

# THE ORIENTAL WATCHMAN

"I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me."

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## THE PEARL.

THE blessings of redeeming love our Saviour compared to a precious pearl. He illustrated His lesson by the parable of the merchantman seeking goodly pearls, "who, when he had found one pearl of great price, went and sold all that he had, and bought it." Christ Himself is the pearl of great price. In Him is gathered all the glory of the Father, the fullness of the Godhead. He is the brightness of the Father's glory, and the express image of His person. The glory of the attributes of God is expressed in His character. Every page of the Holy Scriptures shines with His light.

The righteousness of Christ, as a pure, white pearl, has no defect, no stain. No work of man improves the great and precious gift of God. It is without a flaw. In Christ are "hid all the treasures of wisdom and knowledge." He is made unto us wisdom, and righteousness, and sanctification, and redemption." Col. 2 : 3 ; 1 Cor. 1 : 30. All that can satisfy the needs and longing of the human soul for this world and for the world to come, is found in Christ. Our Redeemer is the pearl so precious that in comparison all things else may be accounted loss.

Christ "came unto His own, and His own received Him not." The light of God shone into the darkness of the world, and "the darkness comprehended it not." John 1 : 11, 5. But not all were found indifferent to the gift of heaven. The merchantman in the parable represents a class who were sincerely desiring truth. In different nations there were earnest and thoughtful men who had sought in literature and the religions of the heathen world for that which they could receive as the soul's treasure. Among the Jews there were those who were seeking for that which they had not. Dissatisfied with a



formal religion, they longed for that which was spiritual and uplifting. Christ's chosen disciples belonged to the latter class, Cornelius and the Ethiopian eunuch to the former. They had been longing and praying for light from heaven; and

when Christ was revealed to them, they received Him with gladness.

In the parable, the pearl is not represented as a gift. The merchantman bought it at the price of all that he had. Many question the meaning of this, since Christ is represented in the Scriptures as a gift. He is a gift, but only to those who give themselves, soul, body, and spirit to Him without reserve. We are to give ourselves to Christ, to live a life of willing obedience to all His requirements. All that we are, all the talents and capabilities we possess, are the Lord's, to be consecrated to His service. When we thus give ourselves wholly to Him, Christ, with all the treasures of heaven, gives Himself to us. We obtain the pearl of great price.

Salvation is a free gift, and yet it is to be bought and sold. In the market of which Divine mercy has the management, the precious pearl is represented as being bought without money and without price. In this market all may obtain the goods of heaven. The treasury of the jewels of truth is open to all. "Behold, I have set before thee an open door," the Lord declares, "and no man can shut it." No sword guards the way through this door, Voices from within and at the door, say "Come." The Saviour's voice earnestly and lovingly invites; "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich." Rev. 3: 8, 18.

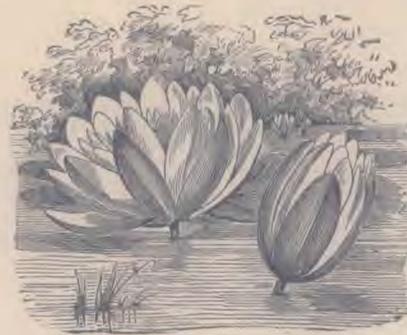
There are some who seem to be always seeking for the heavenly pearl. But they do not make an entire surrender of their wrong habits. They do not die to self that Christ may live in them. Therefore they do not find the precious pearl. They have not overcome unholy ambition and love for worldly attractions. They do not take up the cross and follow Christ in the path of self-denial and sacrifices. Almost Christians, yet not fully Christians, they seem near the kingdom of heaven but they cannot enter there. Almost but not wholly saved, means to be not almost but wholly lost.

The parable of merchantman seeking goodly pearls has a double significance; it applies not only to men as seeking the kingdom of heaven, but to Christ as seeking His lost inheritance. Christ, the heavenly merchantman seeking goodly pearls, saw in lost humanity the pearl of price. In man, defiled and ruined by sin, He saw the possibilities of redemption. Hearts that have been the battle-ground of the conflict with Satan, and that have been rescued by the power of love, are more precious to the Redeemer than are those

who have never fallen. God looked upon humanity, not as vile and worthless. He looked upon it in Christ, and saw it as it might become through redeeming love. He collected all the riches of the universe and laid them down in order to buy the pearl. And Jesus, having found it, re-set it in His own diadem. "For they shall be as the stones of a crown, lifted up as an ensign upon His land." "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels."

Mrs. E. G. WHITE.

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THE REIGN OF BEAUTY.

NOTWITHSTANDING the work of devastation and decay which has been working in nature for nearly six thousand years, there are places upon this old sin-cursed earth where beauty reigns almost supreme. It is divinely sweet to find the place where the smile of Jehovah, falling upon the work of His own hand reflects His Divine Image of glory. "He hath made everything beautiful in His time," says the wise King Solomon; and what may be seen to day in His fair creation, points back to the time when this earth bloomed in Edenic glory and the perfection of beauty.

Centuries have passed away since our first father Adam left paradise, his beautiful home of delight, in the garden of Eden. And yet, after so long a time, we may open our eyes, and behold, in the wonderful works of God, a revelation of that beauty and glory with which our Maker paradises this earth.

Oh paradise fair, what a bright home of pleasure,  
Thou wast when thy smile met the smile of thy God:  
Thou wast to thine Author a well chosen treasure,  
When only thy walks by the sinless were trod.

It was my privilege, a few weeks ago, to drive for a few hours in the beautiful Island of Ceylon, and never shall I forget the impressions received while view-

ing the magnificent living scenes of grandeur and beauty in nature. Acres of stately cocoanut palms, so upright and grand, bearing their milky fruit, commanded respectful attention, and with deep feelings of reverence, my soul was humbled in the presence of such divine majesty. What an inspiration to breathe, while passing through the long flowery avenues. The air was richly perfumed with the fragrance of choicest flowers, and spicy breezes were wafted from the cinnamon groves. Flowers, bloomed every where in rich profusion. The Goldmore trees, stately, and tall, growing on either side of the road, were covered with loveliest blossoms; and these formed a perfect arch of living beauty and glory.

In this land of beauty and delight, nature ministered in the beauty of perfection. Beautifully plumaged birds sang their own sweet songs of praise from the branches in their flowery homes, and all nature sang in joyful harmony to God. But what of man? Thousands of men, women, and children who were privileged to call this land of beauty their home, walked in sadness. Though dwelling in the very presence of God, so near to the sound of His still small voice, they knew Him not. Their eyes were closed to the vision of His beauty, and their ears were deaf to the sweet music of His voice. With sin-blinded eyes they walked in darkness among the groves! and through those flowery avenues, and upon every high hill they lifted up their idol of worship and bowed down to gods of wood and stone.

"What though the spicy breezes  
Blow soft o'er Ceylon's Isle;  
Though every prospect pleases,  
And only man is vile;  
In vain with lavish kindness,  
The gifts of God are strown:  
The heathen in his blindness,  
Bows down to wood and stone."

Shall not we who have learned the joyful sound of the gospel, dedicate anew our lives to God for service, and pray in all sincerity "Let the beauty of our God be upon us?" Then shall the fragrance of His beautiful pure life be made manifest by us in every place.

"Waft, waft ye winds His Story,  
And you, ye waters roll,  
Till like a sea of glory,  
It spreads from pole to pole:  
Till o'er our ransomed nature,  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign."

HARRY ARMSTRONG.



# THE LAW OF GOD.

## THE PERPETUITY OF THE LAW OF GOD.

*Continued.*

WHICH precept do you feel free to break? Which law is it that God has exempted you from? That law of worshiping him only? Do you propose to have another god? Do you intend to make graven images? The fact is that when we come to detail, we cannot afford to lose a single link of this wonderful golden chain, which is perfect in every part as well as perfect as a whole. The law is—

### Absolutely Complete.

and you can neither add to it nor take from it. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." If, then, no part of it can be taken down, it must stand, and stand forever.

A third reason I will give why the law must be perpetual is that to suppose it altered is most dangerous. To take away from the law its perpetuity is, first of all, to take away from it its power to convince of sin. Is it so that I, being an imperfect creature, am not expected to keep a perfect law? Then it follows that I do not sin when I break the law; and if all that is required of me is that I am to do according to the best of my knowledge and ability, then I have—

### A Very Convenient Rule Indeed,

and most men will take care to adjust it so as to give themselves as much latitude as possible. By removing the law you have done away with sin; for sin is the transgression of the law, and where there is no law there is no transgression. When you have done away with sin, you may as well have done away with the Saviour and with salvation; for they are by no means needful. When you have reduced

sin to a minimum, what need is there of that great and glorious salvation which Jesus Christ has come to bring into the world? Brethren, we must have none of this: it is evidently a way of mischief.

By lowering the law you weaken its power in the hands of God as a convictor of sin. "By the law is the knowledge of sin."

### It is the Looking-glass.

which shows us our spots, and that is most useful thing, though nothing but the gospel can wash them away.

It is only a pure and perfect law that the Holy Spirit can use in order to show to us our depravity and sinfulness. Lower the law, and you dim the light by which man perceives his guilt. This is a very serious loss to the sinner, rather than a gain; for it lessens the likelihood of his conviction and conversion.

You have also taken away from the law its power to shut us up to the faith of Christ.

### What is the Law of God For?

—For us to keep in order to be saved by it?—Not at all. It is sent in order to show us that we can not be saved by works, and to shut us up to be saved by grace. But if you make out that the law is altered so that a man can keep it, you have left him his old legal hope, and he is sure to cling to it. You need a perfect law that shuts man right up to—

### Hopelessness Apart from Jesus.

puts him into an iron cage, and locks him up, and offers him no escape but by faith in Jesus; then he begins to cry, "Lord, save me by grace, for I perceive that I can not be saved by my own works." This is how Paul describes it to the Galatians: "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was—

### Our Schoolmaster

to bring us unto Christ, that we might be justified by faith." I say you have deprived the gospel of its ablest auxiliary when you have set aside the law. You have taken away from it the schoolmaster

that is to bring men to Christ. No; it must stand, and stand in all its terrors, to drive men away from self-righteousness, and constrain them to fly to Christ. They will never accept grace till they tremble before a just and holy law. Therefore the law serves a most necessary and blessed purpose, and it must not be removed from its place.

To alter the law is to leave us without any law at all. A sliding-scale of duty is—

### An Immoral Invention.

fatal to the principles of law. If each man is to be accepted because he does his best, we are all doing our best. Is there anybody that is not? If we take their words for it, all our fellow men are doing as well as they can, considering their imperfect natures. Self-righteousness builds itself a nest even in the worst character. This is the man's talk: "Really, if you knew me, you would say I have been a good fellow to do as well as I have. Consider what a poor, fallen creature I am; what strong passions were born in me; what temptations to vice beset me, and and you will not blame me much. After all, I dare say God is as satisfied with me as with many who are a great deal better, because I had so few advantages." Yes, you have shifted the standard, and every man will now do that which is right in his own eyes, and claim to be doing his best. If you shift the standard pound weight or the bushel measure, you will certainly never get full weight or measurement again. There will be—

### No Standard

to go by, and each man will do his best with his own pounds and bushels. If the standard be tampered with, you have taken away the foundation upon which trade is conducted; and it is the same in soul matters—abolish the best rule that ever can be, even God's own law, and there is no rule left worthy of the name. What a fine opening this leaves for vain-glory! No wonder that men talk of perfect sanctification if the law has been lowered. There is nothing at all remarkable in our getting up to the rule if it is conveniently lowered for us. I believe I shall be perfectly sanctified when I keep God's law without omission or transgression, but not till then. If any man says that he is perfectly sanctified because he has come up to a modified law of His own, I am glad to know what he means; for I have no longer any discussion with him. I see nothing wonderful in his attainment. Sin is any want of conformity to the law of God, and until

we are perfectly conformed to that law in all its spiritual length and breadth, it is idle for us to talk about perfect sanctification. No man is perfectly clean till he accepts absolute purity as the standard by which he is to be judged. So long as there is in us any coming short of the perfect law, we are not perfect. What a humbling truth this is! The law shall not pass away, but it must be fulfilled. This truth must be maintained; for if it goes, our tacklings are loosed, we can not well strengthen the mast; the ship goes all to pieces; she becomes—

#### A Total Wreck.

The gospel itself would be destroyed could you destroy the law. To tamper with the law is to trifle with the gospel. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

#### PART II.

##### The Law Must Be Fulfilled.

I come to show, secondly, that the law must be fulfilled. I hope there are some in this place who are saying, "We can not fulfill it." That is exactly where I want to bring you. Salvation by the works of the law must be felt to be impossible by every man who would be saved. We must learn that salvation is of grace through faith in Jesus Christ our Lord, and not by our own doings or feelings; but this is a doctrine no one will receive till he has learned the precious truth that salvation by the works of the law can never come to any man of woman born. Yet the law must be fulfilled. Many will say with Nicodemus, "How can these things be? I answer, —

##### The Law Is Fulfilled in Christ,

and by faith we receive the fruit thereof.

First, as I have already said, the law is fulfilled in the matchless sacrifice of Jesus Christ. If a man has broken a law, what does the law do with him?—It says: "I must be honoured. You have broken my command which was sanctioned by the penalty of death. Inasmuch as you did not honour me by obedience, but dishonoured me by transgression, you must die." Our Lord Jesus Christ, who is the great covenant representative of his people, their second Adam, stood forward on the behalf of all who are in him, and presented himself as a victim to divine justice. Inasmuch as our fall was by one Adam, it was possible for us to be

##### Raised by Another Adam.

"As in Adam all die, even so in Christ

shall all be made alive." It became possible for God, upon the principle of representation, to allow of substitution. Our first fall was not by our personal fault, but through the failure of our representative; and now in comes our second and grander representative, the Son of God, and He sets us free, not by our honouring the law, but by His doing so. He came under the law by His birth, and being found as a man loaded with the guilt of all His people, He was visited with its penalty. The law lifts its bloody ax, and it smites our glorious Head that we may go free. It is the Son of God that honours the law by dying, the just for the unjust. "The soul that sinneth, it shall die." There is death demanded, and in Christ death is presented.

##### Life for Life Is Rendered

—an infinitely precious life instead of the poor lives of men. Jesus has died, and so the law has been fulfilled by the endurance of its penalty; and being fulfilled, its power to condemn and punish the believer has passed away.

Secondly, the law has been fulfilled again for us by Christ in His life. I have already gone over this, but I want to establish you in it. Jesus Christ, as our head and representative, came into the world for the double purpose of bearing the penalty and at the same time keeping the law. One of his main designs in coming to earth was to bring in—

##### "Everlasting Righteousness."

"As by the disobedience of one many were made sinners, so by the righteousness of one shall many be made righteous." The law requires a perfect life, and he that believeth in Jesus Christ presents to the law a perfect life, which he has made his own by faith. It is not his own life, but Christ is made of God unto us righteousness, even to us who are one with him. "Christ is the end of the law for righteousness to every one that believeth." That which Jesus did is counted as though we did it, and because he was righteous—

##### God Sees Us in Him,

and counts us righteous upon the principle of substitution and representation. O how blessed it is to put on this robe and to wear it, and so to stand before the Most High in a better righteousness than ever his law demanded; for that demanded the perfect righteousness of a creature, but we put on the absolute righteousness of the Creator himself, and what can the law ask more? It is written, "In his days Judah shall be saved, and Israel shall

dwell safely; and this is the name wherewith he shall be called, The Lord our righteousness." "The Lord is well pleased for his righteousness' sake: he will magnify the law and make it honourable."

Aye, but that is not all. The law has to be—

##### Fulfilled in Us Personally.

in a spiritual and gospel sense. "Well," say you, "but how can that be?" I reply in the words of our apostle: "What the law could not do, in that it was weak through the flesh," Christ has done and is doing by the Holy Spirit, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Regeneration is a work by which the law is fulfilled; for when a man is born again, there is placed in him a new nature, which loves the law of God, and is perfectly conformed thereto. The new nature which God implants in every believer at the time he is born again is incapable of sin: it can not sin; for it is born of God,

##### That New Nature

is the offspring of the eternal Father; and the Spirit of God dwells in it, and with it, and strengthens it. It is light, it is purity it is, accordig to the Scripture, the "living and incorruptible, seed which liveth and abideth forever." If incorruptible, it is sinless; for sin is corruption, and corrupts everything that it touches. The apostle Paul, when describing his inward conflicts, showed that he himself, his real and best self, did keep the law; for he says, "So then with the mind I myself serve the law of God." Rom. 7:25. He consented to the law that it was good, which showed that he was on the side of the law, and though sin that dwelt in his members led him into transgression, yet his new nature did not allow it, but hated and loathed it, and cried out against it as one in bondage. The new-born soul delights in the law of the Lord, and there is within it a quenchless life which aspires after absolute perfection, and will never rest till it pays to God perfect obedience, and comes to be like God himself.

This which is begun in regeneration is continued, and grows till it ultimately arrives at absolute perfection. That will be seen in the world to come; and O, what a fulfillment of the law will be there! The law will admit no man to heaven till he is

##### Perfectly Conformed to It,

but every one who enters shall be in that perfect condition. Our nature

shall be refined from all its dross and be as pure as gold. It will be our delight in heaven to be holy. There will be nothing about us then to kick against a single commandment. We shall there know in our own hearts the glory and excellency of the divine will, and our will shall run in the same channel. We shall not imagine that the precepts are rigorous; they will be our own will as truly as they are God's will. Nothing which God has commanded, however much of self-denial it requires now, will require any self-denial from us then. Holiness will be our element, our delight. Our nature will be entirely conformed to the nature and mind of God, as to holiness and goodness, and then the law will be fulfilled in us, and we shall stand before God having washed our robes and made them white in the blood of the Lamb, and at the same time being ourselves—

#### Without Spot, or Wrinkle,

or any any such thing. Then shall the law of the Lord have eternal honour from our immortal being. O, how shall we rejoice in it! We delight in it after the inward man now, but then we shall delight in it as to our risen bodies, which shall be charmed to be instruments of righteousness unto God forever and ever. No appetite of those risen bodies, no want and no necessity of them, shall then lead the soul astray; but our whole body, soul, and spirit shall be perfectly conformed unto the divine mind. Let us long and pant for this. We shall never attain it except by believing in Jesus. Perfect holiness will never be reached by the works of the law; for works can not change the nature; but by faith in Jesus, and the blessed work of His Holy Spirit, we shall have it, and then I believe it will be among our songs of glory that heaven and earth pass away, but the word of God and the law of God shall stand fast forever and ever. Amen.—*C. H. Spurgeon.*

#### THE MASTER'S WORDS.

"HEAVEN and earth shall pass away; but my words shall not pass away." Luke 21: 33.  
They have not passed away. The ages lie  
In myriad heaps of ashes, cold and gray,  
Upon the moorlands, stretching far away  
Into the past, where, gaunt against the sky,  
A cross once stood and raised its arms on high.  
Gone is the cross, and likewise gone are they  
Who saw the Master lifted up that day  
To perish that the world might never die,  
But have eternal life. Caiaphas lies  
To sleep his last, and Herod's bones are dust;  
Judea's memory is a thing of rust,  
Which time shall sweep away. The  
arching skies  
Themselves shall pass; the earth itself decay;  
But Christ's sweet words shall never pass  
away.—*Equitable Record.*



#### THE ORIGIN AND END OF EVIL.

NO. 5.

THE scriptures seem to contain evidence that the author of evil once held the third position in the universe, and perhaps was the third being in the universe in intelligence and power. It is also revealed that he will exhaust all his resources of intelligence and power in his efforts to defeat the original plan of a clean universe. It is also plainly revealed that the author of the universe and its original plan, will, in the manifestation of some of his inexhaustible resources of intelligence and power, defeat and annihilate every opposing element that arises against His righteous and wise designs.

In the final prevailing of the original plan, two very important results must be accomplished. 1. Those who cannot be persuaded to surrender to the will of the Creator, must cease to exist. 2. The eternal existence of those who fully make such a surrender, must be established. The great effort of the enemy has been, and will be, not only to bring temporal destruction upon our race, but his supreme effort seems to be to destroy man's faith in the possibility of a future existence after death has wrought such a complete work of dissolution. We are not prepared to deny that sincere belief in the resurrection may be one of the greatest acts of faith of which the human heart is capable, and then only as the gift of God.

After a man has grown up and passed through the varied experiences of life, including all his relationships in business and friendship and all his habits and traits of character, and then has disappeared by a complete dissolution; the work of restoring the organization, the character, the disposition, the memory of that man, so that he will be able to recall the events of his past life and recognize his own identity, is indeed one of the most wonderful accomplishments that the human mind can contemplate; but does the fact of its being so wonderful prove it to be impossible? We might on that ground close our eyes and deny the existence of the universe; for while we

exercise the sense of sight or hearing, wonders beyond the comprehension of the human mind are being constantly revealed to us.

#### Possibility of the Resurrection.

When Paul was brought before King Agrippa to be tried for his life he asked a question that the King could not answer:—"Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:8. Agrippa was not the only one put to silence on the same question. The Sadducees came to Christ with their narrow minds overflowing with the thought that a resurrection would involve such difficulties in regard to the social relations as to interfere with personal identity, thus rendering the resurrection impossible, or at least impracticable. The great teacher flung them one scripture, producing the result recorded in Matt. 22:34: "But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together." Jesus drew the Pharisees out with his first question, and permanently wound them up with his second. "And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions." Matt. 22:46.

But doubters not only stumble over the thought of personal relationship and identity, but many seem to fear that there will be difficulty in trying to identify the very atoms of matter that composed their body at a certain moment in their lives, and claim that for this reason they cannot tell which of the many billions of resurrected bodies they can claim as their own; and so they stand asking the very question that Paul said some man will ask: "But some man will say. How are the dead raised up? and with what body do they come?" Paul's reply to those who demand a body composed of the same identical atoms of matter, is not very flattering. He says: "Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:—but God giveth it a body as it hath pleased him, and to every seed his own body." 1 Cor. 15, 36-38. Those who are troubled about the identity of the atoms of matter, may find relief in the thought that personal identity does not depend upon the identity of the atoms but upon the organic arrangement. The atoms of our bodies are passing away and new ones taking their place every day, every hour and every moment of our lives

and yet each one recognizes himself as the same person even after all the atoms of the body have been changed.

#### Certainty of the Resurrection.

When a man's mind is occupied with the busy cares of an active life, and all his vital powers are bounding with the vigor of health, he may rarely pause to think how much is involved in the question of the resurrection; but when the lamp of life is growing dim, when fairest scenes of earth begin to fade from view, when the brittle threads of life are being severed, and the feeble pulse begins to whisper that the weary heart is sighing for rest, O then has come the time when a sure foundation is needed that will sustain the sinking soul and reveal a star of hope that can send its beams of light beyond the dim surrounding shadows, and speak with assurance of a better life than this, whose lights will not grow dim, whose flowers will never fade, whose joys will never end. But it is to be feared that if such a hope is not found before, it may then be too late to find it. Therefore let us seek it now, without one hour's delay. Will the dead live? Isa. 26:19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Will the righteous be redeemed from the grave? Hosea 13:14, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes."

#### Two Classes Rise.

Will both the just and the unjust be raised? John 5:28,29: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life and they that have done evil, unto the resurrection of damnation." Here two resurrections are predicted; the first is called the "resurrection of life;" the second, the "resurrection of damnation."

#### Time of the Resurrection.

When will the righteous rise? 1 Cor. 15:23: "But every man in his own order;—Christ the first fruits; afterward they that are Christ's at his coming."

Is this the first resurrection? Rev. 20:6, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall

reign with him a thousand years.

How long after the first resurrection will it be, till the wicked rise? Rev. 20:5, "But the rest of the dead lived not again until the thousand years were finished."

Will the resurrection body be material? Ezekiel 37:7,8: "So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them."

Will the breath come into them? Verse 10: "So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."

#### The Hope of Ages.

What was the hope of Job? Job 19:25,26: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." What would satisfy David? Ps. 17:15: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

What did Paul hope? Acts 24:15, "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

Was his hope questioned? Acts 23:6, "Of the hope and resurrection of the dead I am called in question."

Would he have us ignorant of this hope? 1 Thess. 4:13, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."

Will saints descend, or rise at his coming? Verses 16, 17, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

What hope is to be our comfort? V. 18: "Wherefore comfort one another with these words."

G. K. OWEN.

"Jesus saith unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

#### A WORKER'S DREAM.

I SAT down in an arm-chair, wearied with my work. The church wore an aspect of thrift and prosperity. As for myself, I was joyous in my work. The whole community were more or less moved by the prevailing excitement as the work went on. I soon lost myself in a sort of half-forgetfulness. A stranger entered the room, without any preliminary "tap" or "come in."

The stranger came toward me, and extending his hand, said, "How is your zeal?" I was quite well pleased with my zeal, and doubted not that the stranger would be when he should know its proportions. Instantly I put my hand into my bosom, brought it forth, and presented it to him for inspection. He took it, and placing it in his scales, weighed it carefully. "One hundred pounds!" I heard him say. I could scarcely suppress an audible note of satisfaction; but I caught his earnest look as he noted down the weight; and I saw that he had drawn no conclusion, but was intent on further investigation.

He broke the mass to atoms, put it in the crucible, and put the crucible into the fire. When the mass was thoroughly fused, he took it out, and set it down to cool. At the touch of the hammer, it fell apart. It was tested and weighed, the stranger making minute notes as the process went on. When he had finished, he presented the notes to me, with a look of mingled sorrow and compassion, as he left the room. I opened the "notes," and read:—

#### ANALYSIS OF THE ZEAL OF A CANDIDATE FOR A CROWN OF GLORY.

Bigotry	12 parts.
Personal ambition	25 "
Love of Praise	23 "
Pride of talent	18 "
Love of authority	15 "
Love to God	4 "
Love to man	3 "

When I looked at the figures, my heart sank. At first I thought to dispute the correctness of the record. Suddenly it became a mirror, and I saw my heart reflected in it. The record was true. I cried out, "Lord, save me!" Kneeling down at my chair, with the paper in my hand, I besought God, with many tears, to save me from myself. With a cry of anguish I awoke. I was in great distress. I did not find rest, nor did I pause, till the refining fire came down and went through my heart, searching, probing, melting, burning, filling all its chambers with light, and hallowing my whole heart to God.—*Review and Herald.*



MODERN SPIRITUALISM.

The Scriptures our only Safeguard.

WHEN Satan, in his final deception, personates Christ, and, in kingly appearance and with a glory surrounding him surpassing anything mortal eyes have seen, professes to be Christ come the second time, how may we know that it is Satan and not Christ Himself? This is an interesting and an important question.

One thing is certain: God would never permit such a deception to occur without first giving us both a warning concerning it, and a means of detecting it when it comes; for He has promised not to permit us to be tempted "above that ye are able," and that with every temptation He would make a "way of escape," so that we would be able to bear it. 1 Cor. 10:13. No one, therefore, need be deceived.

Eve need not have been deceived by Satan in the beginning. God had not only warned Adam and Eve of the wily foe, but He gave them sufficient instruction to shield them from his temptations, and enable them to detect him in whatever form he might appear. He had given them a plain command, an explicit "Thou shalt not," and had also told them what would be the consequences should they disobey. In other words, He had given them His word. So long as they held to that, and followed that, they were safe. Nothing could harm them.

So now, God has given us His word. As a means of detecting all manner of sorceries and false teachings, He has said to all the world, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:19, 20. And in order to prepare the world for the deceptions of the last days, He has caused His word to be multiplied as never before, so that every soul who desires might have a copy, and know, for himself, what God has said. Just now when Satan is to work "with all power and signs and lying wonders,"

God is giving the world His word by the millions of copies, so that whoever is deceived may be without excuse.

It is God's design that all should study the Bible just as diligently as Christ studied it when He was on earth, and to meet the sophistries and temptations of the devil just as He met them. When Satan, in the form of a kingly and beautiful young person, tempted Christ to fall down and worship him, Christ detected the true character of the one with whom He was conversing, and said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matt. 4:8-11.

So when Satan again appears, this time to deceive the whole world, and, if possible the very elect, there will be one, and but one, sure and infallible means of detecting him, and that will be the word of God. But no one will be prepared to meet him with this unless he has familiarized himself with it. No one can say "It is written," unless he knows *what* is written. From this we may see the imperative necessity of studying the word of God now while we have opportunity; and not only of studying it, but of *believing every word we find in it*. Adam and Eve were led first to doubt, then to disbelieve, and finally to openly disobey God's word. Christ, our example, believed every word of God. He, the Author of the word, had said, Man doth not live by bread only, but by *every word* that proceedeth out of the mouth of the Lord doth man live." Deut. 8:3. He clung to the Word. So also must we.

What therefore, is there in the Bible that will enable us to detect Satan as Satan when he appears in the assumed character of Christ? Two points especially are worthy of note. When He comes, both the *manner* of His coming, and *what He teaches* when He comes, will be out of harmony with the word of God.

1. When Christ comes, the Bible says He comes "in the clouds of heaven with power and great glory" with "all the

holy angels with Him;" with a shout, with the voice of the archangel, and with the trump of God;" as visible as the lightning flash spanning the whole heavens; and that "every eye shall see Him." Matt. 24:30; 25:31; 1 Thess. 4:16; Matt. 24:27; Rev. 1:7. Satan will not come in this way. He will not be permitted to counterfeit the *manner* of Christ's second advent, but will appear in different parts of the earth, working miracles, and professing that He is Christ.

2. Christ ever taught in harmony with the Word. He upheld the law of God, and said that whosoever would break one of the least of God's commandments, and teach men so, would be of least esteem in the reign of heaven. But when Satan, in the assumed character of Christ, appears, he will do this very thing. He will teach that Sunday in the Sabbath; that he, as Christ, has changed the Sabbath to Sunday, and that those who refuse to observe this day are dishonouring him and blaspheming his name. But in all His word, God has said nothing of the kind. Nowhere has he called Sunday the Sabbath or Lord's day, or commanded men to observe it in honour of Christ. Nowhere has He pronounced a blessing for keeping it, or threatened a curse for not keeping it. By this also, therefore, may the true character of Satan be detected when he appears. He will teach contrary to the Word. We are to apply the rule to him the same as to all who are inspired by him.

"To the law and to the testimony: if *he* speak not according to this word, it is because there is no light in *him*." He who began a warfare against the law and government of God in heaven, will keep it up to the last on earth. How thankful, therefore, should we be that we have the Bible! We should prize it above rubies. And how carefully, how diligently, and how faithfully should we study it, to know just what God has said. The perils of the last days are upon us; deceptions innumerable surround us; and the "hour of temptation, which shall come upon the world, to try them that dwell upon the earth" (Rev. 3:10), is near at hand. Who will *now* prepare himself to pass through all these safely, and to stand before the Son of man when He appears? May God bless every one who has followed us through the studies of this series of articles, and when Christ Himself comes, may we be prepared to look up and say, "Lo, *this is our God*; we have waited for him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.—  
W. A. Colcord.

## Editorial.

### PAST AND PRESENT MESSAGES.

THE gospel has had connected with it, various messages in different ages. These in turn have been present truth to the people to whom they have been sent. In Noah's day the message was: "Behold, I, even I do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life from under heaven, and everything in the earth shall die," *Gen. 6: 17*. In Abraham's day the special message was the covenant between him and God: "The scriptures foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham, saying, *In thee shall all nations be blessed.*" *Heb. 3: 8*.

The message committed to Moses is worded, in *Ex. 3: 10*, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt."

Coming to the New Testament, we notice the message of John: "Prepare ye the way of the Lord, make his paths straight." *Matt. 3: 3*, and farther on comes the fulfillment of that message, which was given again and again by Christ. One instance was at the well in Samaria. "The woman said unto him, I know that Messias cometh, which is called Christ; when he is come he will tell us all things. *Jesus saith unto her: I that speak unto thee am he.*" *John 4: 25, 26*. More instances might be given, but this will suffice to show that the gospel has had connected with it special messages differing as the time and the people have changed. We now come down to our own time; and the important question arises:—

#### Is There a Special Message For Our Time?

or in other words have we a present truth or truths to carry to the world now? In answer to this question, let us examine *Rev. 14: 6-11*. We here find three angels bearing three messages: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and

tongue, and people, saying with a loud voice, *Fear God and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.* And there followed another angel, saying, *Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.* And the third angel followed them, saying with a loud voice, *If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented day and night, in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."*

To get an idea of the time, when these messages are to be carried to the world, notice the fourteenth verse: "I looked and behold a white cloud, and upon the cloud one sat like the son of man, having on his head a golden crown and in his hand a sharp sickle." From this verse and the balance of the chapter, it can be readily seen that the Revelator is here describing the second coming of Christ and events connected with it; and these three messages are given to the world just prior to that time, to prepare a people for that event. We need not produce arguments to show that Christ's coming is near. It is patent to all who are studying the signs of the times in the light of divine revelation, that the advent of our Lord must be in the near future. We might take up lines of prophecy which show unmistakably that we are down near to the end, but we forbear, referring the reader to back numbers of *The Oriental Watchman*, which take up the second coming of Christ and prophecy connected with it. If the reader desires farther information, a booklet entitled, "*His Glorious Appearing*," which shows very clearly that we have reached the last link in the chain of prophecy which connects time with eternity, can be obtained at the office of the International Tract Society, 39-1 Free School Street, Calcutta.

As the coming of Christ is near, the three angels messages of *Rev. 14*, are the special messages to be given to the world now; and the gospel which is to be given to the world now, if it be complete, must include these messages which are present

truth for this day. An understanding of them can not be obtained without a study of the book of Revelation, or at least chapters 12, 13 & 14. We have in our possession an excellent work dealing with the whole book of Revelation, which we can heartily recommend, and some of our readers may be familiar with it; the title of the book is "Thoughts on Daniel and the Revelation." We shall be pleased to inform any who wish it, how to obtain it. We mention it not only because it gives an exposition of the book of Revelation, but, because it gives a very clear explanation of the three angels messages, which we have shown are the messages of all messages for the world just now, and, every one should know them, and understand them, and be able to pass on to others the knowledge he has gained.

—:o:—

### A POOR REASON.

AN agnostic said in a recent conversation, the reason he did not believe the Bible was because it was so hard to understand. He thought that if there were a God and the Bible were his inspired will, it should be so plain that it could be understood without difficulty. This same man doubtless thinks it is right to labour to obtain a livelihood. He probably thinks it only right that the farmer labour hard to prepare the soil and wait long for the harvest to come. He does not complain because the scientist has assiduously to study and experiment for the knowledge he obtains, but when it comes to the science of salvation, which is the chief of sciences, he thinks truth concerning it should be obtained without difficulty. Is not this a poor reason? If man had no strength of mind to study, such an excuse might be called reasonable; but the fact that his Creator has given him a mind is evidence that it is for a purpose, and that he wishes him to think.

The maker of all things might give man food and clothing without man's effort; science might be so clearly revealed that no study would be required, and the truth of the Bible so plain that no effort would be needed to understand it; but God has not so ordained it. He has very wisely provided something to occupy man's time and he has so constructed him, that he does not appreciate that which does not cost time and effort to obtain. Diamonds are admired not only on account of their beauty but because of the long and patient effort it takes to obtain them; and those who seek them work for days and months

oftentimes without finding one of these precious jewels; but when one is found, it pays for the time it has cost to obtain it. So it is in seeking for the jewels of truth in the word of God. What joy it brings to the student of the Bible to find in the very texts studied so often before, a sparkling gem of truth. He does not regret the time and effort it has cost to obtain it. His time is compensated by the truth obtained, and his mind made strong to dig still deeper into the mine of truth. Let us not therefore murmur because of the exhortation: "Search the Scriptures," but let us rather be thankful for truth at any cost.

—:o:—

## YE HAVE BEEN PARTIAL IN THE LAW.

MALACHI, 2:9.

It was no doubt easier for the priest in the days of Malachi to obey some commands than others, just as it is now, and partiality led them to make a difference, attaching more importance to some commands than others of the decalogue. In those days they were prone to break the fourth commandment and for this reason Israel, was taken into captivity. Jeremiah told them that if they did not hearken and cease bearing burdens in at the gates of Jerusalem on the Sabbath day, that the city should be destroyed by fire. But Israel, because of their greed, failed to heed this command, and Jerusalem was destroyed. While holding to their own traditions, the plain commands of God were set aside. They did not go so far as many do in these days, who have deceived themselves into thinking that the law is done away, but they became careless and partial in their observance of it.

Many are now partial in the law: they find themselves in harmony with all precepts of the decalogue except the fourth; and to free themselves from its binding claims, try to show that the ten commandments are done away; and to get back the other nine, endeavor to prove that they have been re-instated in the New Testament. In doing this they are, as, Uriah Smith suggests, like the man who, to free himself of one troublesome finger cuts off the ten, and then seeing his predicament, seeks to fasten on the other nine. Such reasoning shows weakness and partiality and more than that the outcome of such reasoning tends to lead men to believe that a changeless God has become changeable; that he wishes to be free from one of the commandments he

has given, and so abolishes all, and then being free from it, re-instates the others. O reader! he is an unchangeable God; he changes not, nor does his law which is holy just and good. He is not partial, nor will he overlook partiality in us. "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all," Let us believe his word and obey his law.

—:o:—

### THE FINAL VICTORY.

Hark! what peal of loudest thunder  
Rolling down from heaven's high dome,  
Filling heaven and earth with wonder,  
Old Ocean's bosom lashed in foam?  
The heaving breast of groaning Earth  
Is trembling with the shock,  
While hardened rebels seek to hide  
Beneath each falling rock.  
As lightning comes from out the east,  
And flashes through the west,  
So comes the glorious King of Kings:  
But who will stand the test?  
Who then above the open grave  
The glorious ensign fling,  
And, as they see life's banner wave,  
Cry "Grave, where is thy victory?  
O Death, where is thy sting?"

G. K. OWEN.

—:o:—

### HIS GLORIOUS APPEARING.

"He comes not an infant in Bethlehem born;  
He comes not to lie in a manger;  
He comes not again to be treated with scorn;  
He comes not a shelterless stranger;  
He comes not to Gethsemane,  
To weep and sweat blood in the garden;  
He comes not to die on the tree,  
To purchase for rebels a pardon,—  
O, no; glory,  
Bright glory, environs him now."

The glory of Christ is *light* above the brightness of the sun: for of the New Jerusalem it is written: "The city had no need of the sun, . . . to shine in it for . . . the Lamb is the light thereof."

But when Jesus comes in the clouds of heaven with power and great glory, He comes not alone in His own glory, but also in the glory of "all the holy angels." And when of only one angel it is said that "his countenance was like lightning, and his raiment white as snow" Matt. 28:3, what must be the glory of the scene where are all the holy angels resplendent—"ten thousand times ten thousand, and thousands of thousands," "an innumerable company!"

Yet when our Saviour comes in the clouds of heaven with power and great glory, He comes not only in His own glory and in the glory of all the holy angels resplendent. Surely that would be "great glory;" but that is not all,—"O, no, glory,"—He comes also "in the glory of His Father." Matt. 16:27. And the

glory of His Father is, of course, far above the brightness of the sun; indeed, of the heavenly city, in the same connection as previously quoted, it is said that "the city had no need of the sun, . . . to shine in it: for the glory of God did lighten it."

Therefore it is written that "the Son of man . . . shall come in His own glory, and in His Father's, and of the holy angels." Luke 9:26.

What a scene then awaits the eyes of those who are watching and waiting for the coming of the Lord,—the glory of all the holy angels, the glory of Christ above that of all the angels, and the glory of His Father also above all—all combined and intermingled in one heaven covering scene of indescribable splendor!

And what will it be, to be there that day; And upon those who are prepared to see it, and to behold it, with joy, what can possibly be the effect, other than so to ravish them, so to fill them with perfect ecstasy, that they shall be literally translated?

And, woe worth the day! what can possibly be its effect upon those who are not prepared to see it in that day?—Plainly only that which is described,—so all-searching in its power, so all-terrifying in its splendor, that even a mountain to fall upon them to hide it, would be a relief.

But to all who are waiting and watching for him the scene will be as beautiful and joyous as it will be glorious. Not only will His glory cover the heavens because of His majesty; but the earth will be full of His praise because of His beauty and the joy of all who behold it. Hab. 3:3; 2 Thess. 1:10.

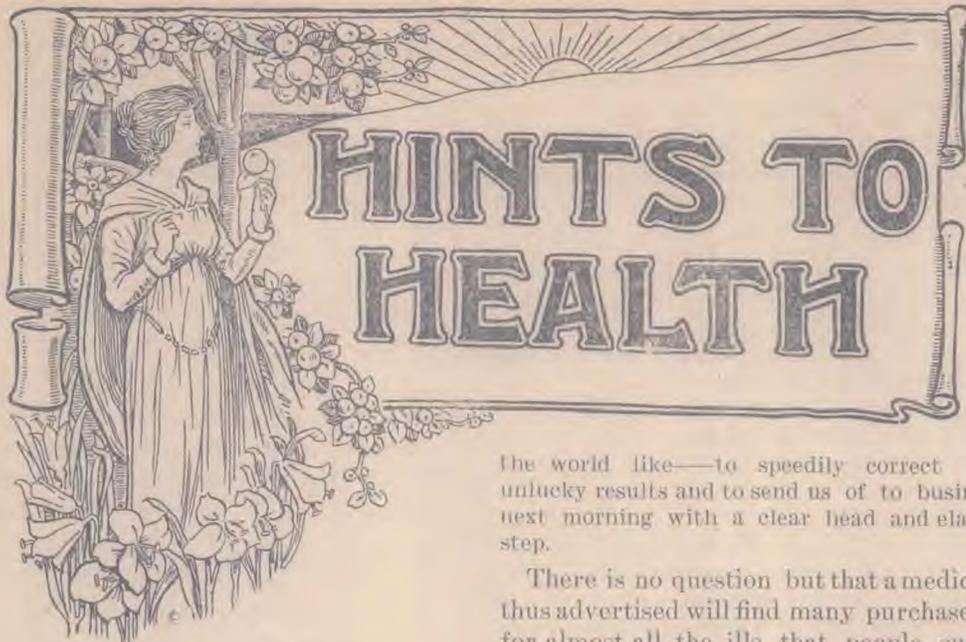
Thus "the moon shall be confounded, and the sun ashamed, when" this our glorious "Lord of hosts shall reign in mount Zion, and in Jerusalem, and before His ancients gloriously."

Then too, and thus, in the light of that all pervading glory, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever;" yea, "Then shall the righteous shine forth as the sun in the kingdom of their Father." Dan. 12:3; Matt. 13:43.

So he comes. He comes soon. For "He which testifieth these things saith, Surely I come quickly."

And let every heart respond, "Amen. Even so, come, Lord Jesus."

A. T. JONES.



### SUICIDE MADE EASY.

SOME time ago we had the curiosity to read one of the quack medicine advertisements that are so regularly thrown in at the door. Two or three sentences in it were so striking that we repeat them here, omitting the name of the vaunted remedy, because we do not wish in the remotest way to assist in advertising such stuff. The reader can put in the name of almost any medicine he sees advertised, and it will fit. This particulear medicine was lauded as a foe to indigestion. The advertiser said:—

"No thank you I'll take no cheese. I like it but it does not like me." How often we hear people talk so about some article of food or another! Things that please the palate do not suit the stomach, and to eat them means the pain and distress of a sharp indigestion.

They are afraid to eat. Instead of being the best of friends, as Nature intended, food has become an enemy. Now eating is not only a necessity but should also be one of our chief pleasures. The use of—makes it so. A moderate dose taken *immediately after eating* will enable you to digest almost anything you relish; and being digested, your food will do you good and strengthen you. As you get confidence in the power of—to prevent and overcome indigestion, you will enjoy your meals and no longer feel afraid of them. You can eat the things you like.

That the medicine is designed especially for the purpose of enabling people to gratify their appetites without *feeling* any ill effects therefrom, is evident not only from the foregoing, but from the following two paragraphs:—

—Pills prevent ill effects from excess in eating or drinking. A good dose at bedtime renders a person fit for business or labour in the morning.

The wisest and most cautious of us are sometimes tempted to eat and drink too much, and sit up too late at night. When we have been guilty of this indiscretion there is nothing in

the world like—to speedily correct the unlucky results and to send us of to business next morning with a clear head and elastic step.

There is no question but that a medicine thus advertised will find many purchasers; for almost all the ills that people suffer arise from errors and excesses in eating; and since most people love to eat so well, merely for the pleasure of eating, that even pain will not deter them from gratifying their appetites, it follows that the promise of unlimited self gratification without accompanying or following pain, will prove an unfailling attraction.

The Apostle Paul tells about men "having their conscience seared with a hot iron," and there are very many who have got into that sad condition. Most of us know what it is to have our fingers seared with a hot iron. The skin is not blistered, so that it comes off, but hardened, so that it has no feeling. Fingers in that condition cannot distinguish between soft and rough substances; all things have the same feeling. It is not at all pleasant.

There are many, however, who seek just such a condition for their consciences. They sometimes feel condemned for their evil practices, and they wish to be free from the *feeling* of condemnation, but have no notion of leaving off their evil ways. Now everybody must know that such a condition is the very worst thing that can come to any person. Sin is sin, whether a man is conscious of it or not; and "sin when it is finished bringeth for death." So long as the conscience makes one uncomfortable over sins committed, there is hope of repentance and salvation; but when the conscience is dead, and one can commit crimes and feel perfectly easy, the case is about hopeless.

What would you say now, if somebody should advertise a means by which sinners could be relieved of compunctions of conscience, while still pursuing their sinful ways, "fulfilling the desires of the

flesh?" Would you not say that he was in a most accursed business? But that is in reality what these patent medicine vendors are doing. A man sins against his own body, and therefore against God, because the body is the temple of God; as a result he suffers pain. This pain is the physical conscience, or remorse. It is not the sin, but is the evidence that sin has been committed. Now comes along a man who says: "I can give you something that will deaden that pain, and benumb your nerves, so that you can eat any sort of indigestible matter without consciousness of it." The injury to the system is just the same whether one feels it or not; the pain that follows the eating of improper substances is calculated to deter the misdoer from repeating the act; but when one promises to take away the pain so that the harmful things can be eaten and enjoyed, it is nothing else than promising an easy and pleasant way of committing suicide. Such people are enemies of the human race. We need not advise any action being taken against them, but we can shun their evil counsel.

LET the reader be assured of this fact, that perfect food can never injure the system, when taken at proper times and in proper quantities. Even when these precautions are not heeded, it is not the food itself, but the abuse of it, that does the injury. Food which the Lord has created to be eaten with thanks giving, if taken as God designed that it should be, can never do any injury, and will never produce pain. It does only good, and produces nothing but pleasure, not only during the act of eating, but afterwards.

Further, let it be accepted as a fixed fact, that no amount of medicine of any kind whatever can do away with, or in any degree modify the evil effects of errors in diet. The taking of medicine for indigestion is as useless and as senseless as learning and saying prayers, or wearing a hair-shirt to cleanse the soul from sin. Both are most pernicious, because they lead a person to think that he can continue in sin with impunity.

What everybody ought to know is that "whatsoever a man soweth, that shall he also reap." Sin, of whatever kind or degree, will do injury, and will involve the penalty, so long as it exists, no matter what the sinner does. In the matter of eating and drinking, as well as in every other act of life, this rule applies: "Put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well." Let no man deceive you with vain words, and do not listen to anybody who says that you can safely sin. If you sin, "be sure your sin will find you out." There is only one way to avoid the wages of sin, and that is to get rid, entirely rid of it.

E. J. WAGGONER.

### "BE YE CLEAN."

A BISHOP of the Methodist Episcopal Church, in holding an annual conference recently, told the following incident of a man who is now a general officer in the church:—

When he was a young man he was addicted to the tobacco habit, and thought he could not get on without it. On one occasion he was called to see a sick sister who was very low. He no sooner entered the room than she caught the scent of his tobacco. He went to pray for her; but she could not stand his presence, and said to him:—

"Brother Blank, I shall have to ask you to retire from the room; you have been using tobacco, and it so nauseates me that I must ask you to retire."

He went out thoroughly humiliated, but no doubt fully cured. He went to his room, took a bath, changed his clothing, and returned.

It is a great pity that every tobacco-using preacher could not have a similar experience; for since his filthy habit is often so very offensive to those who are well and strong, it must be the more so to those who are sick and delicate. "Be ye clean."—*Southwestern Christian Advocate.*

—:o:—

### SIMPLE DIET.

WE have everything to gain and nothing to lose by living on a simple diet.

There is not a thing over which we have control that produces so marked an influence over our body as the food we eat.

Every action, breath, thought, or motion breaks down some portion of the delicate building in which we live. The food we eat promotes growth in supplying heat and force, and furnishes material to repair these wastes and losses which are constantly taking place.

Does it not seem strange that people do not give more time to the study of food elements, since their very life, health, and happiness depend largely on the knowledge they possess of those things?

A poison is not a food, but is the opposite. It does not build up, or repair broken-down tissue, but, on the contrary, it interferes with the vital processes so as to cause sickness and death.

Mustard, spices, chillies, ginger, peppercorn, Worcestershire, and other hot sauces, also vinegar, and other condiments possess stimulating or irritating qualities. They do not possess any positive natural food value in themselves, but often when taken even in small quantities occasion irritation of the mucous membrane, and by their stimulating influence the stomach is at first excited beyond its natural activity, only to suffer afterwards from reaction, and is left in a diseased state, unable to secrete gastric juice sufficiently to meet the requirements of the system in digesting food. And, as a result, chronic disease is apt to follow.

In the beginning, when man was created and placed on the earth, his body was perfect and absolutely free from disease,

and in order for the man to keep his body in this same condition, a "bill of fare" was necessary. So the Lord told him what he could eat: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for MEAT." Gen. 1:29. And as long as he continued to live on the original menu, his life was prolonged till he reached the ripe old age of eight or nine hundred years; but as soon as he became dissatisfied and ate food of his own choosing, a rapid decline and shortening of life's span suddenly comes in view.

Fruits, grains, and nuts grow in abundance to day, the same as when the Lord said, "*Bring forth*;" and the same original bill of fare that He gave to man in the beginning, with its life-blessing qualities, is within reach of each member of the human family. So it is for us to study their nature, prepare and combine them properly, eat regularly, and be happy.—*B. F. Richards.*

—:o:—

### A CAUSE OF RHEUMATISM.

The habitual use of tea as a means of relieving headache is without doubt an efficient cause of rheumatism in numerous ways. Many persons cannot forego the morning cup of tea or coffee without suffering severely from headache and depression during the day. Dr. Haig has shown that a dose of uric acid will cure a headache, by driving the uric acid out of the blood. The day following, however, the reverse condition exists. The amount of uric acid found in the blood is increased, and a new dose must be given to protect the nervous system from the result of the contact of this nerve poison. The theine, or caffeine, of tea has precisely the same effect as uric acid, and hence has come to be a favourite domestic remedy for headache. When used habitually, however, as will readily appear, the effect must be to cause a storing up in the body of uric acid and urates, thus laying the foundation for chronic rheumatism and the various allied conditions.—*Selected.*

—:o:—

### A DECEIVER.

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

A hungry man takes a drink of whisky and benumbs the nerves of his stomach so that he does not feel hungry. Alcohol puts to sleep the sentinels which nature has set in the body to warn us of danger. A man who is cold takes alcohol and feels warm, though he is really colder. He lies down in his false comfort and freezes to death. A tired man takes a glass of grog and feels rested and strong, though he is really weaker than before. A poor man gets drunk and feels so rich that he spends what little money he has. The alcohol confuses his mind steals away his good sense. Thus alcohol is always a deceiver.—*Dr. J. H. Kellogg.*

### WHAT A SMALL VICE COSTS.

"How can you afford all these books?" asked a young man, calling upon a friend; "I can't seem to find spare change for even the leading magazines."

"Oh, that library is only my 'one cigar a day,'" was the reply.

"What do you mean?" inquired the visitor.

"Mean? Just this: when you advised me to indulge in an occasional cigar, several years ago, I had been reading about a young fellow who bought books with money that others would have burned in cigars, and I thought I would try to do the same. You may remember that I said I should allow myself one cigar a day?"

"Yes, I recall the conversation, but don't quite see the connection."

"Well, I never smoked, I put by the price of a cigar every day; and as the money accumulated, I bought books—the very books you see."

"You don't mean to say that your books cost no more than that! Why, there are pounds worth of them."

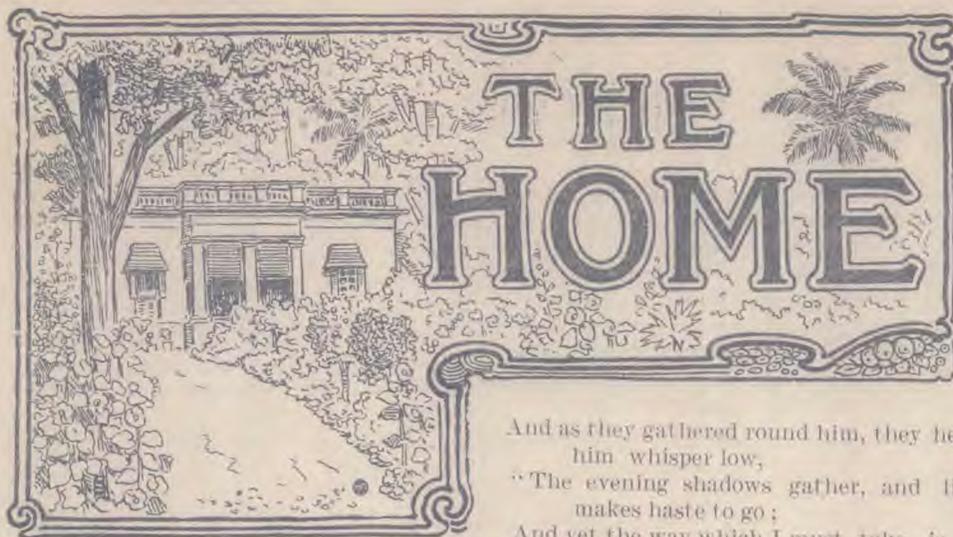
"Yes, I know there are. I had six years more of my apprenticeship to serve when you advised me 'to be a man.' I put by the money, which, at one cigar a day, amounted to many pounds in six years. I keep those books by themselves, as a result of my apprenticeship cigar-money; and, if you'd done as I did, you would by this time have saved many more pounds than I have, and would have been better off in health and self-respect besides.—*Great Thoughts.*

—:o:—

### A BAD PRACTISE.

THE habit of eating fruit, nuts, sweetmeats, etc., between meals, is very detrimental to the health of a child. When it is considered how universal is the custom of allowing children to indulge in titbits of every description without restraint, it is not to be wondered at that infantile dyspeptics are becoming exceedingly common. Great regularity in meals should be observed from the very beginning of the infant life. After the first year of infancy, the child should be strictly confined to three meals a day, and the last meal should not be taken less than two and one half hours before retiring. The child should not be allowed to taste a mouthful between meals. The habit of eating between meals, when early acquired, becomes as inveterate and difficult to break as that of tobacco-using or liquor-drinking. A confirmed dyspeptic confessed to the author that he had experienced greater difficulty in breaking off the habit of taking sugar between meals than in discontinuing the use of tobacco, although he had been an inveterate user of the weed for years.—*Good Health.*

"God has arranged every nerve and sinew and muscle in the body, and He undertakes to keep that body in order if the human agent will work in harmony with Him."



### THE GENTLE VOICE.

#### PART I.

THE SUN was slowly setting, adown the crimson west.

And bady's eyes were blinking, and asking for a rest.

In just that sort of language which mothers know the best.

The supper being over, the gentle mother said.

"Come, darling, I'll undress you, and you shall go to bed.

See, what a nice, smooth pillow to rest your little head.

"And little brother Freddie, with whom you love to play,

Shall sing you off in slumber to dreamland far away."

So Freddie, gently rocking commenced his little lay.

But strange, the voice so welcome to baby when t'was light.

Was not the voice it wanted when fell the shades of night :

Its loving mother noticed this, as only mothers might.

She quickly came at baby's call : I did not hear her speak,

But while she placed her face against the tear stained little cheek,

I know she soothed the troubled heart with gentle voice so meek.

For as it lay in slumber sweet, I saw upon its face,

A look of innocent repose, of sweet and childish grace :

For, ah ! the blinding tears had gone, a smile was in their place.

#### PART II.

The sun was gently setting,—the sun of life I mean—

Just over in the farm-house, pale, haggard, worn and lean,

A man of many summers, upon his staff did lean.

Although his eyes were sightless, he saw and plainly knew.

By reason of his failing strength, his days on earth were few :

And so he called his loved ones, that he might say adieu.

And as they gathered round him, they heard him whisper low,

"The evening shadows gather, and light makes haste to go ;

And yet the way which I must take, is not yet mine to know."

And as they saw with sadness, his end was drawing nigh,

To speak a word of comfort, each one in turn did try :

But while their words were loving, they failed to satisfy.

'T was then, amid the silence, God's still, small voice did speak.

And Jesus our Redeemer, whose mission is to seek,

Came down and soothed his sadness with gentle voice so meek.

And as I saw him sleeping, love's sunlight on his face,

I knew that he had tasted of God's all-pardoning grace,

And died in hope of having at last in heaven a place.

HARRY ARMSTRONG.

—:O:—

### "LOVE NEVER FAILETH."

THERE is an oriental story of two brothers, Ahmed and Omar, Both wished to perform a deed whose memory should not fail, but which, as the years rolled on might sound their name and praises far abroad. Omar, with wedge and rope, lifted a great obelisk and its base, carving its form in beautiful devices, and sculpturing many a strange inscription on its sides. He set it in the hot desert to cope with its gales. Ahmed, with deeper wisdom, and truer though sadder heart, digged a well to cheer the sandy waste, and planted about it tall datepalms to make cool shade for the thirsty pilgrim and shake down fruits for his hunger. And these two deeds, says the one who tells the story, illustrate two ways in either of which we may live. We may think of self and worldly success and fame, living to make a name splendid as the tall, sculptured obelisk, but as cold and useless to the world. Or we may make our life like a well in the desert, with cool shade about it to give drink to the thirsty, and shelter and refreshment to the weary and faint. How much better it is to be loving than famous ! How much more glorious than to have a fame which, like the great Sphinx, will finally fade and wear away, is it to give forth, from a fountain of love, a stream of helpfulness that shall never fail !—*Dr. L. A. Banks, in S. S. Times.*

### THE HABIT OF KINDNESS.

I know of a home in which the very atmosphere is so charged with human loving-kindness that it is a delight to be a guest therein. I have been a guest in that home for weeks at a time, and I never heard a single harsh, unkind word spoken to, or about any one. One day I said to the sweet and gentle mistress of the home :—

"Do tell me if you can, the secret of the beautiful and unfailing kindness that forms a part of the very atmosphere of this home. What is the real secret of it ?"

"Why, I do not know that there is any secret about it. It is a kind of a habit with us. You know that some people fall into the habit of always complaining. Others from the habit of always speaking sharply, while still others are habitually morose, and sulk continually. Now it is just as easy to form a good habit as a bad habit, and if one would only think so, it is just as easy to form the habit of kindness as it is to form the habit of unkindness. When I was a little girl at home, my father had his children sing nearly every day :—

'O, say a kind word if you can :

And you can, and you can :

O, say a kind word if you can,

And you can, and you can.'

"If any one spoke an unkind word in the house, some one would be sure to sing these lines, and so we came to speak kindly nearly all of the time. So much happiness came from it that I resolved when I came into possession of a home of my own that habitual kindness should be the rule there."

"It is a beautiful rule," I said.

"It is a rule that will bring peace and joy to any home, and as I said before, any one can cultivate the habit of kindness."

I believe this to be true, and I am sure that Sir Humphrey Davy told the truth when he said : "Life is made up, not of great sacrifices or duties, but of little things in which smiles and small obligations, given habitually, are what win and preserve the heart and secure comfort."—*J. T. Harbour.*

—:O:—

### PRACTICAL EDUCATION FOR WOMEN.

AN exchange says : "Our girls should be so trained that they can meet both the storms and sunshine of life. There is no better remedy for foolish or idle thoughts than sound and deep study of the practical side of life. Most of the discontent existing among our girls is due to want of healthy occupation. Painting, music, riding, and singing, are excellent studies ; but these might be taken as a recreation. A girl whose hunger for knowledge is appeased by these light foods becomes affected, lackadaisical, and helpless, and soon as her first great difficulty presents itself, she becomes despondent ; her latent energies, never being called forth, refuse to work. On the other hand, one who has battled occasionally with the practical realities in her studies, will overcome her trials, surmount her difficulties, and will regard them as stepping-stones to a higher, better, and purer life."

## MATERIAL FROM WHICH CHRISTIANS ARE MADE.

In describing the condition of the natives on the New Hebrides Island in 1258, when mission work was started there, John G. Paton, D. D., writes:—

When we began the Lord's work among them, they were all painted savage cannibals without any clothing, and without any written language. The women had to do all the plantation work, while the men were engaged chiefly in war or in talking about it. They lived constantly in a state of superstitious dread of the revenge of their heathen gods, and of their enemies, and of the spirits, of the people they had murdered, and of evils brought on them by their sacred men, heathen priests, and wizards, whom they all exceedingly fear.

As heathen they have no idea of natural death, but believe that every person who dies is killed by some one through sorcery or witchcraft, in using a piece of an orange or banana skin, or something of which the dead person has eaten a part. So after a death they all meet daily, and with each other talk over the case to find out who has caused the death. Then, as soon as some person will name any one with whom he is unfriendly as having caused the death, they load a rifle, and the priest or chief walks up to some young man and presents him with loaded rifle, saying, "You are to go and shoot this fowl or hog for us." He generally has no alternative but to be shot or take the rifle, lay it aside, and go and paint his face, neck, breast, and arms black, and return, take up the rifle, and go and shoot the innocent person, after watching for him concealed in the bush near his house. War often follows in revenge, and in this way many lives are lost, and sometimes a whole village or tribe is swept away.

On the islands first occupied by us, infanticide was common; the aged were murdered, and all widows were strangled to death when their husbands died. This was one of the most difficult savage practices to get the natives to give up, as they thought it was a great dishonour for the spirit of the husband not to have the spirit of his wife to wait upon him as a slave in the world of spirits. Notwithstanding all these dreadful savage cruelties and superstitions, even as a heathen they were an interesting, industrious people, living in villages and towns, and like country farmers, cultivating and planting the lands around them for the support of themselves and families. Yet they have almost no buying and selling, and no money is in circulation among them. "Might is right," and by club-laws the strong oppress the weak without mercy.

Our converts build and keep up their own schools and churches without outside help, and by planting and preparing arrowroot yearly they have paid at the rate of about five dollars a leaf, including the binding of the Scriptures, as we have been able to translate them into twenty-two of their languages. This is a great undertaking for them. The natives of Aneityum paid one thousand two hundred pounds, or six thousand dollars to the British and

Foreign Bible Society for printing the complete Bible in their language, and a number of the islands pay thirty dollars each, yearly to their own teachers.

:o:

### GOOD ADVICE.

A CURIOUS bit of advice, given a young lawyer who appealed to Daniel Webster to recommend him some line of study it would be well for him to pursue in order to succeed, was mentioned a short time since by a resident of Maine, who during the great statesman's life, was one of his closest friends and companions. In response to the young man's question Webster said, "Turnip seeds."

The disciple of Blackstone followed his advice. He studied up everything that bore upon the subject of turnips, until he became a master of the principles of that vegetable. A year or two afterward a neighbouring farmer originated a new turnip from the sale of whose seed he expected to make a fortune. Another neighbour began to raise and sell the same seed, and a lawsuit resulted. The originator of the seed came to retain Webster to prosecute the case. Webster replied, "I am not as well booked up on turnip as I ought to be, but there is a young fellow over at the village who knows all about them. Go and get him. He will win your case."

The farmer posted off and engaged the other man. When the trial came off the lawyer astonished judge, jury, and audience by his profound learning on the subject of turnips. The case was triumphantly won, and the young lawyer started on the road to fame and fortune.—*Press*

:o:

### ROTHSCHILD'S MAXIMS.

THE following alphabetical list of maxims attributed to Baron Rothschild, is worthy of careful study and prompt adoption by all young men who are desirous of getting along in the world with any degree of success:—

Attend carefully to the details of your business.

Be prompt in all things.

Consider well, then decide positively.

Dare to do right, fear to do wrong.

Endure trial patiently.

Fight life's battle bravely, manfully.

Go not into the society of the vicious.

Hold integrity sacred.

Injure not another's reputation or business.

Join hands only with the virtuous.

Keep your minds from evil thoughts.

Lie not for any consideration.

Make few acquaintances.

Never try to appear what you are not.

Observe good manners.

Pay your debts promptly.

Question not the veracity of a friend.

Respect the counsel of your parents.

Sacrifice money rather than principle.

Touch not, taste not, handle not, intoxicating drinks.

Use your leisure time for improvement.

Venture not upon the threshold of wrong.

Watch carefully over your passions.

Xtend to every one a kindly salutation.

Yield not to discouragement.

Zealously labour for the right:—

And success is certain.

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Only a tiny candle  
Lit by Him,  
Not lost, though He has many  
Lamps to trim.  
Only an earthen vessel  
Used to-day,  
Although in the Master's pathway  
Gold ones lay.  
Only a cup of water  
Given in love,  
But the Saviour saw and owned it  
From above.  
Only the world's derision  
Meekly borne,  
Yet He notes the word, the action  
Done in scorn.  
Only a little service  
By the way:  
He'll reward the smallest effort  
"In that day."  
Only follow Jesus  
To the end;  
And then His promised glory  
He will send.

—The Christian.

—:—

## HE SHALL HAVE THE BEST.

MARGARET CLAYTON, sitting at her stall on this cold morning, glances towards the crossing where bare-footed Dick, a fatherless and motherless lad, had been pattering backwards and forwards in the midst of the mud. Glancing at his poor bare feet, scarred by encounters with the sharp stones, chapped by exposure to the keen air, the good old woman wipes a tear from her wrinkled face. "Poor lad! He doesn't look like a crossing-sweeper, though he hasn't a shoe to his foot. And to think he has nobody to care for him, and sleeps anywhere, and lives anyhow."

She caught Dick's eye at the moment, and beckoning him to her side, held out

her finest and rosiest apple. "Here, laddie, take this. You're just the chap to manage a big one. That's a thing you youngsters have the better of us old folks in doing. I couldn't bite that apple if you'd give me another bushel for doing it."

Dick could hardly believe that apple was for him. He had done nothing to earn it, and he was not used to possess the smallest trifle without having first worked hard for it. How heartily he thanked the kind giver!

Back to his crossing! To see there a stranger lad, smaller, thinner, more ragged than himself, looking with hungry, wistful eyes at that wonderful apple.

Cruelty and wickedness often prove infectious. Thank God! so does kindness. Dick had received some. He must pass a portion of it round. Knife he had none, but with those sharp young teeth he notched the rind until he had made a circle, and then, by dint of much tugging, he pulled the apple in two—not equal parts though. One was the larger, and had all the rosy side.

A little struggle. Would not the smaller piece be enough to give, seeing the lad was nought to Dick, a stranger whom he would never see again perhaps?

For that matter what was Dick himself to old Margaret Clayton, or to anybody else?

Much, dear lad, if you only knew it! So much that the blood of Jesus Christ, God's only and beloved Son, was not too great a price to pay for your redemption! Much to God! Much to Jesus!

Ah, well! That thought had never yet crossed Dick's mind, but something stirred his young heart, for, stretching out his hand, he gave the rosy, larger half of the apple to the little stranger, and then began to eat his own share, feeling all the happier that it was the

lesser of the two.

Old Margaret sitting at her little table with its piled-up penn'orths waiting for customers, just murmured out, "Bless the lad! It's so little I can do for him, and he divides the little with one worse off still;" when a voice close beside her said, "I don't call what you have done little. If you do this sort of thing often, you'll not make much by your trade, I'm thinking!"

Old Margaret started. She had not noticed a well-dressed, comfortable-looking old gentleman a little behind her but near enough to see her act and hear her words as she watched Dick's doings.

"Couldn't you have given the lad one or two of those?" he said pointing to some partially decayed apples. "They are not very saleable, I should think; but the lad could have cut the bad part off. The rest is good enough."

Old Margaret turned and looked at the speaker. There was a pained look in her dear kind face, and her lips trembled a little as she said, "Sir, poor Dick is one of those for whom my Lord and Master cares so much. He has told us to see *Him* and to feed and clothe *Him* in the person of even one of the least of these whom He calls His brethren. Could I give anything but the best to my King? For His sake, if I could, I would clothe Dick with a warm suit and put good shoes on his feet. I would let him have good food and a comfortable bed to lie on. I can do none of these things, I am too poor; but I can give him an apple, and for my Master's sake it shall always be the best I have."

"Bravo, old lady" said the gentleman. "You have taught me a lesson, and that poor lad has given me another. He deserves a friend. He has one in you with the *will* to help; in me he shall find one who has not only the *will* but the *power*."

The stranger was as good as his word. From that day Dick's crossing knew another owner; and a little later few would have known, in the bright lad, clothed and taught in a good school, the shoeless object of Old Margaret's true charity.

No space here to tell Dick's after history. Enough to say that he did not disappoint his benefactor. He never forgot his early friend, who was spared long enough to see him growing up in the faith and fear of God, and in the service of the heavenly Master she had loved and trusted.—*Ruth Lamb.*

## HELPING ONE ANOTHER.

THE basket of blocks was on the ground, and three rather cross little faces looked down at it.

"It's too heavy for me," said Jimmy. "Well, you're big as I am, cause we're twins," said Nellie.

"I can't carry it!" said their little cousin with a pout.

Mamma looked from her open window, and saw the trouble.

"One day I saw a picture of three little birds," she said. "They wanted a long stick carried somewhere, but it was too large for any one of them to carry. What do you think they did?"

"We don't know," said the twins.

"They all took hold of it together," said mamma, "and then they could fly with it."

The children laughed and looked at each other. "then they all took hold of the basket together, and found it was very easy to carry."

"The way to do all hard things in this world," said mamma, "is for every one to help a little. No one can do them all, but every one can help."—*Christian Leader.*

## A STRONG ARM.

ONE winter day, a little girl was walking down town with her father.

The streets were slippery, and he wanted to hold the child by her hand.

She, however, was confident of her ability to walk alone, and refused the proffered assistance. Presently her feet went out from under her, and down she went with a thump.

With her fall, she lost some of her self-reliance, and trotted along at her father's side clinging to his finger. This helped her somewhat, but did not save her from a second fall, nor from a third.

At last her self-reliance left her completely. With trustful look she lifted her eyes to the loving father's face, and said:

"Papa, you hold me up."

The father grasped her firmly. Again she slipped, but did not fall, for she was upheld by a strong arm.

Well would it be for you and me should we daily lift up trustful eyes to Him who is able to keep us from falling, and say:

"I am weak, but Thou art mighty,  
Hold me with Thy powerful hand."

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**CARAMEL CEREAL.**—A healthful and fragrant substitute for tea and coffee, prepared from cereals. Easily made and exceedingly cheap. One pound will make nearly 100 cups. Packed in air-tight canister. Per 2 lb. tin. **Re. 1.**

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We sometimes hear of papers not being delivered. We ask you to notify us promptly, if you do not receive your paper and we shall take pleasure in rectifying any such mistake.

If you change your address, please notify the office.

Our readers will be pleased to know that, beginning with this issue, *The Oriental Watchman* will be printed on our own press. Several years ago, Pastor D. A. Robinson and Mr. Ellery Robinson made substantial donations for the purchasing of a printing plant. The same was placed in a fund called the Robinson' Printing Fund. Later on this fund was supplemented by the Mission Board, and the whole has been used in purchasing the present outfit. We now have a cylinder press, paper cutter, stapler, a fair amount of body and display type together with other accessories needed in a printing office. As funds are obtained, type for printing in the vernacular will be added. Our printing office will be called, "*The Watchman Press*."

In addition to doing our own work, we shall do such job work available as causes no sacrifice of principle. Tobacco dealers and liquor vendors need not expect us to publish their poisons. On the other hand let nicotine and alcohol take fair warning: our press will do its utmost to lay bare their evil work upon humanity.

We are looking for the glorious consummation of God's purpose upon earth, which we believe is to be achieved by his power working through men and women consecrated to his work. As we come nearer to the end this company is to increase; earnest souls are to become filled with the Holy Ghost and a mighty work is to be done. A little handful under the power of the Holy Ghost will accomplish as

much as did that little band of praying men and women in the upper chamber at Jerusalem.

Dear reader, do you not wish to join heart and soul in the Masters' work? Do you not wish to have a place in that company who shall give themselves and their lives to His service so that they may become His acceptable messengers in carrying the last message to the inhabitants of this earth? God wants you to enlarge your Gospel horizon. He has a greater work for you to do than you have realized. He wants you to know that the work you can do for Him should no longer be studied through a microscope but through a telescope. There is work for you to do. Do not think that you can do nothing for Jesus in carrying his gospel to the world.

"Go tell the sinful, careless soul  
 The warning God has giv'n;  
 Go make the wounded spirit whole,  
 With healing balm from heaven."

**The Society for the Protection of  
 Children.**

A meeting of this Society was held in Darjeeling June 8th. The Lieut. Governor, Hon. Mr. Bourdillon presided at the meeting, which was held at Shrubbery. Dr. Robinson gave the opening address, in which he showed the objects of the Society. Rev. A. E. Summers, secretary of the society, gave the second address. He related some of his experiences in rescuing children from houses of ill-fame. He said that all through the country there is a traffic in young girls, for immoral purposes, and that girls of twelve years and downwards are being bought and sold for this evil work. They are bought when babes in the arms, and less than a year old. He cited one instance in which a babe, not a year old was bought by the keeper of a brothel for the sum of Rs. 7. Up to the present, the Society, which is in its infancy, has taken cognizance of 70 cases, involving 89 children.

This is a good work and should enlist the sympathy, interest and hearty support of Christian people in India. The Society is in need of funds. Up to the present, it has been financed by friends in England, but this assistance will soon be withdrawn. The permanence of the Society, as well as the extension of its operations, depends upon the help given by friends of children in India. The present expense is about Rs. 400 per month. Any desiring to become members of the Society should correspond with the the secretary Rev. A. E. Summers, 136 Dhurramtollah St. Calcutta, Mrs. K. C. Macdonald is

treasurer of the Society and any contributions sent to her will no doubt be thankfully acknowledged. The Society is undenominational, and anyone wishing advice or desirous of bringing to the attention of the Society any cases they may have in mind, should write to the secretary whose address is given above.

**"YE HAVE CAUSED MANY TO  
 STUMBLE AT THE LAW."**

The error of ministers and teachers now is like that of the priests in the days of Malachi: "Ye are departed out of the way; ye have caused many to stumble at the law." Mal. 2:8.

When so many great men are stumbling, it is a pleasure to observe the attitude taken by Mr. C. H. Spurgeon toward the law of God. Any who do not know his views on the dialogue should read the article headed "The Perpetuity of the Law of God," a portion of which appeared in the June number of *The Oriental Watchman*, and it is completed in this issue.

**Ancient Counterfeits.**—Following on the discovery that some of the art treasures in the Louver are spurious, an expert states that hundreds of "the old masters" purchased at high prices by private collectors, are frauds. He says that the success of the imitations is due to the fact that collectors often as much value the age as the beauty of old paintings, and the appearance of great age is easily simulated. To the uninitiated it might seem that if two pictures are so much alike that the ordinary man cannot distinguish between them, one is as good as another, but the art collector does not think so. He wants the genuine, and nothing else is of value in his eyes. The Christian might often learn from the art collector in this respect. Counterfeits of the truth of God, however ancient, are worthless. The observance of Sunday, the belief in the immortality of the soul, the idea that man can be righteous in himself, and many other counterfeits, all are very ancient, but they lack genuineness. They do not bear the Divine stamp. Although they are thousands of years old, they are still worthless frauds, and if they should endure for thousands more, they would still be the same. They may have cost a good deal, and may have given great satisfaction while they were believed to be genuine, but when found to be frauds, their possession would mark their owner as a victim of deception, and if continued, would make him a party to the fraud.—*Present Truth*.