

THE ORIENTAL WATCHMAN

Vol. 18.

LUCKNOW, NOVEMBER, 1915.

No. 11.



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The Oriental Watchman

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NO. 11

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CHRIST'S TRIUMPHAL ENTRY INTO JERUSALEM



The Outlook

NEEDED, A CHANGE OF HEART

THOUGHTFUL men everywhere are beginning to realize that there is something wrong with the world which makes possible the terrible situation which has continued in Europe for more than a year, and men, trying to find a way out of the difficulties of the situation come inevitably face to face with the teachings of Christ. As an illustration of this tendency, a contemporary quotes the following from "Public Opinion," it having reproduced it from the "Round Table."

"It is not difficult to define where the trouble lay. The root of it was that the civilized nations were so selfishly absorbed in their own welfare that they felt little or no responsibility for the welfare of others. . . . The whole world has been dominated by a national bigotry not unlike the religious bigotry which deluged the world in blood a few centuries ago, in its cynical indifference to all that did not affect itself. Mankind has been conceived of, not as a unity, but as a collection of states, separated by racial pride and intolerance, and striving endlessly for themselves. And every people thinking primarily of their own interests, some of expansion and dominion, others of enjoying their possessions in selfish indolence, have based their external policy on indifference, envy or suspicion, backed by military force. Such a society must end in war, and until the national intolerance which rules it is abandoned it will continue to produce war.

"Whatever the issue of the war, therefore, however decisive the victory of the Allies, the prospects of a permanent peace after the war depend upon a reversal of policy all around. Not only must Germany abandon her immoral political principle and her overweening military pretensions, but her opponents must abandon also their selfish indifference to everything that does not directly affect their own safety and interests.

"Victory, even a decisive victory, for the Allies will be fruitless unless it leads to a fundamental change of heart.

"That change of heart is not difficult to see. It is, that civilized man should deliberately recognize, in action as well as in theory, that the claims of humanity must override the interests of any race or nation. The ideal of

the service of humanity must definitely triumph over the ideal of the service of a single nationality or state.

"If every people were to adopt as the first of their public policy that it was their business not only to forward liberty, justice, and right within their own borders but to combine with others in forwarding them throughout the whole world, the root of war would have been destroyed."

THE CHURCH AND THE WORLD

IN an address to his Diocesan Conference, the Bishop of Carlisle said that a study of early church history would show that the development of the church soon got on the wrong lines. If, instead of giving their message an ecclesiastical form, Christians had placed the emphasis where Christ rested it, divisions in the church would long ago have become impossible. As reported in the "Christian World," the Bishop said: "There were some churches in Christendom which were scarcely distinguishable from political and financial clubs. To Christianize and spiritualize these churches would spell their political and financial ruin. This ruin they must expect they would resist with all their might—ecclesiastical, diplomatic, ratiocinative, menacing. They had popular newspapers, skilful advocates, vested interests without number on their side. They had dug themselves deep in the trenches of tradition. They were able to make strong appeals to historic instinct, to continuous usage, to æsthetic sentiment, to fervent emotions, to pious memories—to much that was precious and beautiful in human life—yet, unless, in comparison with the depth and fervour of their love to Christ they could hate these things, as He taught that father and mother must be hated, these could not be His disciples or do their part in subduing the world to his most blessed and all-peaceful sovereignty. Instead of the church turning the world upside down the church had been turned upside down by the world."

RUSSIA'S TESTIMONY ON PROHIBITION

THE sale of vodka stopped three months ago and we can now get some idea of the good results of this change. The peasants say that the villages in this province have changed so

that no one would recognize them, and that in them there are now practically no fights, burglaries, or fires. The records of the procurator's office show that the average number of criminal trials for the month of August in the three preceding years was 515. The number had dropped to 324 for August, 1914—the lowest criminal record known. Accidental or incendiary fires, according to information furnished by the Fire Insurance Board, for August and September of the five years preceding 1914, amounted to 960. For the same months this year, the number was 630, again the lowest recorded. . . . The monthly average of arrests has fallen from 300 to 70 in 1914. In another district, the inspector of police says that he is considering offering the local jail for a military hospital, he has so few prisoners for it. The head of the Zemstvo Board, returning from a long trip through the country sections, says that every where the villages are prosperous; the peasants dress better, pay their taxes more promptly, and business in the fairs is much more active.

—Petrograd Reich.

Among returning eyewitnesses, an especially trustworthy authority is Mr. Stephen Graham, correspondent of the *London Times*. "It is a fact," he says, "that the vodka shop is closed. Many people in England seemed to doubt the reality of this measure; but I can vouch for it who have seen Russia sober. Not only has the sale of vodka been stopped, but the sale of beer also. It is impossible to find a drunken man on a festival, or on an ordinary day, anywhere in the Russian Empire, except in the Caucasus and parts of central Asia, where the government has never held the monopoly of the sale of intoxicating liquors. It is quiet in the industrial villages, in the factories, and in the mining settlements. The great question is: Will complete prohibition be feasible after the war is over? Will not the warriors returning from victory demand drinks to toast the

czar, the allies, and their generals? Will there be vodka riots, or will the men who return be ready to sacrifice their old habits for the national ideal? I am inclined to think that it will be the latter."

A POETIC PROPHECY.

WAR dispatches containing the reports of fighting between air craft over France and Germany and Belgium chronicle the fulfilment of a poetic prophecy of the late Sir Alfred Tennyson, the English poet laureate, who penned many years ago, before aeroplanes or aerial warfare were thought of, the following lines in "Locksley Hall":



A typical scene in Lucknow during the floods of September, 1915.

"For I dipped into the future far as human eye could see,
Saw the vision of the world, and all the wonders that would be;
Saw the heavens filled with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shouting, and there rained a ghastly dew
From the nations, airy navies grappling in the central blue."

Prophecy and the present condition of society point to sword and flame and famine. God is about to shake mightily the earth. The time of indignation is at hand. "The giants, Capital and Labour, have yet to battle

in the arena," writes a more than superficial student of the times of the word of God. He continues: "Romanism, sensualism, racial feuds, ignorance, stranger cults, paganism, heathen religions—how they press and pull for supremacy! The divisions and classes of the human race are like so many heaps of dynamite over which a satanic being is ever brandishing a flaming torch.

"Man is a fallen being. He is by nature totally depraved. History shows that he is a murderer in every possible sense of the word. He is a homicide, a patricide, a regicide, and a deicide. When the pagan world lay on its deathbed, expiring in lust and blood, God in His mercy came to earth in the person of Jesus Christ. And what did men do to Him?—They nailed God to the accursed tree. From a broken heart God's blood flowed down a pierced side, a sufficient atonement for the sins of the world. And upon the crimson flood came the sweet breath of God's Holy Spirit to sanctify the hearts of believers.

"And now, behold, this same fallen mass of totally depraved and demoralized humanity has so denied the blessed Holy Spirit that He is about to retire from the face of the earth."

Then shall come the great tribulation, such a time as has not been since the beginning, nor ever shall be again, thank God! The judgments of God shall be in the earth. Amid the breaking of seals, the blast of nature, and the pouring out of wrath, the kings and peoples of earth shall be taught the power and dominion and sovereignty of the King of Kings, whose kingdom will be gloriously ushered in and established for eternity. O, soul of mine, prepare for this greatest of events, and be ready for His coming!—*Ernest Lloyd in Signs of the Times Monthly.*

"A MAD WORLD"

THE *Washington Post* (U.S.A.) of recent date contains an editorial under the above heading, which, after showing the futility of any effort at mediation between the warring nations at the present time, makes the following striking comments on present world conditions:—

For the moment it is worse than useless to talk of causes and origins, of righteousness or blameworthiness. Each is convinced that it is right and that all the opposing groups are wrong. Which in no wise militates against the conception of a mad world, seeing that the insane individual is always assured that he is one sane person in a universe of madmen.

That the conditions will become worse before

they become better is scarcely a prophecy. The spectacle of the smaller nations straining the leash, anxious to precipitate themselves into the all but universal European turmoil, tells its own story. Not one but that sees its "day" ahead and stands more than willing and ready to pay the price.

If the ravages of the plague could be stopped by sentimental fiat, widespread epidemics would soon be checked. Wise doctors know that these must run their course, although their own good offices are ever present and operative. So must it be with the St. Vitus's dance of the nations.—*Exchange.*

SPIRITUAL DECLENSION

VIEWING with deep concern the attacks which are being made upon the Christian faith and the elements of disintegration which are gaining influence in his own church, V. W. Wallace in the *Christian Standard* for May 29, makes the following call for a halt:—

"Can you not understand that by forsaking the old paths you are driving a wedge through the body of your brethren, and robbing us of the only reason for our existence as a separate religious body? Out of the throes and convulsions of religious strife and dissension, we, as a people, were born, with a peculiar vision in our minds, a peculiar longing in our heart, a peculiar plea upon our lips,—the plea for the restoration of apostolic Christianity, the unity of God's people upon the Bible, and the Bible alone. Brethren, what are you seeking for, or what are you trying to do? Has that plea proved insufficient?"

In concluding his appeal he draws the following comparison relative to the changes which may occur in the methods and plans of the church and the unchanging character of the gospel which has been committed to the church militant.

"The church changes; the church grows, It is not complete and will not be completed until the last sermon is preached and the last tongue has confessed that Jesus is the Christ. The policy of the church changes to meet changing conditions. Its methods change, and are becoming, I trust, more effective. Its organization is being perfected as the years go by. But the message of the church *never* changes. As long as the world stands, its ministry must speak the same things. "Heaven and earth shall pass away, but my word shall not pass away." The "Word," together with its great Author, is the same yesterday, to-day, and forever. Let all men be liars, and God be true. Let us

take heed to ourselves, for he is coming to take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ," for, said Jesus, "The word that I have spoken, the same shall judge him in the last day."

A recent number of the *Congregationalist* publishes these views regarding religious work in the State universities of the United States—

"In the majority of State institutions the chapel service has been declining in influence as a religious force during the last few years. Sixteen have no chapel, and fourteen have one chapel assembly each week. The timidity of the average faculty in dealing with religious questions in public is largely due to uncertainty as to what is the prevailing sentiment of the State.

"Little or no advance has been made in the instruction given by the State in Biblical subjects. Of fifty-one State universities examined twenty-five offer no such courses. Four have departments for teaching the Biblical language and literature, but in none of them are there as many as one hundred enrolled in the classes. The remaining twenty-two offer courses in some Biblical subject taught in another department."—*Review and Herald*.

A MODERN BABEL

It seems rather astonishing that while New York has a white population of 4,662,162, English is the mother tongue of only 21 per cent of the people. Next comes Yiddish, with 19 per cent; German, 18; Italian, 12; Polish, 8, and French, Swedish and Magyar, 1 per cent each. There remains 24 per cent of the population unaccounted for. Perhaps these are the infants in arms, who have not yet learned to speak. But there are at any rate, eight different languages now extensively used by the inhabitants of New York. It must, however, be pointed out that in the second generation nearly all the people speak English, and it is the rule rather than the exception for the children of foreign-born parents to be ignorant of their mother tongue and to speak English only.

PREDICTED CONSEQUENCES OF THE WAR

THE Dean of Durham, Dr. Hensley Henson, from his study of history predicts four consequences of the war, apart from its political aspects. "There was, first, a religious revival following in the wake of the war, which would probably take the form of a considerable return

to long-discarded superstitions. Secondly, they would probably have to live through a period of acute social distress caused by economic dislocation of the war which would possibly bring civilisation to the extreme peril and misery of revolution. The third consequence would be a great loosening of the hands of society. The vast destruction of male life would upset the balance of the sexes and throw a sinister, disturbing influence even on the fundamental moral relationship. In the fourth place there must be a field open for many political theories of a most destructive character which had hitherto not succeeded in obtaining audience outside small coteries of fanatics." One is inclined to think that the dean is probably correct in his forecasts.

NEWS NOTES

GREAT BRITAIN has over 20,000 motor cars on the Continent. France 70,000, and Germany 90,000, showing the enormous value of motor transport of all kinds.

PROF. DARNLEY NAYLOR, of Adelaide, objects to ministers of religion becoming recruiting agents for the army or even wearing military uniforms or using military titles. He thinks they should belong to the international army of their Master, and to that alone."

THERE are more than two million persons of Italian birth in the United States, from a third to a half of whom are reservists, in honour bound to join the colours. Since Italians have been for some years the chief reliance of railway builders and general contractors, Italy's going to war may greatly affect the supply of unskilled labour in America.

It is marvellous what an almost perfect condition prevails along a large part of the great wall of China. The bricks of the parapet are as firm as ever, and their edges have stood the severe climatic conditions of North China with scarcely a break. The paving along the top of the wall is so smooth that one may ride over it with a bicycle, and the great granite blocks with which it is faced are smooth, and as closely fitted as when put in place over two thousand years ago. The entire length of this wall is 1,400 miles; it is twenty-two feet high, and twenty feet in thickness. At intervals of 100 yards or so there are towers some forty feet in height.



General Articles



A Definite Period of Persecution

Millions put to Death During That Time—The Forces of Intolerance Were Curbed—"Those Days Shall Be Shortened"

BY CALVIN P. BOLLMAN

We learned last month that the time of great tribulation foretold by our Saviour in Matt. 24: 29 and parallel scriptures, refers to the 1,260 years of papal supremacy beginning in 538 and ending in 1798. During this time, or within this time, there was to be tribulation so great as to threaten the total destruction of God's people. The question naturally arises, Was there such a period of tribulation at that time?

Millions Were Martyred

The answer to this question must be in the affirmative; for it is admitted, even by Catholics themselves, that during the years between 538 and 1798, not less than fifty millions of people were put to death in the interests of "the church." This was charged by Alexander Campbell in his debate with Archbishop Purcell, in Cincinnati, in 1837, and was admitted by the archbishop; the difference between Mr. Campbell and the archbishop being that whereas Campbell called those who suffered death "martyrs," the archbishop styled them "heretics," claiming that they suffered only the just deserts of their apostasy from the "true faith."

It is not claimed, by any one, that all who suffered death at the instance of the papacy were true Christians. Political and religious controversies were so intermingled, during the long period of papal supremacy, that it is difficult to draw the line between deaths inflicted for religious reasons and those inflicted for political reasons. But between the two, it is certain that whole nations were destroyed.

Three Kingdoms Overthrown

The prophecy of Dan. 7: 8, 20 and 24, indicated that of the ten kingdoms to be established in the territory of Western Rome, three were to be overthrown and destroyed in the interests of the papacy. These were the Heruli, in Italy; the Vandals, in Africa; and the Ostrogoths, in Italy. The first of these kingdoms was overthrown in 493, the Vandals in 533, while the Ostrogoths did not become nationally extinct until about 553, though their power was broken by a crushing defeat before the city of Rome in 538, from which some writers date their overthrow. Vitiges, their king, was taken prisoner in 539, and carried a prisoner to Constantinople by Belisarius.

Except Those days be Shortened

Among the so called heretics against whom the papacy waged unrelenting warfare from the eleventh century down well into the eighteenth, were the Hussites, the Bohemians, the Waldenses, the Albigenses, and the Huguenots. Space forbids more than a mere mention of these witnesses for the truth of God—for such many of them undoubtedly were, though Rome hunted them like wild beasts, and all but exterminated them from the face of the earth. Indeed, so cruel and unrelenting was the persecution waged by the papacy against dissenters, that our Saviour Himself said of the long period of papal supremacy, "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24: 22.

Now it would be manifestly impossible that a definite time period should be short-

ened. Twelve hundred and sixty years must be just that many years. The "days" could not be shortened in the sense of having them cover any fewer years; but the days of actual persecution could be and were shortened. This solution of the apparent difficulty is suggested by Mark 13: 24, "In those days, after that tribulation," etc. Through the influence of the Reformation, the discovery and settlement of America, the rapid growth and in-

Rome, his capital city, but Catholic princes received their crowns from him, and to quite an extent held them, subject to his will. The end of the 1,260 years of unbroken papal supremacy was, however, approaching. In 1793 occurred the Reign of Terror in France. The common people of that country suffered much in the way of oppression at the hands of both the state and the church. The church owned or at least held a very large part of



HUSS PREPARING FOR THE STAKE

fluence of the liberty-loving and progressive English nation, and the liberality of Holland, religious persecution had almost entirely ceased by 1776, the year of American independence.

The Reign of Terror and the Papacy

Still the spiritual and ecclesiastical power of the papacy was seemingly unbroken. The pope yet reigned not only as a temporal prince over the states of the church, from

the landed property of the kingdom, deriving from it immense revenues, but paying no taxes, the burden of supporting the government falling almost entirely upon the toiling masses. The States General (the national legislature), which had not met for more than a century, was convoked by the king in response to a demand so insistent that Louis XVI dared not disregard it.

The States General, once assembled, on



HUGENOTS IN PRISON FOR THEIR FAITH

took all power into its own hands. The king, attempting to flee, was arrested, tried on the charge of conspiring with the enemies of France, and was executed. Conscious that the Catholic Church was in large measure responsible for the wrongs the people had suffered, the States General decreed the abolition not only of the papacy, but of Christianity itself, and established in its stead the worship of Reason. Church property was confiscated, and the priests were deprived at once of their offices and of their support.

The Pope Was Taken Prisoner

All this, however, left the papacy outside of France as strong as ever. But in 1798 the French Directory sent an army into Italy, with orders to abolish the papacy in Rome itself. This army was under command of General Berthier, who captured the city of Rome by assault, took the pope prisoner, declared the papacy abolished, and upon its ruins established a republic.

As briefly stated last month these several events, following one another in rapid succession, have been justly held to mark the end of the 1,260 years of papal supremacy, the

giving of the deadly wound prophesied in Rev. 13: 10: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword."

Pope Pius VI, as also was stated last week, was carried a prisoner to France, where he died the following year. Thus the bishop of Rome, the very embodiment of that politico-ecclesiastical system that had led so many thousands into captivity during the long centuries of its supremacy, was himself led into captivity.

The papacy, which had caused millions of so-called heretics to be killed with the sword, was itself destroyed by the sword, literally fulfilling the prophecy in every particular.

Next month we shall continue the study of our Lord's great prophecy of the twenty-fourth of Matthew, beginning with the event which His words, as recorded in Mark 13: 24, declared should occur "in those days, after that tribulation," and which, as we shall see, did actually occur between the close of the persecution about 1776 and the end of the days in 1798.

Foolishly Unprepared

Aroused When It Was Too Late—All Had the Same Opportunity, and Some Were Prepared—Application of the Mighty Object Lesson Is Just Before Christ's Coming

BY MRS E. G. WHITE

CHRIST with His disciples is seated upon the Mount of Olives. The sun has set behind the mountains, and the heavens are curtained with the shades of evening. In full view is a dwelling house, lighted up brilliantly, as if for some festive scene. The light streams from the openings, and an expectant company wait around, indicating that a marriage procession is soon to appear.

In many parts of the East, wedding festivities are held in the evening. The bridegroom goes forth to meet his bride and bring her to his home. By torchlight the bridal party proceed from her father's house to his own, where a feast is provided for the invited guests. In the scene upon which Christ looks, a company are awaiting the appearance of the bridal party, intending to join the procession.

Lingering near the bride's house are ten young women robed in white. Each carries a lighted lamp and a small flagon for oil. All are anxiously watching for the appearance of the bridegroom. But there is a delay. Hour after hour passes. The watchers become weary, and fall asleep. At midnight the cry is heard. "Behold, the bridegroom cometh; go ye out to meet him." Matt. 25: 6. The sleepers, suddenly awaking, spring to their feet. They see the procession moving on, bright with torches and glad with music. They hear the voice of the bridegroom and the voice of the bride. The ten maidens seize their lamps and begin to trim them, in haste to go forth. But five have neglected to fill their flasks with oil. They did not anticipate so long a delay, and they have not prepared for the emergency. In distress they appeal to their wiser companions, saying, "Give us of your oil; for our lamps are going out." Verse 8, margin.

But the waiting five, with their freshly trimmed lamps, have emptied their flagons. They have no oil to spare, and they answer, "Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves." Verse 9.

Foolishly Missed Their Opportunity

While they went to buy, the procession moved on, and left them behind. The five with lighted lamps joined the throng, and entered the house with the bridal train, and the door was shut. When the foolish virgins reached the banqueting hall, they received an unexpected denial. The master of the feast declared, "I know you not." Verse 12. They were left standing without, in the empty street, in the blackness of the night.

As Christ sat looking upon the party that waited for the bridegroom, He told His disciples the story of the the virgins, by their experience illustrating the experience of the church that shall live just before His second coming.

They are all Professors

The two classes of watchers represent the two classes who profess to be waiting for their Lord. They are called virgins because they profess a pure faith. By the lamps is represented the word of God. The psalmist says, "Thy word is a lamp unto my feet and a light unto my path." Ps. 119: 105. The oil is a symbol of the Holy Spirit.

In the parable, all the ten virgins went out to meet the bridegroom. All had lamps, and vessels for oil. For a time, there was seen no difference between them. So with the church that lives just before Christ's second coming. All have a knowledge of the Scriptures. All have heard the message of Christ's near approach, and confidently expect His appearing. But as in the para-

ble, so it is now. A time of waiting intervenes, faith is tried; and when the cry is heard, "Behold, the Bridegroom cometh; go ye out to meet Him," many are unready. They have no oil in their vessels with their lamps. They are destitute of the Holy Spirit.

Have Neglected the Spirit

The class represented by the foolish virgins are not hypocrites. They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit's working. They have not fallen upon the Rock, Christ Jesus, and permitted their old nature to be broken up. Their service to God degenerates into a form.

This is the class that in time of peril are found crying, Peace and safety. They lull their hearts into security, and dream not of danger. When startled from their lethargy, they discern their destitution, and entreat others to supply their lack; but in spiritual things no man can make up another's deficiency. No man can impart to another the character which is the fruit of the Spirit's working. "Though Noah, Daniel, and Job, were in it [the land], as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Eze. 14: 20.

It is in a crisis that character is revealed. When the earnest voice proclaimed at midnight, "Behold, the bridegroom cometh; go ye out to meet him," and the sleeping virgins were roused from their slumbers, it was seen who had made preparation for the event. Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation. So now, a sudden and unlooked for calamity, something that brings the soul face to face with death, will show whether there is any real faith in the promises of God. It will show whether the soul is sustained by grace.

The great final test comes at the close of human probation, when it will be too late for the soul's need to be supplied.

The ten virgins are watching in the evening of this earth's history. All claim to be Christians. All have a call, a name, a lamp, and all profess to be doing God's service. All apparently wait for Christ's appearing. But five are unready. Five will be found surprised, dismayed, outside the banquet hall.

At the final day, many will claim admission to Christ's kingdom, saying: "We have eaten and drunk in Thy presence, and Thou hast taught in our streets." "Lord Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" But the answer is, "I tell you, I know you not whence ye are; depart from Me." Luke 13: 26, 27; Matt. 7: 22.

In this life, they have not entered into fellowship with Christ; therefore they know not the language of heaven, they are strangers to its joy. "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." 1 Cor. 2: 11.

Saddest of all Words

Saddest of all words that ever fell on mortal ear are those words of doom, "I know you not." The fellowship of the Spirit, which you have slighted, could alone make you one with the joyous throng at the marriage feast. In that scene you cannot participate. Its light would fall on blinded eyes, its melody upon deaf ears. Its love and joy could awake no chord of gladness in the world-benumbed heart. You are shut out from heaven by your own unfitness for its companionship.

We cannot be ready to meet the Lord by waking when the cry is heard, "Behold, the Bridegroom!" and then gathering up our empty lamps to have them replenished. We cannot keep Christ apart from our lives here, and yet be fitted for His companionship in heaven.

Their Lights are to Help

In the parable, the wise virgins had oil in their vessels with their lamps. Their light burned with undimmed flame through the night of watching. It helped to swell the illumination for the bridegroom's honour. Shining out in the darkness, it helped to illuminate the way to the home of the bridegroom, to the marriage feast.

So the followers of Christ are to shed light into the darkness of the world. Through the Holy Spirit, God's word is a light as it becomes a transforming power in the life of the receiver. By implanting in their hearts the principles of His word, the Holy Spirit develops in men the attributes of God. The light of His glory—His character—is to shine forth in His followers. Thus they are to glorify God, to lighten the path to the Bridegroom's home, to the city of God, to the marriage supper of the Lamb.

Comes at the Darkest Hour

The coming of the bridegroom was at midnight,—the darkest hour. So the coming of Christ will take place in the darkest period of this earth's history. The days of Noah and Lot picture the condition of the world just before the coming of the Son of man. The Scriptures pointing forward to this time declare that Satan will work with all power and "with all deceivableness of unrighteousness." 2 Thess. 2:10. His working is plainly revealed by the rapidly increasing darkness, the multitudinous errors, heresies, and delusions of these last days. Not only is Satan leading the world captive, but his deceptions are leavening the professed churches of our Lord Jesus Christ. The great apostasy will develop into darkness deep as midnight, impenetrable as sackcloth of hair. To God's people it will be a night of trial, a night of weeping, a night of persecution for the truth's

sake. But out of that night of darkness God's light will shine.

Catch the First Light of His Coming

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60:1. To those who go out to meet the Bridegroom is this message given, Christ is coming with power and great glory. He is coming with His own glory, and with the glory of the Father. He is coming and all the holy angels with Him. While all the world is plunged in darkness, there will be light in every dwelling of the saints. They will catch the first light of His second appearing. The unsullied light will shine from His splendour, and Christ the Redeemer will be admired by all who have served Him. While the wicked flee from His presence Christ's followers will rejoice. The patriarch Job, looking down to the time of Christ's second advent, said, "Whom I shall see for myself, and mine eyes shall behold, and not a stranger." Job 19:27, margin.

Intimate Companionship

To His faithful followers Christ has been a daily companion and familiar friend. They have lived in close contact, in constant communion with God. Upon them the glory of the Lord has risen. In them the light of the knowledge of the glory of God in the face of Jesus Christ has been reflected. Now they rejoice in the undimmed rays of the brightness and glory of the King in His majesty. They are prepared for the communion of heaven; for they have heaven in their hearts.

With uplifted heads, with the bright beams of the Sun of Righteousness shining upon them, with rejoicing that their redemption draweth nigh, they go forth to meet the Bridegroom, saying, "Lo, this is our God; we have waited for Him, and He will save us." Isa. 25:9.



The True Israel of God

Personal Heart Work—The Great Temptations When Alone—The Invisible Companions

BY CLARENCE SANTEE

THE true Israel embraces all true Christians. The names "Israel" and "Christian" distinguish one class from all others. Men may call themselves either name, or both; but the fact, the experience, remains alone with the ones whom God has cleansed. This brings us to the heart experience as the basis of all Christian attainments. Church duties may become formal, and the family altar may lose its significance; but personal seeking of God *alone* can never be a form. As long as it lives in the experience, it is genuine. The child who though angry and passionate through the day, turns on his pillow at night, as taught by a religious parent, and says a simple prayer, if he keeps up that custom through the short sixty or seventy years of his life, will see his sun set in a cloudless sky.

Many years ago, I covenanted with a friend to repeat a verse of Scripture and repeat a prayer every day. I saw that person five years ago, and he told me that, though he had forgotten at times, the custom or habit had held him to the truth he believed. Without personal communion with God, no person can be kept from the plague spots of formalism, if he outwardly bears the name of a Christian.

When Alone With God.

The experience when alone with God, is the experience written in the books of heaven.

A recognition of His companionship, and a proper appreciation of it, will hold a man or a woman in the true course of obedience under all circumstances. That which we may not notice, the little things that we may not mark in our own experience, will form the basis for acceptance or rejection. The righteous will ask in surprise, When did we do these good things? Matt. 25: 37, 38.

On the other hand, the wicked will point

to their deeds that were apparent to the world—great things—as reasons why they should command the favour of God. Matt. 7: 22.

Angels as Companions

He who recognizes and appreciates the presence of the angels of God as constant companions, will have such an exalted association that contact with fellow men will not change his outward life. It has been conformed to that of his angel companions, and the weaker contact cannot break the self-chosen chain that binds him. This companionship is the experience of every true Christian.

"Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? . . . If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; . . . the darkness and the light are both alike to Thee. . . . When I awake, I am still with Thee." Ps. 139: 7, 11, 12, 18.

There is strong assurance to the Christian in these verses, but they bring no encouragement to the one who changes his conduct according to the visible company that surrounds him. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34: 7. "Thou God seest me," is the strength of the Christian. It will hold his steps wherever he may go.

Severe Temptations When Alone

Christ endured His most severe temptations when alone. He was firm to principle, and gained eternal victory. To-day, some of the most subtle, and for this reason, the most overpowering temptations, come to men when they consider themselves alone, or where they will be free from detection.

Satan presents a process of reasoning that

seems plausible; and instead of gaining the victory, they allow the sophistry to take the place of calm judgment, and fall into the snare that they would not think of considering for a moment if some

true, loyal church member were present.

The decisions of conduct when swerved by no human influence, when entered into by the personal will and choice, will form the basis of the Judgment that all must meet.

Which Day Is the Sabbath?

BY GEORGE B. THOMPSON

THERE is much controversy in the world at the present time concerning the Sabbath. The only definite Sabbath law there is in existence is the fourth commandment of the Decalogue. This law was spoken by the voice of God from the burning top of Sinai, and written with His own finger, upon the imperishable stone. It reads as follows:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

The majority find themselves keeping a different day from the one enjoined in this commandment. Various reasons are assigned for this anomalous condition; and in listening to the various excuses and reasons brought forth to justify their violation of the Decalogue, we are reminded of the attorney who assured the judge that if he was wrong in this premise, he had another which was *equally conclusive*. The same is true here. The so called reasons are equally conclusive. Like the witnesses who condemned the Saviour, no two of them agree, and all are wrong.

This confusion over the vain effort to find a harbour that does not exist, is occasioned by seeking a Scriptural basis for an unscriptural institution. Then again, much of this

confusion could be saved, and the matter definitely settled for all time to come, by simply believing the commandment of Jehovah. The difference is between "is" and "was." The words are small, but the difference is very great. All Christian people will admit that once the seventh day was the Sabbath and was kept by the people of God. The contention is whether or not the seventh day is *now* the Sabbath. This law, handed down amid the sublime scenes of Sinai, settles this question for all time to come. Notice how it reads: "Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath"—not a single intimation that the day is "Jewish," that it was "once" the day of rest, or that it "was" the Sabbath; but we are clearly told that it is *now* the Sabbath.

It either is the Sabbath or it is not. *God says it is*. This law, of which not a single jot or tittle is to pass away while heaven and earth remain, says that the seventh day is the Sabbath. A belief, therefore, of the commandment just as it reads, removes all uncertainty that surrounds this question, and establishes the fact that the seventh day, not the first day, is the Sabbath of Jehovah. This law has never been changed. It points back to creation as a reason why the seventh day is the Sabbath. At the close of creation week, the Creator established the Sabbath as a memorial of His power.

"And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it: because that in it He

had rested from all His work which God created and made." Gen. 2: 2, 3.

The reasons given here why the seventh day is the Sabbath are just as true as they ever were. The Lord incorporated them in the bosom of the Decalogue—in that law which "stands fast forever and ever." There is not in all the Bible one text that says the seventh-day Sabbath has been changed and is not now God's holy rest day. There is not one text that states when, where, or by whom the seventh-day Sabbath was abolished, for it has not been abolished. No where does the Word say the seventh day was the Sabbath for the Jews only, or class it as a Jewish Sabbath; but we are told that the seventh day is holy and honourable, that it was instituted at creation and written by the finger of God on stone at Sinai.

There is no Scriptural basis for the observance of the first day of the week, or Sunday. There is not one single text that says the first day of the week is the Sabbath, or commands Christians to keep this day as a day of rest and worship, or says that to labour on this day is a sin. There is not one text that says Jesus ever kept this day as a Sabbath, or enjoined any one else to do so

or even mentioned the day when on earth. Nowhere in the Scriptures is there one text which states that any of His followers, while He was in the world, kept this day as a day of rest, or affirms that any of the apostles ever kept the day, or in any of their writings authorize its observance. There is no scripture that gives any instruction as to how the first day of the week should be observed as a day of rest, or applies to Sunday any sacred title whatever, or pronounces any penalty for its desecration. Not one single text can be found that commands us to refrain from labour on Sunday, or promises any reward for its observance.

We make these statements without fear of successful contradiction. If any one can rise up and point to a single text in the word of God which refutes any of these statements, we shall be glad to recall them. The rule of all Protestantism is the Bible and the Bible only. Where it speaks, we speak; where it is silent, we are silent. The Bible has spoken clearly on the Sabbath question. It states that the seventh day is the Sabbath, but gives no authority for the observance of another day. There is great reward in keeping the commandments of God—the Sabbath commandment as well as all others.

The Future Life

Is It a Subject of Scientific Demonstration? or Is It a Matter of Faith?

BY GEORGE W. REASER

UNDER the above caption, there appeared in the *Los Angeles Times* (U. S. America) of recent date an excellent editorial on the subject of spiritism. To the end that some of the thoughts contained therein may reach a class of interested readers who do not have access to said journal, we quote the following extracts from it:

"Mankind instinctively shrinks from the belief . . . that with death one passes out of existence. To destroy the hope of life beyond the grave is to take from mankind that which is most comforting in time of

sorrow, which most lessens the pang of parting with loved ones, which is the most potent incentive to uprightness in this life, the greatest consolation in misfortune, and the most powerful incentive to noble conduct. No lover of humanity will willingly destroy that belief in his fellows.

Outside the Domain of Science

"But the future life is a subject of faith, and not of scientific demonstration. It cannot be demonstrated, for it is outside the domain of that portion of science which the human mind can comprehend. And whoever

by the application of scientific processes, attempts to demonstrate that which is not demonstrable, is more likely to destroy faith than to induce scientific conviction.

"When, for example, Sir Oliver Lodge, a man of unquestioned scientific attainments, says that he has talked with friends who have passed from earth, we do not believe him. We do not doubt that he thinks he has held converse with disembodied spirits, because his character forbids us to assume deception.

"Among the faculties with which we are endowed is that of reason. And it is not compatible with reason that spirits living about us and among us, interested in us and in human affairs as when living, of wisdom and efficiency unattainable to those still in the flesh, with affection for their friends as warm as when still on earth, and a desire to be helpful as earnest as when living, should communicate here and there with some particular person, and neither to him or to any, communicate any information of any value whatever to anybody."

Upsetting Furniture no Evidence

Continuing, the writer asserts that with the eye of alleged science, we see disembodied spirits "in such useless and ridiculous services as tipping over furniture and befuddling the minds of earnest and honest living men.

"Of all the useless and worse than useless

objects of human thought and effort, the speculations of what is called psychic research are the most discomfiting and the most disheartening. Our hopes of future life must rest on faith—not science."

It is emphatically true that hope in the future life must be a matter of faith; and there is no sound basis for faith except the word of God. One of old raised the question, "If a man die, shall he live again?" Job 14: 14. Speaking under inspiration, another of the ancients gives an affirmative answer: "Thy dead men *shall* live, together with my dead body shall they arise." Isa. 26: 19. And the Prince of life said: "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." John 11: 25.

The introductory thought in the above editorial is the sublime theme which occupied the pen of the apostle to the Gentiles when he wrote the words, "I would not have you to be ignorant, brethren, concerning them which are asleep [dead], that ye sorrow not, even as others which have no hope." Then after a graphic description of the second coming of Christ and of the resurrection of the righteous dead, he adds, "Wherefore comfort one another with these words." And this hope, this comfort, he bases upon that great truth, fundamental to the plan of salvation, "that Jesus died and rose again." 1 Thess. 4: 13-18.

What Will You Risk for Glory?

By A. C. GILBERT

WHAT is man willing to endure in order to obtain worldly glory?—He is willing to pass through severe hardship and trials, even facing death itself, if only, when he has achieved his aim, he may have as a reward a few brief years of transient glory, of human praise; and possibly a monument to remind his forgetful contemporaries who outlive him that he lived.

What are men willing to risk in order to obtain heavenly glory?—The larger portion of

mankind are not willing to consider heavenly honour, eternal life, of sufficient importance to give the subject even a serious thought, much less give the question a test.

In planning for eternal life, there is no risk. There is no venture in the whole plan of salvation. It is as certain as the everlasting hills. He who complies with the conditions laid down, by which an eternity of glory, of power, of pleasure, is obtained, will never fail of receiving his reward.

Eternal life and glory, uninterrupted association with the angels and the Lord Himself, are held out to every soul. The requirements of heaven for entrance are not difficult. The experience through which each candidate must pass before he is considered worthy of eternal honour and glory is regarded as but a "light affliction" when compared with the "eternal weight of glory" (2 Cor. 4: 17) that is to be the everlasting joy of the redeemed.

Strange that men will allow opportunities to pass by for laying hold of priceless fame, unmeasured joy and honour, and instead, they will spend, and risk, and finally lose all in an effort to get a meagre amount of earthly glory, which is unreal as the shadow, and as worthless as glittering tinsel!

Were we asked to give up some principle of right some essential element of character, some valuable talent, before being ready for the kingdom, well might we hesitate to respond to the invitation of mercy, "Come unto Me." But when we are invited to give

up only those things which are harmful, useless, destructive, repulsive, and coarse, how can it be said that the conditions of salvation are too strict, the way is too strait? Can it be honestly said that it costs too much to obtain an "eternal weight of glory," when the price asked is simply to exchange our "filthy rags" of sin for the beautiful "garments of salvation"? Isa. 64: 6; 61: 10; Zech. 3: 3-5.

It is said that "sensualists look only at the present pleasure, and sell their souls for it. Earthly things are present and pleasant; therefore we so cleave to them, striving like the toad, who falls asleep with mostly earth in his paws."

"Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly." Prov. 15: 21, "For bodily exercise profiteth for a little time: but godliness is profitable unto all things having promise of the life that now is, and of that which is to come." 1 Tim. 4: 8, margin.

A Sinless Life

BY ROSS C. PORTER

DAVID'S life illustrates the possibility of a life in which holiness is ever imputed—not that in the life there will be no wrong, but that there will be no intentional wrong, therefore no imputed sin. David's life is briefly summed up in one verse of scripture: "Because David did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life, save only in the matter of Uriah the Hittite." 1 Kings 15: 5.

But for that one intentional sin in the life of David, his would have been a life to which no sin was imputed. That deliberate sin was adultery and murder. Vile as it was, God forgave it, and counted it against Christ, when David confessed it and asked forgiveness. "And David said unto Nathan, I have sinned against the Lord. And Nathan said

unto David, The Lord also hath put away thy sin; thou shalt not die." 2 Sam. 12: 13.

Just before his death, David uttered as his last words to a world that should read the record of his life, with its one dark shadow that spoiled its perfection: "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." 2 Sam. 23: 3, 4. He thus sweeps away his one failure in the declaration that a cloudless life is possible. He then adds, "Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things, and sure." Verse 5.

(Concluded on Page 384)



A Great Time Prophecy

"Unto 2300 Days, Then Shall the Sanctuary Be Cleansed."

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks and three score and two weeks; the street shall be built again, and the wall, even in troublous times. And after three score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; . . . And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease." Dan. 9: 24-27.

The prophet tells us that the prophecy concerning the cleansing of the sanctuary or the twenty-three hundred day period, is opened by the seventy weeks that are determined upon God's people, these weeks beginning with the commandment to restore and build Jerusalem. This is in evidence from the whole trend of Daniel's experience and vision as brought out in our last editorial and is the evident interpretation as witnessed by the following quotation:

"There is plainly a close correspondence between the two visions (of Daniel VIII and IX). The seventy weeks are said to be *cut off* for certain distinct objects; and this implies a longer period from which they are separated, either the course of time in general, or some period distinctly revealed. Now the previous date (the 2300 days) includes two events,—the restoration of the sacrifice and the desolation. The first of these is

identical in character with the seventy weeks which are a period of the restored polity of Jerusalem; and hence the most natural interpretation of the "*cutting off*" is that which refers it to the whole period of the former vision."—"First Element of Sacred Prophecy," by T. R. Birks, London, 1843, pages 359, 360.

In verse twenty five we are told that "from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and three score and two weeks." In verse twenty-six it states that, "After threescore and two weeks shall Messiah be *cut off*." Thus the prophecy commencing at the commandment to restore and build Jerusalem (457 B. C., see Ezra 7: 11-26) extends over seven weeks, and sixty-two weeks unto Messiah the Prince, bringing us to his baptism in A. D. 27. This leaves us one week of the seventy which were to be allotted to "thy (Daniel's) people," the Jews, and would bring us down to A. D. 34 when the gospel went in a definite manner to the Gentiles after the stoning of Stephen and the scattering of the Christian church through persecution.

But in the midst of the week, the great atoning work of Christ was accomplished as is evident from the statements, "After three score and two weeks shall Messiah be cut off," and "he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease." In point of fact the betrayal, death, and resurrection of Christ

took place in the midst of the week, A. D. 31, and at the time of the crucifixion, the record tells us that the veil of the temple,

work; the great sacrifice had been made, the Lamb of God, had been slain, and no longer would the typical sacrifice and oblation be

necessary, for the Great Antitype had come and His work was accomplished. The temple service was ended and the hand of God laid bare the place where once by the Holy Shewbread he had dwelt in the midst of His people. From this time forward, Christ, having ascended into heaven, became "a minister of the sanctuary, and of the true tabernacle which the Lord pitched and not man." Heb. 8:2. The handwriting of ordinances, the sacrificial system and all that pointed forward to the coming Redeemer was finished, the type having met its antitype.

We have now covered seventy weeks of the period referred to in chapter eight as being the time until the cleansing of the sanctuary should take place. And as we have previously explained, the context and the accepted interpretation of these prophecies connects the two lines of prophecy as being the one an interpretation of the other. As in prophetic time periods, a day stands for a year, (See Daniel 11:13, margin and R. V.) the 2300 days



THE 2300 DAYS

The heavy line represents the full 2,300 year-day period, the longest prophetic period in the Bible. Beginning in B. C. 457, when the decree was given to restore and build Jerusalem (Ezra 7:11-26; Dan. 9:25) seven weeks (49 years) are measured off to indicate the time occupied in this work of restoration. These, however, are a part of the sixty-nine weeks (483 years) that were to reach to Messiah, the Anointed One. Christ was anointed in 27 A. D. at His baptism. Matt. 3:13-17; Acts 10:38. In the midst of the seventieth week (31 A. D.), Christ was crucified, or "cut off," which marked the time when the sacrifices and oblations of the earthly sanctuary were to cease. Dan. 9:26,27. The remaining three and one-half years of this week reach to A. D. 34 or to the stoning of Stephen, and the great persecution of the church at Jerusalem which followed. Acts. 7:59; 8:1. This marked the close of the seventy weeks, or 490 years, allotted to the Jewish people.

But the seventy weeks are a part of the 2300 days; and as they (the seventy weeks) reach to 34 A. D., the remaining 1810 years of the 2300 day period must reach to 1844, when the work of judgment, or cleansing of the heavenly sanctuary, was to begin. Rev. 14:6,7. Then special light began to shine upon the whole sanctuary subject, and Christ's mediatorial or priestly work in it.

Four great events, therefore, are located by this great prophetic period.—the first advent, the crucifixion, the rejection of the Jewish people as a nation, and the beginning of the work of final judgment.

separating the holy from the most holy place, was rent in twain from top to bottom. Angel bands, set the seal of God upon a finished

or years, less the period of seventy weeks or 490 day-years, allotted to the Jewish nation, (Concluded on Page 384)

Health and Temperance

Toothache

BY A. B. OLSEN, M. D., D. P. H.

TOOTHACHE is a more or less violent neuralgic pain of a tooth, jaw, or even half of the face which is usually due to decay of the teeth causing destruction of the protecting enamel and thus exposure of the sensitive dentine underneath. Inflammation of the root of the tooth with abscess formation would also cause an intense toothache. The main cause of the decay in the majority of cases is neglect of one kind or another of the teeth, leading to microbe infection and destruction of the tooth substance.

On the first suspicion of the toothache, it is wise to hasten to the dentist, and if this were always done, much suffering and misery would be prevented. If the pain is due to a decaying stump or root, the correct treatment would be to have it extracted. If there is abscess formation it may also be necessary to sacrifice the tooth; but the dentist should be consulted before an abscess forms and if that were always done the inflammation could be checked in most cases and an abscess prevented.

The application of heat is one of the best means of relieving toothache, and a hot fomentation to the entire side of the face, or a hot poultice of linseed or bread or a hot water bottle may be applied. If these measures are not convenient, a hot brick or flat iron properly wrapped up will give almost equal relief. Sometimes sipping very hot water and holding it in contact with the tooth gives relief. In milder cases a hot foot-bath or hot leg-bath or even a plain warm or hot full bath will ease the pain. If an abscess is beginning to form, the application of cold will sometimes abort the abscess and at the same time bring relief. Cold water may be sipped or a piece of ice held in the mouth in contact

with the tooth, and cold or ice compresses may be applied to the side of the face.

If there is a little cavity it may be possible to insert a bit of cotton wool soaked in creosote or oil of cloves. After this is pushed into place with the head of a pin or hair pin, another bit of cotton wool saturated with collodion may be pressed in over the creosote as a protection. Painting the gum of the aching tooth with tincture of iodine is another simple and oftentimes effectual measure for ameliorating the pain. But most of these measures are merely temporary and it will be necessary to consult the dentist at the earliest opportunity.

Prevention

With few, if any exceptions, toothache can be prevented by simply giving the proper care to the teeth and keeping the mouth in a clean healthy condition. This means a visit to the dentist at least once, and better still twice a year, to have the teeth carefully inspected and also cleaned and any tartar or stains removed. This will enable the dentist to discover any beginning to decay. The decaying substance is scraped and ground away until the healthy sound tooth substance is reached, and then a stopping is applied, which for all practical purposes restores the tooth and makes it sound once more. But it is always best to consult a properly qualified dentist and if there is any doubt about this the family physician will be able to give the necessary information. Unfortunately, on account of the laxity of the law, anyone can put up a sign and claim to treat teeth, no matter how ignorant or incompetent he may be. Although it is true that some unqualified men are good mechanics, still, they always lack the proper medical training and under-

stand but little of the pathology of the teeth and the mouth and are therefore in a double sense unqualified to deal with teeth in an efficient way.

Many put off going to the dentist because of fear of pain, but nowadays there is little or no excuse, for modern dentistry has been so wonderfully perfected that both stopping and extraction are practically or entirely painless in the hands of a skilful dentist. If there is any reasonable chance of saving the decayed tooth, have it properly stopped and do not allow it to be removed. Even if the crown is more or less completely destroyed a new crown is readily supplied by the dentist and properly stopped teeth or crowned teeth are always superior to a plate of false teeth. Few people possess teeth that could not last a lifetime provided they receive reasonable care and attention.

Toothbrush Drill

But it is a mistake to think that one can leave the care of the teeth entirely in the hands of the dentist. Cleaning the teeth should be a part of the daily morning toilet and one should no more think of neglecting them than of neglecting to wash the face. There are necessarily many crevices and interstices between the teeth where the food readily lodges so that it is necessary to rinse the mouth and brush the teeth after each meal. Use a medium stiff brush, one with the bristles set irregularly, so that every alternate row of bristles is longer. This arrangement of the bristles facilitates the cleaning of the spaces between the teeth. The brush should be used from above downward on the upper teeth and from below upward on the lower teeth. This movement will enable one to remove the food particles and clean the teeth and at the same time prevent undue wear of the enamel which may be caused by brushing the teeth from side to side. The inner surface of the teeth should be brushed as well as the outer surface.

Healthy teeth and a clean mouth rarely require a medicinal gargle or tooth-wash or paste, although it is a good practice to use

some mild antiseptic wash or paste once or twice a week. A teaspoonful of Izal, Toxol, or Sanitas to a quart of water makes an efficient tooth wash and gargle. Salt and water in the proportion of a teaspoonful of salt to a pint of water is a refreshing gargle and wash although of little value as an antiseptic.

Food and Drugs

A few words ought to be said with regard to the selection of food. Soft, pappy foods appear to be most conducive to decay because of the ease with which they stick to the teeth and thus encourage fermentation. Sugar and sugary foods are also objectionable because of their strong tendency to set up fermentation and decay. Another objection to such foods is that they do not give sufficient exercise to the teeth. Many people seem to forget that the teeth are formed of the hardest tissue in the body and are evidently intended by nature for the purpose of crushing and grinding the food. Such exercise of the teeth is essential in order to keep them in a healthy, sound state. Stale bread, toasted bread or zwieback, baked macaroni and similar dishes, nuts, and especially fruits, are all admirable foods not only for the sustenance of the body but equally for the preservation of the teeth. Apples and pears are particularly useful because of their cleansing effect upon the teeth mechanically and through the influence of the mild acids which they contain. The same is true of pineapples and to a large extent of almost all fruits, small or large. Eating a raw apple at the close of the meal is a good practice to encourage in children as well as adults, for it ensures at least a partial cleansing of the teeth.

Many drugs and especially draughts containing iron and acids have a particularly harmful effect upon the teeth and should be avoided if for no other reason. Hundreds of men and women have ruined their teeth by taking iron preparations or acids.

What we have said with regard to the teeth, applies equally to the milk teeth of the children which are often neglected by the

ignorant mother or nurse, who seems to think that because they are not permanent they require no care. This is a great fallacy for careful attention to the milk teeth is essential in order to obtain a good set of permanent teeth. Mothers and nurses should see to it that the children's teeth are kept clean and that they too visit the dentist periodically in order to see that the teeth are in a sound condition.

WHAT KIND OF WINE WAS IT?

WHAT kind of wine did Christ make at the wedding in Cana? Is this matter susceptible of proof? Study carefully the following texts, then answer the question yourself. Let the Bible tell you the story in its own words.

The Character of God

"He that loveth not knoweth not God; for God is love." John 4: 8.

"Full of compassion." Ps. 78: 38.

"Like as a father pitieth his children, so the Lord pitieth *them that fear Him*." Ps. 103: 13.

Character of Wine

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Prov. 20: 1.

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." Prov. 23: 2, 30.

"Woe unto him that giveth his neighbour drink, that putteth the bottle to him, and maketh him drunken also." Hab. 2: 15.

"Look not thou upon the wine when it is red, when it giveth his colour in the cup. . . . At the last it biteth like a serpent, and stingeth like an adder." Prov. 23: 31, 32.

"O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea. . . . There is no peace, saith the Lord, unto the wicked." Isa. 48: 18, 22.

Christ's Testimony of Himself

"If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15: 10.

"For I came down from heaven, not to do Mine own will, but the will of Him that sent Me." John 6: 38.

And what is the will of God?—"This is the will of God, even your sanctification." 1 Thess. 4: 3.

"Wine that maketh glad the heart of man." Ps. 104: 15.

This is the same that Joseph gave to Pharaoh. "And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." Gen. 40: 11.

The Character of Another Wine

"Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it." Isa. 65: 8. Note that it is not a woe or a curse.

All that God made was "very good." "And God saw everything that He had made, and, behold, it was very good." Gen. 1: 31. The ruler of the feast testified of the wine that Christ, the Son of God, made: "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept *the good wine* until now." John 2: 10.

And this is the wine that Christ will drink with His redeemed ones in the kingdom of heaven. "I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." Matt. 26: 29.

Now, reader, you can answer the question; for in view of the above, the matter is settled forever.

GEORGE E. HOLLISTER

"THE tiny chains of habit are seldom heavy enough to be felt until they are too strong to be broken."

WOOD ASHES mixed with kerosene will remove rust from iron.

HOME AND YOUNG FOLK

WORTH TRYING

"I DON'T believe you'll get it looking the way you do." Mrs. Lang's tone held a note of despair. If it had only been a month later, and Mrs. Hays had paid me for the sewing I'm doing—but there would be no use asking her to advance the money; she would be likely not to."

"O, no! Don't ask her to advance it, mother," pleaded Elmer piteously. "'Cause more'n likely she'll tell Van Lennep, and he'll let it out to the other fellows. I'd rather risk not getting the job than for the boys to know how poor we are."

"That isn't the right spirit, son. Life is certainly having its ups and downs. Maybe after a while it will be better; we'll hope so. But Uncle Morton is so peculiar. 'Most likely he'll study you from the crown of your head to the tip of your shoes, and then write me a note saying your appearance was not satisfactory. I really ought to have made you keep the blue suit until you got another."

"If I hadn't started to wear the blue suit, I'd been going around in my skin," said Elmer rather indignantly. "How would it do if I wore Jack's winter coat with my old brown trousers? They don't show the patches as bad as the blue."

"Worse and more of it." His mother tried to keep from tears by laughing. "You would look like a patched up boy. A bank position is very hard to get, and it is only because I wrote to Uncle Morton over a year ago, asking if he would not keep you in mind and suggest something when the opportunity came, that he has done this—sent word that there is a vacancy for a beginner and suggested that you go up for an interview. If you could only earn the money by running errands or some odd jobs—but there isn't time. I am actually ashamed to let you go

as you are. Jack's shoes are positively the only thing between either of you fit to be seen."

Jack coloured painfully, his feet being a sore spot with him. An infantile illness had left him noticeably lame. There was a difference of two inches between his right and his left side, and his left shoe had a specially constructed heel which made walking easier for him. It was rather an understood thing that Jack was to be always more or less dependent. When her only sister died, Mrs. Lang accepted the orphan boy, much as she had accepted everything in life, often endeavouring to assume a cheerfulness which she did not feel. As Jack grew older, she told him frankly that if at times they were hungry for other things there was always plenty of love to go round. As soon as Elmer was fortunate enough to get a position, life would be easier, of course, and then he might see a way toward helping Jack to earn some money. People who wanted clerks in grocery stores, etc., at present seemed chary of a boy who walked even a trifle lame.

When it was quite settled that Elmer could not go, that by no way possible could he be made to appear presentable before the uncle, Jack seemed so absorbed in thought that there was no getting a word out of him. He was not able to join in many of the sports common to the other boys, and for this reason Elmer never thought it queer when his cousin didn't wait for him or join the crowd after school; Jack often loitered, taking the river way, watching the boats as they glided over the broad expanse of water. But instead of standing still to gaze, as he usually did, on this particular day he slipped down, and, hidden from view by a row of freight cars, drew from his pocket a dull gold locket,

quaintly carved, with a cameo in the centre. He touched a spring, and his mother's eyes from the portrait seemed to smile at him. "Elmer's got to go Friday, and there's only a day left. I wouldn't part with your picture, —I'll keep that forever,—but the locket'll give Elmer a start. I've kept it till the last minute, hoping the money'd come some other way, but it hasn't."

After this conversation, carried on between Jack and the picture of his pretty mother, which was all that he had to remember her by, Elmer went home from school the day following and announced that Jack had not been there at all. "Professor Hay looked at me awfully queer when I said I didn't know why he was absent. He was all ready to start when I left, all but combing his hair."

"Jack couldn't have felt bad because you didn't wait for him?" was Mrs. Lang's suggestion, but her son laughed.

"Why, you know that wouldn't make him mad. Don't I run ahead 'most every time? I was sure I'd find him home with you. Where'd I better look?"

"Look everywhere, promptly. Of course nothing has happened to him, but I never knew him to absent himself from school before. I can't understand it."

But truth to tell, Jack had no intention of following his cousin to school that sunshiny morning, and he swung himself upon the steps of the trolley at the very moment Elmer was entering the schoolhouse for the morning session. Naturally in his inexperience he made for the largest, most pretentious jewellery store in the shopping district of the city he chose for his destination. The clerk was inclined to laugh at first when he took the bit of jewellery from the boy's trembling fingers, but he dropped his banter when he looked into the earnest eyes which always won friends in spite of Jack's shyness. "This wouldn't be any good to us. We don't deal in antiques at all. But you take it over to Broussais. He's on Third Avenue. Here, I'll write the address on a card. He deals

in precious stones and things like this. He'll tell you what it's worth."

Jack had hardly any hope in his heart after this first refusal. He extended the locket timidly to the swarthy, bushy-eyebrowed Easterner, hardly daring to say a word. "You want to sell this? Humph! It is not of any particular value, except as an antique. The cameo is pretty, but there are many pretty cameos."

"I've just got to sell the locket," blurted Jack impetuously. Another time he might have found it hard to tell the story of how his aunt had brought him up and shared with him everything she had for Elmer; but now he was desperate, and in a few minutes the man with the dark, shining eyes knew it all. He knew how their whole life had been a struggle against poverty, and how, because of Jack's affliction, Elmer was looked upon as the hope of the family. Jack leaned forward as he finished, and his words had an earnestness that rang of sincerity: "And if I can help Elmer to get this job, I've just got to do it. Don't you think so?"

"Yes it is just what you must do," said Broussais in that deliberate fashion which belongs to the race. "Ten dollars, I think, will fit your cousin out," and he produced from the drawer a bill. "You write your name and where you live on this piece of paper."

Jack said afterwards he guessed it wouldn't have mattered if his clothes had been rags, for Broussais didn't seem to see anything but his face.

"You are a good boy, an honest boy, and clean."

Jack flushed beautifully. "I guess so," he stammered. "I've always tried to be."

"You like to work for me? My nephew, he went back to my own country last week. I need a boy. I teach you the business. Then you have work always. You like it? Ah! I expect you to morrow."

When Jack reached home, he laughed because he found his aunt and cousin so excited

that they were going to get the police department out after him. "Why, for ten dollars you can get rigged out as fancy as a prince," he shouted, waving the money. "And I've got a job myself, Aunt Kate, same as Elmer hopes to get. I wonder if every time you make an effort to set another fellow on his feet, it comes back to you so rich? Its worth trying, isn't it?"—*Helen I. Castella, in the Visitor.*

THE BOY WHO IS "READY TO OBLIGE"

THE more I see of life and of people and the more I come in contact with boys, the firmer grows my conviction that the boy who is always "ready to oblige" has a trait in his character that will be a great help to him when it comes to the making of friends and the advancement of his own interests in life. I do not mean by this that a boy should be obliging from the selfish motive of advancing his own interests. It is the boy who is ready to oblige any one and every one, with no thought of receiving anything in return, who will make friends everywhere he goes.

The past winter I was staying for two or three days in a New Hampshire town. In the family of the people living across the street from my host and hostess was a boy of about fifteen years, who was surely the kind of "ready-to-oblige" boy I have in mind. I had written three or four letters, which I wanted taken to the post office, half a mile distant; and as I had a lame foot from falling on the ice, I could not well go. When I asked my hostess if there was any one in the neighbourhood by whom I could send my mail to the office, she said: "Why, yes; there is Paul Blank. He will carry the letters to the office for you. He is a very obliging boy. I never saw a boy more ready to do a favour. I think he really enjoys it. I suppose that is the reason he is so popular." Paul answered my hostess's telephone call, and in less than five minutes he was at the house, ready to do our bidding.

When he learned what was wanted, he said: "Why, of course I'll take the letters to the office! I can go down there in a jiffy on my wheel. Might as well be obliging." "That is what you always say, Paul," replied my hostess.

"Well, isn't it true?" he asked with a little laugh. "Why shouldn't a fellow be obliging now and then?"

"Oh, but it isn't just 'now and then' with you when it comes to being obliging, Paul. You are always ready to oblige."

"Well, it sort of makes a fellow feel good inside when he has done a good turn."

Happy the boy who feels "good inside" every time he has done a good deed. It proves that he has a generous spirit, and there is no finer possession. It proves that the ugly thing we call selfishness has not been able to get much of a grip on that boy.

Years ago, when I was a boy myself, there was a real "ready-to-oblige" boy in the small town in which I lived. He seemed to take keen delight in doing favours. When about eighteen years old, he left our town and went to the Far West, and it was long years before I saw him again. Then I happened to be in a Western city, and a cousin of mine chanced to mention the name of this boy, who had long been a man.

"I once knew a boy of that name," I said. "He came out West. I wonder if by any chance the man you have just named is the boy I knew long years ago."

"Well, if you ever knew him, you knew a fine lad, for only a lad of that kind could develop into the kind of man he is. He is the most kind, obliging man I ever knew."

"So was the boy of the same name whom I know," I said.

A little more conversation revealed the fact that the man my cousin had named was the very boy I had played with in my boyhood. I went to see him the next day, and found him to be a big, bright-eyed, jolly man, the very soul of kindness and friendliness. He was most successful in his business,

and was still carrying out his policy of always being "ready to oblige."

I suspect that you know the other type of boy, the boy who is never ready to do a favour, and who is so "grouchy" about it when he does do a favour that one never wants to ask him twice to be obliging. I know that type of boy. He is denying himself a great deal of the joy of life. He is likely to develop into the cold, calculating type of man who is devoid of human kindliness and sympathy. I know a man of that type. He is seldom known to do a favour, and no one ever goes to him with a subscription paper, no matter how worthy the cause may be. He has not a particle of that good thing, we call "public spirit." He must have something in return for everything he does. Need I add that he has few friends? He is the most "let-alone" man I happen to know.

The boy who is always "ready to oblige" is the kind of boy the average employer is looking for. He cannot afford to employ any other kind, if he is in a business that demands the good will of the public and the boy is in a position in which he must meet people. The disposition to oblige has a distinct commercial value. But it is not for that reason alone that one should be obliging. It is because there should be the spirit of service in all of us. We should be "ready to oblige" because this is the real Christian spirit, and because it adds so much to the happiness of life to be kind and helpful to others.—*J. L. Harbour, in the Visitor.*

TEACH THE CHILDREN TO DECIDE

"WHICH will you have, David?" said my great-aunt Debbie, holding out to me a plate on which lay a small frosted cake with curlicues of coconut scattered over it, and a gingerbread man.

"Why—why—I don't know," I said, hovering over the plate.

"Don't touch," said Aunt Debbie, "until you have chosen."

"I like them both so much," I sighed. At home this would have been a signal for a fond smile, and "Well take them both, my dear," from the too-indulgent Aunt Julia, who had charge of me. But Aunt Debbie said nothing of the sort. She waited another moment and then said, "Choose now, David. You must not shilly-shally."

"Oh, Aunt Debbie, I can't choose. I guess I like the frosted one best, but the man is too funny. I don't know which one."

"Very well; I will put them both back in the cupboard."

That was pretty sharp treatment. I can remember yet the friendless feeling I had when that plate disappeared in the cupboard. But it was what I needed. I suppose I was naturally undecided, always changing from this to that, and then wondering if I hadn't better change back. My home training had accented my fault. I was in the sole charge of a childless aunt, who centred all her affection on me. When I couldn't choose, she gave me both, if she could, or at any rate she waited through all my indecision and let me change back as often as I wished. Aunt Debbie must have seen this trait very early in my visit, and set out to cure it.

About an hour later, she took the plate from the shelf again. This time I took the gingerbread man without an instant's hesitation. I might wish later that I had taken the frosted cake, but certainly either of them was better than none.

Many times during that summer's visit Aunt Debbie presented articles for my choice, with the injunction, "Choose now, David. Don't shilly-shally. You'll never be anything if you do. Remember old Rem Lawkins, couldn't make up his mind whether to put corn or potatoes in the river lot, and so he didn't put in anything, and it's all gone to weeds."

She gave me other examples of indecision, but I remember old Rem, for I had seen the field, and had had the shambling old man pointed out to me.

I learned to choose while at Aunt Debbie's. Indeed she impressed the matter upon me so well that I think she cured me of indecision. I never could shilly-shally again without thinking of her admonitions. I learned to weigh things as well as I could, and then to choose promptly and stick to it. I never could have succeeded as I did in my business if I had not overcome that youthful indecision. Of course, I've chosen wrongly sometimes. That is inevitable, and it is part of one's education.

All who have anything to do with the training of children should realize that indecision is a weakness. It should be worked out of the child's character as surely as should a loose idea of honesty or an uncontrollable temper. Vacillation sets a certain mark of failure upon an individual, no matter what the work he takes up. Only those able to choose promptly and definitely can do good work.

Every day is filled with opportunities to cultivate this needed decision. Child and parents must choose concerning a dozen small things daily: What shall we have for dinner? What colour shall the new dress be? How shall it be made? Shall we go to the picnic or the concert? Would it be better to take a walk in the spare hour or sit down with a book? Which of two friends shall I invite next week? Which of two pictures shall I choose for my room? Which of the new books shall I buy, when I can have but one? What game shall we play?

Every hour such choices wait for us. Can we older ones choose promptly? Are we training the children by both example and precept, to make a choice?—*Selected.*

BOYS WHO SUCCEED

"A NEW boy came into our office to day," said a merchant to his wife, at the supper table. "He was hired by the firm at the request of the senior member, who thought the boy gave promise of good things; but I feel sure that the boy will be out of the office in less than a week."

"Why do you think so?"

"Because the first thing he wanted to know was just exactly what he was expected to do."

"Perhaps you will change your mind about him."

"Perhaps I shall," replied the merchant.

Three days later the business man said to his wife:—

"You remember that boy I mentioned three or four days ago? Well, he is the best boy that ever entered the office."

"How did you find that out?"

"In the easiest way in the world. The first morning after the boy began to work, he performed very faithfully and systematically the exact duties assigned, which he had been so careful to have explained to him. When he had finished, he came to me and said, 'Mr. H., I have finished all that work. Now what can I do?'"

"I was a little surprised, but I gave him a job of work, and forgot all about him until he came into my room with the question. 'What next?' That settled it for me. He was the first boy that ever entered our office who was willing and volunteered to do more than was assigned him. I predict a successful career for that boy as a business man."

Business men know capacity when they see it, and they make a note of it.—*Selected.*

TOO CHEAP

A PREACHER of the gospel had gone down in a coal mine during the noon hour to tell the miners of that grace and truth which came by Jesus Christ. After telling them the simple story of God's love to lost sinners, man's state and God's remedy, the time came for the men to resume work, and the preacher came back to the shaft to ascend to the world again. Meeting the foreman, he asked him what he thought of God's way of salvation. The man replied:—

"Oh, it's too cheap. I cannot believe in such a religion as that."

Without any immediate answer to this remark, the preacher asked:—

"How do you get out of this place?"

"Simply by getting into the cage," was the reply.

"And does it take long to get to the top?"

"Oh, no; only a few seconds."

"Well, that is very easy and simple. But do you not need to help raise yourself?" said the preacher.

"Of course not," replied the miner. "As I have said, you have nothing to do but to get in the cage."

"But how about the people who sunk the shaft and perfected all this arrangement? Was there much labour or expense about it?"

"Indeed, yes; that was a laborious and expensive work. The shaft is 1,800 feet

deep, and it was sunk at a great cost to the proprietor; but it is our only way out, and without it we should never be able to get to the surface."

"Just so. And when God's Word tells you that whosoever believeth in the Son of God has life everlasting, you at once say, 'Too cheap, too cheap,' forgetting that God's work to bring you and others out of the pit of destruction and death was accomplished at a vast cost, the price being the death of His own Son."

"For God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."—*Baptist Teacher.*

Nature and Science

FAITHFUL HORSES

A DRIVER in the Royal Field Artillery, while in a hospital in England, told the following simple and affecting story of his horses:—

"I had driven them for three years. I could talk to them just as I am talking to you. There was not a word I said that they didn't understand. Early in the retreat from Mons, a shell crashed right into the midst of the section with which I was moving. A driver in front of me was blown to bits. My gun was wrecked. I was ordered to help with another. As I mounted the fresh horse to continue the retreat, I saw my two horses struggling and kicking on the ground to free themselves. I could not go back to them. I tell you it hurt me. Suddenly a French chasseur dashed up to them, cut the traces, and set them free. I was a good way ahead by that time; but I kept looking back at them, and I could tell that they saw me as soon as they were on their feet.

"Those horses followed me for four days. We stopped for hardly five minutes, and I

could not get back to them. There was no work for them, but they kept their place in the line like trained soldiers. They were following me to the very end, and the thought occurred a thousand times, 'What do they think of me upon another horse?' Whenever I looked for them, they were in the line, watching me so anxiously and sorrowfully as to make me feel guilty of deserting them. Whenever the word Halt! ran down the column, I held up my hand to them. They saw it every time and stopped instantly.

"Whether they got anything to eat I do not know. I wonder if they dropped out from sheer exhaustion. I hope it was not that. At any rate, one morning when the retreat was all but over, I missed them. I suppose I shall never see them again. That's the sort of thing that hurts a soldier in war."—*Selected.*

CHINA'S POSTAL SYSTEM

THE European postal system is now in all parts of China. When I landed in China in 1884, the mail for the interior had to be

received by agents at the coast port and sent overland by foot messenger, who made the journey of about two hundred and fifty miles in seven or eight days. Letters and papers were sent and received once in a fortnight, and the mails from London took about two months to reach the destination. Now in all the important towns, especially those connected with the coast by rail, deliveries are made at least once a day, and in some provincial capitals, four or five times a day. Letters are conveyed from London to Tsinanfu in fourteen days, and before long will be delivered in even less time.

To most of the inland towns, letters, papers, and parcels must still be carried by foot messengers, and so the carriage of parcels is expensive; yet post cards can be sent all over China for one cent each and letters for three cents. Considering how short a time this system has been in operation, it is astonishing how much has been accomplished, and with what ease and accuracy the system is now being worked throughout China. Probably no European country is more cheaply or efficiently served than China, until recently the most backward of all countries. The system is at present being worked at a loss, owing to the expensive use of foot messengers, but with the extension of the railways the postal department will be an increasing source of revenue.—*Missionary Review of the World*.

NATURAL FIREWORKS

THE New York *Sun* describes a remarkable occurrence at Healdsburg, California, when large quantities of what is called meteoric floss fell from the sky. The shower which began between seven and eight o'clock in the morning, and reached its maximum about ten, was seen by all the inhabitants of the town.

According to an eyewitness, the floss first appeared high up, in a perfectly clear sky, as a mass of stars, lustrous metallic sheets, and silvery ropes. It reached the earth in various shapes and sizes, ranging from minute

particles to sheets twenty feet square. It fell in such quantities that long ropes and masses of it hung from the telephone and telegraph wires.

When the substance reached the warm earth it began at once to contract into fibrous masses, resembling asbestos, although tests proved that it was not that mineral. Most of it soon disappeared, although samples of it were saved and sent to the Lick Observatory, and to the observatory at Urbana, Italy.—*Youth's Companion*.

A FRAME FOR DRYING FILMS

No doubt many amateur photographers are troubled about drying films, and to keep them from curling. The problem may be solved in the following way: Make a rectangular frame out of pine wood, one-fourth by one-half inches. It is made a little wider and a little shorter than the film to be dried. This will allow the end of the film to be turned over at each end of the frame and fastened with push pins. Do not stretch the film when putting it on the frame, as it shrinks in drying. The film will dry quicker and will be flat when dried by using this frame.—*Elmer H. Flehr*.

QUEEN VICTORIA'S DOGS

QUEEN VICTORIA'S fondness for dogs was proverbial. She was the owner of some of the finest dogs in the world. She loved every species of dog, from the largest St. Bernard to the tiny King Charles spaniel. While I resided in London, 1872-73, I frequently visited the royal kennels at Windsor Castle, and was shown all of the beautiful animals there by the keeper, whose entire time was devoted to their care.

The kennels were made of soft stone, and the yards were paved with red and blue tiles. The compartments in which the little dogs slept were warmed with hot water, and they had the freshest and cleanest straw in which to lie. There were over fifty dogs in the kennels, and nearly all of them were acquainted with Her Majesty. She often visited

them when she was at the castle, and looked carefully after their health and comfort.

The dogs were required to keep regular hours. They were let out at a certain time each day for exercise and play, and they had several courts upon which they were allowed to scamper to and fro over the green lawns. There were canopies on the lawns where they could lie in the shade, and there were pools of water where they could bathe or take a swim and come out and shake themselves just as freely as though they were ordinary yellow dogs instead of royal puppies under the protection of the queen.—*David Banks Sickels.*

BEES AS EXPERIMENTAL TRAVELLERS

AN elaborate series of experiments was conducted by two noted scientists to arrive at an explanation of the homing instinct of bees:—

"Marked bees were placed in a dark box, and were carried away from the hive in an

opposite direction from that in which they were finally liberated. The box was repeatedly turned about, so that the inmates should lose all sense of direction. Every possible means was taken to render useless any known or conceivable method of obtaining their bearing. The bees were even placed within an induction coil in the effort to confuse them.

"This long and elaborate series of tests was without value, so far as getting any explanation of the homing power was concerned. In every case, from thirty to forty per cent of the bees found their way home without apparent trouble, no matter how confusing the trip away from home had been made."

Never bear more than one trouble at a time. Some people bear three kinds—all they have, all they have had, and all they expect to have.—*Hale.*

Heralds of the Morning

By A. O. Tait. A new edition of this popular work, enlarged and thoroughly up to date. It treats on the second coming of Christ, and the signs that the Scriptures tell us should precede that great event. It tells the meaning of the appalling loss of life by murder and suicide, and by fearful calamities on every hand, of the



capital and labour troubles, strikes, fires, perplexity among the nations, socially and politically, and the significance of the great phenomena in nature as portrayed all about us. With all this, Christ is presented as the Friend of sinners, and His coming as the cheering hope of His children. It points out the place of refuge for those who would be shielded amid the perils of these last days, and how we may be saved from the great deceptions that Satan is multiplying in the earth. The light from the "sure word of prophecy" is turned on life's pathway, clearing up the obscurity and brightening it up amid the troubles and perplexities, even unto the dawning of the morning of the eternal day when strife shall cease. 419 pages.

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By a mistake in the printing department the article entitled, "The Clock of the Universe," was credited to the editor. We are sorry. It should have been credited to Prof. L. A. Reed, editor of the *Signs of the Times* (American) Magazine.

A CHANGE OF NAME

THOUGH a name familiar to many households throughout India, having for eighteen years found a welcome in the hearts and homes of this land, commencing with the January issue of the new year, 1916, the ORIENTAL WATCHMAN is to become the SIGNS OF THE TIMES. We know that there will be some who will regret the change, yet we believe that the new name and also the new dress which will go with it will serve to compensate for the loss of the old familiar face and name under which it has so long been issued.

The policy of the magazine will remain unchanged. It has ever stood for a definite message, clear cut and unequivocal. The gospel in its purity, the proclamation of the second coming of our Lord, and the signs of His appearing, the uplift of the Home, and the health and true happiness of its readers, have been and will be the subject of its earnest endeavour.

The year 1916 therefore marks a change of name, but none in the singleness of purpose which has ever dominated our editorial staff. Yet with the passing months and the accumulating evidences of the nearness of the end, we hope to see a more earnest and zealous proclamation of the truths of "the faith once delivered to the saints."

A SINLESS LIFE

(Concluded from Page 369)

The Sinless Christ Is the Power

Thus by faith the principles of holiness are implanted in the heart. A life of spiritual growth is then possible. "Whosoever is

born of God doth not commit sin; for His seed remaineth in him; and he can not sin, because he is born of God." 1 John 3: 19. It is not because man can live sinless, but because Christ, the Seed, is able to live in man as sinlessly as when here on earth in the flesh.

The great difficulty is that too many endeavour to live the sinless life of themselves. This is impossible. It is only when Christ is kept in the heart by faith that the same sinless life lived by Him on earth is lived in us. It is as impossible to sin with Him in the heart now as it was for Him to sin when here on earth. He is as strongly pledged to perfect holiness in us, as He was to live holiness for us.

The Joy of This Adoption

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure. . . . And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not." 1 John 3: 2-6.

O, the joy of adoption into the sinless family of God! In that adoption we are lifted to the life of holiness, into the same sinless life lived by Christ, into a life of perfect obedience to the same law of holiness. It is His abiding presence that lives in us the perfectly holy life. It is His to give the power both to will and to do. It is ours to believe and willingly obey. It is thus that believers enter into rest. Heb. 4: 3

Thanks be unto God for the unspeakable gift of a Sinless One to abide in us and lift us into the brotherhood of the kingdom of God.

A GREAT TIME PROPHECY

(Concluded from Page 371)

leaves us 1810 years still of the long period. As the seventy weeks were to end in A. D. 34, the complete period of 2300 day-years would bring us to the year 1844 A. D., the time when the cleansing of the sanctuary would take place.

The question now arises as to what sanctuary is here referred to and what is its cleansing? This we will study in our December issue under the title, "The Atonement in Type and Antitype."

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