, who is *above all*, and *through all*, and *in you all*." If these words are true, and not a Bible Christian can doubt it, has God more than one way of making himself known, are his ways to be interpreted from the view points of men of the East or the West? We read, "for my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." It seems to us that the fault in interpretation lies in the fact that the West has put its interpretation upon the Word, as the East is just as likely to do, and that the majority of professed Christians have failed to seek God's way, the higher way, the true interpretation. And if, as the author suggests, India or the East should attempt the same work of interpretation from a Hindu standpoint, from the spiritual consciousness and longings of the Indian mind, could we expect for a moment any better interpretation of the Christ of the Bible.

And now we come to the second statement, "that India from her deep and mystic spirituality, is summoned to fulfil the high destiny for which she has been evidently prepared from the foundation of the world," that mission, the re-interpretation of Christ.

Granted that the West has failed; granted that what we see in the majority of professed Christian lives is not the fulness of the Christ life; that they have seen but a ray of the Light of the World, —do we necessarily infer that the Ray if followed does not lead to the fulness of the Light of the world? If such be the

case, what hope lies before us that the Indian message, the re-interpretation called for, would carry us nearer the goal. Can it be that hope leans upon the "deep and mystic spirituality" of the Indian past? We fail to see it. More, we fail to see even the dimmest outline of a hope of a revelation of the Christ from the fact of the deep and mystic spirituality of India's past. If the West, with its message from the Lord of Heaven, with its wealth of inspired writings, its traditions, its witnesses of the power of a risen Christ, has failed, where can we hope for anything higher, simply by relying upon India's mystic spirituality, a spirituality, which, until the entrance of the spirit of Christianity, led downward and not upward, not toward the divine standard, but to lowered morals, blighted intellect, and sterility. It was the light of the Christ life, which finding expression in higher ideals and living, brought about a change in India's outlook. And any change which has come has been produced not by the Christ of the West, but by the Christ of the Bible, the Christ of the Universe, the Lamb of God.

What new message is it then which India needs, which will reach her consciousness, which will meet the Indian mind upon its own ground and make itself understandable? Is it not the message of the good Old Book. May we not find it by a return to the primitive simplicity of the Inspired Messages of the Old and New Testaments? We feel to quote the words of the Old Testament prophet in extenuation of our position, both before the East with its opening opportunities and its lofty examples of true Christianity, and of the West with its sacred past and responsible future, "Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16.

If there has been failure in the West it has come in where God has been forgotten; if failure has come or will come in the East it will be for the same reason. But rest, peace, spiritual understanding, a knowledge of the "mystery of godliness," will come only by a return to the old paths, the good way.

Has God a message for to-day?—He certainly has. Not a message peculiarly for the East, nor from the East; not a revelation of the West, but a message from the Lord of Glory, the Christ of the Heaven. God has had special messages, special calls, revelations, for all the critical times of the earth's history; and to-day is no exception. Nevertheless, that message is not a call to something new, but to the old paths, to the God who changeth not, whose Word "endureth forever." It is not to a new interpretation of the Christ from the standpoint of the East, or West, but to a close communion with and knowledge of him as the friend of sinners, as the Lord from Heaven. That message comes to individuals and not to nations. The choice lies with the individual. It is comprehensible to the longing hearts of all nationalities. It will be perceived by every soul who is searching after the hidden riches of the kingdom of God.

There is a danger in the interpretation of the Christ life in the light of human reasoning, philosophy, mysticism, and false spirituality. But in the pure, simple message of God untinged with the human, uncoloured with the sectional bias of earth, there is no danger, only an uplifting influence which draws nearer to Christ. In the words of the apostle Paul we commend our readers to "God and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

The need to-day is not a new message,

nor a new interpretation of Christ either from the East or the West, but rather a return to the Bible message, the Bible interpretation, a close communion with the Spirit of the living God both by the East and West which will exalt them all to the Divine vision of the life of a living Saviour. Could all men realize the change of which Paul speaks in Gal. 2: 20, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me," there would be no question of interpretation. Shall we not seek this understanding and remember that there is "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all." Shall we not let the Bible reveal to us its Christ, and thus solve the problem of interpretation?

"ONE of the greatest needs of the world to-day is personal religion, a deep, living, sweet, satisfying, personal experience in the 'grace of God that bringeth salvation.' Many are simply drifting in their religious experience. They hope some way, or somehow to escape the wages of sin, while continuing in sin. They do not dig deep and root up the sins that bind them. They permit sin to control them, notwithstanding the command of God is, 'Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.' Rom. 6: 12. The same Word also commands, 'Reckon ye also yourselves to be dead indeed unto sin.' The word of the adversary is received, and they reckon themselves alive unto sin, as long as they live."

No man is so insignificant as to be sure his example can do no hurt.—*Lord Clarendon.*

Health and Temperance

Conducted by J. S. James

The Science of Right Living

ONE should be careful to allow the body only such amount of food as will not interfere with the proper working of the brain. The ordinary man can not well weigh his food and experiment on himself in that way, but he can watch himself, and, if his body is a perfect machine, he gets a danger-signal when an error is committed. The careless man does not properly interpret these danger-signals. Every ache and pain is a blessing to the man seeking a perfect body; for if he takes the warning in good faith, he will immediately seek the cause, and not commit the offense again. One should let stimulants, narcotics, and alcoholics alone. Coffee and tea are disguisers of the true danger signals, and tend to disturb the harmony; and between the body and the mind there is a certain give and take, a constant struggle for precedence. If one allows his body to dictate entirely, he will soon be eating quail on toast, sirloins, and many luxuries, without feeling the slightest danger-signal. But when reason is supreme, the mind leads to the adoption of simpler habits.

Let us picture a person whose yearly income is four hundred dollars. Is he to eat all he can at every meal? If he is ever to rise out of the ranks, he must make a choice between this sort of life and a more simple one, in which he selects the bare essentials. Suppose this young man works nine months of the year, earns four hundred dollars, and decides on foreign travel for the three summer months as a means of education. One ought to secure a clean, cozy little room

for seventy-five cents a week. One hundred dollars should be more than sufficient for the ninth months' food and incidentals, if one has no bad habits, leaving a balance of over two hundred fifty dollars for three months abroad.

Last summer I went abroad, paying all my expenses with two hundred dollars, and visited Gibraltar, all the important cities of Italy, Sicily, Egypt, Palestine, Syria, Asia Minor, Greece, Turkey, Servia, Austria-Hungary, Prussia, Holland, England, and Ireland, and returned on the "Maurietania." Two summers ago I did England, France, Switzerland, Rhine-Germany, and Belgium on about eighty-five dollars; but on that trip I worked my passage.

So you see how easy it is for the man of little means to get that sort of an education.

To boys of limited resources who desire a college course I would say, let every effort tend toward the building of a strong body; for it is the storehouse to be drawn on later for the building of the strong mind. It is the custom for the boy entering school to get into athletics. A boy soon sees better than any parent or teacher can tell him that to be a good athlete he must refrain from drinking, smoking, and other foolish excesses.

By the time the average boy is ready for college, if he follows the simple life, his physical condition, strengthened by good nourishment, is ready for the strain of hard study and food economies. He can now experiment a little, and begin to cut down personal expenses to meet the new financial requirements. Let him be-

gin gradually, by diminishing the food allowance, skipping a meal once in a while, and never eating when not hungry. It is wise also to stop eating just before that satisfied feeling. Those who are slaves to tea or coffee will doubtless find, after substituting a glass of milk for a month or so, that the change is better for their vitality.

A decrease in weight need not be alarming, but no one should allow himself to go underfed. Food should be eaten slowly, and masticated well, but it is nonsense to continue chewing with nothing in the mouth.

If only the simplest and most wholesome foods are eaten, meals for one person ought to cost from ninety cents to one dollar fifty cents a week. Let college students with but little money try a large bowl of oatmeal and corn bread for breakfast; for lunch, boiled rice, hominy, or hulled corn, with milk, bread and butter; and for dinner, a couple of soft-boiled eggs and a big helping of Irish potatoes and buttered bread. It is absurd for young men to say they have no opportunity to obtain an education if they have determination enough to adopt these simple methods.

While attending college, I had a home-like room with a private family, paying eighty-one cents a week for my room, kitchen facilities provided. As I had had experience as a cook while ranching in the West, it was no task to cook my own meals. I bought my food in bulk, and bargained carefully.

In response to many requests for menus of my one-dollar a-week fare, I give my favourite one in detail. With a few changes for variety, the following is most to my liking:—

Breakfast

Oatmeal, 1 lb.	\$0.04
Brown sugar, $\frac{1}{2}$ lb.02
Milk, $3\frac{1}{2}$ qts.	2.4 $\frac{1}{2}$

Bread, $3\frac{1}{2}$ lbs. (old bread)14
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Lunch

Rice, 2 lbs.12
Plain molasses, 1 pt.04
Corn-meal (mush and corn bread), 1 lb.03
Buttermilk (cooking and drinking). 1 qt.04

Dinner

Seven eggs, at 2 cents.14
Potatoes, $\frac{1}{2}$ peck.07 $\frac{1}{2}$
Salt, pepper, etc.01
Peanuts, 1 pound.10

Total. \$1.00

Many combinations can be made from this simple list by one who understands economical cooking.

In regard to sleep, with a good, harmonious machine, nature will arrange the time, just as she tells you how much food you need.

In Cairo and Jerusalem we had interesting experiences bargaining with the natives. First we would find a place where they would cook our produce, and then we would go out marketing. We succeeded in buying eggs for less than a cent apiece, and great loaves of bread for three cents apiece.

When we left Jerusalem, we put four dozen boiled eggs in a basket, filled in onions and bread, and ran it over with great white grapes. We feasted on the boat going to Constantinople.

If people could but realize the great importance in the shaping of their future career of a few lessons in frugality, they would not be disposed to ridicule the idea that the ambitious youth can have an education either in college or by foreign travel.

EARL VAN METER LONG.

Denies Bad Effect of Vaccination

BECAUSE of a continual cry in certain quarters against vaccination, the *Washington Times* had an investigation conducted by Dr. M. S. Iseman, who visited twenty-four public schools and personal-

ly examined one thousand children who had been vaccinated, the larger part during 1909 and 1910. The average age of those vaccinated was five years.

Dr. Iseman characterizes the cry against vaccination as a "survival of the great-great-grandfather days brought over from England, and, in spite of the progress of the age, cropping out every now and then in their descendants."

The doctor sees a rehearsal of those scenes in Italy and Russia to-day, where, in time of a cholera plague, "the peasantry resist the efforts of the doctors to stay infection, and accuse them of poisoning the people."

Dr. Iseman carefully examined one thousand pupils, making inquiry as to mortality rates, detention from school on account of vaccination, general health of the children, and knowledge of any permanent disability resulting from the vaccination.

If, as the anti-vaccinationists claim, disastrous results follow the inoculation, there should have been some sign of it in some of those one thousand children, and there should be a decided increase of mortality among the vaccinated; but, as a matter of fact, the doctor reports that he was unable to discover a single child suffering from any apparent disease or affection, and that, for health, vigour, and alertness, these vaccinated children can not be surpassed by an equal number of unvaccinated children on earth.

We look upon the peasants in Italy and Russia who attempt to prevent the efforts of the officers to stay cholera, as ignorant and only semi-civilized. How is it when this spirit breaks out in a country where there is more opportunity for obtaining knowledge regarding these matters? Is civilization any proof against the promulgation of superstitious beliefs, such as these which have prevented in

other countries effectual work against plague and cholera?—*Life and Health*.

Anti-typhoid Inoculations

It would seem that these inoculations are pretty well beyond the experimental stage. An article by Major Gosman, of the United States Army Medical Corps, in the *Journal of the American Medical Association*, October 1, reports that of 8,510 United States Army medical officers inoculated up to June, 1910, not one has developed typhoid fever, in spite of varied exposure, though there have been in the same time in the army among unprotected persons more than two hundred cases of typhoid. The same favourable results are reported by others; for instance, the Massachusetts General Hospital reports that since the beginning of inoculation of all persons coming in contact with typhoid patients, there has not been a single case of typhoid among the nurses and ward tenders, although heretofore there has never been a year in which there have not been such cases.

Major Russell, of the United States Army Medical Corps, in a paper giving results of three thousand six hundred doses of the anti-typhoid vaccine, says: "It is in some ways a matter of surprise that a method which promises so much has been used so little. It may be said that it has scarcely been used outside of the English, German, and American armies." In conclusion, he states that vaccination against typhoid undoubtedly protects to a very great extent against the disease.

The *Boston Medical and Surgical Journal* in June made the suggestion that those whose occupation or vocation would subject them to a special risk of typhoid, should be inoculated. In view of the statistics, this advice would appear to be sound.—*Selected*.

The Home

GIVE WHAT YOU CAN

It was only a sunny smile,
And little it cost in giving;
It scattered the night
Like morning light,
And make the day worth living.
Through life's dull warp and woof is wove
In shining colours of light and love,
And the angels smiled as they watched
above—
Yet little it cost in giving.

It was only a kindly word,
And a word that was lightly spoken;
Yet not in vain,
For it stilled the pain,
Of a heart that was nearly broken;
It strengthened a faith beset by fears,
And groping blindly through mists of tears
For a light to brighten the coming years—
Although it was lightly spoken.

It was only a helping hand,
And it seemed a little availing;
But its clasp was warm,
And it saved from harm
A brother whose strength was failing.
Its touch was tender as angels' wings,
But it rolled the stone from the hidden
spring—
And pointed the way to higher things—
Though it seemed of little availing.

—Selected.

The Education of the Home

ANY kind of person will do for a parent—except a liar. I am afraid that is a large exception. I do not think I am a pessimist, but I do verily believe that more lies are told by mothers, fathers, and nurses to children than all the rest of the lies put together. We lie to them with false threats; we lie to them with false promises; we lie to them with false stories; we teach them by our practice that a child has not a right to truth,—and then we wonder that they learn the lesson. Nor do I think that mothers are generally very good in teach-

ing justice. They teach kindness, consideration, generosity—but not justice. Among the first lessons our children ought to learn in the home are the elemental rights of property and rights of person. Every child is a born robber. Put two babies on the floor, and give one of them a rattle, and see the other crawl to his companion, and, if he is strong enough, wrest the rattle away from his playfellow. He is a highway robber. It is not his fault; he has not yet learned the rights of property. The little child will romance, and be rebuked for falsehood. He has not learned the difference between falsehood and fiction, and it is to be taught him. He does not know the difference between a fairy tale and a lie. The difference is so subtle that even grown folks do not seem always to understand it. Truth and justice—these are to be taught in the nursery before the child has gone out to the larger life of the schools.

Taught? Yes! but teaching is not enough; trained. There are many people, I think, who imagine that the Bible says, "Govern a child in the way he should go, and when he is old he will not depart from it," and they do govern a child in the way he should go, and as soon as he escapes from the authority he does depart from it. What the Bible says is, "Train up a child in the way he should go," and neither governing nor teaching is the same as training. Training is the production of habit. Action oft repeated becomes a habit; habit long continued becomes a second nature. When you have trained your child in habits of justice and of truth, when you have formed in him the habit of telling the truth and

the habit of acting justly, he will not depart from them, because he cannot depart from himself.

The father and the mother have opportunities of training that the teacher does not have, if the father and mother are willing to take the time and the trouble and the patience, and, above all, are the kind of parents they ought to be. For training does not come chiefly through lectures or exhortations, or laws enforced by penalty. It comes chiefly through the atmosphere of the home and through the example of the parents. If you want your child to love the truth, love it yourself; if you want your child to love justice and purity and simplicity and honesty and courage, love them yourself. You cannot by your teaching give your child that which you do not possess. A profane man cannot teach a boy not to be profane. A smoking father cannot teach a boy not to smoke. A drinking man cannot teach a boy not to drink. The boy will walk in his father's footsteps, and the more he honours his father the more likely he is to walk in those footsteps.—*Lyman Abbot, D. D.*

Parental Folly

"Put that ball away, Johnnie," says Mrs. Smith. "How often have I told you that you must not play with it indoors?"

Five-year-old Johnnie begins to cry, but his mother, fearing that something will be broken, insists, for once, on being obeyed, and Johnnie cries louder still.

"What's all this noise about?" asks Mr. Smith, waking up from his nap. "Oh, for goodness' sake let him have it, anything to stop that din." So Johnnie gets his own way, and dries his tears.

Five years pass away, and Johnny is a sturdy boy of ten. "Here, my son," says his father, "I want you to run around to Mr. Jinks with a message for me."

"Oh, don't bother the child now," says his mother, "he must be tired, running about so much."

Seeing that Johnnie has just asked if he may go out again to play, his father doesn't consider this a reasonable excuse. Johnnie, however, sees his opportunity, and tries to get out of doing what his father has asked. Father and mother then have a slight altercation over the matter, during which Johnnie escapes to play.

This kind of thing goes on for another five years, and we see John now a robust fellow of fifteen. His father is laying before him the advantages of learning a useful trade; mother, too, agrees that it is time for him to think about something of the kind, though unfortunately her opinion differs from that of father as to what trade would be the most suitable. As for John himself, his ideas are altogether different from those of his parents; he takes no notice of their sound advice, but chooses to begin his career as errand boy to Mr. Wyatt, the butcher.

Another five years are in the past. Let us take one more look at John. He is now a youth of twenty, not so robust as he was five years ago; for his reckless life is already beginning to tell upon him. For a long time he has been altogether beyond the control of his parents, and is nothing but a trouble and a burden to them. He has already chosen the one whom he intends to make his life-partner; one who, his parents know full well, will bring misery into his life. Their entreaties are of no avail; for long ago he ceased to have any respect for their judgment. They to whom he should now look for guidance have, by their own folly, destroyed his confidence in them.

This is a sad picture, but alas! in how

many homes to day is the like of it to be seen. The mother will side with a child against the commands of the father, and the father against the judgment of the mother, until the little ones grow to feel that the judgment of father or mother is not always to be trusted. Rebellion takes the place of obedience, and the peace of the home is destroyed.

Happier was that tiny girl whose confidence in mother led her to make the illogical statement: "If my mother says a thing is so it is so, even if it isn't so."

It is always a sad thing to see parents quarrel in the presence of the children. If there is a difference of opinion, how much better it is to wait until the little ones are out of earshot before expressing it.

The little folks are often scolded for finding fault with one another, yet that same habit was learned from those who rebuke them. "Children," said a mother one day to her little boy and girl, "what-ever are you quarrelling so about? Can you not play without quarrelling?"

"It's all right, mother," said the little fellow, "we are only playing at being grown up."

"Honour thy father and thy mother," is a command which parents are very fond of quoting, yet how often we find those same parents making it hard for their children to keep that commandment. Parents! in fairness to your children, see to it that your deportment in the home is such that they can respect you and look upon you as reliable guides and consellers. Would you have your children "rise up and call you blessed?"

"Then honour deserve, ere honour you ask,
Of the little ones God has given;
Live nobly yourselves, 'twill lighten the task
Of training the children for heaven."

—Edith Jacques.

Our Young Folks

MR. CAN'T AND MR. CAN.

Oh, Mr. Can't from Mr. Can
Is a very different sort of a man;
For Mr. Can he always tries,
And Mr. Can't he always cries.
Now Mr. Can gets many a blow,
But he gets the best in the end, you know,
While Mr. Can't gets nothing at all—
For he's down too low to suffer a fall.
Oh, Mr. Can gets up with a grin,
And he says—"I'm bound in the end to win."
But Mr. Can't is a pitiful sight,
For he's whipped before he's begun to fight;
And he says it puzzles him quite a lot,
Why some can win and some can not.
Oh, poor Mr. Can't, he never knew
The secret I'm going to whisper to you;
That you can win if you only try,
And you certainly can't if you only cry;
And that is the reason why Mr. Can
From Mr. Can't is a different man.

—Selected.

John Todd's Dog

JOHN Todd, who in Robert Louis Stevenson's youth was known as "the oldest herd in the Pentlands," had once possessed a really good dog. He had been offered forty pounds for it, Stevenson states in one of the papers in his "Memories and Portraits," but a good collie was worth more than that, more than anything, to a shepherd; he did the shepherd's work for him.

Once, in the days of John Todd's good dog, he had bought some sheep in Edinburgh, and on the way out, the road being crowded, two were lost. This was a reproach to John and a slur upon the dog, and both were alive to their misfortune.

Word came, after some days, that a farmer about Braid had found a pair of sheep; and thither went John and the dog to ask for restitution. But the

farmer was a just man, and stood upon his rights.

"How were they marked?" he asked.

John had bought right and left from many sellers, and had no notion of the marks.

"Very well," said the farmer, "then it's only right that I should keep them."

"Well," said John, "it's a fact that I cannot tell the sheep; but if my dog can, will ye let me have them?"

The farmer was honest as well as hard, and besides, very likely he had little fear of the ordeal; so he had all the sheep upon his farm gathered into one large park, and turned John's dog into their midst. That hairy man of business knew his errand well; he knew that John and he had bought two sheep and—to their shame—lost them about Boroughmuirhead; he knew, besides,—no one knows how, unless by listening,—that they had come to Braid for their recovery; and without pause or blunder he singled out, first one and then another, the two waifs.

It was that afternoon the forty pounds were offered and refused.—*Selected.*

Be Greater than Your Position

A DISTINGUISHED theological professor once said: "If I had a son, I should tell him many times a day to make himself as big a man on the inside as possible." Young men too often want to be big men on the outside; to occupy positions which would fit them as a turtle's shell would fit a clam.

Never mind your position, young man. Whatever it may be, try to fill it. The duties which you have to perform may seem trivial, but because it is a small position is no reason why you should be a small man. You may be big inside, you know, if you are small outside.

The young man who applies himself in internal growth, as it were, is bound in

time to find a place where he will be able to use every power he possesses.

At any rate, better be a big man in a small place than the opposite. A pinch of powder in a small cartridge can make a good deal of noise and drive a bullet a long way. What could it do in a Krupp gun?—*Success.*

Ted and the Wood-Pile

"I'LL be glad when I get that whole pile of wood in. Then I'll be through with it, won't I mother?"

"No, Ted. You know I shall want you to carry out the ashes, after the wood is burned up," answered mother.

"Then I'll be through with it, mother?"

"No, I think not," answered mother, while Ted's eyes grew big with wonder. "You will scatter the ashes on the corn-field, and father will plough them in in the spring. Then you will help plant the corn, you know. The corn will grow, eating the ashes and ground about it, and by and by you will eat the sweet corn."

"O, we'll sort of eat the wood ourselves, and that will be the end of the old wood-pile."

"Not quite," said mother. "There will be cobs left, and stalks of corn. We may feed them to the cows, and that will give us milk."

"Well, I never knew before that there was so much in a wood-pile," said Ted.—*Exchange.*

Ye Have Done It Unto Me

A TRUE INCIDENT

It was an August afternoon. The hot winds were sweeping over the Western prairies. Not a green thing was to be seen. The earth was parched and dried up, and the heavens were brass. Everything seemed to be crying, "Water! Water!"

Rachel stood in the door of the rude cabin on the plain, and, shading her eyes

with her hand, looked far out over the prairies. "Why don't father and mother come?" she said. "There, I guess they are coming now."

No, it was only an immigrant wagon, but it was following the trail that would bring it right by her door. Two half-starved horses drawing a dilapidated wagon, a drunken driver, a sick woman, and four children,—these were what Rachel saw when they drew near.

"Any water?" asked the driver. "Whisky ain't as cooling as some other things on the day like this."

For an instant Rachel hesitated; a pail of water stood on the bench behind the door, but it was the very last they would be able to draw from their well, and when that was gone, where was more to come from? A thin white hand lifted the cover, and a pale face looked out. "God will bless you, my child, if you will only give us a little water."

Rachel hesitated no longer. She quickly took the dipper from the nail on which it hung, and carried the pail to the wagon. The half-famished creatures soon emptied it, and the dog came and licked it dry. "Remember, child," said the woman, as they drove away, "who it was that said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

Rachel watched them out of sight, and when she turned and entered her humble home, she felt happy, despite the fact that she knew not whence the next drop of water was to come. All the afternoon a still, small voice kept saying, "Ye have done it unto me; ye have done it unto me." It was dark before her father and mother returned. They had gone several miles beyond the village to a well where they heard water was to be had, and brought back two barrels full. The little family on the plain suffered many privations during that year of drought, but

the needy were never turned from their door.

The years passed by, and the desert began to "blossom as the rose." Fertile fields, thriving villages, and populous cities were to be seen on all sides. It was then that the brave hearted people began "a peaceful war for God, and home, and native land."

Rachel was no longer a barefooted girl, but had developed into a comely matron, and was one of the most valiant soldiers in the great struggle. She had been the means of securing a well-known speaker to deliver a lecture in her town.

"I love this country," said the speaker, as he looked over the large audience. "I shall always love it; for it was on these plains that I took my first temperance pledge. When I was a lad, my father settled in the western part of the State, but during the summer of the great drought we were literally starved out. Packing our few effects into the wagon, we started back East.

"For days we traveled over the parched desert, through scorching winds and drifting sand, with scarcely water enough to moisten our burning lips. Finally we came to a house. It was only a shanty standing alone out on the wide prairies, but it was the home of the angel of our deliverance. A sweet girl brought out a pail of water, and gave us all we could drink. I have since been afraid that it was all she had, and have often wished she could know just how much her cup of cold water did in our family. We held a praise meeting right there in the old wagon. My father threw away his whisky bottle. 'That is my thank-offering,' he said. 'Mine,' said my mother shall be my boy. I promised her then for the rest of my life to be a soldier in the cold-water army."

Rachel bowed her head to hide the tears that were coursing down her cheeks, and heard the still, small voice say, "Ye have done it unto me! Ye have done it unto me!"

ARTHUR V. FOX.



NO. 17. CHANGE OF THE SABBATH

Please answer in your question column when, where, and by whom the Sabbath was supposedly changed, giving good historical or other good authority for the fact.—H.

Our querist rightly says, "supposedly changed," because God's Sabbath is eternal. It is impossible to state the exact time when a change took place. Apostasy is never sudden, abrupt; it is gradual. Many of the early Christian converts or half-converts were formerly sun-worshippers. They honoured the Sunday and connected with that the resurrection of Christ and observed the day, not as a command or a duty, but in honour of Christ, easily helped thereto by former customs. Both days were kept till the fifth century, the Sabbath coming to be a fast-day by the apostle church, the Sunday as a feast-day. It can easily be seen that Sunday would find more favour in a back-slidden church. It was at this time that the Abyssinians were converted. They have kept the two days to a greater or less extent ever since.

We have not space in this department to give authorities covering several centuries. You will find these authorities fully given in Andrew's "History of the Sabbath," and partially given in "The Lord's Day the Test of the Ages," No. 134 in our "Bible Students' Library," costing eight annas, and in the "Apples of Gold Library," No. 45, "Historical Facts and Incidents Relating to the Sabbath and the Sunday." For instance, Fact 33 states that Tertullian who wrote in A. D. 200, tells us that the commandments are "the rules of our regenerate life," and tells us also that Christ regarded the Sabbath. This comes in his work "Against Marcion," book 4, chapter 12. Fact 34, referring to about the time of A. D. 250, declares that Origen in his Homily 23 condemns the Jewish or Pharisaical mode of Sabbath observance, and declares that Christians on the Sabbath day "ought to abstain from all modes of worldly labour. Give yourselves up to spiritual exercises, repairing to church, attending to sacred reading and instruction, thinking of celestial things," etc., etc. Fact 35, A.D. 238, Archelaus, bishop of Cascar in Mesopotamia, in his "Disputation with Manes," section 42, says, "Again

as to the assertion that the Sabbath has been abolished, we deny that he has abolished it plainly, for he was himself also Lord of the Sabbath." In Fact 37 it is stated that the learned Giesler, "Ecclesiastical History," volume 1, chapter 2, section 30, says, that while the Jewish Christians of Palestine retained the whole Mosaic law and consequently the Jewish festival, the Gentile Christians observed the Sabbath and the Passover with reference to the last scenes of Jesus' life, but without Jewish superstitions.

Prof. Edward Brerewood of Gresham College, London, in his "Learned Treatise of the Sabbath," page 77, 1631, says that "the Sabbath of the seventh day . . . was religiously observed in the East church 300 years and more after our Saviour's passion. That church being the great part of Christendom, and having the apostles' doctrine and example to instruct them, would have restrained it if it had been deadly."

Sunday came in gradually. At first just an hour or so in the morning was used. Later it took in a little more of the day, but it never was regarded as a sabbath for more than a thousand years after Christ, and a few centuries ago in England and Scotland, in fact, down to the sixteenth century, it was considered a day for sport and playing, people attending church only in the morning. The first of the early fathers who without doubt applied the term "Lord's day" to Sunday was Tertullian. This was in A. D. 200. You will find it in his works "De Corona," section 3. He tells us then that we have no Scripture authority for it. See his work on prayer and "De Corona," sections 3 and 4.—*Signs of the Times.*

The highest price—Rs. 150,000—ever paid for any book was paid by H. E. Huntington, at the great Hoe sale in New York, April 24. It was for the first book and Bible ever printed from movable types—the Gutenberg Bible. Bernard Quatrach paid Rs. 60,000 fourteen years ago. He sold it to Hoe for Rs. 67,500. For the third book ever put in English type by English printers, a work compiled by Juliana Benares, printed by Caxton 1486, Mr. Huntington paid Rs. 36,000.—*Exchange.*

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Devoted to the proclamation of "the Faith once delivered to the saints."

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"If we believe not, yet he abideth faithful." How good it is to know that no amount of unbelief on the part of human beings can make a particle of difference in the faithfulness of the Son of man. While the world goes on in its drift away from the Saviour, you and I as followers of him may know that "not one of his promises, which he hath promised," will remain unfulfilled. It is a good place for one to rest, for there is peace and joy in the resting.

As we face the world condition day by day, and see the reports of the wickedness, the lawlessness, and the preparation for coming conflict, the words of the apostle sound in our ears with welcome when he says, "He that testifieth these things saith, Surely, I come quickly, Amen." And our hearts respond with him to the promise of the Lord, "Even so, come Lord Jesus." The true disciple is anxious for this gracious consummation of all his hopes. Is it the case with you?

We have been sent a copy of the magazine *Kalpaka*, with the request that it receive notice in our columns. We regret that it is impossible for us to say a good word for our contemporary, because it is essentially devoted to themes which in our view are directly contrary to the Bible and the gospel. Hypnotism, Metaphysics, Occultism, etc., etc., are its teachings. To those who love the Bible and who desire a higher and better life in Christ, we can give no better word concerning it than to leave it alone.

"Herald of Health" a monthly journal devoted to the teaching of healthful living, simple remedies in disease, and the discussion of those matters which pertain to the health of the home, comes to our table each month. It is full of most interesting matter, much of which is of vital interest to the people of this land. It will repay you to come in touch with the publishers and become a subscriber. Address the International Tract Society, 19, Banks Road, Lucknow, for sample copy and particulars.

ONE of our sister publishing houses, located at Colon, Canal Zone, Panama, suffered a total loss by fire in the early part of last month. They were publishing books and periodicals in both Spanish and English, and hope to resume work in the near future. Seven blocks of the city were swept in the same conflagration.

No man is so insignificant as to be sure his example can do no hurt.—Lord Clarendon.

The True God

(Concluded from Page Fifteen)

13. With what divine grace does he mention his power?

"God hath spoken once; twice have I heard this; that power belongeth unto God. Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work." Ps. 62: 11, 12.

14. Joined with the attribute of wisdom what does he say he does for the meek?

"He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power: his understanding is infinite. The Lord lifteth up the meek; he casteth the wicked down to the ground." Ps. 147: 3-6.

Things Here and There

Leave Without Permission

THE Colombo correspondent of the *Herald*, in recording the arrival there of the British submarines C37 (Lieut. Fenner) and C38 (Lieut. Codrington), on their way to Hongkong, says: "This is the first time any submarines have made such a long voyage in tow. They behaved splendidly. From Vigo to Gibraltar there was splendid weather, but the voyage from Gibraltar to Malta was boisterous for three days. It was very hot in the Red Sea, but glorious weather was enjoyed in the Indian Ocean. Between Aden and Colombo Lieutenant Codrington was sitting in bathing dress on the bridge deck when he fell into the sea. The vessels were travelling at twelve knots, and he was in the water a quarter of an hour. There was a humorous signal from the captain of the *Edgar* (escorting vessel): 'Reprimand Lieut. Codrington for breaking ship. Officer and men must not take leave without first asking permission of the captain.' The reply signal read 'Regret having broken ship. Plead extenuating circumstances. Throw myself upon mercy of the court.'"

If You Want to be Loved

Don't contradict people, even if you are sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't underate anything because you do not possess it.

Don't believe that everybody else in the world is happier than you.

Don't conclude that you have never had any opportunities in life.

Don't believe all the evils you hear.

Don't repeat gossip even if it does interest a crowd.

Don't fear at any body's religious belief.

Learn to hide your aches and pains under a pleasant smile. Few care whether you have the earache, headache, or rheumatism.

Do not try to be anything else but a gentleman or a gentlewoman; and that means one who has consideration for the whole world, and whose life is governed by the Golden Rule: "Do unto others as you would be done by."—*Christian World*.

The Money of Korea

TWENTY years ago Korean money was so big and so heavy it could not be carried in the pocket! If you had a hundred dollars you could carry it in "bill" or bank-note form in a tiny pocketbook, couldn't you? It took six horses to carry one hundred dollars of Korean money! Since that time Korea has adopted a new money,—gold, silver, and paper. Money without a hole in the centre they call *mangjun* (blind money).—*Over Sea and Land*.

A Four Square League

THE Four Square League is an organization of recent origin belonging to the Laymen's Missionary Movement, in America, the members of which pledge themselves to give at least three thousand rupees a year to foreign missions and to persuade three other men to do as much; also to persuade their own churches to quadruple their missionary gifts and to advocate that at least a fourth part of all money given for the spread of Christianity should be devoted to the extension of foreign missions.

A Temperance Centenarian

O'DILLON BROWN at Taylorville, Illinois, a centenarian, who is thought to be the oldest man in the State, has never taken intoxicating liquor, never worn glasses, never used a cane, and retired as an active coal miner at ninety years of age.

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