

# The Oriental Watchman.

Watchman, blow the trumpet; warn the people!  
Eze. 33. 2.

O earth! earth! earth!  
hear the word of the Lord.  
Jer. 22. 29.

Vol. 5. } CALCUTTA, OCTOBER, 1902. } No. 10.

## MY BLEST REDEEMER.

"I know that my Redeemer lives."  
"When He shall appear He will give to me  
a crown of glory that fadeth not away."

Jesus, Jesus, oh! my Saviour,  
All my life I give to Thee;  
Since Thou, oh! my blest Redeemer,  
Died for me on Calvary.  
Loosing me from sins' grim fetters,  
Bidding all my troubles cease,  
Filling this poor heart with gladness,  
And my soul with perfect peace.

And I know Thou ne'er wilt leave me,  
If I still with thee remain,  
Till I end life's wearying journey,  
Full of so much grief and pain;  
Till I hear Thy sweet voice saying,  
Come my own beloved one,  
I am Jesus whom thou lovest,  
And my kingdom now is come.

Dawn, oh! morn of morns most glorious,  
When with Jesus I will be,  
Sitting on His Throne of Glory,  
Crowned with immortality,  
Living in a kingly mansion,  
Midst the Paradise of God,  
Helping swell that mighty anthem,  
Holy, Holy, Holy Lord.

G. S. GWYTHER.

## THE GRACE OF COURTESY.

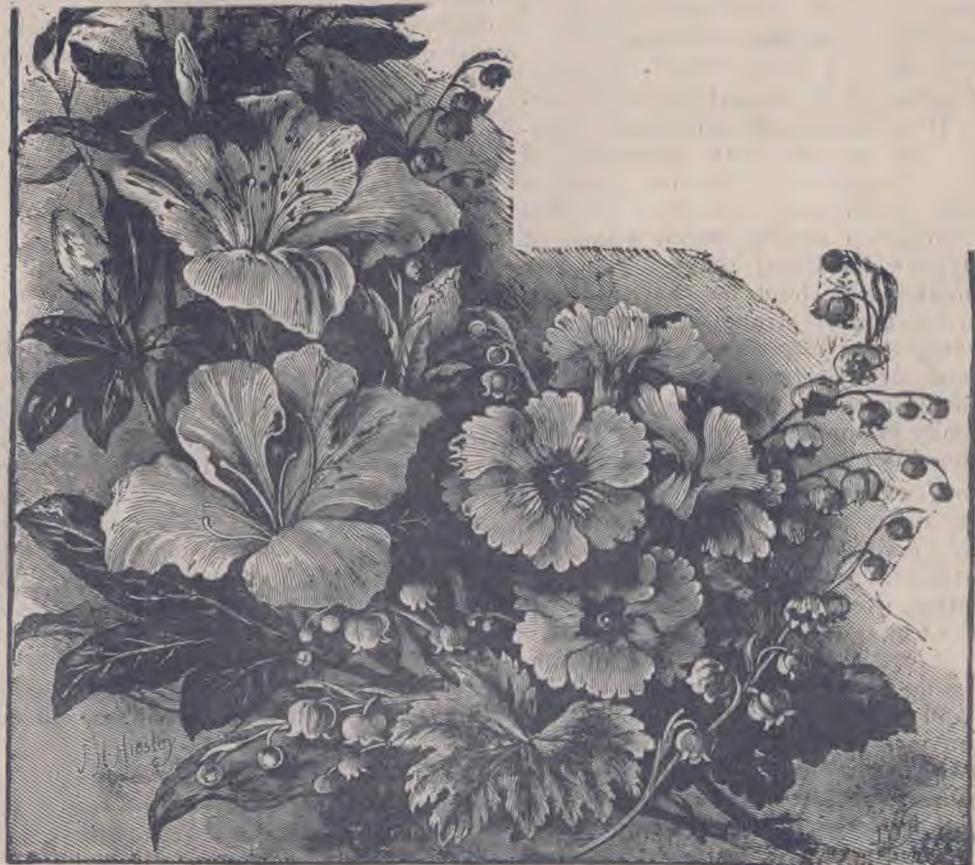
THOSE who work for Christ are to be pure, upright, and trustworthy, and they are also to be tender-hearted, compassionate, and courteous. Courtesy is one of the graces of the Spirit. It is an attribute of heaven. The angels never fly into a passion, never are envious or selfish. No harsh or unkind words escape their lips. If we are to be the companions of angels, we too must be refined and courteous.

The truth of God is designed to elevate the receiver, to refine his taste and sanctify his judgment. No man can be a Christian without having the Spirit of Christ; and if he has the Spirit of Christ, it will be manifested in a refined, courteous disposition. His character will be holy, his manners lowly, his words without guile. He will

cherish the love that is not easily provoked, that suffers long and is kind, that hopes all things and endures all things.

What Christ was in His life on this earth, that every Christian is to be. He is our example, not only in His spotless purity, but in His patience, gentleness, and win-

His presence brought a purer atmosphere into the home, and His life was as leaven working amid the elements of society. Harmless and undefiled, He walked among the thoughtless, the rude, the uncourteous; amid the unjust publicans, the unrighteous Samaritans, the heathen soldiers, the rough



someness of disposition. He was firm as a rock where truth and duty were concerned, but he was invariably kind and courteous. His life was a perfect illustration of true courtesy. He had ever a kind look and a word of comfort for the needy and oppressed.

peasants, and the mixed multitude. He spoke a word of sympathy here, and a word there, as He saw men weary, and compelled to bear heavy burdens. He shared their burdens, and repeated to them the lessons He had learned from nature, of the love, the kindness, the goodness of God.

He sought to inspire with hope the most rough and unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as children of God.

Tho He was a Jew, Christ mingled with the Samaritans, setting at naught the Pharisaic customs of His nation. In face of their prejudices, He accepted the hospitality of this despised people. He slept under their roofs, ate with them at their tables,—partaking of the food prepared and served by their hands,—taught in their streets, and treated them with the utmost kindness and courtesy.

Jesus sat an honoured guest at the table of the publicans, by His sympathy and social kindness showing that He recognized the dignity of humanity; and men longed to become worthy of His confidence. Upon their thirsty souls His words fell with blessed, life-giving power. New impulses were awakened, and the possibility of a new life opened to these outcasts of society.

#### The Religion of Jesus

softens whatever is hard and rough in the temper, and smooths off whatever is rugged and sharp in the manners. It is this religion that makes the words gentle and the demeanor winning. Let us learn from Christ how to combine a high sense of purity and integrity with sunniness of disposition. A kind, courteous Christian is the most powerful argument that can be produced in favor of the Gospel.

The principle inculcated by the injunction, "Be ye kindly affectioned one to another," lies at the very foundation of domestic happiness. Christian courtesy should reign in every household. It has power to soften natures which without it would grow hard and rough. The wife and mother may bind her husband and children to her by strong cords if she is unvaryingly gentle and courteous in words and manner. Christian courtesy is the golden clasp that unites the members of the family in bonds of love that every day become closer and stronger.

Those who profess to be followers of Christ, and are at the same time rough, unkind, and uncourteous in words and deportment, have not learned of Jesus. A blustering, over-bearing, fault-finding man is not a Christian; for to be a Christian is to be Christlike. The conduct of some professing Christians is so lacking in kindness and courtesy that their good is evil spoken of. Their sincerity may not be doubted, their uprightness may not be questioned; but sincerity and uprightness will not atone for a lack of kindness and courtesy. The Christian is to be sympathetic as well as true, pitiful and courteous as well as upright and honest.

Kind words are as dew and gentle showers to the soul. The Scripture says of Christ that grace was poured into His lips, that He might "know how to speak a word in season to him that is weary." And the Lord bids us, "Let your speech be always

with grace," "that it may minister grace unto the hearers."

Some with whom you are brought in contact may be rough and uncourteous; but do not, because of this, be less courteous yourself. He who wishes to preserve his own self-respect must be careful not to wound needlessly the self-respect of others. This rule should be sacredly observed toward the dullest, the most blundering. What God intends to do with these apparently unpromising ones, you do not know. He has in the past accepted persons no more promising or attractive to do a great work for Him. His Spirit, moving upon the heart, has aroused every faculty to vigorous action. The Lord saw in these rough, unhewn stones precious material, that would stand the test of storm and heat and pressure. God sees not as man sees. He does not judge from appearances, but He searches the heart, and judges righteously. True courtesy, blended with truth and justice, makes the life not only useful, but beautiful and fragrant. Kind words, pleasant looks, a cheerful countenance, throw a charm about the Christian that makes his influence almost irresistible. In forgetfulness of self, in the light and peace and happiness that he is constantly bestowing on others, he finds true joy.

Let us be self-forgetful, ever on the watch to cheer others, to lighten their burdens by acts of tender kindness and deeds of unselfish love. Leave unspoken that unkind word; let that selfish disregard of the happiness of others give place to loving sympathy. These thoughtful courtesies, beginning in the home, and extending far beyond the home circle, go far to make up the sum of life's happiness, and the neglect of them constitutes no small share of life's misery.

MRS. E. G. WHITE.

#### EVERLASTING BURNINGS AND FIRE.

SOME persons may think that Isa. 33: 14 teaches endless suffering. It reads: "Who among us shall dwell with everlasting burnings?" This text certainly shows what the effect of fire will be upon sinners, for it implies that they can not dwell in it; while the context and answer to the question, "He that walketh righteously," etc., clearly teaches that the righteous will not be affected by the fire. Even in this life the children in the fiery furnace (Dan. 3: 27) were not burned, "nor was an hair of their heads singed."

The expression "unquenchable fire," in Matt 3: 12 will throw light on Isa. 33: 14. Eusebius, an ancient learned Greek, who certainly had understood the original as his mother tongue, in his "Ecclesiastical History," book 6, chapter 41, uses the original words rendered unquenchable fire, *puri asbesto*, in giving an account of the martyrdom of Julian and Cronon, and certain others. He says: "They were destroyed in an immense *puri asbesto*, unquenchable fire." On this language of

Eusebius, H. L. Hastings very forcibly comments, as follows:—

"Eusebius declares that those martyrs were consumed and destroyed in 'unquenchable fire.' If unquenchable fire could burn up *saints* according to the words of Eusebius, could it not burn up sinners according to the words of Christ?"

It is plain that the words of the prophet Isaiah accord with the words of Christ in teaching what the effect of the fire will be upon the wicked, and more especially as in one case the chaff (the wicked) is represented as being burned up, and in the other question is given, "Who among us shall dwell with the devouring fire?" etc., plainly implying that the righteous will not be affected by it, but that it will devour or destroy the chaff, or the wicked, as they cannot dwell, remain, or exist in it.

What a blessed thing it is that the children of God can claim the promise (Isa. 43: 2): "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee?"

WM. PENNIMAN.

#### WHO IS JESUS?

[THE following Bible Reading is taken from a pamphlet entitled Science and Art of Bible Readings by G. K. Owen, and is a convincing argument in favor of the inspiration of the Bible and divinity of Christ which neither Jew nor Infidel can answer Ed.]

Whence came Jesus? Jno. 6: 38.

Where is His home? Jno. 3: 13.

#### LINEAGE.

Whose son is He? Ps. 2: 7.

How was this confirmed? Matt. 3: 17.

Have human birth? Gen. 3: 15.

Thru Abraham? Gen. 22: 18.

And Isaac? Gen. 21: 12.

And Jacob? Gen. 28: 14.

Thru what tribe? Gen. 49: 10.

What branch? Isa. 11: 1, 10.

What house? Acts 2: 29, 30.

#### HERALD.

Where herald cry? Isa. 40: 3.

Who fulfilled it? Matt. 3: 3.

#### FIRST ADVENT.

Where to be born? Micah. 5: 2.

Where was He born? Matt. 2: 1-5.

Born of whom? Isa. 7: 14.

Was it so? Matt. 1: 18, 22, 23, 25.

Baptized when? Dan. 9: 25.

Was it so? Matt. 3: 16. Margin.

What His mission? Isa. 53: 8, 11.

Was it fulfilled? Heb. 9: 28.

#### TREATMENT.

Would friends reject? Zech. 13: 6.

Did they? Jno. 1: 11.

Betray for what? Zech. 11: 12.

Did for what price? Matt. 26: 15.

How insult Him? Isa. 50: 6.

How did they? Matt. 26: 67.

#### TRIAL.

Would He be silent? Isa. 53: 7.

Was He? Matt. 27: 13, 14.

Be lynched by mob? Isa. 53: 8.

Was He? Matt. 27: 24, 25.

#### CRUCIFIXION.

When crucified? Dan. 9: 27.

How? Ps. 22: 16.

#### BURIAL.

How buried? Isa. 53: 9.

Was it so? Matt. 27: 57-60.

#### RESURRECTION.

Would He rise? Ps. 16: 10.

Who was this? Acts 2: 34.

## EXACTNESS OF PROPHECY.

(No. 3.)

## "The Hour Of His Judgment is Come!"

SOME may say "The time must have passed by in perfect silence, as nothing was ever heard on the subject until this great stir commenced a few months ago." But there was, for a few years just preceding 1844, a far greater stir than anything that you have seen, tho not so great as you may yet see. During those years there was an unusual interest awakened in the study of the prophecies. Voices from heaven were speaking to earth's inhabitants, especially in the signs Jesus had promised to hang out in the heavens to warn the last generation of his soon coming. At the time, and in the manner foretold by the faithful and true witness, "the sun and moon were darkened in 1780, and the great shower of stars in 1833 filled its place in the order of events, and in the precise manner so minutely described in the prophecy. Those who were so intensely interested in the prophecies in those days, could read the world's programme outlined in prophecy, and the fulfilment recorded with an exactness that told them that the sands of time were almost run out; and as they studied the lines of prophecy in Daniel, they could read as plainly as we do to-day, the prediction:—"Unto two thousand and three hundred days; then shall the sanctuary be cleansed," and as so few figures are required in the simple computation, they could reckon from the starting point, 457 B.C., and see as distinctly as we do to-day, that the 2300 years reach down to 1844.

The prophecy says:—

## "Then Shall the Sanctuary be Cleansed."

As they studied the prophecy with the impression upon their minds that this earth is the sanctuary, they associated with this prediction, the one in 2 Pet. 3: 10, and drew the conclusion that the earth was to be cleansed by fire in 1844, and consequently that the Saviour would descend to the earth at that time. With the glorious hope of so soon beholding their descending Redeemer, is it any wonder that their minds were so absorbed with the soul inspiring thought, that they did not immediately see in the wonderful subject of the sanctuary, all that 58 years of earnest study have since unfolded?

## Greatest Object-Lesson of the Greatest Teacher.

WHEN the skilful teacher wishes to present a lesson in a way that will be plainer to the mind than *words* can make it, he resorts to *object-lessons*. This was the favorite method employed by the world's greatest teacher; and thus he so imparted the power of speech to the grass, the lillies, the vines, the trees, the fields and the sky, that their many voices are still speaking into our hearts, sweet inspiring thoughts that are too lofty and too deep to be expressed in human language. The same great teacher is both author and artist of

the old testament as well as the new, as we learn from 1 Pet. 1: 10, 11.

It may be true that the grandest object-lesson ever brought within the power of human comprehension, is revealed in the subject of the sanctuary. As we approach this subject, our spirits seem to be overwhelmed with a sense of the weakness of human language, and its utter inability to unfold the sublime and heaven-born thoughts that are wrapped within it. "Happy that people," of Israel who, tho homeless wanderers in a howling wilderness, had in their midst and in their possession, the matchless object-lesson of the sanctuary.

The great truth to be revealed to the human mind, was the infinite plan of redemption by which a ruined world with its lost inhabitants should be restored, and the original plan of a clean universe should be carried out in spite of all the combined powers of rebellion.

Webster defines the word "Sanctuary," "A sacred place."

## Purposes.

The real and true sanctuary is in Heaven. Heb. 8: 1, 2: "We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." It is the holy office in

earthly, and then the earthly was to be a pattern or object-lesson by which we were to understand the heavenly, and the great work to be accomplished therein. From Ps. 102: 19, we learn of another purpose of the heavenly sanctuary; as God's dwelling place: "For He looked down from the height of His sanctuary; from heaven did the Lord behold the earth." To make the earthly object-lesson more complete, He desired to make the earthly sanctuary His dwelling place: and so He said: "And let them make Me a sanctuary; that I may dwell among them." Ex. 25: 8.

## Priests.

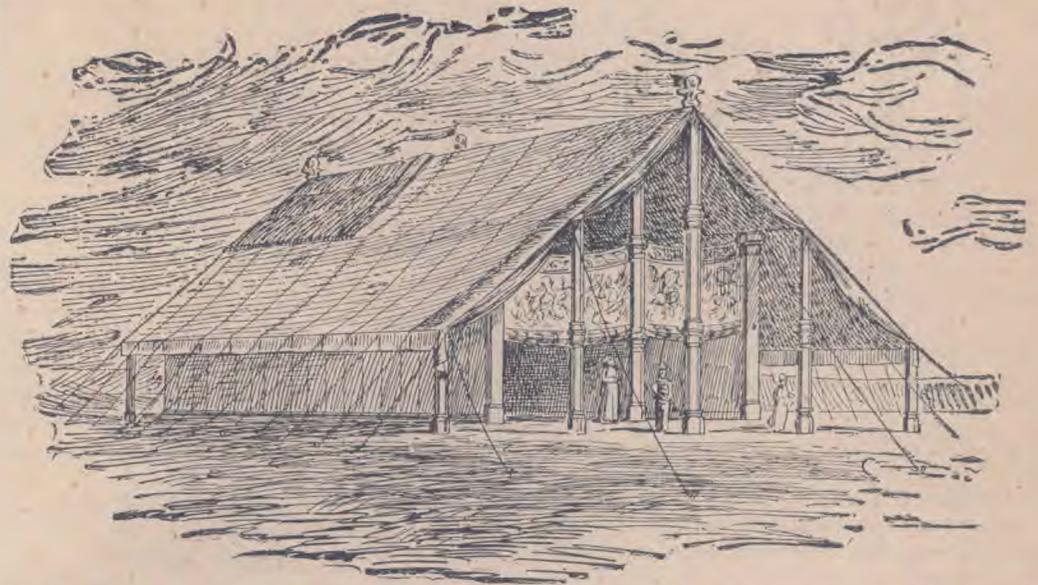
In the typical system of the earthly sanctuary, the sons of Levi performed, in figure, the work of priesthood: Heb. 7: 5. In the heavenly sanctuary, Jesus, our great high Priest does the work in reality. Heb. 4: 14.

## Apartments.

In the typical sanctuary there were two rooms, called the holy place, and the most holy: Ex. 26: 33; but these were figures of the holy places in the heavenly sanctuary: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Heb. 9: 24.

## Contents Of The Holy Place.

The first apartment of the earthly sanc-



which the "Author of eternal salvation" forms and executes the infinite plan of eternal redemption: a plan that He so much desired His people to understand that He gave the earthly sanctuary as an object-lesson by which to make it plain to our minds; and so Moses was permitted to have a view of the heavenly sanctuary and its furniture, that he might know how to build an earthly one as an object-lesson by which to convey to our minds one of the grandest truths that the Lord had in store for us: "For, see, saith He, that thou make all things according to the pattern shewed to thee in the mount." Heb. 8: 5. So the heavenly sanctuary was opened to Moses as a pattern by which he was to make the

tuary contained the table, the golden candle stick, and the golden altar. Ex. 40: 22-26. The heavenly sanctuary contains the same. Rev. 4: 5, 8, 3; Heb. 8: 5.

## Contents of the Most Holy Place

The most holy place in the earthly sanctuary contained the ark, the law, the censer, and the cherubim. Heb. 9: 4. Is the ark in the heavenly temple? Rev. 11: 19: "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament." It was called the ark of His testimony" (Ex. 25: 22), because it contained His testimony, (or law) Ex. 40: 20. As the ark in the heavenly temple is called "the ark of His testa-

ment, "it follows that the original law is in the original ark. The "holiest" in the earthly contained the two cherubims, and the presence of God was manifested between them above the mercy seat. Ex. 25: 22: "And there will I meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims." We learn from Ps. 80: 1, that God dwells between the cherubims: "Thou that dwellest between the cherubims, shine forth." The golden censer was also seen in heaven. Rev. 8: 3: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."



Service in the Holy Place.

We read of a continual service of the people in Lev. 4: 29; and under the true priesthood of Christ, of a continual service of the people, in 1 Thess. 5: 16-18. Also of a continual service of the earthly priest in the holy place, Ex. 29: 38-40, and also of the true priest in the heavenly. Heb. 7: 25, 26.

#### Service Connected with the Holiest.

The last day in the year, called the day of atonement, the earthly priest had two goats brought before the door of the tabernacle; and lots were cast upon them; and the one that was to represent the Lord, was slain, and the priest carried some of the blood into the most holy place, and sprinkled it upon the mercy seat, and then went out before the door of the tabernacle, and confessed the sins of the people upon the head of the goat that remained alive, and that was for Azazel, or represented Satan, thus in figure, transferring the sins of the people that had been accumulating during the year, to the head of the scapegoat, which was then sent away into a land not inhabited. This was the cleansing of the earthly sanctuary; but we are assured by Paul that a cleansing of the heavenly sanctuary is necessary; and that it must be accomplished by better sacri-

fices. Heb. 9: 23: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."

We have found not only that the earthly sanctuary, in its purposes, its apartments, its contents and its services, was a pattern of the heavenly, but we find nearly all these things mentioned as having a place in heaven. The lesson thus plainly taught is this:—The tabernacle built by Moses in the wilderness, with all its furniture and services, was given as a figure designed to unfold to our minds a knowledge of the true sanctuary in heaven, and the work of our Great High Priest in the execution of the wonderful plan of redemption in the heavenly temple. Our Saviour fills three offices: Prophet, priest, and king: prophet while he was on the earth, Priest from the time of his ascension until the close of probation, and then King during the ceaseless ages of eternity. Paul says in Heb. 8: 4, 5: "For if he were on the earth, he should not be a priest seeing that there are priests that offer gifts according to the law, who serve unto the example and shadow of heavenly things, as Moses was admonished of God, when he was about to make the tabernacle; for, see, saith he, that thou make all things according to the pattern shewed to thee in the mount." Then we may learn that as the earthly priest performed a service in the holy place of the earthly sanctuary every day in the year until the last day of the year, so Christ at the time of his ascension, entered the holy place of the heavenly sanctuary, and engaged in performing the work in reality, that was done only in figure by the earthly priest every day in the year until the last day. As the Levitical priest passed into the most holy place the last day in the year, and performed the final work of the whole round of service, representing the cleansing of the sanctuary, so Christ, after doing the work in reality until the ending of the 2300 years, passed from the holy to the most holy place in the heavenly sanctuary in 1844; for the prophecy says:—Then shall the sanctuary be cleansed."

G. K. OWEN.

#### CORRECTION.

IN reviewing this series of articles, we notice that in making up the paper some of the paragraphs were misplaced in the July number.

On page 99, please read the first column, then the last two paragraphs of the third column, and on to the end of the second paragraph on the next page; then beginning with the second column, on page 99, read the balance of the article.

THE self-sufficient worker may seem to be moving the world, but it is the humble, praying worker that moves heaven."

"IF God has let us pass through fiery trials, it is because there is dross in us to be consumed."

#### WILL YOU RECEIVE, OR WILL YOU GRIEVE, THE HOLY SPIRIT?

"GRIEVE not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

And how we shall avoid grieving the Holy Spirit is told us in the words: "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Bitterness grieves the Holy Spirit. Yet there are professed Christians who hold, for years, bitterness against neighbors, and even against brethren. People professing to be Christians indulge bitterness against their own brethren in the same church to such a degree that they will not go to church if the others go; and if they do go, and the others come in, they themselves will walk out. How such people can think themselves Christians is one of the greatest mysteries of the great mystery of selfishness. But such people can never receive the Holy Spirit while they indulge such a spirit as that: they grieve the Holy Spirit instead of receiving him. Let all bitterness be put away from you.

Wrath and anger grieve the Holy Spirit. These things are closely akin, of course. In the Greek, the word translated, "wrath" signifies "the active principle of anger," whereas the word translated "anger" strictly is "the passions." Wrath is temporary; anger is a chronic bearing of malice." "Both are effects of bitterness, considered as a rooted disposition." Yet there are professed Christians who have the active principle of anger so rooted in their disposition that when some word is said, or something is done, that does not just suit them, they instantly flare up like fire into the passion of anger; and then will hold to it and sulk under it, even for days. Such people cannot receive the Holy Spirit while they indulge such a spirit as that: they grieve the Holy Spirit instead of receiving him. Let all bitterness, and wrath, and anger be put away from you, that you may receive, rather than grieve, the Holy Spirit.

Clamor and evil-speaking grieve the Holy Spirit. Clamor is that "in which angry men break forth" in abuse. Evil-speaking is "the more chronic form of clamor—the reviling another, not by an outbreak of abuse, but by the insidious undermining of evil surmise and slander." Clamor might be defined as loud, angry speaking to or at a person, while evil-speaking is moderate angry speaking insidiously about a person. The Greek word translated "evil-speaking" is *blasphemia*, from which comes our English word "blaspheme." Loud, angry speaking and evil-speaking—clamor and blasphemy—grieve the Holy Spirit. People who indulge such things cannot receive the Holy Spirit. Let all bitterness, and wrath, and anger, and clamor, and all evil-speak-

ing be put away from you, that you may receive, and not grieve, the Holy Spirit of God, in whom ye are sealed unto the day of redemption.

Malice grieves the Holy Spirit. The Greek word translated "malice" signifies "moral badness, vice, depravity, baseness, cowardice, faint heartedness, faultfinding." It is "the inner root out of which spring all those things," named before. "Those enmities are most savage which are cherished within, and make no show to those who are without." Such people cannot receive the Holy Spirit. Let all bitterness, and wrath, and anger, and clamor, and all evil-speaking be put away from you, with all malice, that you may receive, rather than grieve, the Holy Spirit of God, in whom ye are sealed unto the day of redemption.

Yet all these evil things are cherished and practised by people who belong to the church, and profess to be Christians. Let every soul pray earnestly, "Create in me a clean heart, O God; and renew a right spirit within me." And let every one who so prays, receive this divine answer to that prayer: "A new heart also will I give you, and a new spirit will I put within you."

Then you will be kind one to another, tender-hearted, forgiving one another, as God for Christ's sake hath forgiven you. There will be kindness instead of bitterness; there will be tender-heartedness instead of wrath; there will be forgiveness instead of anger; there will be the love, the mercy, and the gentleness, of God, instead of the clamor, the evil-speaking, and the malice of men and devils.

Then, too, you can receive the Holy Spirit; for he says: "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

Which, now, do you choose? Will you receive the Holy Spirit? or will you grieve the Holy Spirit?

You will do one or the other; there is no escape from that. For not to choose *is* to choose: not to choose to receive the Holy Spirit is to choose to grieve the Holy Spirit.

And why should there be any hesitation? Who would not rather entertain kindness than bitterness? Who would not rather indulge tender-heartedness than wrath? Who would not rather show forgiveness than anger? Who would not rather manifest gentleness than clamor? Who would not rather be loving than evil-speaking? Who would not rather be merciful than malicious?

Choose, O choose ye this day, that you will receive the Holy Spirit! "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's

sake hath forgiven you. Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us."

"Grieve not the Holy Spirit." "Receive ye the Holy Ghost."

A. T. JONES.

### THE PAGAN BASIS OF CHRISTIAN SCIENCE.

WITHIN a few blocks of where I am sitting there is a large stone church erecting for the use of a congregation of Christian Scientists, so-called. The cult established by Mrs. Mary Baker Eddy upon the basis of the postulate, "Everything is mind," or, "Everything is God, and God is in everything," is by no means original with her. A portion of her philosophy was borrowed from the mind-curist, P. P. Quimby. The foundation of her system is borrowed from Hinduism. The late Madame Blavatsky drew her theosophy from Oriental sources also, from both Hinduism and Buddhism, and the vagaries of the Gnostic sects of the second century, but her agglomeration of philosophies and fraudulent "miracles" is now exploded, and Theosophy is wrecked. The revival of Hindu Vedantism as a substitute for Christianity in this country judging from the reports put forth by Mrs. Eddy and her followers, some of whom claim a million adherents and several hundred church buildings. We can receive these figures with some allowance for the exaggerative, enthusiasm of the Eddy interest. It is true, however, that the new cult is supported by wealthy people and not a few judges and lawyers and other professional men, business men and women and persons in moderate circumstances. They profess to be happy in the new connection, which they claim to be the final substitute for all other cults. What is the attraction?

The apostles of Christian Science quote the Bible quite freely. They defend their appropriation of the name "Christian" by saying that they recognize Christ as an expert in mental therapeutics, although they claim that Mrs. Eddy is far in advance of Christ, who, in their view, was a healer like themselves. They tell us distinctly that there is no such thing as sin. There is no need of an atonement. Repentance for imaginary wrongs is absurd. Mrs. Eddy, indeed, has with great fidelity taken into her system as the foundation stone the conspicuous feature of the Vedantic philosophy, which is essentially pagan. Her fundamental "principle" is that disease may be healed by denying its existence. They call themselves healers, while denying that there is any disease to be healed. "God," Mrs. Eddy says, "is supreme; is mind; is principle; not person; includes all and is reflected by all that is real and eternal." "The only realities are the divine mind and its ideas." It is taught by Mrs. Eddy and her apostles that all men are emanations from the Infinite, and co-existed with the Infinite from

all eternity, and that the miracles recorded in the Bible were only instances where a scientific healer dispelled various illusions of the people, who thought they were sick or possessed of devils! Of course, if God is the only real existence, the legitimate conclusion is that the soul and the world do not and cannot exist as distinct entities. They are not what they appear to be. Missionaries in India say that the commonest peasant, if asked who God is, will answer that he himself is God, very promptly. Brahma is one, and there is no second is the Vedantic formula. That is, there can be no second anything, and all that is, is Brahma. Indeed, Mrs. Eddy might, consistently with her fundamental dogma, have adopted the Hindu creed, of which the following is one of the popular expressions in India:—

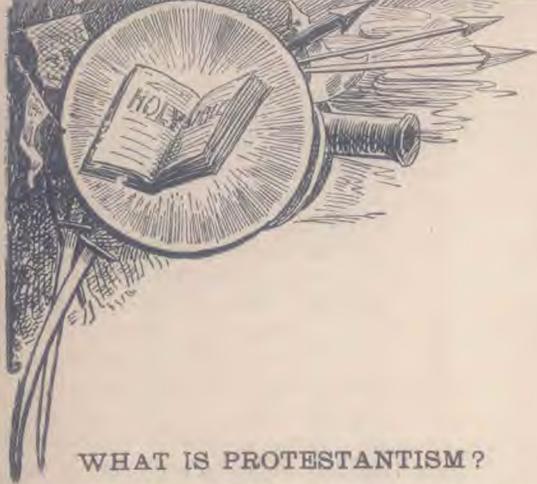
"Now by Sivam, I declare that all  
That is, is God; yet what I see is not,  
It and the thousand evils of the world  
Are not of God or true. They Maya be."

Maya is illusion. The distinction between sin and righteousness is only imaginary; an illusion. The Hindu philosopher candidly declares that caste, uncleanness, hatred, wandering thought, impure or pure, are all alike to Brahma. Logically, the doctrine of Maya leads to the accounting of personal responsibility as an illusion. God is an impersonal essence, and takes no cognizance of sin or righteousness, and men, therefore, are not responsible for their acts and thoughts.

Manifestly, the fundamental dogma of Christian Science is copied pretty closely after the Vedantic, the pagan, model. Mrs. Eddy tacked the name "Christian" on her pagan philosophy apparently to make it draw half-hearted people from the Christian churches, who, following the so-called "liberal" theology of the day, are gravitating to a repudiation of the doctrines of sin, repentance, and atonement, and self-sacrifice in a life of service for Christ, and prefer to identify themselves with the life and precepts of the worldly externalism of the day.

The spirit of Christian Science is directly antagonistic to the religion of Christ. While adopting or commending Christian ethics, organizing Sunday schools and churches, the fundamental pantheism so boldly proclaimed by Mrs. Eddy, renders these appurtenances of her system absolutely farcical. She denies that the body exists, although Christ repeatedly discoursed of body and soul as distinct entities, realities. She appropriates the leading feature of a corrupt and corrupting Hindu philosophy, the effects of which may be seen in India to-day. She takes the ancient heresy, and clothes it in new attire. It is not religion, but a system of therapeutics, which promises to heal disease by declaring that disease does not and cannot exist, and that it is a distinct illusion of man. It goes not a step further. It has no healing for the sin-stricken soul. It has no Saviour from sin, compassionate and merciful.—G. C. Cochran in *The Living Church*.

# GOD AND CÆSAR



## WHAT IS PROTESTANTISM?

EIGHTEEN centuries ago a voice was heard in Judea proclaiming liberty for all mankind. Jesus Christ declared it to be a part of His mission to "set at liberty those that were bound." He said, "If the Son shall make you free, yet shall be free indeed." He sternly opposed the use of force in matters of religion, and taught that men were accountable to God alone for their religious faith and practice. The historian Bancroft has truly said:—

"No one thought of vindicating religion for the conscience of the individual, till a voice in Judea, breaking day for the greatest epoch in the life of humanity, by establishing a pure, spiritual, and universal religion for all mankind, enjoined to render to Cæsar only that which is Cæsar's."

This rule of individual liberty, and accountability to God alone in matters of religion, was upheld during the early centuries of the gospel for all men. But, as the writer just quoted further observes, "No sooner was this religion adopted by the chief of the Roman Empire, than it was shorn of its character of universality, and enthralled by an unholy connection with an unholy state." The dark night of over a thousand long years of oppression settled down on the world as the result.

But in the sixteenth century a contest arose in which the rights of conscience and religious liberty were again vindicated and proclaimed to all the world. A reformation in religion was announced, certain abuses were deprecated, and a return to a simpler faith and a purer gospel was advocated. This excited the fiercest opposition on the part of the defenders of the old, established and sadly corrupted faith.

The leading reformer, Luther, was summoned to Worms to answer for the liberty he had taken in teaching another than the religion established by law. Alone he stood in the presence of an august assemblage in defence of what he had published and preached, refusing to retract what he had uttered in all good faith and conscience, until it could be shown from the Scriptures that he was in error. The Diet finally decreed that the new religion should be proscribed. This was in 1521.

But the Reformation went on. Freedom of thought and individual independence were gaining ground. Religious liberty was about to assert itself, and set in motion a new order of things. In one place the ancient ceremonies had been preserved; in another they had been abolished; and in both the people thought they were right. "Let us allow each one to do as he thinks fit," was the verdict of the deputies of the cities at the Diet of Spire in 1526.

All went well for a time. For three years men preached and believed in accordance with the dictates of conscience, under circumstances of comparative tranquillity. But a storm was gathering. The German Empire, under Charles V., and the Papacy, were preparing to annihilate this order of things. The Roman party saw that it was necessary to put down the religious liberty that had existed for three years, and revive the decree of 1521. Accordingly, after a peace between the heads of the empire and the church had been concluded at Barcelona, 20th June 1528, based on the destruction of heresy, another diet was convoked to meet in 1529. This was the famous Diet of Spire.

Here were met some of the most violent enemies of liberty and reform. "The Turks are better than the Lutherans," said Faber, "for the Turks observe fast days, and the Lutherans violate them. If we must choose between the Holy Scriptures of God and the old errors of the Church, we should reject the former." The priests called for the execution of the edict of Worms, 1521, while the Christian princes and representatives of the Reformation, among whom was the Elector of Saxony, demanded the maintenance of the edict of Spire, 1526.

Soon it was announced in the diet that the emperor had annulled, by virtue of his supreme power, the last resolution of Spire, which left each State to act in conformity with the inspirations of its conscience, this having given rise, it was alleged, to great disorders. The majority now no longer stood as in 1526. The diet finally resolved "that every religious innovation should continue to be interdicted in the places where the edict of Worms had been carried out; and that in those where the people had deviated from it, and where they could not conform to it without danger of revolt, they should at least effect no new reform; they should touch upon no controverted point; they should not oppose the celebration of the mass;" and no Roman Catholic should be permitted to "embrace Lutheranism." The resolution was passed on April 7, 1529.

The critical moment had come. If this resolution became law, religious freedom was at an end. The work of reform could neither be carried into new fields, nor firmly established where it had already been accepted. To accede to it the heralds of truth must forget their Master's command: "Go ye into all the world, and preach the gospel to every creature." The time had come for decided action and plain speaking. "Let us reject this decree," said the princes. "In matters of conscience the majority has no power." Accordingly a solemn declaration was drawn up in which they said:—

"We protest by these presents before God, our only Creator, Preserver and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and for our people, neither consent nor adhere in any manner whatsoever to the proposed decree, in anything that is contrary to God, to His holy word, to our right conscience, to the salvation of our souls, and to the last decree of Spire." "We cannot assert that when Almighty God calls a man to His knowledge, he dare not embrace that divine knowledge." "We reject the yoke that is imposed on us."—*D'Aubigne's History of the Reformation*, Book 13.

This was the famous protest that henceforward gave to the reformed church the name of Protestant. It was the courage, faith and firmness of these men which gained for modern times liberty of thought and independence of faith. Their protest contained the very essence of Protestantism. It denied the right of civil rulers to legislate in matters between the soul and God. It also rejected the arbitrary power of the church, and set above that the authority of the word of God. It affirmed, moreover, the right of mankind to freely utter their convictions of truth, and denied the right of either priest or magistrate to interfere.

This was Protestantism in the sixteenth century, and this is Protestantism still. And this is religious liberty.

W. A. COLCORD.

## NO PROBATION AFTER DEATH.

DID not Christ preach to the spirits of the people who were drowned in the flood, during the three days between His death and resurrection? Does this not show that they were given another opportunity to turn away from sin? And if they had another opportunity, will not all men have a like opportunity after death? 1 Pet. 3: 18-20.

This text clearly states that Christ preached to the Antediluvians by His Spirit; and they were also represented as "spirits in prison." Read carefully the text. What was the condition of the people?—"Disobedient." What was God's relation to them?—"Longsuffering." When did the longsuffering of God wait for them?—"In the days of Noah, while the Ark was a-preparing." For what did God evidently wait? For them to repent. What effort was made to lead them to repentance? The Spirit of Christ in Noah preached to them, in the same manner as the Spirit of Christ in the Prophets "testi-

fied beforehand the sufferings of Christ." 1 Pet. 1: 10-11. The text does not say that it was after the flood, when these spirits were somewhere (who can tell where?) in a disembodied state, that the preaching was done; but it does plainly show that it was in the days of Noah, "while the Ark was preparing." But were they not "in prison"? Yes; and it was the mission of Christ to "proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61: 1; Luke 4: 18.

The people of Noah's day were bound, under the sentence of death, by a flood. Awaiting the execution of that sentence, the Spirit of Christ used Noah as a preacher of righteousness, to turn men from sin, and thus to deliver them from prison and from death; but they would not hear. That the preaching was not done after death, when these people had been destroyed by the flood, is evident from the Scriptures, which state that "The dead know not anything;" that when "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Eccl. 9: 5; Psa. 146: 4. Now, if Christ was preaching to these people after death, then He preached to men who knew nothing, and who could not think. Does the reader think they received much benefit?

Again, the text does not say that Christ preached to them during the three days after the crucifixion, but that it was during their disobedience (not after they had been punished for their disobedience), "in the days of Noah, while the Ark was a-preparing." But to make this matter clear beyond all question, let us consider Christ's condition during those three days between the crucifixion and the resurrection. In Isa. 53: 10, 12, we learn that Christ's soul was made an offering for sin, by being poured out unto death. Yes, Christ died soul and body. In Acts 2: 29, 31, it is clearly shown that Christ's soul was in the grave during these three days—in the grave, dead. Then how could He be preaching to the Antediluvians at the same time? Impossible!

Those who are basing their hope of a probation after death upon this Scripture, are building upon a sandy foundation. "Now is the day of salvation," not after death. Christ comes to give His reward to every man according to his works, not to offer him another opportunity to obtain a reward. Rev. 22: 12. Just before His coming with His reward, the decree of verse 11 goes forth: "he that is unjust, let him be unjust still; . . . And He that is holy let Him be holy still." This again shows that every man's case has then been forever decided; and that there is no Scriptural reason for believing that any man will be given an opportunity to change his condition after this life ends.

I. J. HANKINS.

"WE can never do a great work unless we put into it a part of our lives. Extract of soul must be mingled with every work that is to go into eternity."

### "NOT UNDER THE LAW."

THERE are two classes of people in the world to-day—those who are under the law, and those who are *not* under the law. Everybody comes under one of these two classes. It matters not that some who are under the law may be outwardly nearer to some of its teachings than others; he that offends in "one point" is guilty of all, and therefore the *one* point neglected is sufficient to put a man under the law; while, on the other hand, he that takes Christ into his heart takes One who was in *all* points tempted like as we are, yet without sin," and therefore by taking His righteousness he takes the same life that was manifested in simple flesh, *without sin*, and so is no longer "under the law, but under grace."

Christ was tempted in *all* points, and yet He did not offend in *one* point, and therefore if the life of Christ is reproduced in us, though we may be also tempted in *all* points, yet the power of His indwelling Spirit will keep us also from yielding on any *one* point.

Those are under the law who yield in one point to sin, which is "the transgression of the law; and so it must be true that those who are kept by the power of Christ from transgressing the law are "not under the law but under grace;" for where sin had previously reigned in their lives now grace reigns, keeping the law in *all* points in their experience.

The children of Israel, in their exodus from Egypt, stood at the foot of Mount Sinai, and rashly declared, "All that the Lord hath spoken we will do," and then the law was pealed forth in tones of thunder above their heads to show them what they had taken upon themselves to do. "The law entered that the offence might abound," and they stood "under the law" while it was being proclaimed "on the top of the mount," and all who put themselves "under the law" in these days, put themselves in the same position as the children of Israel did under Mount Sinai, and find to their dismay that, although the law is "holy, just and good," yet the good that they would do, they have not the power to do, and the evil that they would not do, they have not the power to refrain from doing. These are under the law.

"My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you. Tell me, ye that desire to be *under the law*, do ye not hear the law? For it is written that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from Mount Sinai, which gendereth to bondage, which is Agar." To have Christ formed in us, then, is the very opposite to being "under the law."

"You that desire to be under the law, do you not hear it?" is the question asked.

It is thundered loud enough from Mount Sinai, at the foot of which mount you are putting yourselves. You have only yourselves to trust in for the fulfilling of that law from that standpoint. The birth of the two sons of Abraham represents these two classes—those who are "under the law" and those who are "not under the law." To have Christ formed within is to have the law written on the fleshy tables of the heart," and to have the principles of that law carried out in our lives.

We see, therefore, that when Christ is formed within an individual, that individual is no longer *under* the law. He does not stand trembling at the foot of Mount Sinai while the law is thundered forth above him, but he has the law formed in his heart, and as it is true that "out of the heart are the issues of life" so the life of Christ issues forth out of the law in his heart. He is *in* the law because he is in Christ; and the law is in him because Christ is formed within, just as we read: "Abide in Me and I in you. . . . If ye abide in Me, and My words abide in you. . . . If ye keep My commandments, ye shall abide in My love."

Here we see that abiding in Christ is the same thing as keeping His commandments, and therefore he who abides in Christ abides in the law. The curse is pronounced upon "every one that *continueth not in* all things which are written in the book of the law to do them; but Christ comes bringing the blessing, which is, "turning away every one of you from his iniquities [the transgressions of the law]," and therefore to restore us to *those things which we continued not in*. "Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." But now that faith *has* come we are no longer under this schoolmaster (literally, child-conductor, but by stepping into Jesus Christ we step into the law, and are now *on a level with it*; for the law witnesseth to its own righteousness found in us because of the life of Christ which keeps us continuing in all things written in it. And thus we are "saved by His life" from the power of sin. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

HARRY CHAMPNESS.

Parents, each morning consecrate yourselves and your family to God for that day. Make no calculation for months or years; these are not yours. One brief day is given you. As if it were your last on earth, work during its hours for the Master.

FATHERS and mothers, make the hour of worship intensely interesting. A little thought given to preparation for this hour will enable you to make it both pleasant and profitable. Eternity alone will reveal the good results with which such seasons of worship are fraught.

By sincere, earnest prayer, parents should make a hedge about their children. They should pray with full faith that God will abide with them, and that holy angels will guard them and their children from Satan's cruel power.

E. G. WHITE.

# HEALTH HINTS

## "THE CURSE, CAUSELESS, SHALL NOT COME."

THERE is always a cause for everything, whether it is a quarrel in the Church, a quarrel in the community, or a quarrel in the stomach; and we shall not be eminently successful in correcting these disturbances until we deal with their causes. Let a plant, faded and wilted, represent the miserable condition of a large share of society to-day, and then conceive of various organizations all picking off its leaves. Even this is commendable. It is better to be sufficiently interested in the removal of an obnoxious plant to pick a few leaves than not to have sufficient interest to do anything. But how such more can be accomplished by heeding John the Baptist's advice to lay the axe at the root of the tree!

It is indeed a discouraging and disheartening task to pull up weeds with one hand while sowing for them with the other hand. The labors of a man who devotes his life to removing causes are less appreciated, but nevertheless more valuable than the labors of one who is dealing simply with effects. People applaud a careful surgeon who possesses a trained eye and a sufficiently skilled hand successfully to remove a distressing tumor. At the same time they perhaps label as "cranks" or "over-zealous reformers" the faithful men who are earnestly teaching truths, which, if accepted and carried out, would save multitudes from having tumors. If an individual should appear upon this earth who possessed power to raise a few from the dead, his name would soon be known in two continents. But if, instead, he should teach a whole community how to avoid premature funerals, he would be unheard of and unappreciated; yet he would be conferring a greater benefit upon humanity in the latter than in the former case.

Society is drooping its head. There are tears and sadness, when there should be joy. Every-where are faded cheeks, marked for the tomb, upon which, instead, ought to be seen the freshness of youth and the glow of health. Men who should be in the years of youthful activity have grown prematurely old. Providence never intended such a condition; for the Word plainly declares, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Inspiration specifies the *causes* which produced the ruin of ancient Sodom. Like causes always produce like effects. If the same causes are now in operation which produced ancient Sodom, we may be reasonably sure that they are producing a modern Sodom; and what more appropriate term could be applied to many of our large cities?

The violation of only four fundamental principles produced Sodom; and in modern times the violation of any one of those principles would not be regarded as a sufficient cause for excluding the offender from the best society, and there is even a reasonable possibility of such a one being a member of the Church, in "good and regular standing." "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness, . . . neither did she strengthen the hand of the poor and needy." Eze. 16: 49. In other words, the chair upon which Sodom rode to her destruction had just four legs: first, *pride*; second, *unbridled appetite*; third, *contempt for useful labor*; and, fourth, *no pitying hand* to extend to the unfortunate. Such a combination of causes is all that is necessary to reproduce such a condition as ruined Sodom.

The law of sowing and reaping is as unerring in its operations as is the law of gravitation. There is no more emphatic declaration in all the Bible than the one which declares, "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." It is very fascinating to spend our energies trimming off the leaves that are easily seen, while little or no attention is given to the deep roots which nourish the abnormal growth. It is easier to stir up enthusiasm to deal directly with a drunkard than it is to suppress the causes, which, if allowed to continue, will produce a luxuriant growth of drunkards for the next generation.

If we should suddenly find ourselves in the city of Sodom the four things which Divine Wisdom recognized as its fundamental sins would probably be the last ones, we should select for our chief points of attack, and just to that extent we should fail to reform Sodom. The first of these underlying causes was pride. The same principles are as true to-day. A few months ago I saw a handsome child, whose head was adorned with the most beautiful curls it has ever been my fortune to see. Its mother said to me, "Doctor, I wish you would give me a little advice. My child has become so proud of her curls that I think I shall be compelled to cut them off." I asked the mother if she did not feel similarly impressed that it was her duty to cut and slash its beautiful face so as to spoil its beauty. I then suggested that she teach the child that God dwells within it, and that every particle of physical beauty is simply an outward revelation to others of that divine beauty which dwells within, and the one who possesses physical beauty to the largest degree should be the most grateful to God that he has been thus favored in having an opportunity to reveal a little more of the divine creation. I told her that when her child became imbued with that thought, it would become the crowning ambition of her life to cultivate natural beauty for the sacred purpose of revealing a little more fully to the world the divine life which dwelt within her. Tears came to the mother's eyes, and she

said, "I wish I had grasped that truth long ago." I assured her that it was not too late for her child to do so.

Pride is stimulated at almost every point of our growth. When we came home from school and told our parents that we had reached the head of our class, and at the same time really despised those we had superseded, we were met with a smile of approval and words of flattery, and were given to understand how proud our parents were of us; when, instead, they should have impressed upon us the fact that we were only developing that divine gift of wisdom which had been imparted to us, and we would have grown humble as we began to appreciate the great possibilities in store for us if we became sufficiently inspired to stir up that gift which was within us.

Some are actually proud of the fact that they are humble, which is the most incurable form of all varieties of pride. We must grasp the principle that if we have learned something that others do not know, we are just to that extent in debt to the more unfortunate, and by teaching them, we pay up our debts, and are deserving of no special credit. Just to the extent that society in a practical manner grasps the truth that all that is good in us comes from God, just to that degree the first cause of Sodom's troubles will be avoided.

The terrible curse of pride is well illustrated by the girl who is so proud that she would rather barter her womanhood for bread than earn it at the washtub; and by the boy who is too proud to have his hands calloused by honest labour, and therefore prefers to obtain his living in the gambling den.

The second root of Sodom's trouble was "fullness of bread," at any rate too much of the wrong kind. It takes time to produce the characteristic chronic dyspeptic, but it can be accomplished by faithful and persevering sowing. There are sincere reformers and noble and enthusiastic temperance workers who fail to trace any relationship between an improper and unsuitable dietary and the saloon traffic; but the fact remains that if they could recognize this, the results from the efforts they put forth for the betterment of society would be multiplied many fold.

DAVID PAULSON, M. D.

### QUEEN ALEXANDRA'S REQUEST.

WHEN the Queen was in Denmark a short time ago, she visited our sanitarium in Skodsborg, and became much interested in the institution and in the methods of treatment employed for the recovery of health. She expressly inquired if Seventh-day Adventists did not have a sanitarium in England, and asked that one might be established there. When Lord Roberts was in South Africa, he and his officers in the British army leased a part of the sanitarium at Claremont, Cape Town.

Christ came to give a complete salvation, which embraces the bodies as well as the souls of men. He has given light that we

may co-operate with Him in the healing of suffering humanity. Our health institutions are a part of the divine plan, and they are exerting an influence for good in all parts of the earth and among all classes of people. The sanitarium now in process of erection at Sydney, N. S. W., in common with others of the same kind, will be established on right principles to meet the special needs of the Australasian people.

#### Bible Echo.

[The Sanitarium at 51, Park Street, Calcutta, is conducted on the same principles as the others mentioned, and is already proving a great blessing to India. Ed.]

### AN IMPORTANT TRINITY.

GOODNESS, health, beauty, are one. Goodness is the perfection of character. Health is the perfection of body. "A sound mind in a sound body" is a complete definition of beauty. Here is a trinity — three in one — that all may understand and believe.

The homely saying, "Be good and you'll be handsome," is but a half truth if taken at the popular estimate of its meaning. It is not enough to "mean well," to be "good" morally or spiritually alone, if you would be handsome. In these days it is not enough simply to have high desires and noble ideals, simply to live a "blameless life," if you would be wholly good; for goodness, health, beauty, are one, and he who would have perfection of character and perfection of body, the glory of true beauty, must use knowledge and wisdom and strength of will in bringing all the physical, the intellectual, and the spiritual forces of his whole being into perfect harmony with the laws of nature, which are the laws of God.

Disease and suffering follow unconscious sins against nature just as inevitably as if the sinner had understood and accepted their consequences. The man who keeps late hours attending religious services, and the man who keeps late hours drinking and carousing, must pay the same penalty so far as the late hours and loss of sleep are concerned. The woman who gives her children unsuitable food, and trains them in unhygienic habits of living, though never so conscientiously, is showing the seeds of disease and ugliness just as certainly as if she did it intelligently and purposely. Hence, to be beautiful, we must first have knowledge.

It is imperative, in the first place, that the relation between physical habits and functions, and beauty of person and of mind, be studied and understood. Tradition and custom are the natural enemies of improvement. In all ages the doubter, the questioner, the investigator, has been the friend of progress. The person today who would become beautiful must bring every habit of his life into the light of present knowledge, and have it examined by the latest scientific standards of health.

MARY HENRY ROSSITER.

## EATING AND DRINKING.

### Food Combinations.

CAREFUL experiments have shown very clearly that different classes of food require a particular quality of digestive juices for their digestion. For instance, a gastric juice that will digest animal food the best, is inferior for the digestion of vegetable food, and *vice versa*. The obvious conclusion to be drawn from this fact is that the simpler the dietary, the more perfectly will the digestive process be performed. For persons whose digestions are naturally weak this is a matter of especial importance. The following table represents the best and worst food combinations:—

#### GOOD COMBINATIONS.

Grains and Fruits.  
Grains and Milk.  
Grains and Vegetables.  
Grains and Meat, or Eggs.

#### FAIR COMBINATIONS.

Meat and Vegetables.  
Grains, Sweet Fruits, and Milk.

#### BAD COMBINATIONS.

Milk and Meat.  
Milk and Vegetables.  
Fruits and Vegetables.

Those foods agree best whose chief constituent elements are digested by the same fluid, in the same part of the alimentary canal, and in about the same length of time. Vegetables contain a great amount of coarse, woody structures, which are retained in the stomach a long time before they are sufficiently broken up to be easily digested in the intestines. Fruits, on the other hand, remain but a short time in the stomach. The large amount of saccharine matter which fruits contain, makes them likely to set up fermentation in the stomach, if retained too long. Acid fruits are also likely to delay starch digestion. This is another reason for their interference with vegetables, the starch of which is rather more difficult of digestion than that of grains.

Milk and vegetables are likely to disagree, for the reason that milk, when taken by itself, is retained in the stomach but a short time, its digestion being carried on chiefly in the small intestine. Milk and meat are a bad combination for the same reason. Meat requires long digestion in the stomach, whereas milk, when taken by itself, is quickly passed on, to be digested by the pancreatic juice. When taken with meat or vegetables, milk, being long retained in the stomach, undergoes fermentation, resulting in sour stomach, biliousness, and various other unpleasant symptoms.

If the bill of fare taken at a single meal were confined to three or four articles of food, there would be fewer dyspeptics scanning the newspapers for some patent nostrum to "aid digestion."

Dr. F. H. Kellogg.

### Eating between Meals.

THIS is a gross breach of the requirements of good digestion. The habit many have of eating fruit, confectionery, nuts, sweetmeats, etc., between meals, is a certain cause of dyspepsia. No stomach can long endure such usage. Those who indulge in this matter usually complain of a poor appetite, and wonder why they have no relish for their food, strangely overlooking the real cause, and utterly disregarding one of the plainest laws of nature. This harmful practice is often begun in early childhood. Indeed, it is too often cultivated by mothers, and the would-be friends of little ones, who seek to please and gratify them by presents of confectionery and other tidbits of various sorts. Under such indulgence, it is not singular that so many thousands of children annually fall victims to stomach and intestinal diseases of various forms. In great numbers of cases, early indiscretions of this sort are the real

cause of fully developed dyspepsia in later years. What a sad thought that the lives of such persons have been modified in their usefulness, and their whole characters more or less depraved by the morbid influence of disordered digestion.—*Good Health*.

**Toasts.**—The foundation of all toasts is *zwieback* or twice-baked bread, prepared from good bread cut in uniform slices not more than a half-inch thick, each slice being divided in halves, placed on tins, or what is better, perforated sheets, and baked or toasted in a slow oven for half an hour or longer, until it is browned evenly throughout the entire slice. The *zwieback* may be prepared in considerable quantity and kept on hand in readiness for use. It will keep for any length of time if stored in a dry place.

Stale bread is the best for making *zwieback*, but it should be good, light bread; that which is sour, heavy, and not fit to eat untoasted, should never be used. Care must be taken also not to scorch the slices, as once scorched, it is spoiled. Properly made it is equally crisp throughout, and possesses a delicious nutty flavour.—*Mrs. Kellogg*.

**Rice Lemon Pudding.**—One cup of rice, one quart of milk. Boil the rice and milk together until soft; stir into this the beaten yolks of four eggs, a piece of butter, the grated peel of a lemon, and a little salt. Beat the whites of the eggs to a stiff froth, stir in a heaping cup of sugar and the juice of the lemon; spread this on the top of the rice, and bake until brown.

### The Absinthe Habit.

M. ROCHEFORT'S advocacy of temperance has directed attention to the consumption of absinthe in France, and some startling statements in connection therewith are being made. Men, as a rule, take the absinthe diluted with water, sipping it slowly. But the women, to the consternation of the doctors, insist as a rule, on drinking it "neat," with most terrible results to their constitutions. The number of brilliant men whom France has lost through the abuse of the opalescent but poisonous fluid, from the great poet, Alfred de Musset, who used to be picked up drunk and half dead every night in the streets, down to the celebrated artist and caricaturist, André Gill, is simply appalling.

—*The Westminster Gazette*.

### Strong Drink.

"Strong drink shall be bitter to them that drink it." Isa. 24: 9.

THE use of strong drink makes people poor, and drives many of them from their homes to the poor-houses, and many more into prisons.

This is because so much money is spent to buy it.

Then those who drink grow wasteful and foolish, and take so little care of their money that it almost seems to slip through their fingers.

Strong drink unfits people for work, so they cannot earn as much money as they could if they would not drink it.

People who drink have to hunt a long time to get work, for every one who hires men or women would rather hire sober ones.

Besides the poor people at home begging and starving, there are many more than you can count who are so poor they have no place at all to stay.

Those who have charge of the poorhouses tell us that it is strong drink that sends people there.

"If the masses only knew how much more flesh-forming nutriment they could get out of the haricot bean at about an eighth of the cost, and in a much pleasanter form than the often nauseous butcher's meat and watery potatoes they habitually consume," says a newspaper, "their health and pockets would be the better for it."

—*Selected*.



### NOT WORK, BUT WORRY.

It is not the work, but the worry,  
That wrinkles the smooth, fair face;  
That blends gray hair with the dusky  
And robs the form of its grace;  
That dims the luster and sparkle  
Of eyes that were once so bright,  
But now are heavy and troubled,  
With a weary, despondent light.

It is not the work, but the worry,  
That drives all sleep away,  
As we toss and turn and wonder  
About the cares of the day.  
Do we think of the hand's hard labour,  
Or the steps of the tired feet?  
Ah no! but we plan and ponder  
How to make both ends meet.

It is not the work, but the worry,  
That makes us troubled and sad,  
That makes us narrow and sordid  
When we should be cheery and glad.  
There's a shadow before the sunlight,  
And ever a cloud in the blue,  
The scent of the rose is tainted,  
The notes of the song are untrue.

It is not the work, but the worry,  
That makes the world grow old,  
That numbers the years of its children  
Ere half their story is told;  
That weakens their faith in heaven  
And the wisdom of God's great plan.  
Ah! 'tis not the work, but the worry,  
That breaks the heart of man.

—Inez May Felt.

### A FATAL MISTAKE.

A heavy storm had suddenly set in. Mrs. Day came to the door of the store and looked anxiously up the village street. She was a thin, bent woman of sixty. She shivered as the gust of sleet and rain beat on her.

"Don't think of going home now, Mrs. Day," the shopkeeper called out. "I'm sorry I have no umbrella or wraps for you; but wait, and they will send you one from home."

Mrs. Day waited, but she knew that no one at home would think of her. It grew dark, and the storm increased. She ran up the street at last, reaching her home drenched. Her son met her in the hall. "Why, mother! Could you not borrow an umbrella somewhere?" he said, drawing back lest he should get wet.

Her daughter Sue was playing on the piano in the parlour. The fire burned brightly, and the lamp threw a cheerful glow around the pleasant room.

"This is too bad, mother!" she cried, "your teeth are chattering with cold."

"I thought perhaps you would have brought me a wrap," said Mrs. Day gently to her son.

"I never thought of it, mother; I saw you go out, too."

"You would better go to bed, mother," said Sue, "and take some hot tea." She turned to the piano again, and began "Schubert's Serenade."

Mrs. Day crept shivering up the stairs. She felt strangely weak and ill as she tried to take off her wet clothes. It would have been so pleasant if somebody had rubbed her chilled feet, and brought her some warm drink. Old as she was, her heart ached sometimes for comforting and caressing. A strange longing filled her heart for the husband who died so long ago.

But Sue, though she was sorry for her mother, never thought of going to help her. She sang the Serenade with much pathos while Will listened with dim eyes. Both brother and sister were touched by a strain of music, a noble poem, or a beautiful landscape. Yet it did not occur to either of them to look after their mother.

She changed her clothes, and, still chilled, went to the kitchen. It was Martha's "afternoon out" and the supper was to be made ready. She remembered how she used to help her mother when she was Susy's age. How she loved to work for that poor soul! Yet Susy ought to have helped her too.

"I have been a faithful mother," thought Mrs. Day, as she sat at the table looking at her handsome children.

"And you had to get the supper, mother!" exclaimed Sue. "I forgot that Martha was not to be at home this afternoon."

Mrs. Day went to bed that night with a high fever. Martha, when she came downstairs in the morning, heard her moan. The girl had a kind heart and common sense. She ran for a physician.

When the old doctor met Sue in her pretty morning gown, after he left Mrs. Day's room, he said sternly, "I fear your mother has pneumonia. I should have been called last night."

She cried bitterly, but she could do nothing. She never had spread a plaster or given a dose of medicine in her life. A nurse cared for her mother the few days in which she lived.

The poor woman before her death watched her children with eager, despairing eyes. She saw that they loved her, but they seemed afraid of a sick room, and could not bear the sight of pain.

She saw wherein she had failed. She had never allowed them to bear pain or discomfort, or to feel any responsibility in life. From their birth she had waited on them, worked for them, sacrificed everything out of her great love for them.

She had never taught them out of their love for her to wait on her, to sacrifice a single selfish wish for her. She had ministered faithfully to their bodily wants, but

she had not given to them the unselfishness, the habit of self-sacrifice, which had made her own soul happy.

How many mothers make this fatal mistake, and how few know that they have made it.—*The Household*.

### "MAIDENHOOD."

THE poet has beautifully described the time we called "Maidenhood."

"Standing with reluctant feet,  
Where the brook and river meet  
Womanhood and childhood fleet."

Thus we find the girl at the age of sixteen to twenty, in the expectant period we call "Maidenhood."

Life looks like a golden morning. The future is full of bright pictures. There is no time in her life, when she can be such a blessing in her home as at this age. Let us see what are some of the opportunities which are hers to fill.

We will consider them under the following heads. The Maiden as a Daughter, The Maiden as a Sister, and the Maiden as a Friend.

#### A DAUGHTER.

The relationship between mother and daughter is one of the sweetest and purest earth knows. The daughter should early be taught to share with the mother in all her domestic duties. Let there grow with the years a blending of interests. Having shared the tasks, they will be ready to enjoy together the respite from labour. Indeed, it is not enough that the daughter be able to share with the mother the daily round of duties. Every girl should be so thoroughly instructed in all the details of home-keeping, that she can easily stand in charge, if mother is ill.

A press of work, music, missionary work or any other sort of work can never excuse a girl from not being her mother's comfort and support.

A sweet young girl, who means to be a kind daughter, was heard to say, "Mother can't go to bed, even if her head does ache, for the house goes all wrong when she is not there, we have our lessons and she must attend to her work."

No matter how many lessons you have girls, you need exercise, you have no right to spend your whole time on your books, and no work is a better change from lessons than house work.

You can rise a little earlier, dress a little quicker, spend a little less time on your hair, that you can let her sleep if her head aches. You can get a light breakfast for family, tidy the house a bit and keep the work running without jar or friction. If the heart and hands are only willing, this can all be done before school, with never a disturbing of mother, until you softly kiss her good bye as you hurry off to school.

Is this expecting too much? No, many girls have done and many are doing just such things. Any girl sixteen years old who is unable to do this, should feel that her education is weak, faulty and incomplete,

and that her love for her mother is a selfish one. The time may come when mother cannot do all these things for you, when her strength and labours of love for her family have ceased, and you have the sad lessons of life to learn alone. Have you ever noticed how tired and worn out she looks? Do you ever tell her to let you stay at home, and then send her off with father? While she is gone do you put everything in order so that the home may be fresh and cheery when she returns? If you have never done this, try it, and note the result. Girls, never put the wormwood into your heart, by a time coming when you cannot do these little ministries for her, because she has left you, and you realize it too late to be a true daughter.

What should the girl in "Maidenhood" be to her father? A source of joy, a caretaker. Let her know where his papers are, have his slippers ready for him when he comes in tired at night. In short let her make his life happy by every thoughtful attention that a fresh young life can give.

occupy all your time and attention. Your brothers need a kindly care from their elder sister, and your sisters need your companionship.

#### A FRIEND.

There are so many sweet offices of friendship a girl can fill. The sick can be brightened by your flowers, the aged gladdened by your smile and thoughtful consideration. Then there are your own girl friends, your class mates. It is a beautiful thing to be a true friend. Don't make friends quickly. Be kind, pleasant and helpful to all, but be careful whom you choose for your friends. Be sure you can be a mutual help to one another. Don't let it be of that gushing kind, that can't live without each other today, and to-morrow has had a "falling out."

This is not friendship. Help each other in your trials, talk over your Christian experiences, and pray for one another. These friends as a rule, are the truest you ever gain. In future years, when you are in the thickest of life's duties, when life is not filled with as much sunshine as now,

You cannot too early begin to teach a child obedience. By the time a child is ten months old he should understand perfectly the meaning of yes and no.

Do not keep a nurse who will frighten your child. Infinitely more suffering is caused by this means than a person of strong nerves can imagine, and many a child has been made wretched for years in this way.

When a child is two years old give him blocks with letters on, and occasionally call his attention to some one letter, preferably A, so that, one at a time, he will learn his letters without effort. After he is able to select A from the other letters teach him B, and so on. The figures may be taught later on in the same way.

—o—

#### CHILDREN'S EYESIGHT.

MR. BRUDENELL CARTER, the famous oculist, made a report for the Educational Department, upon the eyesight of children, which is most enlightening as well as useful. Out of every 100 children examined, it was found that forty only had perfect normal vision with both eyes. A considerable number were found to be perfect in one eye, while slightly defective in the other, and it is interesting to note that in these cases the right eye was generally the sound one. Slightly defective vision with both eyes was found in 3,208 children out of the large number examined.

It will not be satisfactory to the advocates of the perfect equality of the sexes to learn that although the number of girls examined exceeded that of the boys by 269, the number of boys perfect in both eyes was greater than that of the girls by more than 300.

Mr. Brudenell Carter is of opinion that the sight of children dwelling in cities is not equal to that of country children. This he does not so much attribute to the greater vigour and health of the country residents as to the conditions which affect the eyes. The sense of sight, like every other faculty, requires proper exercise for its due development. City children have their range of vision very limited.

It is satisfactory to learn that Mr. Carter does not regard attendance and reading at school as affecting the visual powers of the children. It is not their lessons, but the conditions of life that are answerable for the defective vision of many of the children.

This oculist says truly that attention to the eyesight is greatly ignored. A fond parent will desire to know how far a child should be allowed to walk or run, but not one in a thousand desires to know how far a child should be able to see, and defects of sight are usually discovered accidentally. Vision testing is never done in the nursery, and children grow up to fourteen or fifteen years of age before it is found out that they have defects of sight which might have been much more effectually treated at an early age.—*Daily Mail*.



THE SISTER.

The younger children should feel that their sister is the jolliest, kindest and most obliging girl in the world. She should know how to make kites, tie up bruises, make dog harnesses and rag dolls. The elder sister can help much in the education of the younger members of the family. Here is an excellent opportunity for you to kindly and patiently help those who are less advanced than yourself. If you have been all this to your brothers when they were little boys, as they grow older you need never fear that you will be neglected or treated uncourteously when their interests are going out to some other boy's sister. So girls don't let these years of maidenhood slip away carelessly. Fill them with something more than idle chit-chat, and day dreaming. And not even books should

your mind will often turn with gratitude to your true and faithful girlhood friends. So try to make, and be a true friend. Let it be the highest aim of every girl to fulfil each of these missions nobly, and so spend your maidenhood years that you will be a blessing to all those whose lives are touched by yours.

MRS. RUTH HAYTON.

—o—

#### HINTS TO MOTHERS.

Do not allow the nurse to keep a young infant on her lap constantly or to walk the room with it. A child should be laid for the first month on a thin hair mattress slightly longer than itself.

Rub an infant all over with the hand at least twice a day. This will make the blood circulate.



### ELSIE'S ERRAND.

"ELSIE, I wish you to do an errand for me this afternoon," said her mamma.

A scowl came on Elsie's face.

"I want you," went on mamma, without seeing the scowl, "to go over to Miss Finlay's."

"Oh! mamma, I don't want to," began Elsie.

"To carry those foxgloves to her," said mamma. "She has never seen any of them, poor soul. Her long illness has lasted all through the beautiful summer time. She would not let me gather any of them for her, because she wanted them all to go to the flower-show."

"But I wanted to play tennis this afternoon," said Elsie, with a pout.

"It is a very pleasant errand on which I am sending you, my little daughter," said mamma.

"Can't I go to-morrow morning?" asked Elsie.

"The flowers will be withered by that time. Listen, dear. You remember they are from some choice seeds that were given her. I raised the plants because she has no garden. And now you are to have the pleasure of telling her that her flowers took a prize of three pounds. Tell her I would have stopped to show them to her the morning we took them, but it was too early to disturb a sick person. And that these were all I could get, because cut flowers are always carried away at such places. Go at once, dear."

But Elsie did not move.

"You can tell her, too, all you can about the flower show. She will enjoy it. You can make your visit very delightful to her, if you try. And I am sure my little girl is willing to give up her own pleasure to do a kindness."

"Mamma," said Elsie, rather sulkily, "I think there's time enough for that yet for me. It's very well for grown-up people to think of giving up, and all that. I'll do it when I am older."

"I am sorry you feel that way," said mamma, gravely. "How old do you think you ought to be before you are willing to deny yourself for the sake of others?"

Elsie did not seem ready to answer this.

"I think," said mamma, "that any child is old enough to do something in remembrance of Him who came not to be served, but to serve."

"Oh! I can go, of course," said Elsie.

"No," said her mother; "I don't wish it to be grudging, but a loving service. I should do it myself, but that I have to drive into town. I will let Jane leave her work later to carry the flowers."

An hour after this Elsie was ready for

the game of tennis at the home of one of her friends.

As she passed along the sunny side of the house, she saw Carlo lying by a freshly-planted flower bed.

"I'll take Carlo," she said. "Come, Carlo."

But Carlo did not move.

"You can't get him to go," said Jane, calling through the kitchen window. "Your brother has just planted his autumn pansy seeds there. The chickens are loose, and he told Carlo to watch till they are put up again, so they wouldn't scratch the seeds."

Elsie hurried away to her play. But there was a weight at her heart. She had been too well taught not to know that she was showing a selfish spirit. Here was Carlo, the dumb creature, faithful in service to his master, while she grudged an act of self-denial for the master who had given Himself for her.

The day was bright and the play merry. But before an hour was gone Elsie found some one to take her place, and was on her way home.

Carlo had been set free, and now frolicked and gambolled about her as she called him.

Oh, how sweetly the birds sang, and how brightly the sun shone, as she tripped through the bit of woods, the shortest way to Miss Finlay's. She carried in her hands all the glowing foxgloves which had been saved from the flower-show.

Miss Finlay's weary face lit up at sight of the little girl. An hour flew away while Elsie gave her a full account of all she had seen at the flower-show. And another while she read and sang to her.

"You have brought me such cheer and comfort with your bright face and your flower talk," said Miss Finlay, as at last Elsie was going.

"There is a carriage," said Elsie, looking out of the window. "It is mamma."

Mamma had driven round by Miss Finlay's to see if the flowers had reached her. How her face lighted up at the sight of the little girl.

"You here, my dear? Why, I thought you decided not to come?"

"But I changed my mind," said Elsie.

Do you think Elsie was sorry, she did it? If you have any doubt about it, try something of the same sort for yourselves. Do something in remembrance of the Master of us all.—*Home-chat.*

### LITTLE TAPERS.

ONE night a man took a little taper out of a drawer and lighted it, and began to ascend a long winding stair.

"Where are you going?" said the taper.

"Away high up," said the man; "higher than the top of the house where we sleep."

"And what are you going to do there?" said the little taper.

"I am going to show the ships out at sea where the harbour is," said the man; "for we stand at the entrance to a harbour,

and some ship far out on the stormy sea may be looking out for our light even now."

"Alas! no ship could ever see my light," said the little taper; "it is so very small."

"If your light is small," said the man, "keep it burning brightly and leave the rest to me."

Well, when the man got up to the top of the light-house—for this was a light-house they were in—he took the little taper, and with it he lighted the great lamps that stood ready with their polished reflectors behind them. And soon they were burning, steady and clear, throwing a great strong beam of light across the sea. By this time the light-house man had blown out the little taper and laid it aside. But it had done its work. Though its own light had been so small, it had been the means of kindling the great lights in the top of the light-house, and these were now shining over the sea, so that ships far out knew by it where they were, and were guided safely into the harbour.—*Children's Record.*

### A GOOD EXPOSITION.

A LITTLE girl had learned the verse, "Suffer little children to come unto Me," to repeat at a concert. She stepped on the platform and began:—

"Suffer—" It was her first attempt at public recitation. She stopped for a moment, then began again, "Suffer little—" Again her fear overcame her, but, being a brave little one, she made a third attempt, and said, "Suffer little children—"

The third time she looked with dismay at the upturned faces and stopped. With a last grand effort she repeated, not exactly the verse, but these words: "Jesus wants us all to come to Him, and don't anybody try to stop us."

Which was better, to repeat the exact words, or to have the meaning burned into her little heart?—*The Good Way.*

### WALKED TWELVE MILES FOR A TEXT.

THERE was a time when Bibles were scarce. They were not only scarce, but they cost so much that poor people could not afford to buy them.

In a country place in Wales, where the people were all poor, a good minister used to go once in a while to preach.

One day he preached a very solemn sermon, and the poor people were much cheered by it. The preacher talked so cheerfully of the great love of God for the poor people of this world.

In one family the parents and children all talked about the sermon, but they could not quite remember the text. They could remember part of the words. There was something about God's love, and about His giving His Son to die; but they could not think of all the words.

This family had no Bible, and none of their neighbours had one; nor could anyone

tell all of the text. But they were so anxious to get the text that a little girl twelve years old walked six miles to a village, where she could learn it by heart and repeat it at home.

Dear little reader, do you love God's word so much that you would walk twelve miles for one text?

That was a precious text; it was well worth a twelve-mile walk. It was that text that caused the Son of God to come down from heaven and live a life of sorrow, and then die on the cross.

Have you thought what the text was for which the little girl walked twelve miles? Here it is, and you must try to remember it:—

"God so loved the world, that he gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.—*Little Friend.*

#### DISCIPLINE AMONG ANTS.

THE region of the Amazon is overrun by an interesting species of ants known as *saiibas*. The following observations upon the discipline maintained by them are made by C. Barrington Brown:—

We were greatly amused by a singular struggle going on between a soldier ant and his working fellows at the mouth of their underground nest. Some eight or ten of the workers clung on to his legs and antennæ, and tried to drag him back as he endeavoured to come out of the hole.

Although he was furnished with huge mandibles, he did not lose his temper nor try to bite them, and it was evident that, although they detained him by force, they never nipped him hard. During the struggle they allowed two or three other soldiers to saunter out past them and go roaming by themselves. It appeared as if this particular individual had behaved badly, was under arrest, and was now being prevented from breaking barracks. The end of the struggle was not witnessed by us, and it will never be known who gained the day, but from all appearances it went against the soldier.

#### THE WORM IN THE TREE.

"Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4: 23.

THERE was once a very beautiful garden, in which stood a tall tree. The tree was also beautiful, as it was full of leaves which hung gracefully.

One day the gardener spied a worm not more than an inch or two long, crawling upon its trunk and pecking away at the bark. He did not think that a worm so small could hurt so great a tree, and took no pains to destroy it.

So time went on, and the worm kept at work. The next year it was noticed that the leaves of the tree began very early to die at the top, and all the leaves fell off much earlier than those of the other trees. And at the end of the next season the tree was dead. That great tree was killed by that little worm. It bored straight into the heart of the tree, and kept at it until the life was all gone. This shows what sin does for people. The leaves became dead and dropped off because there was a worm in the heart of the tree.

When you see people do what they ought not to do, it is because sin, like a worm, is in the heart. I saw two boys quarrelling, and one struck the other a hard blow. He did not strike him because the hand that struck him was bad, but because the heart had sin in it. Sin in the heart makes people do bad things. I heard a boy saying bad words to his playmates. He did not say the bad words because his tongue was bad, but because sin in his heart made his tongue speak in that way. The bad words came out just as the dead leaves fell off the tree.

Unless the worm could be got out of the heart of the tree, there was no hope for the tree; it must die. And unless sin be taken from the heart, it will kill the person. With sin in the heart, we never can go to live with God and the holy angels.

Only God can destroy sin in the heart. If we go to Him and ask Him in faith, He will destroy sin, and thus we may be kept from doing wrong.—*Christian Witness.*

#### THE OLD HOME AND MOTHER.

A FEW years ago I visited the home of my childhood.

Twenty-seven years ago, when I left that endeared spot to go out into the world, our family circle, consisting of parents, grandparents, and eight children, was unbroken. Often, when weary with the cares and perplexities of life, have my thoughts wandered back to the old home and mother; and in my imagination I could see her running out to the gate to meet me, as she used to do. How glad we were to meet one another after a separation of a few weeks or months! How sweet were those hymns that my father and mother used to sing when I was a boy! How fervent the prayers offered at the family after!

Those days are past. The voices of those who once pleaded for the blessing of God to rest upon the children are now hushed; but their prayers have been heard.

The last time I visited the old home, things had changed. The house and other buildings were little changed; but when I knocked at the door, a stranger invited me in. Mother had gone, and another had taken her place. With my grandparents, she had been laid away to rest till the Lifegiver comes. My father still lived; but mother was dead, and home died with her. The burdens of life bore heavily upon her. How easily could I have borne some of her burdens, and thus possibly have added a few years to her life! How many times I might have administered to her comfort, when I thought only of my own!

Dear children, have you a home where mother is? Then bring sunshine into it by lending a helping hand. When you see mother weary, ask her what you can do to help her. Never excuse yourself from complying with her wishes. Do all you can to prolong her life. Remember that when mother dies, home dies with her.

C. H. BLISS.

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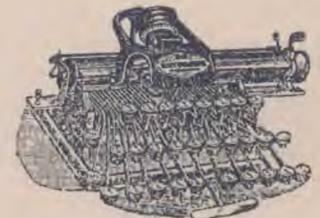
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The Chicago Tribune gives the following conversation between a Government Officer and a Steel Manufacturer, which shows clearly the intensity taking hold of the world in the invention of weapons of war:

"Government Officer:—Well, now that you have perfected an armour for ships that is absolutely impenetrable, I presume you have attained the height of your ambition. Steel manufacturer:—Not at all. I have almost completed a gun that will pierce any armour."

The new giant ocean liner, "Kaiser Wilhelm II," launched August 12th in Germany. It is 707 feet in length, with a displacement of 19,500 tons, and is expected to be the fastest steamship in the world.

Because of the present ruinous condition of affairs in Cuba, it is thought that the United States will seriously consider the question, at its next congress, of the annexation of that island.

The question of the re-marriage of child-widows is to be discussed by two native gentlemen in an important meeting at Benares shortly. It is said that the question is to be settled at that meeting.

Herbert L. Cromwell, of Bath, Maine, has invented a telegraphic typewriter which may revolutionize the whole telegraphic system. It will send messages on a machine similar to a typewriter which will be recorded in printed form on a corresponding machine at the other end.

To raise money for the church, a noted pugilist was engaged to give an exhibition of the slugging art in a church in Kansas City. The pastor "could not see where any harm could come from it," and one member of the "Young Men's Club" remarked: "The church needs money, and needs it badly."

"The great Nile dam at Assuan, Egypt, completed July 30, forms a reservoir for irrigation which will give an annual supply of 1,000,000,000 cubic meters of water. The dam is one and one-half miles long, and is pierced by 180 openings, each 23 feet high and seven feet wide, with steel sluice gates. The work was begun early in 1898, and for the last eighteen months 16,000 workmen have been continuously employed upon it. The cost is £4,800,000. It is estimated that the reservoir adds \$400,000,000 to the wealth of Egypt."

The United States now have a fuse for use in armor-piercing shells, which will not explode the shell until the projectile has penetrated the target to the limit of its power. The shell will penetrate the thickest armor on any ironclad ship now afloat, and its explosion would cause the most complete destruction of the strongest ship. Their naval experts claim also a new electrical process for hardening armor plate, which they claim to be superior to any process previously known.

"A new process for the manufacture of artificial marble has recently been patented in Berlin. Asbestos, dyeing materials, shellac, and ashes are pounded into a stiff mass, and then subjected to high pressure. The product is very firm and tough, is easily worked by means of tools, can be given a fine polish, and in appearance is said to be so nearly like genuine marble that it is impossible to distinguish between them."

This is but another evidence that Rome never changes. She is determined that all the world shall recognize the teachings and authority of the Church, and if need be, she will again institute a Roman Inquisition to compel recognition.

The *Catholic Times* of August 15th contains the following statements by Dr. Clancy, Bishop of Elpin at Holy Cross Church, Sligo, speaking on the life and labours of St. Dominic, the founder of the Dominican Order:—

"We may need the active intervention of the sons of St. Dominic again. Since the days of its illustrious founder the Order of Friar Preachers has been identified with the work of the Roman Inquisition, and it is still connected with the congregation of the Holy Office in Rome. There are warning symptoms of future troubles in our times, which point to the necessity of requisitioning the services of this illustrious Order once more to defend the teaching authority of the Church."

"The Santiago volcano of Nicaragua, at whose base is situated a city of 22,000 inhabitants, is showing vigorous signs of an eruption, emitting vapors and giving out deep subterranean rumblings."

"Premier Combes, of France, says he has obtained possession of official reports of a royalist plot to overthrow the government."

"The revolution and misgovernment in Hayti and San Domingo have led to serious talk of the annexation of the island to the United States."

"The Treasury Department at Washington is confronted with the problem of finding currency to move 3,000,000,000 bushels of corn and wheat this fall."

"The estimated wheat crop of the year in the United States is 633,000,000 bushels. The yield of corn is estimated at 2,500,000,000 bushels. Oats, barley, rye, and potatoes also promise large crops."

"There is trouble between Emperor William, and his oldest son, the crown prince, it is reported the latter having fallen in love with an American girl whom he met in England, and declared that he would renounce the throne if necessary to marry her."

"Pope Leo having kept silent while the French government was closing the religious schools in France, the *Gaulois* says it is because the Pope fears the abolition of the concordat with France, which is described as an agreement "resembling a marriage contract between the church and the State."

"The long-considered project of laying a Pacific Ocean cable seems now to have a fair prospect of early realization, President Roosevelt having authorized Attorney-General Knox to close a contract with the Pacific Commercial Cable Company for the laying of a cable from San Francisco to China by way of Honolulu, Guam, and Manila. It is expected the work will be pushed forward rapidly."

"A British trade commission has been investigating trade conditions and prospects in South Africa, and in their report say: "Our revelations will come as a surprise to the British public. The situation here is far more serious than any one imagines. There are fine openings in South Africa for energetic and up-to-date manufacturers, but trade is hampered by trusts and combines which threaten to cripple the development of the country."

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## Oriental Watchman,

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PAYABLE IN ADVANCE.

**Day of Prayer for India.**—Sunday, November 16th, has been appointed as a day of prayer for the whole Christian community of India, both Indians and Europeans, missionaries and mission agents. With all the need of cleaning and awakening of the Church of Christ in India, a day of prayer for ourselves, and for the conviction and conversion of unreached multitudes, should meet a welcome response. We know that the hope of the evangelization of India lies in the ministry of intercession, and knowing it, we cannot expect prosperity without it.

**How to Pray.**—Many Christians, in fact the large majority, need to learn how to pray. Like the disciples, they desire to learn to pray. Mr. Andrew Murray whom we know through his books and by personal acquaintance, to be a man of power in prayer, has given the following helpful instruction, which we quote from his little book, "The Ministry of Intercession." "How can I learn to pray? The best way to learn to do a thing, in fact the only way is to do it. Begin by setting apart some time every day, say, ten or fifteen minutes, in which you say to God and to yourself, that you now come to him as an intercessor for others. Let it be after your morning and evening prayer or any other time. Only see that you do your work. Christ chose you and appointed you to pray for others. Quietly tell your Lord Jesus of your feebleness; believe that the Holy Spirit is in you to teach you to pray, and be assured that if you begin, God will help you."

**Not saved by the Law.**—We do not want any of our readers to think for a moment that the *Oriental Watchman* teaches salvation by the law. No work of man will save him. No attempt to keep any law will save him. Salvation is a gift and can never be obtained because of meritorious action on our part; man is saved, if at all, by the merits of Jesus Christ who gave himself to save him. We do say this, and with all boldness, that he who accepts Christ, has taken into his life a power able to keep the law of God. The Christ, who nineteen hundred years ago lived a life in strict conformity to the precepts of Jehovah, is able in this day to do the same. He lived for over thirty years in sinful flesh

and did not sin, and is it too much to believe He can do it now?

**A life in violation of the Law.**—To ask Christ to live in us a life in violation of the ten commandments, is asking Him to break the law of God and become a sinner; a thing which He will not do. He has ever kept the commandments of God, and says to us, "If ye love Me keep my commandments." Not one nor two, nor even nine, but all. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." The proof that His love is in the heart, is commandment keeping. For this is the love of God? that we keep His commandments. Martin Luther said: "He, who pulls down the law, pulls down at the same time the whole frame work of human polity and society—I never rejected the law." John Wesley said in his discourse on the sermon on the mount: "The moral law contained in the ten commandments, and enforced by the prophets, He (Christ) did not take away. This is a law which never can be broken. Every part of this law must remain in force upon all men and in all ages."

"**The Future of Sunday,**" is a subject under discussion in the last number of the Commonwealth, edited by Cannon Scott Holland. One statement made by the Cannon, strikes a point in the discussion of Sunday observance, that all advocates of this question may well stop and consider. He puts it thus: "To think to improve religion by fixing certain rules of Sunday observance, is like an attempt to improve the weather by manipulating the barometer." Laws never have made man righteous, and never will. Any attempt to improve religion by the aid of the State, is a serious evil and a violation of the teaching of the Scriptures, which show plainly that the State has no right to dictate in matters of religion. If those who wish to uphold Sunday sacredness, would stop looking to government for aid, and show substantial Biblical proof for such teaching, their cause would be strengthened.

**The Church's Secret Organizations.**—The National Christian Association of U. S. A. has for its object, as stated by its president, Rev. Charles A. Blanchard: "To keep the membership of the churches out of secret organizations, for these among other reasons: 1. Because they are declared to be organized on a basis so necessarily broad as to exclude the idea of Christ as the world's only redeemer; 2. Because they substitute in their claims, and in the minds of many of their membership, the secret society for the Christian church; 3. Because of the relation of the obligation of these secret orders to the oaths and decisions of courts."

If secret organizations can answer affirmatively, the following questions, they are for good, if not, for evil; Do secret organizations inspire their members to higher spiritual attainments? Do they advance

the cause of temperance? Do they seek to help the world in general, or are they seeking the good of members only?

**Mr. Herbert Spencer**—Who has so long stood as the highest living authority on evolution and agnosticism, has given his last volume to the world "Facts and Comments." Among his closing words, says the "Independent," are the following words of gloom and sadness:—

"It seems a strange and repugnant conclusion that with the cessation of consciousness at death there ceases to be any knowledge of having existed. Of late years the consciousness that without origin or cause infinite Space has ever existed and must ever exist produces in me a feeling from which I shrink."

How entirely different is the experience of the Christian, as he draws near to the gates of death. By the eye of faith, he looks beyond the scenes of death, to the bright future, when corruptible shall have put on incorruption and mortal shall have put on immortality.

It is a sad thought that a man of such genius and indefatigable industry, should come down to the last days of his life in such uncertainty.

Had he thrown his energy into the study of his Creator and the work of his creation, the declining years of his life might have been filled with joy and peace, instead of the strange and repugnant conclusions which a life of disbelief has brought.

## THE LAW DEFENDED.

THE following statements made by Cannon Jackson of Calcutta, in a paper on the "Deceased Wife's Sisters Bill, strongly uphold the law of God as binding upon all Christians:—

"When man left Eden he carried with him two precious possessions, the law of the Sabbath as the foundation of his true relation to God, and the law of marriage as the foundation of his true relation to his fellowman. Both these laws are being set aside by the self-will of man in our days, but history would tell us if we would listen that God's laws are for man's good, and that we can never leave or transgress God's law without doing ourselves harm.

I should like to say here that I believe the Bible as a whole, while it reveals God's dealings with the human race, reveals also his dealings with each individual soul. It is true of mankind to say "the law is our own schoolmaster to bring us to Christ." It is equally true to say it of myself and of you.

No one can claim to be free from the law till it has brought him to Christ, with whom he must abide in unbroken fellowship in order to remain free. One reason why we have so little of the power of the Resurrection is that we neglect the steps which lead up to it. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." It is then to the primeval law of God that we refer to get the principle of the Church's rule which I am emphasizing to-day. It must remain the law of God unless the whole structure of Christianity be changed."

Every heart loyal to the Government of heaven must uphold the law upon which it rests, and he who tries to tear down the law of God is on the side of anarchy, and acting the part of a rebel toward the Kingdom of God.