

THE ORIENTAL WATCHMAN

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

Vol. 6.

CALCUTTA NOVEMBER, 1903.

No. 11.

LEAD ME AND GUIDE ME.

"For thou art my Rock and my fortress; therefore for Thy name's sake lead me, and guide me."

"Lead me in Thy truth, and teach me; for Thou art the God of my salvation; on Thee do I wait all the day. Remember, O Lord, Thy tender mercies and Thy loving kindnesses; for they have been ever of old. Remember not the sins of my youth, nor my transgressions; according to Thy mercy remember Thou me for Thy goodness' sake, O Lord. Good and upright is the Lord; therefore will He teach sinners in the way. The meek will He guide in judgment; and the meek will He teach His way."

There is nothing that gives the Shepherd of Israel more pleasure than to hear His children acknowledge their own inefficiency and helplessness, and express their need of Him as their Saviour to lead

and guide them. To hear them plead, not because of their own worthiness, but as the Psalmist says, "for Thy name's



sake lead me, and guide me."

From the very beginning of the history of our world, when the human family

fell from kingship to slavery, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."

There is a flock of sheep in the accompanying illustration; and every one who understands anything about sheep, knows that if one sheep breaks away, it is very easy and natural for all the others to follow, and very difficult to keep them from doing so. They follow one another. Now we are very much like sheep. It is an acknowledgment, but it is the truth. We depend so much upon ourselves, or upon some one else no better than ourselves, to lead and guide us, it is so easy and natural to do so.

But it is fatal. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." When a man realizes this terrible truth, and sees

the peril of his own soul, and cries out "For Thy name's sake lead me, and guide me," he is safe. When a man places

the responsibility of his soul's salvation upon Jesus Christ, and does not trust in his own leading and guiding, he is sure of getting back again to the fold.

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Because of man's inability to guide himself, a royal Leader, who is known as the "Good Shepherd of the sheep," has been commissioned to seek and save that which is lost. He has come into this world "not to call the righteous, but sinners to repentance," "therefore will He teach sinners in the way."

"Thus saith the Lord, Thy Redeemer, the Holy one of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." So may we join with the Psalmist in this prayer, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

H. A.

—:o:—

"THE LORD IS MY SHEPHERD."

DAVID was confident. He knew no hesitancy in making his claim of relationship to Jesus the Good Shepherd. He had been in trouble; in deep trouble; for he says, "The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech Thee, deliver my soul."

It was a pathetic prayer, and the Lord heard it: for David says, "I waited patiently for the Lord, and He inclined [or stooped down] unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song into my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord."

David had known the deep poverty and sorrow of sin. Like a wandering sheep upon the wilderness waste, he found himself ensnared in an horrible pit, deep down in the miry clay. But when in this condition, he called upon Him who is the Shepherd and Bishop of our souls, and his cry was heard and answered.

The tender compassion and love of the Good Shepherd toward David as it was revealed to him in his helplessness, became a strong cord which bound him still closer to his Lord. He says, "I love the Lord, because He hath heard my voice and my

supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live."

Because of what the Good Shepherd had done for David, he knew that He could confidently claim His protection and care all the days of his life. The twenty third Psalm is a song, inspiring hope and courage, faith and confidence in the One who has given His life for the sheep. It is written for our learning, so may we read, and learn the lesson. "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His Name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

H. A.

—:o:—

ISRAEL'S SHEPHERD KING.

"FOR whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." We may obtain much comfort and encouragement in considering God's dealings with His people anciently. All the way through, from the land of Egypt to the promised land, while the people of God were taking their journey through the wilderness, the watchful care of their Shepherd King was continually made manifest.

"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and by night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." "Marvellous things did He in the sight of their fathers He divided the sea and caused them to pass through; and He made the waters to stand as an heap. In the daytime also He led them with a cloud, and all the night with a light of fire. He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers."

Leading Joseph like a Flock.

"Give ear, O Shepherd of Israel, Thou

that leadest Joseph like a flock; Thou that dwellest between the cherubim, shine forth." "Thou leddest Thy people like a flock by the hand of Moses and Aaron." All that a shepherd can be to his sheep, Christ was to His people. He was ever mindful of their every need, and ever conscious of their many weaknesses. He went before them as a Shepherd, and led His people like a flock. "Nevertheless they did flatter Him with their mouth, and they lied unto Him with their tongues. For their heart was not right with Him, neither were they steadfast in His covenant. But He, being full of compassion, forgave their iniquity. . . . For he remembered that they were but flesh: a wind that passeth away and cometh not again."

"How oft did they provoke Him in the wilderness, and grieved Him in the desert? Yea, they turned back and tempted God and limited the Holy One of Israel." "For some when they heard did provoke; howbeit not all that came out of Egypt by Moses. But with whom was He grieved forty years; was it not with them that had sinned, whose carcasses fell in the wilderness?" "For with many of them God was not well pleased; for they were overthrown in the wilderness. . . . Now a these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come."

A Promise is left Us.

"Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." There is a grave danger that we shall go on and repeat the sad experiences of our forefathers. Pride, selfconfidence, and the spirit of arrogancy and independence are causing many to err from the paths of virtue and peace. Many who are saying "For He is our God; and we are the people of His pasture, and the sheep of His hand," are making many sad departures from the right way.

Jesus Christ, that Great Shepherd of the sheep, is going before His people to-day, leading them through this wilderness of sin into the Promised Land. By His tenderness and gentle compassion He is leading "sin-stained wanderers to His fold." Every rocky mountain and wilderness waste is being searched, and the loving voice of Jesus is calling, "Come back, come back, my child." "To-day if ye will hear His voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness."

H. A.



SEEKING TO SAVE THE LOST.

“AND He spake this parable unto them, saying, what man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?”

More than eighteen hundred years ago Christ walked on this earth, a Man among men, yet a God. Hear what He said, “The Son of man is come to seek and to save that which was lost.” A solemn duty rests upon every one who believes in Christ, to go outside the church and seek in every way to save souls. To be a Christian means to be Christlike, and upon all Christians rests the burden of working as Christ worked.

Christ came to this world to represent the character of God as expressed in His law, and in human nature He lived that law. So our lives are to be spent in doing God’s will. We have been made repositories of sacred truth; but this truth is of no value to us unless it is practised in the daily life. Christians are to do thorough work. Instead of expending their time and means in working for those who have already been blessed with so many opportunities and privileges that they do not know how to appreciate them, let God’s workers go into places where the truth has not been heard. Let earnest zeal and fervent piety be manifested in behalf of those who are in the darkness of error,

Of those who work in this way Christ says: “Ye are labourers together with God.” “Ye are the light of the world.” “Ye are the salt of the earth.” “Ye are my witnesses.” “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

We are to exert a saving influence over those who are without God and without hope in the world. The pathway to the city of refuge is to be kept free from the rubbish of selfishness and sin. Those who profess to be following the Lamb of God are to take every stumbling-block out of the way. But too often those who claim to believe the truth lay stumbling-blocks in the way of others. They say that they know Christ, but in works they deny Him. By their trifling conduct they hurt those they might have helped. They sin against God, and lie against the truth, imperiling their own souls and leading others astray.

“Walk in wisdom toward them that are without, redeeming the time,” “because the days are evil.” This principle was laid down by the apostle Paul, to whom the Lord gave special light. God’s people are to be lights, shining amid the moral darkness of the world. By a godly life they are to show that the truth exerts an ennobling influence over them.

Great efforts are made by many to present an attractive exterior. Far more essential is it to have the truth implanted in the heart; for grace in the heart will

work outward. The kingdom of God is not meat and drink, that is, it does not consist of ceremonies. There is danger of ceremonies becoming too numerous, of the simplicity of the Gospel being lost in a multiplicity of machinery. When professing Christians work without truth enthroned in the heart, their religion is only a stumbling-block to sinners. “Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.” The church will be perfect only when its members live the truth, vindicating the honour of God by winning souls to Christ.

As Christians we are keenly watched by the world. Our words and deeds are remarked upon. The Christian is a spectacle to the world, to angels, and to men. When we realize that as followers of Christ we are living epistles, read and known of all men, we shall be more careful of how we follow Christ. Those who do not search the Scriptures for themselves receive their impressions of our faith and doctrines by the way in which we practise the teachings of God’s Word. They may have no inclination to study their Bibles, but they do study the lives of those who claim to be Christians. A true Christian is a living commentary, explaining day by day the truth as it is in Jesus.

If the truth is enthroned in our hearts, we shall live its principles. Our lives will reveal its cleansing efficacy. We shall show that new cloth has not been joined to a threadbare garment. We are clothed with the garment of Christ’s righteousness, woven in the loom of heaven. The Holy Spirit takes the things of God, and shows them to us. Truth is applied to the understanding and the heart. We see Christ’s sacrifice and intercession in a new light. The work of the Redeemer in our behalf fills us with holy joy and peace, and we are constrained to go out and work for those who need help.

Christ gave His life that we should not perish. He has our eternal happiness in view, and He says, “Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.” He who heeds these words will indeed become a son of God, a living epistle, known and read of all men. He will not be careless in words or actions, but will make it his aim to seek and to save those that are lost. He will work earnestly and lovingly for those that are wandering in the wilderness of sin.

MRS. E. G. WHITE.



WHAT THE RIGHTEOUSNESS OF GOD IS.

"But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." *Matt. 6:33.*

The righteousness of God, says Jesus, is the one thing to be sought in this life. Food and clothing are minor matters in comparison with it. God will supply them as a matter of course, so that anxious care and worryment need not be expended on them; but to secure God's kingdom and His righteousness should be the only object of life.

In 1 Cor. 1:30 we are told that Christ is made unto us righteousness as well as wisdom; and since Christ is the wisdom of God, and in Him dwelleth all the fullness of the Godhead bodily, it is evident that the righteousness which He is made to us is the righteousness of God. Let us see what this righteousness is.

In *Psa. 119:172* the Psalmist thus addresses the Lord: "My tongue shall speak of Thy Word; for all Thy commandments are righteousness." The commandments are righteousness, not simply in the abstract, but they are the righteousness of God. For proof read the following:—

"Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but My salvation shall be forever, and My righteousness shall not be abolished. Harken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings." *Isa. 51:6, 7.*

What do we learn from this?—That they who know the righteousness of God are those in whose heart is His law, and therefore that the law of God is the righteousness of God.

This may be proved again, as follows: "All unrighteousness is sin." 1 John 5:17. "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4. Sin is the transgression of the law, and it is also unrighteousness; therefore sin and unrighteousness are identical.

But if unrighteousness is transgression of the law, righteousness must be obedience to the law. Or, to put the proposition into mathematical form:—

Unrighteousness=sin. *John 5:17.*

Transgression of the law=sin. 1 John 3:4.

Therefore, as two things that are equal to the same thing are equal to each other, we have:—

Unrighteousness=transgression of the law which is a negative equation. The same thing, stated in positive terms, would be:—

Righteousness=obedience to the law.

Now what law is it, obedience to which is righteousness and disobedience to which is sin? It is that law which says, "Thou shalt not covet;" for the Apostle Paul tells us that this law convinced him of sin. *Rom. 7:7.* The law of ten commandments, then, is the measure of the righteousness of God. Since it is the law of God, and is righteousness, it must be the righteousness of God. There is, indeed, no other righteousness.

"Know ye not, that to whom ye yield yourselves servants, to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."—

Since the law is the righteousness of God—a transcript of His character—it is easy to see that to fear God and keep His commandments is the whole duty of man. *Ecc. 12:13.* Let no one think that his duty will be circumscribed if confined to the ten commandments, for they are "exceeding broad." "The law is spiritual," and comprehends a great deal more than can be discerned by an ordinary reader. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:14. The exceeding breadth of the law of God can be realized only by those who prayerfully meditate upon it.

This righteousness can be "fulfilled in us" only by the power of the indwelling Christ. By faith Christ dwells in the heart (*Eph. 3:17*), and thus faith establishes the law in the life (*Rom. 3:31*). This righteousness is the first thing to be sought for. It is the one object of Christ's work to bring men to the obedience of faith. His name is called Jesus, Saviour, for "He shall save His people from their sins." When men traduce the law of God, therefore, and refuse to acknowledge it as the standard of righteousness, they cast reproach upon the character of God, and frustrate the Gospel of Christ.

E. J. WAGGONER.

GUIDE ME.

Guide me, O Thou Great Jehovah,
Pilgrim through this barren land.
I am weak, but Thou art mighty;
Hold me with Thy powerful hand;
Bread of Heaven!
Feed me till I want no more.

Open now the crystal fountain,
Whence the healing waters flow;
Let the fiery, cloudy pillar,
Lead me all my journey through.
Strong Deliverer!
Be Thou still my strength and shield.
—Selected.

—:o:—

IN HIS BEAUTY.

"The King in His beauty is coming ere long;
Prepare ye, prepare ye, to meet Him,
To share in His glory, and sing the new song.
Who, who, will thus joyously greet Him?
Then wake thee, and haste to arise;
Already the day-star is beaming;
Let slumber depart from thine eyes:
No time now for indolent dreaming.
O get ready

The King in his beauty to see."

"Thine eyes shall see the King in His beauty: they shall behold the land that is very far off." *Isa. 33:17.*

"The King in His beauty!"—Who can comprehend the full meaning of that expression?

"Out of Zion, the perfection of beauty, God hath shined." *Psa. 50:2.* Zion's own perfection of beauty is all derived from Him who alone is King in Zion.

"Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." *Psa. 48:2.* "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." *Rev. 21:23.*

Then since Zion's perfection of beauty is derived altogether from Him, how great must be His beauty!

And even so saith the Scripture: contemplating His beauty, the Spirit of inspiration itself seems to recognize that it is indescribable, and can only exclaim, "How great is His goodness, and how great is His beauty!" *Zech. 9:17.*

And in view of this, it is no wonder, and how beautiful it is, that in that great day now soon to dawn, "when He shall come to be glorified in His saints," He is also "to be admired in all them that believe, in that day." 2 Thess. 1:10.

And since His glorious coming is so near, that land can not now be so very "far off."

Are you ready to greet "the King in His beauty"? Are you ready to go to that land?

"O get ready
The King in His beauty to see."

A. T. JONES.



LIVING PICTURES.

"O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches." Psa. 104: 24.

THERE is a wise Creator, whose ruling law is love:

By Him we are created, in Him we live and move,
And every day rich blessing He sends us from above.

His Holy life is written in love o'er all the land,
In characters so simple, and yet so strangely grand,

That he who runs may read them: a child may understand.

He loves to see His children in all His works delight:

He's made some "living pictures" well pleasing to the sight,
Each picture representing some feature of His might.

He makes the sun in splendour with smiles to greet the morn,

The trees and choicest flowers are given to adorn,

And all the fallowed patches He clothes with rip'ning corn.

The air is full of music: the happy birds invite

That we will with their chorus our songs of praise unite.

To Him who hath created this wondrous world of light.

The sweet refreshing showers, the gentle, early dew,

Uniting with the sunshine, doth bring before our view

The old earth decked in beauty, with garments rich and new.

And when with sun's declining, by Him who knoweth best

A season is provided for man and beast to rest.

The shadowy curtain lowers, and nature is refreshed.

Shall man the highest creature of God's creative power,

Show forth less praise and glory than beast and bird and flower?

Or will he live to gladden and beautify each hour?

H. A.

GOD IN HIS WORKS.

GOD gave birth to all things, put Himself in all things, so as to reveal Himself—so as to give an object lesson, that we may know, understand, become acquainted with Him. This is what Isaiah heard the seraphim cry when he saw God's glory: "Holy, holy,

holy, is the Lord of hosts; the whole earth is full of His glory." Isa. 6:3. "The word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." John 1:14.

"For the word of the Lord is right: and all His works are done in truth. He loveth righteousness and judgment: the earth is full of the goodness of the Lord." Psa. 33:4, 5.

"The earth, O Lord, is full of Thy mercy: teach me Thy statutes." Psa. 119: 64.

The earth is full of the glory, goodness, mercy, of the Lord. "In His temple doth every one speak of His glory." Psa. 29:9. last clause. Every one speaks of His glory. Luther expresses it in a very nice way: "Everything which God has created is a little vocable from His grammar by which he discloses His hidden hand." "The heavens declare the glory of God." Everything says, Glory. Were it not for the sinfulness of man, everything would say, Glory, and say it all the time. Of man He said, "I have created him for My glory;" he was crowned with glory. His being, his very existence, says, Glory. We are to glorify God in our bodies and spirits which are His. Creation is an object lesson for our study. When this revelation in the book of nature was first made, it was perfectly clear, not a blot or dim word was upon the page; and man had that eyesight which enabled him to read it. But sin came in and blighted both man and nature, bedimmed our eyes and the pages of that book. Therefore God was constrained to put into language what he had before revealed through His works concerning Himself. Everything that God has said to us in human language, He has said to us in His works. The more you think of that, the more it will open up the study.

The vine, the bread, are revelations of Christ; and this is the real object in our study. This is what I mean when I say, All created things are but expressions, symbols, of him. His word caused them to appear there, and keeps them there. His word may take them away; but His word still remains, it abideth forever. These symbols, representations, expressions, are subject to change; "They shall perish, but Thou remainest." "They all shall wax old as a garment, but Thou art the same."

God worked; is still working. In studying nature, we are studying His word. His word, His power, works in us. Anything that thwarts that working, brings in some other element. There is

something in man that is not in other plants; for man is but at the top of vegetable creation,—a plant that has power to walk about and think.

We are now prepared for the statement that the only study which should occupy the mind from the earliest down to the latest day of life, whether we are in the home, in the church, in the school, or anywhere else, is the word of God. Is that limiting the field, or is it enlarging it? When we are studying God's word in man and nature, we call that history.

All history, then, is the study of God's working with man, and in man, and through man, even though many oppose Him and work out His will and His word unconsciously. He rules in the nations of the earth, but in such a manner as not to be arbitrary. The purpose of our study is to see God at work. The study of material things, which we sometimes call science study, is simply studying God in His works. We cannot study God in the abstract: there is no such thing as that. We cannot find out God. "Canst thou by searching find out God?" We must see Him revealed, see Him at work.

What is the difference between the true method of study, of education, and the false method of study and of education?—The true method is to study all things as the study of God; the false method is to leave God out, not to get to Him at all, or have His laws control. The laws of nature are the habits of God, simply God's usual way of working. This field is as broad as the universe, and to begin to illustrate it, we begin an indefinite study. All this is Bible study. This is the study of the Gospel. It is the power that attracts us to Him and keeps us from sin. The result for us of this study is growth. We will desire the sincere milk of the word that we may grow thereby, and if we are as submissive as nature, we will grow. Every product of creation was pronounced after its kind to be good. God had a certain ideal for trees, grass, plants, man, and that was submission. Perfect submission means perfect being.

Around us we see the word of God in nature. Here in the Bible we see the word of God in language. Would it be proper to say that the Bible is the written book, and these things of nature the illustration of the book? Here is the picture; where does it belong in the book? When Christ was here He was constantly referring to these things.

W. W. PRESCOTT.



REVEALED SECRETS.

ONE of the most effectual motives that tend to awaken the activities of the human mind, is natural desire to search into the hidden mysteries that seem to lie just beyond the limits of its vision. From the earliest dawn of intelligence, we are surrounded with mysteries that seem to be hiding in the swelling buds, and among the unfolding leaves and flowers, whispering in the gentle zephyrs, sparkling among the shining sands of the seashore, but forever rejecting our invitation to step out into the clear light of day.

Why this Longing?

Has He who formed man, placed this desire in his heart only to mock him, or is it planted there to lead him onward and upward to a higher, purer life of intellectual and spiritual development that may continue to unfold until the ancient problem, "What is man," shall be solved; and he shall stand forth once more, an honour to Him that "created him in His own image?"

Isa. 45:18 says of the earth, "He created it not in vain" and this leads us to conclude that the same may be said of all His works; "Created not in vain." His allwise plans that seem to us to be so long delayed, will yet be gloriously accomplished. He leaves us no room for doubt on this point, but confirms it with an oath.

He swears by Himself, "because He could swear by no greater;" "But as truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14:21.

Not Forbidden Ground.

We are not treading on forbidden ground in seeking for the unfolding of secrets; for He says in Deut. 29:29, "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Secrets beyond the power of human comprehension, are locked up in all the atoms of the material universe, but there is one that holds the key. Dan. 2:28 says: "There is a God in heaven that revealeth secrets." And He so clearly revealed the secret for which the king of Babylon was seeking with such earnestness, that the king was compelled to acknowledge

Him as the "revealer of secrets;" and he says in Dan. 2:47, "Of a truth it is that your God is a God of gods and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret." In the earliest unfolding of human intelligence the existence of material objects seems to be first recognized; then effect is noticed; and third, a more decided mental activity in search of the cause.

The human mind has ever been searching for the great first cause; and its nature is such that it can never find satisfaction, peace nor rest, until that object of its search is revealed, and the spirit can find rest "in the secret place of the Most High, and abide under the shadow of the Almighty." Psa. 91:1. This is why "the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace saith my God to the wicked." Perhaps the first taste of true rest the king of Babylon ever had during his active life was when the Revealer was revealed to him.

The Supreme Moment.

That seemed to be the supreme moment of his life. Happy had been the subsequent life of that noble-minded king, and happy his people had he then and there, forever adopted, as his life motto the language of David in Psa. 132:14: "This is my rest forever: here will I dwell for I have desired it."

The secret of secrets, and including all others, is the revealer Himself. This revelation was the first great lesson given to prepare Samuel for his life work as the prophet of the Lord. "Samuel did not yet know the Lord; neither was the word of the Lord yet revealed unto him." 1 Sam. 3:7. A teachable spirit and prompt obedience were the key to success in the life of Samuel; and these appear in his response to the call at his first introduction to his best friend; "Here am I." "Speak for Thy servant heareth."

Verse 21 says, "The Lord revealed Himself to Samuel in Shiloh by the word of the Lord." It is always and only by the word of the Lord that the Father reveals Himself. For this purpose "The Word was made flesh and dwelt among us and we beheld His glory." John 1:14. "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal Him." Matt. 11:27. The great Original Revealer associates with Himself in the work, every loyal agency in the universe; so that

"We are Workers together with Him."

This is made plain in Rev. 1:1: "The Revelation of Jesus Christ which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John."

This seems to give the order and relationship of the workers who take a part in the unfolding of the secrets of the universe:—1. The Father, 2. The Son, 3. Angels, 4. Men.

As all angels are "ministering spirits, sent forth to minister to them who shall be heirs of salvation (Heb. 1:14), and men are designed to be the light of the world, it may be a reasonable conclusion that the Father, the Son, and the servants of God (angels and men), include all the moral intelligencies in the universe. As in Rev. 1:1, so with all secrets to be revealed, they originate with God, He gives them to His Son, and the Son, in the works of creation reveals the glory, the righteousness, and the love of the Father. "And the glory of the Lord shall be revealed, and all flesh shall see it together." Isa. 40:5. "The heavens declare the glory of God; and the firmament showeth His handywork." Psa. 19:1. G. K. OWEN.



VICTORY IN THE LORD.

The Power by Which Jesus Overcomes For Us.

"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith." Rom. 1:16, 17. In the gospel then, there is a power which can bring righteousness where before there was no righteousness. A power that can give life where death is holding sway. How may we understand this power, and so receive its benefits and be saved? Here is the answer. "The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even

His eternal power and Godhead." Rom 1 : 20. In the things that are made, God's power is understood, and understanding that, we know the mighty power of the Gospel,—“the power of God unto salvation.”

Again and again the Scriptures have connected the work of creation with the work of the Gospel, to enable us to grasp the truth of the victorious power of the Gospel, and how it works to deliver the soul from sin. In Isaiah 54:5 we read, “Thy Maker is thy husband; the Lord of Hosts is His name; and thy Redeemer the Holy One of Israel.” Thy Maker is thy Redeemer. Again, the Apostle John opens his gospel of Christ with these words, “In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made.” “And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only Begotten of the Father,) full of grace and truth.” “And of His fulness have all we received.” John 1:1-3, 14, 16. In these Scriptures we are told that He who made all things, afterward became flesh. Full of grace and truth, He dwelt among us, bringing His fulness within our reach, and giving us of the same. Thus again it is brought to our notice that the same power that framed the worlds, is the power that works through the gospel of grace.

Again in Col. 1:12-17 we read of Christ, “In whom we have redemption through His blood, even the forgiveness of sins.” “For by Him were all things created, that are in Heaven, and that are in earth. “Lift up your eyes on high, and behold, who hath created these things, that bringeth out their host by number; He calleth them all by name, by the greatness of His might, for that He is strong in power; not one faileth.” “He giveth power to the faint; and to them that have no might He increaseth strength.” Isa 40:26, 29-31.

Here we see the true condition of the sinner, and the victory that there is for him in the Lord. Held firmly by the cords of sin which Satan has thrown about him, powerless to do the right, God calls him to behold His great power, which is displayed in creation and the upholding of the same, that he may know that that power is also exerted to help him,—to renew his strength.

Facts of Creation.

The work of the gospel and the work of creation are one and the same. Says Paul, “If any man be in Christ, he is a new creature,” (R. V. new creation) 2 Cor. 5:17. David says in his prayer, “Create in me a clean heart, O God; and renew a right spirit within me.” Psa. 51:10. Again, hear the words of Paul, “We are his workmanship, created in Christ Jesus, unto good works.” Eph 2:10. We can see at once by this, why the Lord has repeatedly called our attention to the works of creation. It is because he wants us to understand the working of His power in creation, so that, bringing ourselves into a right relation to this power, a recreation may be accomplished in us. A victory full and complete may be wrought out in us over the world, the flesh, and the devil. The works of creation were wrought by Jesus Christ through speaking the words of God. God created all things by Jesus Christ, (Eph. 3:9) and “By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth.” “For He spake and it was done; He commanded and it stood fast.” Psa. 33:6-9. Where there was nothing visible out of which the worlds could be made, by the word of the Lord, they appeared in space. Heb. 11:3. “He spake and it was.” This is the power that will save a man from his sins.

ELLERY ROBINSON.

—:0:—

GOD'S ETERNAL PURPOSE.

“With man, a thousand movements
Scarce one purpose can produce;
With God, every move attains its end:
And each is second to another use.”—*Pope*.

THE student of nature frequently observes a general concourse of actions toward a definite point. Nature means God's way of working in the material world. In the healing of a cut in a tree, or a wound on the body, processes are manifested that show God at work. An energy is operating that is ever trying to heal wounds and bruises, and to restore the normal condition. This endeavour to restore the perfect ideal may be seen in all God's works. Think of the seasons as they come and go, how each is freighted with blessings, in many a form and guise. How marvellously the supply of each season is adapted to the special want and demand.

But there is a sense in which we are brought into closer contact with our Maker. The circumstances of life seem at times to be particularly directed by a kind Provi-

dence. In the life of every man and woman there is a volume of unwritten history which if published, would testify to lessons of faith in God's immediate care. But as we keep mute, the world is robbed of much needed help, and we of joy and blessings.

The above reflections are all concerning matters of a temporal nature. Is not God working out above this, a greater or primary purpose? Has He not a plan, compatible with His eternal existence, toward which He is directing every other work. In reading the Scriptures, we frequently meet clear statements to this effect: “According to His purpose,” “Which He purposed,” and again, “According to His eternal purpose.” We all do well to remember these expressions. For sometimes during great trial and perplexity, one is tempted to think that God has abandoned us. At such times it is most comforting to call to mind, that God is working out a far reaching purpose. Man ordinarily works on short plans, and most projects are finished in a season or a year.

Public plans and policies may cover decades or centuries. But here we read of a purpose that embraces eternity. And that means both the past and the future. In fact, we read that “the ages to come” will contribute to the unfolding of His purpose.

At first the mind is lost at the magnitude of the thought that is only limited by eternity. The stories of nations are like fireside tales. This want of comprehending God's eternal purpose has led some to stumble at the truth, and make shipwreck of their faith. There are minor matters we are quite as much at a loss to comprehend and explain. The growth of seeds, the digestion of food, hold mysteries in store for the future. But no one doubts these facts as divine manifestations. And let us note that these minor manifestations are object lessons to lead the mind onward to the greater lessons of faith in God's eternal purpose.

Now the sum of God's purpose is this, “There shall be one fold, and one Shepherd.” There shall be only one family in all God's universe, with God as the Father of all, Jesus Christ the first born and elder brother, the rightful heir to all things, the loyal angels in heaven, and the redeemed from earth.

That was the plan in the beginning, and that is the plan to-day. “Having made known unto us the mystery of His will, according to His good pleasure which he hath purposed in Himself: that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him.” Eph. 1:9, 10.

L. F. HANSEN.

THE
ORIENTAL WATCHMAN

Editorial.

"THE EVERLASTING GOSPEL."

Continued.

THE presentation of the everlasting Gospel, containing, the everlasting righteousness of the everlasting Christ, is to be published in all the world as a witness unto all nations, so that out of every nation, kindred, tongue and people, there may be gathered a people who shall be saved in the Lord with an everlasting salvation.

In the final appeal which is published in the book of the Revelation, an angel is seen "flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, . . . 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."

The burden of the message which this angel, or messenger, preaches to the world, is an exhortation for all who dwell upon the earth, to worship Him who made heaven and earth. The attention of every creature under heaven is commanded and directed to Christ the Creator, and the creative power of God made manifest through Him, as seen in the things that are made.

In the Beginning.

In the first chapter of the gospel according to John, Jesus Christ is introduced as the Creator of all things; and His creative power is set forth as the basis of all hope and faith in His ability and power to save. Salvation or redemption—as wrought by Jesus Christ is the manifestation of the work of a new creation, or a recreation. "Therefore if any man be in Christ, he is a new creature, [or creation] old things are passed away; behold all things are become new."

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the

light of men. And the light shineth in darkness; and the darkness comprehendeth it not." There is no question to whom these verses refer: for continuing, we read, "and the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth."

The Creative Word Personified.

This then is the title given to Christ; He is called the Word. And as such, He was the active, living agent in creating all things: for "By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth." He also is the active living agent in recreating or redeeming all things by virtue of what He is—the Word, for it is written of those who have accepted His salvation, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever . . . and this is the Word which by the Gospel is preached unto you."

There is yet another title given to Christ, which gives an added thought. We will read from Col. 1:14: "In whom we have redemption through His blood, even the forgiveness of sins: who is the image of the invisible God, the first born of every creature, for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him: and He is before all things, and by Him all things consist. And He is the head of the body the church: who is the beginning, the firstborn from the dead."

Christ, "who is the Beginning."

In these verses, Christ is called the Beginning. Therefore, when we read, "In the Beginning God created the heavens and the earth, we understand not only when, but where, creation's work was wrought. We shall, therefore, do no violence to the Scripture in translating the first verse in the Bible, according to Bible interpretation, to read: "In Christ, who is the Beginning, God created the heavens and the earth." Now you will observe that as in the work of creation, God was in Christ creating all things for His glory; even so in the work of recreation God was in Christ reconciling the world unto Himself. Thus the work of creation and the work of redemption are one in Christ Jesus, and from the beginning of the history of our world, the everlasting

Gospel of the everlasting Christ has been published to mankind.

"The Gospel In Creation."

"In the beginning God created the heavens and the earth," and gave unto the world a revelation of His creative power, which should after be known as the power of God unto salvation. The principles of the gospel of the kingdom, as revealed in the life and death of Jesus Christ, are to be found in the field of God's created works. The story of the Cross has been told and retold by every little grain of wheat which has passively yielded its life, that it might bring forth fruit.

"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. . . . Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father glorify Thy name. . . . And I, if I be lifted up from the earth, will draw all men unto me. This He said, signifying what death He should die."

Thus the Gospel of the cross of Christ, is silently preached by every little grain of wheat that is planted in the ground. It can only bring forth fruit by dying. It is even so with Jesus who came into this world that "He by the grace of God should taste death for every man," and "put away sin by the sacrifice of Himself." And so it is written, "He saved others, Himself He cannot save."

An Illustrated Edition.

The book of Nature is an illustrated edition of the Gospel of Christ, which is the power of God unto salvation. It is the first "work" the Divine Author published in our world, as a lesson book for mankind, and in it is revealed the true method of education according to His original design. The book of Nature has nothing artificial about it. It is beautifully bound with the choicest design. One cover is grassy green, bedecked with flowers of every tint and colour; the other cover is sky blue, lit up by the radiant sun by day, and illuminated by the pale rays of the moon, amid starspangled glory by night. It is also full of living pictures, each picture containing an object lesson in the way of life.

True education in the way of life is from the book of life. The book of life is an

illustrated edition of the Word of life. When Christ was upon the earth, Nicodemus came unto Him by night, and said, "Rabbi, we know that thou art a teacher come from God." And because He was a teacher come from God, He taught His disciples by opening the book of Nature to them, and turning their minds in sweet meditation, to the living pictures of His power. He said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that Solomon in all his glory was not arrayed like one of these."

In the book of Nature we get a pictorial view of the life of Christ; in it we see the life and character of God beautifully illustrated. The life of God is the law of Nature. His character of love is stamped upon every opening bud, and upon every springing blade of grass. The beautifully tinted flowers, that perfume the air with fragrance, the lofty forests, with their rich foliage of living green, alike bear the impression of His name and whisper, "God is love." The heart that awakes to behold the likeness of God in the things which He has made, will find satisfaction in communing with Him in every walk of life.

"When I Consider Thy Heavens."

"O Lord our Lord, how excellent is Thy name in all the earth! who hast set Thy glory above the heavens." "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man that Thou art mindful of him? and the son of man that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour." From the beginning of the history of this world, God has spoken by day and by night in heavenly whispers, by the shining of the heavens, to the hearts and minds of His children. From the days of the infancy of mankind, the clear, warm rays of each sun-lit day, have touched and made tender; and the soft, pale rays of moon-light glory, with each attendant star have ministered cheer.

The everlasting Gospel as published in the things that are made, both in the heavens and the earth, presents a wonderful living revelation of Almighty power. When the Psalmist considered the heavens, the work of God's fingers, he saw also his own frailty and he cried out, "What is man?" This then is the two-fold lesson which is to be learned—the power of God and the weakness of man. When men learn, until they believe, that they are only creatures, they will then "Fear God,

and give glory to Him, and worship Him that made heaven, and earth, and the sea, and the fountain of waters."

Therefore, "Lift up your eyes on high, and behold who hath created these things, that bringeth out their hosts by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

H. A.

—:o:—

THE LAW.

THE fourth commandment lies in the bosom of the divine law. It is there just as the finger of the Artist carved it in the enduring slab. The ten heaven-born precepts photographed the character of the Infinite One. It can no more be destroyed, or made void, than can its Author. We know that all the efforts of man to do either will be a miserable failure.

Will not man in this take warning from the fate of Uzzah? He did not touch the sacred precepts, but only the depository of these God-given words; and for his heaven-daring sin God justly smote him that he died. This ought to serve as an everlasting warning to those who, with impious hands, dare to touch the living oracles of God and rudely mar the photograph of God's character, by defacing one or all of them.

Since the ark that concealed the perfect law was so holy, as the case of Uzzah shows, what may be said of the holiness of the precepts themselves confined within its sacred walls? Whatever can be said of the holiness of the ark, it is sure that much more can be said of the holiness of the divine tracings inscribed upon the tables within this sacred chest. And as the punishment was severely met by death upon the offender for touching the receptacle of the law, who will look for the

punishment to be less upon one who tears from the bosom of the law the fourth commandment, and teaches others to walk upon it with unhallowed feet? Can any one reason thus except at the peril of his soul?

H. W. REED.

—:o:—

"IF YE LOVE ME."

"If ye love Me," said Christ, "keep My commandments." Love, not fear of punishment or desire of reward, is the true motive of obedience. The love of God leads to the keeping of the commandments of God. "For this is the love of God, that we keep His commandments."

If we truly love God, we will keep His commandments, and it will be our delight to do so. 1 John 5:3.

To the one possessed of this love, His commandments are not grievous; for, as another has said, "Wherever there is love, there is a supreme delight in divining and satisfying the wish of the beloved. His lightest word is law to the loving heart."

Love leads to cheerful and willing obedience. Love is obedience. "Love is the fulfilling of the law." All the law is summed up in the one saying, "Thou shalt love," and all obedience is rendered by that magic principle,—love. Love seeks to comply with every requirement. It rejects no command.

Therefore when God implants love in the human heart, He plants His law there, and that which renders perfect obedience to it. What men need, therefore, is the gift of love,—love to God and man. This comes with the gift of the Spirit; for the fruit of the Spirit is love. And Christ has told that God is more willing to give His Holy Spirit to them that ask Him, than earthly parents are to give good gifts to their children. Therefore all may be had for the asking. Will you ask and receive?

W. A. COLCORD.

—:o:—

A Good Horse.—Many a perplexed pastor will appreciate the story about Henry Ward Beecher and his horse. One day, being about to take a ride, Mr. Beecher glanced at the horse and remarked to the hostler, "This is a fine looking animal; is he as good as he looks?" The man replied, "Mr. Beecher, that is the best horse in our stable. He will work in any place you put him, and he can do anything that any other horse can." The preacher gazed admiringly at the horse, and then said, as if in soliloquy, "I wish he were a member of my church."

HEALTH AND TEMPERANCE.



FIRST VICTORIES OF DANIEL.
TEMPERANCE IN BABYLON.

TEMPERANCE is one of the prominent characteristics of the youth and of the life of Daniel. That this was taught to him in the school which he attended, and was a material part of his education before his captivity, is evident from the fact that it was already a fixed principle in his life at that time.

When the royal prisoners reached Babylon, "the king appointed them a daily provision of the king's meat, and of the wine which he drank." The word here translated "meat" signifies "dainties;" and refers to the royal dainties, such as would be expected at the table of such a great king. It included flesh meats, of course; for these were largely used; but the word signifies all the royal dainties.

But Daniel refused it all, and also refused the wine and chose "pulse to eat, and water to drink." The word translated "pulse" is a word of wide meaning, just as is the word translated "meat," referring to the king's dainties. What Daniel asked was that he with his three companions, might have a vegetarian diet for food, and water to drink, instead of the richly prepared and highly seasoned dainties of the king's table for food, and his wine for drink.

This action of those four boys was but the expression of a fixed principle, derived from the knowledge of the effects which the king's provision would have. For Daniel not only "purposed in his heart" that he would not partake of the king's victuals and drink, but he did this because "he would not defile himself" with those things. He refused that food and drink because he knew their defiling effect upon those who used them.

For the effect of all such food and drink is certainly to defile. Here we shall

state the principle by an illustration so plain and simple that all can understand it.

If your lamp chimney is all befogged, the light will not shine clearly through it; not half the light will shine through it then that will shine through it when it is well cleaned. Yet the light itself within the chimney may be the same all the time. The oil may be of the purest, the wick perfectly trimmed, there may be no lack whatever in the light itself; yet if the chimney be dusty, smoky, or in any way befogged, the light will not shine clearly. It simply *cannot* shine clearly, because of the condition of the medium through which it must shine.

You know that when this is so, the thing to do is *not* to tinker the light nor to find fault with it, but *to clean the chimney*. And you know that when you do clean the chimney, the light is not only *allowed* to shine through, but it is actually *enabled* to shine as it cannot possibly without any chimney. Thus it is literally true that, other things being equal, the strength and clearness of the light depend upon the medium through which it must shine.

Now, believers in Christ are the mediums through which the light of God, by his Holy Spirit, must shine to the world. That light is perfect. It is impossible that there should be any lack whatever in the perfect shining of the light itself. So far as there is any lack in perfect shining, it is altogether because of defect in the medium through which the light would shine. And anything whatever that benumbs the nerves or clogs the blood, befogs the system and bedims the light of God, as certainly as that befogged lamp chimney bedims the light of the lamp.

Daniel lived in the darkest age of ancient Israel,—the age when it fell by the weight of its own iniquity. He also lived in the darkest age of ancient Babylon,—the age when Babylon also fell by the weight of its own iniquity. Daniel stood in the world as one of the professed people of God, through whom the light of God must shine in the darkness of the world of his day.

We live to-day in an age that corresponds to that of both Jerusalem and Babylon. To-day God calls his people out of Babylon, that they "be not partakers of her sins," and "receive not of her plagues." And all this happened for an example, and it is written for our admonition, upon whom the ends of the world

are come. Please, now, do not any more dare to sing "Dare to be a Daniel," unless you do really dare to be a Daniel.

Nobody had any difficulty in seeing the light where Daniel and his companions were. It shone clearly. The moral integrity which they had acquired through the word and Spirit of God shed its clear, distinct rays in every situation in which they were found. The light of this single principle of temperance and right living shone so clearly and so powerfully, in these boys, in contrast with the others, as to win the approval of the king's high officer.

All this is precisely what is wanted to-day in the darkness of the Babylon that surrounds us. Who of those to-day who profess to have the light of God for the world will defile themselves with the Babylonish meats and drinks of those around them? Who to-day, of all these, will not, in deed and in truth, "dare to be a Daniel"?

A. T. JONES.

EATING BETWEEN MEALS.

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



THE DOCTOR AND HIS PATIENTS.

Question.—How would you treat a sprain?

Answer.—The first thing to apply to a sprain is a bandage; that will prevent the pouring out of the blood, and can be applied right away, before you have time to get hot or cold water. The bandage will prevent swelling. You should apply a bandage quickly, even if you have to tear up your pocket handkerchief to make one, and apply it around the foot (if it is the foot, and that is the part generally sprained). Begin at the toes, or else they will swell. Then apply fomentations; then apply a cooling compress. The fomentation may be applied several times a day. Also put the sprained foot into a pail of hot water; as soon as the foot can tolerate hotter water pour in more; then pour in more. Put in the foot at 100 degrees. Then bring up the temperature to 110 degrees, and then higher. You may be able to get the temperature up to 125 or 130 degrees. Make the hot water as hot as possible, because hot water is very stimulating. Cold water is also stimulating, but hot water is more advantageous, because it maintains the circulation, and thus prevents swelling. After the hot water, apply the hot bandage, to prevent swelling. Then the next day begin the application of massage. This should be applied to the leg, and not to the ankle; but the second or third day a little massage may be applied to the ankle, simply by stroking or friction from below upward. Strong manipulation should be applied to the calf of the leg and to the muscles of the lower leg and the knee-joint. This should be flexed, (worked back and forth) and the knee-joint should be compressed upon the sides. There should also be strong friction on both sides of the limb upward. There are large lymphatics about the limbs, and these may be used as a sort of pump. As you move the hands upward, the movement causes a partial vacuum, which draws the lymph and the blood from below. On the fourth day you must also begin to move the joint; you must begin to make these movements early,—on the third or fourth day,—so that the joint will not get stiff; and by the seventh day, vigorous massage may be applied to the joint itself. When this plan is pursued, a sprain may be cured in ten days.

DR. J. H. KELLOGG.

THE BLESSING OF HEALTH.

It is our bounden duty to improve every blessing which God has given us to the best purposes. Fortunes thrown away may be restored, but wasted vitality never can be regained. The old-fashioned hour-glass furnished a good illustration of human life. So many sands are measured out to every one. The faster they are allowed to run out, so much nearer is the end of all. The glass is never turned. It measures one period, and then no more.

Too many give only their weakness and their sad hours and dark days to the service of the Master. The choicest gift that He has given them is spent in wantonness and sinful pleasure. When sickness comes, and the body is prostrated with disease, then the puny hands are lifted in prayer to God, and the sorry remnants of the shattered and broken life are laid upon the altar of sacrifice. The heyday of youthful vigour, and the sturdy strength of the noonday of life, is the time for the noblest service of God. He needs all the stout hearts and the strong hands for the building up of His kingdom.

A strict obedience to the laws of God is the best conservator of physical health. Stated periods of rest, temperance in all things, subjection of the passions, a patient and cheerful spirit—all these things are enjoined in the Scriptures, and all are necessary for the preservation of health.—*Selected.*

—:o:—

WHAT ONE GLASS OF WINE DID.

THE Duke of Orleans, the eldest son of King Louis Phillipe, was the inheritor of whatever rights the royal family could transmit. He was a fine young man—physically and intellectually noble. One morning he invited a few companions to breakfast with him, as he was about to take his departure from Paris to join his regiment. In the conviviality of the hour he drank a glass too much. He did not become intoxicated; he was not in any respect a dissipated man. But in the joyous hour he drank a glass too much. He lost his balance of both body and mind. Bidding adieu to his companions, he entered his carriage. But for that extra glass of wine he would have kept his seat. He leaped from the carriage. But for that extra glass of wine he would have alighted on his feet. He fell—his head struck the pavement. Senseless, bleeding, he was taken into a beer-shop, and died. That extra glass of wine everthrew the Orleans dynasty, confiscated their property, and sent the whole family into exile.—*National Temperance Advocate.*



"THE KING OF BEASTS AND BEASTLINESS."

WE gladly reprint the following article which appeared in the Calcutta "*Statesman*" under date of September 27, and which is credited to the "*New York Journal*." The article presents a health and temperance lesson as taught by the brute creation. It is a strong protest against the inroad that alcohol and all other evils are making to destroy the kingly life and character of man. When the beasts protest against being governed and controlled by any man who is less than a man, it is time to give serious reflection and consideration to the subject of true manhood.

"The lion knows nothing of abstract morality. But Mr. Bostock, professional trainer of wild beasts, is perfectly right when he says that lions and other savage animals can tell when the trainer who controls them begins to drink too much. Mr. Bostock tell us that the lion and the tiger, the lion especially, can tell if a man is a drunkard, or if he is addicted in other ways to bad habits that ruin health. He also mentions one trainer, the best in America in his day, now retired from business. This trainer began to drink, and although he was always perfectly sober when he entered the cage with lions, he saw that they were losing respect for him: he received various warnings and decided to give up lion-taming before the lions killed him.

Does the lion know anything about morality, chastity, drink, etc.? No. But the lion does know a great deal about firmness of character, force in the eye, determination in the voice and movement. A good lion tamer is a man of powerful magnetic force. He possesses absolute control of himself physically, and this control of himself gives him control of the lions. The lion detects the trainer who drinks, he detects the trainer who lives immorally, because drink and immorality destroy in man the qualities necessary to a good lion tamer.

A great majority of our readers are not lion tamers: we should not bore them with this dissertation but for the fact that Mr. Bostock's observations are useful to others than those who train lions. The qualities that make a lion tamer successful are the qualities that make every other man successful. To do your best work you need to keep at par, to keep your vital forces at the highest point. Whisky and immorality take the edge off human character; they weaken it in every spot from top to bottom. Firmness and self-control are diminished by foolish self-indulgence."

H. A.



NATURE'S WORSHIP.

THE following poem by Whittier was never included in the author's published works:—

THERE is a solemn hymn goes up
From Nature to the Lord above,
And offerings from her incense-cup
Are poured in gratitude and love:
And from each flower that lifts its eye
In modest silence in the shade
To the strong woods that kiss the sky
A thankful song of praise is made.
There is no solitude on earth—
"In every leaf there is a tongue"—
In every glen a voice of mirth—
From every hill a hymn is sung:
And every wild and hidden dell,
Where human footsteps never trod,
Is wafting songs of joy, which tell
The praises of their maker—God.
Each mountain gives an altar birth,
And has a shrine to worship given:
Each breeze which rises from the earth
Is loaded with a song of Heaven:
Each wave that leaps along the main
Sends solemn music on the air,
And winds which sweep o'er ocean's plain
Bear off their voice of grateful prayer.
Thus Earth's a temple vast and fair,
Filled with the glorious works of love,
When earth and sky and sea and air
Join in the praise of God above;
And still through countless coming years
Unwearied songs of praise shall roll
On plumes of love to Him who hears
The softest strain in Music's soul.

:o:

JOHN'S OPPORTUNITY.

JOHN GRANT, a strong healthy boy, eighteen years old, fairly good-looking, having an English high-school education a quick perception of business methods, and one year's experience in a large business establishment, had attained to the wage of sixteen shillings a week, and had no prospect of advance, so far as he could see.

The situation was freely discussed at home. His father was willing that John

should make a change if he was convinced that he could do better; so after reading advertisements, looking about the city for several days, and talking with friends, he found an opening in a large retail and wholesale ironmongery store. The salary would be but eight shillings a week for the first six months

Mr. Williams, the junior member of the firm, said to him: "I cannot promise you anything definite. The business is a good one to learn. You can make yourself a useful man to us by becoming thoroughly acquainted with all the details of the business; and as fast as you prove yourself capable, we will recognize your services in some way. We have already several bright young men who have learned the business, and their advancement would naturally come first. If you wish to come under these conditions, the place is open to you.

John accepted the position, as it offered him some chance of advancement; and as the complicated details of the business became more and more familiar, he felt that he was making progress. Yet a dozen others in the business were just as bright, and apparently had made the best use of their opportunities. Still he kept looking for some chance to do more.

By watching closely for several weeks every detail, he noticed that large lots of goods were constantly coming from abroad, and that Mr. Williams always attended the checking of the bills and marking of the goods. This seemed to him strange; for Mr. Williams was a very busy man, and had enough to do without looking after such minor matters. John soon found, however, much to his dismay, that these bills were made out in French or German, and that no one in the shop but Mr. Williams could decipher them.

John was not afraid even of two such formidable foes as French and German. He purchased text-books and began to study at once. By constant application, he was able, at the end of the year, to

make a bill of goods in either of the languages. He obtained access to the old bills, and made a special study of them. All this time he was doing his very best work in the shop, and often helped Mr. Williams in arranging the foreign goods.

One day a larger assortment than usual came in, much to the dismay of Mr. Williams, who exclaimed, "I don't see how I can spend the time to mark these goods."

"Let me do it," quietly remarked John.

"You?"

"Yes, sir; I think I can do it correctly."

"But these bills are in French."

"I know it, and I have been studying French and German. I think I can read any bill that we have ever had."

"Well, try it, and see how you can make out."

Mr. Williams watched him for a while, and then said: "You seem to know what you are about. If you can do this, all right. It will relieve me more than I can tell."

John did the work so satisfactorily that at the next importation the bill was handed to him as a matter of course.

One day, a month later, he was called into the office, and interviewed by both the active members of the firm. The senior member said: "In my forty years' experience in this business you are the first boy who has seen this opportunity and improved it. I had to do the work until Mr. Williams came; and one reason that he became a member of the firm was because he could attend to this part of the business. We want you to take charge of the foreign goods. It is an important position; in fact, it is a matter of necessity that we have some one who can do this work. You alone, of the twenty young men we have here, saw the place, and fitted yourself for it. We cannot pay you yet as much as we may pay you later; for it is necessary to prove your staying qualities, but we have little doubt they will be shown in due time. For the rest of the year we will pay you £2 a week. At the end of the year we will consider the matter again."

The result was that after John had been there five years, he received £360 a year, and had been sent to France and Germany. "John Grant will probably become a member of the firm by the time he is thirty years of age," Mr. Williams said to a friend. "He saw the opportunity, and fitted himself for it at some sacrifice, but it paid. It always pays."—*Youth's Companion*.

PARENTS AND CHILDREN.

THE future of society is indexed by the youth of to-day. Is the outlook flattering? Parents are bringing upon the stage of action children who will show in life and character the training they have received. Some will be ruined in one way, and some in another. Mismanagement by parents is swelling the ranks of Satan, and children are being lost to Christ.

Home religion is fearfully neglected. God requires parents, by self-control, by an example of solid character-building, to disseminate light within the immediate circle of their own little flock. No trifling, common conversation is to be indulged. God looks into every secret thing of life. By some a constant battle is maintained for self-control. Daily they strive silently and prayerfully against harshness of speech and temper. These strivings may never be appreciated by human beings. They may get no praise from human lips for keeping back the hasty words which sought for utterance.

The world will never see these conquests, and if it could, it would only despise the conquerors. But in heaven's record they are registered as overcomers. There is One who witnesses every secret combat and every silent victory, and He said, "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."

It is a serious solemn work to care for those for whom Christ has died, to teach children not to lavish their affections upon the things of this world, not to waste time and labour on that which is worth less than nothing. In order to educate their children aright, mothers must be learners in the school of Christ. The Christian mother will spend much time in prayer; for she will realize that her children are to be taught to be true to the government of God. With patience and forbearance they are to be trained; scolding and passionate reproof will never work reforms. Fathers and mothers commit a grievous sin when they educate their children to give way to temper by giving way to it themselves, and by training them according to wrong methods. Children are to be disciplined in a way that will enable them to take their place in the family of heaven.

Mothers, deal gently with your little ones. Christ was once a little child. For His sake honour the children. Look upon them as a sacred charge, not to be indulged, petted and idolized, but to be taught to live pure, noble lives. They are God's property; He loves them, and calls upon you to co-operate with Him in helping them to form perfect characters. The Lord requires perfection from His redeemed family. He calls for perfection in character-building. Fathers and mothers especially need to understand the best methods of training children, that they may co-operate with God.

The Lord has entrusted to parents a solemn, sacred work. They are to cultivate carefully the soil of the heart. Thus they may be labourers together with God. He expects them to guard and tend carefully the garden of their children's hearts. They are to sow the good seed, weeding out every unsightly plant. Every defect in character, every fault in the disposition, needs to be cut away; for if allowed to remain these will mar the beauty of the character.

God chose Abraham because He knew that he would cultivate home religion, and cause the name of the Lord to be revealed, feared, and loved: "I know him," He said, "that he will command his children and his household after him." He will not betray sacred trust by yielding to blind affection, which is opposed to the Lord's discipline.

But to-day the lines are too often placed in the hands of the children, and parents are guided by them. By blind indulgence a door is opened to the tempter.

God is our Lawgiver and King, and parents are to place themselves under His rule. This rule forbids all oppression from parents and all disobedience from children. The Lord is full of loving-kindness, mercy, and truth. His law is holy, just, and good, and must be obeyed by parents and children. The rules which should regulate the lives of parents and children flow from a heart of infinite love, and God's rich blessings will rest upon those parents who administer His law in their homes, and upon the children who obey this law. The combined influence of mercy and justice is to be felt. "Mercy and truth are met together; righteousness and peace have kissed each other." Households under this discipline will walk in the way of the Lord, to do justice and judgment.

MRS. E. G. WHITE

:o:

"I HEARD the glad Gospel of good will to men; I read, 'Whosoever,' again and again; I said to my soul, 'Can that promise be thine?' I then began hoping that Jesus was mine.

"O mercy surprising, He saves even me; Thy portion forever," He says, "I will be;" On His word I am resting—assurance divine—I'm hoping no longer; I know He is mine."

:o:

SPEAK GENTLY.

TRAIN the voices of your children. Do not let them grow up with harsh, disagreeable voices, which grate on the ear every time they speak. French parents are very particular about this, and that is one reason why we admire the manners of little French children. They are seldom rude and coarse when playing among themselves.

A learned writer says: "There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels; and it is very hard to get and keep it in the right tone."

One must start in youth and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. It is often in youth that one gets a voice or a tone that is sharp, and it sticks to one through life, and stirs up ill will and grief, and falls like a drop of gall on the sweet joys of home. Watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the pearl hid in the sea. A kind voice is to the heart what light is to the eye: "it is light that sings as well as shines."—*Trained Motherhood.*

KEEPING UP WITH THE CHILDREN.

A RECENT *Harper's Bazaar* has an editorial on "Keeping up with the Children." Reference is made to a woman in middle age in a frontier settlement who said, simply:—

"I have tried to keep up with the children. Father and I resolved, when our first boy was a baby, that stint and scrape and contrive as we might, we'd educate all that heaven sent us. And we have done what we could. I wasn't willing that my children should get ahead of me; I've tried to study their lessons with them, and to enter into their feelings. I don't want them to outstrip me in the race."

In her determined effort to keep step with her children in their intellectual development, she had in another direction builded better than she knew; for the children, boys and girls alike, had early been pressed into her service, and had, as she explained, "taken hold" of whatever was to be done.

The boys could make beds and set tables as well as draw water and split wood. The girls were good house-keepers, with a practical knowledge of cooking and laundry work—as essential in the outfit for life to the richest as to the poorest. Though the living in the household was plain, it was abundant, and the ideal set before the family was something nobler than a mere strife for wealth. Everything was open and above board. Books were read and prized in common, and so much was going on to interest everybody that there was no temptation to devour poisonous titbits in secret. So it came to pass that the keeping up with the children brought great good in its wake.

:o:

GO AFTER THE CHILDREN.

WHEN the shepherd carries the lambs in his bosom, he has little difficulty about leading the sheep. The women on whose little children the Saviour laid His hands in blessing, did not deny, or reject, or betray, or crucify their friend. They ministered to Him in life, they followed weeping as He went out to suffer, they were "last at His cross, and earliest at His grave."

He who grasps the key of childhood opens the doors of the home. Said a godly mother in parting from her son as he was leaving home to enter upon the ministry of the Gospel:—

"Others may tell you more in knowledge, but let me impress one thing upon you. Every time you lay your hand upon a child's head, you lay it upon his mother's heart."—*Selected.*

:o:

GETTING ACQUAINTED FOR JESUS' SAKE.

ONE of the first steps toward helping people spiritually is becoming acquainted with them. Just as a man needing a certain line of goods naturally turns first to the brand which he has seen oftenest advertised, so people in need of spiritual counsel will think first of their Christian acquaintances whose attitude is most open to inviting them.—*S. S. Times.*

CHILDREN'S PAGE.



CHILD'S EVENING PRAYER.

Jesus, tender Shepherd, hear me,
 Bless Thy little lamb to-night;
 Through the darkness be Thou near me,
 Keep me safe till morning light.
 All this day Thy hand hath led me,
 And I thank Thee for Thy care;
 Thou hast warmed me, clothed me, fed me,
 Listen to my evening prayer.
 May my sins be all forgiven,
 Bless the friends I love so well;
 Take me home at last to heaven,
 Happy there with Thee to dwell.

—Selected.

"FEED MY LAMBS."

THESE precious words were spoken by Jesus. One morning just before Jesus was taken out of this world to live again with His Father in heaven, He went down to the sea-side and saw His disciples fishing. "Then Jesus saith unto them, chil-

dren have ye any meat? They answered Him, No. . . . Jesus saith unto them, come and dine." He had prepared breakfast for them, because He knew they had been out on the sea all night, and that they were weary and hungry.

After they had finished their breakfast, Jesus turned to Peter, and said, "Simon Peter, . . . lovest thou me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love thee. He saith unto him, Feed my lambs."

Dear children, you will not think it strange that Jesus, the Good Shepherd, should call little children the lambs of His flock, when you remember that when He was a little child, He was called a Lamb also. He was the Lamb of God. And when Jesus the Lamb of God was born in a manger, an angel of God came down from heaven, and told the shepherds in the fields of Bethlehem, who were keeping

watch over their flocks by night, that another little Lamb was born unto them, who should grow up to be the Good Shepherd of the sheep.

"While shepherds watched their flocks by night
 All seated on the ground,
 The angel of the Lord came down,
 And glory shone around.

"Fear not" said he—for mighty dread
 Had seized their troubled mind,—
 "Glad tidings of great joy I bring
 To you and all mankind."

As Jesus grew up into manhood, He became a shepherd. He said to the people, "I am the Good Shepherd: the Good Shepherd giveth His life for the sheep." He was kind, tender and loving to His flock, and He had a special care for His little lambs.

Mothers brought their little children to Jesus, and asked Him to take them up and hold them close to His loving breast, just as a kind and loving shepherd cares for and carries the little lambs of his flock. But one day when the children were coming to Jesus, His disciples told them not to come. "But Jesus said, suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

Little children may always go to Jesus, because He is their tender shepherd. We read that "He shall gather the lambs with His arm, and carry them in His bosom." I have often watched the kindly shepherds as they were taking their flocks to pasture, and have been so pleased to see a shepherd lift up a poor, weak, tired little lamb and carry it. Now that is just what Jesus loves to do for His little children, who are the lambs of His flock.

H. A.

LOVING BACK.

LITTLE Alice was playing with her doll while her mother was writing. When her mother had finished the writing, she told Alice that she might come and sit on her lap, and Alice said:—

"I'm so glad! I wanted to love you so much, mamma."

"Did you, darling?" and she clasped her tenderly. "I am very glad that my little girl loves me so, but I fancy that you were not very lonely while I was writing; you and dolly seemed to be having a happy time together."

"Yes mamma, we were; but after a while I got tired of loving her."

"And why?"

"Oh, just because she never loves me back!"

"And is that why you love me?"

"That is one why, mamma; but not the first one, nor the best."

"And what is the first and best?"

"Why, mamma, don't you guess?" and the blue eyes grew very bright and earnest. "It's because you loved me when I was too little to love you back. That's why I love you so."

That was a very good reason, and even mamma herself could not have given a better one. That is one reason also, why we should love the dear Lord, because He first loved us, and died to redeem us from sin.—*Our Little People.*

—:o:—

ALONG THE WAY.

As Mina and Hattie Laey were walking along one morning, Laura Holt came running after them and called out:—

"O girls, do wait for me!"

The girls waited, and as Laura came up, she hurried to tell them what was in her mind.

"Maggie Fay is sick. It's harder for her than for most girls to stay in the house. What can we do for her?"

"We're going right by there before we go home," said Hattie. "If we only had something nice to take her, I'd be glad."

"But we haven't anything, and can't get a thing before we go home," Mina answered.

It was a village street along which the girls walked, and Hattie, who wanted to show her good feeling at once, looked about her to see what she could do. Her eye fell on some golden-rod growing not far away.

"We can take her a big bunch of golden-rod," she said quickly.

"But that's such common stuff," replied Laura Holt.

"If we take time to gather it and carry it to her, Maggie will know that we care about her, anyhow," said Hattie. "It's right along our way, and we can get that if not anything else. Let's get the nicest that we can as we go."

And so they did. And when they reached Maggie's house, they had a beautiful bunch, and Maggie was so pleased with their kind thought that she

was happy over it all the afternoon. It is worth while to take what can be found along the way, rather than to wait for what can't be had—*Weekly Welcome.*

—:o:—

A SUNSHINY LIFE.

ROSE DELAND was a charming child and had many friends who loved her. But it was not because she was beautiful, and well dressed, and graceful in form, that they loved her; it was because she was always kind and thoughtful to those about her.

Rose would speak as politely to the servants as if they had been her own guests, and the servants all loved to do her will.

"It is no trouble to wait on Miss Rose," Bridget would say; "the dear child is so well pleased with whatever we do."

Rose's choice of an intimate friend surprised all, even papa and mama. It was Mary Ellis, the little girl round the corner, who wore black for her dear papa, and who was a cripple. Every joy that she had must be shared with Mary, and Mary whose young life had been very full of sorrow, loved Rose more dearly than words could tell.

On the morning of Rose's tenth birthday she was told by her father to come into the garden. There she saw a beautiful pony standing tied to a tree.

"O papa!" was all she could say.

"My daughter," papa said, "it is my pleasure to give you this pony as a birthday gift, and I know you will treat it with gentleness."

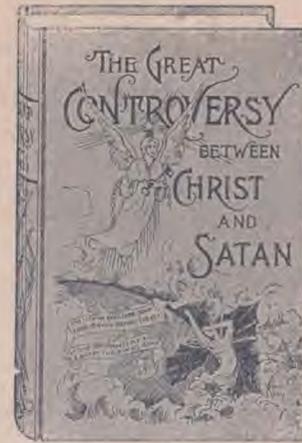
Rose clasped both arms tightly about her father's neck. "Mary shall have the first ride," she whispered.

An hour later the pony stood before Mrs. Ellis's door, and timid Mary was being lifted upon his back. What a happy day it was to the children! And the pony sometimes gave his head a little nod, as much as to say, he too enjoyed the exercise.

If there is love and happiness in our hearts how quickly it shows itself in our actions towards others.

Just as the sun, day after day, lights and warms the earth, so God's love in our hearts makes sunshine in the lives of those about us.

Dear children let us like Rose, make it our thought to share with others any special gift which we enjoy.—*Selected.*



THE GREAT CONTROVERSY.

A study of the conflict between Christ and Satan, as revealed in history and prophecy from the Fall of Jerusalem to the Earth made New.

By Mrs. E. G. White.

The chapters on the Reformation are full of practical help, and the dangers of our own time

and the future are pointed out in the chapters on "The Agency of Evil Spirits," "Spiritualism," "Character and Aims of the Papacy," "The Impending Conflict," "Scriptures a Safeguard," the "Time of Trouble," etc. Over 700 pages, forty illustrations. Many thousand copies have been sold. It is sold by subscription, but where none of our agents are, we will send it by Post, V.-P.P., Cloth Gilt Rs. 10.

Steps to Christ.

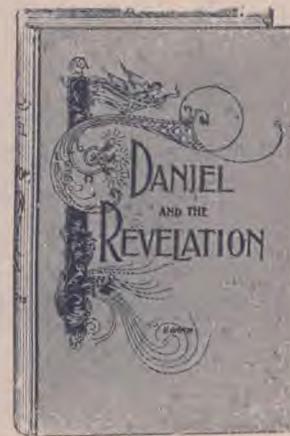
By Mrs. E. G. White.

FROM SHADOW TO SUNSHINE STEP BY STEP, From "The Love of God" and "The Sinner's Need" to "Rejoicing in the Lord."

A Book that has cheered many a discouraged heart. One Presbyterian minister's appreciation of this book led him to purchase at one time 300 copies to use in his pastoral work.

PUBLISHED IN FIFTEEN LANGUAGES.

Illustrated, 157 pages. Rs. 1-8.



DANIEL = = AND THE = REVELATION,

OR THE RESPONSE OF HISTORY TO THE

Voice of Prophecy. BY URIAH SMITH.

130th Thousand.

A STUDY of these Books of Prophecy, chapter by chapter, showing their historical fulfilment. A book which has won many sceptics and infidels to faith in Divine Inspiration. We are now living in thrilling times, and prophecy is fulfilling. Yet these two books of Scripture are generally neglected, as though not full of light for all people. This book is sold by subscription by our agent, but where no agent is at present, we will send the book by post, V.-P.P., Cloth Gilt Rs. 10.

Ministration of Angels.

THEIR work as revealed in Scripture is described, and to this is added a study of the ORIGIN, HISTORY AND DESTINY OF SATAN.

144 Pages, paper cover As. 12.

Address all orders to— INTERNATIONAL TRACT SOCIETY, 39-1 FREE SCHOOL STREET, CALCUTTA.

THE
ORIENTAL WATCHMAN

PUBLISHED MONTHLY AT

39-1, Free School St., Calcutta.

Price of Subscription:

One Year, Post Free Rs. 2.

PAYABLE IN ADVANCE.

We send out papers only to subscribers. If persons receive *The Oriental Watchman*, who have not ordered it, they are not indebted to the office; it is sent to them by some friend, and they will not be called upon to pay for it. Please read the papers you may receive, and hand them to your friends to read.

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.

"O TASTE and see that the Lord is good: blessed is the man that trusteth in Him."

"Thy words were found and I did eat them: and Thy word was unto me the joy and rejoicing of my heart."

"How sweet are Thy words unto my taste! Yea, sweeter than honey to my mouth." "Thy Word is very pure: therefore Thy servant loveth it."

"My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health [or medicine] to all their flesh."

Defending the Word. It is not uncommon to find men who are professedly the children of God, who believe that their mission in life is to defend the Word of God. You can see them in the public squares and in the market places holding controversy, and in heated argument and discussion, endeavouring to prove to infidel hearts that the Word of God is divinely inspired. Many men have worn themselves out in such practices, while conscientiously believing that they were doing God service.

The Word a Defender.—All who conceive the mistaken idea of what their mission is, and use up their zeal in seeking to defend the Word of God, reveal very clearly that their zeal is not according to knowledge. They show a lack of knowledge in what the Word of God really is. The Word of God is not only able to defend itself, but it is able to defend all who put their trust

in it. It is the "Sword of the Spirit" and "mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

The Word is Living and Energetic.—"The weapons of our warfare are not carnal," but spiritual. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." It is presumption for any man to think that he can by argument and controversy confirm the Word. The words of Christ are spirit and life "unto those that find them, and health [or medicine] to all their flesh." But the medicine which Christ, the Physician supplies does not need testimonials from men. It is unlike the quack prescriptions which flood the markets, because, by virtue of what it is, it is its own advertiser. Because the Word of God is life, it is also life-giving. "For the Word of God is quick and powerful, [living and energetic] and sharper than any twoedged sword."

Criticizing the Word.—Infidels and atheists are not the only sources from which criticism of the Word comes. Even in the religious world, among those who are called expositors of the Word, there are those who indulge in what is known as "Higher Criticism." We do not know why it should be called "Higher Criticism," for any criticism of the Word of God comes not from above but from below, and at the best is really only a religious form of infidelity and skepticism.

Between the work of "Higher Criticism," lower criticism, and all criticism in general, the Word of God is very much dissected. It is argued by some that the story of creation, as told by inspiration, is an utter impossibility as proved by "modern scientists." Others say that the story of the flood, the experiences of Jonah and the fish, and the life-history of Joseph and Daniel, are simply recorded to make the Word of God spicy. But the Word of God does not need to be spiced with any thing to make it palatable. "How sweet are Thy words unto my taste! Yea, sweeter than honey to my mouth."

Proving the Word.—In order to convince any one of the inspiration of the Bible, it is only necessary to ask them to prove it by appropriating it. Invite them to "taste and see;" for they can only receive the life that the Word of God contains, by eating it. Suppose a hungry man should come to your house, and you

should offer him bread to eat. But he, not having seen bread before, should refuse to take it because he could not see the life in it. You might argue with him that the bread contained life, but you could not show him the life contained in the bread, even though you should, in examining it before him, break it into pieces. He could still say, because I do not see any life, I refuse to believe it contains life. Then you would say, your unbelief will cause you to remain hungry. But if you are willing to eat the bread and assimilate it, you will find that it will give you a renewal of life and vitality.

It is even so with the spiritual bread, the Word of God. The more it is dissected, the more difficult it is to find the life in it. Men in criticizing it, breaking and tearing it to pieces, are "wresting the Scriptures to their own destruction." They are questioning and doubting their only means of life. "Thy Words were found and I did eat them; and Thy Word was unto me the joy and rejoicing of my heart."

H. A.

—30—

"TASTE AND SEE."

THERE is a scientific way of finding out the character of a fruit tree. One may examine every feature of every leaf according to the directions given in a book of botany. Every part of the tree may be subjected to examination. The bark, the fiber, the sap, the roots are all noted, and the results tabulated. The tree may then be named and classed according to the book. Another way is to taste the fruit. One who knows nothing about botany can tell the difference between a crab tree and a tree of fine, delicious fruit. There is no argument against experience. So the Gospel puts the proof of itself within reach of every one. The Greek and Hebrew lexicon and grammar are good for those who know how to use them. But they will not give much help in the effort to find out God. They will not open the spiritual element in the Word of God.

This Gospel is a great fruit-bearing tree. Taste the fruit, and see whether it is good. Many have tried it in this way, and they come up from the east and from the west, from the north and from the south, and without one dissenting voice they bear witness that it is the power of God unto salvation. No man can walk with God and walk in darkness.—*Christian Advocate*.