

THE ORIENTAL WATCHMAN

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

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THE SABBATH DAY BLESSING.

CHIEF and first among the many blessings God has conferred upon the human family is the blessing of the Seventh-day Sabbath. Its sacred hours are filled and richly laden with the Edenic fragrance of Him who is the Lily of the valley, the fairest among ten-thousand, and altogether lovely. The divine hallowing presence of creation's King, and the sanctifying influences of His blessed life make the Sabbath, a gift, both royal and beneficial.

When Jesus Christ who is the "Lord of the Sabbath," walked with His disciples, He said, "The Sabbath, was made for man." And because the Sabbath was made for man, it therefore belongs to him. Let us go back to the time when the Sabbath was made and given to man. "In the beginning God created the heavens and the earth." The beautiful story, of crea-



for man, the crowning work of God's creative power. "And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth-day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made."

The true meaning of sanctification is "to be set apart for holy use," thus we see that God in the beginning set apart for holy use the seventh day. He set it apart from the other six days, and having thus set it apart He gave it to mankind. It was the seal of a finished work; for "thus the heavens and the

earth were finished." The Sabbath therefore became a perfect seal, of forth the work of God in paradisising this earth so that it might be a perfect home

a perfect creation, given to a perfect man.

Now as God was in Christ creating all things for His glory; so "God was in Christ reconciling the world unto Himself," and the work of redemption was wrought by the power of creation. So we read, "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."

When a man becomes a new creature, and is set apart from his sins for holy use, he will also be entitled to receive, by virtue of his new birth, his birthright, or the seal of the living God, which is the seventh day Sabbath. And the sanctified Sabbath thus received becomes a sign of sanctification even as the Lord hath spoken. "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Therefore, "Remember the Sabbath day, to keep it holy. Six days, shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." H. A.

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THE SABBATH AS A MEMORIAL.

WHEN God had finished the creation of the heavens and the earth, He instituted the Sabbath to commemorate that infinite work. This is plainly taught in Gen. 2:3, and Ex. 20:11. Yet it is said that when He raised His Son from the dead He determined that the Sabbath should thenceforth commemorate that event, and so changed the institution from the day on which He rested from His creative work to the day on which He raised Christ; but nothing of this kind is stated in the Bible.

To show the absurdity of this view, I will suppose that, instead of ordaining an institution to commemorate His creative work, he had set up a literal monument for that purpose. Thus, the heavens and the earth being finished, God erected a monument with the following inscription: "In six days God created the heavens and the earth, and rested on the seventh. This monument was erected to commemorate that work." However, when the Father raised His Son from the dead, He thought it good to make an addition to the words upon this monument, and under the origi-

nal inscription He placed a second, which reads thus: "God raised His Son from the dead on the first day of the week. This monument was erected to commemorate that event."

This illustrates the case of those who say that the Sabbath commemorates the creation of the world and the resurrection of Christ; but whoever reads the *two* inscriptions on the *same* monument will say that one of them is a falsehood, for they contradict each other; and it would not be difficult to determine that the untruth is in the second inscription. Others think to remedy this difficulty by the statement that He removed the *original* inscription and *then* engraved the second. This does not *avoid* the falsehood, it only *hides* it in the case of those who do not think; while thoughtful men will say, "This monument was not erected to commemorate the resurrection of Christ, for it had been standing four thousand years when He was raised from the dead."

If the Great Architect lacked materials He might have demolished the original monument and used its stone to erect another and on it He would have written the second inscription. This is what many assert that He did. In that case He declares the first event no longer worthy to be commemorated, and the original monument no longer worthy to exist. This is to say, that the creation of the heavens and the earth is no longer worthy of commemoration, and the Sabbatic institution no longer worthy to be hallowed.

The resurrection of Christ is worthy of a divine memorial; but it is not necessary to inscribe a falsehood upon the memorial of creation, nor yet to destroy that memorial, in order to secure a memorial of Christ's resurrection. As the Lord's Supper commemorates the death of Christ, so does baptism commemorate His resurrection. Rom. 6:1-5; Col. 2:12; 1 Pet. 3:21. While the *Sabbath* remains the *memorial* of creation.—*J. N. Andrews.*

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"LORD'S DAY."

WHAT is the meaning of this term? It is applied by Christians, generally, to the first day of the week, or Sunday; but have they the right, we mean *scriptural* right, to do this? What says the Bible? We find the term used but once in the whole Word of God. This is in the following text: "I was in the Spirit on the Lord's day." Rev. 1:10. But the context does not tell us what day this was. Neither does the apostle give us any light in his Gospel narrative, which was written one

or two years subsequent to the Revelation, though he does mention the first day of the week. See John 20:1, 19. No other Bible writer uses the term Lord's day. In the absence of all Bible evidence, is it not the height of assumption to apply the term to the first day of the week? "But," says one, "has not the Lord one day that He calls His?" We reply, Certainly; Ex. 20:10 states, "The *seventh* day is the Sabbath of the Lord thy God." Isa. 58:13 calls the Sabbath, or seventh day of the week, "His [or God's] holy day;" our Saviour says, "The Son of man is Lord also of the Sabbath." Mark 2:28. Now candidly, dear reader, are we not forced to the conclusion that the seventh-day Sabbath is at once both "the Sabbath of the Lord thy God" and the "Lord's day?" E. J. WAGGONER.

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CHRIST.

He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, He is bread;
If any be a bondman, he is free;
If any be but weak, How strong is He!
To dead men, life He is; to sick men health;
To blind men sight, and to the needy,
wealth;
A pleasure without loss, a treasure without
stealth.

—Giles Fletcher.

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NOT THE OUTSIDE BUT INSIDE.

It is not what is outside of us, but what is *inside*, that makes us Christians and keeps us so.

If you think you could be a better Christian if they were better brethren and sisters in the church, you greatly mistake. It is just the other way: if you were a better Christian, you would find better brethren and sisters in the church.

If you think you could do better if only you had better neighbours, you greatly mistake. The truth is that if you would do better, you would have better neighbours. And if you were a better Christian, you would do better. You must *be* better before you can do better.

Christianity does not come from ourselves, nor from anybody nor anything that is around us. It comes down straight from heaven to every soul who will receive it. And having its source in heaven, it is not, and cannot be, affected by anything that is of earth.

Thus the Christian has joy in sorrow, peace in perplexity, riches in poverty, society in loneliness, and friendship among strangers and even enemies.

A. T. JONES.



THE FATE OF THE LOST.

THE principles of kindness, mercy, and love, taught and exemplified by our Saviour, are a transcript of the will and character of God. Christ declared that He taught nothing except that which He had received from His Father. The principles of the divine government are in perfect harmony with the Saviour's precept, "Love your enemies." God executes justice upon the wicked, for the good of the universe, and even for the good of those upon whom His judgments are visited. He would make them happy if He could do so in accordance with the laws of His government and the justice of His character. He surrounds them with the tokens of His love, He grants them a knowledge of His law, and follows them with the offers of His mercy; but they despise His love, make void His law, and reject His mercy.

A life of rebellion against God has unfitted them for heaven. Its purity, holiness and peace would be torture to them; the glory of God would be a consuming fire. They would long to flee from that holy place. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them. The destiny of the wicked is fixed by their own choice. Their exclusion from heaven is voluntary with themselves, and just and merciful on the part of God.

God's Mercy in Punishment.

Like the waters of the flood, the fires of the great day declare God's verdict that the wicked are incurable. They have no disposition to submit to divine authority. Their will has been exercised in revolt; and when life is ended, it is too late to turn the current of their thoughts in the opposite direction,—too late to turn from transgression to obedience, from hatred to love.

In sparing the life of Cain, the murderer, God gave the world an example of what would be the result of permitting the sinner to live, to continue a course of unbridled iniquity. Through the influence of Cain's teaching and example multitudes of his descendants were led into sin, until "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil con-

tinually." "The earth also was corrupt before God, and the earth was filled with violence." Gen. 6:5, 11.

In mercy to the world, God blotted out its wicked inhabitants in Noah's time. In mercy He destroyed the corrupt dwellers in Sodom. Through the deceptive power of Satan, the workers of iniquity obtain sympathy and admiration, and are thus constantly leading others to rebellion. It was so in Cain's and in Noah's day, and in the time of Abraham and Lot; it is so in our time. It is in mercy to the universe that God will finally destroy the rejecters of His grace.

"The Wages of Sin is Death."

"But the gift of God is eternal life through Jesus Christ our Lord." While life is the inheritance of the righteous, death is the portion of the wicked. Moses declared to Israel, "I have set before thee this day life and good, and death and evil." The death referred to in these scriptures is not that pronounced upon Adam, for all mankind suffer the penalty of his transgression. It is the "second death" that is placed in contrast with everlasting life.

In consequence of Adam's sin, death passed upon the whole human race. All alike go down into the grave. And through the provisions of the plan of salvation, all are to be brought forth from their graves. "There shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15); "for as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. But a distinction is made between the two classes that are brought forth. "All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. They who have been "accounted worthy" of the resurrection of life are "blessed and holy." "On such the second death hath no power." But those who have not, through repentance and faith, secured pardon, must receive the penalty of transgression,— "the wages of sin." They suffer punishment varying in duration and intensity, "according to their works," but finally ending in the second death. Since it is impossible for God, consistently with His justice and mercy, to save the sinner in his sins, He deprives him of the existence which his transgressions have forfeited, and of which he has proved himself unworthy. Says an inspired writer, "Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall

not be." And another declares, "They shall be as though they had not been." Psa. 38:10; Obad. 16. Covered with infamy they sink into hopeless, eternal oblivion.

Thus will be made an end of sin, with all the woe and ruin which have resulted from it. Says the Psalmist: "Thou has, destroyed the wicked, Thou hast put out their name for ever and ever. O thou enemy, destructions are come to a perpetual end." John, in the Revelation looking forward to the eternal state, hears a universal anthem of praise, undisturbed by one note of discord. Every creature in heaven and earth was heard ascribing glory to God. Rev. 5:13. There will then be no lost souls to blaspheme God, as they writhe in never-ending torment; no wretched beings in hell will mingle their shrieks with the songs of the saved.

Upon the fundamental error of natural immortality rests the doctrine of consciousness in death, a doctrine, like eternal torment opposed to the teachings of the Scriptures, to the dictates of reason, and to our feelings of humanity. According to the popular belief, the redeemed in heaven are acquainted with all that takes place on the earth, and especially with the lives of the friends whom they have left behind. But how could it be a source of happiness to the dead to know the troubles of the living, to witness the sins committed by their own loved ones, and to see them enduring all the sorrows, disappointments, and anguish of life? How much of heaven's bliss would be enjoyed by those who were hovering over their friends on earth? And how utterly revolting is the belief that as soon as the breath leaves the body, the soul of the impenitent is consigned to the flames of hell! To what depths of anguish must those be plunged who see their friends passing to the grave unprepared to enter upon an eternity of woe and sin? Many have been driven to insanity by this harrowing thought.

What say the Scriptures concerning these things?

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. 146:4.

"The living know that they shall die; but the dead know not anything." "Their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun." "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:5, 6, 10.

"In death there is no remembrance of Thee; in the grave who shall give Thee thanks."

"The dead praise not the Lord, neither any that go down into silence." Psa. 6:5; 115:17.

Peter, on the day of Pentecost, declared that the patriarch David "is both dead and buried, and his sepulchre is with us unto this day." "For David is not ascended into the heavens." The fact that David remains in the grave until the resurrection, proves that the righteous do not go to heaven at death. It is only through the resurrection, and by virtue of the fact that Christ has risen, that David can at last sit at the right hand of God. Acts 2:29, 34.

And said Paul: "If the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 6-18. If for four thousand years the righteous had gone directly to heaven at death, how could Paul have said that if there is no resurrection, "they which have fallen asleep in Christ are perished"? No resurrection would be necessary.

Nowhere in the sacred Scriptures is found the statement that the righteous go to their reward or the wicked to their punishment at death. The patriarchs and prophets have left no such assurance. Christ and His apostles have given no hint of it. The Bible clearly teaches that the dead do not immediately go to heaven. They are represented as sleeping until the resurrection. 1 Thess. 4:14; Job. 14:10-12. In the very day when the silver cord is loosed and the golden bowl broken (Ecc. 12:6), man's thoughts perish. They that go down to the grave are in silence. They know no more of anything that is done under the sun. Job. 14:21. Blessed rest for the weary righteous! Time, be it long or short, is but a moment to them. They sleep, they are awakened by the trump of God to a glorious immortality. "For the trumpet shall sound, and the dead shall be raised incorruptible. . . . So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory." 1 Cor. 15:52-55. As they are called forth from their deep slumber, they begin to think just where they ceased. The last sensation was the pang of death, the last thought that they were falling beneath the power of the grave. When they arise from the tomb, their first glad thought will be echoed in the triumphal shout, "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:55.

MRS. E. G. WHITE.

A LOST SOUL'S LAMENT.

It was morning, and the Spirit touched the portal of my heart,

Saying, "Rise and open to me." But I answered, "Nay; depart!

The world with all its pleasure and its beauty I must see;

Some more convenient season I will call again for Thee."

"Some more convenient season!" How the morning hours flew by!

Not a thorn was in my pathway, not a cloud was in my sky:

The world was full of gladness, and my heart was gay with song.

"O, stay me not to listen now: the day will yet be long."

It was noontide, and the joys of early morn had passed away:

I was labouring and fretting 'neath the burden of the day,

When the Spirit softly whispered, "Listen Soul, to my request:

Thou art weary, heavy laden: come, and I will give thee rest."

But the road was broad I walked in, set with pleasures bright and fair;

And he showed a narrow pathway,—nothing but a cross was there,—

So I answered: "Wealth and honour, name and fame I hope to win:

But some more convenient season I will rise and let Thee in."

It was evening: I was weary of my vain and wasted life,—

Weary of its empty honours, of its jealousy and strife.

Welcome then would be the Spirit, but I called and called in vain:

Sorrowful, He had departed, and He never came again

Thus for naught I sold my birthright, and now I lie unblest

Where the wicked cease from troubling, and the weary are at rest.

No hope have they who laid me down to sleep beneath the sod,

Where I wait my final summons to the judgment bar of God.

ELIZABETH ROSSER.

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THE THIEF ON THE CROSS.

"AND Jesus said unto him, verily I say unto thee, To day shalt thou be with Me in Paradise." Luke 23:43. These words of Jesus to the dying thief are clung to by believers in inherent immortality as furnishing proof of the consciousness of the dead, and their entering upon their reward immediately at death. And to a careless and superficial reader, they might seem to contain some evidence in this direction. But by carefully examining the text and comparing it with other scripture, it is found to contain no support for the pagan idea of man's natural immortality. This is clear for several reasons.

In the first place, the thief did not ask to be remembered until Jesus came

"into" His kingdom, and this is at the second coming of Christ. 2 Tim 4:1; Matt. 25:31. *Then* is when He sits upon His throne in His kingdom. *Then* is when the righteous are rewarded, and will shine as the sun in the kingdom. Matt. 16:27; 13:40-43. It was at this time the thief asked that he might be remembered, and this the Saviour promised.

Again, the death of Jesus was something more than His humanity. The sacrifice was divine as well. He gave *all* there was of Him; He made no reserve. He made "His soul an offering for sin." Isa 53:10. But His soul was not *left* in *hades*. He arose a conqueror. But it was not until the third day that the celestial visitant descended and broke the cements of the sepulchre, and called Him forth. It was, therefore, impossible for Him to be with the thief on the day of His death in Paradise, or around the throne of His Father. (See 2 Cor. 12:2; Rev. 2:7; 22:1, 2.) And that He was not in Paradise with His Father till after His resurrection, is rendered absolutely certain by the Saviour Himself. When Mary, on the morning of His resurrection, recognized Him, and in joy was about to embrace Him, He said, "Touch Me not; for I am *not yet ascended to My Father*." John 20:17. Here we are plainly told that Jesus *was not there*.

And the *thief was not there*. Death by crucifixion was a slow, lingering death; and those who suffered the infliction of this punishment frequently lived for a number of days. Jesus, crushed by the weight of sin, died the same day, which was such a remarkable event that when Pilate heard of it he marvelled that He was "*already dead*." Mark. 15:44. And he could not believe such a thing to be true until the report was confirmed by the centurion who saw Him die. Verse 45.

Jesus was removed from the cross near the close of the day, and the thieves were both *living* then, for which reason they brake their legs, so that when removed from the cross, in harmony with Jewish tradition, they could not escape. John. 19:31, 32. It is, therefore, quite unlikely that the thief died on the day he was crucified, hence could not have met the Saviour in paradise that day.

That which has given rise to the controversy concerning the meaning of the text, is the unfortunate manner in which it is punctuated. The *very words* of the Bible in the original languages in which it was written, are, in the mind of the writer, inspired. But at that time there were no punctuation marks, hence the marks of

punctuation are not inspired. The Greek is written without these. The comma came into use near the close of the fifteenth century, and when the Bible was translated, they placed the comma in the texts as their judgment dictated. Later, it has been more fully punctuated. In this case, as well as some others, the judgment of those who have done this work was faulty. They interpreted what God said according to their belief, and punctuated accordingly. Had they placed the comma *after* the "to-day" instead of *before*, it would have then read in harmony with the teaching of the Bible throughout. It would then read, "Verily I say unto thee to-day, shalt thou be with Me in Paradise." That is, Jesus told the thief *that day*, while He Himself was dying, that he, the thief, *would be* with Him in Paradise. This is what the text says.

Rotherham, in his most excellent translation of the New Testament, translates and punctuates the text thus: "And Jesus said to him, Verily, to thee I say, this day with Me shalt thou be in the Paradise." Then he adds the following foot-note:—

It is left for the reader to determine whether the words "this day" should be joined (a) with the former part of the sentence, or (b) with the latter. In favor of (a) may be urged (1) the fact that *semper*, "this day" does not always stand first in the clause to which it belongs (see Luke 2:11; 5:26; 22:34; Acts 20:26; 22:3; 24:21; 26:29); (2) that being essentially a demonstrative word, it will bear any reasonable stress which may be laid upon it, whether it be placed before or after the words which it qualifies; (3) that it is far from meaningless if regarded as belonging to the opening words of asseveration.

(Thou dost ask to be remembered then; verily thou art assured now. As on this the day of My weakness and shame, thou hast faith to ask I this day have authority to answer); (4) that the latter part of the verse is thus left free to refer to the very matter of the supplicant's request ("Thou dost ask to be remembered when I come in My kingdom; thou shalt be remembered then: and with distinguished favour; thou shalt be in My kingdom; shalt be with Me in the very Paradise of My kingdom, in the garden of the Lord . . . in the most central and blessed part of the coming kingdom, of which thou dost believe Me to be the destined King.")

This makes the text clear, and in harmony with the Scriptures throughout. And what faith it revealed as being in the heart of the thief! While the priests, rulers, and all the angry mob were taunting the dying Saviour; while hope had expired in the hearts of His chosen disciples; while shame and ignominy were being heaped upon the head of Jesus, and He Himself dying—the faith of the thief looked through and beyond all this, be-

lieved Him a king, believed that He would live and reign as sovereign in a coming kingdom, and requested that in that hour of complete triumph over every foe, he might have a place with Him among the victors. And it was granted. Reader, will you and I be there with the penitent, pardoned thief?

G. B. THOMPSON.

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JUDGMENT.

Judge not, that ye be not judged.--Jesus.
Let us not therefore judge one another any more--Paul.

I WOULD not be conscience for him,
Nor his destiny control;
I to God can give no ransom
For the errors of his soul.
I can only point him upward,
With a prayer or cheering word,
Where the heart of Christ, the Saviour,
For the sins of men is stirred.

I would not be conscience for him;
I his keeper cannot be;
He alone can give his service,
Tender, lovingly, and free;
He alone can give the answer
To the Saviour's loving call!

I can only love and counsel,—
Love and counsel,—that is all.
I would not be conscience for him;
Power to keep him, I'm not given,
And I cannot change the record
Of the angels' books in heaven.

He alone to God can answer
For the treasure of his soul;
And it is not mine to judge him,
Not to order or control.

I would not be conscience for him;
Should his footsteps go astray,
I have not the power to turn him,
Keep him in the narrow way.
I can only counsel with him,
Sorrow with him should he fall:
I can only love and pity,—
Love and counsel,—that is all.

L. D. SANTEE

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WHERE ARE THE DEAD?

To this question the Bible makes reply that the dead are in their graves. Says the Saviour: "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." John 5:28, 29. When lamenting for his son whom he supposed to be dead, Jacob said, "I will go down into the grave unto my son." Gen. 37:35

To king Josiah the Lord sent this message: "I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place." 2 Kings 22:20.

On the day of Pentecost the Apostle Peter based an argument in proof of the resurrection of Christ upon the fact that

David was still in his grave. He said: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." "For David is not ascended into the heavens." Acts 2:29, 34.

But perhaps the clearest testimony upon this question in all the Word of God is found in the book of Job. When brought face to face with death, the patriarch considered this question, thus: "Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" And again he asks, "If a man die, shall he live again?" And then, filled with the spirit of inspiration, he triumphantly exclaims: "All the days of my appointed time will I wait, till my change come. Thou shalt call and I will answer Thee; Thou wilt have a desire to the work of Thine hands." Job 14:10, 14, 15.

Just what the patriarch meant by awaiting his change is made clear by the thirteenth verse of the seventeenth chapter: "If I wait, the grave is mine house." He would in the grave await the resurrection, when he, in common with all who are in their graves, shall hear the voice of the Son of God. John 5:25. The change of which he spoke was not the change that takes place at death, as some have imagined, but the change spoken of by the apostle in 1 Cor. 15:51-53: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Glorious change! And sublime the faith that more than thirty-three centuries ago,—more than fifteen centuries before Christ met and conquered death and the grave,—made it the sheet anchor of the soul.

C. P. BOLLMAN.

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LIFE ONLY IN CHRIST.

"For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory," Col. 3:3, 4.

With the entrance of sin into the world came death. The Lord gave Adam and Eve warning that if they ate of the forbidden fruit they would "surely die." Satan came with all his artfulness and made sin appear so attractive that for the moment it appeared to be a thing desired

to fill up the measure of wisdom. "Through the deceitfulness of sin" Eve was caught, and Adam quickly followed in her steps. As the result, they did obtain knowledge that God did not intend they should ever possess. They now knew they were naked, and the falling leaf and fading flower told them that death had begun its awful work. Only a few years passed, when they were caused to sorrow with a sorrow that knew no bounds. Cain, their eldest son, was a murderer, and Abel was the victim. The results of their sin were to be seen everywhere, for death was all about them. The change to the once holy, happy, sinless pair must have been great, but God in His great mercy did not forsake them. He loved them still.

A Deliverer was promised. Although man had fallen under Satan's power, yet the seed of the woman should bruise the serpent's head. Paul states the same truth in these words: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:19. Death had entered the vast domains of God, but again life was offered to those who were under the sentence of death. "By the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. 5:18. The father and mother of the human race could only impart to their children their fallen natures, "and so death passed upon all men for that all have sinned." Rom 5:12. Now God declares, "Ye have sold yourselves for naught, and ye shall be redeemed without money." Isa. 52:3. Peter states the same blessed truth in these words: "Ye know that ye were not redeemed with corruptible things, as silver and gold. . . . But with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. 1:18, 19.

When man chose to sin he lost all right to life, but the Lord spared him for a little time that he might "turn and live." The result of their choice brought the whole race under the condemnation. "It is appointed unto man once to die." Heb. 9:27. If a man dies the "second death" he must again choose death. Through the death of Christ the grave has been opened. If he had not died, death would have been an eternal sleep. "For as in Adam all die, even so in Christ shall all be made alive." "For since by man came death, by man came also the resurrection of the dead." 1 Cor. 15:22, 21. Although it

has been appointed that in Christ all die, yet in Christ a resurrection is promised to all. Our Saviour passed through the grave, and then He said, "I am He that liveth, and was dead; and behold, I am alive for evermore, amen; and have the keys of hell and death." Rev. 1:18.

Now the question that confronts us is, Who are those who will die the "second death?" Let Jesus answer the question. "He that heareth My word and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24. And again He says, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life." John 3:36. From these scriptures it is evident that only the believer in Christ can hope for life. The sinner has no promise of life even in misery. Death is his portion. For it is written that "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12. The resurrection will give life to all, whether they be good or bad; but the future will then be determined by what the past has been. If the individual has repented of sin and accepted of the life of Christ, he then has hope. Yes, he then has a hope that fears not the grave; and he can say with David, "Yea though I walk through the valley of the shadow of death, I will fear no evil." Psa. 23:4.

W. S. HYATT.

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DIVINE CREDENTIALS.

"THE Spirit of the Lord God is upon me; *because*"—Isa. 61:1; Luke 4:18.

"Because," in this place, signifies "in order to," "for a purpose."

What then is the purpose for which the Spirit of the Lord is put upon a person?—Here it is:—

(a) "*because*" "He hath anointed me to preach the Gospel to the poor."

(b) "*Because*" "He hath *sent me* to heal the brokenhearted."

(c) "*Because*" He hath sent me "to preach deliverance to the captives."

(d) "*Because*" He hath sent me to preach "the recovering of sight to the blind."

(e) "*Because*" He hath sent me "to set at liberty them that are bruised."

(f) "*Because*" He hath sent me "to preach the acceptable year of the Lord."

(g) "*Because*" He hath sent me to proclaim "the day of vengeance of our God."

(h) "*Because*" He hath sent me "to comfort all that mourn."

(i) "*Because*" He hath sent me "to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

(j) "The Spirit of the Lord God is upon me" "for the purpose" that I might do all this to all these, "in order" "that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

All that is the *purpose*, the *object*, of the gift of the Holy Spirit. And when that is the purpose, what need of the gift of the Spirit has anybody who does not follow up the purpose of the gift—who does not engage in the work "in order to" which the Spirit is given?

To ask for the Holy Spirit for any other purpose, or to ask at random, not knowing what is the purpose of the gift, is only to "ask amiss, that ye may consume it upon your pleasures."

Do you reply that this would require that every Christian should be a minister?—Suppose it would: is that anything new? If it is, read this: "As *every man* hath received the gift, even so MINISTER *the same* one to another, as good stewards of the manifold grace of God." 1 Peter 4:10.

Has there been proclaimed to you the day of vengeance of our God?—"Even so minister the same."

Have you been comforted in your mourning?—"Even so minister the same."

Has there been given to *you* beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness?—"Even so minister the same."

Are you a tree of righteousness, the planting of the Lord, that he might be glorified? It is only because the Spirit of the Lord God was upon some "in order" that he should preach the Gospel to the poor; to heal the brokenhearted; to preach deliverance to the captives, the recovering of sight to the blind; to set at liberty them that are bruised; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. And now, *you*, having received the gift—"even so minister the same" as a good steward of the manifold grace of God.

A. T. JONES.



REVEALED SECRETS.
The Everlasting Kingdom.
The territory.

It was revealed to Abraham that he and his seed were to inherit the land. Gen. 13:14, 15. This land was to include the world. Rom. 4:13. It was to be identical with the first dominion. Micah. 4. 8. This first dominion was prepared at the foundation of the world. Mat. 25:34. The first dominion was the world unfallen with all its inhabitants free from the curse. Gen. 1:26. It is to be "under the whole heaven." Dan. 7:27. It is to fill the earth. Dan. 2. 34, 35. It will be a kingdom that cannot be shaken or moved: Heb. 12:27, 28.

The Subjects of the Kingdom.

It is to be possessed by the saints of the Most High for ever, even for ever and ever. The inhabitants of the first dominion, (before the fall,) were in perfect spiritual and physical health. Eccl. 7:29. When the first dominion is restored, the inhabitants will have health in the same degree of perfection. Isa. 33:24. "And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." In the first dominion, man was to have physical labour: And so in the first dominion restored. Isa. 65:21. "And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them." Rulers and people will be rich, righteous and happy: Isa. 60. 17-22. All causes of sorrow will be removed. Rev. 21:4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Capital City.

In preparing an everlasting kingdom for His people, God has not only prepared for them a country, but also a city to be its capital and the seat of its government: Heb. 11:16: "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city."

That city was revealed to Abraham as one that hath foundations:—Heb. 11:10.

"For he looked for a city which hath foundations, whose builder and maker is God."

The number of the foundations and the names that will be written upon them, was revealed to John: Rev. 21:14. "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

Of all the wonderful things that "Eye hath not seen, nor ear heard, neither have entered into the heart of man," and yet that "God hath revealed by His Spirit," there may be none more dazzling to the human mind, than the grand spirit-illuminated pictures of the last two chapters of the Bible. The enemy of truth did not succeed in his effort to rob Paul and Silas of all joy, when he turned the key of the jail upon them; nor did he have better success in banishing John to the isle of Patmos. What faithful missionary would not be willing to spend a few days and nights upon an island, for the privilege of witnessing such scenes as John saw? For the first few days he must have felt his loneliness, but when the Lord's day came, (the Sabbath day, Ex. 20:10; Isa. 58:13; Mark. 2:28; Rev. 1:10,) perhaps he was standing upon a barren rock, casting across the restless waters of the Great Sea a longing lingering look toward his native land, when he began to feel the gentle holy influence of the Spirit's power wafting its waves of peace and love over his troubled soul. Suddenly he heard behind him a great sound as of a trumpet. He turns him round and the scenes of glittering glory that meet his enraptured vision, he tries with trembling tongue to tell. He saw "in the midst of seven golden candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hair were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And he had in His right hand seven stars: and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength. And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last; I am He that liveth, and was dead; and, behold, I am alive for evermore. Amen; and have the keys of hell and of death." Did words more full of comfort, hope and love ever fall upon the human ear? And the voice that spoke was not the voice of a stranger, but of the Good Shepherd upon

whose loving breast, John had been permitted to lean in his younger days. And though he saw that precious life yielded to save a cruel world, yet now he hears the wonderful words, "Behold, I am alive for evermore." He is assured that he is not forsaken in his banishment; and one scene of grandeur and glory after another is unfolded before him, until the grand panorama reaches its climax in the last two chapters of this wonderful book.

G. K. OWEN.

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THE FEAR OF MAN.

"THE fear of man bringeth a snare." Prov. 29:25. The truth of this saying is verified in the experience of every one who has been the subject of this evil. Do you fear man when you are engaged in prayer? It detracts from your simplicity, your earnestness, your singleness of eye to the glory of God. You pray more to him whom you fear than to God, the object of your devotion.

Do you fear man when you are engaged in doing good? It enervates your exertions, and limits your actions. You would correct the erring, but fear restrains. You would warn the rich of the danger of trusting in uncertain riches, but fear forbids.

The fear of man caused Abraham and Isaac to prevaricate. (See Gen. 20 and 26.) The fear of man was the chief cause of Peter's denying his Lord. In all ages this man-fearing spirit has robbed God's children of many blessings. How often have you thought to have a part in the prayer or testimony service, but the fear of man kept you from opening your mouth as a witness of Christ.

Elisha did not fear man. 2 Kings 6:31, 32. Neither did Shadrach, Meshach, and Abednego fail to do what was laid upon them, because an angry king was against them. Peter and John, after they were baptized with the Holy Ghost, had no fear of man. They said, "We ought to obey God rather than man."

Reader, are you a Christian? Then fear not man in the discharge of your duties, in averring your principles, in your aims to glorify God and find your way to heaven. "Fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up as a garment, and the worm shall eat them as wool." Isa. 51:7, 8.

J. H. DURLAND.

THE
ORIENTAL WATCHMAN

Editorial.

THE EVERLASTING GOSPEL.

THE one desire of God has been, even from the beginning of the history of this world, to keep in close communication with the children of men. The first edition of the Everlasting Gospel which is the power of God unto salvation was written in the book of Nature, and this book full of living pictures, was given to man. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." "The works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious." "He hath showed His people the power of His works, that He may give them the heritage of the heathen."

This was God's design in revealing Himself in His works to His children. But "when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Thus the works of man supplanted the works of God, "and they worshipped and served the creature, more than the Creator, who is blessed forever, Amen."

A Second Edition.

Yet God, being exceedingly desirous of keeping in touch with His children published a second edition of the same power in a new way. The Spirit of God moved again, not upon the face of the waters, but upon the hearts of holy men of God. So we read, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will

of man: but holy men of God spake as they were moved by the Holy Ghost."

Prophecy of Scripture though given through man, is not of man. It is God's own revelation of Himself through the operating power of the Holy Ghost. That is to say, God has, in giving us the Scriptures of truth, put Himself into our own language, the Bible is the Word of God, divinely inspired. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

"Wise unto Salvation."

The Word of God is the chart and compass of the soul. Upon its rock foundation the universe rests. It is our monitor in things both divine and eternal. The Apostle Paul, in addressing his son Timothy, says, "But continue thou in the things which thou hast learned, . . . and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Notwithstanding all that God had done for His people through a revelation of Himself by His Word, there was manifest, even among those who were professedly expositors of the word, a departing from the truth. Even in Christ's day He found them counterfeiting the divine inspiration by their own tradition.

God's Word versus Tradition.

The controversy no longer existed only between the work of God and the work of man, for that controversy gave place to one between the Word of God and the tradition of men. So Christ said, "Well hath Esaias prophesied of you hypocrites, as it is written, This people honour-eth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. And He said unto them, "Full well ye reject the commandments of God that ye may keep your own tradition."

Since that day in which Christ moved among the people there has been a steady growth into traditionalism. Many who are called "Biblical Teachers," doubt and express their doubt, in the plain literal truths of God's word. There is need of reform. An appeal must now be made to all who value the gift of prophecy of Scripture to forsake all tradition and turn whole-heartedly to the divinely inspired truths of the Word of God. And to all

those who are called to lead the people of God into green pastures the Spirit of God sends forth this message, "Preach the word."

H. A.

A TRANSFORMATION OF CHARACTER.

"We shall be like Him."

THE Good News of the power of God unto salvation presents the glorious possibility to every one, of a complete transformation from a life of sinfulness to a life of sinlessness. The standard is a high one, reaching even unto perfection, and can be gained, not by looking at self and circumstances, but by looking unto Jesus, the Author and Finisher of our faith. "Ye know that He was manifested to take away our sins; and in Him is no sin."

Jesus Christ was manifested in the flesh with no other purpose before Him than to do the will of His Father in taking away sin from sinful flesh. "And thou shalt call His name Jesus" said the angel; "for He shall save His people from their sins."

Observe that this salvation does not save a man to sin, that he may keep on sinning, but from sin, and therefore from sinning. That is to say, the power of God through Jesus Christ can separate man from his sin, destroying the sin, but saving the man, restoring unto him his sonship. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure."

"For we shall see Him."

"For we shall see Him as He is," says the Apostle. But that which alone can make it possible for us to see Him as He is, will be a complete transformation from what we are, to what He is,—a transformation of character, which means a removing of sin, of every sin, so that the glory of His Presence may be seen in us and upon us, as the royal priestly garment of a sinless life.

The pure white lily of the field, that knows no spot or stain, is a perfect pattern of heavenly glory. "Consider the lilies of the field," says the Great Teacher, "how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Observe the contrast

—the glory of the lily is the garment of its purity of life unfolding from within, while that of King Solomon consisted merely of an outward show of power, which, possibly oftentimes, barely sufficed to cover and hide his inward weakness.

“Seek ye My face,” says Christ. And the heart that responds, saying, “Thy face, Lord will I seek,” will be led out of the busy street,—from man,—into the quiet field where God reveals the power of transformation in tree, bush, and flower. And there “we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” By beholding Him we become change, from what we are to what He is.

“As He Is.”

“We shall be like Him, for we shall see Him as He is,” and “our God is a consuming fire.” After Moses had given a manifestation of his own way of delivering Israel from Egypt, by smiting the Egyptian, the Lord desired to make His way known unto Moses. And that He might do this, He led Moses into the quietude of the wilderness, that he might there receive an education that would qualify him to lead the children of Israel out of Egypt.

“Now Moses kept the flock of Jethro, his father-in-law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And He said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” Ex. 3: 1-5.

What the Lord could not reveal to Moses through man, He revealed through a bush, a common bush, growing in the wilderness. The bush, being passive in the hand of its Creator, allowed the glory of His presence to be seen in it, and it burned with fire. It not only burned with fire,—that would have been a common thing,—but it was not consumed. Moses saw it, and was attracted to it, saying, “I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord

saw that he turned aside to see, God called unto him out of the midst of the bush.”

Now just as the Lord revealed Himself in that bush in the wilderness, even so will He reveal Himself in every plant and bush—even in every member of the human family, that is passive in the hands of his Creator. For God will have a people in whom He can dwell in all His glorious fulness, and through whom He can flash forth the fiery rays of His Divine Presence; a people who, like the bush, are not the work of man but the work of God, who can be ever burning without being consumed. And when God can thus manifest Himself through His people, those who are wandering in the wilderness of sin will be attracted, like Moses, by the fire of His Presence, and will “turn aside to see this great sight, why the bush is not burnt;” and when they turn aside to see, God will speak to them out of the midst of His people, just as He did out of the midst of the bush, saying, “The place whereon thou standest is holy ground.” Then shall sinners turn and reverence the Lord, and magnify His holy name, when they shall see Him dwelling in His people in the perfection of His own character—even as He is.

H. A.

THE KINGDOM COME.

Thy kingdom come. Thus day by day
We lift our hands to God and pray;
But who has ever duly weighed
The meaning of the words he said?
Thy kingdom come. O day of joy,
When praise shall every tongue employ:
When hate and strife and war shall cease,
And man with man shall be at peace.
Jesus shall reign on Zion's hill,
And all the earth with glory fill:
His word shall paradise restore,
And sin and death afflict no more.
God's holy will shall then be done
By all who live beneath the sun:
For saints shall then as angels be,
All changed to immortality.

—Anon

THE MESSAGE WILL BE READ.

It is well for us to remember that our hearts are an open book to God, and that He reads them even better than we ourselves can, and that when we fail to find words to express our meaning, He knows all that we would say.

A pretty little story that illustrates this fact is told of a sick mother being taken to a hospital, and having to leave her little child at home with his father. The thought entered his head that she didn't

love him any more otherwise she would not have left him, and so he got a pen and made marks on a piece of paper, for he was not old enough to either read or write, to tell her if she loved him to come back, and he would be a good boy. His father said:—

“No use sending that scrawl; mother cannot read it.”

Nevertheless he sent it, and the mother was delighted, and said, “I can read it all.” Yes, the loving mother could easily guess what was in the heart of her boy, and so she answered his letter, to his great delight.

So it is with God and His children; they may not be able to tell what they want, much less can they tell what they need, and what will be the best for them, but God knows, and He will give them the right answer.—*Selected.*

GOD IS RIGHT.

If the foundations are removed, the righteous man can commune with Christ therein, and trust in God that it will be well in the end. The worldling says, It will be all the same a hundred years hence. The Christian says, I do not want to look so far ahead as that; it is all right now. But the wind blows! It is all right. But the waves dash! It is all right. But all the sails are reefed! It is all right. But the ship flies before the wind! It is all right. But there are rocks ahead! It is all right. Why?—Because He who is at the helm knows all about it; He created both wind and wave, and knows how to cope with the storm. I cannot see that it is right, but I know that it is, and I walk by faith, and not by sight.—*C. H. Spurgeon.*

A GRUDGING SERVICE.

So long as ours is a grudging service, it will also be a thankless one: so long as we weigh and measure our acts for God, they will be burdensome, and they will be unproductive. Give all, and all will be happiness; because all will be unity, all will be peace. In this one sense, if in no other, the whole is less than its parts; to give a part is burdensome, to give the whole is light. Do this, and thou shalt live, was a condition of salvation, too heavy for man; but thousands and ten thousands of ten thousands have found rest and healing and joy in obeying the Gospel call, “My son, give Me thy heart!”—*Dean Vaughan.*

HEALTH AND TEMPERANCE.



AN APT ILLUSTRATION.

"But, doctor, I *must* have some kind of stimulant," cried the invalid earnestly; "I am cold, and it warms me."

"Precisely," came the doctor's crusty answer. "See here; this stick is cold," taking up a stick of wood from a box beside the hearth, and tossing it into the fire, "now it is warm; but is the stick benefitted?"

The sick man watched the wood first send out little puffs of smoke and then burst into flame, and replied: "Of course not it is burning itself!"

"And so are you when you warm yourself with alcohol; you are literally burning up the delicate tissues of your stomach and brain."—*Selected.*

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INTERNAL DISINFECTANTS.

THE relations of fruit to digestion are particularly interesting. Perhaps the most important is the influence of the juices of fruits upon germs. Fruit juices are disinfectants, they are germicidal. The juice of the lemon is as deadly to cholera germs as corrosive sublimate, or sulphur fumes, or any other disinfectant. It is so powerful a germicide that if the juice of one lemon be squeezed into a glass of water, that is then left standing ten or fifteen

minutes, the water will be disinfected; it makes little difference where the water has been obtained, or whether it has been boiled or filtered. This is a fact worth knowing, for any of us may find himself under circumstances in which it is impossible to get either boiled or filtered water. In such a case, the juice of a lemon will purify the water perfectly.

This disinfectant peculiarity of fruit juice does not belong solely to citric acid or lemon-juice; all kinds of fruit juices are inimical to the growth of germs. This the writer has demonstrated by repeated experiments. Different preparations of fruit juices were arranged, some raw, some slightly cooked, and some boiled, but all were made perfectly sterile. These juices were filtered, and a preparation of beef tea was also made. A drop of stomach fluid was then dropped into each of these different juices or media in test-tubes, and the effect watched. It was found that when beef tea, or other similar preparation, was inoculated with a certain stomach fluid, a large quantity of germs grew and developed,—germs so deadly in character that the poisons which they produced would be fatal to life.

The same stomach fluid, when inoculated into apple juice or grape juice, or almost any kind of fruit juice, failed to produce any such effect; germs would not grow. It was found that very rarely indeed can

germs be made to grow in any of these juices; so that if fruit juices will not destroy germs, they will at least prevent their growth in the stomach. The germs will die of themselves if they have no chance to grow and develop. These experiments show why it is that fruit is so useful in certain conditions, especially in cases of biliousness, when people have coated tongues, unclean stomachs, and allied troubles.

DR. J. H. KELLOGG.

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FOOD AND CHARACTER.

"As a man eateth, so is he," is an old German proverb. Mr. Alcott used to say, "A man who eats ox becomes oxified, and a man who eats hog, piggified." Perhaps this was something of an extreme view; nevertheless, relation of diet to morals was recognized by the writers of the Bible, thousands of years ago. Dr. Talmage, speaking on this subject, remarks:—

"God gave the ancients a list of the animals that they might eat, and a list of the animals they might not eat. These people lived in a hot climate, and certain forms of animal food corrupted their blood and disposed them to scrofulous disorders, depraved their appetites, and demeaned their souls. A man's food, when he has the means and opportunity of selecting it, suggests his moral nature. The reason the wild Indian is as cruel as the lion, is because he has food that gives him the blood of the lion. A missionary among the Indians, says that by changing his style of food to correspond with theirs, his temperament was entirely changed. There are certain forms of food that have a tendency to affect the moral nature. Many a Christian is trying to do by prayer that which cannot be done except through corrected diet. For instance, he who uses swine's flesh for constant diet, will be diseased in body and polluted of soul, all his liturgies and catechisms notwithstanding. The Gadarene swine were possessed of the devil, and ran down a steep place into the sea; and all the swine ever since seem to have been similarly possessed. In Leviticus, God struck this meat off the table of His people, and placed before them a bill of fare at once healthful, nutritious and generous."—*Good Health.*

WHAT DR. DASH SAID.

DR. DASH, a successful physician in the West, returned to his old home after a long absence, and visited the college in which he had been educated.

"Twenty years ago," he said to a group of students, "I graduated in this hall. There were eighteen men in my class.

"Of the eighteen, six drank habitually while at college. Not to excess, but regularly, a glass or two each day. Not one of these men has succeeded in attaining fortune, reputation, or even a respectable position. But they were among the ablest men in the class.

"While at college, I was in the habit of frequenting the daily newspaper office here. There were ten men in it, editors and reporters. I knew them all, a lot of bright, jolly fellows. The work was hard, the hours late, the meals irregular.

"Every man in the office drank, but one, a reporter, Ben Perry. One of the editors told me he had seen Ben come in from a fire at two o'clock in the morning, drenched and tired out. He would look at the whisky bottle, but he never touched it.

"I enquired for the boys to-day. Three had died from drinking; six were holding inferior positions in newspaper offices.

"Habits bad," said my informant, "They could not make their way, and so fell lower. Perry's head was always clear, and he was regular at his work. He is editor-in-chief of one of the principal newspapers in a seaboard city." He had not half the natural ability of at least three of the others.

"These are facts," said the doctor. "I advise you who are beginning life to consider them. I have not a word to say about the moral question involved in drinking. But I know, as a physician, that no man with a nervous organization, in this wearing climate, can habitually take liquor without injury to his health, and without in greater or less degree hindering his chances of success."—*Selected.*

A GREAT MISTAKE.

To suppose we can indulge the lower passions or appetites for a time, and then at our pleasure subdue them and lead a higher life, is an illusion which will dissolve as we approach it. Character is self-perpetuating; it uses all its materials, good and bad. None of them can be swept away or blotted out.

THE HOUSE THAT RUM BUILT.

The Alms-house.—This is the house that rum built.

The Drunkard.—This is the man that lives in the house that rum built.

Appetite.—This is the chain that binds the man that lives in the house that rum built.

Intoxicating drink.—This is the serpent in flowery guise, with the artful tongue and dazzling eyes, that welds the chain that binds the man that lives in the house that rum built.

The Rumseller.—This is the monster that holds the rein over the serpent in flowery guise, with the artful tongue and dazzling eyes that welds the chain that binds the man that lives in the house that rum built.—*The Happy Pilgrim.*

SOBRIETY AMONG JEWS.

DR. RICHARDSON cites the Jews as a living example of the advantages of sobriety. The remarkable vitality of their race strikes him as something astounding. Oppressed by cruel laws in the past, and living in abodes where others must have died, they yet contrived to exist. The explanation, according to this indefatigable apostle of Hygeia, is that which was given by Haller, a leading German doctor of the last century. It is that they lead, as a rule, simple lives and are mindful of the expressive maxim in Proverbs, "wine is a mocker."—*Daily News.*

TOO LONG WITHOUT FOOD.

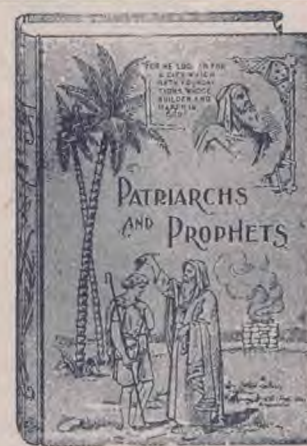
THE evil habit of going too long without food is one from which many people suffer in the present hurrying age. Men sit in their offices, women rush about at their shopping, and both become so absorbed in their own interests that the period of hunger is allowed to pass, and the period of fatigue and depression to set in. The worst of it is that once the second stage is reached, the desire for food is gone, and after many hours' abstinence the man or woman is too exhausted to digest a meal when they get it. To avoid this extreme it is only necessary to take the most light and rapid repast during the hungry stage. A glass of milk or merely a biscuit while hungry will prevent the after loss of appetite; and yet many prefer to ruin their health rather than take the trouble to turn into a dairy shop and drink a glass of milk.—*The Hospital.*

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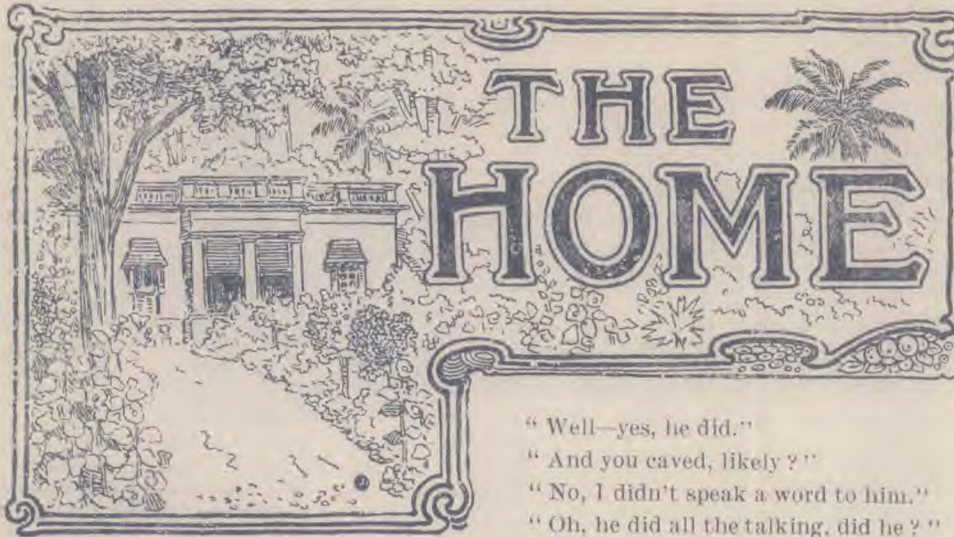
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A HARD, CLOSE PLAN.

A HARD, close man was Solomon Ray,
Nothing of value he gave away;
He hoarded and saved,
He pinched and shaved,
And the more he had the more he craved
The hard earned shillings he tried to gain
Brought him little but care and pain:
For little he spent,
And all he lent,
He made it bring him twenty per cent.

Such was the life of Solomon Ray:
The years went by, and his hair grew grey,
His cheeks grew thin,
And his soul within
Grew hard as the pound he worked to win.

But he died one day as all men must,
For life is fleeting, and men but dust,
The heirs were gay,
That laid him away,
And that was the end of Solomon Ray.

They quarrelled now who had little cared
For Solomon Ray when his life was spared
His lands were sold,
And his hard-earned gold
All went to the lawyers, I am told.

Yet men will cheat and pinch and save,
To carry their treasures beyond the grave,
All their gold some day
Will melt away,
Like the savings of selfish Solomon Ray.

—Selected.

—:O:—

IN A MYSTERIOUS WAY.

"No," said the lawyer, "I shan't press your claim against that man: you can get some one else to take the case, or you can withdraw it, just as you please."

"Think there isn't any money in it?"

"There would probably be some money in it, but it would, as you know, come from the sale of the little house the man occupies and calls 'home!' but I don't want to meddle with the matter, anyhow."

"Got frightened out of it, eh?"

"No, I wasn't frightened out of it."

"I suppose likely the old fellow begged hard to be let off?"

"Well—yes, he did."

"And you caved, likely?"

"No, I didn't speak a word to him."

"Oh, he did all the talking, did he?"

"Yes."

"And you never said a word?"

"Not a word."

"What in creation did you do?"

"I believe I shed a few tears."

"And the old fellow begged you hard, you say?"

"No, I didn't say so; he didn't speak a word to me."

"Well, may I respectfully inquire whom he did address in your hearing?"

"God Almighty."

"Ah! he took to praying, did he?"

"Not for my benefit in the least. You see"—the lawyer crossed his right foot over his left knee, and began stroking his lower leg up and down, as if to help state his case concisely—"you see I found the little house easily enough, and knocked on the outer door, which stood ajar, but nobody heard me: so I stepped into the little hall, and saw through the crack of another door just as cozy a sitting-room as there ever was.

"There on a bed, with her silver head way up high on the pillows, was an old lady who looked for all the world just as my mother did the last time I ever saw her on the earth. Well, I was right on the the point of knocking, when she said, as clearly as could be, 'Comes father, now begin; I'm all ready,—and down on his knees by her side went an old, white-haired man, still older than his wife, I should judge; and I couldn't have knocked then for the life of me. Well, he began; first he reminded God they were still His submissive children, mother and he, and no matter what He saw fit to bring upon them, they shouldn't rebel at His will: of course' twas going to be very hard for them to go out homeless in their old age, specially with poor mother so sick and helpless, but still they'd seen sadder things than ever that would be. He reminded God in the next place, how different it all might have been if only one of their boys had been spared them; then his voice kind of broke, and a thin, white hand stole from under the coverlet and moved softly over his snowy hair: then he went on to repeat that nothing could be so sharp again as the parting of those three sons—unless mother and he should be separated. But at last he fell to comforting himself with the fact that the dear Lord knew it was through no fault of his own that mother and

he were threatened with the loss of their dear little home, which meant beggary and the alms-house, a place they prayed to be delivered from entering if it could be consistent with God's will; and then he fell to quoting a multitude of promises concerning the safety of those who put their trust in the Lord: yes, I should say he begged hard: in fact, it was the most thrilling plea to which I ever listened; and at last he prayed for God's blessing on those who were about to demand justice"—the lawyer stroked his lower limb in silence for a moment or two, then continued, more slowly than ever:

"And—I—believe I'd rather go to the poor-house myself, to-night, than to stain my heart and hands with the blood of such a prosecution as that."

"Little afraid to defeat the old man's prayer, eh?" queried the client.

"Bless your soul, man, you couldn't defeat it!" said the lawyer. "It doesn't admit of defeat! I tell you he left it all subject to the will of God: but he left no doubt as to his wishes in the matter: claimed that we were told to make known our desires unto God; but of all the pleading I ever heard, that beat all. You see, I was taught that kind of thing myself in my childhood, and why I was sent to hear that prayer, I'm sure I don't know: but I hand the case over."

"I wish," said the client, twisting uneasily, "you hadn't told me about the old fellow's prayer."

"Why so?"

"Well, because; I want the money the place would bring, but I was taught the Bible all straight enough when I was a youngster, and I'd hate to run counter to such a harangue as that you tell about. I wish you hadn't heard a word of it; and another time I wouldn't listen to petitions not intended for my ears."

The lawyer smiled.

"My dear fellow," he said "you're wrong again; it *was* intended for my ears, and yours too, and God Almighty intended it. My old mother used to sing about God's moving in a mysterious way, I remember."

"Well, my mother used to sing it too," said the claimant, as he twisted his claim-papers in his fingers. "You can call in the morning, if you like, and tell 'mother and him' the claim has been met."

"In a mysterious way," added the lawyer, smiling.—*Harriet A. Cheever.*

—:O:—

THE BASKET OF WATER.

"My son," said an Arab chief, "bring me a basket of water from the spring."

The boy tried and tried to fill the basket, but before he could get back to his father's tent, the water leaked out. At last he returned and said:—

"Father I have tried to fill the basket, but the water will not stay in."

"My son," said the old chief, "what you say is true. The water did not stay in, but see how clean the basket is. So it will be with your heart. You may not be able to remember all the good words you hear, but keep trying to treasure them and they will make your heart clean and pure."—*The Evangel.*



THE ART OF PUTTING THINGS.

"It's not so much what he says, but how he says it."

"It's not so much what he does, but how he does it," are remarks constantly heard. Some one has written an essay on the "Art of Putting Things." How many quarrels might be avoided, if we could learn the art of rebuking with courtesy and tact! Macklin, when a man stood before him and his friend at the theatre, completely shutting out all view of the stage, might have asked him to sit down or with his cane struck him in the back, and probably given offence; but he simply said, "I beg your pardon, sir; but when you see or hear anything particularly interesting on the stage, will you please let us know, as we are entirely dependent on your kindness." That was sufficient. With a smile, and an apology that could hardly have been extracted by rudeness, the gentleman took his seat.

A man seated between two gentlemen on the outside of a coach, was smoking incessantly, when one of the gentlemen, nearly strangled, said, "Please, sir, would you have any objection to smoke in that other gentleman's face a little while?" The pipe was immediately, and with perfect good humour, put out.

I was once visiting a lady, who told me that her son came home from church one Sunday, and said:—

"Mother, I do not like Mr. Parker's preaching; and I do not intend to hear him any more."

To all her persuasions—for she feared if he refrained to go with her to church, he would go nowhere else—his reply was, I do not like his preaching; he does me no good: and I shall go somewhere else."

Soon he dropped into the habit of staying away from church a whole or half a day; troubling her because of the irregularity of his church attendance. One day, Edward met Mr. Parker in the street.

"How do you do, Ed?"

"How do you do, Mr. Parker?"

"Been out of town, lately, Ed?"

"No, I've not been away."

"Ah! I've not seen you in church, lately."

"Why, do you know whether I come to church or not?"

"Oh yes; I have missed you for some Sundays past. Do you not go to church at all?"

"Not much."

"Why?"

"Well Mr. Parker, I do not like your preaching."

"No more do I, Ed. You cannot have a poorer opinion than I have of my own preaching; and if you can tell me how I can preach better I shall be obliged to you. I do not blame you for not liking my preaching: I wish you could help me to preach better. I do not ask you to hear me; but do not stay away from church because you do not like me. Go and hear Mr.—, he's a good preacher; or Dr.—, he's a much better preacher than I am. Go and hear somebody; do not leave the church altogether. Good-bye, Ed. my dear fellow."

He went home, and his first words upon coming into the house were:—

"Mother, Mr. Parker is a brick, and I'll go and hear him, like or no like, just as long as he and I stay in the city." And from that time he has been a regular attendant, and he and Mr. Parker are fast friends.—*John B. Gough.*

SOW BY THE WAYSIDE.

A CHRISTIAN travelling on a steam boat distributed tracts. While they were taken and read by many, a gentleman took one, and folding it up, cut it with his penknife into small pieces; then holding it up in derision, threw it away. One piece adhered to his coat: he picked it off, and looking at it, saw only the word "God." He turned it over: on the other side "Eternity." They stood out as living words before him. "God"—"Eternity."

He went to the bar, called for brandy to drink to drive them away, but in vain. Then to the gambling-table, to social intercourse and conversation; but those solemn words haunted him wherever he went, until he was brought a penitent to the feet of Jesus.

What an encouragement to the Christian traveller to sow by the wayside! In preparations for a journey, never forget the package of tracts. Scatter them, that you may thus win souls to your Saviour.—*Selected.*

—:o:—

WHERE HE HAS PLACED YOU.

Do not imagine that you cannot be a Christian because your surroundings are so unsuited to the development of the higher life. A diamond dropped into the mud is a diamond still, and a daisy growing on a garbage heap is the same bright flower that smiles at us from the bosom of green meadows. What is more, the fact that your surroundings are against you may make the sincerity of your Christian life shine out all the brighter by contrast. How quickly we notice a pot of geraniums in the window of a shabby tenement house, or a beautiful picture hanging against a bare, unpapered wall! The night's darkness gives brilliancy to the tiniest star. If God has placed you in your present surroundings, be sure that He will make your life a triumph in spite of them.—*Selected.*

—:o:—

A WISE WOMAN.

ONCE upon a time there was a wise woman in a village—not a witch—who had an infallible recipe for bad tempers. One day a neighbour came to her complaining bitterly of her husband's unkindness to her. The wise woman at once filled a phial with some colourless liquid, and advised the poor ill-used wife, whenever her good-man flew into a passion and spoke angry words, to fill her own mouth with some of the potent medicine, and to keep it there until he should be tired of raving at her. She took the prescription, and the result was that before long they became a most peaceable and united couple! The moral of the tale is so evident as to need no comment. There are not a few cases where this remedy might be applied with great advantage.—*Selected.*

—:o:—

It in our daily course, our mind
Be set to hallow all we find
New treasures still, of countless price,
God will provide for sacrifice.
We need not bid, for cloistered cell,
Our neighbour and our work farewell,
The trivial round, the common task,
Would furnish all we ought to ask,—
Room to deny ourselves; a road
To bring us, daily, nearer God."

—*Selected.*

CHILDREN'S PAGE.



"HE LOVES ME, TOO."

God sees the little sparrow fall,
It meets His tender view;
If God so loves the little birds,
I know He loves me, too.

He paints the lily of the field,
Perfumes each lily bell;
If He so loves the little flowers,
I know He loves me well.

God made the little birds and flowers
And all things large and small;
He'll not forget His little ones,
I know He loves them all.

MARIA STRAUP.

SWEET SONGS.

THE Lord has made the birds "to sing among the branches," that their sweet songs may cheer and help us; and He wants us to help and encourage every one around us all that we can.

Martin Luther used to say that when he was in trouble, his little bird, as it hopped merrily in its cage, sang to him this ditty:—

"Luther, Luther, cease your sorrow,
God provideth for the morrow."

And songs of children have often cheered and comforted those in trouble. Then let us learn and sing all the sweet songs that we can. We can sing, even if everything is not just as we would like to have it; it will make the world look brighter to us. A linnet has been known to sing when in a cage so small that it crushed his wings and tail so that he could not fly after he was set free. A lady who was kept long in a terrible prison because she was a Christian, often sang this song:—

"A little bird I am,
Shut from the fields of air;
Yet in my cage I sit and sing
To Him who placed me there,
Well pleased a prisoner to be
Because, my God it pleaseth Thee."

David sang his beautiful psalms when in caves and glens, and Paul and Silas sang as they lay in prison bruised and bleeding, with their feet in the stocks. Jesus sang with His disciples the night in which He was betrayed to be crucified, and we may be sure He will be pleased to hear us sing praise to Him every day.

A. L. LITTLE.

THE CRUMBS THAT FALL.

A LITTLE girl seeing the servant throw the crumbs from the table into the fire said, "Don't you know that God takes care of the sparrows?"

"If God takes care of them," was the careless reply, "we need not trouble ourselves about them."

"But" said the little girl, "I would rather be like God, and help Him take care of the little birds, than scatter or waste the food that He gives us."

She carefully collected what was left of the crumbs and threw them out of the window. In a short time several little birds flew eagerly to the spot and picked up the crumbs she had scattered.—*Selected.*

BEAUTIFUL BIRDS.

"Beautiful birds! ye come thickly around
When the bud's on the branch and the snow's
on the ground;
Ye come when the richest of roses flush out,
And ye come when the yellow leaf eddies
about."

"Beautiful creatures of freedom and light!
Oh! where is the eye that groweth not bright
As it watches you trimming your soft, glossy
coats,
Swelling your bosoms and ruffling your
throats."

THE SKYLARK'S SONG.

REV. J. G. WOOD, in an article on "The Wonders of the Spring," says that the volume of sound produced by the skylark is most wonderful.

"The lark ascends until it looks no larger than a midge, and can with difficulty be seen by the unaided eye, and yet every note will be clearly audible to persons who are fully half a mile from the nest over which the bird utters its song. Moreover, it never ceases to sing for a moment, a feat which seems wonderful to us human beings, who find that a song six or seven minutes in length, though interspersed with rests and pauses, is more than trying. Even a practised speaker, though he can pause at the end of each sentence, finds the applause of the audience a very welcome relief.

"Moreover, the singer and speaker need to use no exertion save exercising their voices. Yet the bird will pour out a continuous song of twenty minutes in length, and all the time has to support itself in the air by the constant use of its wings."—*Selected.*



THE KING OF BIRDS.

THE eagle is among birds what the lion is among the animals. You know he is called the "king of the forest," or "king of beasts," and the eagle is the king of birds. It soars higher than any other bird, and is lost to sight as it "flies away toward heaven." Because of this it was called in ancient times "the Bird of Heaven."

"Bird of the broad and sweeping wing
Thy home is high in heaven,
Where wide the storms their banners fling
And the tempests clouds are driven."

Have you noticed how often the eagle is spoken of in the Bible? Solomon, the wisest man, who spake of birds, as well as of all the other works of God (see 1 Kings 4. 33), said that "the way of an eagle in the air" was one of the things which he knew not, which were too wonderful for him.

From the Lord's words to Job in the 27th verse of the 39th chapter we learn that it is at the command of God that the eagle "mounts up," and also that it "makes its nest on high." It does not build a nest in the trees or bushes, as most birds do, but chooses usually the peak of a very high rock, which can scarcely be reached by men or animals.

"Thy throne is on the mountain top,
Thy fields the boundless air,
And hoary peaks, which proudly prop
The skies, thy dwellings are."

The eagle makes its nest of strong sticks, leaving a hollow in the middle which it lines with grass, and here lays its eggs, and keeps the young ones until they are old enough to fly. When the eaglets are hatched, the father and mother spend all their time and strength getting food for them. They are very fierce towards any-

thing which they think would harm them. An Irish peasant once robbed an eagle's nest while the parent birds were away, and started off with the young eaglets. But when the old eagles came back and missed their family, they attacked the robber with such fury that they killed him.

It is God's own life in all His works that gives to His creatures such love and tender care for their offspring. And from this we may learn of His great love and care for us, "for we are also His offspring." It is because of His great love for His children that His anger burns so against sin, which hurts and destroys them, and against Satan who is seeking to steal them away from Him.

How safe we are if we make Him our refuge, and let Him defend us against all the attacks of the enemy. He says that no one is able to pluck us out of His hand, for He is greater and stronger than all.

In Deuteronomy 32:11, we are told what the mother eagle does when the time comes for the eaglets to leave the nest and learn to fly. First she "stirreth up her nest," and makes it so uncomfortable that the young ones will want to leave it. Then she "fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings."

When the young birds get so tired that they cannot fly any higher, nor even hold themselves up in the air, the mother flies down underneath them, and catching them on her own strong wings bears them up in safety between her shoulders.

In this way our Heavenly Father is teaching us how carefully and tenderly He is watching His children to see when they are tired, and to keep them from falling. He says of His people that He "bear them on eagles' wings," and brought them unto Himself. So let us never be afraid, but always remember that "underneath are the everlasting arms" upon which we may rest in peace and safety. And "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles."—Selected.

—:o:—
A STEEL BIRD'S NEST.

A VERY remarkable thing in the way of birds' nests is preserved in the Museum of National History at Soleure, in Switzerland. It is a nest made entirely of steel.

There are a number of clockmaking shops at Soleure, and in the windows of these shops there are often found lying dis-used or broken springs of clocks.



Early last summer M. Rueder, one of these clockmakers, noticed a bird's nest of peculiar appearance in a tree in his yard. He examined it, and found that a pair of wag-tails had built a nest entirely of clock-springs, which they had picked up here and there about the village. The nest was more than four inches across, and a perfectly comfortable one for the birds.

After the feathered architects had reared their brood, M. Rueder presented the nest to the museum of the town, where it is preserved as a striking illustration of the skill of birds in turning their surroundings to advantage in building their nests.—Selected.

—:o:—
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"TRUST ye in the Lord for ever : for in the Lord Jehovah is everlasting strength."

"Behold God is my salvation ; I will trust and not be afraid ; for the Lord Jehovah is my strength and my song ; He also is become my salvation."

"The Lord is my light and my salvation ; whom shall I fear ? the Lord is the strength of my life ; of whom shall I be afraid ? When the wicked, even mine enemies and my foes, come upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear : though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after ; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple. For in the time of trouble He shall hide me in His pavilion : in the secret of His tabernacle shall He hide me ; He shall set me up upon a rock."

Self defence.—It has been said that "Self-defence is the first law of nature." It is the foundation principle of this world and part of the legacy due us from the fall. We know it is just as natural for us to defend ourselves, as it is for us to breathe. And yet it is unnecessary and even unprofitable ; for we do not gain anything by the expenditure of any effort to defend ourselves.

"**Holding our own.**"—Almost all the wars and unrest found among the nations of the world, have been, and are, excused on the ground of self defence. Self protection has led us to where we are to-day. Nation is rising up against nation, and kingdom against kingdom, and yet each one says, "We are simply holding our own." When an individual or a nation puts forth any effort in self-defence to hold its own, that effort spelt literally, spells Greed.

Self surrender.—While it is true that "Self defence is the first law of nature," it is also just as true that "self surrender is the first law of grace." The one who is saved by grace does not have to defend himself, for he has a defence, and "his defence is sure." Every wrong imposed upon the child of God will reap its own reward.

"**Be patient.**"—Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth : and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. . . . Ye have condemned and killed the just ; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husband-man waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." "Be ye also patient ; stablish your hearts : for the coming of the Lord draweth nigh."

The coming of the Lord.—When the Lord, even Michael, the Great Prince, shall stand up for the children of Thy people, when He shall come in all His glory, His reward will be with Him and He will then reward every one according as his work shall be. Precious souls who have gone down in death suffering to be wronged, will soon meet the sweet recompense of reward. Evidence multiplies day by day to show that the coming of the Lord draweth nigh. Soon Jesus, the desire of all ages, the Christian's hope, will appear in all His glory to claim His waiting people. Shall we not pray with greater fervency, "Thy kingdom come ;" for "Thine is the kingdom, the power, and the glory, for ever and ever." Amen. H. A.

—:o:—
SUFFERING LEPERS.

This is the title of an eighteen page illustrated pamphlet which is placed before us. We cheerfully bring this little work before our readers believing that it voices an appeal which cannot be too often re-

peated. Any organization formed to relieve and check the inroads which leprosy is making, is worthy of the hearty co-operation of all. Our hearts are saddened day by day as we see these dying objects of humanity vainly pleading for help.

Here is an organization formed, and in working order. Men and women touched with the compassion of Jesus for these dying ones are sacrificing their lives to serve the needy. Not only are diseased patients cared for, but the children of diseased parents are also taken into separate homes, and many have thus been saved from an early decay. May this good work go forward is the prayer of our hearts.

Any one desirous of obtaining a copy of this pamphlet, entitled, "Suffering Lepers as we find them and how to help them" can secure the same for 4 annas per copy from—

The M. E. Publishing House 146 Dharamtalla Street, Calcutta

The Book and Tract Society, Dhobi, Tolao, Bombay.

Thomas A. Bailey Hon. Sec. Nasik, Bombay Pres.

H. A.

—:o:—

CHRIST AND IMMORTALITY.

CHRIST has "brought life and immortality to light through the Gospel." 2 Tim. 1 : 10. Then how say some that Socrates and Plato brought life and immortality to light? Did they teach the Gospel of Christ? Were those heathen philosophers whose teachings were immoral, and whose lives were no better than their teachings—were they the forerunners of Christ and his Gospel? or had they the Gospel which was preached to Abraham? No; they were gross, sensual, benighted heathen. "But they taught the doctrine of immortality, even if they did not know anything of Christ." Very true; and in that very thing lies the evidence that the doctrine of immortality which they taught is a false doctrine. For it is a fixed fact that the Gospel of Christ alone reveals immortality, and therefore those who do not know Christ cannot know anything about immortality. This only would we ask our friends who accept the Platonic immortality: If men can learn immortality through Plato, what incentive have they to come to Christ? Strange that professed Christians should ever be willing to take the crown of Christ's glory and place it on the head of a heathen philosopher.—*Signs of the Times.*